

CULTIVATING A CROSS-CULTURAL DISPOSITION

A thesis presented to the Faculty of the U.S. Army
Command and General Staff College in partial
fulfillment of the requirements for the
degree

MASTER OF MILITARY ART AND SCIENCE
General Studies

by

RORY A. CROOKS, MAJ, USA
B.S., Washington State University, Pullman, WA, 1994

Fort Leavenworth, Kansas
2007

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REPORT DOCUMENTATION PAGE				<i>Form Approved</i> OMB No. 0704-0188	
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1. REPORT DATE (DD-MM-YYYY) 15-12-2006		2. REPORT TYPE Master's Thesis		3. DATES COVERED (From - To) Aug 2006 - Dec 2006	
4. TITLE AND SUBTITLE Cultivating a Cross-Cultural Disposition				5a. CONTRACT NUMBER	
				5b. GRANT NUMBER	
				5c. PROGRAM ELEMENT NUMBER	
6. AUTHOR(S) Crooks, Rory A.				5d. PROJECT NUMBER	
				5e. TASK NUMBER	
				5f. WORK UNIT NUMBER	
7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES) U.S. Army Command and General Staff College ATTN: ATZL-SWD-GD 1 Reynolds Ave. Ft. Leavenworth, KS 66027-1352				8. PERFORMING ORGANIZATION REPORT NUMBER	
9. SPONSORING / MONITORING AGENCY NAME(S) AND ADDRESS(ES)				10. SPONSOR/MONITOR'S ACRONYM(S)	
				11. SPONSOR/MONITOR'S REPORT NUMBER(S)	
12. DISTRIBUTION / AVAILABILITY STATEMENT Approved for public release; distribution is unlimited.					
13. SUPPLEMENTARY NOTES					
14. ABSTRACT The U.S. Army has taken cues from those within and outside of the military profession to focus more effort toward understanding culture and its impacts on operations. The institutional Army has consequently committed resources toward incorporating knowledge of specific cultures and toward enhancing language skills into its professional military education (PME) curricula. While this knowledge and these skills are clearly needed, possessing them does little to shape dispositions of military students. Developing patience and inclination to work with dramatically different cultures requires PME to shift focus from the primarily cognitive domain of educational objectives to the affective domain. PME must examine the foundations of its educational philosophy and seek more creative approaches possessing the emotive impact to change dispositions, such as self-directed learning and transformative learning. Such approaches generate "buy-in" of the student and allow critical reflection upon one's cultural assumptions and biases. This, in turn, enables military students to become more effective in understanding all cultures rather than only those of current operational importance.					
15. SUBJECT TERMS CULTURAL AWARENESS, CULTURE, PROFESSIONAL MILITARY EDUCATION, ADULT EDUCATION, EDUCATIONAL OBJECTIVES, TRANSFORMATIVE LEARNING, CULTURAL ASSUMPTIONS, SELF-DIRECTED LEARNING					
16. SECURITY CLASSIFICATION OF:			17. LIMITATION OF ABSTRACT	18. NUMBER OF PAGES	19a. NAME OF RESPONSIBLE PERSON
a. REPORT	b. ABSTRACT	c. THIS PAGE			19b. TELEPHONE NUMBER (include area code)
Unclassified	Unclassified	Unclassified	UU	88	

MASTER OF MILITARY ART AND SCIENCE

THESIS APPROVAL PAGE

Name of Candidate: MAJ Rory A. Crooks

Thesis Title: Cultivating a Cross-Cultural Disposition

Approved by:

_____, Thesis Committee Chair
Eric F. McMillin, M.A.

_____, Member
Angela I. Karrasch, Ph.D.

_____, Member
Gary R. Hobin, M.A.

Accepted this 15th day of June 2007 by:

_____, Director, Graduate Degree Programs
Robert F. Baumann, Ph.D.

The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

ABSTRACT

CULTIVATING A CROSS-CULTURAL DISPOSITION, by Rory A. Crooks, 84 pages.

The U.S. Army has taken cues from those within and outside of the military profession to focus more effort toward understanding culture and its impacts on operations. The institutional Army has consequently committed resources toward incorporating knowledge of specific cultures and toward enhancing language skills into its professional military education (PME) curricula. While this knowledge and these skills are clearly needed, possessing them does little to shape dispositions of military students. Developing patience and inclination to work with dramatically different cultures requires PME to shift focus from the primarily cognitive domain of educational objectives to the affective domain. PME must examine the foundations of its educational philosophy and seek more creative approaches possessing the emotive impact to change dispositions, such as self-directed learning and transformative learning. Such approaches generate “buy-in” of the student and allow critical reflection upon one’s cultural assumptions and biases. This, in turn, enables military students to become more effective in understanding all cultures rather than only those of current operational importance.

ACKNOWLEDGMENTS

I wish to thank my thesis committee members for their recommendations and encouragement. I thank Mr. Eric McMillin for helping refine the research, for maintaining momentum in the right direction, and for inspiring critical thought on the topic. I thank Dr. Angela Karrasch for sharing her insightful experience and for the valuable guidance. I extend thanks, too, to Mr. Gary Hobin for imparting his enthusiasm for the subject matter and for the recommendations.

I am grateful for my conversations with Brian Selmeski on the subject, which added momentum to my interest and helped shape my research. I thank COL James Klingaman for his work and his candid thoughts on the subject. Finally, I appreciate my daily discussions with Robb Marshall for piquing interest on the topic in the first place.

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ACRONYMS

AFMAN	Air Force Manual
AWC	Army War College
ASCOPE	Areas, structures, capabilities, organizations, people, and events
BOLC	Basic Officers Leadership Course
CCC	Captains Career Course
DSB	Defense Science Board
DoD	Department of Defense
FM	Field Manual
FMI	Field Manual, Interim
ILE	Intermediate Level Education
JP	Joint Publication
KSA	Knowledge, skills, and abilities
MCWP	Marine Corps Warfighting Publication
OEF	Operation Enduring Freedom
OES	Officer Education System
OIF	Operation Iraqi Freedom
OSD	Office of the Secretary of Defense
PME	Professional Military Education
PSYOP	Psychological operations
SAMS	School for Advanced Military Studies
TA	Target audience
TRADOC	Training and Doctrine Command (U.S. Army)
USAIC	U.S. Army Intelligence Center

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CHAPTER 1

INTRODUCTION

World War IV [the Global War on Terror] will cause a shift in classical centers of gravity from the will of governments and armies to the perceptions of populations. Victory will be defined in terms of capturing the psycho-cultural rather than the geographical high ground. Understanding and empathy will be important weapons of war.

Robert H. Scales, Jr., *Clausewitz and World War IV*

Years of study have convinced me that the real job is not to understand foreign culture but to understand our own. I am also convinced that all that one ever gets from studying foreign culture is a token understanding. . . The best reason for exposing oneself to foreign ways is to generate a sense of vitality and awareness--an interest in life which can come only when one lives through the shock of contrast and difference.

Edward T. Hall, *The Silent Language*

Overview

Though few go as far as characterizing the rising role of cultural awareness in full-spectrum warfare as the next revolution in military affairs (Corn 2006), most cede this role as increasingly decisive (Boré 2006; Chandler 2005; Chiarelli 2005; Ellis 2005; Erwin 2004; Freakley 2005; Haschak 2006; Hudson and Warman 2005; Latham 2000; Lewis 2006; Marcella and Woerner 2006; McFate 2005b; Scales 2004; Selmeski 2007; Varhola and Varhola 2006). Major General Robert H. Scales (Ret.) has testified numerous times before the U.S. House Armed Services Committee regarding the importance of cultural awareness in conducting what he refers to as “Culture-centric warfare” (2004) and its criticality in leveraging “psycho-cultural factors” of war in the twenty-first century (Scales 2006). Wong and AWC students dub attaining “cultural

savvy” and mastering its attendant skills as being “critical for future strategic leaders” (Wong et al. 2003). At the operational and tactical levels of war, latest military doctrine on conducting counterinsurgency identifies “knowledge, cultural understanding and *appreciation* of the host nation and region” (emphasis mine) as critical skills (Dept. of the Army 2006, 2-9).

Those within the military and others associated with the profession have reached a consensus that more must be done to culturally prepare service members for full spectrum operations; the question faced is what to impart to them. The term with most currency within the military today, “cultural awareness,” has no doctrinally agreed upon definition. The term *awareness* connotes specific, but limited educational objectives (as will be addressed in following chapters) and thus, may be unsuitable. Lack of a clear definition has spawned numerous other terms ranging from “cultural astuteness” to “cultural savvy.” A term with a level of specificity and depth appropriate for use by the military is “cross-cultural competence” (Selmeski 2007). Like “cross-cultural communication,” it emphasizes the dynamics involved when two cultures interact.

The term competence should not be confused with competencies. As Selmeski points out, distinction must be made between “competence,” or a status to be attained, and “competencies,” which are the sum of knowledge, skills and abilities learned (2007). Contemporary educational design models utilize competencies to construct instructional delivery systems. Prerequisite knowledge, skills, and abilities collectively result in competencies, considered to be ends with intrinsic value (McAshan 1979). Implicit is that the sum of these abilities (competencies) equals the status (competence), which when

adopted as a methodology may fall short of the learning objective sought (Selmeski 2007; Klingaman 2004).

The idea of developing competence as a status distinct from underlying competencies is not foreign to the U.S. Army. The latest leadership manual FM 6-22, *Army Leadership: Competent, Confident, and Agile* provides a framework for development it refers to as the Army leadership requirements model. The model comprises the vehicle for attaining “values-based leadership, impeccable character, and professional competence” (2006, 2-4). The Army leadership requirements model consists of components focusing on what a leader *is* and what a leader *does*. The former component, a category called attributes, reflects a status the leader achieves. The manual states, “Attributes are characteristics that are an inherent part of an individual’s total core, physical, and intellectual aspects” (2006, A-10). The latter component, a category called core leader competencies, emphasizes actions or behavior befitting leader roles, functions and activities.

An Army Leader attribute (according to the FM 6-22 model) that bears significant correlation to cross-cultural competence is empathy. The manual defines empathy as “the ability to see something from another person’s point of view, to identify with and enter into another person’s feelings and emotions” (2006, 4-9). The correlation between this characteristic to be developed (rather than a competency to be trained) and imparting cross-cultural competence will be visited again in following chapters. It is of interest to note that a high ranking guest lecturer at the U.S. Army Command and General Staff College recently returned from Afghanistan emphasized that a characteristic he appraised as more valuable to working with coalition partners than language skills to be “patience”

and the ability to suspend judgment to apprehend a different point of view akin to empathy.

The U.S. Army and Marine Corps have indicated the value they place on cultural awareness and reveal their approach to it in the new manual FM 3-24/MCWP 3-33.5, *Counterinsurgency*. Rather than viewing cultural awareness as a status or attribute to be developed, much like empathy, the services view it as a competency among many, capable of being achieved like any other:

Cultural awareness has become an increasingly important competency for small-unit leaders. Perceptive junior leaders learn how cultures affect military operations. They study major world cultures and put a priority on learning the details of the new operational environment when deployed. Different solutions are required in different cultural contexts. Effective small-unit leaders adapt to new situations, realizing their words and actions may be interpreted differently in different cultures. Like all other competencies, cultural awareness requires self-awareness, self-directed learning, and adaptability (Department of the Army 2006).

Self-awareness here refers to the self-assessment of shortcomings, limitations in ones capabilities, and the desire to improve, not to the awareness of one's own cultural assumptions or biases. The idea that attaining the requisite knowledge and language skills to achieve the competency of cultural awareness recurs often in the military's approach and will hereafter be referred to as the knowledge, skills, abilities (KSA) approach.

The idea of what to impart comprises the first question; how to impart it presents the next question. Methods of increasing cultural awareness within service members deploying overseas are numerous and diverse. Some propose ways of overhauling pre-deployment training programs (Chandler 2005). Others perceive language training as the route to gaining greater cultural understanding (Ellis 2005). Still others highlight needed changes to institutional training and education (Freakley 2005; Toolan and McKenna

2006) and many more cite a combination of necessary changes in both (Hudson and Warman 2005; Marcella and Woerner 2006; McFarland 2005; Salmoni 2006; Scales 2004, 2006; Skelton and Cooper 2005; Wunderle 2006). Those whose recommended changes fall in the last two groups stress the need for long-term, gradual development of cultural awareness by institutions of professional military education (PME). The bulk of this thesis examines changes to educational approaches within PME, though the final chapters will discuss other options for imparting cross-cultural competence.

In the interest of introducing methods for imparting cross-cultural competence, it will suffice to state that most educational objectives have two interrelated but distinct facets. One facet of educational objectives focuses on recognition of knowledge and the development of intellectual abilities and skills (e.g., thinking critically, problem solving, and creative functions such as synthesis). The other facet focuses on effecting changes in interest, appreciation, value of and adjustment to phenomena or subjects (e.g., one's attitude, feelings, and internal sense that the subject is worthwhile). The third facet including psycho-motor related facets will not be discussed. Educational objectives may seek to improve knowledge as well as impact attitudes toward a subject, for example, but one facet tends to take priority by virtue of the method employed. Following chapters will describe the classification of educational objectives in detail.

How one develops educational solutions to imparting cross-cultural competence or trains cultural awareness depends on the paradigm to which he subscribes. Those believing cultural awareness to be a competency will primarily seek to attain this competency through acquiring KSA. Examples include increasing cultural knowledge (including history, customs, norms, and narratives), attaining basic linguistic and

negotiation skills, and developing the ability to gain rapport through avoiding offensive behavior. With regard to the two facets of educational objectives, this approach uses increased knowledge to pique interest and mastery of skills as a motivator. The ability of instructors to attain rapport with students is thought to be sufficient in impressing the value of the education upon the learner. Performing the task to some standard measure of success further adds to the feeling of efficacy in achieving this competency.

Those believing cross-cultural competence to be an attribute to develop will seek to create educational experiences that bring about dramatic changes in perspective. Certainly some KSA will be required, but their attainment only complements internalization of this shift in perspective rather than facilitating it. Altering attitudes toward the subject matter, being the primary objective, subsequently provides motivation for further enhancing knowledge, skills and abilities (competencies) that attend competence. The degree to which one may exercise patience and suspend one's judgment of a differing point of view, for example, may prove more significant a role than one's survival language skills. Becoming aware of one's cultural assumptions and biases may enable this shift in perspective.

The "cross-cultural competence as an attribute" approach poses challenges from the outset. It seeks to attain a comfort level with that which is foreign. It embarks on a difficult task of identifying personal assumptions and one's cultural biases and to suspend closely held beliefs. It seeks to temporarily adopt a foreign perspective while suppressing the tendency to "mirror-image" one's own culture onto the foreigner. This approach naturally generates resistance, particularly when the foreign culture's values run counter to one's own. Oppressive or even barbaric practices hinder one's ability to sympathize

with a foreign cultural perspective. To add to the difficulty of employing this approach, it may not offer means of empirically measuring success in imparting competence or empathy.

Though challenges to this approach may seem insurmountable, one must reexamine the alternative “KSA approach.” Simply learning more KSAs may not necessarily translate to achieving competencies. For example, incremental assimilation of the relevant facts about a culture will likely prove insufficient to adopting a foreigner’s perspective. Also, retrieval of these facts during IPB will likely prove insufficient toward achieving a modicum of predictability of an indigenous response to U.S. actions. Mastery of survival language phrases and adopting verbal and nonverbal cues helps to avoid offending the indigenous population, but mastering these skills alone will likely not convince one of the value of engaging the indigenous population. Furthermore, unless he has been made aware of underlying assumptions and biases inherent to his own culture, a Soldier’s ability avoiding offending and to achieve rapport with a host nation or coalition partner may be only temporary or illusory. Key nonverbal cues of significance to the other culture will be missed, for example, and improper emphasis will be placed on cues relevant in one’s own culture but irrelevant in the other. Appropriate anticipated outcomes in behavior from an exchange or negotiation will diverge in proportion to how different the perspectives are.

Cultural assumptions may thwart a serviceman’s best efforts at gaining rapport and understanding other cultural perspectives for several reasons. First, cultural assumptions define reality for each of its members, being the “lens” from which experience is apprehended. Edward C. Stewart and Milton Bennett in their book,

American Cultural Patterns: A Cross-Cultural Perspective, define cultural assumptions as “abstract, organized, general concepts which pervade a person’s outlook and behavior” that “exist by definition outside of awareness” (1991, 12). The relationship between cultural assumptions and experience is echoed by Edward T. Hall in that “there is no such thing as ‘experience’ in the abstract, as a mode separate and distinct from culture. Culture is neither derived from experience nor held up to the mirror of experience” (1959, 119). Second, because they are outside of awareness, cultural assumptions have a deterministic effect on a member’s behavior. Hall states:

The idea that man as a cultural being is bound by hidden rules and is not master of his fate may come as a shock to some--it has always been hard to accept. The one thing that is quite clear, however, is that man is bound as long as he remains ignorant of the nature of the hidden pathways culture provides for him (1959, 120).

Ironically, the same doctrine that approaches cultural awareness as a bounded competency acknowledges the complexity of changing dispositions in other cultures but not the complexity of changing them within its own. “Core beliefs are unstated, taken for granted, resistant to change, and not consciously considered . . . attempts to change the central beliefs of a culture may result in significant unintended second- and third- order consequences” (Department of the Army 2006, 3-7).

Though a member of a culture cannot escape the effect of his culture (reality simply offers no alternative), becoming aware of its role and imagining other realities may help thwart its deterministic effect. The idea of weighing other realities or cultural perspectives (in other words, experiencing empathy) lends itself to the competence approach.

Though the competence approach may enable one to gain another perspective (by minimizing the “mirror-imaging” tendency), experiencing empathy does not imply support or sympathy for the new perspective. This distinction is important to discrediting the argument that understanding and accepting a different culture assumes complicity with its cultural practices or condoning its values. While one can empathize with another’s perspective (and in so doing allow a working relationship or prescience into an enemy’s motivations), this perspective remains essentially separate from his own.

CHAPTER 2

THE MILITARY PROFESSION AND CULTURE

If you don't understand the cultures you are involved in; who makes decisions in these societies; how their infrastructure is designed; the uniqueness in their values and in their taboos – you aren't going to be successful.

George Wilson, *A Lesson in Peacekeeping*

Overview

Determining the emphasis to place upon cross-cultural competence and the resources to commit toward its achievement requires a review of official and professional discourse on the subject. Official positions and attitudes on the topic can be found in U.S. Joint and Army doctrine as well as official memos, operations orders and press releases by those within the DoD. Though some of these positions and attitudes predate September 11, 2001, interest in improving cross-cultural competence has grown considerably since the U.S. embarked upon stability operations following regime change in Afghanistan and Iraq. Official positions, however, constitute trailing indicators of the wider interest evident in calls for improving cross-cultural competence by those within the military, political, and journalistic professions. Several of these calls and the official recognition of these calls will be discussed in this chapter.

Having established that increased cross-cultural competence within our armed forces (and specifically our Army) is necessary, the chapter examines doctrine's handling of culture as it pertains to military operations. Critiques of doctrine will include authoritative sources to provide taxonomy of culture and an understanding of its role in human behavior as a necessary prerequisite for approaching the subject of cross-cultural

competence. They will also be used as a basis for evaluating approaches to training and education.

The Calls for Cross-Cultural Competence

Taking cues from the public to shape doctrine is not phenomenon unique to the U.S. since 11 September. Even prior to the advent of the Global War on Terror, joint doctrine had embraced select public insight heralding the importance of considering culture in military operations, evidenced by the inclusion of statements such as the Washington Post's chief defense correspondent in the 1999 version of Joint Publication 3-07.3, *Joint Tactics, Techniques, and Procedures for Peace Operations* (Joint Chiefs of Staff 1999) in the epigraph. Since the 2001, however, more and more concepts ostensibly suited for foreign relations and academia (such as cultural awareness or cross-cultural competence) have made their way into DoD doctrine and common usage within the military profession. The basis for this inclusion into the lexicon and its implication warrants further investigation.

Since it became clear that conventional force alone in Iraq and Afghanistan would not guarantee stability, public figures within and outside the military have increasingly emphasized the need for improving cross-cultural competence within the ranks. Policymakers, such as then ranking Democrat on the House Armed Services Committee (HASC) Representative Ike Skelton of Missouri, have leveled criticism at staff and war colleges for their failure to incorporate of cultural awareness into the curricula (Erwin 2004). Rep. Skelton teamed up with fellow HASC member, Rep. Jim Cooper of Tennessee, to reiterate this message, this time expounding upon recommendations from other sources after making his 2004 interview. In the article, Representatives Skelton and

Cooper call for cultural awareness as a mission essential task as critical to understanding an operational area as deploying with maps. They discuss the potential folly of imposing American values on unwilling people in a foreign country, citing experiences not only in Afghanistan and Iraq, but also operations at the close of the twentieth century in Bosnia, Somalia and Haiti. They recommend additions of cultural awareness to officer professional military education (PME) immediately at the staff and war college level and eventually to all levels of PME, including the officer basic course (Skelton and Cooper 2005). Their emphasis on the importance of continuously learning and the use of distance learning media echo recommendations offered by one of the article's cited military sources, retired Major General Robert H. Scales, Jr.

Major General (retired) Scales, former Commander of the U.S. Army War College and Deputy Chief of Staff for Doctrine, appeared before a HASC meeting on 21 October, 2003, and emphasized the need for understanding the enemy to turn his political framework to our advantage. He cited a need for "immersion in the language, culture, and history of a region" which technological means of collecting intelligence are incapable of accomplishing (Scales 2004). He echoed these statements the following year before the same committee on July 15, coining the term "culture-centric warfare" and stating:

So far we have spent billions to gain a few additional meters of precision, knots of speed or bits of bandwidth. Some of that money might be better spent in improving how well our military thinks and studies war in an effort to create a parallel transformational universe based on cognition and cultural awareness . . . [Reflective senior officers] are telling us that wars are won as much by creating alliances, leveraging nonmilitary advantages, reading intentions, building trust, converting opinions, and managing perceptions-all tasks that demand an exceptional ability to understand people, their culture, and their motivation . . . [T]oday's military is so overstretched that it may become too busy to learn at a time when the value of learning has never been greater (Scales 2004).

Comments along this line of thinking and those in subsequent articles (Scales 2006) proved influential toward shaping ideas on cross-cultural competence within the military. In addition to inspiring Representatives Skelton and Cooper, they have been cited by numerous others offering changes to how we prepare our military (Chandler 2005; Corn 2006; Gooren 2006; Hudson and Warman 2005; McFate 2005a, 2005c; Rogers 2005; Selmeski 2007; Toolan and McKenna 2006; Wunderle 2006). Others heeded the congressmen's statements to modify PME to enhance cultural awareness (Haschak 2006).

Scales was not the only figure evaluating the critical nature of cultural understanding in military education in the first years of the Global War on Terror. Working under a mandate by then Chief of Staff of the Army General Eric Shinseki, the U.S. Army War College was tasked on 21 December 2001 to identify the strategic leader skill sets required following the events of 11 September. Dr. Leonard Wong and four AWC students identified "cultural savvy" as one of six metacompetencies of strategic leadership. By their definition, this metacompetency includes "the ability to understand cultures beyond one's organizational, economic, religious, societal, geographical, and political boundaries." They stress the importance of achieving a comfort level working with other cultures (international as well as interorganizational) and achieving the ability to "see perspectives outside his or her own boundaries," or in other words empathy (Wong, et al. 2003, 7). Their study placed the onus primarily on the institutional domain for conferring cultural savvy to leaders throughout their careers, from gaining general understanding from precommissioning through year four of military service, with a focus on specific regions, cultures and organizations during years four through fifteen where

operational deployments are more likely. They acknowledge the value of self-development, particularly with regard to time spent abroad or interning with different organizations, but emphasize that it alone is insufficient to supplant “deliberate institutional or operational development.” Echoing Scales’ warning, they stress that within the post-11 September environment “self-development is often the first type of development to be overcome by events” (Wong, et al. 2003, 8).

Early official responses at higher levels began to emerge following the study and the increased frequency of congressional discussions on professional military education. The Office of the Secretary of Defense convened a Defense Science Board (DSB) in the summer of 2004 to examine the transition to and from hostilities in Iraq. Prior to publication of the DSB’s findings in December of that year, Secretary of Defense Donald Rumsfeld issued a draft DoD Directive 9-17-2004, directing the Under Secretary of Defense for Personnel and Readiness to:

5.3.2. Reform curricula at senior service schools, service academies, ROTC programs, advanced officer and enlisted education programs to include foreign language education and regional area of expertise, in coordination with the Secretaries of the Military Departments and the Chairman of the Joint Chiefs of Staff.

5.3.3. Expand opportunities for officer, enlisted, and civilian personnel to participate in regional and cultural education programs, including resident or on-line studies and exchange programs. Establish programs to maintain proficiency in regional and cultural affairs and language skills. (cited by Hudson and Warman 2005, 5)

This message was reiterated in the Office of the Under Secretary of Defense for Acquisition, Technology and Logistics report in December 2004 of the DSB’s findings. Recommendations for altering PME are found three times in the executive summary alone. Two called for increase in cultural studies in service schools and joint military

colleges and universities' curricula and one called for increase in online regional and cultural self-study instruction (Defense Science Board 2004).

These message and subsequent guidance on the subject from the Army's Training and Doctrine Command (TRADOC) would not be lost on Lieutenant General David H. Petraeus as he assumed command of the Combined Arms Center at Fort Leavenworth, KS. With direct oversight of both revision of the Army's doctrine as well as implementation of curriculum changes to Army schools, Petraeus labeled the Army's Combined Arms Center as "the engine of change," energized schools to incorporate cultural studies into their programs of instruction, and took a personal role in updating the Army's counterinsurgency doctrine. It is likely no coincidence (as will be seen in the next section) that his new moniker for the Combined Arms Center had been previously used to refer to the role of doctrine in the Joint Publication (JP) 1, *Joint Warfare of the Armed Forces of the United States*, 14 November 2000. His championship of "the importance of understanding the impacts of cultural, religious, and ethnic factors" in contemporary operations drove the topic of several lectures, symposiums, and articles in the press (Bennett 2006; Fichtner 2006; Petraeus 2006).

Doctrinal Approaches to Culture

Lieutenant General Petraeus' decision to overhaul the Army's counterinsurgency manual is significant. Its importance lay not only in codifying more up-to-date perspectives on cultural impacts to current operations, but in providing a common reference and intellectual framework with regard to culture. He sought the collaboration of his counterpart in the Marine Corps, Lieutenant General James F. Amos, to enhance the relevance of the material within the joint arena (Department of the Army 2006). As

will be discussed in following paragraphs, however, much work remains toward creating a common lexicon for describing and achieving an understanding of culture within joint and service-specific doctrine.

In her 2005 Naval Postgraduate School thesis, U.S. Air Force Major Jennifer Chandler conducted a thorough critique of contemporary joint and service-specific doctrine on their definitions of and approaches to culture in military operations. Her review of joint doctrine included Joint Publication (JP) 1-02, *DoD Dictionary of Military and Associated Terms*, 2001; JP 3-0, *Joint Operations*, 2001; JP 2-01.3, *Joint Tactics, Techniques, and Procedures for Joint Intelligence Preparation of the Battlespace*, 2000; JP 3-07, *Joint Doctrine for Military Operations Other Than War*, 1995; JP 3-07.1, *Joint Doctrine for Foreign Internal Defense*, 2004; and JP 5-00.1, *Joint Doctrine for Campaign Planning*, 2002. She convincingly characterized joint doctrine as failing “to provide a theoretically sound definition or conceptualization of culture” (Chandler 2005, 24). The argument that the doctrine tends to improperly relegate culture to a subset of the battlespace, on par with natural and manmade terrain features, is shared by others (Selmeski 2007, 4; Smith 2004, 31). To further add to confusion, doctrine inconsistently defines culture, leading to mixed levels of analysis. Some doctrine gives reference to culture or its characteristics without further elaboration, leaving one to his or her personal definition. Those that do offer conceptualization of culture often equate it to group level cognitive processes, an aspect of population analysis, a collection of behavioral norms, or merely customs and courtesies. Chandler summarized joint doctrine as lacking “consistency in the analytical framework and methodologies used to study the battlespace” (Chandler 2005, 23-27).

Chandler's assessment of service-specific doctrine draws many of the same conclusions as her assessment of joint doctrine. From Army doctrine, she reviews Field Manual-Interim (FMI) 2-91.4, *Intelligence Support to Operations in the Urban Environment*, 2005; the Appendix G of Field Manual (FM) 3-06.11, *Combined Arms Operations in Urban Terrain*, 2002; FMI 3-07.22, *Counterinsurgency Operations*, 2004; and the Appendix G of FM 41-10, *Civil Affairs Operations*, 2000. Her analysis of FMI 3-07.22 correctly identifies that the manual provides inadequate conceptual framework for incorporating culture into operations and that it lacks tie in to the joint definition of culture. However, the assertion that it fails to define culture is incorrect:

Culture is the ideology of a people or region and defines a people's way of life. A people's culture is reflected in their daily manners and customs. Culture outlines the existing systems of practical ethics, defines what constitutes good and evil, articulates the structures and disciplines that direct daily life, and provides direction to establish patterns of thinking and behavior. Cultural issues include, but are not limited to religion, political and economic beliefs, tribe, clan, ethnicity, and regional affiliation, military attitudes, and law and justice (Department of the Army 2004, D-5).

Furthermore, though simplistic and inadequate as an intellectual framework, the FMI 3-07.22 and other extant Army doctrine as of 2005 (Department of the Army 2003a) approaches culture within civil considerations of the commander's visualization process. The acronym providing subcategories of civil considerations for visualizing the operational environment is ASCOPE: areas, structures, capabilities, organizations, people and events. Culture is treated within "people" of ASCOPE. The doctrine that supercedes the FMI 3-07.22, FM 3-24/MCWP 3-33.5 *Counterinsurgency Operations*, 2006, also uses ASCOPE and further breaks down "people" into six "socio-cultural factors" including society, social structure, culture, language, power and authority and interests.

The FM 3-24/MCWP 3-33.5 conducts a much more thorough conceptualization of culture, defining what culture is:

- 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.
- Learned through a process called enculturation.
- Shared by members of a society, there is no “culture of one.”
- Patterned, meaning that people in a society live and think in ways forming definite, repeating patterns.
- Changeable, through social interactions between people and groups.
- 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. (Department of the Army 2006, 3-6)

The document breaks down culture further into identity, beliefs, values, attitudes and perceptions, belief systems, and cultural forms. In the manual, belief systems address the cultural “lens” through which indigenous people perceive the world, which may be considerably different from the perceptions of outsiders such as U.S. servicemen. It also expounds on cultural forms, to include rituals, symbols, ceremonies, myths and narratives--most important of which is the last--in the way it shapes perceptions (Department of the Army 2006, 3-6 through 3-9). Aspects of the new doctrine’s concept of culture, such as cultural forms and the role of power and authority are more in line with notable anthropologists such as Hofstede (Hofstede and Hofstede 2005), though their application to military operations may require further refinement.

Another extant service-specific manual overlooked by Chandler that offers a relatively more focused concept of culture as it pertains to military operations is the FM

3-05.301/MCRP 3-40.6A, *Psychological Operations Tactics, Techniques and Procedures*, 2003. First the manual defines culture for its users (albeit in an appendix of the manual) as “a set of shared meanings by which people understand their world and make sense of their own behavior and that of others” (Department of the Army 2003b, D-3). The manual treats culture with specific interest as it is essential to understanding the target audience (TA) of psychological operations (PSYOP), tailoring messages to shape its perception of circumstances, and thereby influence its behavior. Some aspects of target audience analysis touch on psychological aspects of group behavior that fall within the realm of cultural anthropology and social marketing, though they are not labeled accordingly. Determining “conditions” of a TA, for example, involves considering their attitudes, beliefs and values to determine orientations and thereby predict behaviors to stimuli (e.g., U.S. military actions) (Department of the Army 2003b, 5-5). Provided one can determine things as imperceptible as attitudes, beliefs and values, the conceptual model appears quite useful. The model’s simplistic and deterministic approach to a subject as complex as group dynamics, however, limit its value in practice.

The manual does explain the process of enculturation and its impact upon a TA’s perceptions, affording a wide variety of social needs and priorities across cultures. It even addresses the role of symbols, mainstays of much cultural taxonomy (Geertz 1973; Hofstede and Hofstede 2005; Stewart and Bennett 1991), for the purposes of operationally leveraging them. It also cites the importance of nonverbal aspects of cross-cultural communication in evaluating operational effectiveness, a subject of great interest to many anthropologists (Hall 1959; Hofstede and Hofstede 2005). The manual offers little guidance, however, into how a practitioner effectively gains understanding of

myriad possible cultures in the operational environment, though claiming this understanding to be “absolutely essential” (Department of the Army 2003b, 11-26). It also offers dangerously little in the way of accounting for one’s own cultural biases and preventing mirror-imaging. Though perhaps appropriate in its treatment of culture for its purposes, the manual falls short of providing an intellectual framework or operational concept of culture for a larger audience.

Chandler’s assessment that joint and service-specific doctrine approaches culture primarily from a behavioral standpoint (i.e. in terms of customs, courtesies, and norms) has merit. With the exception of the FM 3-24/MCWP 3-33.5, *Counterinsurgency*, 2006, and the FM 3-05.301/MCRP 3-40.6A, *Psychological Operations Tactics, Techniques, and Procedures*, 2003, most references in Army and Marine Corps doctrine focus on those outward manifestations of culture that are quantifiable. Very few invite a systematic approach to culture, illustrate the degrees to which culture impacts operations, or even utilize consistent terminology with respect to culture. Most reduce culture to a component of the environment--the socio-cultural aspects of human terrain to be studied like topographical aspects of physical terrain. Most offer dangerously little advice on confronting one’s own cultural biases and avoiding their unintended impact on operations. Though most current doctrine (published 2004 or later) stresses the importance of understanding culture, attaining cultural awareness, and applying those considerations to full spectrum operations, none offer suggestions on imparting this cross cultural competence to individuals or teams.

Resolution on the Concept of Culture

It may be completely understandable and expected for different views, interpretations and schema pertaining to culture to exist within academia. Reputations, careers and expansion of the collective body of knowledge within the social science disciplines rely on refinements to these approaches to culture. In military operations, political objectives and consequently lives of Soldiers, airmen, sailors and Marines in pursuit of these objectives depend on a common, unified understanding of all aspects of the mission. While academia refers to pursuing knowledge for the sake of knowledge broadly as enlightenment or categorically as philosophy, a mission-oriented military defines abstract theoretical knowledge as irrelevant in the face of tasks at hand.

Anthropologist Brian Selmeski frames the problem in an unpublished essay on military cross-cultural competence, stating “how one understands culture depends, in large part, on one’s discipline.” He asserts that rather than searching for an all-inclusive definition of culture, anthropologists seeking to assist the military in conceptualizing culture should accept that there are more or less useful definitions and should create a common understanding of what culture is, how it works, and how one learns about it (Selmeski 2007, 3). He lists several basic tenants of culture, some of which echo those found in doctrine examined above, such as

- Culture is learned, shared, patterned, and transmitted across generations;
- Culture exists in many forms, it can be enacted as behaviors, embodied as feelings, and/or embedded as meanings;
- Culture encompasses values, beliefs, expectations, and symbols that range from the commonly recognised to those that are taken for granted; (Selmeski 2007, 3).

Other tenets he lists are noticeably lacking in doctrine, such as:

- Culture is relatively stable but not static, elements change over time and these modifications often affect other (seemingly unrelated) aspects;
- Culture influences (but does not necessarily determine) what people do, how, why, and the way they think and feel about it;
- Culture has many levels, the iceberg metaphor is often used to convey that the surface elements . . . are vastly outnumbered and outweighed by the deep elements (which are often quite difficult to observe-until, as the passengers and crew of the Titanic can attest to, they breach your hull)
- Culture depends upon the whole or system rather than isolated parts (i.e. it is holistic) (Selmeski 2007, 3).

These tenets are further contrasted by his examples of what culture is not. Culture cannot be encountered on the ground outside of abstraction. It cannot possess distinct boundaries of thought and customs shared uniformly by those considered to be a member of the culture.

The tenets of culture Selmeski describes are shared in part or in their entirety by prominent figures in the social sciences (Hall 1959; Hofstede and Hofstede 2005; Geertz 1973; Stewart and Bennett 1991; Trompenaars 1996). Gaining consensus on a reasonable definition of culture offers something with which doctrine was charged but failed: a foundation upon which operationally relevant concepts may be built and means of imparting cross-cultural competence may be discerned.

CHAPTER 3

EDUCATIONAL PHILOSOPHY UNDERPINNING PME

The Concept of Objectives

Adult learning happens both within and external to the realm of institutional education. A “cognitive process internal to the learner,” learning includes both the intended result of a teacher-learner transaction as well as any unplanned or incidental learning that may have occurred within the educational setting (Merriam and Brockett 1997, 6). The intent with which resources are channeled toward some definable outcome, therefore, distinguishes adult education from adult learning. A. M. Thomas differentiates the two as follows: “Clearly education must be concerned with specific learning outcomes and with the process of learning needed for students to achieve those outcomes. Thus education cannot exist without learning. Learning, however, not only can exist outside the context of education but probably is most frequently found there” (cited by and Brockett 1997, 6). The extent to which learning is systematically planned, organized and executed for an intended purpose defines it as education.

Whereas pre-adult education provides the framework for acculturation into society, adult education embarks primarily upon effecting change. L. L. Bryson describes adult education as “an intervention whose immediate goal is change, in knowledge or in competence” (cited by Merriam and Brockett 1997, 7). Darkenwald characterizes adult education as an undertaking “for the purpose of bringing about changes in knowledge, attitudes, values, or skills” (cited by Merriam and Brockett 1997, 7). These desired

changes, commonly referred to as educational objectives, provide adult educators and students with common reference points for embarking upon the educational undertaking.

Educational Objectives in Early America

The purposes around which education has been organized have varied greatly as America grew as a nation. Colonists settling in the New World came from a variety of religious and cultural backgrounds. The predominance of Protestant and Puritan Christianity among European settlers emphasized the need for literacy to read the Bible and education as a means to prevent idleness, a precursor to sin. Others embraced the freedom available in America to form educational institutions that countered “domination by theological orthodoxies and European traditions of class structure toward more liberal, secular, more utilitarian and more democratic conceptions” (Knowles 1977, 11). Though the institutions proved comparatively crude to today’s standards, they met the needs of a free agrarian society. With these needs in mind, educators’ objectives often sought to develop foundational competencies (such as reading and writing) and used learning techniques focused on mastery of basic skills through rote memorization. Higher education pursued liberal learning centered on classical Western philosophy with its emphasis on logic, rhetoric and rational intellectualism.

Following the American Revolution, onward through the industrial revolution, and up to the United States’ emergence as a world power following World War I, educational objectives changed with changing demands. The economy had dramatically increased in size and complexity beyond its agrarian roots to become an industrial powerhouse. The polity had become equally large and complex, growing from 30 million to 100 million from 1860 to 1920 (with over half of that population living in cities)

having increased access to reading materials and demanding universal suffrage (Knowles 1977). The centralized U.S. government recognized its responsibility in developing an enlightened and vocationally competent citizenry, forming a Department of Education and passing legislation to ensure educational institutions met these ends.

The Advent of Behaviorism

Under these conditions, educational institutions turned to applied psychology to systematically organize and enhance educational objectives and techniques. In the 1920s, theorists such as John B. Watson offered a psychological philosophy of behaviorism propounding that human actions were governed by the same laws as those of animals and resulted from prior conditioning from his external environment. Behaviorism focused exclusively on overt, observable behavior and relegated emotions, feelings and intellect to the mechanism by which humans rationalize their predetermined responses to environmental stimuli. In his book, *Between Two Wars: The Failure of Education*, Porter Sargent elaborates, “Watson concluded that if emotional responses, fears, and habits could so easily be built, then they might be eliminated by reconditioning” (1945, 97).

Though Watson’s theory had potential for application, it required American psychologist B.F. Skinner to craft it into a system readily accessible to educational institutions. Skinner’s system prescribed engineering external conditions in such a way that reinforcement and conditioning would elicit the desired behaviors sought by the educational objectives. Presumably, if educators simply focused on carefully shaping the learner’s environment and reinforcing correct behavior with calculated frequency, desired behavioral outcomes would be achieved without the necessity of directly addressing emotional concerns. Underlying assumptions to his theory included the idea that human

free will is illusory and that all behavior is ultimately determined by environmental influence (Merriam and Brockett 1997, 38-39).

Arguably one of America's most influential educators R. W. Tyler embraced Skinner's approach in his 1949 book *Basic Principles of Curriculum and Instruction*. Tyler's work provided educators and administrators a useful model by which to plan. His book reached bestseller status and endured 36 printings, during which time Tyler served as education advisor to six U.S. presidents and initiated the National Assessment of Educational Progress (NAEP) in the 1960s (Stanford 1994). His model, based on the behaviorist orientation, generated educational concepts and techniques such as behavioral objectives, accountability, and competency-based curricula used by most contemporary program planning models (Merriam and Brockett 1997, 39). The extent to which theory focusing on behavioral outcomes pervades adult education today can be summed up in Merriam's statement, "At least two arenas in which adult education takes place--business and industry and the military--work largely out of a behaviorist model in the design, implementation, and evaluation of training. It is in fact telling that education in these settings is referred to as 'training'" (1997, 39).

Taxonomy of Educational Objectives

The problems facing Tyler and others seeking to design a curriculum and methods of instruction can be summed up in four essential questions from his essay "Achievement Testing and Curriculum Construction":

1. What educational purposes or objectives should the school or course seek to attain?
2. What learning experiences can be provided that are likely to bring about attainment of these purposes?

3. How can these learning experiences be effectively organized to help provide continuity and sequence for the learner and to help him in integrating what might otherwise appear as isolated learning experiences?
4. How can the effectiveness of learning experiences be evaluated by the use of tests and other systematic evidence-gathering procedures? (Tyler, 1949, cited in Bloom, Krathwohl, and Masia 1956, 25)

Addressing the challenges with the fourth question as a start point, Benjamin S. Bloom met informally with college examiners at a 1948 American Psychological Association Convention who expressed the need for a common framework for exchanging test materials and techniques. They decided upon classifying educational goals, “since educational objectives provide the basis for building curricula and tests” (Bloom, Krathwohl, and Masia 1956, 4). Though concerned that a classification system, or taxonomy, of educational objectives may not be concrete enough as those of physical sciences, they agreed that educational objectives could be expressed in behavioral forms that were sufficiently observable in individual behavior. The group also voiced concerns that such a taxonomy may have the unintended consequence of leading to “fragmentation and atomization of educational purposes” which they hoped to counter through ensuring the framework was of sufficient generality and followed a hierarchical structure (Bloom, Krathwohl, and Masia 1956, 5-6). This may have been based on the criticism of behaviorism, the philosophy upon which the taxonomy draws heavily, as being too reductionist in nature.

The resulting taxonomy of educational objectives published by Bloom, Krathwohl, and Masia eight years later consisted of three domains: the cognitive, the affective, and the psychomotor domains. The cognitive domain includes those objectives addressing the recall or recognition of knowledge and the development of intellectual

abilities and skills such as thinking critically, problem solving, and creative functions (e.g., synthesis of ideas). The classification system presents a hierarchical continuum of increasingly complex objectives, each lower objective required to achieve the next higher objective (see figure 1). The affective domain includes objectives that aim to attain changes in interest, appreciation, value of and adjustment to phenomena or subjects. This domain also offers a hierarchical continuum of objectives, each representing an increasing level of internalization of the phenomenon or value (figure 2). The psychomotor domain includes objectives that lie within the realm of motor-skills and physical manipulation (Bloom, Krathwohl, and Masia 1956, 7).

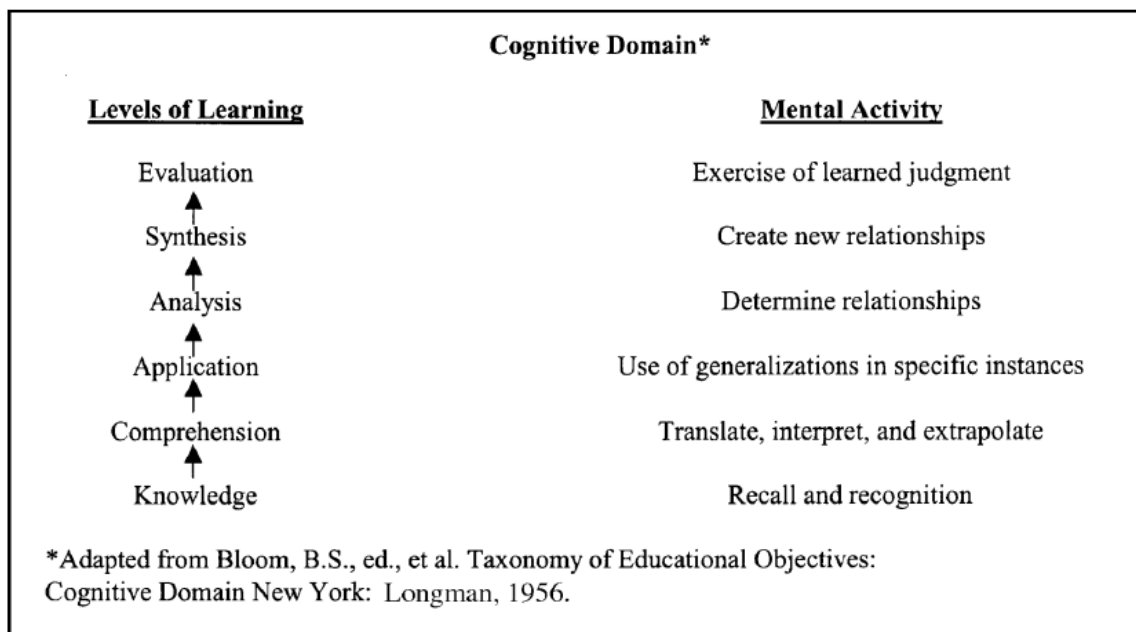


Figure 1. Levels of Knowledge and Understanding

Source: Dept. of the Air Force 2003. *AFMAN 36-2236, Guidebook for Air Force Instructors*.

Though developed over fifty years ago, the taxonomy remains the standard classification system used by instructors and curriculum developers within the U.S.

military. The U.S. Air Force Manual 36-2236, *Guidebook for Air Force Instructors*, draws heavily upon the cognitive domain educational objectives developed by Bloom, Krathwohl, and Masia (figure 1) and to a lesser extent upon the affective domain objectives the authors developed later (figure 2). Psychomotor educational objectives, though outlined, are not discussed in detail as the manual is designed for academic instruction; goals in the motor-skills arena are understandably out of scope.

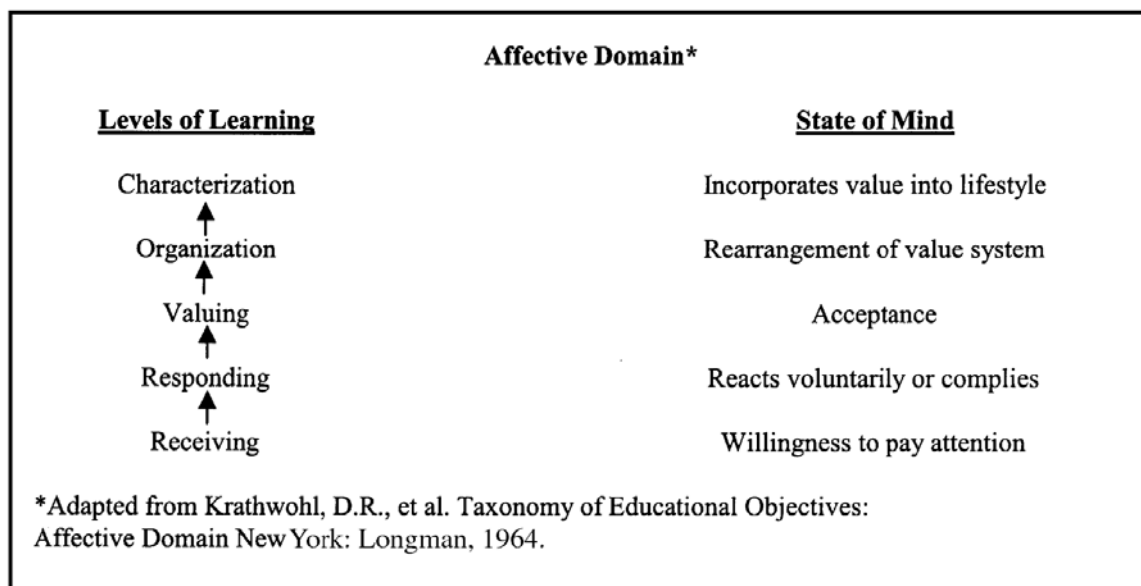


Figure 2. Levels of Attitude and Values

Source: Dept. of the Air Force 2003. *AFMAN 36-2236, Guidebook for Air Force Instructors*.

Cultural learning objectives adopted by the U.S. military (and most contemporary educational planners) fall almost exclusively within the cognitive domain. Reasons for this reveal the military's understandably behaviorist and performance-based orientation. These reasons also underscore the difficulty of making affective domain objectives operational within military curricula.

The Preference of Cognitive Over the Affective Domain

Cognitive objectives based on observable behavior, are easy to quantify and assess. Adult learning (the cognitive process internal to the learner discussed above) can only be presumed by external manifestations of behavior. The degrees to which these internal changes for which educators systematically plan have occurred are measured by performance of desired behavioral outcomes. Bloom's intent to accommodate various educational philosophies and methods within his taxonomy is revealed in his statement:

Neutrality with respect to educational principles and philosophies was to be achieved by constructing a system which . . . would permit the inclusion of objectives from all educational orientations. . . . [I]t should be possible to classify all objectives which can be stated as descriptions of student behavior. (Bloom, Krathwohl, and Masia 1956, 7)

Though commendable, Bloom's inclusion of other educational orientations' objectives through demonstrable behavior runs counter to some educational philosophies (e.g., cognitive theory, constructivism). These theories, which focus on internal changes, will be discussed further in the next chapter.

Affective objectives often reflect internal changes desired and are hence difficult to measure. Assessment of objective accomplishment through measurement underpins military efficacy. A desired to reach the bottom line, in terms of demonstrated competencies in education, leads curriculum designers to clearly quantifiable performance metrics. When objectives include desired changes of interests, attitudes, and values, however, assessing educational efficacy becomes problematic. As Bloom notes, "It is difficult to describe the behaviors appropriate to these [affective domain] objectives since the internal or covert feelings and emotions are as significant for this domain as are the overt behavioral manifestations" (Bloom, Krathwohl, and Masia 1956, 7).

Within our culture, there is an inherent resistance to dictating affective objectives. When educational institutions endeavor to influence emotional acceptance of a subject, many students may perceive this as undermining American values and running counter to historical American educational objectives. Meddling of public institutions (including the military) into private views on matters runs counter to Judeo-Christian and Western democratic traditions. These traditions view with suspicion any attempt of the public establishment to sway private opinion under the guise of education. Such attempts may be justifiably categorized as indoctrination rather than education by democratic societies. As Krathwohl, Bloom, and Masia explain:

Indoctrination . . . is viewed as reducing the possibilities of free choice and decision. It is regarded as an attempt to persuade and coerce the individual to accept a particular viewpoint or belief, to act in a particular manner, and to profess a particular value and way of life (1964, 18).

The two domains are certainly interrelated, and educational approaches coincide when affective domain objectives are decidedly subordinate to those of the cognitive domain. For example, affective objectives of how one *feels* about knowing something, one's *attitude* toward material comprehension, one's *interest* in applying knowledge, etc. usually become subordinate to demonstrating that skill. This becomes self-evident when the primary focus of PME involves demonstrated performance. With this focus, what the student chooses to do with the knowledge and cognitive skill has little bearing on learning it and positive attitude toward the material is considered a bonus rather than an accountable objective.

PME experiences challenges, however, when the students' amenable disposition toward different cultural perspectives becomes the educational objective. In this case, an internalized change in attitude, values, and even one's worldview are sought through the

learning experience. These affective educational objectives then take primacy over the material itself. The cognitive domain objectives cannot be dismissed, as affective domain objectives can be when the demonstrated behavior is the measure of objective; they are required means to a primarily affective end. The internalization of a necessary cross-cultural mind-set, whether be it awareness of other cultural cues, acceptance that a different culture's values have direct bearing on their actions, and even the adoption of a different worldview in which American cultural values are a set of many, present examples of such affective ends. As the affective taxonomy indicates, more complex levels of internalization, such as changing one's worldview, increase the emotive force required to convince students. The objective of internalizing this disposition indeed presents a challenge to PME, but pursuit of this affective objective arms the Soldier with the tools to suspend his own judgment of different perspectives long enough perhaps to be effective within a different cultural environment.

CHAPTER 4

EDUCATING A CROSS-CULTURAL DISPOSITION

An understanding of the biases and underlying predispositions of their particular culture should aid Americans in ridding themselves of the belief that their own assumptions and values should be the norm for all peoples. This change in attitude does not mean that Americans should discard their own culture . . . or even that they should value it less highly, but it should prepare them to perceive both their own behavior and that of [foreign] coworkers more objectively.

Edward C. Stewart and Milton J. Bennett, *American Cultural Patterns: A Cross-Cultural Perspective*.

PME: Training a Known Standard

Contributing greatly to confusion on what aspects of cultural competence to impart and how to do so within the Army is a lack of differentiation between training and education. Doctrine that provides the foundation for the way we institutionally and operationally prepare Soldiers for missions, the FM 7-0, uses the terms training, education, development and learning interchangeably. While the distinction may appear esoteric on the surface, it creates significant problems when defining the measure of success or desired outcome of the process. While training encompasses the mastery of demonstrable skills or testable knowledge, education must be “metatraining” in that it must take broader perspective and afford the student the ability to determine the usefulness or relevance of skills and knowledge.

A familiar component of PME, performance oriented training, uses discrete and quantifiable standards as a metric for mastering basic tasks at lower levels of the institutional domain (e.g., tasks, conditions, and standards specified for common task training). While performance oriented training provides a useful device for measuring

basic tasks, it has unfortunately been adopted at much higher levels of PME. This mechanistic approach has been applied to assessing aspects as complex as leader potential. The FM 7-0 states “assessment is the method used to determine the proficiency and potential of leaders against a *known standard*” (emphasis mine) (Department of the Army, 2002, 1-5). Furthermore, the ability of leaders to effectively communicate has been reduced within officer PME of the Officer Basic Course (OBC) through the Captains Career Course (CCC) to tasks 158-100-1240 and 158-100-1340, respectively, with attendant conditions and standards (Army Training Support Center 1999).

The process of learning frequently adopted by PME focuses on conducting mechanical but measurable tactical training rather than teaching operational art that is inherently more intellectual in nature. Colonel James Klingaman, 11th Infantry Regiment Commander in charge of Fort Benning’s OES, highlights this point in a monograph written in 2004 as a SAMS fellow. In it, he effectively argues that operational art, a term once confined to those working at the operational level of war, is now required at the tactical level in the form of creative approaches to complex situations. Creativity in officers at this level “has become a requirement rather than a luxury” (Klingaman 2004, 7), that does not lend itself to reductionism in the form of prescriptive training against known standards (i.e., tasks, conditions, standards).

Klingaman’s thesis propounds that the contemporary Army education system fails to effectively produce creative leaders largely due to educational methods employed. A solution to this failure involves the idea of imparting competence in operational art through a method called reflective practice. Reflective practice is a theory developed by Donald Schoen in 1983 and refined in 1987 (Schoen 1987) that enables professional

educational institutions to teach art. Though originally developed for architectural education, a profession whose practitioners employ scientific principles in creative, artful ways, Klingaman substantiates its relevance in military education. He argues that the military, too, constitutes a profession where employment of military principles in creative ways is largely art. The reflective practice involves combining aspects of intellectual research with professional practice known as “reflection-in-action” (Klingaman 2004, 26). This uncommon teaching approach combines intellectual research with professional practice using methods more akin to apprenticeship in a craft, coaching in athletics, and developing an artist in studios and music conservatories (Klingaman 2004, 27).

Just as teaching operational art calls for a nuanced educational approach, a high degree of instructor-student interaction, and somewhat subjective assessment standards, so does imparting cross-cultural competence. Effectively communicating in a cross-cultural setting is an art. It requires not only prerequisite tools of language ability and background cultural knowledge but also confidence tempered by patience and emotional maturity. PME must somehow address development of the latter tool in its tactical and operational leaders. Doing so will involve affecting a student’s disposition toward the member of a foreign culture.

The Importance of Affecting Disposition through PME

In his thesis, Klingaman posits that the Army’s contemporary education system fails to effectively produce creative leaders and that the current educational approaches lie at the root of the problem. A needs-analysis of military officer educational programs was conducted for the purposes of developing a new Army Intermediate Level Education curriculum. The study analyzed various staff college instructional methods (e.g., Socratic,

thematic), learning models (e.g., traditional, experiential), and methods of curricula development (e.g., competency-based curricula) across the services. The metrics for comparing these facets utilize educational objectives from the cognitive domain of the Bloom's taxonomy (knowledge, comprehension, application, analysis, synthesis and evaluation). The combinations of instructional methods, learning models, and curriculum development methods that focused on the complex end of the continuum received the highest rating. For example, the Advanced Military Studies Program (AMSP) was lauded for its Socratic and thematic methods of instruction, its experiential model of learning using simulation scenarios, and its use of a competency-based curriculum. The study sought to empirically validate this combination by assessing the educational objective levels addressed: 2% knowledge, 16% comprehension, 31% application, 37% analysis, 12% synthesis, 2% evaluation (Klingaman 2004, 20). By this approach, achieving high percentages of the more complex educational objectives inductively validates the instruction methods and learning model used. Klingaman, an instructor at the AMSP, argues the inductive logic for this validation to be "loose" and cites the token preparation given to AMSP instructors in the Socratic Method as an example of this (2004, 20).

Another flaw in the educational approach used by Army PME lay in its choice of competency-based curriculum development. Others in addition to Klingaman, such as Knox 1979; Collins 1983; and Newman 1994; perceive performance- and competency-based education as being poorly suited to adult education:

Critics argue that performance- or competency-based approaches can be overly prescriptive¹, can promote mediocrity, and can encourage conformity and control . . . this approach is not an effective way to address learning related to *values* and critical thinking skills" (Merriam and Brockett 1997, 152) (emphasis mine).

The essence of criticism of behaviorist methods, the philosophy upon which competency-based curricula was originally derived, is its failure to take into account *context* of learning and *disposition* toward using that which is learned. As Sandra Kerka, former deputy director of the Educational Resource Information Center (ERIC) Clearinghouse on Adult, Career, and Vocational Education at Ohio State University, points out:

Behaviorism is criticized for ignoring the connections between tasks; the attributes that underlie performance; the meaning, intention, or disposition to act; the context of performance; and the effect of interpersonal and ethical aspects (Gonczi 1997; Hyland 1994). Because of the complexity and indeterminate nature of real-world situations, "behavioral objectives can never be achieved in practice with the precision they offer in theory" (Jackson 1994, p. 139). (Kerka, 1998)

Modern adaptation of competency-based education has sought to include "generic attributes underlying competent performance (such as knowledge and understanding)" (Kerka 1998) to enhance a system designed primarily to meet workforce requirements or vocational goals. Even this modified approach, adopted by much of the Army's PME, does not address "disagreements over the existence of such context-free attributes, the transferability of these attributes, and the attempt to describe knowledge, understanding, cognition, and attitudes as behavioral objectives when they are not behaviors" (Kerka 1998).

The above arguments reveals not only a flaw in modern competency-based curriculum adopted by Army PME, it also indicates an emphasis on the cognitive domain of educational objectives at the expense of the affective domain. Focusing solely on educational objectives within the cognitive domain may assure that a learner *can* exhibit a desired behavior, but provides little reliability that the learner is disposed to do so (i.e., that he *does* exhibit the desired behavior) provided the appropriate cues from his environment. "In the cognitive domain we are concerned that the student shall be able to

do a task when requested. In the affective domain we are more concerned that he *does do* it when it is appropriate after he has learned he *can do it*” (Krathwohl, Bloom, and Masia 1964, 60).

Dispositions consist of three elements: abilities, sensitivities and inclinations (Tishman, Jay, and Perkins 1992). Abilities, or “the capabilities and skills required to carry through on the behavior,” provides a conceptual fit for competency-based curriculum. This aspect of disposition may also be obtained primarily through cognitive educational objectives. Sensitivities, “an alertness to appropriate occasions for exhibiting the behavior,” mirrors the affective educational objective of awareness and can be difficult to assess due to its internal nature. Inclinations, however, consist of “the tendency to actually behave in a certain way” (Tishman, Jay, and Perkins 1992). Though perhaps easier to assess as it involves exhibiting behavior, fostering this element of disposition constitutes perhaps one of the more difficult educational challenges.

Whereas cognitive educational objectives are admittedly concerned with “activities such as remembering and recalling knowledge, thinking, problem solving, creating” (Bloom, Krathwohl, and Masia, 1956, 2), affective objectives orient more toward the learner’s sensitivity to the environment or disposition to respond to cues. This includes awareness of a phenomenon’s cues, disposition to respond to the cues, and actively seeking or valuing the phenomenon. Inclusion of the attribute, “understanding,” into competency-based implies not only the ability to perform a skill or demonstrate an ability, it also implies a propensity or disposition to apply that skill when appropriate (when the environment provides cues for it). Particularly in the context of cross-cultural communication scenarios, awareness to verbal or nonverbal cues, a willingness to receive

dramatically different perspectives, and the ability to temporarily suspend judgment for the purposes of discourse requires interpersonal attributes that must be developed with affective educational objectives in mind. Internalizing a disposition of openness, patience, and a relative comfort with the circumstances that are inherent to cross-cultural communication reflects educational objectives high on the affective domain continuum.

The Current Approach to Teaching Cultural Awareness in PME

If current methods of imparting cross-cultural competence have questionable efficacy at the advanced and intermediate levels of PME, methods at the basic levels fare no better. In 2005, the Training and Doctrine Command (TRADOC) at Fort Monroe, VA, and the Combined Arms Command (CAC) at Fort Leavenworth, KS, designated cultural awareness (CA) as common core to PME and issued guidance for incorporating CA into the programs of instruction (POI) of its schools and centers. The guidance came in the form of Operations Order (OPORD) 05-123A and was published on 24 May 2005. Rather than being excessively prescriptive, CAC left development of the details (including baseline requirements of hours and terminal learning objectives) to the schools and centers. Recommendations by the schools and centers were vetted and approved for implementation, resulting in Fragmentary Order (FRAGO) 4 in September of 2006.

FRAGO 4 directed the following:

The implementation of CA for PME common core will be through a competency based model. Schools and centers will be provided a ‘body of knowledge’ and a set of required learning outcomes; they will not be required to meet prescriptive instructional methods or instructional hours in the POI. The intent is to allow schools and centers to determine the best method of integrating the body of knowledge throughout the course curriculum in order to achieve the learning outcomes. Schools and centers will need to formally assess and evaluate student demonstrations of competency to achieve learning outcomes appropriate to the level of instruction as provided by USAIC. Assessment will begin during the first

iteration of instruction. Center/School QAOs must include CA in their external evaluation of their PME courses (Fragmentary Order 4 to OPORD 05-123A, 2006).

Though the scope of the directive included all Army PME from initial entry training (IET) to senior service college (SSC) level, the main effort or primary focus lay at the PME for the rank of Captain and below. The mission statement sought to “develop leaders who understand and apply knowledge of cultures” in general but with a primary focus on Arab and Islamic cultures. The choice of the terms “applied knowledge” and “understanding” for the directed mission statement implies that the modified version of the competency-based model was to be employed.

Much of the Army’s PME, particularly at educational levels below CCC, use an instructional method known as transmission. The method’s characteristics include a somewhat fixed or stable body of knowledge “transmitted” or transferred to the learner by a teacher whose credibility is based on expertise with the content. Large classroom settings, non-conducive to meaningful discussion among students, preclude any method but transmission. Understandably, transmission is predominantly knowledge or content-focused.

Transmission, however, does not lend itself well toward satisfying affective educational objectives or engendering favorable dispositions in students toward subject matter. Recalling the three elements of disposition, transmission may lend itself well to communicating *abilities* in the form of introducing, explaining and modeling procedures. Enhancing *sensitivity* through transmission proves more difficult, in that it “requires not just *having* relevant guidelines in [mental] storage but *acting* on them in relatively uncued conditions” (Tishman, Jay, and Perkins 1992). Similarly, teachers can

communicate techniques and implore students to adopt an *inclination* toward using it, but as Tishman, Jay, and Perkins point out, “students’ knowing the injunction [to do so] does not constitute commitment to it, any more than knowing the Ten Commandments constitutes commitment to them” (1992). Using the affective domain taxonomy, *commitment* is to *inclination* as *awareness* is to *sensitivity*; neither affective objective can be assured through the transmission method. Succinctly stated, “transmission inherently only passes along the principle, not commitment to it” (Tishman, Jay, and Perkins 1992).

Desired minimum outcomes of basic level PME according to OPOD 05-123A are couched in terms that reflect disposition and affective educational objectives (see Appendix B). The phrase “demonstrate the ability to” reflects the inclination to or “tendency to actually behave in a certain way” (Tishman, Jay, and Perkins 1992). The desired outcome of “have the *desire* to overcome typical US stereotypes of Arab/Islamic culture” (emphasis mine) reflects the affective educational objective of valuing the content of the cultural awareness training. As discussed above, neither of these desired outcomes may be achieved reliably through the transmission method of instruction common to our basic level PME.

The Importance of Context in PME

A defining condition of being human is our urgent need to understand and order the meaning of our experience, to integrate it with what we know to avoid the threat of chaos. If we are unable to understand, we often turn to tradition, thoughtlessly seize explanations by authority figures, or resort to various psychological mechanisms, such as projection and rationalization, to create imaginary meanings (Mezirow 2000, 3).

To get at the heart of understanding a culture, one must examine the meaning, purpose or role of culture as a human construct--examine the “why” of culture before the

“what” of culture. Culture both forms and is formed by the collective psychology of its members as a means of organizing perception and experience to better confront problems. Largely without its members being conscious of it, the collective psychology of a culture generates underlying assumptions to solve problems and promotes dominant values to assure harmony among its members and with the surrounding environment. Culture provides the psychological tools to order experience and to navigate what would otherwise be the chaos of the senses.

Working within these general premises, anthropologists throughout the years have refined the concepts and provided models to enhance understanding by those who find cause to examine culture. One such anthropologist, Florence Kluckhohn, proposed in the early 1950s that types of human problems common to all people throughout all time were limited to five basic concerns. These include how the group relates socially to others, the group’s relationship to nature, the group’s mode or form of activity, the group’s relationship to time or temporal orientation, and the group’s assessment of the innate nature of man (Stewart and Bennett 1991, 11; Ortuno 1991, 450) (see appendix C). Just as the range of human problems may be presumed to be finite, the range of solutions to these problems is neither limitless nor random within a group or culture. Finally, Kluckhohn proposes that, across all groups or cultures, all ranges of solutions are present at all times but are differentially preferred (Ortuno 1991, 450). The preference reflects underlying cultural assumptions, values, and biases created to achieve optimal solutions within the context of the group’s historical environment and social circumstances.

Without being aware of it, collective and individual psychological mechanisms have developed a meaning structure through which sensory experience is filtered. A

frame of reference (or meaning perspective) “selectively shapes and delimits perception, cognition, feelings, and disposition.” It is inferred from repetitive, emotion-laden experience outside of awareness, and possesses a degree of uniqueness as each individual’s “affectively encoded experience” differs (Mezirow 2000, 16). This meaning structure, while derived from the context of one’s social and physical environment, provides context and meaning to all subsequent or future experience. Inescapably, frames of reference provide context and meaning that are often ill-suited to foreign social environments unless they are critically reflected upon. As Mezirow states, “they suggest a line of action that we tend to follow automatically unless brought into critical reflection” (2000, 18).

Mezirow breaks frames of reference into two dimensions: habits of mind and points of view that result from them. A habit of mind consists of a broad, generalized set of assumptions that constitute the frame of reference. This broad set of assumptions is derived from and categorized by various social influences (e.g., philosophical, aesthetic, epistemic, or sociolinguistic among others). Habits of mind perform the filter function, orienting or *predisposing* one to interpret the meaning of experience. Habits of mind reflect one’s predisposition toward or away from others (introversion or extroversion), predisposition to approach problems analytically or intuitively, predisposition to fear change or embrace the unknown, predisposition to respect or challenge authority, predisposition to think conventionally about one’s roles and so on (Mezirow 2000, 18).

Mezirow’s second dimension of a frame of reference includes the points of view that a habit of mind expresses. Points of view include sets of beliefs, feelings, attitudes, judgments, and specific expectations that tacitly direct and shape a specific interpretation

of experience (Mezirow 2000, 18). Whereas the habit of mind provides the filter (or “aperture”) through which experience is perceived, the points of view are the prism by which experience is assigned meaning. For example, aspects of human interaction one deems irrelevant fall outside ones habit of mind (aperture). They are thus are not assigned meaning through ones points of view (prism). Conversely, aspects of human interaction one is biased toward receive enhanced resolution through ones habit of mind (aperture) and an emphasis of meaning assigned through ones points of view (prism).

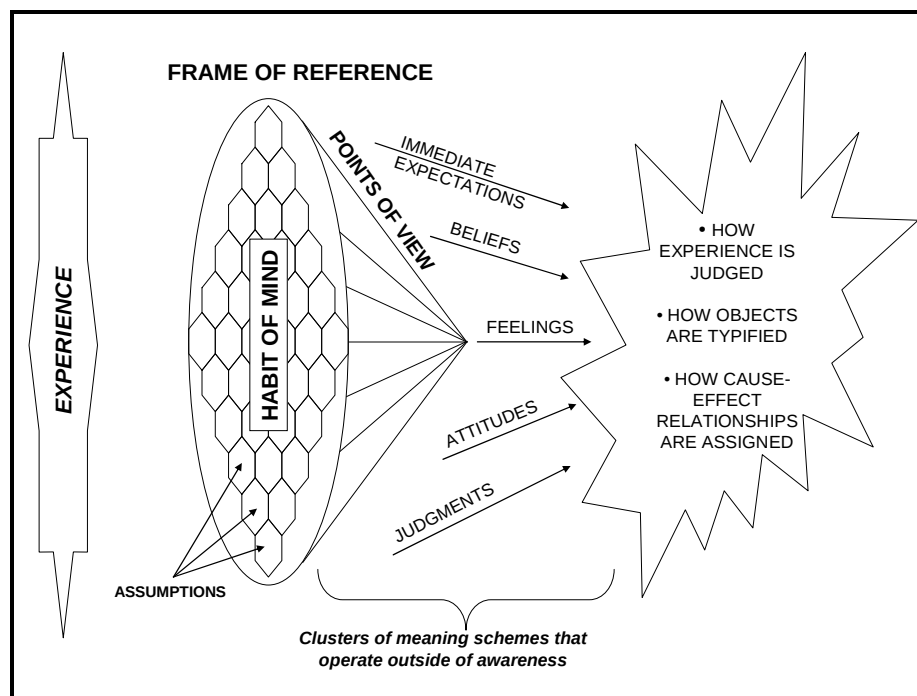


Figure 3. Mezirow's Meaning Structure Concept
Source: Author's graphic depiction of concept from Mezirow 2000, *Learning as Transformation: Critical Perspectives on a Theory in Progress*

Excepting individual deviations based on personally unique experiences, collectively held frames of reference constitute cultural paradigms. They include cultural assumptions that are instrumental in forming some habits of mind, and the collectively

held meaning assigned to relevant experience. Not all frames of reference are dominant enough to constitute cultural paradigms; thus, not all habits of mind are common to a culture's members.

The meaning structure concept contains two important implications to PME. First, points of view (or clusters of meaning schemes) work to connote meaning largely outside of individual awareness. This implies that attitudes, feelings, beliefs, judgments, and the like can only be changed by consciously isolating them and reflecting on their correlation with "objective" reality. To be driven to isolate and question core beliefs requires great amounts of energy and can be a threatening experience. As Mezirow acknowledges, "they provide us with a sense of stability, coherence, community, and identity . . . consequently they are often emotionally charged and strongly defended" (2000, 18). Consequently, the learning environment must generate sufficient emotive energy to induce this reflection. Mere inductions to change one's attitudes on something so closely held or briefings on other points of view simply prove insufficient.

Second, sets of assumptions forming habits of mind must be addressed in PME to enhance sensitivity and awareness toward relevant experience. One's "aperture" may be set to deem certain perspectives irrelevant due to one's cultural assumptions, but these perspectives prove critical to understanding and effective communication in cross-cultural situations. Thus, identifying, examining and (at least temporarily) setting aside one's own cultural assumptions may provide enough data to generate much more accurate cause-effect relationships and aid categorizing significance of events in these situations.

Addressing the mechanisms that provide context and meaning to experience, one's frames of reference, will enhance the *sensitivity* and *inclination* toward other cultural perspectives. As for sensitivity, examining habits of mind and the cultural assumptions they are based upon lay well within the resources and capabilities of PME. Furthermore, questioning assumptions can be much less threatening a prospect than questioning core beliefs, requiring of PME less emotive impact in its delivery of the subject. As for inclination, PME must significantly convince students (perhaps at the risk of threatening cherished beliefs and attitudes) to consistently alter or withhold judgment on perceived experience in cross-cultural situations. This calls for dynamic, creative learning experiences with high emotional impact.

Coupling educational approaches that enhance *sensitivity* and impact *inclination* with approaches that provide *abilities* creates disposition conducive to cross-cultural competence. PME has dramatically improved its capacity to generate *abilities* or tools for cross-cultural competence including language skills and cultural knowledge. This may be due to the fact that educational objectives for language and cultural knowledge lie primarily in the cognitive domain. Conversely, significant work remains to structure PME to improve the other facets of disposition with educational objectives firmly in the affective domain.

Cultural paradigms, also referred to as collective belief systems, that are particularly dominant and comprehensive become worldviews. Worldviews serve as a system linking the particular with the universal (Mezirow 2000). Worldviews accommodate a full range of experiences and may seem extremely complex to articulate, but represent a completely internalized organization system. This belief system or filter

may also be described by another useful metaphor: a “*lens*.” As discussed in previous chapters, achieving a change in one’s worldview reflects one of the more challenging affective educational objectives, requiring sufficiently emotive content from the learning experience for students to adopt the change.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

As the Army begins to pull back from Iraq it must go back to school. Talented officers and senior non-commissioned officers should be given a “soldier’s sabbatical” to attend the best civilian graduate schools to study alien cultures and the art of war.

Robert H. Scales, Jr., *U.S. Senate Armed Services Committee Statement for Record 17 April, 2007*

Conclusions

The Army’s concept of Professional Military Education cannot rest on its behaviorist educational models if it intends to achieve parity or overmatch in leveraging psycho-cultural factors in the contemporary operational environment. The checklist approach to acquiring cultural knowledge and enhancing language abilities in and of itself will not equip Soldiers with the disposition necessary to employ these useful tools. Performance-oriented training and competency-based education measured against known standards on subjects as complex as cultural understanding promote mediocrity. By focusing on demonstrating abilities, they sidestep the need for critical reflection and ignore the affective objectives necessary to change dispositions.

Furthermore, current PME methods do not lend themselves to presenting opportunities for creative thought and employment of imagination. Creative thought afforded by reflecting critically upon assumptions (which tend to bound creativity for the sake of expediency) finds few outlets in the approaches employed by OES. As a second order effect, limiting the need for employing the imagination by these methods serves as another missed opportunity to develop this facet. This impacts not only the ability to learn the operational art as Klingaman posits, it impacts upon promoting an amenable

cross-cultural disposition. The importance of this is captured in a quote by Mezirow, “Imagination is central to understanding the unknown; it is the way we examine alternative interpretations of our experience by ‘trying on’ another’s point of view” (2000, 20).

To break from the behaviorist educational philosophy and competency-based model of curriculum design, PME must leverage the advantages of its student base. Particularly with Captains Career Course instruction and above, its students tend to have successfully negotiated positions of responsibility far in excess of typical civilian graduate students. They have demonstrated some degree of emotional maturity and emotional intelligence, defined as “knowing and managing ones emotions, motivating oneself, recognizing emotions in others and handling relationships” (Mezirow 2000, 11). This degree of maturity, self-motivation and discipline lend themselves to employing more creative educational techniques and allowing for greater self-directed learning. Any who question whether an Army captain (or greater) has the maturity, discipline and agility to take ownership of his institutional learning need only look at the creative solutions employed by the typical company commander in OIF and OEF.

Regrinding the Lens

In 2006, LTC William D. Wunderle published a primer for U.S. forces deploying to Arab or Middle Eastern countries. In the primer he presents a model of how cultural values provide a lens for cultural understanding (2006, 38). The author used Wunderle’s model as a conceptual framework by which to introduce Mezirow’s concept of meaning structures. Wunderle’s “lens,” implies the idea that these values deviate from the American norm or standard. The American lens is notably absent.

A worldwide review of dominant cultural patterns shows that American culture usually lies at one end of the spectrum for each problem [from the Kluckhohn model] while the cultures of non-Western societies tend to occupy positions at or near the opposite end (Stewart and Bennett 1991, 12).

Innovative approaches to imparting amenable cross-cultural disposition and cross-cultural competence must seek to alter the American lens.

Professional military educational objectives associated with achieving a cross-cultural disposition will not be to supplant students' current frame of reference with a "known standard" or approved solution, even if one could be generated and agreed upon. Instead, the objectives should be, as Mezirow puts it, to seek "a more dependable frame of reference . . . that is more inclusive, differentiating, permeable (open to other viewpoints), critically reflective of assumptions, emotionally capable of change and integrative of experience" (2000, 19).

Cognitive Dissonance and Disorienting Dilemma

As indicated in previous chapters, to achieve educational objectives in the affective domain requires devising and employing creative approaches with emotive impact. Two psychological concepts may offer potential methods for generating this emotive impact, and they arguably exist within the same emotive spectrum. These concepts range from creating a pique in student curiosity leading to further examination to generating conditions requiring reassessment of core assumptions and beliefs.

The theory of cognitive dissonance propounded by Leon Festinger in 1957 suggests that when a subject is exposed to persistent psychological inconsistencies, the subject is aroused by a psychological discomfort to reduce the "dissonance" (1957, 2). Examples of dissonance between cognitive elements include situations where attitudes or

opinions do not match behavior (e.g., the belief that one is not ethnocentric while demonstrating behavioral preference to associate only with those of similar ethnicity). In their discussion of designing curricula to pursue affective educational objectives, Krathwohl, Bloom, and Masia acknowledge “the motivating effect of disharmonious or dissonant states of cognition” presented by Festinger’s theory (Krathwohl, Bloom, and Masia 1964 55-58). Others cite cognitive dissonance as “a powerful tool to initiate meaningful learning experiences” (Hansen 2002).

The “psychological discomfort” Festinger describes can range from mild consternation to a moderate degree of emotional threat. “Cognitive dissonance can be seen as an antecedent condition which leads to activity oriented toward dissonance reduction just as hunger leads to activity oriented toward hunger reduction” (Festinger 1957, 3). He describes it as “nonetheless powerful,” as the magnitude of the dissonance is relative to the importance of cognitive elements in question. If, for example, a Soldier about to conduct a combined patrol believes that his life may depend on the foreign soldier, yet his perceptions of the foreign soldier hold him to be unreliable, the Soldier will do all that he can to reduce this dissonance. The emotional distress generated by the dissonance motivates him to conduct extensive rehearsals, communicate on a personal level with the soldier to gain mutual understanding and trust, and so forth.

In a learning environment, the objective would be to introduce dissonance in the form of revealing student biases (regarding a culture, for example) while offering factual information that runs contrary to the bias. A learning environment offers advantageous moments where the students’ “natural defenses against destabilizing insights are low” (Hansen 2002), particularly if the student has to some degree sought out the subject

matter. Instructors who employ reflective practice described in earlier chapters will be more capable of seeking out these “teachable moments” (Hansen 1998) and leveraging them.

Another theory grounded in education psychology, the concept of creating a “disorienting dilemma,” offers potential for powering affective change. The theory first posited by Mezirow in 1978 describes an event or circumstances that arise in which one’s frames of reference, cultural paradigm, or worldview no longer provide the mechanism to effectively apply meaning to an experience. Meanings associated to the experience deviate significantly from other indicators, creating significant cognitive dissonance. Simply put, one’s frames of reference no longer seem dependable as a means of making sense of reality. Mezirow cites dramatic, life-changing crises that give cause to critically reflect on one’s perspective and assumptions. His 1978 study examined dramatic perspective changes of women re-entering college and the acute internal or personal crises associated with their transitions (Mezirow 1978). Others discussing Mezirow’s theory cite individual and cultural events that occur through one’s lifetime, including marriage, childbirth, death of a spouse, and significant social or historical events (Merriam and Brockett 1997, 144).

Though Mezirow never lists the phenomenon as an example, “culture shock” or cultural dissonance illustrates this triggering event quite well. Culture shock is “primarily a set of emotional reactions to the loss of perceptual reinforcements from one’s own culture to new stimuli which have little or no meaning and to the misunderstanding of new and diverse experiences” (Adler 1975, 13, cited by Lyon, 2002). This type of event typifies the loss of efficacy of one’s frame of reference and possesses characteristic

negative emotional events when one's underlying beliefs and assumptions are challenged. The linkage of culture shock and concomitant cross-cultural adaptation and Mezirow's transformative learning theory has been made by others (Lyon, 2002).

The idea of culture shock creating a disorienting dilemma may be seen by examining cross-cultural adaptation by those operationally deployed in the military. In recent publications, Wunderle (2006) and the German Bundeswehr Leadership Academy (2006) have both noted a trend that soldiers have recently experienced during deployments to Iraq and Afghanistan. Soldiers' expectations or levels of satisfaction at the beginning of their deployment were characterized as exuberant and enthusiastic. At some point early in their experience working with Iraqis and Afghans, they experienced disappointment or confusion which subsequently gave way to frustration and anger. This confusion and frustration may have been the effect of culture shock. Without attempts to reconcile their frustration and forge a new relationship with members of the other culture (different from that attempted at the outset of the deployment), mission success remained at risk. Those who did make the adjustment, however, learned to cope with differences and devised relationships that could accommodate both cultural perspectives. The outcome of these efforts at adaptation was integration and cultural understanding (see figure 4 and appendix D).

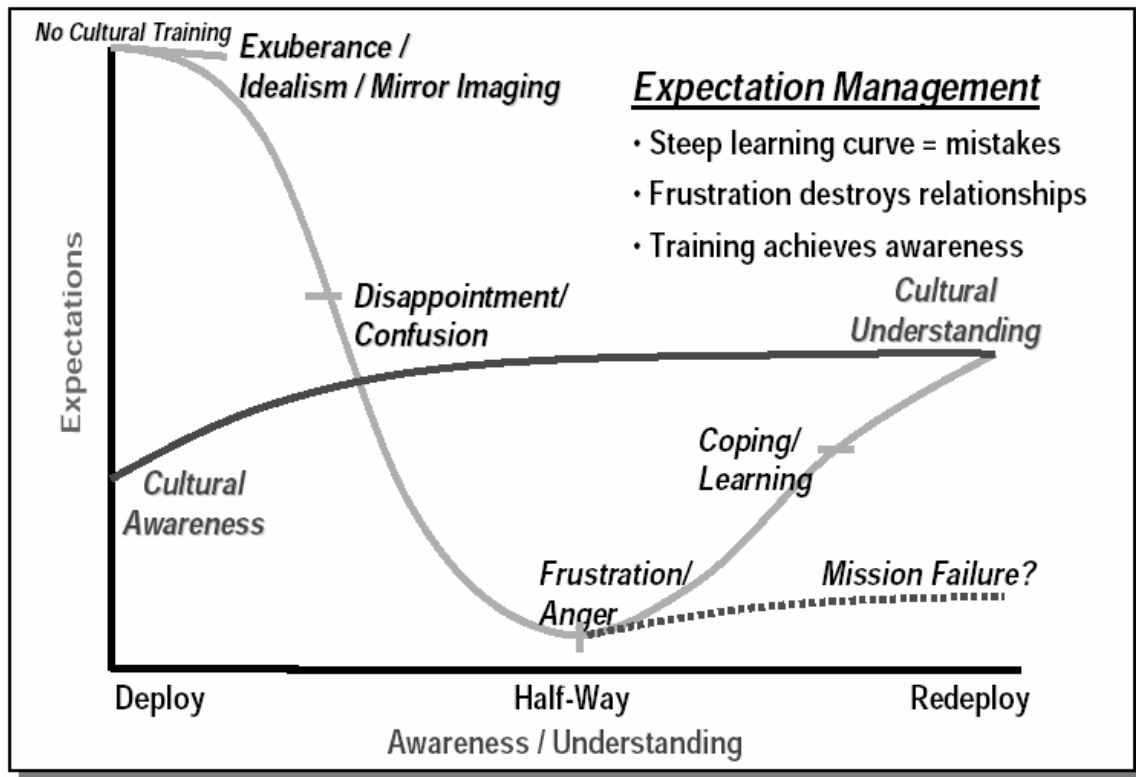


Figure 4. Cultural Awareness and Expectation Management
Source: Wunderle 2006, *Through the Lens of Cultural Awareness: A Primer for US Armed Forces Deploying to Arab and Middle Eastern Countries*, 58.

Transformative Learning

The process experienced by those soldiers who successfully adapted to Iraqi or Afghani cultures, as well as the range of emotions, fits into Mezirow's theory of transformative learning. Though soldiers' learning was incidental and not based on an educational design, the steps they experienced corresponded closely with those of perspective transformation. Perspective transformation involves ten phases beginning with experiencing a disorienting dilemma and ending with the individual undergoing reintegration into life based on the new perspective (Mezirow 2000, 22). These phases

and their relation to stages of soldiers' adaptation can be seen in figure 5. Following the last phase of perspective transformation, "life is not seen from a new perspective, it is *lived* from that perspective" (Novak 1992). This indicates fundamental and long term effect of this type of learning.

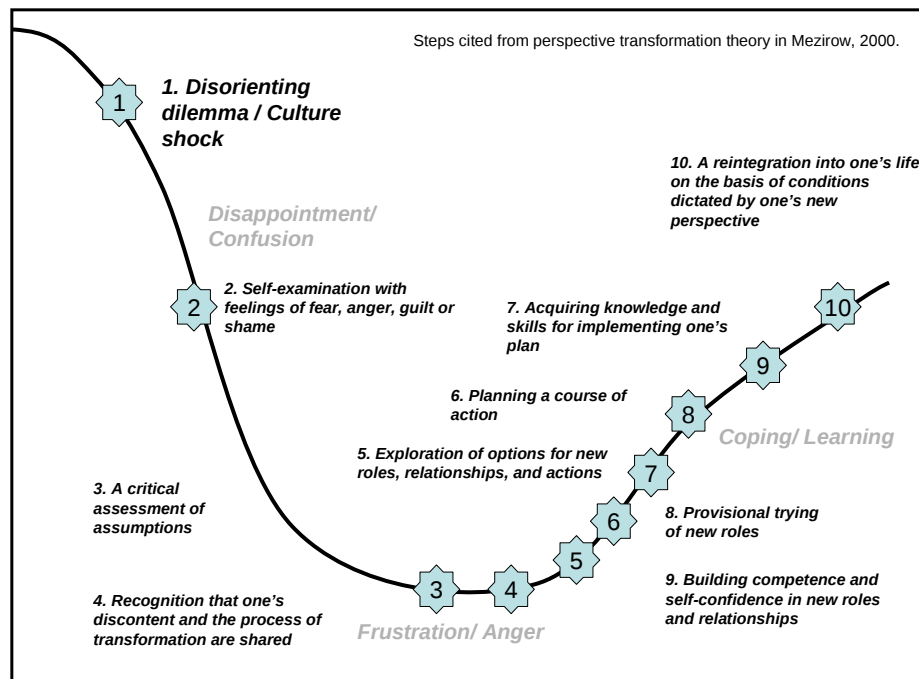


Figure 5. Comparison of perspective transformation and cultural adaptation
Source: Author's graphic comparison of concept from Mezirow 2000, *Learning as Transformation: Critical Perspectives on a Theory in Progress*, with concept from Wunderle 2006, *Through the Lens of Cultural Awareness: A Primer for US Armed Forces Deploying to Arab and Middle Eastern Countries*, 58

Despite examining subjects within mainstream American culture for his 1978 study, Mezirow's subsequent work emphasizes cultural aspects of transformative learning.

The possibility of transformative learning must be understood in the context of cultural orientations embodied in our frames of reference . . . which shape our

preferences and limit our focus. We need to become critically reflective of their assumptions and consequences (Mezirow 2000, 24).

Applying his theory toward cultural adaptation, this statement firmly indicates that one's own cultural assumptions and frames of reference must be the primary focus of perspective transformation steps one through three. Once these prerequisites are met, perspective transformation and effective cultural adaptation becomes greatly facilitated.

Summary

The challenge facing Professional Military Education involves achieving a soldier's perspective transformation *prior* to operational deployments, rather than during. Permanently changing one's perspective poses great difficulty and requires the military's educational institutions to change long-held paradigms. Points touched upon in the research revisited below reinforce why PME must become the agent of change, why self-reflective techniques with emotive impact must be sought, and how military students are uniquely suited to this approach.

PME as the Agent of Change

Prominent figures within and outside of the military (noted in Chapters One and Two) have placed the onus of cultural education upon the institutional domain of leader development for several reasons. PME institutions serve as the most effective nodes for comprehensively implementing learning programs throughout the force. The importance of imparting cross-cultural disposition cannot be left to the whim of individuals or unit commanders. More significantly, individuals and unit commanders lack time to allocate toward effective programs under current operational tempo constraints. Dedicating

necessary resources to PME serves both as the most equitable and most efficient means of channeling resources, with time being the scarcest resource.

Emotive Impact of Educational Techniques

Curricula within PME must be designed to affect disposition in addition to imparting knowledge and skills. Behaviorist models of performance-oriented training, particularly at higher levels of PME, prove too reductionist to achieve affective educational objectives. Current techniques focus almost exclusively on training skills and accumulating cultural knowledge. These constitute cognitive educational objectives and are pursued at the expense of changing students' disposition.

The Role of Critical Reflection

Affecting disposition begins with identifying and examining one's own biases and cultural assumptions. Critically reflecting on one's assumptions help to generate more "dependable" frames of reference and allow the soldier to suspend judgment on aspects of other cultures long enough to understand them. By focusing on regrounding the students' own "lens" first, PME may facilitate their adaptation to wide range of cultures rather than those that current operations press them to understand.

Unique Demographics of Military Students

As adult learners exposed to greater responsibilities than their average civilian counterparts, military students offer PME the unique opportunity of employing creative educational approaches. Most military students have demonstrated maturity, capacity for handling stress, and discipline to embark on advanced learning techniques. These credentials also allow them to take a greater role in directing their own learning within

PME. This will in turn facilitate student buy-in and may become a vehicle toward affective objectives.

By embracing the challenges of employing learning techniques that cultivate cross-cultural disposition, PME will effectively arm students for mission success. It allows them to truly understand and influence coalition partners. It enables them to influence locals within the culture with means more amenable and lasting than military force. It more reliably facilitates understanding and predicting enemy behavior to stay proactive in the fight. By cultivating cross-cultural disposition in its students, PME will move to the forefront of institutions seeking to give soldiers operational and tactical “overmatch.” This overmatch will exist in the increasingly important “psycho-cultural” realm in addition to current overmatch enjoyed in technology.

Recommendations

Finding faults in an existing system proves relatively easy; the difficulty begins in providing meaningful suggestions to improve that system. While the scope of this thesis sought to examine what aspects of PME were falling short of meeting the objectives of cultural awareness training, the author is still compelled to provide suggestions for improvement. Though each of these suggestions warrants further study, improvements fall within two categories: co-opting military students in self-directed learning and seeking creative venues for experiential learning.

A highly effective means of achieving affective educational objectives involves including the student in the educational process. PME must take advantage of an emotionally mature student-base, particularly at the Captains Career Course level through Senior Service College level of instruction. Most students at these levels have developed

and implemented training plans for soldiers in their charge and should be afforded the opportunity to most effectively influence their own education. The fact that not all students respond equally well to all educational methods further emphasizes the need for a more varied approach.

Including the student in the process does, however, imply limits. Students may be of great help devising the *ways* and requesting the *means* of their education, but they must still achieve the educational objectives, or *ends*, established by PME. In maintaining administrative control of overarching educational objectives, PME also maintains a measure by which to hold the student accountable. Individually or collectively, students may be presented with avenues of research and resources available to apply toward achieving affective and cognitive educational objectives within an allotted time. Students may start by devising a plan where resources are hypothetically unconstrained, then by tailoring their plan to fit resources available.

Often, ways and means of accomplishing educational objectives will involve the next category of suggestions for improvement: experiential learning. The military currently employs experiential learning to some extent within PME, but primarily in classroom settings. Classroom varieties of these techniques include examining case studies, participating in virtual simulations and engaging in role-playing exercises. The intent of experiential learning is to enhance the significance of lesson material by providing real-life context within the learning environment. While these methods work toward affective objectives of stimulating interest and more successfully shaping attitudes positive to the lesson material, they often fall short of emotive impact. Some degree of

cognitive dissonance *may* occur to stimulate reflection. By and large, however, these techniques fall short of inspiring critical reflection of underlying assumptions and values.

In terms of cultivating cross-cultural disposition, experiential learning must incorporate a vehicle by which one may reflect on cultural assumptions: contact with another culture. The problem with many classroom attempts at cross-cultural experiential learning is that cultural assumptions that lay beyond awareness are never confronted when students simulate this context. Software developers continue to make impressive advancements in cross-cultural virtual simulations, but it remains doubtful that fidelity of a cross-cultural communication may ever be completely replicated or that the emotional impact of dealing with an imaginary being will ever stimulate critical reflection.

PME must seek to create experiential learning environments that generate emotive impact tantamount to creating severe cognitive dissonance or a disorienting dilemma. One method may take the form of the British Army's Adventurous Training (AT) in foreign countries. This type of experiential learning focuses primarily on physical military tasks such as alpine mountaineering, skiing, parachuting, and so forth. However, this type of training may easily be employed in a different cultural setting in which soldiers must influence or gain assistance from members of the local community to accomplish missions. The U.S. Army Special Forces approximate this type of learning environment in their training, and Combat Training Centers continue to improve the fidelity of their simulated Iraqi and Afghani environments by bringing in ethnic Iraqi- and Afghan-Americans to act as role players. PME must take cues from these forms of experiential learning and tailor their learning environments to this level of fidelity.

Furthermore, PME may take advantage of windows of opportunity that cognitive dissonance or disorienting dilemma may open (the “teachable moments”) by controlling the environment. This may be done directly with instructors facilitating a simulated environment or indirectly through devices such as student-maintained journals. Through reflective discourse with instructors and/or other students, critical reflection may be achieved.

Doubts may arise as to whether the military can convincingly reproduce environments that may generate sufficient emotive impact or even afford to do so. The military replicates a mild form of “culture shock” to each of its service members as they conduct initial entry training to assimilate into the military sub-culture. Other courses such as the Army’s Ranger School and the Army Special Forces Survival-Evasion-Resistance-Escape (SERE) Course replicate conditions well enough to generate convincing emotive impact. The level of resources dedicated to these courses lay within the military’s reach. Only the ingredient of cross-cultural interaction must be added. Replicating the physical intensity and negative reinforcement of mistakes these courses employ may not be desirable, but the Army and other services have demonstrated the ability to achieve sufficient degree of cognitive dissonance or a disorienting dilemma. From this start point, PME may initiate and facilitate steps four through ten of Mezirow’s perspective transformation within its students (see figure 5). By doing so, PME will achieve a positive cross-cultural disposition prior to an operational deployment.

GLOSSARY

Acculturation: Acculturation is a process in which members of one cultural group adopt the beliefs and behaviors of another group. Although acculturation is usually in the direction of a minority group adopting habits and language patterns of the dominant group, acculturation can be reciprocal--that is, the dominant group also adopts patterns typical of the minority group. Assimilation of one cultural group into another may be evidenced by changes in language preference, adoption of common attitudes and values, membership in common social groups and institutions, and loss of separate political or ethnic identification. (Rice University Hispanic Center of Excellence WWW Page, Internet online. Accessed at <http://www.rice.edu/projects/HispanicHealth/Acculturation.html>, on 4/14/07)

Behavioral Outcome: A behavioral response which a learner may perform as an indication of how well he or she has achieved a learning assignment or competency. It is often referred to as a behavioral objective and consists primarily of a demonstrated performance and criteria to indicate how well the behavior must be performed in order to be considered successful (McAshan 1979, 45).

Cognitive Dissonance: Persistent inconsistency of thoughts (dissonance between attitudes and behavior, for example) whose presence generates an aroused state of psychological discomfort; Cognitive dissonance can be seen as an antecedent condition which leads to activity oriented toward dissonance reduction just as hunger leads to activity oriented toward hunger reduction (Festinger 1957, 2-3).

Cognitive Objectives: Activities such as remembering and recalling knowledge, thinking, problem solving, creating (Bloom, Krathwohl, and Masia 1956, 2).

Competencies: The knowledge, skills, and abilities or capabilities that a person achieves, which become part of his or her being to the extent he or she can satisfactorily perform particular cognitive, affective, and psychomotor behaviors. They represent the instructional intents of a program and are stated as specific goals to be achieved (McAshan 1979, 45).

Competency-Based Education and Training: An educational program in which the desired learning outcomes or competencies and the behavioral outcomes or evaluation indicators are specified in advance in written form. In addition, each of these components is visibly associated with an instructional delivery system that incorporates a module as the basic component. In these programs, competencies are considered to be ends and to have intrinsic value (McAshan 1979, 45).

Constructivism: A philosophical perspective centered on the belief that the whole is greater than the sum of its parts (Merriam and Brockett 1997, 46).

Culture: A shared set of traditions, belief systems, and behaviors; Culture is shaped by many factors including history, religion, ethnic identity, language, and nationality. Culture evolves in response to various pressures and influences and is learned through socialization; it is not inherent. In short, a culture provides a lens through which its members see and understand the world (Wunderle 2006)

Cultural Awareness: The ability to recognize and understand the effects of culture on people's values and behaviors. In the military context, cultural awareness can be defined as the "cognizance of cultural terrain for military operations and the connections between culture and warfighting. Cultural awareness implies and understanding of the need to consider cultural terrain in military operations, a knowledge of which cultural factors are important for a given situation and why, and a specified level of understanding for a target culture (Wunderle 2006)

Culture Shock: Primarily a set of emotional reactions to the loss of perceptual reinforcements from one's own culture to new stimuli which have little or no meaning and to the misunderstanding of new and diverse experiences (Adler, 1975, 13, cited by Lyon, 2002)

Discourse: The process in which we have an active dialogue with others to better understand the meaning of an experience; requires the will and readiness to seek understanding and to reach some reasonable agreement; it centrally involves finding agreement, welcoming difference, "trying on" other points of view, identifying the common in the contradictory, tolerating the anxiety implicit in paradox, searching for synthesis and reframing (Mezirow 2000, 12-14).

Disorienting Dilemma: Incidents or experiences that disturb the individual's current view of reality which demand attention and cause the individual to stop and think (Taylor 1989, 227, cited by Lyon 2002) also referred to as *trigger events*.

Empathy: The ability to see something from another person's point of view, to identify with and enter into another person's feelings and emotions (Dept. of the Army 2006b, 4-9); in contrast to sympathy, engaging in the other's feelings and values doesn't make them one's own.

Full-Spectrum Operations: The range of operations Army forces conduct in war and military operations other than war (Dept. of the Army 2001, 1-4)

Internalization: The process by which a phenomenon or value successively and pervasively becomes part of the individual (Krathwohl, Bloom, and Masia, 1964, 28).

Mirror-imaging: filling gaps in the analyst's own knowledge by assuming that the other side is likely to act in a certain way because that is how the US would act under similar circumstances (Heuer 1999).

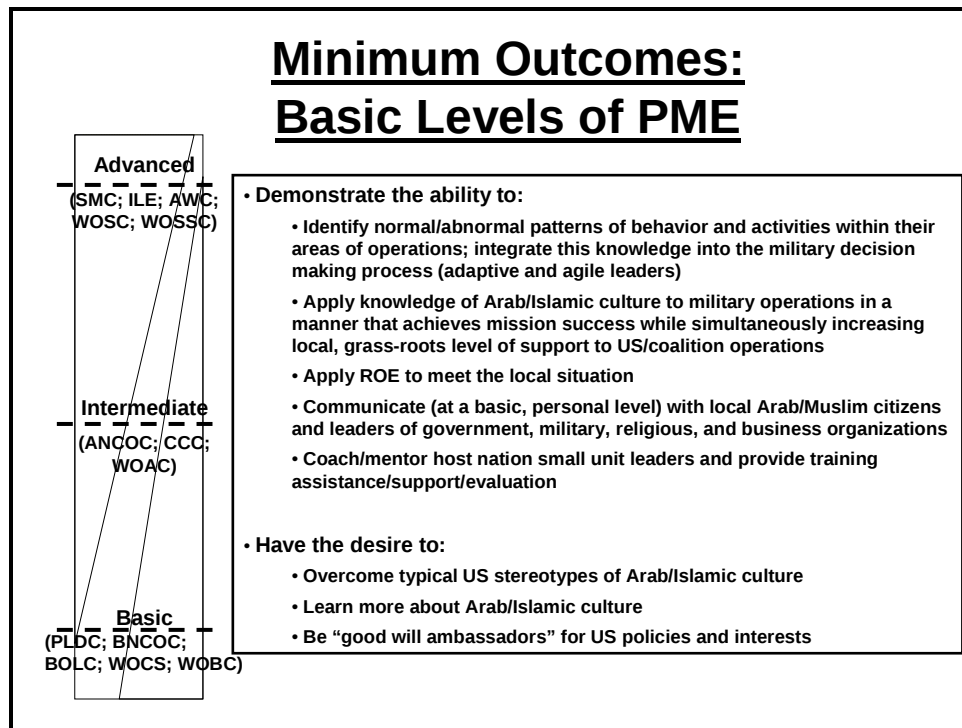
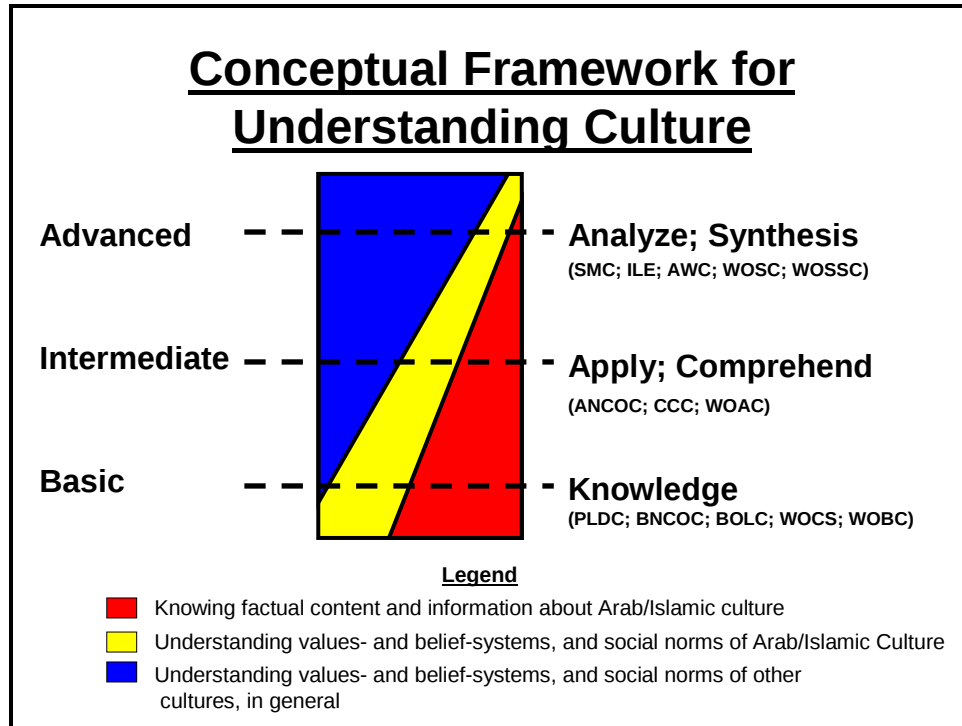
Sympathy: An inclination to support or be loyal to or to agree with an opinion (cited online 4/1/07 at <http://wordnet.princeton.edu/perl/webwn>).

COMMON AFFECTIVE TERMS AND THE TAXONOMY

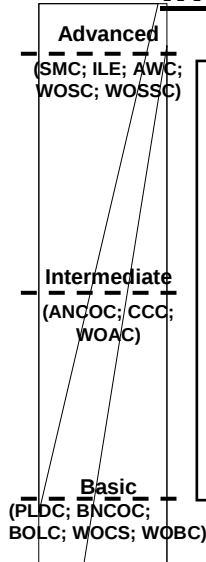
From Krathwohl, Bloom, and Masia *Taxonomy of Educational Objectives Handbook II: Affective Domain* (New York: David McKay Co., 1964), 37.

APPENDIX B

TRADOC FRAMEWORK FOR UNDERSTANDING CULTURE

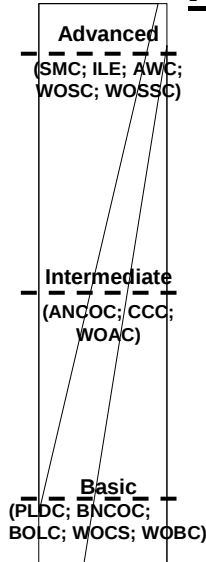


Minimum Outcomes: Intermediate Levels of PME



- All of the Basic Levels of PME's Minimum Outcomes
- Plus, demonstrate the ability to:
 - Integrate coalition forces into US formations
 - Plan and coordinate military support to reconstruction activities
 - Effectively communicate/negotiate with local secular, tribal, and religious leaders
 - Advise senior commanders with the establishment of ROE, policies, and procedures that build strong local support for US/coalition efforts
 - Coach/mentor mid-level host nation military leaders and provide training assistance/support/evaluation

Minimum Outcomes: Advanced Levels of PME



- All of the Intermediate Levels of PME's Minimum Outcomes
- Plus, demonstrate the ability to:
 - Command combined US/coalition formations
 - Provide JTF/CFLCC commanders and staffs with accurate assessments of the local military, political, religious, and commercial situation
 - Set ROE/policies/procedures that protect the force and achieve mission accomplishment while also demonstrating thoughtful consideration of Arab/Islamic culture
 - Provide military support to reconstruction efforts
 - Advise NGOs/PVOs as to the local situation; assist integrating their efforts with regional leaders and the overall security plan
 - Effectively communicate/negotiate with regional secular, tribal, and religious leaders
 - Coach/mentor higher-level host nation military leaders and provide training assistance/support/evaluation

USAIC Recommended Training (Non - MI)

BASIC LEVEL

Educate junior leaders on the importance of culture and the impact it has on daily operations, resulting in the enhanced capability of the soldier to accomplish the mission.

BCT/AIT

Religion	2 Hrs
Culture	4 Hrs
Cross Cultural Communication	1 Hr
History	1 Hr
MOS Tailored and/or generic situational CA PE set in real world area	TBD
Total	8 Hrs (Plus additional PEs)

INTERMEDIATE LEVEL

Educate intermediate level leaders on the importance of culture and the impact it has on daily operations. Develop the fundamental foundation of differences between cultures and cross culture communication, resulting in enhanced capability of the intermediate leader to accomplish the mission.

PLDC/BNCOC/WOBC/OBC*

Religion	2 Hrs
Culture	2 Hrs
Cross Cultural Communication	1 Hr
History	3 Hr
Geography	1 Hr
Tribalism	3 Hrs
Exploitation/Application	4 Hrs
MOS Tailored and/or generic situational CA PE set in real world area	TBD
Total	16 Hrs (Plus additional PEs)

* Limited training time may preclude: DA G-2 brief recommendation for OBC is 1 hr Cultural Communications and 1 hr Culture/Geography Overview

USAIC Recommended Training (Non - MI)

ADVANCE LEVEL

Educate advanced level leaders on the importance of culture and the impact it has on communications and daily operations. Develop foundational understanding of the differences between cultures and cross culture communication. Introduce skills of interview techniques, negotiation, cross cultural comparison, and application of the Cultural Awareness education to all phases and aspects of missions both strategic and tactical, resulting in enhancing the capability of the senior leader to accomplish the mission.

SERGEANTS MAJOR ACADEMY/WOAC/CCC*/ ILE*

Religion	2 Hrs
Culture	2 Hrs
Cross Cultural Communication	4 Hrs
History	3 Hrs
Geography	1 Hr
Tribalism	4 Hrs
Higher Order of Thinking	5 Hrs
Globalization	2 Hrs
Empire of Liberty	3 Hrs
Cultural of Terrorism	2 Hrs
Exploitation/Application	8 Hrs
School developed CA Situational PEs set in real world area	TBD

Total **36 Hrs (Plus additional PEs)**

* Limited training time may preclude: DA G-2 brief recommendation for CCC is 2 hrs Cultural Aspects as applied to Military Ops and 2 hrs Stability Ops PE. DA G-2 brief recommendation for ILE is 2 hrs of Cultural aspects of Military Operations and 2 hrs of stability ops Practical Exercise and 4 day country orientation

Annex B (CA in PME Mission Analysis Brief) to OPORD 05-123A (Cultural Awareness [CA] in Professional Military Education [PME] brief to CG CAC, 11 MAY ver 1.1 2005. The Course of Action was implemented in Fragmentary Order 4 to OPORD 05-123A dated September 22, 2006.

APPENDIX C

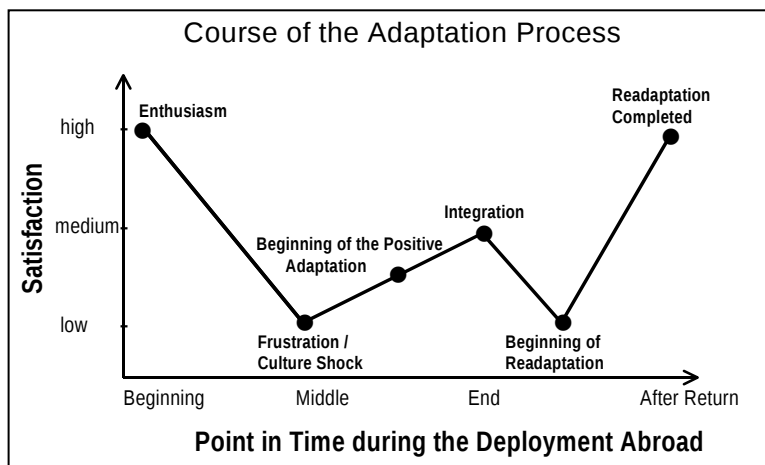
KLUCKHOHN MODEL OF CULTURAL VALUE ORIENTATIONS

The Kluckhohn Model					
The Five Value Orientations and the Range of Variations Postulated for Each					
<u>Orientation</u>	<u>Postulated Range of Variations</u>				
<i>human nature</i>	Evil mutable	immutable	Neutral mutable	Mixture of Good-and-Evil immutable	Good mutable immutable
<i>man-nature</i>	Subjugation-to-Nature		Harmony-with- Nature	Mastery-over-Nature	
<i>time</i>	Past		Present		Future
<i>activity</i>	Being		Being-in-Becoming		Doing
<i>relational</i>	Lineality		Collaterality		Individualism
Cited in Ortuno, 1991 (p. 450)					

As cited by Ortuno, Marian Mikaylo, "Cross-Cultural Awareness in the Foreign Language Class: the Kluckhohn Model," *The Modern Language Journal*, Vol. 75, No. 4 (Winter, 1991), pp 449-459.

APPENDIX D

GERMAN BUNDESWEHR MODEL OF THE ADAPTATION PROCESS



From Fuehrungsakademie der Bundeswehr (German Bundeswehr Leadership Academy),
“Interkulturelle Kompetenz (Intercultural Competence),” *Command, Leadership and
Management Course Material*, 2006, Hamburg, Germany.

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Angela I. Karrasch, PhD
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USACAC
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