CANADIAN FORCES COLLEGE - COLLÈGE DES FORCES CANADIENNES
NSSC 7 - CESN 7

Cross-Cultural Leadership: A Military Perspective

By/par

Colonel Tony M.S. Teo, Singapore Armed Forces

May 2005

Abstract

Cross-cultural leadership challenges are examined in the context of a multinational peace support environment. Outcomes of effective coalition leadership in peace support operations are defined and the essential leader competencies identified. Culture and its influences on leader attributes and behaviours or styles are studied. Important cross-cultural skills discussed are communication and ethical reasoning skills and the cognitive skill of managing mental model. In addition, a leader must be able to adapt his/her style to the situation. Research suggests that transformational leadership based on strong values and team-orientation to be universally effective across cultures. Existing Canadian and Singapore leadership doctrine is assessed to have captured the essential cross-cultural leadership competencies. However, a deliberate training and education programme focusing on cultural knowledge and self-awareness meta-competencies would be needed in both armed forces in order to produce senior leaders who are effective in multinational command.

CROSS-CULTURAL LEADERSHIP: A MILITARY PERSPECTIVE

"Many factors besides military power can influence the success in complex conflict resolution situations: cultural perceptions and societal sensitivities are among the most influential."[1]

PART 1 – INTRODUCTION

1.1 Globalisation and Military Operations

Successful leadership in multinational operations depends to a significant extent the ability of commanders to bridge the cultural gaps. The experience of Canadian commander LGen Romeo Dallaire in Rwanda suggests to him that the skills required of military leaders for peace support operations (PSO) include cultural skills that are not currently taught in military education and training programmes.[2] Australian Chief of Defence, General Peter Cosgrove, who in 1999 was the commander for the 22-nation International Force for East Timor (INTERFET) told students at the Higher Command and Staff Studies Course that "working with several distinct cultures" to achieve the same goal would be an important aspect of operational level leadership.[3] Singapore first-ever commander of a UN peacekeeping force, BGen Tan Huck Gim who led the UN Mission in Support of East Timor (UNMISET) in 2002-03, felt that "there are so many

---

[1] Romeo A. Dallaire, LGen, "Command Experiences in Rwanda," in *The Human in Command: Exploring the modern military experience*, eds. Carol McCann and Ross Pigeau (New York: Kluwer Academic/Plenum Publishers, 2000), 35.

[2] *Ibid.*, 31.

[3] Peter Cosgrove, General, "Operational Leadership and the Higher Command Environment," in his address to the inaugural Higher Command and Staff Studies Course on 1 November 2004. http://www.defence.gov.au/cdf/speeches/speech011104.cfm; Internet; accessed 19 Mar 2005.

similarities and so many differences [among the various troop contributing nations] . . . yet . . . the military culture cause [*sic*] them to behave in a way that is more similar than not."[4]

The number of PSOs is likely to remain high into the future. A quick survey of the United Nations Department of Peacekeeping Operations (UN DPKO) website indicates that the post-Cold War decades have seen a big jump in the number of such operations worldwide. Of the 59 operations authorised since 1948, the 1990s saw 35 of these. Today, there are 16 on-going operations involving troops from 103 countries.[5] This trend suggests that it would be worthwhile for militaries to pay heed to the advice of those commanders who have been through the experience, and to critically examine their respective leadership development programmes for cross-cultural leader competencies.

Unlike the military profession, global businesses have had to face the challenges of cross-cultural leadership as a matter of necessity. Preparing global managers has thus been the focus of many cross-cultural leadership studies, primarily in the United States. The largest study to date started in 1993 and involves 62 national societies.[6] Called project

[4] Tan Huck Gim, BGen, in a personal note (dated 6 March 2005) to the author. BGen Tan is currently the Commandant of the SAFTI Military Institute, Singapore Armed Forces.

[5] United Nations Department of Peacekeeping Operations (UN DPKO), http://www.un.org/Depts/dpko/index.asp; Internet; assessed 6 March 2005.

[6] Robert House, Mansour Javidan, Paul Hanges and Peter Dorfman, "Understanding cultures and implicit leadership theories across the globe: an introduction to project GLOBE," *Journal of World Business* 37 (2002). The main goal of project GLOBE is to "develop an empirically-based theory to describe, understand, and predict the impact of specific cultural variables on leadership and organizational processes and the effectiveness of these processes." From 1994 to 1997, the project collected data from 17,300 managers working in 951 organisations that belong to the financial servicing, food processing and telecommunication industries.

GLOBE (Global Leadership and Organisational Behavioural Effectiveness), its founders recognised that "the world is getting more and more in contact . . . having competent global leaders is the most important factor in business success."[7]

Project GLOBE defines organizational leadership as "the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members."[8] This definition of leadership is very similar to that found in many modern armed forces except that militaries tend to emphasize the centrality of military ethos. The emphasis on common basic military ethos such as discipline, teamwork, duty, loyalty, integrity and courage (moral and physical) may indeed contribute to the ability of armed forces to work together. But this should not be assumed; culture shapes how each society practises these values.

This paper asserts that leader attributes and competencies essential to outstanding leadership in a cross-cultural and multinational operational environment can be identified and trained. Equipping military leaders with cross-cultural skills will enhance their effectiveness when they are placed in command of multinational forces operating in complex situations.

[7] Mansour Javidan and Robert J. House, "Cultural Acumen for the Global Manager: Lessons from Project GLOBE," *Organisational Dynamics* vol. 29, no. 4 (Spring 2001): 289.

[8] *Ibid.*, 5.

1.2 The Peace Support Operational Environment

The UN has characterized the peace support operational environment as "multidimensional"[9]. Typically, it would involve many nations that are not part of the Western world and a multitude of other organisations. According to the UN DPKO, eight of the top twenty troop contributing nations are African while five are from the Indian subcontinent. Of the total number of personnel involved in peacekeeping operations today, some 10% are local civilians while another 5% are international civilians working in international organizations (IOs), non-governmental organizations (NGOs) and other governmental agencies (ODAs).[10] It is becoming clear that military leaders deployed in PSOs will increasingly be required to work with other national cultures and non-military organizations.

1.3 The Command Envelope

Command[11] in a 'multidimensional' environment would place unique demands on the leadership abilities of the commander. The commander would need to exercise

[9] United Nations Department of Peacekeeping Operations (UN DPKO), Handbook of UN Multidimensional Peacekeeping Operations (2003). http://www.mil.no/multimedia/archive/00039/Handbook_on_UN_PKOs_39015a.pdf; Internet; accessed 29 March 2005.

[10] United Nations Department of Peacekeeping Operations (UN DPKO), http://www.un.org/Depts/dpko/index.asp; Internet; assessed 6 March 2005.

[11] Command, as defined by the CF leadership doctrine, is "the authority vested in an individual of the armed forces for the direction, coordination, and control of military forces. Also, the authority-based process of planning, organizing, leading, and controlling the efforts of subordinates and the use of other military resources to achieve military goals." See Department of National Defence, A-PA-005-000/AP-004 *Leadership in the Canadian Forces: Conceptual Foundations* (Ottawa: DND, 2004): 129.

leadership influence not only within his chain of command but also laterally and upward beyond the limits of his/her legal authority. The involvement of so many actors in a PSO obliges the commander to work with them in order to secure mission success. Effective command in such complex environment therefore requires leaders with cross-cultural competencies in order to resolve "intra-personal and inter-personal conflicts for the purpose of achieving common intent".[12] These competencies are not only essential to leading the multinational military force but also for dealing with other local actors and non-military organizations. A recent Canadian Forces' study, relying on interviews with twelve CF officers, including the then Chief of Land Staff, LGen Rick Hillier, concludes that cross-cultural competencies are urgently needed in conflict situations.[13] But what are these competencies?

The competency-authority-responsibility (CAR) model developed by Pigeau and McCann provides a useful frame to examine how cross-cultural leader competencies and attributes could contribute to command effectiveness. The CAR model posits that the three dimensions of command correlate to create a 'balanced command envelope'. If the authority assigned does not match the level of responsibility that is taken on by the commander, ineffectual or dangerous command could be the consequences.[14] For

[12] Pigeau, Ross and Carol McCann, "Redefining Command and Control," in *The Human in Command: Exploring the modern military experience*, eds. Carol McCann and Ross Pigeau (New York: Kluwer Academic/Plenum Publishers, 2000), 181.

[13] Phillip Millar, Captain, "Cultural Understanding and Context in Conflict Situations," paper presented at the IUS Canada 2004 International Conference on *Transformation and Convergence: Armed Forces and Society in the new security environment* (1-3 October 2004).

[14] Ross Pigeau and Carol McCann, "Re-conceptualising command and control," *Canadian Military Journal* (Spring 2002):53-64.

example, LGen Dallaire found himself in situations where he could not be effective because the authority assigned was too low to match his extrinsic and intrinsic responsibility and sense of accountability as a commander.[15] With the emphasis on value-based leadership in modern professional armed forces, it would not be a surprise to find leaders in command positions whose sense of responsibility frequently outmatch the authority assigned and/or their levels of competency. Having the necessary cross-cultural competencies and universally endorsed leader attributes could ensure that commanders continue to operate in the maximum balanced command envelope.

This paper identifies those cross-cultural competencies and universally-endorsed leader attributes that raise the commander's overall competency level and at the same time, earn him or her the personal authority that is so crucial in influencing others outside the chain of command. The paper will end with a quick review of the Singapore Armed Forces' and Canadian Forces' leadership doctrine to determine if they are up to these cross-cultural challenges.

[15] Dallaire, *Command Experiences in Rwanda*, 40-42.

PART 2 – LEADERSHIP IN PSO

2.1 What outcomes define successful leadership in PSO?

To begin, the paper will examine what successful command is in a multinational PSO. Identifying the outcomes in context is an important step because they are a major part of *leadership*, the others being leader attributes and skills. Based on the experiences of past commanders, the organizational effectiveness of such a multinational force will be empirically defined.[16] This would help to narrow down the key roles and functions of leadership in such a context, and subsequently the competencies and attributes. This part of the paper, therefore, illuminates the areas of cross-cultural leadership research that are most relevant to this study.

2.1.1 A Diverse but Cohesive Team

The most important outcome is arguably the maintenance of the cohesion of the coalition. As one of its six basic principles for military activities, the UN DPKO argues that maintaining "the integrated, strictly international character of the operation is the best safeguard such attempts [by parties to exploit differences between the national contingents] and enhances the legitimacy of the overall mission."[17] General Cosgrove

[16] The body of knowledge concerning military leadership has yet to catch up with the changing nature of armed conflict. Measures of effectiveness in operations such as peacekeeping and humanitarian assistance are areas recommended by Wong *et al.* for further research. See Leonard Wong, Paul Bliese and Dennis McGurk, "Military Leadership: A context specific review," *The Leadership Quarterly* 14 (2003):686

[17] UN DPKO, *Handbook on Multidimensional Peacekeeping Operations*, 66.

considers forging and maintaining the alliance of troop-contributing nations as his top priority in INTERFET. Regardless of size of contribution and role assigned, national contingents must feel that they are all equal partners in a large and noble venture.[18] Sustaining coalitions has also been called the most demanding of leadership tasks.[19]

A spirit of goodwill and cooperation amongst all nations involved is essential for mission success. This climate is possible when the needs and concerns (often arising out of national interests) of each contributing nation are clearly established and acknowledged. Good partners in operations respect each other's cultural beliefs, allow for differences and strive to be inclusive.[20]

Achieving consensus as a principal approach to tackling issues allows people to feel a sense of control over the decision-making process. It improves trust between people and creates a sense of belonging, both of which are important to coalition integrity. Consensus-seeking is also necessitated by the limited command and control powers of the force commander. As described by one national contingent commander:

---

[18] Peter Cosgrove, General, "Leadership Challenges – Lessons Learnt," in his address to the Group of Eight Universities HR/IR Conference on 22 August 2003. http://www.defence.gov.au/cdf/speeches/speech220803.cfm; Internet; accessed 19 March 2005.

[19] John Sanderson, LGen, "Preparing Leaders for the Twenty-First Century" in Preparing Future Leaders: Officer Education and Training for the Twenty-First Century, ed. Hugh Smith (Canberra: Australian Defence Studies Centre, 1998): 6.

[20] Peter Cosgrove, General, "Facing Future Challenges to future operations – an ADF perspective," in his address to the Asia Pacific Centre for Military Law's seminar on Challenges of Peace Operations on 11 November 2002. http://www.defence.gov.au/cdf/speeches/speech111102.cfm; Internet; accessed 19 Mar 2005.

> . . . with a multinational force set-up comprising of [*sic*] different national contingents under its command operating under unique MOUs [memorandum of understanding], 'command and control' was restricted and quite limited. Therefore, close consultation with the respective troop contributing nations was necessary for the HQ to develop effective plans and orders and to ensure that the HQ as a whole worked as one entity towards a common goal.[21]

Not only do troop-contributing nations work under the restrictions of their respective government's MOU, they carry with them their own worldviews. Cultural values, beliefs and norms act to colour perceptions. Commanders must view consensus building as an essential outcome of leadership in order to avoid embarrassing situations and potentially damaging the relationship.

Research has shown that it is possible for people to cooperate without trusting each other. Cooperative behaviour can be driven by other reasons such as strategy, fear, social or professional norms. However, cooperation without trust can occur primarily because of the absence of vulnerability, risk and uncertainty.[22] For example, LGen Dallaire's experience tells him that:

> . . . haughty, image-obsessed, abusive leaders who demand unquestioning, instantaneous obedience from subordinates in garrison produce self-protective, survival-oriented units that disintegrate . . . within hours of a conflict's start.[23]

---

[21] T. Vijayakumar, Lt-Col, Singapore's National Contingent Commander with the Peacekeeping Force of the UN Mission in Support of East Timor (UNMISET) in 2003, email correspondence with author, 23 Jan 2005.

[22] For details, see Department of National Defence, DCIEM No. CR-2001-042 *Trust in Teams: Literature Review* by Barbara D. Adams, David J. Bryant and Robert D.G. Webb (Ottawa: DND Canada, 2001): 17. http://cradpdf.drdc_rddc.gc.ca/PDFS/zbd90/p515976.pdf; Internet; accessed 1 April 2005.

[23] Dallaire, *Command Experiences in Rwanda*, 47.

In PSOs, cooperation without a solid foundation of trust is not tenable, especially since the situation can turn ambiguous and risky rapidly. Cohesion as a product of trust rather than other reasons such as political necessity is critical for task performance and relationship maintenance in PSOs. Furthermore, trust allows responsibilities to be delegated to subordinates. The need to act under uncertainty with minimum information is best handled at the lowest possible command level. Trust also enables members of the team to contribute to task accomplishment without social or professional risk to them. In building cross-cultural teams, this level of participative safety is reached only after a process of establishing fit, working together on procedural tasks and socialising.[24]

2.1.2 Establish an Ethical Climate

Establishing and maintaining a healthy moral atmosphere in the coalition is crucial to mission success. Respect of the principles of international humanitarian law and the local laws and customs are two of the basic principles for UN military activities. The credibility of the peacekeeping force is "directly related to its success in maintaining high standards of professionalism, integrity, impartiality and in its general behaviour in relations to the local population."[25] Closing an eye on unethical conduct of one contingent could lead to the loss of faith in the commander. As LGen R.R. Crabbe recalls his experience in the Balkans, commanders must "enunciate clearly their views

[24] P.B. Smith and J. Noakes, "Cultural Differences in Group Process" in *Handbook of Work Group Psychology*, ed. M.A. West (Chichester: Wiley, 1996) cited in Peter B. Smith and Micheal H. Bond, *Social Psychology across Cultures* (Needham Height, MA: Allyn & Bacon, 1998): 258-259.

[25] UN DPKO, *Handbook on Multidimensional Peacekeeping Operations*, 67.

and attitudes on professional attributes, discipline, and the boundaries of professional conduct" to military forces that at various stages of professionalisation and "walk the talk".[26]

Commanders are faced with tough challenges when building an ethical climate. In today's age of instant media, decisions concerning mission accomplishment and force protection are made in full view of the world.[27] An ethical climate allows commanders at all levels to better deal with these two opposing requirements. Another challenge in maintaining an ethical climate is posed by the uneven level of professionalism of the different militaries. How do you develop trust when "some participating nations may have terrible human rights problems of their own and therefore represent less-than-adequate role models"?[28] This and other realities of PSOs often conspire to put the commander in moral dilemmas.

2.1.3 Mission Success

An adequate treatment of mission success in terms of meeting the mandate at the strategic level is beyond the scope of this paper. Here, the challenges to operational success are identified. In PSOs, mission success is often complicated by the complex web of

[26] R.R. Crabbe, LGen, "The nature of command" in *The Human in Command: Exploring the modern military experience,* eds. Carol McCann and Ross Pigeau (New York: Kluwer Academic/Plenum Publishers, 2000): 14-15.

[27] M.D. Capstick, Colonel, "Command and leadership in other people's wars," in *The Human in Command: Exploring the modern military experience*, eds. Carol McCann and Ross Pigeau (New York: Kluwer Academic/Plenum Publishers, 2000), 89.

[28] Dallaire, *Command Experiences in Rwanda*, 43.

conflicts that boil over after centuries of hatred and misunderstanding between people. In addition, commanders are often stymied by the "cultural nuances, the social customs, and the subtle messages" that are transmitted in the area of operations by belligerents.[29]

Mission success is also complicated by the often different aims of the NGOs that are present in the theatre. The differences stem from the NGOs' definition of success. Frequently, their actions are governed "as much by their media image . . . as by their humanity".[30] Because of these differences, actions taken by NGOs can often be at odds with the military's. In Kosovo, the differences were seen as a "distinct clash of cultures" between the military and NGOs on such issues as command and control, attitudes towards the media and human rights issues. Here, the more conservative and hierarchical military institutional culture comes head to head with the open and liberal civilian culture.[31] But there are others who feel that the challenge posed by NGOs is more an operational one than cultural.[32]

To sum up this section, successful leadership of a multinational force in PSOs is defined as mission accomplishment by a cohesive coalition that conducts its operations within an ethical climate. In addition, the commander would have to deal with a complex environment characterized by its cross-cultural and multidimensional aspects.

---

[29] *Ibid*., 35.

[30] *Ibid*., 43.

[31] J.H.P.M. Caron, BGen, "Kosovo, The military-civilian challenge and the General's role" in *Generalship ad the Art of the Admiral: Perspective on Canadian senior military leadership,* eds. Bernd Horn and Stephen J. Harris (St. Catherines, Ontario: Vanwell Publishing Ltd, 2001): 296.

[32] Tan Huck Gim, *in a personal note (dated 6 March 2005) to the author*.

2.2 Essential Characteristics of an Effective Coalition Commander

2.2.1 Credibility of the Commander

Credibility based on being trustworthy, reliable and professionally competent bestows upon the commander a level of legitimacy needed to perform his leadership role. This is particularly important when leading a coalition of nations and working with other organisations. Regular interactions and attendance at each other's courses allow militaries to benchmark each other and establish some sort of recognised credibility. The UK Army advocates the posting of "high caliber" commanders and staff officers to multinational formations in peacetime in order to develop respect (and trust) in the long term.[33] But once in theatre, the commander must quickly establish a high level of credibility. It has been found that there is strong positive correlation in military organizations between subordinate's ratings of leader's credibility and his/her success as a leader.[34] Personal power that comes with credibility is an important source of influence.

2.2.2 Keeping the Larger Perspective

Effective command under operational conditions requires a leader who can keep his perspectives of the larger intent despite the uncertainty and ambiguity that besets

---

[33] Ministry of Defence. HQDT/18/34/51 *Army Doctrine Publication Volume 2 Command* (London: MOD UK, 1995), 6-9.

[34] R. Klauss and Bernard M. Bass, *Interpersonal communications in organizations,* (New York: Academic Press, 1982) as cited in Bernard M. Bass, *Bass and Stogdill's Handbook of Leadership* (New York: The Free Press, 1990): 301.

decision-making and long-term planning. The UK Army doctrine states that multinational command "requires an attitude of mind that is international in perspective."[35] General Cosgrove thinks that commanders must maintain the "big picture", especially so on "aspects of the mandate, national interest and reinforcing through the media the belief that the coalition was a 'force for good'".[36] LGen Dallaire sees the ability to "maintain the intent of the mission but also to keep in view the full breadth of the peace agreement" as essential. In addition, an open mind and adaptability are needed to overcome complex and subtle challenges posed by uncertainty and ambiguity.[37]

Often, conditions are stressful and the psychological effects spare no one, even the commander. A sense of isolation from higher HQ and an inability to respond adequately to threats posed by belligerents are primary factors.[38] What is clear is that the stressful conditions and a sense of frustration will severely test the commander and his subordinates.

---

[35] MOD, UK. *Army Doctrine Publication Volume 2 Command,* 6-9.

[36] Cosgrove, *Operational Leadership and the Higher Command Environment*.

[37] Dallaire, *Command Experiences in Rwanda*, 39.

[38] Peer L.E.M. Everts, Colonel, "Command and control in stressful conditions," in *The Human in Command: Exploring the modern military experience*, eds. Carol McCann and Ross Pigeau (New York: Kluwer Academic/Plenum Publishers, 2000), 72-78.

2.2.3 Managing Complexities

Problem solving at the organizational level requires leaders to "see the world in terms of its paradoxes and contradictions and balance the competing demands represented by each organizational morality".[39] A 'morality' is any one of the four organizational effectiveness models explained in the Quinn's competing values framework.[40] An over-emphasis by leaders in any of the models would be self-defeating. The commander will have to invest his energy in building coalition cohesion while being mindful of possible downside effects on force efficiency and the ability to plan. Similarly, a commander who has a tendency to rely on internal controls such as complicated approval processes could jeopardize the ability of the force to react appropriately to external stimulus.

Figure 1 shows a simplified plot of what the competing values model could look like for an organization such as a peace support multinational force HQ. One could appreciate from this competing values framework the pulls and pushes exerted on the multinational force by the governments of troop contributing nations, NGOs, the UN, local authorities, and other actors. Unlike a business organization, a multinational force has to handle all these competing values posed by "moral dilemmas, operational uncertainties, political

[39] Karol W.J. Wenek, *Defining Effective Leadership in the Canadian Forces: A Content and Process Framework.* CF Leadership Institute Discussion Paper. (Kingston, Ontario: CF Leadership Institute, 2003), 14.

[40] The four major models of organizational theory are paired into Open Systems-Internal Process and Rational Goal- Human Relations. These four models sit in the four quadrants formed by control-flexibility axis and internal-external focus. Each pair represents the tension and competing values behind organizational effectiveness. For instance, over-emphasis on increasing internal control by introducing more rules and regulations could bring about benefits like timeliness of service, but lead to over-bureaucratic structure that cannot respond quickly to external changes in an open system.

sensitivities, and coordination" under the constant scrutiny of the media.[41] In solving problems, the commander has to weigh the opposing effects of any one solution and ensure that the force operates within the positive value zones. Extremes in each quadrant should be avoided.

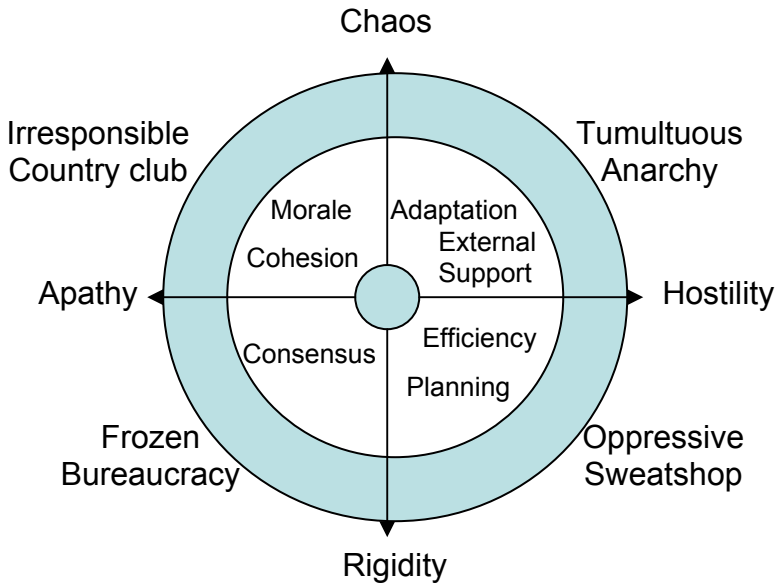

Figure 1: Simplified plot showing the positive (not shaded) and negative (shaded) value zones of organizational effectiveness of a multinational force. (Adapted from Quinn's competing values framework)

2.2.4 Social Competency

Good social competency is required to handle potentially the greatest source of stress – the commander's relationship with his/her subordinates. In a multinational HQ where

[41] Dallaire, *Command Experiences in Rwanda*, 44.

establishing strong peer group relationships and effective team building is difficult, command relationship is an even more acute source of stress.[42]

Social competencies are about "being sensitive to how one's ideas fit in with others" and being able to "understand others and their unique needs and motivations". The flexibility to adapt one's ideas to others and to "work with others even when there are resistance and conflict" are hallmarks of effective leaders.[43]

So far, the paper has identified the key outcomes of successful leadership in the context of a multinational force operating in a multidimensional environment. These organizational-level outcomes are coalition cohesion, ethical climate and mission success. The exercise of command – or more precisely, the purposeful and "creative expression of human will necessary to accomplish the mission"[44] – is carried out in a peace support environment that is both complex and multi-cultural. Leader attributes and competencies that are essential to success in such an environment are those that earn the commander credibility, allow him/her to take a larger perspective, manage complexities and adapt socially. The next half of the paper explores the topic of culture, followed by an analysis of the leader attributes and competencies critical for cross-cultural leadership.

---

[42] Richard A. Hatton, Colonel, "Stressors and Stresses on peacekeeping operations" in *Generalship ad the Art of the Admiral: Perspective on Canadian senior military leadership,* eds. Bernd Horn and Stephen J. Harris (St. Catherines, Ontario: Vanwell Publishing Ltd, 2001): 312-313.

[43] Peter G. Northouse, *Leadership Theory and Practice* 3rd ed. (Thousand Oaks, CA: Sage Publications, 2004): 41-43.

[44] Pigeau and McCann, *Re-conceptualising command and control*, 56.

PART 3 – CULTURE

3.1 What is Culture?

Many conceptions of culture exist. Culture can be viewed as man-made artifacts such objects, institutions, laws, norms and rules. Such an approximation, however, is not quite helpful in making cross-cultural comparisons. Hofstede, in his seminal work involving the analysis of IBM morale survey findings from 40 countries, defines culture as "the collective programming of the mind which distinguishes members of one group from another."[45] In other words, cultures are conceptualized in terms of meanings that members of a society share based on their values. Hofstede was able to classify the countries along four cultural dimensions which allowed meaningful cross-cultural comparisons to be made.[46] More recently, Hofstede added a fifth dimension related to Confucian work dynamism called future orientation.[47]

Project GLOBE defines culture as "a set of beliefs and values about what is desirable and undesirable in a community of people, and a set of formal and informal practices to support these values."[48] Beliefs are people's perception of how things are done in their

[45] Geert Hofstede, *Culture's consequences: international differences in work-elated values* (Beverly Hills, CA: Sage, 1980): 21.

[46] The four cultural dimensions identified by Hofstede were power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity.

[47] Geert Hofstede, *Cultures and Organisation: Software of the Mind* (London: McGraw-Hill, 1991) cited in Smith and Bond, pp 51-52.

[48] Javidan and House, *Cultural Acumen for the Global Manager* …, 293.

countries and are observed as reported practices. Values are people's aspirations about the way things should be done and are therefore the preferred practices that are espoused. This set of beliefs and values evolves over time as societies adapt to the changing external environment and internal challenges.

By including "reported practices", Project GLOBE has expanded upon Hofstede's definition of culture to encompass elements of the social system such as customs and traditions. Broadening the definition of "culture" is recognizes the difficulty in drawing a sharp line between culture (as a system of shared meanings) and social system (as behaviours of members of a society)[49]. What is important in cross-cultural leadership research is to define culture in a way that serves the purpose of studying organizational behaviour and leadership.

By framing culture in terms of shared meanings among a group of people, it is then possible to study this group of people by assessing their value system. With this knowledge, it is possible to predict how population will behave, either as individuals or in groups to which they belong, but not to predict the behaviour of a specific individual.[50] However, it is noted that when comparing national cultures, the internal diversity within many nations warrant academic caution. Variation and even conflict in meanings are likely to exist within such internal diversity.

---

[49] Peter B. Smith and Micheal H. Bond, *Social Psychology across Cultures* (Needham Height, MA: Allyn & Bacon, 1998): 39. Here, it cites Rohner's (1984) definition of social system as the "behaviour of multiple individuals within a culturally-organised population, including their patterns of social interactions and networks of social relationships".

[50] *Ibid*., 49.

3.2 How are cultures classified?

Researchers use cultural dimensions as a framework for understanding cultural effects on organizational behaviour and to classify countries so that meaningful comparison can be made. Hofstede's dimensions have been widely used by researchers to map cultures on the basis of variables that may be directly linked to social and organizational processes.

In the recent GLOBE studies, a total of nine dimensions are identified (see box). These are "aspects of a country's culture that distinguish one society from another and have *important managerial implications* [emphasis added]."[51]

GLOBE Cultural Dimensions:

power distance
uncertainty avoidance
societal collectivism
family or in-group collectivism
gender differentiation
assertiveness
performance orientation
future orientation
humane orientation

Project GLOBE uses the constructs of Hofstede and other researchers to produce the nine dimensions. Hofstede's individualism-collectivism has been differentiated by GLOBE into two forms, i.e. societal collectivism which reflects societal values and practices, in-group collectivism which reflects the construct for in-groups and organisations. Likewise, GLOBE has divided Hofstede's masculinity-femininity dimension into gender egalitarianism and assertiveness. A brief description of each of these dimensions and GLOBE's findings of the countries' rankings are provided in Annex A.

[51] Javidan and House, *Cultural Acumen for the Global Manager* …, 293.

3.3 Clustering similar Societies

Across national boundaries, components of culture defined by the educational system, legal forces, political effects and economic considerations influence leadership and management. Values, sentiments, ideals, language and role models also impact on leadership and management across nations.

Project GLOBE: 62 societies, ten cultural clusters

Anglo
Germanic Europe
Confucian Asia
Sub-Saharan Africa
Arab Middle East
Southern Asia
Eastern Europe
Latin Europe
Nordic Europe
Latin America

Researchers have therefore clustered countries (see box for project GLOBE's clusters) with similar history, geography, language, religion and economic development together for practical purposes.[52] Much of psychological studies have focused on the extent to which results of leadership research might be generalized across nations, variance in leadership styles and managerial decision-making processes, and leadership universals.

3.4 Cultural Influences on Leadership

Cultural influences on leadership have been widely studied. Bernard Bass' Handbook of Leadership (1990) dedicates one entire chapter to leadership in different countries and cultures.[53] More recently, House *et al.* report the results of the ten-year research project

[52] Past researchers (Ronen and Shenkar, 1985) have also clustered societies in similar groupings. New clusters, especially in Asia and Africa, may be conceived in the future when cross-cultural leadership research activities proliferate to these regions.

[53] Bernard M. Bass, *Bass and Stogdill's Handbook of Leadership* (New York: The Free Press, 1990): 760-800.

GLOBE on attributes of effective leadership in 62 nations.[54] Societal culture, norms and practices affect leadership through a web of interactions; such a web is explained in project GLOBE's central proposition that:

> . . . the attributes and entities that distinguish a given culture from other cultures are predictive of the practices of organizations and leader attributes and behaviours that are frequently enacted, acceptable, and effective in that culture.[55]

3.4.1 Similarities and Differences

Similarities in leadership across cultures can be found where the tasks are relatively uniform and the leader traits required are similar. The influence of western culture, in particular American influence in the latter half of the 20th century, has also brought about more similarities among the trading nations. In multinational companies (MNCs), socialization into the organization produces similarities as well.

Differences in leadership across cultures, however, remain the norm rather than exception. The environment that defines his/her culture often influences the leader's attributes and competencies. Similarly, the environment influences the subordinates' expectations and perceptions. Attributes such as the leader's goal, preference for risk taking, pragmatism, intelligence and emotional stability are contingent on the culture. Likewise, interpersonal competence and preferred leadership styles vary across cultures.

---

[54] Robert J. House, Paul J. Hanges, Mansour Javidan, Peter W. Dorfman and Vipin Gupta (eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies* (Thousand Oaks: Sage Publications, 2004).

[55] House *et al., Understanding cultures and implicit leadership theories across the globe* …, 8-9.

Across nations, the origins of public and business leaders differ.[56] Often, the history of the country and the impact of religion have evolved to produce unique circumstances under which leaders emerge. Rising to leadership positions can be based on meritocracy or on one's family connections or simply being born into the privileged class. Public leadership may be preferred over leadership in business in some societies. Origins of leaders change over time as societal values and beliefs respond to local and global trends. The acceptance of women into the workforce and into leadership position is one example.

3.4.2 Culture and Attributes of Leadership

The values, attributes, needs and interests of the leader contribute to differences in leadership styles observed across cultures.[57] The cultural context will decide the requisites of a good leader in terms important personal traits, roles that the leader is expected to play as well as the required masculinity. Culture therefore has a strong role in the content of leadership prototypes. Project GLOBE grouped leader attributes into six global leader behaviours or leadership dimensions (see Table 1). Each of these dimensions is a summary of "the characteristics, skills, and abilities culturally perceived to contribute to, or inhibit outstanding leadership."[58]

---

[56] Bass, *Bass and Stogdill's Handbook of Leadership*, 768-772.

[57] Examples of attributes are competitiveness, risk-adversity, a sense of duty, interpersonal abilities, communication abilities and effectiveness intelligence. The individual's desires for achievement, affiliation and power as well as his/her interests, goals and objectives are likely to influence the selection of preferred leadership styles. See Bernard M. Bass, *Bass and Stogdill's Handbook of Leadership* (New York: The Free Press, 1990): 778-782

[58] House *et al*., *Culture, leadership, and organizations* …, 675.

Table 1: The six global leadership behaviours identified by Project GLOBE.[59]

Leadership Behaviours	Definition
Charismatic/Value-based	This is a broadly defined leadership dimension that reflects the ability to inspire, to motivate, and to expect high performance outcomes from others on the basis of firmly held core values.
Team Oriented	This dimension emphasizes effective team building and implementation of a common purpose or goal among team members.
Participative	This dimension reflects the degree in which managers or leaders involve others in making and implementing decisions.
Humane Oriented	This dimension reflects supportive and considerate leadership but also includes compassion and generosity.
Autonomous	This is a newly defined concept and refers to independent and individualistic leadership.
Self-Protective	This dimension refers to the leader's focus on ensuring the safety and security of the individual or group member. It is a new conception from a western perspective.

A country's scores based on GLOBE's nine cultural dimensions are indicative of the preferred leader prototype in that society.[60] Of interest to military leadership is the relative effectiveness of each of the six leadership styles among the ten clusters. While charismatic/value-based and team oriented leadership attributes are universally endorsed as contributing to outstanding leadership, the relatively high scores for self-protective behaviours in the Southern Asia, Confucian Asia and Middle East clusters are notable characteristics. Another notable characteristic is the preference for humane-oriented behaviours in the Southern Asian and Sub-Sahara clusters. Annex B summarises the

[59] House *et al*., *Culture, leadership, and organizations* …, 14. These leadership styles do not displace other paradigms to describe leadership. For example, the transactional-transformational paradigm of leader influence behaviours is still popularly used in military leadership doctrines of Canada and Singapore.

[60] *Ibid.,* 684-697.

cultural hallmarks and preferred leadership styles for three clusters – Southern Asia, Anglo and Arabic Middle East.

Within any society, differences in generational cultures affect leadership as well. For instance, a study by the US Army War College noted that officers of Generation X prefer less hierarchical and more mentoring and personal relationship type of leadership. They demand leadership that is more creative and able to meet their fluid views of career and devotion to plain speaking. They are more confident in their abilities and perceive loyalty differently.[61] The culture of younger generation officers will increasingly be a challenge to military leadership unless senior leaders are themselves relatively young and open-minded.

PART 4 – CROSS-CULTURAL CHALLENGES TO MILITARY LEADERSHIP

4.1 Skills-based Approach to Leadership

This paper uses the skills-based approach to leadership to frame the cross-cultural challenges on leadership in terms of leader attributes and competencies. In this approach, the competencies or skills of the leader are central determinants to leadership outcomes of problem solving and performance. These competencies are problem-solving skills, social judgment skills and knowledge. The individual attributes, career experience and

[61] Leonard Wong, *Generations apart: Xers and Boomers in the Officer Corps* (Carlisle Barracks, PA: US Army War College, Strategic Studies Institute, Oct 2000):v.

environmental influences also have impact on leader competencies. [62] This approach emphasizes that skills and abilities can be learned and developed. Figure 2 shows the cross-cultural attributes and skills that are assessed to be essential to achieving the leadership outcomes in PSOs.

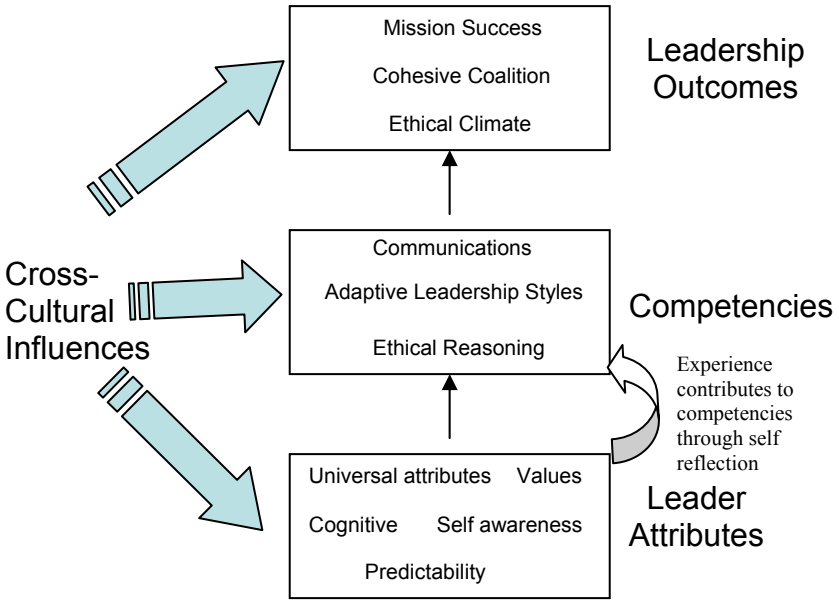

Figure 2: Framework for analyzing leader attributes and competencies that would contribute to outstanding leadership and attainment of leadership outcomes in a multinational peace support context.
(Source: Adapted from the Influence of Leader Characteristics on Leader Performance in "Leadership Skills for a Changing World: Solving Complex Social Problems," by M.D. Mumford, S.J. Zaccaro, F.D. Harding, T.O. Jacobs, and E.A. Fleishman, *Leadership Quarterly*, 11(1) (2003): 23)

[62] See Northouse, *Leadership Theory and Practice,* 35-49. The leader attributes in this model are general cognitive ability (intelligence that is linked to biology), crystallized cognitive ability (intelligence acquired through experience), motivation (willingness to lead, to tackle complex problems, to exert influence, to take on responsibility for good of the team) and personality (openness, tolerance for ambiguity, curiosity, confidence, adaptability).

4.2 When Values Collide: Need for Ethical Reasoning Skills

Establishing an ethical climate within the force is identified earlier as one of the outcomes of successful leadership in a PSO context. This outcome is relevant internally with the multinational force but also externally in the peacekeeping environment. Mission success is linked to the integrity of the force and its credibility as perceived by the population.

Ethics are the moral principles that govern a person's behaviour or how an activity is conducted. Ethos is the characteristic spirit of a culture, era or community. Generally, there are three ethical codes: community, autonomy and divinity. Violations of these ethical codes can evoke contempt, anger and disgust respectively. Helping an in-group member is seen as a duty in collectivistic societies but as a personal choice in individualistic ones. Morality in a collectivistic society is highly contextual while it is more 'black and white' in an individualistic society. In fact, lying in collectivistic societies is acceptable if it saves face or helps the in-group. In addition, equality rather than equity is preferred in a collective if that is what it takes to maintain harmony and cohesion. Because of its highly contextual nature, individual behaviours are less consistent in collectivistic cultures across situations, and these behaviours are more predictable from norms and roles than from attitudes.[63]

[63] See Harry C. Triandis and Eunkook M. Suh, "Cultural influences on personality," *Annual Reviews Psychology* 53 (2002): 144-145 for a more detailed explanation and attribution.

How does the military ethos of modern armed forces cope with the differences in ethical conduct across cultures? Are leaders brought up in the tradition of Western values and beliefs able to cope with ethical challenges posed by the diversity found in a multinational HQ? Leaders who stand by their principles may be perceived as too inflexible for the situation. On the other hand, highly adaptable leaders may suggest a lack of consistency in values. Unlike business and social interactions, lives are at stake in military operations. An unethical decision will haunt the conscience of the leader later. Military commanders are therefore likely to accommodate other moral constructs of what is right or wrong up to a certain point. And that point is one's set of basic principles and

appropriate moral values" that might have an impact on mission success.[64] How does he/she go about deciding whose ethics – or the application of values and basic principles – are right on issues that are distant from universal human values? Or are there instances where being different is not necessarily wrong? Or will there be a need to find common ground, meaning that both parties must give up something?

Buller *et al*. have developed a decision-making framework for handling cross-cultural ethical conflicts.[65] The framework allows the leader to choose a strategy based on the moral significance and level of urgency of the issue as well as the influence of the decision-maker. Of the six strategies, collaboration, accommodation and negotiation are possible strategies for the multinational force commander to adopt. Collaboration addresses the root cause of the conflict and produce a mutually satisfying and 'win-win' outcome. Accommodation would require all to adopt the ethics of one party and this could be particularly useful when dealing with sensitive issues related to religion (e.g. no alcohol rule). Negotiation is least preferred, albeit expedient sometimes, because the resulting compromise usually leaves the basic disagreement unresolved. Force commanders, especially from those nations that profess by highly altruistic values, must be able to judge what is important to the mission and what can be compromised to maintain coalition harmony.

[64] Paul F. Buller, John J. Kohls and Kenneth S. Anderson, "When Ethics Collide: Managing Conflicts Across Cultures," *Organisational Dynamics*, Vol. 28, No. 4 (2000):58.

[65] *Ibid.*, 55-57.

Gender[66] stereotyping in different cultures can result in ethical conflicts. Gender abuse, exploitation and discrimination should not be tolerated. The world has acknowledged the vulnerability of women and girls in conflicts; measures to protect them from gender-based violence was adopted in the UN Security Council resolution 1325 that was passed on 31 October 2000.[67] The resolution is aimed at "improving the protection of women and girls during armed conflicts and encouraging women's participation in peace support operations".[68] Commanders of multinational forces should incorporate gender as a mainstream issue in the planning and execution of operations. This is one issue that should not be left vague and open to abuse by less-than-professional military outfits whose societal norms accept gender abuse and discrimination. In a recent UN report on the gender-based abuse in peacekeeping operations, it recommends that commanders be removed for failing to "take effective steps to deal with the problem".[69]

---

[66] According to the UN DPKO, the term "gender" refers to the social differences and social relations between women and men. A person's gender is learned through socialization and is heavily influenced by the culture of the society concerned. See "Gender Resource Package for Peacekeeping Operations" (Best Practices Unit, DPKO, July 2004): 1.

[67] United Nations Security Council, Resolution 1325, S/RES/1325(2000) adopted by the Security Council at its 4213th meeting on 31 October 2000. http://www.un.org/Docs/scres/2000/sc2000.htm; Internet; accessed 21 May 05.

[68] UN DPKO, *Handbook of UN Multidimensional Peacekeeping Operations*, 116.

[69] United Nations General Assembly, "Comprehensive Review of the Whole Question of Peacekeeping Operations in all their Aspects," (A/59/710 dated 24 March 2005): 5. This report carries an analysis of the problem of sexual exploitation and abuse by UN peacekeeping personnel, and makes recommendations to eliminate this problem. The UN Secretary General began a process of review in 2004 following revelations of sexual exploitation and abuse by a significant number of UN peacekeeping personnel in the Democratic Republic of Congo. http://www.un.org/Depts/dpko/dpko/reports.htm; Internet; accessed 21 May 05.

4.3 Adaptive Leadership Styles

As explained earlier, culture determines the attributes and behaviours that are most valued in a leader in any society. Project GLOBE found that all cultural clusters endorse charismatic/value-based and team oriented leader attributes. But other attributes remain highly contingent on the specific culture. Some cultures consider self-centred, individualistic, status conscious and risk-taker attributes as contributors to outstanding leadership while others perceive these same attributes as serious impediments to outstanding leadership.[70] Many studies have shown successful adaptation of styles by expatriate managers to the local culture but what it takes to be successful in a multi-culture environment is perhaps less clear.

Each cluster displays unique preferences as to what an effective leader should look like. The Arabic Middle East cluster endorses leadership attributes such as familial, humble, faithful, self-protective and considerate. The Germanic Europe cluster prefers a leader who believes in participative leadership, supports independent thinking and rejects self-protectiveness. Members of the Southern Asia cluster look for leaders who exhibits high humane orientation, but would not consider self-protectiveness and non-participative attributes as impediments.[71] When put in multinational environment, what leadership styles should the commander adopt and what behaviours should be avoided?

---

[70] House *et al*., *Culture, leadership, and organizations* ..., 678-679.

[71] House *et al*., *Culture, leadership, and organizations* ..., 684-697.

4.3.1 Universality of Transformational Leadership

Research suggests that attributes pointing to transformational leadership are universally endorsed as contributors to effective leadership. In a study of nine countries across the globe, Bass and Avolio (1993) found that leaders who were perceived by their followers as transformational were the ones most highly evaluated by them.[72] Bass (1997) found evidence suggesting "the same conception of phenomena and relationships" or universals (see box for the three universals) in the transactional-transformational paradigm "can be observed in a wide range of organizations and cultures."[73]

These arguments are recently backed up by results from project GLOBE which observes that the universal view of effective leaders are those who "possess the highest level of integrity and engage in charismatic/value-based behaviours while building effective teams."[74]

The first universal is the existence of a hierarchy of correlations among the various leadership styles and outcomes in effectiveness, effort and satisfaction. The order is: transformational, contingent-reward, active management by exception, passive management by exception, laissez-faire.

The second universal is the one-way augmentation effect, i.e. measures of transformational leadership add to measures of transactional leadership in predicting outcomes, but not vice-versa.

The third universal is that whenever people across different cultures think about leadership, their prototypes and ideals are those of transformational leadership.

A word of caution here - while the attributes associated with transformational leadership might be important attributes for successful leaders worldwide, behaviours indicative of

[72] Bernard Bass and Bruce Avolio, "Transformational Leadership: A Response to Critiques" in *Leadership Theories and Research: Perspectives and Directions* (San Diego, CA: Academic Press, 1993) cited in Smith and Bond, Social Psychology and Cultures, 213.

[73] Bernard M. Bass, "Does the transactional-transformational leadership paradigm transcend organizational and national boundaries?" *American Psychologist* vol 52(2) (Feb 1997): 130.

[74] House *et al*., *Culture, leadership, and organizations* …, 677-678.

such attributes and therefore transformational leadership might differ across cultures. For instance, transformational leaders in strongly egalitarian societies may need to be more participative than in high power distance societies. A summary of universally endorsed, universally negative (attributes that are viewed as ineffective or are impediments) and culturally contingent (some cultures view it as contributing while others see it as impeding) attributes are shown in Table 2. Transformational commanders should be conscious of the fact that some of his attributes might not be perceived as contributing to effective leadership to members of certain cultures.

Table 2: Effectiveness of attributes indicative of transformational leadership.[75]

Universally endorsed attributes	Universally negatives	Culturally contingent attributes
Integrity (trustworthy, just, honest)	Loner	Individualistic
Encouraging	Non-cooperative	Ambitious
Positive	Ruthless	Status conscious
Motivational	Non-explicit	Cunning
Confidence builder	Irritable	Enthusiastic
Dynamic	Dictatorial	Risk Taking
Foresight		

4.3.2 Trust-Earning Leader Behaviours

Behavioural assumptions associated with the individualism-collectivism cultural dimension determine the preferred process of developing trust. Members from highly individualistic societies believe that people are different and distinct in their competence and expertise, and are more likely to seek to maximize self-interest. These people tend to prefer a calculative process and one based on the other's capability to develop trust. On

[75] Deanne Den Hartog, Robert J.

the other hand, members of collectivistic societies tend to value group harmony, conformity, benevolence (in motives) and social network. Predictability, good intentions and good background (e.g. coming from a trusted institution) of the leader are therefore the considerations of collectivists.[76]

When building trust in a multinational environment, BGen Tan Huck Gim found that there is "no substitute for openness and sincerity" in articulating the reasons for decisions. These leader behaviours help dispel rumours and speculation. In addition, subordinates look for competence in their force commander and draw confidence from the command and control process.[77] General Cosgrove felt that the commander's consistency and consistent approach across very diverse interest groups is important in view of the volatile situation.[78] This predictability – and other leadership fundamentals of integrity, moral courage and compassion – encourages trust among members of the team. Commanders of multinational forces must adapt their leadership behaviour according to the values and norms of each culture and yet balance this with the need for consistency.

4.3.3 Gender Consideration

The number of women in leadership positions has increased over the past several decades. Specifically in the military, the proportion of women officer and enlisted ranks in the US military has increased from 2% in 1970 to about 15% in year 2000. The

[76] For details, see Department of National Defence, DCIEM No. CR-2001-042 *Trust in Teams: Literature Review* …, 57.

[77] Tan, *in a personal note (dated 6 March 2005) to the author*.

[78] Cosgrove, *Leadership Challenges – Lessons Learnt* …

proportion of senior female officers in command positions has also increased.[79] Likewise, the CF presently has about 17% of its personnel (including reserves) who are women and has set a target of 28%.[80] Numbers for other non-Western societies are not readily available but it is fair to assume that those high on gender differentiation would have far fewer women in leadership positions. In any case, commanders of multinational forces would have to work with women subordinates (and maybe in the future, superiors!).

Women subordinates view effective leadership differently from men, especially for those from highly gender-differentiated societies. Secondary data originally collected for the GLOBE study indicates that women viewed participative leadership as a more important contributor to outstanding leadership than did male managers. This difference decreases as the level of gender egalitarianism in the society increases. In low power distance societies, both women and men held similar perception of the importance of team-oriented leadership. Humane-oriented and charisma/value-based leadership are universally perceived as important regardless of gender or power distance.[81] Commanders should therefore adapt their style according to the societal values that their women subordinates come from.

---

[79] Mady Wechsler Segal and Chris Bourg, "Professional Leadership and Diversity in the Army" in *The Future of the Army Profession.* Matthews, Lloyd J. (ed.) (Boston: McGraw-Hill, 2002):509-510.

[80] G.E. Jarvis, Vice Admiral, ADM(HR-Mil) in his lecture to NSSC 7 on "Human Resource Management in the Canadian Forces (30 March 2005).

[81] Lori D. Paris, "The effects of gender and culture in implicit leadership theories: a cross-cultural study," *Academy of Management*, Best Conference Paper 2004.

4.4. Cross-Cultural Communications

4.4.1 Importance of communication skills

According to project GLOBE, the ability of a global manager to effectively communicate with people from other parts of the world is one of the most important skills[82]. In a research involving a dozen senior CF officers, cross-cultural communications is identified as a skill that "contributes to combat power" in conflict resolution situations.[83] For General Cosgrove, negotiation and collaboration in order to avoid misunderstandings are key enablers to achieving cooperation across cultures.[84] Effective communication is the key to achieve common understanding of issues before even attempting to agree on the problem and therefore the solution:

> . . . the many conceptualizations of the world affect what people in various societies think is fair, for example, or what they think matters a lot, a little or not at all . . . the lack of cross-cultural understanding can lead errors in judgment, interpretation and self-presentation . . . .[85]

[82] Javidan and House, *Cultural Acumen for the Global Manager* …, 302.

[83] Millar, *Cultural Understanding and Context in Conflict Situations*, 9-10.

[84] Cosgrove, *Operational Leadership and the Higher Command Environment*, 8.

[85] Marshall H. Segall, Walter J. Lonner and John W. Berry, "Cross-cultural psychology as a scholarly discipline on the flowering of culture in behavioral approach," *American Psychologist* vol. 53, no. 10 (October 1998): 1105.

4.4.2 How does culture influence communication?

In some cultures, communication is seen as a means to the end, i.e. people look for facts, figures, results and directions. In other cultures, communication is simply a process to improve relations among people. GLOBE's findings are summarized in Table 3.

Table 3: Summary of findings by project GLOBE on cross-cultural communication.[86]

- Communication is a process to discuss and explore issues without any commitments and explicit results (low performance orientation).
- Less assertive society prefers 2-way dialogue and strives for better relations. Members from high societal collectivism societies would prefer to engage in a great deal of discussion in order to avoid disharmony and maintain cohesion.
- Communicate to avoid conflict and to show care. The leader being paternalistic is acceptable. The process is more of lending support than leading to outputs (high humane orientation).
- Society finds it acceptable to use paternalistic and one-way communication with women (high gender differentiation).
- Communication is a means to an end, i.e. to get facts, results, decisions and directions (high performance orientation).
- Members need clear and explicit communication based on facts. The conduct of communication is structured and formal. Meetings are planned in advance with clear agenda (high uncertainty avoidance).
- Communication is one way and from the top to the bottom. Managers are expected to know more than subordinates. Feedback is seldom solicited (high power distance).
- Communication process is simpler with less involvement and participation (low societal collectivism).
- Messages are simpler and more direct (low humane orientation).

[86] Javidan and House, *Cultural Acumen for the Global Manager …*, 302-304.

4.4.3 Effective Communications & Trust

There is a universal proposition that persons are motivated to reduce uncertainty and its attendant anxiety when initiating cross-cultural interactions. Through these interactions, people try to understand better the likely response of the others. The aim of the exchange is to lead to desirable and expected outcomes. [87] GLOBE further explains that effective communication:

> . . . requires the ability to listen, to frame the message in a way that is understandable to the receiver, and to accept and use feedback . . . involves finding integrated solutions, or at least compromises, that allow decisions to be implemented by members of diverse cultures.[88]

In PSOs, it can be argued that the communication process can sometimes be as important as the outcome. Through the process, people improve their relationship and develop mutual respect. This encourages both peers and subordinates to "talk through" rather than "shoot through" the issues at hand.[89] It could also be argued that such a climate is essential in encouraging subordinates to open up and clarify ambiguous tasking orders such "monitor, assist, create, and investigate" as highlighted by LGen Dallaire.[90]

Research has shown that trust plays an important role in improving communication. Organisational trust, more than supervisory leadership style and cohesion, has been

---

[87] Smith and Bond, *Social Psychology across Cultures,* 235-238.

[88] Javidan and House, *Cultural Acumen for the Global Manager* …, 302.

[89] Cosgrove, *Operational Leadership and the Higher Command Environment* …, 8.

[90] Dallaire, *Command Experiences in Rwanda* …, 38.

shown as an important predictor of open and accurate communication within organization.[91] Effective communication and trust can therefore be viewed as a self-reinforcing loop of actions and outcomes (see Figure 3).

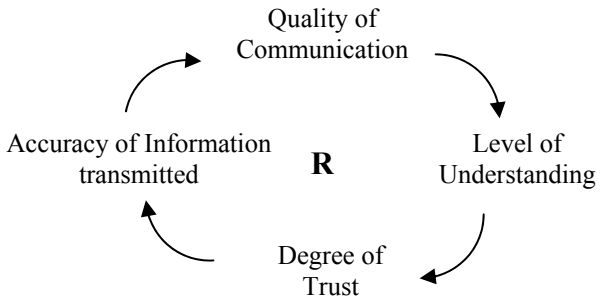

Figure 3: Systems loop for developing trust in a peace support operational environment.

Across cultures, people attribute trust to different characteristics of the other person. In making trust judgments, members from more individualistic societies tend to focus on the traits such as competency, consistency and integrity. On the other hand, loyalty and openness are better indicators of trust for members of collectivistic societies.[92] Commanders of multinational forces should therefore take time to consolidate the existing basis of trust before exploring how to deepen trust further.

Trust in the military has been constantly challenged by generational attitude gaps. A preference for instant communication and a growing appetite for information by the younger generation have led to people hearing and seeing more but not necessarily understanding more. This, coupled with a tendency of leadership to micromanage as a

[91] For details, see Department of National Defence, DCIEM No. CR-2001-042 *Trust in Teams: Literature Review* …, 71-72.

[92] *Ibid.,* 71-72.

result of the 'zero-defect' mentality, has led to trust problems between leaders and followers in the US Army.[93] Again, effective communication should bridge not only cultural but generational gaps as well.

4.4.4 Avoiding Misattribution

Often, one would find an explanation for an unusual and surprising behaviour or response of the other person. One would use his or her cultural guidelines in search for this explanation, leading in most cases to attributing an unfavourable personality and motive about the other. Until people from different cultures become more knowledgeable about the other's cultural codes, the cycle of misattribution will continue.

In a low trust environment, misattribution is more likely to happen. Not only does it hamper people relationship, misattribution can also affect the performance of the task. Ambiguous information that might otherwise be construed as relevant to the task is interpreted negatively.[94] In PSOs where the situation can often be ambiguous to start with, misattribution by members of the multinational team is a risk to mission success. For this reason, building trust and a cohesive team is paramount.

---

[93] Joseph J. Collins and T.O. Jacobs, "Trust in the profession of arms," Chap. 3 in *The Future of the Army Profession.* Matthews, Lloyd J. (ed.) (Boston: McGraw-Hill, 2002): 55.

[94] For details, see Department of National Defence, DCIEM No. CR-2001-042 *Trust in Teams: Literature Review* …,58.

4.4.5 An Issue of 'Face'

Maintaining an atmosphere of collegiality where nations big and small treat each as equals requires the commander to must pay attention to the issue of 'face' when dealing across cultures. 'Face' is:

> . . . a broad metaphor encompassing all those behavioural considerations regarded as important in nurturing a relationship, or preventing its disruption. It is related to the concept of 'politeness' in that impolite behaviour threaten the face of both the impolite person and the recipient of the impolite behaviour.[95]

Honouring the 'face' is a social universal that allows interactions across cultures to proceed and indeed flourish. In collectivistic societies, rules that restrain emotional expression and preserve harmony and avoid the loss of 'face' find greater endorsement than individualistic societies. Differences in communication styles are part of these rules. Individualistic societies tend to view 'face' from the perspective of tact and the need to exercise interpersonal diplomacy.[96]

As pointed out by project GLOBE, the Southern Asia, Arabic Middle East and Confucian Asia clusters do not consider self-protective behaviours an impediment to outstanding leadership. It also showed that the Anglo, Nordic Europe and Germanic Europe clusters perceive such attributes as strongly inhibiting good leadership.[97] In a multinational setting comprising nationals from all these clusters, 'face' maintenance would be another

---

[95] Smith and Bond, *Social Psychology across Cultures*, 139.

[96] *Ibid.,* 140.

[97] House *et al*., *Culture, leadership, and organizations* …, 684-697.

word for diplomacy. Decision on policy issues and courses of actions based on tactful consensus would be the norm. Outside the conference room, a force commander's visits to subordinate commands allow for one-to-one opportunities to clarify operational issues "without unduly creating open embarrassment".[98]

4.4.6 Importance of Dialogue

When communicating in a cross-cultural environment, leaders must possess the skill of engaging members in a dialogue. A dialogue is different from a discussion. A discussion is geared towards reaching a decision by trading off alternatives. It resolves difficulties by cutting through alternatives. The discussion mode seeks closure and completion. Dialogue, on the other hand, is about getting to know the assumptions (largely culturally-based) that people from all cultures bring to the table. Dialogue can be used to reach a decision if need be, but it differs from the discussion mode. The intention of dialogue is "to reach a new understanding and, in doing so, to form totally new basis to think and act." [99] People from different culture construe the same situation differently and it would difficult to coordinate the behaviours of all members without first finding common ground. Dialogue allows members to negotiate such a common ground or "shared meanings about the situation" if the relationship is to continue.[100]

---

[98] Tan, Colonel Keng Cheong, Deputy Chief of Staff – Civil Military Affairs, UNTAET PKF HQ, Oct 2000-Feb 2002, email correspondence with author, 23 Jan 2005.

[99] William Isaacs, *Dialogue and the art of thinking together* (NY: Doubleday, Random House Inc., 1999): 19.

[100] Smith and Bond, *Social Psychology across Cultures*, 254.

The quality of conversation in a dialogue depends on one's ability to balance inquiry and advocacy in order to generate insights. It is about clarifying and not criticising. The climate is one of wanting to know more about the assumptions held by others and not one of competition. The nature of the dialogue means that it can be drawn out and inconclusive. Table 3 suggests that not all cultures would necessarily find this type of communication effective. For instance, members from societies that are high in uncertainty avoidance and performance orientation may find the process rather inefficient. Members from societies that are high in power distance may find it unnecessarily participative. The challenge for any leader of a multinational team is then one of finding the most appropriate balance between consensus-seeking and decisiveness. This would depend very much on the issue at hand and how much team members understand each other.

4.4.7 Non-Verbal Cues

The reader should note "what constitutes a good communicator is likely to vary greatly across cultures as there are profound differences in the (preferred) use of language as well as non-verbal cues."[101] People in collectivistic cultures use indirect and face-saving communication more than people in individualistic cultures, and they may consider ambiguity helpful; clarity can result in sanctions by higher-ups in such vertically collectivistic societies.[102] Members from collectivistic societies are more likely to mask their embarrassment and "smooth over" the situation, reducing the probability of

[101] Den Hartog *et al*,. *Culture specific and cross-culturally generalize* …,244.

[102] Harry C. Triandis and Eunkook M. Suh, "Cultural influences on personality," *Annual Reviews Psychology* 53 (2002): 143.

generating feedback essential for any successful interaction.[103] In one study, Finnish expatriate managers had to pay more attention to what is not said by their local Indonesian subordinates because the latter "do not like to admit it if they do not know how to do the work or if they have problems."[104]

It has also been reported that East-West differences in indirectness (in communications) are more pronounced in work than non-work contexts. Americans are just as attentive as East Asians to indirect cues but only in social situations.[105] When working with other nationalities, commanders should ensure that sufficient opportunities for informal work environment are put in place, knowing that indirect cues are more likely to be picked up by all.

4.5 Cognitive Ability: Managing Mental Models

Knowing one's values and beliefs and how they influence behaviour and shape expectations is the key to self-awareness. For example, it has been shown that Chinese achievement motivation is socially oriented and not grounded in individualistic values commonly held in the Anglo cluster.[106] This knowledge allows one to step down the

[103] Smith and Bond, *Social Psychology and Cultures*, 252.

[104] Vesa Suutari, Kusdi Raharjo and Timo Riikkilä. "The challenge of cross-cultural leadership interaction: Finnish expatriates in Indonesia." *Career Development International*. 7/7 (2002): 420.

[105] Jeffrey Sanchez-Burks, Fiona Lee, Incheol Choi, Richard Nisbett and Shuming Zhao, "Conversing across cultures: East-West communication styles in work and nonwork context," *Journal of Personality and Social Psychology* vol. 85, no. 2 (2003): 370-371.

[106] Smith and Bond, *Social Psychology and Cultures*, 205.

ladder of inference (see Figure 4) to look at issues at the most basic level possible, i.e. stripping away assumptions, beliefs and values.

The ladder of inference provides a framework for exploring mental models. People often make leaps of abstraction up the ladder from data to values and assumptions, and then operate based on those assumptions as if they are reality.

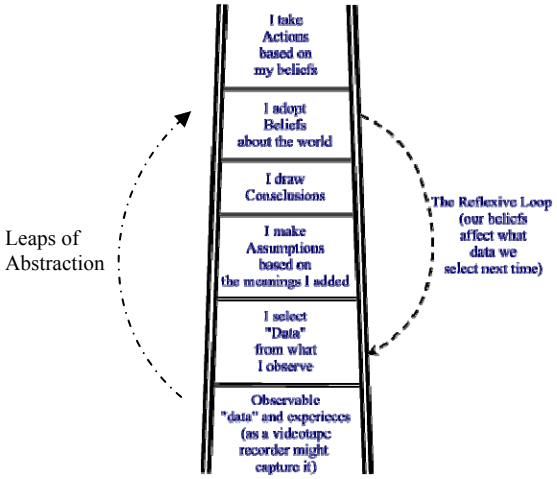

Figure 4: Ladder of Inference
(Source: Adapted from Peter Senge (1994), The Fifth Discipline Fieldbook, pp 242.)

Over time, people from the same culture and sharing the same beliefs and values view reality without having to take the step-by-step mental task of adding meanings, making assumptions and drawing conclusions. [107]

In managing one's mental models, cultural knowledge is supported by other skills such as inquiry and advocacy skills. Together, these knowledge and cognitive skills allow leaders to develop a capability of perspective taking, i.e. rising above your own culture and holding the other's perspective during interactions. Perspective taking is identified as one of four pivotal capabilities for global managers.[108]

[107] Daniel H. Kim, *Organising for Learning* (Waltham: Pegasus Communications Inc., 2001): 54.

[108] Maxine Dalton, Chris Ernst, Jennifer Deal and Jean Leslie, *Success for the global manager: What you need to know to work across distances, countries, and cultures* (San Francisco: Jossey-Bass,

Differing constructions of the same role relationship across cultures (see box) may put the relationship at risk.

Culture & Role Relationship:

Higher uncertainty avoidance -> greater formality
Higher masculinity -> greater task oriented
Higher power distance -> greater hierarchy
Higher individualism -> greater superficiality
Longer-term orientation -> greater competitiveness

For example, variation in assumptions of power differential or degree of intimacy may become obstacles to healthy relationship. One may misinterpret another's familiarity and directness as acting superior.[109] Knowing the other culture's preferred role relationship and managing one's mental model could help avoid such misunderstanding.

PART 5 – MEETING THE CROSS-CULTURAL CHALLENGE

5.1 Peacetime Military Interactions

Peacetime military interactions between armed forces help forge relationships that would come in handy when they need to cooperate on a mission. Through frequent interactions, officers across nations gain respect for each other. Armed forces also gain credibility through such engagements. General Cosgrove attributed the success of INTERFET to

---

2002). The other three pivotal capabilities for global managers are international business knowledge, cultural adaptability and ability to play the role of innovator.

[109] Smith and Bond, *Social Psychology across Cultures* …, 242-255.

this spirit of regional cooperation and goodwill, and the credibility of the Australian Defence Force among regional leaders.[110]

When militaries work together, cultures come into contact at two levels. At the ethno-level, Asians will generally find it easier to work with fellow Asians than with Westerners. At the professional level, modern militaries in the East that are well exposed to Western doctrine and technology often find little or no difficulties in combined

the global finance industry, the profession of arms has improved interoperability across borders through common doctrine. However, common doctrine speaks only of practices and not so much shared values. As military ethos – the core of its culture – is necessarily a microcosm of the societal values, discomforting fault lines still exist between Western armed forces and those from more traditional societies.

It is not likely that the profession of arms would converge in values in the foreseeable future to the extent that the global finance industry has. After all, the profession of arms derives its legitimacy from the society that it serves. And societies are known to be innovative in the way they synthesize traditions and modernity in unique ways; in other words, there is "no inexorable convergence of countries towards greater individualism in values with the march of time and progress."[114] Values like humanity and democracy are not easily exportable and are most certainly enacted differently in different cultures. Mutual respect and understanding developed through frequent interactions look like the best approach to overcome potentially troublesome cross-cultural differences.

5.2 Leadership Doctrine & Training

5.2.1 Changing Times, Changing Skills

How well do existing leadership doctrines address the need to prepare leaders for cross-cultural skills? Many militaries have recognized the changing security environment and

---

Malaysia, New Zealand, Singapore and the UK for the defence of the two SE Asian nations. The FPDA is a legacy of British rule in the Far East but is reinventing itself to stay relevant.

[114] Smith and Bond, *Social Psychology and Cultures*, 314-315.

the impact it has on their capabilities, including leadership skills. The Canadian Forces (CF) leadership doctrine predicts that there will be an increased emphasis on combined, joint and interagency operations. As a consequence, military leaders are

> . . . obliged to strive for cultural, as well as technical and doctrinal, interoperability. They have to be open to new knowledge and different points of view, respect differences, and be able to influence others on the basis of principles and strong interpersonal skills.[115]

The United States Army expects its leaders to be sensitive to the different cultures of the country in which they are operating and to take into account the "customs and traditions" of forces from another nation when working in a multinational environment. Leaders learn "how and why others think and act as they do."[116] The US Marines have operated in all corners of the globe in the past 200 years. Interactions with other armed forces, up to and including combined operations, have made the Marines adept to cross-cultural challenges. The US Marines have acknowledged the importance of knowing the "local culture" in the area of operations. Its efforts go beyond looking at culture as language, folklore, food or art to deeper issues such as "loyalty, honour and obligation."[117]

---

[115] Department of National Defence, A-PA-005-000/AP-004 *Leadership in the Canadian Forces: Conceptual Foundations* (Ottawa: DND, 2004): intro-4.

[116] HQ, Department of Army, US. FM 22-100 *Army Leadership: Be, Know, Do,* 2-14.

[117] US Marine Corps, Small Wars Center of Excellence "Joint Cultural Intelligence Seminar" http://www.smallwars.quantico.usmc.mil/programs/JCIS/index.asp; Internet; accessed 18 feb 2005.

5.2.2 Leadership Anchored in Values

Many modern militaries have also anchored their leadership models on core values and military ethos. The Singapore Armed Forces (SAF) leadership doctrine emphasizes values as the basic foundation upon which one builds his/her competencies, range of leadership styles and ultimately, develops his/her self-awareness, self-management and personal mastery. [118] The leader interacts with his/her followers in an operating environment characterized by racial diversity, meritocracy and rapid technological change. Because the SAF is seen as an important national institution and because it is largely a conscript force, one of the most crucial outcomes of effective leadership is developing enduring commitment to the defence of Singapore. The leader's value system thus provides him/her with the moral strength to influence his/her fellow citizen soldiers in making the sacrifice.

The Canadian Forces' (CF) leadership model is a "value-expressive model, one that gives shape to the professional ideal of duty with honour."[119] The legitimacy of the CF as a profession of arms is derived from its embodiment of "the same values and beliefs as the society that it defends" and honour is bestowed when members conduct themselves true to the Canadian military ethos.[120] The CF doctrine therefore emphasizes the responsibility of CF leaders to "ensure that CF policies, systems, and activities are

---

[118] Singapore Armed Forces, Leadership Development Doctrine 2/2004 *SAF Leadership Framework* (Singapore: MINDEF, 2004), 2.

[119] Canada DND, *Leadership in the Canadian Forces: Conceptual Foundations* …, 2-17.

[120] Department of National Defence, A-PA-005-000/AP-001 *Duty with Honour: The Profession of Arms in Canada*. (Ottawa: DND Canada, 2003), 28-32.

aligned with these core societal values (civic and legal), ethical values, and professional military values."[121]

Are the military values universally endorsed as contributors to outstanding leadership? It is difficult to argue against the universalities of values such as integrity, loyalty, duty, courage, respect, discipline and selfless service. In fact, these values suggest a trustworthy and dependable leader, one who is universally endorsed in the GLOBE study. However, leaders grounded in solid military values must also be adaptable in his behaviours when faced with cross-cultural differences in how these values are enacted. Conversely, strong values safeguard leaders, subordinates and their organization against excesses of leadership, especially when over-charismatic transformational leader behaviours tend to magnify negative effects such as subordinates' ingratiation and leaders' neglect of their followers' needs.[122]

5.2.3 Skills to Handle Complexity

Both the CF and SAF leadership doctrine call for skill sets to handle complexity. In the SAF, making sound judgment amidst complexities and yet remain mission focused is a leader ability that is the outcome of skills such as critical thinking, ethical reasoning and

[121] Karol W.J. Wenek, *Defining Effective Leadership in the Canadian Forces: A Content and Process Framework.* CF Leadership Institute Discussion Paper. (Kingston, Ontario: CF Leadership Institute, 2003), 23.

[122] Martin M. Chemers, *An Integrative Theory of Leadership* (Mahwah, New Jersey: Lawrence Elbaum Associates, Publishers, 1997): 91-92.

decision-making.[123] It has adopted the experiential learning model for its "holistic approach of addressing cognitive, emotional and the physical aspects of the learner."[124] This learning-by-doing approach aims to prepare SAF leaders who are "savvy in handling the complexities of the world outside of the SAF."[125]

In the CF, skills to handle complexities are found under 'cognitive capacities' that emphasizes the analytical and creative thinking.[126] In addition, the Canadian Strategic Operating Concept (SOC) framework requires CF leaders to be developed with outward-focused mindset, less hierarchical in problem solving, and more agile and adaptable to respond to complexities associated with a Joint, Interagency, Multinational and Public (JIM(P)) environment.[127]

5.2.4 Self-awareness & Adaptability Skills

In terms of articulating the need for self-awareness and adaptability in a cross-cultural environment, the CF doctrine is in a class of its own due to its long and proud history of peacekeeping operations. It articulates the skills essential to cross-cultural effectiveness as:

---

[123] Singapore Armed Forces, Leadership Development Doctrine 3/2004 *SAF Leadership Competency Model* (Singapore: MINDEF, 2004), 3-5.

[124] Singapore Armed Forces, *SAF Leadership Framework*, D2-1.

[125] *Ibid*., C-1.

[126] Dr L. William Bentley, Dr Robert Walker and Col Bernd Horn, *Executive Summary for ADM(HR-MIL): The Strategic Operating Concept, The CF Leader Framework and the CF Leader Development Framework.* (CF Leadership Institute, 28 Jan 2005): 5.

[127] *Ibid*., 2

> . . . understanding how one's leaderships style affects and is perceived by others; openness to new knowledge and different points of view; awareness of and respect for diverse ethnic and religious customs; the ability to understand cultural similarities at the level of values and basic assumptions; and principle-based reasoning.[128]

The SAF leadership model articulates "self" as the meta-competency that is required for leader adaptability and growth. This model will result in greater attention to leadership skills such as "feedback, reflection, self-awareness, self-management and personal mastery."[129] While not specifically developed for multinational operations, the SAF leadership model nevertheless is well positioned to produce leaders who can bridge both national cultures and generational cultures (within the SAF).

Both the CF and SAF leadership doctrine acknowledge that a range of influence behaviours could be applied, depending on the situation. The UK Army doctrine expresses the need for "some compromise in command style" in order to earn goodwill and cooperation from others in operations other than war.[130] Effective leaders know and understand the contingencies or relationships between style, situation and outcomes. The contingency theory of leadership concerns styles that are task motivated or relationship motivated. Task-motivated leaders are "concerned primarily of reaching the goal, whereas relationship-motivated leaders are concerned with developing close interpersonal

---

[128] Canada DND, *Leadership in the Canadian Forces: Conceptual Foundations*, 6-13.

[129] SAF, *SAF Leadership Competency Model,* 7. Other than the meta-competency of "Self", the other four core competencies are conceptual thinking, social, mission and developmental. The model identified a total of 14 skills organized under these competencies.

[130] MOD, UK. *Army Doctrine Publication Volume 2 Command,* 7-11.

relations."[131] The SAF doctrine therefore calls for a range of styles from transactional to transformational. CF leaders can use a number of ways to influence others, ranging from delegation to directive and encompassing transformational styles in between.[132]

5.2.5 Social Competencies

Communicating to influence and interpersonal effectiveness are skills found under social competency in the SAF doctrine. This competency domain equips leaders with skills to develop and maintain working relationships by showing consideration, concern and respect for others. Effective communication requires the leader to engage in active listening, interpret non-verbal cues, accept feedback, persuade, collaborate and convince those not within his/her command. Leaders strive for greater for interpersonal effectiveness through empathizing with the needs of their followers.[133]

Similarly, the CF leader framework defines these social skills as 'social capacities', comprising behavioural flexibility, communications, interpersonal, team and partnering skills. The CF doctrine explains that in JIM(P) operations, leaders at all levels "must make a special effort" to establish "mutually acceptable protocols" for working cooperatively with other organizations. In developing this understanding, leaders must

[131] Northouse, *Leadership Theory and Practice*, 110.

[132] Canada DND, *Leadership in the Canadian Forces: Conceptual Foundations*, 5-9.

[133] SAF, *SAF Leadership Competency Model,* 4.

be "sensitive to and try to accommodate cultural and other differences, including different assumptions about leadership and authority."[134]

5.3 Training for Cross-Cultural Environment

The Pearson Peacekeeping Centre (PPC) trains military officers, civilian police, and humanitarian and government professionals to work in a multinational integrative peace and security context. In its civil-military cooperation (CIMIC) courses, officers learn about the distinctions between military and civilian norms and beliefs, organizational practices, and communication styles. Mission-specific information is offered concerning the host nation in which they will be deployed. Course participants work in cross-cultural groups to solve problems together, and in the process, gain understanding about each other's assumptions and beliefs. In addition to ethics and culture, gender issues are also integrated into the curriculum. This 'mainstreaming' of ethics, culture and gender in the PPC's integrative courses helps to raise the cross-cultural awareness of officers.[135] Unfortunately, the type of training conducted in the Pearson Peacekeeping Centre could not be made available to all leaders for practical reasons. How then should militaries systematically prepare their leaders for cross-cultural leadership?

It is common for militaries to give their troops a quick country brief prior to deployment and supplement that with pocketsize handbooks on the local norms or "dos and don'ts".

---

[134] Canada DND, *Leadership in the Canadian Forces: Conceptual Foundations*, 6-13.

[135] Dr Sarah Meharg, Pearson Peacekeeping Centre, Ottawa, telephone conversation with author, 4 March 2005.

This so-called Level 1 training addresses only the activity level, i.e. the drills and immediate actions to take or avoid when encountering cross-cultural situations. Country briefs might also cover how the local culture perceives the world, how local values shape behaviours and what sort of leader prototype is preferred in that culture. This can be considered Level 2 training and it should be treated as a core subject in officer education programmes.

Level 3 training requires leaders to be able to manage mental models and avoid the pitfalls of stereotyping and leaps of abstraction when they meet a cross-cultural situation. It requires leaders to be able to conduct cross-cultural dialogue and adapt his/her communication style according to the situation. Level 3 skill sets cannot be developed overnight. Active listening, generative conversation, managing mental models and self-awareness are skills developed at all stages of leadership training. Broad-based education on arts and sciences throughout the officers' career will also help develop inquiry, foster openness and provide analytical frameworks. Level 3 training, reinforced with regular peacetime interactions between militaries, develops leaders who are perceptive and sensitive to other cultures, as LGen Dallaire is quoted at the start of this paper.

PART 6 – CONCLUSION

Multinational military operations in support of peace have grown in numbers as well as complexity since the end of the Cold War. Unlike global businesses, cross-cultural leadership has not been a topic of research nor training in most militaries, including those that profess to have an international peace support role. While leadership doctrine of the CF and the SAF suggest a capability to develop leaders who are able to lead effectively in a cross-cultural environment, the exact skills need to be further identified and education/training programmes put in place.

The paper has identified crucial cross-cultural leadership competencies and universally endorsed leader attributes. Cross-cultural communication skills of active listening and collaborative dialogue, coupled with the cognitive ability to manage mental models and to avoid misattribution, would be needed to keep relationships at a harmonious level and yet get the job done. Leaders should also be well versed on the issue of 'face' maintenance. In addition, strong ethical reasoning skills would be needed to establish a healthy ethical climate in the HQ and in the field. Attributes indicating a leader's trustworthiness and dependability are universally endorsed as contributing to outstanding leadership. Such attributes, together with openness and sincerity, are the surest way for any commander to earn the trust of all followers, regardless of national cultures.

Leading in a multinational environment would also require the commander to be adaptive. Being aware of his/her own style allows the commander to adjust his style or

her behaviours to achieve maximum influence over the followers. The paper has quoted research to suggest that influence behaviours within the transformational leadership framework would be universally effective. Transformational leaders whose actions are driven by core values and who spend time to build a cohesive team are most likely to succeed in a multinational setting. Leaders also need to exercise participative and humane-oriented behaviours. Adaptable leaders must also be able to handle the many dualities of command, especially between local responsiveness and overall consistency.

Equipping future senior leaders with cross-cultural competencies could contribute to balancing the command envelope and having the commander operates at maximum effectiveness. This is achieved by raising his/her level of competency and at the same time, allows him/her to use these cross-cultural skills to increase his/her personal power and influence. Cross-cultural training must prepare future leaders to go beyond understanding the "what" and "how" people from different cultures behave the way they do. Future leaders should be equipped with cognitive skills to uncover the "why". Only then would we have leaders with "cultural perceptions and societal sensitivities" to complement hard combat power in achieving mission success as called for in the opening quote.

ANNEX A

THE NINE CULTURAL DIMENSIONS IDENTIFIED BY GLOBE[136]

Cultural Dimension & Definition[137]	Main Findings of GLOBE
Power Distance - the degree to which members of an organization or society expect and agree that power should be equally shared.	This attribute can be observed by the extent to which a community maintains inequality among its members by stratification. The Russian, Thai and Spanish are rated high on this aspect, meaning that the society tends to expect obedience towards superiors and clearly distinguishes those with status and power and those without. On the other end of the scale are the Danes and Dutch, whose members tend to favour stronger participation in decision making.
Uncertainty Avoidance - the extent to which members of an organization or society strive to avoid uncertainty by reliance on social norms, rituals, and bureaucratic practices to alleviate the unpredictability of future events.	Societies rated high in this attribute are Switzerland, Sweden and Germany. Members of these societies seek orderliness, consistency, structure, formalized procedures and laws as opposed to those that have high tolerance for ambiguity and uncertainty such as the Russians, Greeks and Venezuelans. The latter would be less concerned about following rules and procedures.
Societal Collectivism - the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collection action.	Societies in Greece, Italy and Argentina have the lowest score and therefore are most individualistic. Societies in Sweden, South Korea and Japan score high in this attribute. Members of these societies are motivated by other members' satisfaction and prefer cooperation rather than individual autonomy and achievement. Group membership and cohesion are highly valued in these cultures.
In-Group Collectivism - reflects the degree to which individuals express pride, loyalty and cohesiveness in their organizations or families.	High in-group collectivism is valued in Iran, India and China where members of these societies have strong expectations from family members, close friends and their work organizations. Societies in Sweden and New Zealand, on the other hand, do not expect any form of special treatment from family members or friends and would not feel obliged to break rules in order to take care of each other. Members of these societies trust the government to provide the social goods.
Gender egalitarianism - the extent to which an organization or a society minimizes gender role differences and gender discrimination.	Societies in Hungary, Poland and Denmark are found to the most egalitarian in that women are accorded a higher status and stronger decision-making role. On the other hand, men in South Korea, Egypt and China have much higher social status than women.

[136] All findings are taken from Mansour Javidan and Robert J. House, "Cultural Acumen for the Global Manager: Lessons from Project GLOBE," *Organisational Dynamics* vol. 29, no. 4 (Spring 2001): 295-6.

[137] All definitions are taken from Robert House, Mansour Javidan, Paul Hanges and Peter Dorfman, "Understanding cultures and implicit leadership theories across the globe: an introduction to project GLOBE," *Journal of World Business* 37 (2002): 5.

Cultural Dimension & Definition[137]	Main Findings of GLOBE
Assertiveness - the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships.	Highly assertive societies like the US tend to have a 'can do' attitude and encourage members to be tough and competitive as opposed to being modest and tender. On the other hand, the Swedes were ranked least assertive and they prefer warm and cooperative relations. Loyalty, solidarity, harmony and sympathy for the weak characterize low masculinity.
Performance orientation - the extent to which an organization or society encourages and rewards group members for performance improvement and excellence.	High on this orientation are societies from Singapore, Hong Kong and the US that value training and development, carry a 'can-do' attitude, believe in taking initiative and tend to display a sense of urgency. Confucian values promoting dynamism contribute in some ways to the well-known achievement focus of the Chinese diaspora. Societies that are low on performance orientation are the Russian, Italian and Argentine. Relationships based on loyalty, belonging, tradition and family background are emphasized and feedback is viewed as discomforting.
Future orientation - the degree to which individuals in organizations or societies engage in future-oriented behaviours such as planning, investing in the future, and delaying gratification.	Singapore, Switzerland and the Netherlands scored highest in this dimension while Russia, Argentina and Italy are ranked lowest.
Humane Orientation - the degree to which individuals in organizations and societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others.	High on humane orientation are societies from Malaysia, the Philippines and Ireland where paternalistic and patronage relationships are valued. People there are usually tolerant and value harmony. On the other hand, societies in Germany (former West), France and Singapore are motivated by power and material possession. Self-enhancement is the predominant value and people tend to be assertive and look to themselves to solve their own problem.

ANNEX B

SUMMARY OF SELECTED FINDINGS BY PROJECT GLOBE

(Countries in italics are among the top 50 troop contributing nations to the UN Department of Peacekeeping Office in Feb 2005)

Southern Asia Cluster (*India*, *Indonesia*, Iran, Malaysia, *Philippines*, Thailand)[138]

Cultural Hallmarks	Preferred Leadership Styles by Middle Managers
Practices – high power distance and group and family collectivism Valued – more assertive, male-dominated, rule-base structure to support collective interests	Most effective styles – charismatic, team oriented and humane. Effective leader attributes – visionary, inspirational, decisive, performance-oriented, integrity, willingness to make sacrifice. Humane leadership style – significantly more facilitative with following attributes: team- builders, collaborators, diplomatic, patriarch, modest, caring, benevolent and paternalistic. Self-protective leadership style – less of an impediment to effective leadership.

Anglo Cluster (*Australia*, *Canada*, *England*, *Ireland*, New Zealand, *South Africa* (white sample), *USA)*[139]

Cultural Hallmarks	Preferred Leadership Styles by Middle Managers
Practices –High on individualistic performance oriented and male-dominated. Low on institutional collectivism (and contented). Looks toward the future. Relatively assertive. Valued – more gender equality and power distribution, less rules, regulations and status, more humane orientation.	Most effective styles – charismatic inspiration, team oriented and participative. Relative high on effectiveness – humane leadership. Negative influence on effectiveness – autonomous and self-protective.

[138] Vipin Gupta, Gita Surie, Manour Javidan and Jagdeep Chhokar, "Southern Asia Cluster: where the old meets the new?" *Journal of World Business* 37 (2002): 16-27.

[139] Neal M. Ashkanasy, Edwin Tevor-Roberts and Louise Earnshaw, "The Anglo cluster: legacy of the British Empire," *Journal of World Business* 37 (2002): 28-39.

Arab/Middle East Cluster (*Egypt*, *Morocco*, *Turkey*, Kuwait and Qatar)[140]

Cultural Hallmarks	Preferred Leadership Styles by Middle Managers
Practices – high on group/family orientation, hierarchical and masculine. Low on future orientation. Valued – higher future orientation, performance orientation, humane orientation, group and family orientation, institutional collectivism and uncertainty avoidance. Lower levels of gender egalitarianism and assertiveness.	Effective leadership styles – team oriented and charismatic (but not associated with an image of extremity). Leaders set a vision and promote performance orientation in a collectivist manner. Leader attributes: collaborative, loyal, consultative, diplomatic, visionary, future oriented, inspirational, etc. Slight influence on effectiveness – participative and humane leadership styles. Slight negative influence on effectiveness – self-protective and autonomous styles.

[140] Hayat Kabasakal and Muuzaffer Bodur, "Arabic cluster: a bridge between East and West," *Journal of World Business* 37 (2002): 40-54.

Bibliography

Ashkkanasy, Neal M., Edwin Trevor-Roberts and Lousie Earnshaw. "The Anglo cluster: legacy of the British empire." *Journal of World Business*. 37 (2002): 28—39.

Bass, Bernard M. *Bass and Stogdill's Handbook of Leadership*. New York: The Free Press, 1990.

Bass, Bernard M. "Does the Transaction-Transformational leadership paradigm transcend organistional and national boundaries?" *American Psychologist.* Vol. 52(2) (Feb 1997): 139-139.

Buller, Paul F., John J Kohls and Kenneth S. Anderson. "When Ethics Collide: Managing Conflicts Across Cultures," *Organisational Dynamics*, Vol. 28, No. 4 (2000):52-66.

Canada. Department of National Defence. B-GL-300-003/FP-000 *Land Force Volume 3 Command*. Ottawa: DND Canada, 1996.

Canada. Department of National Defence. A-PA-005-000/AP-004 *Leadership in the Canadian Forces: Conceptual Foundations*. Ottawa: DND Canada, 2004.

Canada. Department of National Defence. A-PA-005-000/AP-001 *Duty with Honour: The Profession of Arms in Canada*. Ottawa: DND Canada, 2003.

Canada, Department of National Defence, DCIEM No. CR-2001-042 *Trust in Teams: Literature Review* by Barbara D. Adams, David J. Bryant and Robert D.G. Webb. Ottawa: DND Canada, 2001. http://cradpdf.drdc_rddc.gc.ca/PDFS/zbd90/p515976.pdf; Internet; accessed 1 April 2005.

Capstick, Colonel M.D. "Command and leadership in other people's wars," in *The Human in Command: Exploring the modern military experience*, eds. Carol McCann and Ross Pigeau. New York: Kluwer Academic/Plenum Publishers, 2000.

Caron, BGen J.H.P.M. "Kosovo, The military-civilian challenge and the General's role" in *Generalship ad the Art of the Admiral: Perspective on Canadian senior military leadership,* eds. Bernd Horn and Stephen J. Harris. St. Catherines, Ontario: Vanwell Publishing Ltd, 2001.

Chemers, Martin M. *An Integrative Theory of Leadership*. Mahwah, New Jersey: Lawrence Elbaum Associates, Publishers, 1997.

Collins, Joseph J. and T.O. Jacobs. "Trust in the Profession of Arms." Chap. 3 in *The Future of the Army Profession.* Matthews, Lloyd J. (ed.). Boston: McGraw-Hill, 2002.

Corrigan, Colonel Chris. "Bosnia Revisited – a recent national commander's perspective." Toronto: Canadian Forces College National Security Studies Course paper, 2002.

Cosgrove, General Peter. "Facing Future Challenges to future operations – an ADF perspective," in his address to the Asia Pacific Centre for Military Law's seminar on Challenges of Peace Operations on 11 November 2002. http://www.defence.gov.au/cdf/speeches/speech111102.cfm; Internet; accessed 19 Mar 2005.

Cosgrove, General Peter. "Leadership Challenges – Lessons Learnt," in his address to the Group of Eight Universities HR/IR Conference on 22 August 2003. http://www.defence.gov.au/cdf/speeches/speech220803.cfm; Internet; accessed 19 March 2005.

Cosgrove, General Peter. "Operational Leadership and the Higher Command Environment," in his address to the inaugural Higher Command and Staff Studies Course on 1 November 2004. http://www.defence.gov.au/cdf/speeches/speech011104.cfm; Internet; accessed 19 Mar 2005.

Crabbe, Lt-Gen, R.R. "The nature of command" in *The Human in Command: Exploring the modern military experience.* McCann, Carol and Pigeau, Ross (eds.). New York: Kluwer Academic/Plenum Publishers, 2000.

English, Allan D. *Understanding Military Culture: A Canadian Perspective.* Kingston, Ontario: McGill-Queen's University Press, 2004.

Everts, Colonel Peer L.E.M. "Command and control in stressful conditions," in *The Human in Command: Exploring the modern military experience*, eds. Carol McCann and Ross Pigeau. New York: Kluwer Academic/Plenum Publishers, 2000.

Gupta, Vipin., Gita Surie, Mansour Javidan and Jagdeep Chhokar. "Southern Asia cluster: where the old meets the new?" *Journal of World Business*. 37 (2002): 16-27.

Hartog, Den N., R.J. House, P.J. Hanges, S.A. Ruiz-Quintanilla and P.W. Dorfman. "Culture specific and cross-culturally generalize implicit leadership theories: are attributes of charismatic/transformational leadership universally endorsed?" *Leadership Quarterly.* (10)2 (1999): 219-256.

Hatton, Colonel Richard A. "Stressors and Stresses on peacekeeping operations" in *Generalship ad the Art of the Admiral: Perspective on Canadian senior military leadership,* eds. Bernd Horn and Stephen J. Harris. St. Catherines, Ontario: Vanwell Publishing Ltd, 2001

Horn, Bernd and Stephen J. Harris (eds.). *Generalship and the Art of the Admiral: Perspectives on Canadian Senior Military Leadership*. St. Catherines, Ontario: Vanwell Publishing Ltd, 2001.

House, Robert J., Mansour Javidan, Paul Hanges and Peter Dorfman. "Understanding cultures and implicit leadership theories across the globe: an introduction to project GLOBE." *Journal of World Business*. 37 (2002): 3-10.

House, Robert J., Paul J. Hanges, Mansour Javidan, Peter W. Dorfman and Vipin Gupta (eds.), *Culture, leadership, and organizations: The GLOBE study of 62 societies.* Thousand Oaks: Sage Publications, 2004.

Javidan, Mansour and Robert J. House. "Cultural Acumen for the Global Manager: Lessons from Project GLOBE." *Organisational Dynamics*, vol. 29, no. 4 (Spring 2001): 289-305.

Javidan, Mansour and Robert J. House. "Leadership and Cultures around the world: findings from GLOBE – An introduction to the special issue." *Journal of World Business*, 37 (2002): 1-2.

Kabasakal, Hayat and Muzaffer Bodu. "Arabic cluster: a bridge between East and West." *Journal of World Business*. 37 (2002): 40-54.

McCann, Carol and Ross Pigeau (eds.). *The Human in Command: Exploring the Modern Military Experience.* New York: Kluwer Academic/Plenum Publishers, 2000.

Millar, Captain Phillip. "Cultural Understanding and Context in Conflict Situations," paper presented at the IUS Canada 2004 International Conference on *Transformation and Convergence: Armed Forces and Society in the new security environment.* 2004.

Northouse, Peter G. *Leadership Theory and Practice*. Thousand Oaks, CA: Sage Publications, 2004.

Paris, Lori D. "The effects of gender and culture on implicit leadership theories: a cross-cultural study." *Academy of management best conference paper*. 2004.

Pigeau, Ross and Carol McCann. "Re-conceptualizing command and control." *Canadian Military Journal*. (Spring 2002): 53-63.

Sanchez-Burks, Jeffrey, Fiona Lee, Incheol Choi, Richard Nisbett and Shuming Zhao, "Conversing across cultures: East-West communication styles in work and nonwork context," *Journal of Personality and Social Psychology* vol. 85, no. 2 (2003): 363-372.

Segal, Mady Weshsler and Chris Bourg. "Professional Leadership and Diversity in the Army." Chap. 23 in *The Future of the Army Profession.* Matthews, Lloyd J. (ed.). Boston: McGraw-Hill, 2002.

Segall, Marshall H., Walter J. Lonner and John W.Berry. "Cross-cultural psychology as a scholarly discipline on the flowering of culture in behavioral approach," *American Psychologist* vol. 53, no. 10 (October 1998): 1101-1110.

Singapore. Singapore Armed Forces. Leadership Development Doctrine 1/2004 *Structures and System for Leadership Doctrine Development.* Singapore: MINDEF, 2004.

Singapore. Singapore Armed Forces. Leadership Development Doctrine 2/2004 *SAF Leadership Framework.* Singapore: MINDEF, 2004.

Singapore. Singapore Armed Forces. Leadership Development Doctrine 3/2004 *SAF Leadership Competency Model.* Singapore: MINDEF, 2004.

Smith, Hugh (ed.). *Preparing Future Leaders: Officer Education and Training for the Twenty First Century.* Canberra: Australian Defence Studies Centre, 1998.

Smith, Peter B. and Michael H. Bond. *Social Psychology across Cultures.* 2nd ed., Needham Heights: Massachusetts: Allyen & Bacon, 1998.

Snider, Don M. and Gayle L. Watkins. "Introduction." Chap. 1 in *The Future of the Army Profession.* Matthews, Lloyd J. (ed.). Boston: McGraw-Hill, 2002.

Suutari Vesa., Kusdi Raharjo and Timo Riikkilä. "The challenge of cross-cultural leadership interaction: Finnish expatriates in Indonesia." *Career Development International*. 7/7 (2002): 415-429.

Triandis Harry C and Eunkook M. Suh, "Cultural influences on personality," *Annual Reviews Psychology* 53 (2002): 133-160.

United Kingdom. Ministry of Defence. HQDT/18/34/51 *Army Doctrine Publication Volume 2 Command.* London: MOD UK, 1995.

United Nations Department of Peacekeeping Operations (UN DPKO), Handbook of UN Multidimensional Peacekeeping Operations. United Nations, 2003. http://www.mil.no/multimedia/archive/00039/Handbook_on_UN_PKOs_39015a.pdf; Internet; accessed 29 March 2005.

United States of America. FM 22-100 *Army Leadership: Be, Know, Do.* Washington, DC: Department of the Army, 1999.

Walumbwa, Fred Ochieng and John J. Lawler. "Building effective organizations: transformational leadership, collectivist orientation, work-related attitudes and withdrawal behaviours in three emerging economies." *The international journal of human resource management.* 14:7, Nov 2003: 1083-1101.

Wenek, Karol, W.J. *Defining Effective Leadership in the Canadian Forces: A Content and Process Framework.* CF Leadership Institute Discussion Paper. Kingston, Ontario: CF Leadership Institute, 2003. http://www.cda-acd.forces.forces.gc.ca/CFLI/engraph/research/pdf/70.pdf; Internet; accessed 6 Feb 2005.

Wong, Leonard. *Generations apart: Xers and Boomers in the Officer Corps*. Carlisle Barracks, PA: US Army War College, Strategic Studies Institute, Oct 2000.

Zaccaro, Stephen J. *Models and Theories of Executive Leadership: A Conceptual/Empirical Review and Integration.* US Army Research Institute for the Behavioral and Social Sciences, 1996.