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TRAINING FOR GENDER AND DIVERSITY IN THE CAF

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Introduction

This discussion will examine the relevance of training and education to increase gender and diversity within the military. Increasing diversity has different meanings: increasing numbers of diverse people or increasing integration of diverse people. We begin by discussing the difference and similarity of diversity and gender from the perspective of the Canadian Armed Forces (CAF) to establish a framework for discussion. With gender and diversity linked, the importance of diversity in the military is examined to understand the different benefits and drawbacks on military effectiveness. This is followed by an analysis of issues preventing a military from quickly reflecting its society's diversity. General strategies to promote diversity are considered with a focus on qualities of diversity training and education. Finally, two military programs are briefly reviewed for their alignment to the ideal diversity program.

Diversity is complex; different people of different or similar diverse backgrounds have different or similar needs and wants. Diversity is important to the military for several reasons: modern warfare demands people able to adapt to and integrate with new cultures, human rights policies apply across the spectrum of conflict to combatants and non-combatants, roles of gender and diversity are changing within societies, and because it is ethically and morally the 'right thing to do'. Proponents and detractors of diversity both use practical and philosophical arguments to support their positions. The military tends to adopt the position that results in greater practical effectiveness and aligns with the desires of the society it serves.

(Gender) diversity in the military remains problematic for several reasons. Diversity is complex with many considerations for: 1) different stakeholders; 2) costs and

benefits that are not easily quantified; 3) equity versus inclusiveness; and 4) the time required for changes to occur. The military, as a masculine institution, engages in practices and processes to resist change unless forced to adapt or it discovers the operational effectiveness of doing so. Sustained diversity learning across organizations can change attitudes, skills, and knowledge, but must be supported by other organizational structures and processes. Diversity training does not solve diversity *numbers* directly, but it can reduce the loss of diverse peoples from the organization through attrition. Training and education can promote gender/diversity integration as part of a comprehensive strategy aimed at people, policies, structure, and practices. The CAF Diversity Strategy generally addresses these issues. Diversity integration education requires consideration of: critical masses for staff and students, content to create congruent attitudes, skills, knowledge and dispel myths, and diversity assessment.

Diversity is Important

Prior to discussing gender and diversity, it is necessary to frame this discussion. The purpose of this analysis is to provide some guidance for CAF diversity training and education that has the goal of increasing the integration, employment, and retention of diverse groups and genders. The CAF describes diversity as the "respect for and appreciation of differences in ethnicity, language, gender, age, national origin, disabilities, sexual orientation, training, and religion."[1] By this wording, the CAF considers gender as aspect of diversity. While Scoppio does not explicitly take this position, she includes the need for gender considerations in the requirements and values

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[1] Chief of the Defence Staff, *Canadian Armed Forces Diversity Strategy* (Ottawa: CDS, 2017), Definition.

of diversity.[2] Helena Carreiras describes military organizations as "more than merely gendered, the military is also a gendering, gender-granting or gender-defining institution."[3] This suggests that discussions about gender and diversity may be simultaneous but the terms are not synonymous (i.e., diversity may include gender but gender does not mean diverse).[4] More explicitly, gender does not preclude being diverse, but being female in a male-dominated organization is a diversity issue. Davis argues that 'gender' is a biased word that confuses women's activities with the broader view of gender roles for both sexes[5]—or *all* sexes. The Canadian context of GBA+ also makes an agglomeration of diversity and gender stating it "assess[es] the potential impacts . . . on diverse groups of women and men, taking into account gender and other identity factors. . . include[ing] . . . other intersecting identity factors (such as age, education, language, geography, culture and income)."[6] Further to this issue is that diversity can be classified according to visible and non-visible characteristics.[7] Based upon this confluence of definitions, the approach of the CAF, and the requirement to avoid discrimination, this discussion will consider the benefits of training and education to enhance diversity that includes gender as its main aspect. This is reinforced by Duncanson and Woodward's

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[2] Grazia Scoppio, "Diversity Best practices in Military Organizations in Canada, Australia, the United Kingdom, and the United States," *Canadian Military Journal* 9, no. 3 (2009): 18, 20.

[3] Helena, Carreiras, *Gender and the Military: Women in the Armed Forces of Western Democracies* (New York: Routledge), 40.

[4] Emily MacDonald, "The Royal Commission on the Status of Women in Canada," *Peace and Conflict: Journal of Peace Psychology* 19, no. 4 (2013): 384, 386.

[5] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces," *Commonwealth & Comparative Politics* 47, no. 4 (2009): 443.

[6] Canada. "Gender-Based Analysis Plus", last modified 13 May 2016, retrieved from http://www.swc-cfc.gc.ca/gba-acs/index-en.html, What is GBA+?

[7] Frances J. Milliken and Luis L. Martins, "Searching for Common Threads: Understanding the Multiple Effects of Diversity in Organizational Groups," *Academy of Management Review*, Vol. 21, no. 2 (April 1996): 403-404, doi: 10.5465/AMR.1996.9605060217, http://search.proquest.com/docview/210951541/908B8936E85C47D3PQ/11?accountid=9867.

suggestion that "an emphasis on *diversity"* is a better method at resolving gender integration.[8]

Increasing diversity and gender integration within militaries is important—for multiple reasons—for military effectiveness now, and vitally important looking into the future. Some authors suggest that the nature of modern warfare has changed from large standing armies of two states vying for control to violence inflicted by non-state actors in the search for some form of human security[9]—this is countered by the idea that war has always included diverse groups and women, but that their contributions have been overlooked or purposefully discounted.[10] This has necessitated a review of the role of and effects on women and minorities in war. As a consequence of this change and review, the roles of diverse groups within military organizations and the nature of militaries in terms of selection, recruitment, retention, and employment of these peoples is changing.[11] From a practical viewpoint, increasing diversity and gender integration is viewed as a method to increase operational effectiveness by creating forces "more trusted by the local community," better able to conduct various tasks that require greater gender or cultural awareness, and establish greater "meaningful contact with local organizations and marginalized groups."[12] Davis reiterates this and further suggests that diversity—diverse thinking and capabilities that come with diverse people—can enhance military capacity.[13] Carreiras offers another perspective that suggests that the technological shift in warfare

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[8] Claire Duncanson, and Rachel Woodward, "Regendering the Military: Theorizing Women's Military Participation," *Security Dialogue* 47, no. 1 (February 2016): 6.
[9] Helena, Carreiras, *Gender and the Military . . .* 73-74.
[10] Donna Winslow and Jason Dunn, "Women and the Canadian Forces: Between Legal and Social Integration," *Current Sociology* 50, no. 5 (September 2002): 650.
[11] Helena, Carreiras, *Gender and the Military . . .* 75-84.
[12] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 8.
[13] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 431; also Chief of the Defence Staff . . . Forward.

has changed the occupational requirements of militaries and consequently the need to employ diverse groups—women—in greater and more diverse roles.[14]

On the world stage, the United Nations has been a key community in highlighting the concerns for and of women and vulnerable groups in war and the benefits of their participation in resolving conflicts. Security Council Resolution 1325 states "the important role of women in the prevention and resolution of conflicts and in peace-building, . . . maintenance and promotion of peace and security, and the need to increase their role in decision-making with regard to conflict prevention and resolution."[15] The UN has determined that diverse and inclusive approaches to and perspectives of resolving conflicts have led to greater lasting peace initiatives. From a purely Canadian perspective, gender integration is mandated by multiple legislative instruments,[16] which also applies to the need for diversity integration. The CAF Diversity Strategy makes the distinction that diversity is a legal requirement, but chooses to focus more on the desire to enhance operational effectiveness through diversity as an expectation of Canadian society.[17] This strategy has adopted five key principles: to be reflective of Canadian society, maintain and enhance operational effectiveness, adhere to a values-based model, commitment to leadership, and apply merit based standards, which suggests that diversity will be applied in a fair, competency-based environment.[18] This perception reflects the need for diversity to mirror the values of its society while still being effective and non-discriminatory.[19]

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[14] Helena, Carreiras, *Gender and the Military* . . . 79-84.

[15] United Nations Security Council, Resolution 1325, [Landmark Resolution on Women, Peace and Security], dated 31 October 2000, S/Res/1325, Reaffirming, last accessed from https://documents-dds-ny.un.org/doc/UNDOC/GEN/N00/720/18/PDF/N0072018.pdf?OpenElement.

[16] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 437.

[17] Chief of the Defence Staff . . . Forward; also Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 22.

[18] Chief of the Defence Staff . . . 3-4/14.

[19] Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 22.

A third area of reasoning on the importance of diversity focuses on the level of the individual. Viewing diversity from an individual acculturation perspective, Berry suggests that "diversity enhances society's adaptability: alternative ways of living are available in the social system when attempting to meet changing circumstances, due to changes in a society's ecological, or political, context."[20] Adaptability is vital for military leaders to be effective "in a complexity of multicultural interactions within a dynamic landscape of potential belligerents and allies."[21] Milliken and Martin highlight the lower incidence of groupthink in more diverse teams.[22] Davis also suggests that the desire for diversity—and roles for women—in modern society is more indicative of the need for women to be truly accepted and treated equally.[23] Davis describes the need for diversity as

> the capacity to effectively understand and negotiate a gendered organization, including optimum employment and deployment of all diversity, including gender, requires motivation, cognitive processing and knowledge in forming operationally effective behaviour, including policy development and decision-making from the tactical to the strategic level. The resistance that has characterized the integration of women in the military has constrained not only the participation of women in the military but also the development of CQ, a capacity that has become invaluable in current military operations.[24]

Patterson suggests these attitudes are either creative or instrumentalist approaches to (gender integration) diversity and that effective (gender) mainstreaming requires a focus on both approaches.[25] A creative approach views diversity as an ability to create new ideas and synergy, whereas an instrumental approach views diversity as a means of

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[20] John W. Berry, "Immigration, Acculturation, and Adaptation," Applied Psychology: An International Review 46, no. 1 (January 1997): 29.

[21] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 431.

[22] Frances J. Milliken and Luis L. Martins, "Searching for Common Threads . . . 403.

[23] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 436-437.

[24] *Ibid.,* 438.

[25] Stephanie Patterson, "What's the Problem with Gender-Based Analysis? Gender Mainstreaming Policy and Practice in Canada," Canadian Public Administration 53, no. 3 (September, 2010): 397.

increasing the effectiveness of existing conditions and processes. This dichotomy of views is also replicated in definitions of integration by Winslow and Dunn. They suggest that integration is the legalistic standard of equality between men *and* women and a social acceptance of equality of genders.[26] This is reflective in the new CAF approach that is proactive, values-based, and (gender) diversity-inclusive, rather than reactive,[27] compliance-based,[28] and (gender) diversity-neutral,[29] and any diversity and gender integration initiatives require both approaches.

The main efforts to discredit the need for (gender) diversity are based on goal analysis and philosophical arguments. One can argue that the difference in approach, perspective, or definition are weaknesses of the case for diversity integration, though holistic approaches of governments to address diversity negate this issue. Carreiras suggests military diversity is an indicator of a society's gender perception.[30] However, it is then argued that subordinate militaries should not be making public policy. Others argue that single gender militaries are distracted by the presence of other genders and can never be truly effective warriors.[31] Some feminist perspectives argue that peace can only be achieved through supplanting war with women's achievements politically and joining a military requires, subordination to and adoption of, masculine predispositions.[32] A third argument concerns the inability to truly measure equity and equality; (how) does one consider ratios of workers, workload, pay, hours worked, time parenting, vacationing,

[26] Donna Winslow and Jason Dunn, "Women and the Canadian Forces . . . 642, 662-663.
[27] Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 29.
[28] Chief of the Defence Staff . . . Values-Based Model.
[29] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 445-446.
[30] Helena, Carreiras, *Gender and the Military* . . . 72.
[31] *Ibid.,* 86-87.
[32] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 5.

roles, etc.[33] Another argument considers the need to weigh individual versus

organizational needs and responsibilities; which needs to promote diversity are too 'cost-

prohibitive' for the organization to adopt?[34] These arguments all have merits, but for a

military to maintain its effectiveness, the ethereal, untestable arguments will be quickly

discounted on the battlefield in favour of arguments that allow it to achieve victory.

Gender and Diversity Remains a Military Problem

Gender and diversity integration has been problematic in the CAF for a complex

of reasons. The CAF Diversity Strategy describes these initiatives as "a complex

undertaking that represents a significant step for the institution".[35] Berry and Scoppio

state that any process of acculturation is a complex process of shaping and being shaped

by individuals.[36] Another aspect is the requirement to change culture versus the

requirement to change demography. The CAF, adhering to a gender-neutral compliance

model until recently, was focused on maintaining culture to the detriment of diversity.[37]

Combined with these competing issues, the CAF continues to suffer the tension of

effectiveness versus efficiency[38]—diversity may be more effective, but is it efficient?

Conley and Ouellet may argue that the CAF requires the imposition of regulative

legitimacy for normative and cognitive changes to occur.[39]

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[33] Alex C. Michalos, "Evaluation of Equality Policies for the Status of Women in Canada," *Social Indicators Research* 49, no. 3 (January 2000): 252, 274-275.
[34] Chief of the Defence Staff . . . 2/14.
[35] *Ibid.* . . . Forward.
[36] John W. Berry, "Immigration, Acculturation, and Adaptation . . . 6; Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 19.
[37] Nancy Taber, "The Profession of Arms: Ideological Codes and Dominant Narratives of Gender in the Canadian Military," *Atlantis* 34, no. 1 (2009): 28.
[38] Major Devin Conley and Dr. Eric Ouellet, "The Canadian Forces and Military Transformation – An Elusive Quest for Efficiency" *Canadian Army Journal* 14, no. 1 (2012): 81.
[39] *Ibid.*

One can see problems in the policies arena. Diversity is a multitude of groups and people with different wants and needs; one or two policies—equity and anti-discrimination, for example—cannot solve all problems for all minorities.[40] Conversely a multitude of policies cannot necessarily solve one problem. Often, these same policies are applied rigidly, which creates other problems on other diversity aspects or the same aspect in other ways.[41] Thirdly, in some cases, the implementation of policies created administrative burdens on other parts of the institution.[42] Fourthly, some policies were (inadvertently) gender biased in their formulation while attempting to allow for gender-specific issues (for example, pregnancy must be diagnosed and confirmed by a medical practitioner with the result being termed 'unfit' and the potential need for 'sick leave', which stigmatizes or medicalizes motherhood; alternatively a transgender person needs to self-identify to receive institutional supports, which again stigmatizes or medicalizes this issue—men and women of traditional genders do not self-identify!).[43] Lastly, policy formulation and implementation takes time to affect an organization. Policies are usually developed at the senior levels of an institution, distributed, and then implemented, but within large organizations with multiple stakeholders, this process may take years. Without gender integration at the senior levels in the development of policy, policy problems, and time requirements are exacerbated.[44] From a policy focus, the CAF began diversity change with the elimination of discrimination, continued to policy compliance, and is now, due to problems in behavior and attitudes, proceeding towards a (gender)

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[40] Emily MacDonald, "The Royal Commission on the Status of Women in Canada . . . 384-386.

[41] Alan Okros and Denise Scott, "Gender Identity in the Canadian Forces: A Review of Possible Impacts on Operational Effectiveness," *Armed Forces and Society* 41, no. 2 (2015): 251.

[42] *Ibid.,* 253.

[43] Nancy Taber, "The Profession of Arms . . . 33.

[44] Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 23-25.

diversity-inclusive model.[45] Force for change is still required through policy

(regulations), training and education (cognition), and practice (culture).[46]

Focusing on gender, there are problems in the CAF that concern the role of

women and Canadian society. Winslow and Dunn discuss the desire of the CAF to reflect

Canadian society as an integral part of its identity and consequently the demography of

the CAF should reflect the demography of Canada, which it does not.[47] Carreiras

indicates there is a broader societal debate than the inclusion of women in the military.

She suggests that society must address the issue of women in economic and political

areas before expecting the military to reflect these gender roles.[48] From a military

institutional perspective, Carreiras indicates there are three core issues a military

organization must address prior to achieving gender equality: family policy,

fraternization, and harassment.[49] Current issues[50] suggest that the CAF has yet to achieve

equality, but the CAF Diversity Strategy is certainly a step in the right direction.

Taking an organizational gender and diversity perspective, there may be other

reasons the CAF remains slow to achieve equality. The CAF has generally adopted an

acculturation pattern of assimilation rather than integration,[51] which is problematic[52] and

perpetuates a (male) culture[53]—diverse people adopt the predominant attitudes and

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[45] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 445-446; Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 20.

[46] Department of National Defence, "OPERATION HONOUR", last modified 5 December 2016, retrieved from http://www.forces.gc.ca/en/caf-community-support-services/sexual-misconduct.page.

[47] Donna Winslow and Jason Dunn, "Women and the Canadian Forces . . . 645.

[48] Helena, Carreiras, *Gender and the Military . . .* 55-70.

[49] *Ibid.,* 112- 114.

[50] Department of National Defence, "OPERATION HONOUR", last modified 5 December 2016, retrieved from http://www.forces.gc.ca/en/caf-community-support-services/sexual-misconduct.page.

[51] Nancy Taber, "Learning How to be a Woman . . . 292.

[52] David L. Sam and John W. Berry, "Acculturation: When Individuals and Groups of Different Cultural Backgrounds Meet," *Perspectives on Psychological Science* 5, no. 4 (July 2010): 473.

[53] Nancy Taber, "Learning How to be a Woman . . . 294.

behaviours of the organization[54] or "negotiate[e] the perceptions of those around them in reference to their gender."[55] Taber suggests that militaries (CAF) are, by their nature, "masculine organizations, where women are often devalued and excluded,"[56] and masculine organizations create and promote masculine cultures and attitudes that link closely to the dominant gender and gender roles.[57] Consequently, masculine cultures (CAF) use structures, practices, and assessment to reinforce that culture[58] and perpetuate gender stereotypes.[59] Masculine cultures do not necessarily denigrate women or other minorities because they are weak, they have a need to denigrate some group in order to maintain their idea of power and strength. Therefore they attribute weakness to a minority group. The problem, therefore, is not that militaries (CAF) are predominantly a single gender or non-diverse, it is that they are male gendered[60]—the CAF does not have a gender or diversity problem, it has a need to address its (Caucasian) masculine culture problem and the need to redefine what is power and strength.

Taking a practical viewpoint reveals other possibilities for diversity problems in the CAF. Duncanson and Woodward suggest mainstreaming projects often fail and revert back to previous models of integration due to a limited scope in application. Mainstreaming projects need to bring in experts to oversee initiatives but also require changes to the organization as a whole.[61] In essence, mainstreaming projects typically fail because of an inability to apply instrumental and valorization changes to the institution—

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[54] John W. Berry, "Immigration, Acculturation, and Adaptation . . . 6.
[55] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 436.
[56] Nancy Taber, "Learning How to be a Woman . . . 291.
[57] *Ibid.,* 292-293.
[58] *Ibid.,* 295-296.
[59] Lisa A. Boyce and Ann M. Herd, "The Relationship Between Gender Role Stereotypes and Requisite Military Leadership Characteristics," *Sex Roles* 49, no. 7/8 (October 2003): 365.
[60] Donna Winslow and Jason Dunn, "Women and the Canadian Forces . . . 660.
[61] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 7.

inability to reach critical masses and provide exemplars to counter negative prevailing attitudes.[62] Another consideration is the lack of education provided to the organization and key decision makers within the organization.[63] Sustained training and education on gender and diversity is a key ingredient in the creation of new values and attitudes within an organization while attitudes and people within the organization change.[64]

Some researchers argue that the military has been successful in some ways at increasing diversity, implementation problems should be expected, or that issues stem from influences outside of the military. Duncanson and Woodward state that problems occur largely due to application of change initiatives, not intentions.[65] This idea is echoed by Carreiras who mentions that there are no *best practices* for different institutions to follow.[66] Davis suggests that the CAF applied a gender-neutral approach to diversity change as recommended by the predominant literature on gender integration. The problem is that many proponents assumed that gender-neutral meant that "the experiences and perspectives of team members are shared beyond their immediate role on the team," which is not necessarily the case in masculine institutions.[67] Scoppio admits that gender is easier to integrate than other diverse groups and the CAF and many other militaries have been successful in certain occupations at achieving integration, which suggests that problems are to be expected, take time to implement, and diversity integration is a learning process.[68] A final argument suggests that the idea that militaries

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[62] *Ibid.,* 7-10.

[63] Alan Okros and Denise Scott, "Gender Identity in the Canadian Forces: A Review of Possible Impacts on Operational Effectiveness," *Armed Forces and Society* 41, no. 2 (2015): 251-252.

[64] John W. Berry, "Immigration, Acculturation, and Adaptation . . . 22; also Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 19-22.

[65] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 7.

[66] Helena, Carreiras, *Gender and the Military . . .* 103.

[67] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 445-446.

[68] Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 19-25.

must reflect the diversities of their societies is based on a false assumption that the

proportion of (women) diverse groups in society should equal the proportion in the

military, when empirically this is not the case. [69] However, militaries are unique

organizations with unique job skills and environments, which may preclude the

participation of some minorities (for example, some individuals with a physical limitation

may not be able to serve in the military; blindness). Carreiras hypothesizes

> that change toward greater gender equality in the armed forces will not
> occur automatically as a consequence of time or the increase in relative
> numbers. It will probably depend much more on the extent to which
> external variables, such as women's controlling presence in society at large
> will determine policy orientations and decision-making processes within
> the armed forces.[70]

How to Fix Gender and Diversity

Methods for increasing diversity numbers within the armed forces are generally

limited to recruitment and retention strategies and methods for increasing diversity

integration are typically limited to selection and training and education strategies.

Although these two aspects are linked—recruitment and retention are the bookends of

training and education—the focus of this discussion is on the integration of diversity in

the CAF. The potential to select individuals open to diversity or to deselect persons with

problems accepting other cultures and perspectives is dubious.[71] Sam and Berry explain

that personality selection has not yet achieved a consistent ability to determine what

exactly are personality traits and their effect on acculturation.[72] There are many

proponents of education as a means of promoting diversity integration. The UN and

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[69] Helena, Carreiras, *Gender and the Military . . .* 125.
[70] *Ibid.,* 127.
[71] David L Sam and John W. Berry, "Acculturation . . . 476.
[72] *Ibid.*

Western nations have adopted polices encouraging the development and delivery of
diversity (gender) training; the UN Security Council specifically recognizes that "training
guidelines and materials on the protection, rights and the particular needs of women, as
well as on the importance of involving women in all peacekeeping and peacebuilding
measures"[73] are a vital requirement for gender inclusiveness and the evolution of
militaries. One idea common to many advocates of diversity training and education is that
they require foundational policies upon which to build their programs[74]—some might
argue it is the start point of any military institutional change[75]—but that policy change
alone is insufficient.[76] Duncanson and Woodward suggest that transformative approaches
are needed that require critical masses (numbers), policies, positions, and applications
(training and education) working together to bring about change.[77] Education programs
that lead to changes in attitudes and culture must therefore be transformative or
comprehensive through small incremental changes to behaviours and people over time.[78]

Gender and Diversity training and education

      A comprehensive training and education program to promote diversity requires
four strategies: critical masses, exemplars, content, and time—affective, behavioural, and

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[73] United Nations Security Council, Resolution 1325 . . . Requests.

[74] Karen D. Davis, "Sex, Gender and Cultural Intelligence in the Canadian Forces . . . 441; Nancy Taber, "The Profession of Arms . . . 28; Emily MacDonald, "The Royal Commission on the Status of Women in Canada . . . Abstract.

[75] Major Devin Conley and Dr. Eric Ouellet, "The Canadian Forces and Military Transformation . . . 81.

[76] Donna Winslow and Jason Dunn, "Women and the Canadian Forces . . . 642.

[77] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 7,10,12.

[78] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 11; Donna Winslow and Jason Dunn, "Women and the Canadian Forces . . . 649; John W. Berry, "Immigration, Acculturation, and Adaptation," *Applied Psychology: An International Review* 46, no. 1 (January 1997): 7, 22, NATO, *Teaching Gender in the Military – In the Classroom and Through Advanced Distributed Learning. After Action Report* (Oberammergau: NATO, 2012), 4; David L Sam and John W. Berry, "Acculturation . . . 473.

cognitive change over time.[79] Duncanson and Woodward propose that a three prong-approach is necessary to displacing gendered hierarchies: inclusion of people of various genders, the valorization of genders, and the subsequent restructuring of gender.[80] Numbers are needed to counter the ideas of tokenism and provide numerous opportunities for stereotypes to be countered and/or discounted.[81] This means critical numbers of students *and* staff are important considerations in the development and delivery of the training program.[82] Ng and Gossett conducted a study on the reasons why millennials choose public service careers that may have some relevance. They found that those millennials more likely to choose public service look for the following characteristics: high ethical standards, social responsibility, progressive work environment, diverse workforce, and environmental responsibility.[83] If one looks at volunteering and volunteer organizations, which adhere to many of these ideals, one can see that participants are predominantly women.[84] The Australian Defence Force (ADF) created and implemented a 'gap year' training program to try and increase recruitment and retention. Their results showed higher than normal retention of participants, especially women.[85] However, the ADF, in temporarily suspending the program, discovered that it may not necessarily be the training program, but the short length of career contract that appealed to more people

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[79] David L Sam and John W. Berry, "Acculturation . . . 474-475.

[80] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 10, 12.

[81] *Ibid.,* 9; Grazia Scoppio, "Diversity Best practices in Military . . . 19; Lisa A. Boyce and Ann M. Herd, "The Relationship Between Gender Role . . . 376.

[82] Lisa A. Boyce and Ann M. Herd, "The Relationship Between Gender Role . . . 368.

[83] Eddy S.W. Ng and Charles W. Gosset, "Career Choice in the Canadian Public Service: An Exploration of Fit With the Millennial Generation," *Public Personnel Management* 42, no. 3 (2013): 348.

[84] Efficience International, *Rapport Independent sur l'Evaluation d'Impact du Programme Eco-Stage de l'Organisme Katimavik* (Montreal : Efficience International, 2013), 5.

[85] Neonetic Policy Solutions Pty Ltd, *Evaluation of the Australian Defence Force Gap Year Program*, Canberra: People Strategies and Policy Group, 2010. ABN 87 098 132 024, 58, retrieved from http://www.defence.gov.au/foi/docs/disclosures/234_110520_neotic_evaluation_report_april_2010.pdf; Parliament of Australia, *The Evolution of the Australian Defence Force Gap Program* (Canberra: Parliamentary Library, 2014), 11-14.

and women.[86] The CAF, as a public service, should consider these factors in any recruitment, training and education, or retention program.

To challenge stereotypes, it is important that junior members of the organization see alternative methods of leadership and behavior to emulate.[87] This also allows for the hybridization of attitudes towards inclusivity.[88] Course content needs to embrace diversity issues and understand the perceptions of diverse groups, while dispelling myths (for example, the myth of the female warrior).[89] Scoppio provides a comprehensive list of diversity related competencies that can be included in any education program; these competencies focus on establishing an awareness of diversity issues on task work and team functioning.[90] Task work competencies are those skills that promote task process and effectiveness (for example, goal setting); teamwork competencies are those skills that promote team processes and efficiency (for example, communication).[91] Boyce and Herd consider training program content with regard to different levels of the organization; training and education programs should consider: "the gendered context of leadership and the equifinality of various leadership styles"[92] at the individual level, "the publication of skills and competency criteria used to select leaders" at the organizational level, and the

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[86] Parliament of Australia, *The Evolution of the Australian Defence Force Gap Program* (Canberra: Parliamentary Library, 2014), 14.

[87] Lisa A. Boyce and Ann M. Herd, "The Relationship Between Gender Role . . . 368-369; Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 28.

[88] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 10.

[89] Lisa A. Boyce and Ann M. Herd, "The Relationship Between Gender Role . . . 365, 376; Donna Winslow and Jason Dunn, "Women and the Canadian Forces . . . 650.

[90] Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 22.

[91] There is large body of literature in this area and forms the basis my previous studies in Adult Education. Authors central to these ideas are Ilgen, Salas, Kozlowski, Converse, Cannon-Bowers. See John Mathieu, M. Travis Maynard, Tammy Rapp, Lucy Gilson, "Team Effectiveness 1997-2007: A Review of Recent Advancements and a Glimpse Into the Future," Journal of Management 34, no. 3, (June 2008): 410-476, doi: 10.1177/0149206308316061, retrieved from Storrshttp://www.uio.no/studier/emner/matnat/ifi/INF5181/h15/articles-teamwork/mathieu_etal_2008_team-effectiveness-1997_2007_a_review_of_advancements_and_a_glimpse_into_the_future.pdf.

[92] Lisa A. Boyce and Ann M. Herd, "The Relationship Between Gender Role . . . 376.

non-uniform distribution of diverse individuals at the contextual level—uniformly

distributing minorities across the organization may promote tokenism rather than

distributing minorities in critical masses and rotating them throughout the program.[93] The

final requirement for cultural change through education (attitudes, behaviors and

cognitions) takes time to develop, deliver, and allow the students and staff to filter

through and change the organization.[94] Although not necessarily a training program

requirement, an important consideration within the CAF is that this program must align

itself to the CAF Diversity Strategy's goals: understanding diversity, inculcating a culture

of diversity, modern supportive diversity policies, and generating a CAF that reflects

Canadian diversity.[95]

Although training and education may benefit diversity integration, this idea is not

without weaknesses. Some opponents argue that diversity changes to an institution will

change and be changed by diversity. Therefore, it is not possible to forecast for or

approve of the outcomes and the institution or society may not like the outcomes or the

costs of the change.[96] Related to this viewpoint, Duncanson and Woodward state the

military is a unique institution that may cause greater changes in the target groups thus

hampering diversity integration and those individuals.[97] However, they also argue that

militaries, as practical organizations, are determined to succeed and able to adjust to

ensure their survival and operational effectiveness. Sam and Berry propose that

integration through training and education may not be as important as ensuring a

discrimination free culture; it may be more advantageous to promote anti-discrimination

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[93] *Ibid.,* 376–377.

[94] Grazia Scoppio, "Diversity Best practices in Military Organizations . . . 19.

[95] Chief of the Defence Staff . . . 7–14/14.

[96] John W. Berry, "Immigration, Acculturation, and Adaptation . . . 28-29.

[97] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 10.

programs rather than promote diversity programs.[98] The ADF gap year program

illustrated that specialized training programs have significant costs in time, resources, and

personnel,[99] and that increasing diversity numbers may require administration changes—

shorter contracts—rather than education changes. Lastly, Carreiras argues that training

and education, despite years of implementation within the US Department of Defense, is

not "the critical factor in eliminating this insidious behavior"—individual incidents can

be dealt with concretely, but the organizational or general environmental issues are more

resilient to change.[100] In summary, diversity and gender integration relies on formal

change processes that can be quickly implemented, but the important informal change

processes may take a very long time to be adopted by people within the institution.

Characteristics of Military Diversity Training

Having looked at four components that can be part of a diversity program, it is

useful to review two training programs that were designed to increase (diversity) gender

in the military. NATO developed a framework for teaching gender in the classroom in

2012 that produced three outputs: a list of best practices to teach gender content, a

checklist for gender curriculum, and a process to develop an introductory distributed

learning course.[101] There are seven best practices—four in the checklist— identified in

the framework: effective teaching methods, effective online learning tools, promoting

respect and non-discrimination in the classroom, teacher gender expertise, appropriate

assessments and evaluations, teaching as a comprehensive approach, and applying

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[98] David L Sam and John W. Berry, "Acculturation . . . 479.
[99] Neonetic Policy Solutions Pty Ltd, *Evaluation of the Australian Defence Force* . . . 57–61.
[100] Helena, Carreiras, *Gender and the Military* . . . 54.
[101] NATO, *Teaching Gender in the Military – In the Classroom and Through Advanced Distributed Learning. After Action Report* (Oberammergau: NATO, 2012), 3.

training and education at all levels of the organization.[102] In 2017 as part of the CAF

Diversity Strategy, the CAF developed a 'Women in Force' orientation program that was

designed to introduce women to the CAF using six broad themes: revealing and

explaining the CAF and importance of gender, institutional uniqueness, recruiting and

training process, job opportunities and experiences, gender issues in the CAF, and

learning and professional development opportunities.[103] Looking at the two programs

reveals their close alignment to each other and to many of the recommended training and

education program requirements identified previously: apply a comprehensive approach,

target attitudes, knowledge and skills, dispel myths, provide exemplars, foster respect.

The difference between these programs in that one is aimed at increasing diversity

integration for *existing* members of an organization, while the second (CAF program) is

designed to increase diversity numbers and integration of *new* members *into* the

organization. One strength of the NATO program is the consideration of the context of

the learning environment, which draws on the principles of adult and self-directed

learning. A weakness of the NATO program is that it does not address the issue of critical

masses for students and staff that make diversity education more effective. A strength of

the 'Women in Force' program is that it is targeted to/for a particular minority group and

it uses exemplars to tackle the myths and truths of women in the military. Some

weaknesses of the 'Women in Force' program that will have to be considered are: 1) the

actual participation of women in the program; to use a volunteer service analogy, the

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[102] *Ibid.,* Best Practices in Teaching Gender in the Military

[103] Military Personnel Generation, *Commander's Decision Brief- CAF Women's Entry Program: Women in Force,* Canadian Defence Academy, 23 November 2016, Themes.

greatest barriers to participation is time and financial means of the participants;[104] 2) it may treat all women and women's issues as homogenous, which is not necessarily the case; and 3) the possibility of discrimination against the dominant or other minority groups (for example, precluding the inclusion of men and transgender men and women). A weakness in the CAF Diversity Strategy—the governance of the 'Women in Force' program—is it overlooks the benefits of ensuring minority groups have sufficient proportions within any program, policy development, or practice—a token representation of minority groups in these decision making processes is not enough to ensure their concerns are considered. These two training and education programs and the CAF Diversity Strategy have the potential to increase diversity numbers and/or integration, but as previously mentioned by Duncan and Woodward, failures to increase diversity are often failures of application, not intention.[105]

Conclusion

This discussion examined the relevance of training and education towards increasing diversity within the military. We began this discussion by accepting that diversity and gender were similar issues with similar considerations, based upon the perspective of the CAF, though it should be remembered that diversity and gender are different. Next the reasons for and importance of diversity in the military were examined to understand the different ways of perceiving the benefits and drawbacks of diversity on military effectiveness. This was followed by analysis of issues preventing the military from quickly reflecting its society's diverse nature. I then focused on general strategies

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[104] Ekos Research Associates, *Canadian Views on Volunteer Service and a National Youth Policy Draft Report* (Ottawa: Ekos Research Associates, 2008), 22.
[105] Claire Duncanson, and Rachel Woodward, "Regendering the Military . . . 7.

that can promote diversity, qualities of diversity education programs in particular, and finally reviewed two specific, military, diversity training and education programs.

Diversity is important to the military for many reasons: better adaptability in modern warfare, to adhere to domestic and international military policy, and it is the 'right thing to do'. Arguments in support of or against diversity in the military were generally based upon different perspectives of diversity as ends, means, or goals. Diversity in the military remains an outstanding issue for several reasons: complexity of approach, efficiency versus effectiveness, equity versus inclusiveness, and commitment to change. It is generally accepted that all of these issues are exacerbated in masculine institutions, where masculine cultures employ many strategies to resist change. However, there is evidence to suggest that militaries have changed and can continue to change if forced to, or it is more advantageous to, do so. The focus on training and education revealed that diversity programs require sustained learning across organizations to change attitudes, skills, and knowledge, which must then be supported by other organizational mechanisms and processes (for example, policies). Diversity training does not fix diversity *numbers* per se but may reduce the attrition of diverse peoples out of the organization. Training and education can assist with gender/diversity integration as part of a comprehensive strategy (polices, education, practices, leadership, succession planning, etc.). The CAF Diversity Strategy addresses these issues with one exception, harnessing the power of critical masses of diverse minorities while being trained or doing the training. In general, diversity integration training and education requires the consideration of: critical masses for staff and students, content to create congruent attitudes, skills, knowledge and dispel myths, and contextual assessment. Designing a

course or amending existing training and education with relevant diversity policies,

critical mass considerations, content, support and staff may increase retention of diversity

groups, and with sustained effort, make the military—the CAF—more inclusive.

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