



Conformist Culture and Tolerance of Diversity

Lieutenant Colonel B. Maureen Wellwood, CD

Canadian Army
2 Canadian Division Training Centre
Support Base Valcartier
Courcelette, Quebec G0A 1R0
CANADA

Maureen.Wellwood@forces.gc.ca

ABSTRACT

This paper focuses on the influence of cultural factors of gender integration in the military, specifically relating to the domains of 1) cultural, behavioural and attitude change and 2) group dynamics, conformity and cohesion. The purpose of this paper is to analyse the potential impact of including more diversity-oriented policies and approaches on the culture of inclusion in the Canadian military. Despite the CAF objective of creating an inclusive culture, the organisation's personnel policies and training system remain restrictive and conformist. I posit that the CAF encourages an exclusive and conformist culture through these policies, thereby hindering the organisational objectives of diversity and inclusion, which have gained increasing importance within the CAF since the media attention surrounding incidents of sexual misconduct, the subsequent external review in 2015 and the ensuing development of Operation Honour. The conformist culture of the CAF being one that encourages all members to conform to a common standard in all aspects, this research identifies how the Canadian Armed Forces (CAF) could recognize diversity in training and personnel policies, with a view to contributing to the overall culture of diversity and inclusion. The research uses the systematic literature review as methodology and discourse analysis as method; the study is limited to the boundaries of the literature data. Through the theoretical lenses of diversity, the study provides insight into the link between the conformist culture of the CAF training and personnel policies and its effect on the culture of inclusion by means of its impact on diverse learning needs. The material is largely drawn from a Major Academic Report completed within a Master of Education (Leadership in Education) Program at Yorkville University completed in August 2018. The paper has been adapted to address more specifically the interests of this symposium.

1.0 INTRODUCTION

This paper aims to analyse, through a review of pertinent literature, the potential impact of conformism on the culture of inclusion in the Canadian military. Following the external review of 2015 (Deschamps, 2015), the Canadian Armed Forces (CAF) identified the objective of creating an inclusive culture (Government of Canada, 2016). However, the organisation's culture remains restrictive in many ways, including training methods, and dress and personnel policies (Government of Canada, 1989), which is likely to contribute to a conformist culture thereby limiting diversity and inclusion (Cox, 2001). This research will analyse the CAF culture and identify how increasing the diversity of policy in the CAF might contribute to the overall culture of inclusion.

The paper is organized as follows: the context and pertinence of the study; the purpose of the study, including the research questions, the theoretical framework, a literature review and document analysis, a discussion of the research questions, recommendations, and the conclusion.



2.0 CONTEXT AND PERTINENCE OF THE STUDY

My motivation for this research is embedded in the current focus within the CAF on increasing diversity through the representation of minorities. It is couched in the theory that increasing openness to one aspect of diversity can have a positive impact on other aspects of diversity, and indeed on the overall culture of inclusion of the organisation.

The external review authority (ERA) Justice Deschamps (2015) reported that the CAF has a sexualized culture which, although not specifically defined, I understand to be a culture in which people and events are seen through a sexual lens, generally denigrating any traits not aligned with the stereotypical strong heterosexual male. In the ERA report, Justice Deschamps indicated that this culture is hostile to women and LGTBQ members, and conducive to sexual misconduct. This paper is related to an ongoing aim of changing this sexualized culture within the CAF and the goal of increasing the recruitment of women and other minorities (Government of Canada, 2014), as identified by Chief of Defence Staff (CDS) Gen Vance (Campion-Smith, 2016). From my own experience I would suggest that the normative rigidity and inflexible standardization and conformity of the CAF training system and personnel management policies may be a limiting factor to realizing the CDS's objectives and at the heart of the study is an investigation in the exact nature of this and how to improve it.

Military culture is stereotypically conformist, as reflected by the intolerance for difference within the military that is depicted in many movies and novels. The CAF Diversity strategy acknowledges that this reputation has been more than just a stereotype (Government of Canada, 2016). Military training systems generally aim at fostering a sense of shared identity among military members (Chenoweth and Nihart, 2005; Paile, 2010; Sookermany, 2017). Many authors noted that this promotes an environment of learning that embraces uniformity (Higate, 2003; Rones, 2015; Schaub Jr., Breitenbauch & Pradhan-Blach, 2013; Sookermany, 2017).

One of the results of Justice Deschamps's (2015) review is the CDS's creation of Operation Honour (Government of Canada, 2015), an information campaign intended to render the military environment more respectful to its women and the LGBTQ population. The underlying intent of this operation includes the establishment of an organizational reputation that welcomes women and other minorities, thereby enabling an increase of representation of these groups within the military ranks. Deschamps (2015) and the CDS (Government of Canada, 2015) were both clear in their position that a cultural change must occur for the sexualized environment to be corrected.

I propose that addressing the conformist culture in the training system and personnel management policies will identify possible means to improve the overall nature of inclusion present within the CAF.

Diverse training methods – broadly referring to changes in the delivery of teaching to accommodate the diversity of cognitive (learning) styles and abilities (Hwang, Han-Yu, Chun-Ming & Huang, 2013; Munawaroh, 2017) – are therefore relevant in that they might offer means to change organisational culture that could allow members with varying learning capacity to be included. The specific diverse training strategies could include ideas such as varying methods, media, audio-visual aids, environment such as a secluded learning space, simultaneous physical stimulation, and the social aspect of learning.

I see value in the results of this research when applied throughout the CAF training system and personnel management policies, demonstrating concrete ways in which different aspects of diversity can be embraced with the CAF. Tying this to the impact of inclusion on representation of diversity will demonstrate the relevance of diverse training strategies and personnel management policies to a significant CDS objective, having the

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potential to contribute strongly to the strategic and political agendas of our organization.

The aim of the research project is to analyse, through a review of pertinent literature, the potential impact of diverse training strategies and personnel management policies on the culture of inclusion in the Canadian military. The CAF aims to create an inclusive culture, but the organisation's training system and personnel management policies remain restrictive. This, in turn, causes an exclusive and conformist culture, insomuch as the culture of the CAF encourages members to conform to a common standard in all aspects, thereby hindering the organisational objectives of diversity and inclusion.

3.0 PURPOSE OF THE STUDY

The purpose of this paper is to analyse, through a review of pertinent literature, the potential impact of diverse training strategies and personnel management policies to support the culture of inclusion in the Canadian military. My aim is to have a deeper understanding of diverse training strategies and personnel management policies, and their potential impact on organisational diversity objectives and the conformist culture of the CAF, and their impact on recruiting and retaining members.

3.1 Research Questions

The two research questions include:

- 1) How does the conformist culture of CAF affect the development of a culture of inclusion?
- 2) How do the CAF training institutions impact the conformist culture?

4.0 THEORETICAL FRAMEWORK

This research project relates closely to two theoretical concepts - diversity and inclusion - that have been included in this theoretical framework. Both of these theoretical concepts are briefly explained below, and their implication for this specific research is further explored in the literature review in relation to training in CAF.

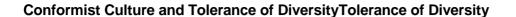
4.1 Theoretical Concepts

4.1.1 Diversity

Diversity in the workplace can be defined as the inclusion of individuals of differing attributes. Cox (1991) proposed that cultural diversity can provide substantial benefits to an organisation, including improved cognitive abilities such as decision making and problem-solving, increased creativity and innovation, which can contribute to more successful marketing to diverse and international customers. Marginalized groups that represent diversity challenge the status quo in an organisation since their socially constructed world view differs from that of the group (Allen, 1995). Consequently, recognition of diversity may help to eradicate groupthink, broadening a group's perspectives and allowing the introduction of innovative ideas (Holt, 2017).

4.1.2 Inclusion

Inclusion differs from diversity in that diversity speaks to the differences among parts of a whole, whereas inclusion deals with the incorporation of all those parts within the whole (Farndale, Biron, Briscoe & Raghuram,





2015). Inclusion closely relates to this research project through its relationship to the conformist culture of the CAF, which will be explored more fully in the literature review.

While the inclusion of individuals of differing gender is pertinent to this study, the inclusive environment referred to throughout the rest of this report should not be considered to be limited to the aspect of gender, rather evokes an environment inclusive of all manners of diversity. This interpretation conforms with the seminal theories that contribute to the theoretical framework of inclusion. For example, Cox (1991) posited that inclusion is not limited to physical and cognitive disabilities, but also includes the full spectrum of human diversity related to ability, language, culture, gender, age and of other differences. Similarly, Thomas (2013) explained that recent political and social movements have broadened the application of inclusion in the education domain to include aspects such as poverty, ethnicity and other social factors.

5.0 LITERATURE REVIEW

In this section, I will review the connection of foundational theories to training strategies in the CAF and their potential impact on the objective of a culture of inclusion through an analysis of academic literature. This examination will include counter-arguments to proposed theories and examine challenges involved to incorporating theories into current practice.

5.1 Support for Diversity

There is a large quantity of studies that support diversity's link to organisational success. Such studies include that of Niu, Syed, Krupal, Crutcher, Pelletier, and Schields (2012) who demonstrated that diversity was linked to enhanced learning. Moreover, Williams (2013) described a new reality in which diversity is no longer simply a question of social justice, but a matter of sustainability and relevance in today's knowledge economy. This is key to the CAF conundrum of increasing representation of identity diversity within the ranks while combatting a sexualised culture (Campion-Smith, 2015; Deschamps, 2015).

In the 2013-14 report of the American Association of Colleges of Pharmacy Argus Commission, which was comprised of the five immediate past AACP presidents and charged to examine strategic questions related to pharmacy education, Yanchick, Baldwin, Bootman, Carter, Crabtree, and Maine (2014) argued that if the pharmacy education domain does not actively embrace diversity, it will suffer, indicating that a high quality of diversity requires commitment throughout all levels of the organisation. Furthermore, the authors posited that a high level of diversity not only benefits the members of the organisation, but also those served by the organisation. While pharmacy education may greatly differ from military training, some significant parallels can be drawn with respect to the aspect of being at the service of the population. Just as pharmacists perform better when they understand their customers, military members are logically more successful in operations when they understand the population they serve, be that the Canadian citizens or the local population during an international operation. Holt (2017) depicted the academic population of the near future as majoritarian non-White, confirming the inevitable nature of diversity in the workplace and the consequent necessity to address it. This provides further encouragement, if needed, for the CAF to fully embrace diversity and create an environment that is welcoming to atypical minority postulants.

The more diverse the CAF becomes, the more easily it will attract and retain diversity. Freire (1970) suggested that seeing that other measures of diversity than one's own diverse nature are accepted may provide optimism that one's own diverse nature would also be welcomed, that among oppressed groups, there is a measure of understanding. This hypothesis is supported by Steffens, Reese, Ehrke and Jonas (2017) who posited that if the

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diverse nature of the main group is recognised as the norm, group members should feel that they can be authentic, and competition among groups should be reduced (p. 1). It is also supported by Aquino (2016), who indicated a link between institutional disability-diversity inclusion and the general climate of acceptance and inclusion. It follows that the CAF must strive for a critical mass of diversity within its ranks in order to gain momentum in its objectives stated in the CAF Diversity Strategy (Government of Canada, 2016, 2017b).

As training is a significant part of a career in the CAF, as well as representing the majority of the first years of a member's career – including Basic Military Training and basic trade qualifications – it seems evident that the culture of the training establishments must be examined. If the culture in the training establishments is not inclusive and does not foster the tolerance of difference, it is likely that the culture of conformism be promulgated throughout the CAF for the duration of the members' careers. The culture of the training system will be examined further within the literature review.

5.2 Conformism and Exclusion

A study of the advantages of inclusion and diversity benefits from an analysis of the impact of conformism and exclusion. Among the seminal works related to the theoretical framework of inclusion, Freire (1970) addressed the negative impact of a non-inclusive society, with compelling arguments for ridding society of oppression which dehumanizes oppressors and oppressed alike. The humanization of the oppressed can be seen through the disadvantages of the medical model of Aquino (2016), which emphasizes the limitations of an individual, as opposed to a social constructionist theory, in which a person is attributed a value as a function of these limitations. Social activists claimed that no impairment was disabling, rather it was the failure of society to accommodate the differences that limit any individual's range of possibilities (Hosking, 2008). Nonetheless, disability has long been a measure against which other aspects of diversity were compared (Couser, 2005). While mainstream Western culture may be on the way to overcoming this perception, the military remains a bastion of exclusion of the disabled, as seen by the exemption offered in respect to the establishment of employment equity norms (Canadian Human Rights Act, 1985a, subsection 15(9)). Unsurprisingly, within the CAF, one can clearly identify the existence of a conformist culture (Government of Canada, 2016). A national military force generally is characterized by uniformity and identity – in part due to the legal obligations of visual recognition of combatants according to the Third Geneva Conventions (1949) - which are traditional aspects of military service, contributing to cohesion, discipline and commitment (Government of Canada, 2003; Kalhoff & Schulte-Umberg, 2015).

Atkins and Haymen's (2017) Social Model of Disability identified impairment and social salience of the impairment as relevant factors of inclusion. Social saliency is strong in the CAF, where disability of any sort goes clearly against the grain of the stereotypical military culture described above, in which the strong heterosexual male soldiers are adulated; the weak, the women, and the different are demeaned.

While there exist valid justifications for the exclusive and conformist nature of the CAF, as it relates to operational necessities and universality of service, the identity politics of the military has risks. Bakardzieva (2013) exposed the link between conformity and power in groups such as the CAF. Römer (2013), for example, explored conformity within the Wehrmacht during the Second World War. The exclusive nature of groups leads to a pressure of conformity, the challenge of groups being not obtaining conformity but allowing diversity (Galam & Moscovici, 1994, p. 494). Some potentially negative impacts of conformism in the military include structural encasements (Smith, 1982) and blind reflex (Oshry, 2007), limiting creativity and innovation (Vego, 2013), as well as the effect of exclusion that results from the need to define the identity of the group, and the requirement of members to conform to group ideology, thereby reducing real diversity (Hosking, 2008).



Inclusion is a subjective aspect that is at the heart of diverse training strategies and personnel management policies.

5.3 Counter-arguments

While there is ample literature cited above supporting the value of diversity and inclusion, in the following section I will present some detracting views. Contradictory theories relate primarily to 1) the dysfunctional consequences of cultural diversity in group dynamics (Pitts & Jarry, 2007) – such as difficulty in creating cohesion, dilution of culture, increased administration, communication difficulties, resistance to change – and 2) impediments to the inclusion of differing abilities in a military environment, such as operational imperative and the impracticability of implementing the diverse training strategies. These two aspects will be addressed in this section.

5.3.1 Cultural diversity challenges

With respect to cultural diversity, while the many organisations and scholars portray an acceptance of the advantageous nature of a diverse workforce (Allen, 2005; Cox, 1991; Holt, 2017; Wilson, 2014), there remain some who bring to our attention some potential disadvantages. Of note, Oberfield (2014) presents a brief resume of group-based theories, such as social identity theory, intergroup theory, and similarity-attraction theory which suggest that since people make sense of the world through social relationships, and generally prefer interacting with those they see as similar to themselves, diversity is likely to cause intergroup conflict and diminished performance (pp. 778-779). Alleged challenges are generally related to difficulty in creating cohesion, dilution of culture, increased administration, communication difficulties, and resistance to change which are further developed individually below (Campbell, 1965; Cox, 2001; Moonjoo, 2017; Reitz, 2010; Tajfel & Turner, 1986; Williams, 2016).

5.3.1.1 Difficulty creating cohesion

Ever since seminal theorists such as Tajfel and Turner (1986) and Cox (2001) questioned the ability to achieve cohesion in a diverse environment, it remains a popular criticism of diversity. According to the realistic group conflict theory (Campbell, 1965), real conflict of interest causes real threat, which in turn causes hostility between groups: It is logical to conclude that competition or conflicts of interest within groups does so as well. Additionally, social categorization theories posit that among diverse groups, the perception of trust can diminish, resulting in lower cohesion (Williams, 2016).

Reitz (2010) posited that there are significant challenges to cultural diversity within Canada, related to inequalities, continued discrimination, and difficulties related to integration of minorities. These issues tend to impede cohesion, or the adoption of a group identity. Of considerable importance, the optimism of newly-arrived members of a minority fades over time, which would seem to indicate a disillusionment in the face of continued obstacles to inclusion. Notably, Freire (1970) posited that oppression becomes more oppressive as one's consciousness or awareness of it grows, which begs our attention to the reason for the disillusionment. It would seem that the obstacle to cohesion is not the diversity itself, rather the negative behaviour of those asked to embrace the diversity.

In addition to the responsibility of the majority members of the groups, Moonjoo (2017) noted that while group diversity can be detrimental to the group's learning behaviour, groups with a transformational leader who creates cohesion, and whose members who can count on the organisation's support, can eliminate the potentially negative consequences of diversity (p. 1256), thereby rendering the group leaders responsible for the creation of

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cohesion in a diverse group. It would seem, then, that those citing difficulty in achieving cohesion could examine their role and responsibility in doing so.

5.3.1.2 Dilution of culture

Another potential argument against cultural diversity is the dilution of culture. Self-categorization theory would seem to support the hypothesis that increased cultural diversity can create a homogenizing effect, neutralizing cultural difference. Rubin, Milanov, and Paolini (2016) argued that in in collectivist societies, as interpersonal relationships become more important, they contribute to a shared social identity and lead members to believe they are more similar to other members of the same group (p. 225). While I concede that cultural diversity could cause a homogenizing effect, I expect that to be more likely in a group that is resistant to change and to diversity, for in such a group, the minorities may not feel confident enough to acknowledge their culture and share their differences with the group (Freire, 1970).

Despite this possibility, the cognitive diversity hypothesis affirms the creative benefits of cultural diversity where this includes not just skin colour or country of origin, but cultural knowledge, cognitive representations, worldviews, and implicit beliefs, and mental models (Zhan, Bendapudi and Hong, 2015, p. 1027). Surely these benefits are more evident in an organisation that celebrates differences rather than quashing them.

5.3.1.3 Increased administration

Another area of increased complexity resulting from cultural diversity is that of managing people from various backgrounds. Considering various religious considerations rather than only those of the majority, for example, leads to various accommodations of or changes to the existing policy. Examples may pertain to work attire, food services, and holiday policies which typically primarily address the preference of the majority. Studies have highlighted administrative impacts such as increased absenteeism and higher employee turn-over (Choi & Rainey, 2010; Dobbin, Kim & Kalev, 2011).

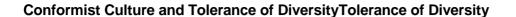
While there may well be administrative requirements to support diversity and inclusion, there are also convincing arguments in favour of inclusion as it relates to the administration of the CAF. For example, Wilson (2014) noted that the reputation of any organisation affects not only its success, but also its ability to attract and retain members of the workforce, which is an important part of the CAF Diversity Strategy.

5.3.1.4 Difficulties in communication

A fourth potential argument against cultural diversity is the increased challenge of communication. Language may be a barrier for communication across people from different cultures, and diversity can reduce the effectiveness of communication, increasing potential conflict in a team (Cox, 2001). Recognising that verbal language accounts only for a small part of any given message, it is worth noting that many other cultural aspects impact the effectiveness of communication (Johns and Saks, 2017) and therefore have a direct impact on trust and on the effectiveness of communication. Nonetheless, it is reasonable to expect that employees who learn how to communicate cross-culturally within their organisation will have an increased capacity for effective cross-cultural communications with clients and stakeholders, which is likely to counter-balance any potential difficulty encountered in internal communications.

5.3.1.5 Resistance to change

Finally, in an organization with a new or increased focus on diversity, resistance to change may generate an





argument against such objectives. The majority group may feel that the minority is preferred at their expense, or feel threatened by the very idea of diversity (Steffens, Reese, Ehre & Jonas, 2017), consequently resisting change (Hodges & Gill, 2015) or the acceptance of diversity.

Ironically, Freire (1970) described an oppressor's perception of change as subversion rather than social justice: "To the oppressor consciousness, the humanization of the "others," of the people, appears not as the pursuit of full humanity; but as subversion" (Ch 1, para 47). Byrd and Scott (2014) presented the four-step critical race pedagogy framework, which essentially proposed that, faced with potential resistance to change, an organisation's best approach is education. The exclusive and conformist nature of the military undoubtedly attracts some members: As cited in Zhan, Bendapudi and Hong (2015) in reference to the similarity-attraction paradigm (Byrne, 1971; Williams & O'Reilly, 1998) people are generally drawn to those who resemble them, and appreciate working in a group of people that share similar traits. Simultaneously, the conformist culture deters others, particularly diverse individuals who may not identify with the portrayed values (Berg, 2011).

In sum, these five potential negative aspects relating to the difficulty to achieve cohesion, dilution of culture, increased administration, communication problems, and resistance to change, appear to be completely surmountable, and most research reveals that cultural diversity is beneficial to the effectiveness of an organisation. In fact, Saylık, Polatcan, and Saylık (2016) attribute the responsibility for success or failure to managers, perhaps due to their ignorance of other cultures, noting that efficient diversity management leads to increased productivity, competition and job satisfaction, lower costs, improved creativity, strengthened organizational synergy, increased organizational adaptation skills and less employee absenteeism. In opposition, the authors posit that ineffective diversity management can diminish discipline, increase communication problems and disagreements, and lessen organisational commitment (p. 53).

5.3.2 Military Environment

In addition to the arguments pertaining to cultural diversity challenges as detailed above, the arguments against the inclusion of diversity within the military deal principally with the operational imperative and the impracticability of implementing diverse training strategies or personnel management policies. These two aspects are presented below.

5.3.2.1 Operational imperative

Featuring specialized knowledge and highly trained membership, acting with individual judgment, and intimately affecting the affairs of others, the Canadian military has a code of ethics, a spirit of altruism, and self-organization, thereby conforming to Imse's (1960) definition of a profession. The argument of professionalism introduces the potential for an argument of elitism or exclusion (Lane, 2017): Similar to what one would expect relating to a police force, requirements and concerns for safety, reliability, and reciprocal confidence in collective and individual training are paramount to effectiveness in the CAF.

In the CAF this translates to an exemption from employment equity norms for the disabled under the Canadian Human Rights Act (CHRA) (Government of Canada, 1985a). Members of the CAF are obliged to meet a standard of universality of service, and paragraph 15(1) (a) of the CHRA provides that a limitation imposed by the military that is based on a *bona fide* occupational requirement is not a discriminatory practice. This exemption has the potential to be interpreted to provide greater latitude to the CAF regarding inclusion of some people representing specific sectors of diversity, such as physical and mental ability, and could be used to argue against inclusion.

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5.3.2.2 Impracticability

The second potential argument against diversity of ability within the CAF is related to the ability to implement the potentially implicit diverse training strategies and personnel management policies. The teachers, or instructors, in military training institutions are subject matter experts but not pedagogues. Most receive only a brief course on instruction techniques prior to occupying an instructional position. A minority of these instructors benefit from further training on diverse instructional techniques. Finally, very few officers are educated and trained as Training Development Officers, acquiring a certain level of specialization in andragogy. The limited availability of knowledge of diverse training strategies could support an argument that it is impractical to integrate such concepts in the CAF training system.

A related aspect is the difficulty in changing culture within the training system. Since most instructors are not specialists, it is reasonable to expect that most model their teaching style on those they have witnessed throughout their career, which are likely to be outdated and exclusive.

However, CAF policy indicates the necessity of "integration of individual training with career progression, promotion, academic upgrading, official language and other personnel management objectives" (Government of Canada, 1989, p 1-2-1). Therefore, the training policies must also account for recruitment (and retention) objectives of minorities and the aspiration of an inclusive culture (Government of Canada, 2015), which the current limited approach to training does not address.

While both aspects of the potential counter-argument to inclusion are valid to a certain extent, they are incomplete and do not appear to consider adjustments to the training system and personnel administration that could be possible without compromising the operational requirements.

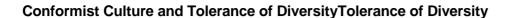
The preceding literature review included various studies that support diversity, followed by an analysis of conformism and exclusion as characteristics of an organisation, as well as a review of contradictory theories. While there are some valid explanations for the CAF culture of exclusion and conformism, these arguments fall short in comparison to the organisational benefits and the social justice benefits that diversity presents. The cumulative observations of the literature review permit the subsequent examination and discussion of the research questions, presented below.

6.0 DISCUSSION

6.1 The Impact of the Conformist Culture of the CAF on Inclusion

The motivation for conformity within CAF was explained above, as were some operational justifications for exclusion. Nonetheless, the identity politics of the military has risks, primarily in the manner that the exclusive nature leads to a pressure of conformity and difficulty of obtaining diversity.

The characteristics observed by Graham, Treharne and Nairn (2017) in the educational environment are very similar to those of the military, and one can reason that the concept of a perfect soldier is normalised within the CAF environment, clearly associating dress, activity and behaviour with competence, although this is not always based on valid objective assessments of operational requirements. In the case of the CAF, one can deduce that the conformist culture deters some members and some potential recruitment candidates, particularly diverse individuals who may not identify with the portrayed ideal soldier (Berg, 2011). Recalling Wilson's (2014) statement that the organisation's reputation affects not only its success, but also its ability to attract and retain





members of the workforce, this conformist culture is worrisome, as the reputation for conformity within the military could hinder recruitment and retention of diverse members.

In considering this aspect, I was drawn to Atkins and Haymen's (2017) Social Model of Disability, which identified the impairment and the social salience of the impairment as relevant factors of inclusion. In considering that the degree of impairment and society's attributed importance of said impairment are deemed to be the key factors that determine social inclusion, I suggest that this theory can extend to all aspects of diversity. In a Social Model of *Diversity* the degree of difference and the group's attributed importance of said difference would be the key factors of social inclusion.

I suggest that the social saliency of the difference (diversity) would diminish in direct relation to the diverse nature of the society. That is, by increasing organisational diversity, the members would become more comfortable with people who differ from them, and therefore be more open to new members who bear differing traits. In a Social Model of Diversity, in a homogenous group the saliency of a specific aspect of diversity may be high, whereas in a diverse group the saliency of such a difference may be low, diversity being expected. Thus, the more diverse a group is, the less the members' individual differences are deemed important, regardless of the nature of the difference.

Beyond the impact on organisational diversity and culture, several theorists and researchers argued that learning in a diverse population caused learners to feel better prepared to subsequently work with members of diverse populations (Niu, Syed, Krupal, Crutcher, Pelletier & Schields, 2012; Yanchick, Baldwin, Bootman, Carter, Crabtree, & Maine, 2014) .Translated into the military context, one can easily reason that those who train in a diverse organisation are more apt to perform well in a diverse operational environment, through increased flexibility and an improved capacity to exercise judgement, which is an undeniable quality of any military force in the contemporary era (Government of Canada, 2003).

6.2 The Impact of the CAF Training Institutions on the Conformist Culture

I will examine the impact of the CAF training institutions on the conformist culture by analysing the training context based on Maher & Tetrault's (1994) four themes of feminist pedagogy: mastery, voice, authority, and positionality.

6.2.1 Mastery

Mastery refers to the comprehension of the subject matter as determined by the instructor.

Within the training system, standards are established centrally, by an identified Center of Excellence (Government of Canada, 1989). The standards are based on operational tasks (Government of Canada, 1991) and in many cases, are justifiably rigid, as they relate to safety and deviation from the standard could lead to increased, unacceptable risk to human life in an operational context. For example, it is essential that they learn safe weapons handling and adequate marksmanship, as these skills directly contribute to survival on the battlefield. In other domains, however, perhaps some flexibility could be allowed. For example, when teaching the junior leaders how to instruct, the current standard is to deliver a lesson (Government of Canada, 1992a). A candidate on the junior leader course who delivers a lesson respecting all the details of sequence and presentation is congratulated regardless of if any learning occurred, reinforcing the idea that conforming to the norm is essential, and is of higher importance than actual success (in this case, learning). I propose that a junior leader who is able to identify a situation in which diverse methods of instruction would be appropriate, and who teaches in this way, despite not actually delivering a lesson in accordance with the requisite training standard, is actually

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more efficient at the desired skill.

The CAF training standard – mastery –contributes to a conformist culture, potentially to the detriment of training effectiveness.

6.2.2 Voice

Voice is the ability of the students to speak for themselves and contribute their own ideas. I consider this to be applicable in two principal ways. First, students can have a voice in the actual learning, contributing their own perceptions and analyses of the teaching content. Second, students need to have a voice in order to denounce wrongdoing or abuse of power on behalf of the instructors.

Pertaining to students' contribution to the learning process, this is a significant factor of the conformist culture. Early in the military career, there is little opportunity for student contribution. The effort is more focused on creating a common identity and socialisation. There is not much flexibility for student input. Later in a military career, there may be more openness to student voice, within the established norm.

With respect to potential abuse of power, there have been several initiatives within the government, and specifically the CAF, aiming at ensuring that all members have a voice. The harassment policy (DOAD 5012-0, 2017) is one example. Maher & Tetrault's (1994) theory supports the suggestion that it proves difficult to encourage students to have a voice. Even when measures are taken to communicate to both students and instructors the importance of respect and dignity, the power relationship is such that it is rare for students to speak out against wrongdoing or abuse of power.

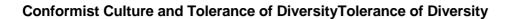
6.2.3 Authority

Authority refers to the positional power of the teacher. Foucault's (1977) theory of disciplinary power explained the exercise of authority and power, using the prison system as a metaphor for disciplinary power. In this system, prisoners are always visible from guard towers. The prisoners are in a constant state of possible supervision by the disciplinary authority. Effectively, the prisoners become their own guards, constant supervision and correction resulting in expectations becoming normalised practices. This concept is at the heart of military discipline, by which a military member is held accountable under the National Defence Act (Government of Canada, 1985b) to report any wrongdoings of other members. This aspect of military law is explained and enforced in initial recruit training, with instruction on the subject of military law and a quasi-constant presence of supervisors during the waking hours of the training period. Doctrine indicates that feedback must be provided to students in order to let them know what they are doing right or wrong, the intent being "to "reinforce" desired performance and "extinguish" undesired performance" (Government of Canada, 1992b, p. 2-9). In the military context, especially in early stages of training, authority strongly contributes to a conformist culture.

While a nurturing, egalitarian, collaborative feminist pedagogy (hooks, 1989; Maher & Tetrault, 1994; Watson, 2008) might be more conducive to learning and inclusion, it is contrary to the hierarchical and authoritarian military culture, especially at the initial stage of socialisation of recruits described above.

6.2.4 Positionality

Positionality refers to the student's self-perception. Social identity theory (Tajfel & Turner, 1979) provides a basis for understanding the importance of socialisation in the military context. Recalling that Graham, Treharne and Nairn (2017) proposed that the disciplinary nature of a learning institution contributes to conformism in that





the concept of gender is normalised through regular normative association dress, activity and behaviour with specific gender identity, one can reason that the same arguments are logically applicable for other standards of "normalcy". Specific to the military culture, this contributes to the common understanding or perception of what defines a perfect soldier. The disciplinary authorities identify ideals: ultimate cardiovascular capacity, endless physical endurance, great muscular strength, highly effective despite little sleep, unfazed by stress, and aggressive in the face of conflict. In the early phases of military training, little emphasis is put on the value of diversity, one's analytical capacity, knowledge, cultural awareness or compassion. Yet, military doctrine indicates that these are all aspects that are beneficial to a military force in an operational environment.

Constant feedback serves to reinforce the ideal, further solidifying the student's positionality with respect to peers and the perceived standard of a perfect soldier. Through positionality, conformism is encouraged in the military training institutions, encouraging military members to compare themselves with an ideal that does not represent any aspects of diversity, and reinforcing conformist behaviour through constant feedback. It is clear that through mastery, voice, authority and positionality, the CAF training institutions create an environment that reinforces conformity, thereby potentially threatening the capacity to support diversity.

6.3 How Personnel Management Policy Encourages Conformity or Discourages Inclusion

Personnel management policies have a high impact on retention and contribute largely to the overall organisational culture. Many CAF policies are dated and reflect the requirements of the population that comprised the CAF decades ago. They have not yet been updated to reflect the requirements of an increasingly diverse and modern population. Not only does this population include women, but also it includes members of a greater variety of religions, men who share or have sole parental responsibilities, same-sex couples, differing levels of loyalty and commitment to the organisation, geographic sedentarism, instability or variability in career choices, and responsibilities for caring for elderly parents. Each of these manners of diversity brings different factors of consideration for personnel management policies. Coupled with the high employment rate and consequent choice of employers that the Canadian society currently enjoys, it would seem rather urgent that the CAF address the outdated nature of personnel management policies.

7.0 RECOMMENDATIONS

It appears that a significant obstacle to change is occurring at the tactical level, in that soldiers are not embracing the underlying motivation for Op Honour, rather they are becoming fatigued by repetitive briefings dealing with the same sexual harassment-focused messages. I suggest that one of the ways of facilitating change is to focus on the overall attitude rather than specific comportments currently addressed by the message: Rather than focusing on how to interact with women, I propose to address how we interact respectfully with others in general. Instead of providing examples of how not to speak to a female colleague, it would be beneficial to demonstrate inclusion in general, as an example of proper respect for others. Demonstrating that we are inclusive of other minority groups - be it ethnicity, sexual orientation, or differing levels of ability - can only encourage a respectful approach to all people. Diversity and inclusion are directly related, and the inclusion of one minority – be it related to colour, ability, age, gender, sexuality or class – has a direct impact on other minorities. Changing our spoken word without changing policies will merely diminish the organisational credibility, therefore, I believe policies must be addressed in the short term.

Consequently, I suggest that an increased focus in the CAF training doctrine on the possibility of approaching the teaching subject through diverse training strategies, and consulting an expert in the field of training

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development when confronted with learning difficulties would be of inestimable value.

Finally, I suggest that a review of current personnel management policy be conducted with a view to addressing the tendency to conformism. This would include taking advantage of individual grievances to validate policies for their encouragement of inclusion rather than merely their conformity to existing policy.

8.0 CONCLUSION

In conclusion, I suggest that the theoretical concepts of diversity and inclusion offer significant impetus for a major review of CAF training doctrine and personnel management policies.

This research project has analysed, through a review of pertinent literature, the potential impact of diverse training strategies and personnel management policies on the culture of inclusion in the Canadian military, includes a literature review of academic research related to diversity and inclusion, suggesting a less conformist approach in order to encourage inclusion.



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