



Obj 4.3

CROSS-CULTURAL AWARENESS

Concept (Main body)

Granada (Spain) 01NOV2010

Reproduction of this document and unlimited distribution of copies is authorized for personal and non-commercial use only, provided that all copies retain the author attribution as specified below. The use of this work for commercial purposes is prohibited; its translation into other languages and adaptation/modification requires prior written permission.

Point of Contact:

Mando de Adiestramiento y Doctrina (SP TRADOC)

Directorate for Research, Doctrine, Organization and Materiel [Dirección de Investigación, Doctrina, Orgánica y Materiales]

Attn: Maj José Fernández-Alfaro

San Idelfonso s/n

18071 Granada (SPAIN)

Phone: +34 958 809116

iferalf@et.mde.es

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

**EXECUTIVE SUMMARY OF THE THEORETICAL CONCEPT
ON “CROSS-CULTURAL AWARENESS”**

Guideline to read the concept

Following a logical procedure, the concept of “Cross-Cultural Awareness (CCA)” will be first approached from a theoretical perspective: definition, cultural themes, dimensionality of the term culture, cultural dimensions, manifestations and transmission of culture, etc. Thereafter, we may possess sufficient elements to comprehend its internal dynamics (chapter 2 and 3).

Since the contribution of the social science is considered to be cardinal, Chapter 4 describes a generic culture from an anthropological point of view. The main focus is put on determining which cultural factors should be analyzed regardless of our target culture.

After knowing the generic factors that any target culture encompasses, it has been necessary to study and to understand the psychosocial and psychological factors of this culture, subject that is addressed in chapter 5.

Chapter 6 shows the results of a research that focused on the perceptions of the most conflicting cultural factors affecting the relations between the militaries and local populations where CCA is involved. The social facet of such a concept is meant to make up for those weaknesses. In other words, the intent is to provide the tactical Units/HQ with tools to help them prioritize the major cultural issues and a template of “don’t touch issues” that requires to have qualified information.

Chapter 7 explains how CCA should be integrated into the planning activities and military intelligence processes in order to catalyze CCA to make better cultural-oriented decisions in the operational environment that eventually increase the ability of our own forces and their civilian and military partners to counter the challenges posed by the operational environment.

Chapter 8 focuses on identifying and establishing the methodologies and the education and training tools needed to enable the Armed Forces to develop and implement CCA with regards to military operations.

Chapter 9 includes the conclusions drawn throughout the Concept Development and Experimentation (CD&E) process and the execution of the Limited Objective Experiments (LOE 1.1 and LOE 1.2).

Chapter 10 offers a number of recommendations to the MNE 6 nations which, all in all, are probably the most relevant product resulting from this theoretical concept.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

As a supplement to the study, we kindly refer the readers to the annexes and appendixes attached. They embody the information, conclusions and recommendations obtained in every line of research, which have made it possible to write this document.

Finally, apart from the theoretical concept, Objective 4.3 has produced three handbooks and guidebooks containing various principles and best practices to improve CCA. These are the following ones:

- Guidebook for commanders and military staffs to incorporate cultural issues into operations
- Hand-book on how to interact in Operations with local population
- How to incorporate CCA into syllabus/curricula and training programs.

Summary of the main findings

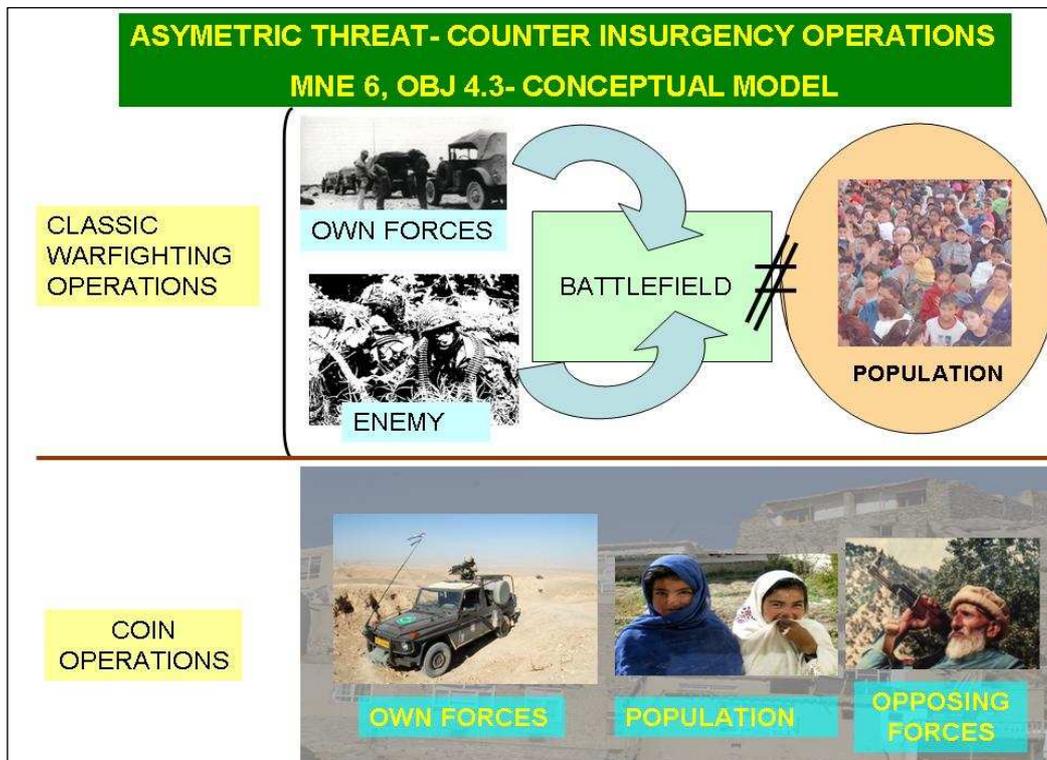
Nowadays, the late operations in which the Coalition Forces are engaged show a high complexity with “thousand cuts and facets” as for the make-up of the operational environment. It stems from the fact that the opposing forces and population are interwoven in such a way that most of the times it is not easy to tell who is who. This reality represents a big challenge for the Coalition Forces Commanders, Staffs and militaries in general, regardless of their rank, as it frames a new setting different from the conventional battlefields. Therefore, in traditional conflicts, two opponents, the combatant sides, used to confront their differences in a battlefield while the population was kept aside, however we are facing currently a pretty much different scenario, a panorama in which all main stakeholders and actors are intertwined.

Operating in such a setting requires gaining the support of the **POPULATION**, and every effort produced must enable that goal to finally achieve the mission success. To do so, it will involve meeting permanently the populace requirements by better understanding their claims and needs. That is the reason why **PEOPLE** have become our own Forces and Opposing Forces' Centre of Gravity in our operational campaign, driving the whole planning and the campaign design.

In this sense, it is paramount to know and understand the local culture, not only from a descriptive approach (superficial), but also from a deeper perspective, so as to comprehend the dynamics and causes of local behaviors, attitudes and emotions, to be ultimately able to predict further reactions. Moreover, in these contexts it is also crucial to be cognizant of how the Coalition Forces' culture is perceived by the local population/actors in Theatre. This identified competency has been recognized as a big weakness among the Coalition Forces that requires attention. On the current operations it has turned out to be a drawback

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

that needs to be urgently fixed since it may put the effectiveness and ultimately the success of current operations at risk.



Consequently, culture is to be analyzed and incorporated in the different elements and features in which it can be broken down. Here we are obliged to look at the horizontal and vertical aspects of culture in all organizations and societies as well as at the common dimensions it is composed of, such as the physical – geography, social dynamics, economy and political situation but putting special emphasis on those sensitive and touchy factors more operationally relevant depending on the scenario. Gender, honor and revenge are among them.

What cultural elements are required to be incorporated

There is a wide spectrum of elements involved that we are to consider during the planning and conduct of operations. But above all, as a stage further, we have to be able to properly operationalize cultural factors into our decisions reflected on the plans and the routine executions of operations.

On the other hand, it is not only that knowledge what our commanders, staffs and soldiers need to apply and incorporate. The cognitive dimension is not enough to succeed. Even though somebody might be very well aware of the local culture of the Area of Operations, it does not imply that culture will be appropriately and automatically incorporated. The emotive realm is also crucial;

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

that is, the attitude of our decision makers, commanders and militaries to apply it, their willingness and keenness to integrate culture into the military decision making processes. Commanders play a key role when operationalizing cultural factors is at stake. During the decision making process they deliver their own Directions and Guidance to lead the planning; therefore, commanders are key for the inclusion and integration of cultural issues and expertise into the planning.

There is a third key aspect to consider: the behavioral factor, which is to incorporate the cultural issues into the present processes in our Headquarters (HQ) and military Forces.

Cultural awareness versus cultural competence

It is also crucial to clarify the difference between cultural awareness and cultural competence to highlight that competence is the skill required to deal with and incorporate culture. In the first steps or phases we acquire cultural awareness which is the first stage and minimum level needed for self-awareness, the reframing of our own mindsets and biases, and for knowing the basics of the operational importance of culture. Those stages will also allow militaries to know others' culture and ethos, which account for our peers and partners peculiarities in the Coalition.

That gap can be filled through the educational curricula and syllabi in a bottom-up approach along a career-long process, in conjunction with some pre-deployment training packages tailored to the cultural scenario and human domain to operate in. By doing this, our commanders and staff officers will be in the position to grasp and identify the main cultural issues to bear in mind for operations, as they will understand culture, the “so what” in the cultural domain.

However important, this is not still the level of knowledge to master culture that is required. There is a threshold we must trespass to be able to operationalize culture, to catalyze it up to a point to make it relevant for operations by incorporating the local culture into the courses of actions to make better cultural-oriented decisions. These are the stages within the cultural competence, where the cultural experts are required to reach the so called “how” stage.

Gap-fillers

No matter the cultural expert we resort to, the requirement is clear: “an expert or a group of experts with social scientists among them” capable of putting the focus and lens through angles that militaries cannot do it on their own. People who are able to anticipate 2nd or 3rd order effects before a decision is made or even to forecast how a situation might unfold.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

With the use of both gap-fillers, Education & Training and the employment of some cultural experts used as interfaces, the main goal is to bring commanders and planners up the cognitive ladder during the planning and conduct of operations.

As to the way of working with the new CCA elements in the staffs, it is important to note that there is a set of civil military activities and branches more closely related to and linked with the local population. These are Intelligence (INTEL), Civil-Military Cooperation (CIMIC) —USA Civil Affairs—, Information Operations (INFOOPS), Psychological Operations (PSYOOOPS) or Public Affairs Office (PAO). For them incorporating culture into operations is vital, and they are the ones with whom the cultural interfaces are to interact.

Those cultural experts are to be systematically embedded in the staffs, no under the Commander's personal staff but as another branch able to participate in all the most relevant working groups across the Battle Rhythm where their expertise can be correctly operationalized. We do not have to change our processes but reconsider that there are some new inputs to incorporate. However, there are some overlapping areas to de-conflict with other branches such as CIMIC or INTEL with regards to the roles and responsibilities to assign.

To sum up, in the current operations, Coalition Forces are engaged in high complex scenarios. To achieve the mission success, we must remember that population is the Centre of Gravity in our operational campaign. Thus, it is paramount to know the local culture, to comprehend the dynamics and causes of their attitudes, behaviors, beliefs, values and all the main cultural traits. CCA is actually a force multiplier and is to be considered as a capability, analyzed through the elements constitutive of a capability —doctrine, organization, training, materiel, personnel, facilities and leadership domains—. Culture is to be analyzed and properly incorporated into the planning and conduct of operations. Finally and as a key reminder to take-away, a lack of cultural awareness will inevitably lead to defeat.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

THIS PAGE INTENTIONALLY BLANK

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Table of Contents

Executive Summary.....3

1. Introduction 11

2. The concept of cross-cultural awareness (CCA): terms and definitions 16

3. Cultural themes 21

4. Reflections on the concept of culture from an anthropological point of view29

5. Factors and psychosocial dimensions of culture 35

6. The integration of CCA in functions and activities related to the local population..... 41

7. CCA and its influence on the operational planning process and the intelligence procedures 51

8. Training, education and CCA 70

9. Conclusions..... 78

10. Recommendations 83

Annexes:

- Annex 1: Baseline
- Annex 2: Anthropological Study (Study Report of Research Line 1)
- Annex 3: Psychosocial Study (Cross Cutting Research)
- Annex 4: Integration of Cross-Cultural Awareness factors into the functions and activities performed by the actors of the Coalition in an Operational environment (Study Report of Research Line 2)
 - Appendix 1: Methodology
 - Appendix 2: One example: Description of an Indicator: Corruption→ Power/Authority

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- Appendix 3: The Market of Legitimacy as the essence of the mission’s Centre of Gravity
 - Appendix 4: Cultural factors identified for Afghanistan
 - Appendix 5: Conclusions and Recommendations of the Afghan case
 - Appendix 6: Conclusions derived from the research conducted in Lebanon
 - Appendix 7: Scheme of a guide proposal addressed to decision makers in military operations to interact with the environment regarding culture.
-
- Annex 5: Integration of Cross-Cultural Awareness (CCA) into Operational and Interagency Planning, and into the Intelligence Processes. (Study Report of Research Line 3)
 - Annex 6: Education and Training (Study Report of Research Line 4)
 - Appendix 1: Cognitive, Psychomotor and Affective Domains
 - Appendix 2: Training
 - Appendix 3: Training and Education Taxonomy
 - Appendix 4: Storybook
 - Appendix 5: Storybook 2
 - Annex 7: Afghan perception of neighboring countries
 - Annex 8: The Afghan melting pot of ethnic groups as a variable explaining the reasons for the conflict
 - Annex 9: Intercultural awareness in transition processes
 - Annex 10: The political-legal dimension of intercultural awareness. A proposal for application in stability and reconstruction operations
 - Annex 11: Basic concepts about communication and intergroup relationships

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

1. INTRODUCTION

The current operational environment that the Allied Forces have to face is complex in its nature due to the incorporation of the big array of different actors and stakeholders in theatre. At the same time it reveals a great dynamism owing to the changeable threats emerging to the surface.

Changes are taking place at various, levels from the local or regional to the international situation simultaneously.

Threats in this new environment become diffuse, abstract and uncertain. Their identification, isolation and suppression are increasingly complicated since adversaries blend into the population, which hampers countering the threat and preventing collateral damage or unsought effects.

Therefore, in current operational environments the population (the human factor) becomes a key element to take into consideration as far as military planning and conduct of operations are concerned.

Resulting from the experience gained in previous operations, weⁱ have become progressively aware of the influence that the local culture exerts on military operations, where a deeply understanding and sensitization to cultural diversity are paramount. This element has been too often ignored when planning or executing military operations.

Understanding a given culture is a time-consuming endeavor. First, a definition of the concept of “culture” is required as well as its component elements involved.

Further to that, an in-depth analysis of our own culture (customs, beliefs, norms, etc.) should be performed. The purpose is to expand our self-knowledge. Trying to know a culture while ignoring our own may render such knowledge useless for military operations. Although we already possess self-knowledge, a more in-depth analysis of the self is necessary to know the other, who is an active participant in our area of operations.

Finally, the components common to any culture shall be analyzed in relation to the target culture in the theater of operations.

By applying this procedure we will be able to know and understand foreign cultures in contrast to our own. “Contrast” does not imply opposition or setting a “benchmark culture”. It involves an unbiased assessment where respect prevails even if the same values are not shared.

When approaching a culture, inquisitiveness should be a must: the same behavioral patterns may be appropriate or highly unsuitable in different cultural contexts. Differences between both cultures must be pinpointed without making value judgments.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Knowing the “other” is critical: mutual cultural ignorance can render unforeseen situations characterized by an escalation of misunderstandings, mistrust and avoidable tensions.

Crossⁱⁱ-cultural awareness, studies and products help improve the following fields:

- military planning and conduct of operations;
- assessment of the progress on the military campaign;
- synergy among allies, supporting and neutral actors boosts legitimacy and credibility among local population;
- contributions to the comprehensive approach in a multinational or interagency context (it is required the participation of military forces, non-governmental organizations, governmental departments and organizations and other civil organizations);
- identification and exploitation of opportunities as a result of the adversary’s actions;
- identification, minimization and management of undesired and unintended consequences, which invariably enhances force protection.

Thus, in the current counterinsurgency (COIN) scenarios we are to face, cross-cultural awareness becomes one of the paramount enablers to achieve the final end state.

Our aim is to defeat threats that affect the state stability. The support of the population is an overriding requisite, which become our Center of Gravity (CoG), which will drive the military planning and the design of the operational campaign. Conversely, insurgence will also fight for the populace support constituting the latter its CoG

In order to gain and maintain the support of the population all the military personnel, from senior ranks to junior soldiers, should be aware of the role played by cultural factors and should incorporate this awareness into practice.

It is of paramount importance to be aware of the different approaches to the target culture of the local population, from the diverse countries belonging to a military coalition. Every country has a different culture, even the regions in the same country may differ culturally, so we need to have an appropriate vision of the cultural factors of the host nation’s population. So, it is an important subject to study as it affects the effectiveness of every military operation.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

1.1. Content and scope of the concept

The present document is the result of the studies carried out by multinational Concept Development and Experimentation (CD&E) within the Multinational Experiment (MNE) 6 theme: “*The Irregular Challenge: A Comprehensive Approach to a Complex Problem*”.

The MNE 6 Problem Statement is the following:

“To establish and ensure a safe and secure environment, coalition forces require the ability to share information, gain situational understanding, synchronize efforts and assess progress in concert with interagency partners, international organizations, and other stakeholders when countering activities by irregular adversaries and other non-compliant actors.”

MNE 6 is an extension of the preceding MNE 5 campaign that focused on a multinational Comprehensive Approachⁱⁱⁱ to crisis management. However, the scenario in MNE 5 was very different from the one used for MNE 6. In MNE 5 the situation was a health crisis in Africa, with civilians clearly in the lead, military operations basically in support of the civilian activities and no irregular adversaries as such.

MNE 6 seeks to apply the Comprehensive Approach to current operations. According to this approach, military forces become a contributor (probably the most important one at some stages but in a supporting role at some others) in the resolution of a conflict along with national and multinational government agencies, international and intergovernmental organizations, non-governmental organizations and the private sector. Furthermore, particularly against irregular adversaries and non-compliant actors, local (host nation) authorities, traditional leaders, military and security forces are to be acknowledged as an essential component for success.

However, no matter the military’s relative importance at any particular stage of the international intervention, the Comprehensive Approach provides a general framework for the activities of the military forces at all times

MNE6’s Outcome 4 provides a more specific view on the context for a proposed solution: “*Coalition forces, interagency and relevant partners possess an improved ability to gain shared situational understanding of the operational environment while implementing direct and indirect approaches to countering irregular threats and the activities carried out by other non-compliant actors*”.

And finally, the purpose of the objective 4.3 is to “*Develop an improved ability for coalition forces and partners to promote cross-cultural awareness of the operational environment in order to contribute to a shared situational understanding*”.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

In order to improve the *shared situational understanding* our *cross-cultural awareness* must be enhanced as well. To that end it is imperative to know and understand the following:

- the concept of culture and the dimensions and common factors of any culture;
- The dynamic of the local culture that our forces are to interact with, and the common factors and the dimensions of a culture in which can be broken down, regardless of the culture we are exposed.
- The incorporation of the key operational elements of the local culture into military planning, intelligence processes and conduct of operations.
- How education and training should absorb culture as an important subject to consider in the different educational curricula and syllabi, and training programs.

Although the concept may be useful at every level, it is particularly focused on the operational and tactical level.

1.2. Target audience for the concept

Potential users include but are not limited to the following:

- Military personnel (all ranks), but particularly:
 - decision-makers at all levels;
 - personnel posted to HQs involved in operations;
 - personnel responsible for the writing and elaboration of syllabi, curricula and programs which integrate CCA in the areas of military education and training;
 - personnel responsible for the military training during the predeployment phase in the staging area.
- Civilians (analysts, contractors, nongovernmental organizations (NGOs), government officials, private military companies, etc.) in the area of operations particularly if they engage in any way with international expeditionary troops; other civilians whose jobs have a bear on the area.
- In general, personnel whose routine duties (liaison officers, trainers, etc.) include relationships with international civilian organizations, local military and security forces, local authorities, civilian actors and local population.

Concerning Subject Matter Experts (SME) on local cultures, the present paper may help to discern how their expertise and specific knowledge

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

may be useful for implementing the concept of CCA and enhance the effectiveness of military operations by providing appropriate and relevant knowledge and advice on the issue at stake.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

THIS PAGE INTENTIONALLY BLANK

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

2. THE CONCEPT OF CROSS-CULTURAL AWARENESS (CCA): TERMS AND DEFINITIONS

The terms “war”, “conflict” and “cultural awareness” have long been interlinked. No single military leader has ever started a military campaign or battle without having minimal knowledge about his adversary or the population in the area of operations.

In this sense, from the beginning of times, military leaders have always borne in mind the adversary military thinking and culture. As a sample, quoting Sun Tzu who lived 5 centuries before Christ:

“It is said that if you know your enemies and know yourself, you will not be imperiled in a hundred battles; if you do not know your enemies but do know yourself, you will win one and lose one; if you do not know your enemies nor yourself, you will be imperiled in every single battle”.

Another good reference on the importance of culture as a key driving factor for military operations can be found in Lawrence of Arabia who studied the local culture of his allies during the Arab revolt against the Turks. In *The Seven Pillars of Wisdom*, as autobiographical narrative, he described details of his daily life along with Arab people, as well as of the local environment besides narrating his war experiences. Lawrence recounts Arabic people’s customs, history, perceptions, attitudes, feelings, etc, which altogether form a brilliant reference framework to know that people. Besides it is also worthy to note a circumstance gathered in himself that will come to the surface as a requirement for cultural experts. Lawrence added to his military capabilities an academic degree in Archaeology for Oxford, ideally speaking, the perfect profile to become scholar in a given culture.

Knowing the enemy / the adversary / the opponent or the population of the area of operations is a military principle which sometimes is neglected. That has had a very negative impact upon our actions.^{iv}

In order to operate effectively among a local population to gain and maintain its support, it is important to develop a thorough understanding of the society and its culture, including its history, tribal/family/social structure, values, religions, customs, and needs.

Crisis are solved as much by using military forces as by creating alliances, leveraging non military advantages, reading intentions, building trust, converting opinions, and managing perceptions. All these tasks demand an exceptional ability to understand people, their culture, and their motivation.

Thus, it is a must to educate on cultural capabilities, not only the key leaders and staff but also down to the private all the military chain of command at the strategic, operational and tactical levels, as a precursor to utilizing region-specific, socio-cultural information. Misunderstanding culture or having a lack of

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

local adversary culture can produce undesirable consequences: for example, at the strategic level it may produce policies that exacerbate an insurgency;^v at the operational level it may lead to a negative public opinion in troop contributing nations; and at the tactical level it may affect our own force protection and could endanger local population because of misperception and misunderstanding.

2.1. Concept of the culture

As result of a lack of standardization, there exists a vast array of definitions for this term. It is worthy to note that these definitions are based on different approaches to the term, all of them complementary: anthropological or ethnographic sense; as a set of values or characteristics, etc. For our purposes, the following definition has been adopted:

- Culture is the shared concepts that guide what people believe how they behave and how this behavior is interpreted.^{vi}

2.2. Concept of cross-cultural awareness

The term “awareness” is defined as the ability of human beings to gain knowledge about personal core traits and about the changes experienced in the surrounding environment. It is a mental and psychological activity that only human beings can perform leading to a perception of the self in the outer world.

Related with the term of culture, Cultural Awareness is defined as the ability to become aware of the cultural values, beliefs and perceptions. It is, also, the knowledge of cultural issues, the comprehension of their importance and impact.^{vii}

For a better understanding of the concept of cultural awareness, we should ask ourselves the following questions in order to be aware of our own culture:

- What are our values, beliefs and perceptions?
- Why do I have these values, beliefs and perceptions and not different ones?
- Am I aware of the peculiarities and limits of my culture?
- Do I know what distinctive features make my culture different from other cultures?
- Why do we do things in that way?
- Why do we react in that particular way?

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Once awareness about our culture has been gained, a similar study may be carried out about any culture alien to us. It involves an analysis to know the values and behavioral patterns of several parties present. In case of an expeditionary military operation, those may be the host nation, coalition members and other stakeholders.

The aim is not to counter good and evil in both cultures, but to be aware of the distinctive features. The alien culture is not evaluated, nor is any of them proclaimed to be superior. The main idea of cross-cultural awareness is being able to tell the similarities and differences between the different cultures related to our own culture, without being biased by the last one; or at least being aware of how our own culture may influence the knowledge of others.

Cross-Cultural Awareness is the ability to become aware of different cultural values, beliefs and perceptions, while also being aware of our own. The prefix “cross” intends to refer to all the efforts to make our own culture known by the other actors, projecting a right perception of our own culture.

2.3. Cultural Awareness

“Cultural Awareness” is the first level of cultural knowledge. Cultural Awareness is acquired by identifying cultural core traits and patterns. This knowledge is gained by answering questions related with a generic culture, such as: What are the beliefs, values, ideologies, attitudes, assumptions, expectations, perceptions, motives, intents, behaviors, etc? In short, it implies knowing the concept of culture and the implications of culture that may be relevant for operations. Also, Cultural Awareness develops the ability to be self-aware of our own culture.

Cultural Awareness makes it possible to apprehend the cultural reality as we will be able to know the manifestation of the most important cultural factors and the relevance of the different cultural dimensions in the given culture. We will be able to answer “what, how, where and when” enquires about each factor.

2.4. Cultural Understanding

It is a higher level of cultural knowledge. The concept of “Cultural Understanding”, compared with “Cultural Awareness”, reveals a higher and more in-depth knowledge about culture.

Current operational environments are complex and fluid. The cultural factors and dimensions do not manifest themselves separately from the actors. There exists a number of relations which sometimes may be difficult to recognize. By performing a systemic analysis of those relations a model representing the reality (the object of our study) may be drawn. After attaining “Cultural Awareness”, we already know “what, how, where and when” about each factor,

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

but with Cultural Understanding a systemic analysis will explain “why” changes take place.

Therefore, this is a higher level of knowledge which let us understand cultural dynamics and cause-effect relationships triggering shifts in the operational environment as well as study the potential consequences of the actions taken in a given environment.

2.5. Cultural Competence

Finally, as the highest level in the hierarchy of cultural knowledge appears the concept of “Cultural Competence”, which assumes a higher knowledge of culture compared with both “Cultural Awareness” and “Cultural Understanding”.

This term refers to a capability or personal competence on cultural issues that some specialized military personnel and civilians must acquire before being deployed to an area of operations. This is the level required for personnel acting as cultural advisor to the commanders and staff.

Cultural Competence, being the highest level of cultural knowledge, is only gained through specialized education (knowledge) and training (skills), complemented and expanded through local language proficiency and experience in the target area/culture.

Cultural Competence requires specialization, many resources and is only developed a long time, being a level of knowledge reserved to very specific individuals, either military or civilian, that become real experts in a given culture.

Cultural Competence implies not only a high degree of Cultural Awareness but also the ability to discern the impact of the different aspects of culture related to the operations and, to the extent possible, predict/estimate the effects of our own and the adversary actions on the operational environment/population.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

3. CULTURAL THEMES

3.1. Characteristics of the term “culture”

The term “culture” has a number of basic characteristics:

- Learned: Culture is not genetic, is learned within the social and historical environment where any given person lives.
- Shared: Culture results from the interactions between human beings, when they share their experiences, attitudes and perceptions.
- Dynamic: Culture is under constant change due to the influence the environment exerts upon it.
- Transmitted: Culture is transmitted by individuals and from one generation to another. At the same time they also make it evolve.
- Representative: It is a distinctive feature of human groups.
- Symbolic: It is the only symbol which can combine the anthropological factors that form it.
- Dependent on the environment: Culture is dynamic but is also influenced by the physical, human, political, social, economic and information environment.
- Patterned: The key anthropological factors constitute a model or set of patterns that guide or compel the subjects to behave in a specific way.
- Habitual: Human beings are not commonly aware of the fact that their attitudes, perceptions, customs or habits are deeply rooted in culture. People tend to consider culture as something habitual and do not notice its influence.

3.2. Dimensions which shape or influence culture

From an anthropological point of view, the cultural dimensions which shape a culture are the following:

3.2.a. Physical dimension

Human beings have always been closely linked to the physical environment where they carry out their activities (hunting, search for food, building habitats, etc.). Therefore, knowing this dimension is critical to know the culture. Attention should be paid to the terrain features which have a bearing in shaping their

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

character. Emphasis must be put on those features which seem to be especially outstanding for them.

It will be important to study how the community is affected by geographical features such as:

- Water: It is considered one of the main sources of conflict: having or not drinkable water; whether or not it is absolutely necessary for cattle and crops; water coming from other states, etc.
- Land: Possessing land is another common source of conflict between communities. The conflict may originate from the desire to physically possess a geographical prevailing area while in other cases the land is simply symbolic. In the latter case, the necessity to possess the land is more acute. The land may be linked to religion, beliefs, superstitions or celebrations.

Nowadays, the thought of a land which was possessed centuries ago by your ancestors may lead to claim property even in the absence of legal grounds for it.

In other cases, the nomads in the Sahara or the Mongols think of the land as a communal asset and consider that their random settlements confer them the right to exploit the land and resources.

Another source of problems is the establishment of borders, which are not frequently recognized by the inhabitants living on both sides of the frontier. The division of communities by territorial demarcations driven by political interests, either between states or within a state, is another source of conflict.

- Food: As with water, food is a highly valued asset. Food scarcity has compelled a number of communities to eat plants and animals which are inconceivable in other parts of the world.

Food is essential for people and for cattle. For example, when pastures became scarce, nomadic communities confronted sedentary ones who cultivated the land.

It is also necessary to be aware of taboos related to food within given cultures (pigs viewed as sinful or cows viewed as sacred).

- The weather, seasons, housing or energy used are also relevant factors to know a culture.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

3.2.b. Social dimension

The hierarchical position and the type of interaction these elements keep shape the culture of the area. For example, a relation between a man and a woman is perceived differently in Afghanistan and in Central Europe; the prevailing role of the elderly in Afghanistan differs from the role of the elderly in Spain.

When addressing the hierarchical position of an individual within a community a number of factors must be taken into account: age, sex, kinship, membership to a social class, ethnic or religious group, or even the role performed within the group.

Several cultures may coexist in the same area: the dominant ones and the minority groups (different due to their religion or ethnic character). Minority groups keep a sort of relationships with the dominant groups as if they were two different cultures.

For further information, the cultural factors of the social structures or of their component elements (men and women, family, clan, tribe, etc.) have been developed as part of Annex 2, the “Anthropological Study”.

3.2.c. Economic dimension

Every community has a set of established ways of obtaining, producing and distributing products and services within its economic system. Although using currencies is supposed to be universal, there are other commercially available systems that can be used.

Some economic systems which are managed by the country’s government are based on exchanges valued and regulated by laws. At the same time, there may exist trade exchanges which are not in accordance with the laws enforced though they survive for a number of reasons: social heritage, not paying taxes or illegal practices (particularly drug trafficking).

It is important to study the economic factors and their influence upon the culture. For instance, in Afghanistan, poppy cultivation generates a parallel economy which contributes to organizing armed groups to protect cultivation fields, transport and sales. That economy is so important that completely alters the community and affects children, young people and adults.

When studying a state or geographical area, it is necessary to know what the drivers for the primary, secondary or tertiary economic sectors are in order to know the consequences for the population.

The presence of immigrants with different cultural backgrounds is another factor that should be paid due attention when dealing with economic features. These people have an influence upon the culture of the area since they bring new customs, habits, beliefs, rites, etc.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

3.2.d. Political dimension

The local, regional or state political structures (both formal and informal ones) have a notable influence upon the culture of the community. Not only should the power structures be studied but also their relationships, leadership, access to power (legitimized leaders, lineage, oligarchies, jirgas and shuras, war lords, etc.).

Aspects as critical in operations such as “consent” or “legitimacy” are heavily influenced by this dimension.

3.2.e. Belief systems

All culture groups have a shared set of beliefs that unite individual members.

A belief is a certainty, learned through inherited group experiences and practices, about the substance and meaning of phenomena and human activity.

An individual's beliefs are relatively immune to influence by personal experiences and the environment. Beliefs work in many ways:

- beliefs influence the way people perceive their world, resulting in a specific world view that structures and affects the way that people in the group interact with each other.
- behavior causes group beliefs.

Some features of belief and symbols are History, Memory and Folklore.^{viii}

3.3. Manifestations and transmission of culture

The complexity of a culture is observed in its countless manifestations. For a member of a culture the manifestations are common and even unnoticeable.

However, for a foreign observer the simplest aspect is significant and distinctive of the culture, for example, the way of dressing, the gestures, the accent, etc. All these details are relevant and form the outer layer of a culture, which is first noticed during the initial contact between cultures.

The difficulty lies in being able to go into detail when addressing a culture's customs, values, beliefs, behavioral patterns, etc., since they may be unnoticed to an individual from other culture.

The identity of a given culture can be transmitted by two means:

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

3.3.a. Cultural Narratives

Cultural narratives are used as the first means of expression when a culture, an ethnic group or just a group of people need to be recognized as different by highlighting differences or by reasserting their present or their past. It implies insisting on and exacerbating the differences between “us” and “them”.

The aim is to influence the target audience (their own people) with messages and explanations about past or recent events or situations which have a high emotional charge (past events they are proud of).

It normally seems like a story or an explanation of facts which involves symbols and words perceived as highly relevant by the audience.

Apart from influencing the audience, cultural narratives may try to actively involve the audience (a clear example is the case of the suicide bombers who try to reassert their commitment with the organization, which also has an economic return for their families. The family has a martyr who has fought and died for the cause).

For cultural narratives to be successful they must be credible and consistent. They may have been recently created or have evolved, having centuries of existence.

They are extremely complex in terms of being able to provoke desired responses on the target audience. Since the circumstances are constantly changing, cultural narratives must be carefully analyzed before their release in order not to be ignored and prevail.

Western terms such as “Cold War” or “Global war on terror” are samples of cultural narratives since there are a number of actions, attitudes and behavioral patterns implied which influence the audience.

3.3.b. Oral and written communication

Depending on the culture and the historical moment, cultures are mainly transmitted by means of the oral and written communication.

There are cultures which have historically relied on oral communication, sometimes reinforced with gestures, body language and physical symbols. This is the most basic form of communication and is particularly used by cultures which lack more complex types of communication (written communication).

Oral communication is based on verbal language where the intonation, pronunciation (differentiating element among minor communities in the same area) and the vocabulary used play a major role.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Apart from the written communication, there are other types of non-verbal communication whose elements should be analyzed when studying a culture. For example:

- Body language (face expressions, gestures, eye contact, etc.).
- Appearance (distinctive garments).
- Silence can be perceived as a sign of respect or deliberation, or may give rise to tensions.
- Physical distance between people. The accepted distance for social interactions varies from culture to culture. Being too close to the other actor may be counterproductive.

3.4. Respect for and promotion of cultural values^{ix}

Current international agreements and laws acknowledge the need to protect, promote and respect the cultural values of all the communities.

In spite of the fact that exists an important legal framework (the Geneva Convention) complemented by regulations issued by international organizations such as the UNESCO,^x in case of conflict those cultural values may be not respected by warring parties.

Thus, a number of international documents recognize the need to protect the cultural diversity and cultural heritage, particularly when cultures are in danger of becoming extinct or being severely undermined. The concept of culture is profoundly bound with the already working notions of “cultural diversity”, “cultural identity”, “cultural pluralism”, “intercultural and interreligious dialogue”, and with the concept of “cultural heritage”.

3.4.a. Cultural Heritage^{xi}

Cultural Heritage is not limited to material manifestations, such as monuments and objects that have been preserved over time and are protected by world-wide known and ratified (186 State Parties) UNESCO Convention 1972 (World Heritage Convention). This notion also encompasses living expressions and the traditions that countless groups and communities worldwide have inherited from their ancestors and transmit to their descendants, in most cases orally. This is called “intangible heritage” and is protected by the new UNESCO Convention 2003 (116 State Parties).

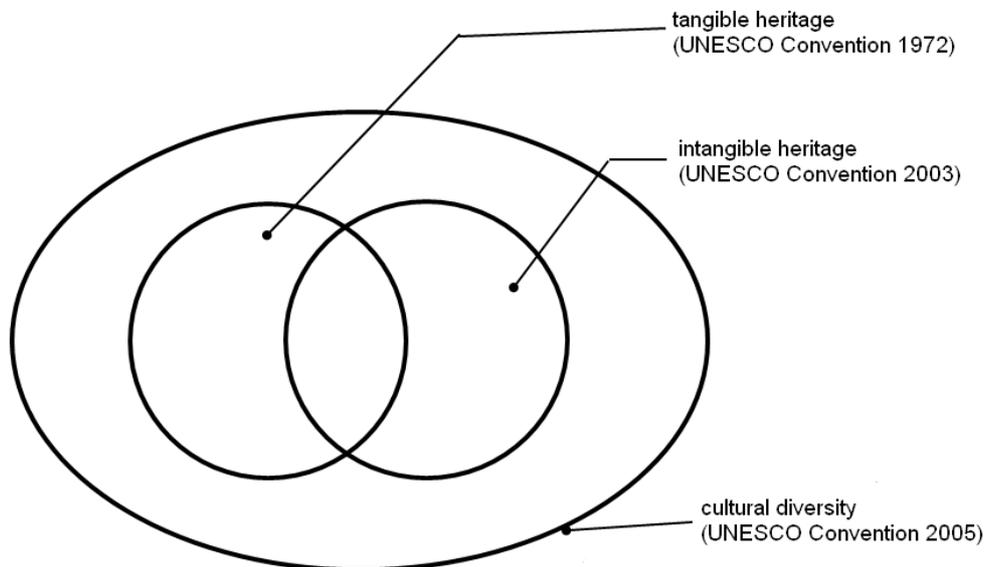
The term “cultural heritage” encompasses several main categories of heritage:

- Tangible cultural heritage:
 - movable cultural heritage (paintings, sculptures, coins, manuscripts, etc.)

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- immovable cultural heritage (monuments, archaeological sites, and so on)
- underwater cultural heritage (shipwrecks, underwater ruins and cities and so on).
- Intangible cultural heritage (oral traditions, performing arts, rituals, and so on)
- Natural heritage (natural sites with cultural aspects such as cultural landscapes, physical, biological or geological formations, and so on)

Both notions: “tangible” heritage and “intangible” heritage are part of one encompassing notion of “cultural diversity” protected by UNESCO Convention 2005. The relation between these notions is presented below:



© Hanna Schreiber

The objects protected by these Conventions are enlisted on: World Heritage List (890 properties), List of World Heritage in Danger (31 properties), Intangible Heritage Representative List (90 elements), The List of Intangible Heritage in Need of Urgent Safeguarding (12 elements).

3.4.b. Cultural diversity

Taking latest UNESCO Convention on Cultural Diversity (2005,) we find in the preamble that cultural diversity is indispensable for peace and security at the local, national and international levels. It is important for the full realization of human rights and fundamental freedoms, and there is a need to incorporate culture as a strategic element in national and international development policies, as well as in international development cooperation.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

3.4.c. Cultural identity

The international community considers its duty to ensure that the cultural identity of each people is preserved and protected. The equality and dignity of all cultures must be recognized, as must the right of each people and cultural community to affirm and preserve its cultural identity and have it respected by others.

- Cultural pluralism

Cultural pluralism is the policy offshoot of cultural diversity. Since it is inseparable from a democratic context, cultural pluralism is conducive to cultural exchange and the flowering of the creative potential that sustains life in society.

- Intercultural dialogue

Nowadays, “culture” is seen as a dialogue between individuals, nations and civilizations. It is defined as “equitable exchange and dialogue among civilizations, cultures and peoples, based on mutual understanding and respect and the equal dignity of all cultures —essential prerequisite for constructing social cohesion, reconciliation among peoples and peace among nations.”

- Cultural Property in the event of armed conflict.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

4. REFLECTIONS ON THE CONCEPT OF CULTURE FROM AN ANTHROPOLOGICAL POINT OF VIEW

4.1. Introduction

After having defined the concept of culture and its dimensions, it is convenient to know how culture is viewed from the field of the social sciences, particularly anthropology and psychology.

4.2. Instrumental concept of culture

The concept of culture is a complex one and defining it involves a number of obstacles, of which one is paramount: people are aware of the fact that culture determines local societies and confers them a sense of identity.

Culture comprises three components: material culture, language matrices and common values. Material culture consists of typologies and techniques characterizing a cultural area. Among the linguists, there emerge two main currents: those who advocate for a common matrix or universal language DNA; and those who advocate that language is a cognitive product and, consequently, is bound up with the cultural environment. There will be as many language matrices as there are languages. Culture is generally conceived as symbolic; thereby it is persistently invented and reinvented.

4.3. Cultures and symbols

Symbols are widely recognized by human beings. However, the recognition of symbols is not universal and depends on the subject's interpretive training. Individuals fail to make a correct interpretation of all the symbols in every culture. In some cultures, curiosity leads their members to try to interpret a vast number of symbols. In contrast, individuals from other cultures are self-satisfied with their limited interpretation of symbols. The symbolic culture is embodied in a number of symbols, artifacts or ideas which become the core for emotions, narratives and rationalities. Symbols prevail as long as they are effective. From an anthropological point of view, a symbolic culture encompasses both myths and rites. Myths are based on a particular logic which results elusive for human will. Rites are easier to manipulate and recreate. Among rites, ceremonies will interest any sort of political or cultural engineering.

4.4. Living cultures and the past

Historical narratives set the milestones which forge the collective identity in relation to the past. Narratives are developed from purposefully selected historical passages which can even become myths. The historical myths are

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

inflexible components of the narrative which confer explanatory logic on it. Social memory refers to collective memories shared by a society. It does not necessarily have to coincide with historical narratives. Some interest groups, whose memories are framed within the social memory, have the pretension to graft their inflected social memory into the historical narrative. This is only achievable if supported by the political power.

It is worth noting that any interpretation of the present without taking into account the historical narratives or the social narrative is doomed to failure.

4.5. Ethnic identity

During a conference under the auspices of UNESCO in 1950, physical and social anthropologists abolished the employment of the word and the concept of “race”. It was superseded by “ethnic group” and/or “ethnicity”. Henceforth, local cultures have been referred to as “ethnic group” when considered as distinct from other ones. Nevertheless, the term is generally constrained to tribal or formerly tribal societies. Consequently, the terms “ethnic group” or “ethnicity” seem to be in some degree unsuitable to analyze the values common to a given culture since they provide the observer with a cultural list but static explanation of cultures and their frontiers.

4.6. The learning of cultures

The learning of cultures refers to the enculturation process. It involves formal learning gained through educational institutions as well as informal learning resulting from cultural immersions. Along history, every culture has used particular methodologies for the learning of culture, though at present they are very standardized within the international community. The learning takes place at schools, whether primary, upper or university, and relies on increasingly secularized states. The enculturation processes through traditional institutions such as the family, clan, lineage, volunteer associations, etc. act as counterbalance for the above type of cultural learning. Those institutions provide a vision of the inner and outer world binding together cultural membership and emotions.

4.7. Non-observable aspects of culture

Interpreting a local culture is no easy task either for a native or a foreigner. Since cultures are opaque and secret in some degree, they need interpreting. Interpreting is a rational and intuitive action which evolves from these opposing acts.

In the case of Westerners the intellectual activity is aimed at interpreting rationally. Envisaging the behavior of others and interpreting past collective behaviors is common practice in our societies and a good deal of effort is

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

devoted to it. To that end, a rational training is required to explore other cultures, which are not self-enclosed but encompasses secrets shared by the community. Those who analyze and carry out in-depth studies will be able to cast light on problems deeply entrenched which locals cannot surpass.

A cross-cultural approach requires knowledge about the aspects related to non-verbal communication, which at times turns out to be more meaningful than the language proper, for instance, gestures and proxemics. A gesture evokes cordiality, propinquity or understanding. By knowing the other's gestures we will be able to show empathy in the course of the first social interactions. Cultural approximations should be carefully thought about and researched in order to help interpret the “concealed dimension” of culture. However, there are other non-observable aspects of culture apart from gestures and proxemics: social networks are revealed to be the most relevant ones within a given culture, particularly patronage.

4.8. Empathy and cross-cultural awareness

Empathy is a culturally learned capability that allows for the identification with other cultures. Empathy is a human intrinsic ability which needs developing since coexistence with people from other cultures is becoming increasingly common. That ability fosters the understanding of others' points of view.

Developing cross-cultural awareness and competence ought to lead to a strengthening of empathy, which should become a priority goal and cornerstone in our theoretical approach.

4.9. Symbolic assets and mediation

Different cultural factors such as historical narratives, social memory, cultural stereotypes and material heritage from past cultures make a given society be a stakeholder of symbolic assets, i.e., it has gained representativeness. Those symbolic assets, though they may not be tied to the current social reality, can be instrumental to positively fostering cultural relationships between cultures on the basis of common links rather than to making political rhetoric.

4.10. Political power and legitimacy

Political power rests upon two pillars: coercion and legitimacy. Coercion relies on the employment of force and the legitimacy achieved is rather complex. Not all types of authority based on coercion become legitimate since legitimacy is supported by rites and narratives. A coercive power may also rely on foreign forces; however, legitimacy should arise from the local environment. Legitimacy should finally generate consensus among the population.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

4.11. Local sense of justice

The systems of jurisprudence are different in every society and are intimately linked to a particular sense of justice. Multinational forces have found themselves compelled to face the challenge of restoring law in a theatre of operations where they were unaware of which system to restore since the divergences between the cognitive and judicial systems were acute. Cultural relativism has been a source of confusion and uncertainty for the actors in out of the area operations. Non-Western judicial and punitive systems shall be respected as long as they are not contrary to international law or to the aforementioned humanitarianism.

4.12. Cultural perceptions of reciprocity

Reciprocity refers to responding to a positive action with another positive action, and responding to a negative action with another negative one, which may be protracted in time. There are several levels of reciprocity, as well as pathways for its application. Altruism and philanthropy should be included within this conception.

4.13. Culture, conflict and the right of humanitarian interference

Recent international mediation efforts in different areas of the world have become a form of de facto humanitarian interference. In order to resolve conflicts, the right of interference should be based on a humanist sense of justice arising from the Universal Declaration of the Human Rights and subsequent addenda. But at the same time a synthesis of the anthropological and sociological research prior to the outbreak of the conflict should be done and made available to those involved in the decision-making processes.

4.14. Generic cultural factors

Generic cultural factors to be taken into account when intervening in an area with a culture other than our own, considered from an anthropological point of view:

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- family
- marriage (rites of passage)
- symbols
- religion
- age
- law
- formal education and enculturation
- literacy
- coercive power and legitimacy
- leadership
- gender
- honor
- loyalty
- interest and reciprocity
- normative and pragmatic codes
- values
- historical time
- communitarism / individualism
- rituality
- conflict
- traditions
- customs
- beliefs
- myths
- taboos
- revenge

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- legitimacy
- reciprocity
- cultural heritage
- folklore
- icons
- concept of allegiance
- language as a binding element
- educational systems
- etc.

The following conflicting factors, which have an impact on the relations between the military contingent and the locals, emerge from the field work: genre, honor, legitimacy, discourse and corruption. Acknowledging those factors and possessing tools to detect them (see Chapter 6) will enable to develop in greater depth a concept of culture which eventually may become a tool at the commander's disposal.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”**5. FACTORS AND PSYCHOSOCIAL DIMENSIONS OF CULTURE****5.1. Introduction**

At present, it is paramount for international military and civil contingents deployed in a specific area of operations to “conquer” its psychological dimension and, consequently, the attitudes (thoughts, emotions and behaviors) of the actors participating in that particular social context.

Without going into minor details, it has been proven that people generally learn to behave (socialize) in a particular social context by imitating models, adjusting their attitudes (thoughts, emotions and behaviours) and by following oral instructions or rules set by others. Such a behaviour and its persistence result from multiple dynamic interactions between the individuals and the stimuli found in their context throughout different moments in time. Their behaviour will depend on the type of interactions as well as on the moments of time when they occur. Hence, assuming behavior, in general, and thoughts, emotions and behavioural patterns in particular result from and are maintained under specific stimuli in a timeline, then the behavior displayed will change if those conditions are altered. In other words, if successful psychosocial procedures in changing behaviours and in enhancing psychosocial communication can be implemented, then it will be possible to know, understand and “control” the targeted social context.

People behave in different ways according to the stimuli found in the environmental and social context (generate attitudes, think, have emotions, display behavioural patterns, perceive, get stressed, communicate, etc.), it will be consequently essential to be acquainted with the mechanisms and variables that will likely foster the occurrence of specific behavioural patterns given particular conditions.

Most research projects and discussions on how humans behave under critical circumstances have been rather descriptive, i.e., they have been intuitive and speculative in character focusing on what happens instead of on why such behavior is exhibited. In fact, describing and guessing intuitively is quite different from explaining. The variables and the mechanisms that promote specific individual or social behaviours ought to be identified to predict them; otherwise, influence operations aimed at provoking a particular behavior will not be planned on a sound basis. In order to plan successful operations, it is essential to know **what** (knowledge) and **why** (understanding) something happens, i.e., applying scientific methods to describe (what) and explain (why) the psychosocial events towards which the actions are intended.

Self-communication and communication with others are a constant in people’s lives. Furthermore, the consequences of the communication acts will be either positive or negative for the participants according to the way and the conditions

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

in which they take place (see Annex “Basic concepts about communication and intergroup relationships”).

Individuals can interact better with others when they are aware of the variables and mechanisms that provoke, keep or change their own behavior (self-knowledge) as well as that of the other participants. Knowing and explaining communication events contribute to foster understanding and to be aware of what causes behaviour patterns, which promotes tolerance and positive attitudes and avoid prejudices and negative stereotypes. Tolerance cannot just be demanded or imposed on individuals since it is the necessary consequence derived from knowing and understanding the reason underlying the acts.

If there are not precise referents (psychosocial, anthropological, cultural, etc.) which allow individuals to know themselves and the others, these ones will probably be suffering from a personal crisis (they can be tense, frustrated, wrathful, irrational, aggressive, humiliated, stressed, etc.) and in such a condition they are unable to face positively the requirements imposed by the context (psychosocial, cultural, economic, political, environmental, etc.).

When someone is not capable of properly communicating with the others, he gets trapped in the so-called “**circle of concern**”. That is, he will only react in an impulsive, irrational, uncontrolled and defensive-offensive way against the stimuli of the environment, which he will consider to be hostile, losing control over the situation. Conversely, if individuals possess communication skills based on self-knowledge and knowledge about the others, the “**circle of influence**” is automatically widened, which allows them to act proactively (rationally, inoffensively, moderately) and be effective to achieve desirable aims. Consequently, conflict and crisis will be less likely to occur between the participants since the communication act will be positive.

In order to gain and share psychological and cross-cultural awareness, it is essential to unbiasedly know, perceive and understand how and why individuals behave differently according to the context and the particular point in time. Intelligence processes and cycles must excel in carrying out this endeavour. In doing so, the intelligence staff should develop specific courses of action to collect, process and analyse the information in order to provide unbiased and actionable intelligence products for the decision makers at the strategic, operational and tactical levels.

5.2. Cultural factors and their relationships to psychosocial and psychological factors**5.2.a. Psychosocial factors**

Cultural studies have been carried out from three main perspectives: “people’s psychology (cultural identity and migrations)”, “culture and personality (psychological anthropology, cultural psychology)” and “transcultural studies”.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

However, culture has been recently studied from other perspectives: social psychology, psychopathologies and evolutionary psychology. Furthermore, it is important to identify, describe and understand all these indicators since the procedures and strategies we use to interact and communicate positively will be conditional on their presence in the prevailing culture in the deployment area, their scope and the frequency with which they are displayed.

Culture has been traditionally defined according to six dimensions: descriptive (it takes into account all aspects of human life such as knowledge, art, language, politics, economy, etc.), psychosocial (it focuses on socialization processes and individual learning), historical (customs, social heritage, knowledge present in books and objects), structural (how culture is organized, shared rules and other determining factors –socio-economical, historical, genetic, environmental, situational, etc.), normative (rules, social role norms, imperative values), genetic (culture seen as been able to adapt to people’s environment as a result of persistent social interactions and the human creative processes).

Culture comprises objective components (material and tangible) related to manufacturing, commodities, environmental features of the society, symbols, interpersonal interaction distance, gestures, glances, postures, language, rites, myths, heroes, etc., and subjective components (immaterial and intangible) related to ideas, values, perceptions, reasoning, etc.

A set of psychosocial factors should necessarily be considered in order to understand the prevailing culture within a particular society as well as its members’ attitudes (beliefs, behaviours and emotions). We address the following ones:

- Beliefs (cognitions): thoughts and expressions about facts or events considered to be true.
- Roles: expected behaviors from different groups of individuals according to their position in the social hierarchy.
- Norms and expectations: rules governing the desirable and undesirable behaviors, beliefs and emotions of individuals sharing a common culture, that is to say, rules governing attitudes.
- Symbols: all those things having a specific and shared meaning for a cultural group.
- Emotions: affective states and feelings associated with thoughts. It is important to have information about the dimensions of emotions which are particular for each culture. That is to say, objective and accurate assessments of a society’s emotional features should be carried out since they determine the subjects’ attitudes in life. The following dimensions

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

(affective-emotional states) are addressed along with their basic essential indicators:

1. Dimension-State “Pleasantness-Excitement”. The prevailing emotions as essential indicators of this affective state are the following: energy, joy, enthusiasm, satisfaction, happiness, courage, pride.
2. Dimension-State “Pleasantness-Calm”. The prevailing emotions as essential indicators of this affective state are the following: calm, certainty, pleasure, affection, desire.
3. Dimension-State “Unpleasantness-Excitement”. The prevailing emotions as essential indicators of this affective state are the following: aversion, hatred, ire, rage, hesitation, tension.
4. Dimension-State “Unpleasantness-Calm”. The prevailing emotions as essential indicators of this affective state are the following: humiliation, fear, sadness, apathy, exhaustion, boredom, procrastination, frustration, negligence.

The following are aspects that must also be assessed: oral tradition maintained by the local population, scholar and general literature, main social rumors (in certain societies rumors can be regarded as truths if their source is considered an authority), prevailing opinions concerning socialization processes, psychosocial traits of officials and local leaders, psychosocial traits of the decision makers, religious, ethnic, historical and cultural icons and symbols, etc.

- Values: insights and desirable end states in one’s life that act as referents and guidelines. It is important to have information about the dimensions of values which are particular for each culture. That is to say, objective and accurate assessments of a society’s psychosocial features should be carried out. It is worth mentioning the following ones:
 1. Dimension “Individualism vs. collectivism”.
 2. Dimension “Hierarchical distance”. High vs. low hierarchical distance.
 3. Dimension “Masculinity vs. femininity”.
 4. Dimension “Uncertainty avoidance”. Uncertainty avoidance vs. uncertainty acceptance.
 5. Dimension “Fatalism”. High vs. low fatalism
 6. Dimension “Emotionality”. Neutrality vs. affectivity.
 7. Dimension “Communication”. High context vs. low context communication.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

8. Dimension “Group Identification”. High vs. low group identification.
9. Dimension “Sense of honor”. High vs. low sense of honor.
10. Dimension “Time orientation”. Polychronic vs. monochronic perception of time.
11. Dimension “Interpersonal contact distance”. High vs. low contact.
12. Dimension “Value of time”. High vs. low importance of time.
13. Dimension “Ethnocentrism”. High vs. low ethnocentrism.

5.2.b. Psychological factors

It is important to have information about the dimensions of a society’s reasoning logic. The following ones can be highlighted:

1. Dimension “Thinking style”. Analytical thinking vs. holistic thinking.
2. Dimension “Reasoning style”. Concrete vs. hypothetical thinking.

The following are aspects that must also be assessed: oral tradition maintained by the local population, scholar and general literature, main social rumors (in certain societies rumors can be regarded as truths if their source is considered an authority), prevailing opinions concerning socialization processes, psychosocial traits of officials and local leaders, psychosocial traits of the decision makers, religious, ethnic, historical and cultural icons and symbols, family structure, religious principles, ways to exert social control, and sexuality.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

THIS PAGE INTENTIONALLY BLANK

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”**6. THE INTEGRATION OF CCA IN FUNCTIONS AND ACTIVITIES RELATED TO THE LOCAL POPULATION****6.1. Introduction**

This chapter shows the results of a research that focused on the perceptions of the most conflicting cultural factors affecting the relations between the militaries and local populations. The social facet of the concept of CCA is meant to make up for those weaknesses. In other words, the intent is to provide the tactical Units/HQ with tools to help them prioritize the major cultural issues and a template of “don’t touch issues” that requires to have qualified information.

The results come out from a comparative crossing framework between the cultural dimensions and the functions that the military contingents must perform along the timing of the mission. The military functions related to engagements with the local population are: CIMIC, Key Leader Engagement, PSYOPS, and Public Affairs Office.

The problem is described throughout two complementary points of view:

1. To discover conflicting CCA contents: “don’t touch issues”;
2. To propose tools to integrate CCA into military functions.

6.2. The challenge

The starting point was the acknowledgement of a weakness in military forces to determine the most outstanding aspects of CCA. Given that the mission’s center of gravity is the population, the aim is to point out the conflicting factors so as to let the military contingent **stabilize the environment’s conditions and how best to integrate those cultural factors.**

In addition, such an environment could be seen in the light of a *Market of Legitimacy* (see annex 4) that the military forces should be able to manage to gain the population's support for the legitimate government and, concurrently, prevent other actors from being perceived as legitimate. Within the *Market of Legitimacy* the center of gravity is the local population and the goal is to monopolize legitimacy in favor of the government through rational actions. CCA is critical to win the population’s hearts and minds throughout the process intended to gain the monopoly of legitimacy. Also the priorities of the mission should not lose focus, i.e.: peacekeeping and security as the foremost ones and further support to governability and local development.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

6.3. Conceptual base (definitions, dimensions)

The cultural factors have arisen out of the perceptions of the interactions between the military forces and the operational environment by means of semi-structured interviews (see Annex 4) conducted to military personnel. The interactions can be viewed as valid relationships or as conflicting relationships.

We can say that valid relationships

- would contribute to facilitate the cooperation between the coalition’s forces and the local leaders or communities;
- would produce synergistic effects though on a temporary basis;
- help individuals become closer in interactions using skills and/or capacities not directly linked to the extent of the knowledge about the environment;
- may arise regardless of the individual's skills or capacities if their knowledge and experience are appropriate.

According to their training and education (knowledge/experience) and to their personal skills or capacities:

INDIVIDUALS Intervening in interactions	WITH skills/capacities	WITHOUT skills/capacities
WITH knowledge / experience	Very likely valid relationship	Likely valid relationship (objective)
WITHOUT knowledge / experience	Likely valid relationship (subjective)	Unlikely valid relationship

Source: Own elaboration

As shown in the table,

- the more extensive the training and the experience of the individuals are, the more likely the valid relationships will be.
- the more trained and educated individuals are, the more likely the valid relationships will be.

However, it should be pinpointed the fact that though training and experience can contribute to the creation of valid relationships regardless of the individual’s traits, when skills and capacities are at stake, the likelihood of valid relationships will be dependent on the subject’s personality.

Thus, valid relationships can be

1. **Objective:** These ones rely to a larger degree on the relational path than on the subjects.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

2. **Subjective:** It is difficult to determine the success of the relationship as it depends on the subjects' traits, character and personality.

If the subject has experience and appropriate training along with the necessary skills and capacities, the likelihood of a valid relationship drastically increases; however, it will not be easy to determine whether it is a subjective or objective relationship unless the relational path is maintained, which means the relationship is objective.

Only knowledge and experiences can be objectified and considered in order to provide the necessary training to the individuals who will interact with locals in an operational environment. That explains why, during the data collection stage, the subjects' perceptions have been the key that enabled the identification of conflicting cultural factors. Furthermore, those perceptions are viewed as derived from the subjects' knowledge and experiences, which, all in all, are the tools they can resort to express their perceptions relating to their own experiences and the operational environment.

The distortions in interactions may be due to erroneous perceptions arising from faulty knowledge (or lack of knowledge) or from former experiences that prevent the subject from acting in the right way during the course of the interaction. Then, the actors' postures may objectively change as a result of the actions as the latter can increase the subject's knowledge. However, when the subject is blocked, the objective intervention is far from being easy and relies to a lesser extent on the training. Therefore, we face conflicting relationships in both cases.

Then,

- the difficulties will only be overcome if the conflict arises from erroneous perceptions that can be compensated with knowledge about the operational environment
- experience is also a key factor even though it cannot guarantee valid relationships, on its own, as they were defined above.
- some problems may be related to attitude and must be approached from a different angle.

Therefore, only the conflicting relationships which are due to lack of knowledge about the operational environment can be measured, altered or substituted when the problems can be identified through the perceptions of the subjects involved. Ignorance of the other's attitudes and perceptions is a relevant constraint since it prevents the execution of a thorough assessment of why the interaction failed, or of the conflicting or valid result.

There have not been identified any conflicts between military forces and local or international NGOs or other international organizations except when the power structure is involved.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Relationships between military and “locals” may occur at three different levels describing a cycle: be, recognize and talk (BRT).

During the rapprochement process, showing consideration to the other is vital if a valid relationship is to be built within a framework which encompasses acceptance and respect, as well as who you are (be-recognize —at the very best implies accepting the other as equal, which only occurs within highly homogenous groups). Some interviewees point out that "if you know nothing about them, it is impossible to interact". A further step is talking, which implies a communicative act where there exists some sort of balance between the speakers.

Two critical factors must be considered within the BRT cycle:

1. Prejudices: Resorting to a tool which may help take into consideration cultural issues during the decision-making process, at both the strategic and tactical level, may prevent prejudices from being employed when assessing problems.
2. Empathy plays a major role when trying to elaborate self-explanations regarding the behavior of other people, who feature the operational environment, due to cultural differences.

Both factors affect the subject's psychological state and can distort their perceptions. However, as mentioned before, it is necessary to identify the cultural factors which are relevant for the decision-making process and those which are merely formal and cannot become a source of conflict.

Therefore, we must differentiate between personal attitudes and mission's priorities in the BRT cycle, which is critical for understanding the implications of CCA. Not all cultural aspects are relevant for the decision-making process, whether at the tactical or strategic level. Likewise, possessing appropriate tools (advisors or access to relevant information) facilitates the making of decisions in order not to produce distortions in the theatre of operations which may threat the foremost objective of the mission: security.

6.4. Friction points: conflicting cultural factors

Five conflicting cultural factors have been identified (see annex) as shown in the table below as the “don't touch issues”. Some factors could change depending on the place where the mission will be developed (as ideology in modern societies, which has not revealed as a conflicting factor in our case). Those factors should be considered at the tactical level (also at the strategic one since priorities must be set).

The table shows every complementary pair of indicators. Each indicator consists of descriptors which will vary according to the society to be studied.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Factors	Indicators	Descriptors
<p>FACTOR 1 Corruption Corrupt: from Latin <i>corrumpere</i> 'mar, bribe, destroy'. 1. willing to act dishonestly in return for money or personal gain.</p> <p><i>Compact Oxford Dictionary</i></p>	<p>Indicator 1.1 Power/authority</p>	<ul style="list-style-type: none"> • Networks of solidarity/Networks of selfishness • Family/Tribe/Clan • Gifts/Tithe (assistance into the kin group) • Transactional costs/Benefits • Confidence • Loyalty
	<p>Indicator 1.2 Law</p>	<ul style="list-style-type: none"> • Legal/Illegal • Individual good/Collective good • Private good/Public good • Transactional costs/Benefits • State/Insurgency • Social legitimacy on public goods
<p>FACTOR 2 Gender From old French <i>gendre</i>, from Latin genus 'birth, family, nation'. 2 the state of being male or female (with reference to social or cultural differences). USAGE The words gender and sex both have the sense 'the state of being male or female', but they are typically used in slightly different ways: sex tends to refer to biological differences, while gender tends to refer to cultural or social ones.</p> <p><i>Compact Oxford Dictionary</i></p>	<p>Indicator 2.1 Marriage position</p>	<ul style="list-style-type: none"> • Marriage (single/divorced/married/widow) • Family • Religion/Tradition • Social control • Honour • Sexuality/Reproduction • Values/Norms • Role
	<p>Indicator 2.2 Educations/ Socioeconomic position</p>	<ul style="list-style-type: none"> • Age • Social change • Poverty
<p>FACTOR 3 Legitimacy Legitimate from Latin <i>legitimare</i> 'make legal'. 1 conforming to the law or to rules.</p> <p><i>Compact Oxford Dictionary</i></p>	<p>Indicator 3.1 Tradition/ Charisma</p>	<ul style="list-style-type: none"> • Age • Recognition/Prestige • Networks/Family • Honour • Confidence • Power/Authority/Leadership
	<p>Indicator 3.2 Law/ Rationality</p>	<ul style="list-style-type: none"> • Values/Norms/Law • Legal/Illegal • Corruption • Symbols • Social services • Sense of belonging • Professionalism • Public goods/Private goods
<p>FACTOR 4 Discourse from Latin <i>discursus</i> 'running to and fro', from <i>discurrere</i> 'run away'. 1 written or spoken communication or debate.</p> <p><i>Compact Oxford Dictionary</i></p>	<p>Indicator 4.1 Rational Narrative</p>	<ul style="list-style-type: none"> • Power • Law/Norms • Transactional costs/Benefits • Welfare • Needs • Hierarchy • Credibility • Solidarity • Motivations • Loyalty

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

		<ul style="list-style-type: none"> • Employment/Development • Education • (...) • Modernization
	Indicator 4.2 Mythical Narrative	<ul style="list-style-type: none"> • Authority • Fatalism/Tradition/Religion • Symbols • Honour • Respect/Recognition • Sense of belonging • Leadership • Networks • (...) • Traditionalism
FACTOR 5 Honour from Latin <i>honor</i> . 1 high respect. 2 pride and pleasure from being shown respect. 3 a clear sense of what is morally right. 4 a person or thing that brings credit. 5 a thing conferred as a distinction. <i>Compact Oxford Dictionary</i>	Indicator 5.1 Tradition	<ul style="list-style-type: none"> • Religion/Tradition • Family/Tribe/Clan • Socioeconomic position • Education • Marriage • Respect/Recognition • Norms/Values • Behaviour • Age/Gender
	Indicator 5.2 Confidence	<ul style="list-style-type: none"> • Loyalty • Solidarity • Sincerity • Networks

Source: Own elaboration

6.5. Integration of conflicting cultural factors

Integrating conflicting cultural factors into the decision-making processes will require a sound interpretation of the terrain, which will only be feasible if tools which facilitate the understanding of the operational environment are available. As aforementioned, the military personnel in the contingent may possess such abilities and capabilities, but it implies that two specific conditions arise out of every ideal situation:

1. Specialized training (it takes time, even years, and it is not at the disposal of all the personnel).
2. Psychological attitude (it is not measurable a priori).

Hence, we can only count on the experience and the results obtained in previous missions. Even then, it is impossible to conveniently determine the prejudices or empathy of the personnel in the contingent.

In order to make up for these deficiencies we can resort to tools which may serve as smart interfaces.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Specific cultural SMEs could be embedded into the Units/HQ. Cultural SMEs could add value to help in the integration and prioritization of most important cultural factors. Two tools have been taken into consideration to evaluate:

6.5.a. Cultural Advisor (CULAD)

1. He/she has shown himself as the most effective tool at the strategic/operational level.
2. He/she possesses the specific training and knowledge on the area of operations as well as military expertise, which lets him discern between relevant and irrelevant information for the operation or actions.
3. He/she is to be involved in the Staff decision-making processes to instill his/her expertise and inputs in the battle rhythm.
4. The receptiveness of the staff members (prejudices/empathy) might be a hindrance to get his/her advice/expertise been taken into consideration and further operationalized to make good cultural-oriented decisions.

6.5.b. HTT/HTS

1. They could be a necessary complementary instrument at the tactical level:
 - a. They are closely linked and acquainted with the local culture completing the CULAD's view.
 - b. They have the ability to observe and interpret the environment more flexibly.
2. Their contribution is very useful:
 - a. Their mobility is higher than that of the CULAD.
 - b. They help understand the information provided by Intel, which helps be aware of the threats implied in the actions when the population is involved.
 - c. Their cumulative knowledge about the area makes them readily suitable for other functions.
 - d. They are able to provide timely knowledge and documents (Reachback).

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

6.6. General recommendations

6.6.a. Guidelines for a handbook (conflicting cultural factors)

The template relating to the cultural factors developed in this chapter helps distinguish the conflicting cultural factors from the ones that are used by the population in a contingent manner.

Any handbook should include a specific description of the contents relating to these factors according to the area where the mission will be executed.

6.6.b. Interfaces

A smart interface is needed within the Unit/HQ in order to discriminate the necessary information: CULAD completed with HTT/HTS capabilities.

6.6.c. Collective and individual training

It is advisable to have background training, particularly the commander and the operational planning staff (especially on the activities to be carried out), to integrate the information which comes from the different tools at his disposal (not only advice on culture but also on politics, law and development). To that end it is particularly important that the commander be creative.

6.6.d. At the strategic level

It would be necessary to have a plan to help the mission to regulate the *Market of Legitimacy*. In doing so, it is vital to respect the local culture in order to foster governability, i.e., the legitimacy of the political project led by the government. CULAD and HTS will be useful.

6.6.e. Local population

Setting the population as the centre of gravity involves considering a point of inflection which guarantees governability at the end of the mission. To that end, the regulation of the *Market of Legitimacy* through a rational discourse becomes a core task, which can only be successfully achieved by respecting the cultural instances of the local population and by assuring the prevalence of the basic structures and the principles of societal organization. That is, considering the conflicting cultural factors when making decisions, whether at the strategic or tactical level.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

6.6.f. Language and Interpreters

A special remark has to be made regarding language and interpreters. To speak the local language is a very welcomed skill among the contingent. Conversely the possibility to offer courses of the contingent national language to the local population could be perceived by them as a very good outcome.

Interpreters are very important in order to communicate with the local population as well as a way to spread the public aims of the mission when those interpreters are coming from the local population. It is very important, mainly at the tactical level, to care for the relationship with the interpreters to avoid misunderstandings or perceptions of distrust.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

THIS PAGE INTENTIONALLY BLANK

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

7. CCA AND ITS INFLUENCE ON THE OPERATIONAL PLANNING PROCESS AND THE INTELLIGENCE PROCEDURES

The present chapter addresses the influence exerted by CCA upon the internal processes of HQ. Emphasis is placed upon such influence on planning processes and intelligence procedures. For a full discussion of the matter, refer to Annex 5.

7.1. Introduction

For coalition forces, in order to be able to share information, gain situational understanding, synchronize efforts and assess progress when countering activities of irregular adversaries and other non-compliant actors, operational and interagency planning, as well as Intelligence, are critical elements.

The main problem is that currently multinational contingents and their HQ lack appropriate knowledge concerning:

- culture and values of local society in the scenario;
- perceptions of population towards intervening forces;
- emotional needs of local population.

Furthermore, the shared knowledge across Coalition Forces about this matter is limited.

In order to address the aforementioned issues, relating to the operational planning, the following problems and challenges have been identified:

1. The impact of multinationality in military operations.
2. How to best integrate CCA into the military Operational Planning Process (OPP). It has been researched in which milestones of planning the concept of CCA should be introduced and how, identifying the leverage points of CCA within the planning process.
3. How to best integrate CCA into the Intelligence procedures and processes.

Out of the scope of the present concept, but also critical for contemporary operations are the problems of military versus civilian organizational cultures, that have been addressed in previous MNEs, (e.g. MNE 5 focused on the Comprehensive Approach). Most of the recommendations of MNE 5 still apply although MNE 6 deals with a less benign scenario with irregular adversaries and non compliant actors.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”**7.2. Problem 1: The challenge of multinationality in military operations: the role of CCA**

Operating within a multinational force entails a number of difficulties which have been very well known in military circles for a long time. Great military leaders of the past have commanded successfully multinational forces since Hannibal to present day, but it is acknowledged that this requires additional effort, tact and patience, from all those involved.

In the current strategic and operational environment, there is a general recognition that “going alone” is not an option. The fact that operating today as a multinational force is so difficult but at the same time indispensable, is reflected in the common statement in military circles that there is only one thing worse than working in Coalition, that is having no allies at all.

Multinationality issues have been discussed at length in numerous publications issued by several specific organizations and bodies devoted to international interoperability; for example, one particularly relevant document is the American-British-Canadian-Australian ABCA’s *Coalition Operations Handbook* that covers many aspects concerning Coalition operations, including planning. Also permanent alliances like NATO have been dealing with multinational issues for decades.

As a whole, it can be concluded that for a multinational coalition to succeed it is required, particularly from the leaders at all levels, not just political acumen, rapport, respect, trust, patience and tact but also a high degree of knowledge of partners and cultural sensitivity.

7.2.a. Challenge 1: The clash of national military cultures

Most, if not all, of the military forces can be said to have some common traits that may be defined as an international “military culture”, i.e., values of duty, discipline, courage, sacrifice or comradeship, amongst others. These values are a distinctive mark of military organizations. However, not only do national armed forces have different national procedures, but they also have a distinct “national military culture” that makes them different from the rest, being a particular subgroup of their respective national culture.

Spanish, French, Pakistani, New Zealand or any other military are immersed in their respective national cultures at least as much as they are influenced by any organizational “international military culture”. Also, their particular military history and recent operational experiences (as well as the political directives from the sending nation) will reflect on their attitude to civilian-military relationships, the centralization/decentralization of decision-making, the risk to be assumed by the national troops and, in general, the posture concerning the operation, expressed in the national caveats, that are the plain statement of what a national contingent is going and not going to do, regardless of the integration in

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

the Coalition chain of command. Any Coalition Commander needs to be aware of the relevance of both the “international” and “national” military cultures in all the contingents under his/her command.

Effective Coalition Commanders in all eras have recognized the differences between the various national contingents under his command and have used them in ways that allow them to bring to bear their respective strengths while minimizing their weaknesses.

Furthermore, cross-cultural awareness concerning military cultures is even most critical when dealing with local military allies (like the Afghan National Army, ANA in Afghanistan). To carry out tasks such as of assessing, organizing, building, training, equipping and advising local forces, cross-cultural awareness is essential for success.

7.2.b. Challenge 2: The language barrier

The language factor must never be underestimated when dealing with internal processes of a multinational coalition and also with its relationship with different international actors. Usually, there is an “official language” for the operation, which is English most of the times (however, in operations executed in South America or Africa the official language has been Spanish or French in some United Nations peacekeeping missions).

At the grass roots level, it should not be assumed that all the participants are fluent in official languages despite efforts to improve on this matter, operational reality shows this is the exception. Many times, communication will be imperfect and most probably frustrating for the native and fluent speakers, who feel left alone and resent the apparent indolence and lack of professionalism of the other part. At the same time, the non fluent non-native speakers feel rage and confused for not being able to bring to bear all his/her military proficiency and experience while resenting any patronizing from his/her more fluent counterparts.

Some procedures to mitigate language problems in deployed HQ/formations may include having a clear idea of the language ability of all the personnel, keeping at all times language as simple and standardized as possible and complementing oral communication with written texts as long as it is feasible and convenient.

7.2.c. Recommendations about multinationality

In order to counter the above mentioned problems and gain greater effectiveness, any multinational military organization needs to take a number of initiatives related to cultural awareness:

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

1. Keeping an updated record of the different national origins of the personnel participating in operations.
2. A complete list of national caveats is compiled, kept and updated and is available to the relevant personnel in the planning team. During planning, situations potentially affected by national caveats should be identified and plans that take into account such caveats made accordingly.
3. National Contingent Commanders should be identified, properly dealt with and updated properly during the planning and conduct of operations on aspects which, from a national perspective, may be considered sensitive.
4. The planning and conduct system used in the HQ/ operational organization/unit should be properly recorded and updated in the appropriate written Standard Operating Procedures (SOP)/documents. The planning system should be kept as standardized as possible, and terms be properly defined in a glossary. These documents should be made available for newcomers during the introductory training.
5. The official language of the mission must be kept as simple as possible in all planning documents and briefings.
6. Military leaders should be aware of possible language problems in the personnel under his/her command and act accordingly.
7. Acronyms and other jargon language should be kept to a minimum and, where applicable, properly explained. In oral briefings, terms should be referred to using their standard full form and not as acronyms.
8. Since language is a national responsibility, it is necessary to pay due attention to foreign language learning in the Armed Forces to select the right people for jobs in multinational HQ/formations and to provide a proper pre-deployment training.
9. Off-duty opportunities should be promoted to foster better mutual knowledge and understanding of the coalition personnel from different national origins.
10. Specific cultural or religion needs should be acknowledged and dealt with by the multinational HQ/formation (as far as practical and sensible): e.g. diets, prayer facilities, national festivities and commemorations, etc.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

7.3. Problem 2: Integration of CCA into the planning process

7.3.a. Traditional planning in the new operational environment

The planning system that we will describe and use in this chapter is mostly the traditional Western planning, which has proved highly suitable against conventional enemies though it falls short when facing irregular threats or trying to plan full-spectrum operations in scenarios such as Iraq or Afghanistan. It is assessed that none of the currently employed planning systems can deal properly with irregular or hybrid threats, and all military organizations acknowledge that their planning systems need to evolve in order to be really effective in the present operational conditions.

A different but related problem is how to integrate non military actors into the planning. Only in February 2010 NATO has released a trial version of the *Comprehensive Operations Planning Directive (COPD)*, trying to incorporate such actors firmly into the planning process and aiming to integrate military and non military efforts.

Additional complexity is posed but the fact that local population, previously almost ignored in “force on force” combat, has been given a prominent relevancy in present day operations.

Not having even a standardized denomination, local population and irregular actors are almost completely ignored in most traditional planning systems or are referred to in very general terms when discussing the general situation of the operational environment. However, in real-life they are unanimously acknowledged as critical elements when confronting an irregular threat or carrying out a stability operation.

Numerous initiatives to improve the so called “traditional model” of planning are being developed (the effects-based planning or the systemic -versus linear approach- are perhaps the most spectacular, but not the only ones) but so far no complete agreement has been reached yet on what to change and how.

In short military planning is still struggling to face the complexity of current full spectrum operations/interagency operations/countering irregular threats.

7.3.b. Different planning systems

Despite the best efforts of Alliances like NATO, most national armed forces plan in accordance with a national planning system that is also a product of the national military culture. Furthermore, in some countries there are even interoperability planning problems between different national services, with joint planning processes only recently introduced or just absent.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Going beyond the very real lack of standardization that affects planning processes when the wording may seem similar, the order of the planning actions sometimes changes. One specific aspect of planning may be framed in diverse steps in the different planning systems. Some systems consider the “effects” while others do not; the respective role of the Commander and the staff in the planning process, and the latitude given to subordinate HQ, in theory as well as in practice, may also be quite different in accordance with different national military cultures. And, finally, it is not uncommon that the same planning product, act or element receives different names in various planning systems, while sometimes the same or a very similar name is applied to widely (or perhaps even worse, subtly) different concepts.

However, when coming to what is actually performed in each planning system, there basically is a recognizable general pattern, from the reception of superior orders at the beginning of planning until the decision of the Commander is made and the Concept of Operations (CONOPS), Plan or order is elaborated.

7.3.c. How to best integrate CCA in the planning process

Having established a general simplified framework of the planning process (see Annex 5 for more details about the proposed general pattern of the planning process), we are going to deal with how cultural awareness can be best integrated in such a process.

First, it should be acknowledged that “culture” should be a consideration to be studied in all military operations and proper attention should be devoted to it. Also, a “holistic approach” to culture is needed in order to make it usable, relevant and effective for military planning. Everyone participating in a military operation should be concerned about culture. Culture is relevant for all, from high ranking decision makers to “strategic corporals”. The aim is that everyone has the ability to identify the relevant cultural features of the operational environment for the accomplishment of the mission. In short, everyone should be educated and trained and should have external “cultural support” (if appropriate and available) in order to understand how culture may affect his/her specific duties. Without previous education and training, no attempt to integrate CCA into planning will be completely successful, although in any case previous operational experience may help.

It is also clear that the role of the Commander is critical for successfully integrating culture into planning. The Commander, by his/her personal interventions along the planning process, is in the best position to guarantee that culture is properly acknowledged and considered during planning. A Commander with the proper level of CCA (understanding/competence) will make his/her HQ or Unit culturally sensitive and is the best driving force for effectively incorporating culture into planning.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Experience shows that CCA, properly integrated in the military planning, most probably will produce a better understanding of the operational environment and also a better informed decision-making process. However, both the experience and also most of the literature concerning the use of culture by the militaries stress that we have to be cautious managing our expectations about the usefulness of introducing cultural factors into planning. Culture is about human beings and, as such, is both dynamic and environment- and context-dependant, which means that we may get a better general understanding of the actors in our operational environment, but we will not be able to just “crack the code” of their behavior by simply studying culture. Human beings are predictable only to a certain extent and, if the context changes, we may get different reactions from people of the same culture. So, introducing culture in planning may help, but won't solve our problems.

Also, it must be acknowledged that, to a certain extent, CCA has always been present in planning. Concerning the dimensions of a culture, it can be said that at least three of them (physical environment, economy and political structure) have been consistently included in the traditional “situation analysis”. Conversely, although the social and moral dimensions may have been considered by some insightful Commanders and their HQ using traditional planning systems, such dimensions have not been consistently present in planning plans as frequently as the former three.

A new comprehensive planning system that takes fully into account concepts such as “full spectrum operations”, a “comprehensive approach”, “kinetic-non kinetic actions” has not yet been born. So, in the short term, the general approach proposed here is that, rather than having new planning elements introduced, the traditional planning elements may, in most of the cases, still be used, requiring only their use and eventual adjustment in a wider sense developing and applying the “cross-cultural awareness” concepts (e.g. traditional analysis like “time-space-force” best suited for “force-on-force” combat may need to evolve to a more inclusive and nuanced “time-space-forces-population/other actors” pattern).

Also, the traditional definitions of planning elements are still considered fundamentally valid although their specific formulation may have to be refined in each particular planning case “through the lens of cultural awareness”. In any case, it has to be acknowledged that cultural factors are vital when dealing with some of the already existing planning elements (e.g. such as the “critical capabilities”, “critical requirements” and “critical vulnerabilities” of each centre of gravity –CoG–).

For our purpose of integrating CCA into planning, in a very simplified way, the planning process may be assimilated to a solving problem method through the following construct:

- **Stage 1:** Mission & Situation Analysis: defining and framing the problem and studying the context.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- Stage 2: Development of the Courses of Action (COAs): development of different solutions based on the previous analysis.
- Stage 3: Commander’s decision: the best solution is chosen.

Stage 1: Mission & Situation Analysis

CCA should be present in the Mission & Situation Analysis right from the beginning, and influence as appropriate the whole planning process from its first significant product, the Commander’s Planning Guidance, that sums up all the efforts made during this stage. Everything will be much easier if the acknowledgement of the need to use CCA is already present in the Higher Commander’s Guidance.

Traditionally, the main factors described as METT-T (Mission, Enemy, Terrain and Weather, Troops and Support Available, and Time available) have been recently transformed into METT-TC adding Civil considerations. However, it is important, rather than just introducing “culture” as a discrete “variable” or “factor”, to understand thoroughly the way that it affects all the rest of the main factors.

In this first stage, the Intelligence Preparation of the Battlefield (IPB), or the Intelligence Preparation of the Operational Environment (IPOE) should bring to bear all the cultural considerations relevant for planning purposes. Using cultural analysis templates, databases and other specific analysis tools, gaps may be identified in order to be filled through Priority Intelligence Requirements (PIR).

Besides our own forces and allies, all the different relevant actors should be identified and analyzed: irregular threats, neutral actors/“by-standers” (e.g. local population), non-compliant actors, international organizations, NGOs, etc.

Knowing the involvement, relationships, beliefs, motives, perceptions, interests, objectives and desired outcomes, resources and relative strengths and weaknesses of every relevant actor is crucial to understanding the operational environment.

The actors must not be studied in isolation. All their internal and external (even beyond our own Area of Responsibility –AOR–) relationships should be thoroughly addressed. The most relevant aspects for planning are the identification of the relationships between the different actors, the cultural ties, alliances and divisions between our opponents and the population that can be properly exploited, as well as the popular perceptions about the intervention force.

Besides applying culture to study the enemy properly, as well as the local population, it is worthwhile acknowledging that culture should also be applied

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

for understanding better the circumstances of our own forces and local allies. In the “initial assessment of capabilities” there should exist a proper consideration of the specific context of each of the coalition national contingents (including the expressed national caveats), as well as the host nation allied forces.

The final resulting product from the integration of cross-cultural awareness into this initial stage should allow to properly understand the operational environment, which includes cultural matters, as addressed by the Commander and the HQ staff. All critical cultural data should be identified and, if possible, known (or requested through PIRs) in this initial stage, before the Commander’s Planning Guidance (CPG), which will guide the planning in the following stages is issued.

It is important to note that, at this stage, the CPG provides a shared situational understanding within the Headquarters between the Commander and all the members of the staff. Later, when this CPG evolves into the Commander’s Intent, it also provides a shared situational understanding for subordinate HQ/Units that receive the order or plan, which allows them to make their own planning bearing in mind how the Superior Commander understands the operational environment and the mission to be accomplished.

Stage 2: Development of different Courses of Action (COA)

In this stage the staff develops different COAs (different solutions) that should be consistent with the CPG and based on the previous analysis. At the end of the stage the different COAs will be presented by the staff to the Commander for him/her to choose which best accomplishes the mission and reaches the end state.

While the Commander and most of the staff (operations supported by other branches) are trying to identify different possibilities about what is to be done and how, our own COAs, a branch of the HQ, the Intelligence staff, would be trying to do the same concerning the different actors. Traditionally, they focus on the adversary, and develop the so-called “Opposing Forces COA” (OPFOR COAs)/ “Red COAs”. Ideally, it could be useful to develop not just our own “Blue” COAs (us & allies) and “OPFOR/Red” COAs, but to go beyond that and develop COAs for other actors. However, this may prove difficult, complex and time consuming. At least the effects and probable reactions of the main actors (and the population as a whole) to our own “Blue” COAs (us & allies) and “OPFOR/Red” COAs should be thoroughly considered. It is generally acknowledged that irregular warfare is “population-centric”, where most (if not all) of the activities are planned considering mainly its impact on the local population. So, in order to develop properly our own and the enemy COAs someone in the HQ should be studying the eventual response from neutral actors to our own and the enemy’s actions alike.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

During this stage, taking into account the estimated OPFOR/Red COAs and the estimated responses of the critical neutral actors, our own COAs are developed in a dynamic iterative process following the directions provided by the CPG and in accordance with the Mission Statement. In the development of our own COAs, cultural considerations may introduce or modify specific activities and shape the balance of fires, influence activities and maneuver.

COAs development (as well as the detail of the operational design) should take into consideration all the culture-related information that has been analyzed in the previous stage. Most probably, not a single “planning element” can be properly defined without relating it to culture.

During the planning process, relevant and proper assessment tools should be identified to monitor and measure the progress of the campaign, the so called “Measures of Effectiveness” (MOEs) and “Measures of Performance” (MOP). Again, culture is critical in selecting such indexes of success.

Also, particular operational activities such as INFOOPS, CIMIC, the Commander’s engagement with KLE (a critical activity when facing irregular threats) and even targeting may be heavily dependent on cultural considerations.

Furthermore, cross-cultural awareness is also needed in order to integrate, coordinate and synchronize our own military actions with others by friendly actors, like the host nation’s security forces, or international organizations, within the context of the wider international/ interagency intervention.

Also, when developing the troops to task analysis, national sensitivities should have been clearly identified and addressed appropriately through the involvement of the National Contingent Commander in planning as appropriate.

Although we have mainly referred to the traditional planning, in an Effects Based Approach to Operations (EBAO) framework for planning, cross-cultural awareness is even more evident and explicit when determining the effects to be produced on the different actors and when identifying the actions needed to produce the desired effects.

During the “wargaming” and “comparison” of the different COAs, cultural considerations are central in assessing each COA. It cannot be stressed enough that the current operational environment makes it imperative to go beyond the dialectic challenge of our own COAs versus OPFOR/red COAs as it is done in traditional “wargaming”. No realistic and meaningful assessment of the effectiveness of our own COAs can be made without considering properly the actions and reactions of other relevant actors and, in particular, the local population.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Stage 3: Commander’s decision

Finally, the Commander must choose the best solution from the ones presented by the staff. At this point, the Commander should ensure that the cultural facts and dimensions identified in previous stages are conveniently considered and addressed in the proposed COAs. Later, the Commander’s decision will be further developed into a CONOPS, Plan or Operation order (OPORD), and the planning process may be considered complete.

As we have seen, cross-cultural awareness should be present all along the planning process as it decisively adds high fidelity and effectiveness to planning. Not giving proper consideration to culture in planning may produce the most serious consequences, as it is unanimously testified by operational Commanders with experience in Iraq and Afghanistan.

7.3.d. Recommendations

1. “Culture” as a planning factor should be integrated systematically in the applicable doctrine, as well as in all general planning procedures and in the SOPs of the different HQs.
2. Cultural considerations should be included routinely in HQ training and planning exercises.
3. Cultural considerations should be included in the HQ planning documents (SOPs, templates, checklists) in a systematic manner..
4. Cultural considerations should be assessed and cultural analysis taken into account in a systematic manner by all planning personnel and all planning areas (not just by a specific “cultural area” or by “cultural Subject Matter Experts, SME and augmentees to the HQ) during the whole planning process.
5. Specific cultural experts (if they are available) and other sources of cultural expertise should be identified and involved routinely in planning from the beginning.
6. All relevant actors (not only allies and opposing forces) in the operational area should be properly identified and analyzed during planning.
7. The perceptions and attitudes about the force of all actors should be considered during the planning process.
8. Cultural considerations should be taken into account when defining the different particular planning elements (e.g. the CoG) of the operation.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

9. The CPG (and in particular the Commander’s Intent) and the CCIR should include and/or reflect relevant cultural considerations identified (as appropriate).

10. Cultural considerations should be assessed during the whole planning process: developing/assessing the COA, during the COA viability test (suitability, feasibility, acceptability, exclusivity and completeness); when offering advice to the Commander on which COA to choose to be further developed as CONOPS/plan/order; when defining the appropriate Criteria of Success, MoE and MoP to monitor the campaign progress.

7.4. Sources of cultural expertise in a HQ

After having studied how precisely CCA may be integrated into planning, a brief discussion on the different sources of cultural expertise available to a planning HQ seems in order.

In order to have a collective capability of cultural understanding or cultural competence in a HQ, both internal and external sources of cultural expertise have to be considered.

First of all, most activities in a HQ are Command driven and culture is no exception to this. A culturally sensitive Commander means a great step forward for integrating CCA into planning. That’s why great care should be devoted to the education and training on cultural matters for leaders at all levels

Also, the internal source of cultural expertise in a HQ is that of its members, achieved through their individual education and training, coupled with their operational and planning expertise. In the HQs there are particular specialists or branches that presumably may be (or should be) more sensitive to culture as they may be more affected by cultural matters, like J2 (INTEL), J9 (Civil Affairs, CA-Civil-Military Cooperation, CIMIC), Information Operations (INFOOPS, that encompasses activities like PSYOPS or KLE), liaison officers, PAO. All of them contribute to the HQ achieving a cultural understanding or cultural competence.

With an appropriate approach (and some degree of caution) liaison officers from the Host nation, as well as civilian contractors (interpreters, etc) may also contribute to the collective CCA of the HQ when there is no other external resource available.

Besides, there are additional sources of cultural expertise for the HQ found in external non-organic Subject Matter Experts (SMEs) that may appear in the HQ as augmentees, like a Political Advisor (POLAD).

Also, if lucky, the HQ may receive specific cultural SMEs. The actual format of the cultural SMEs support may vary widely, being them a team (like the US Army HTTs, mainly for Brigade HQs) or a single person (like the Danish EBAO officer at battle group level or the US Marines USMC, CULAD); military (like the

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

USMC CULAD), civilian or a blend of both (US Army HTT); a whole system supporting several levels of HQs (like the US Army Human Terrain System, HTS, that encompasses HTTs at several levels) or just an augmentee to an individual HQ, with or without a cultural support reachback capability. The models are evolving and they must be adjusted to national needs, level of ambition and resources available, as they are a long term effort, because cultural SMEs can't be created overnight.

In Annex 5 several models of cultural support are discussed extensively.

However, even if this cultural SMEs are available, what is crucial is having an optimal interface between them and the rest of the HQ, which depends on the previous education and training of both: the members of the HQ, for being able to focus their cultural SME, ask the right questions and being open to their advice; and the cultural SME, to discern what elements of culture may be operationally relevant and to understand the context and procedures of the HQ he/she is supporting. In general, the cultural SME should not be considered an “outsider” to the HQ and should be involved in planning from the beginning.

7.5. Integration of the culture awareness into the intelligence procedures

Current intelligence procedures have a tendency to excessively focus on traditional adversaries in combat situations. The intelligence effort needed to counter irregular adversaries has little in common with the existing procedures. Notably absent from planning is an analysis of the impact of culture on the way potential adversaries fight, and the need to better incorporate intangible factors into our intelligence procedures. It is a different type of war and consequently a different approach is needed.

To remain relevant and effective, we cannot dismiss culture as a potential influence on military effectiveness; our intelligence procedures must incorporate a better understanding of culture.

7.5.a. What can we do to better incorporate cultural factors into our intelligence procedures?

One vision (belonging to the “how to” approach), emphasizes to enlarge the use of ethnographic information and cultural intelligence together with intelligence products designed for combat. Such solution is not enough.

Ethnographic information is just information. Cultural intelligence (defined as an analysis of social, political, economic, and other demographic information that provides understanding of a people or nation's history, institutions, psychology, beliefs and behaviors) are intelligence products. Ethnographic information can be analyzed as cultural intelligence by anthropologists, political scientists, intelligence analysts, and subject matter experts.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

There is no need to develop a new planning system, but it is required to identify steps in the current Intel procedures where cultural issues must be considered. We should not plan basing solely on cultural intelligence considerations. It simply means we should possess the best cultural awareness to assist our commanders to tailor the actions to achieve the objectives pursued.

So, it is imperative that operational commanders forge a deeper cultural competence and seek advice from SME during some phases of military operations.

Recommendations

The best method of incorporating culture into the planning process is through the systems approach.

Culture is dynamic and as a dynamic entity requires a complex understanding. Cultures are complex systems, as such they are best analyzed by employing a systems approach, based on six different subsystems: Political, Military, Economic, Social, Infrastructure and Informational systems (PMESII Analysis). The best method of incorporating culture into the systems approach is by breaking the S (socio-cultural system) down into the dimensions of the culture.

This analysis, which employs links analysis, allows for the identification of key relationships, dependencies and vulnerabilities, leverage points of influence, capabilities, perceptions, decision-making processes and behaviors.

It is important to note that systems analysis does not provide an automated predictive or prescriptive solution to a problem (i.e. it will not, in the context of operational planning provide, “the optimal course of action” nor is it a scientific solution to replace the “art of decision-making”).

7.5.b. Intel goes beyond “enemies or adversaries”

We need to consider the human dimension, which consists of various significant sociological, cultural, demographic and psychological characteristics of the friendly and adversary populace including adversaries, potential adversaries and local foreign populations. It is worth noting that military forces interact with more than just adversaries.

7.5.c. The leverage point to integrate Culture into the Intel processes is during the Intelligence Preparation of the Operational Environment (IPOE).

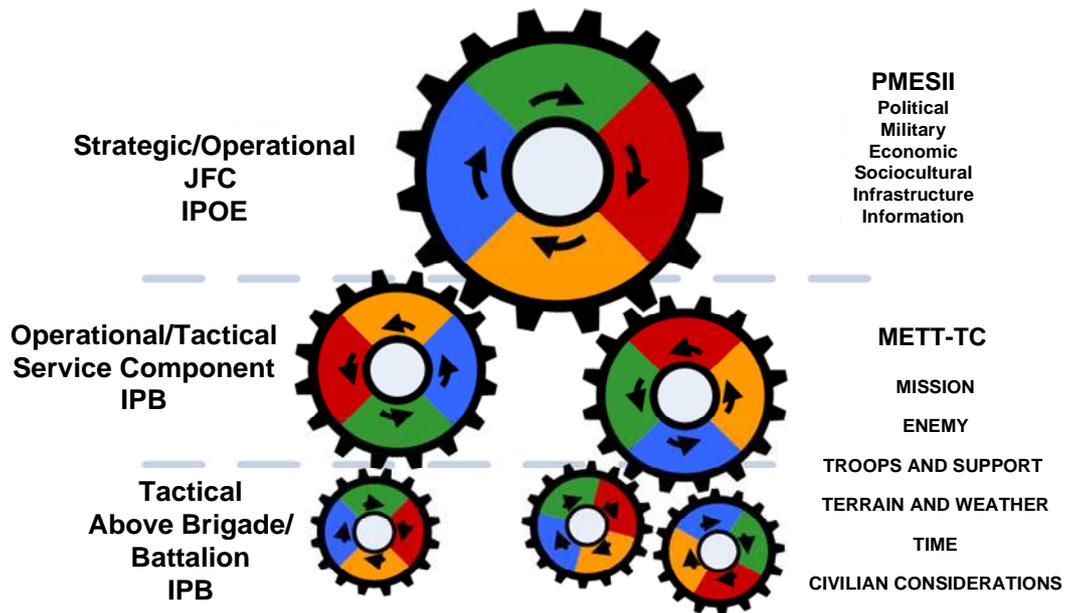
IPOE, (traditionally called Intelligence Preparation of the Battlefield IPB), is the process in which the adversary and other relevant aspects of the operational environment are analyzed through a systems approach to identify possible

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

adversary courses of action and to support operation planning, execution, and assessment.

It may be necessary to create a specific CIPB (Cultural Intelligence Preparation of the Battlefield). Isolating culture from the overall process limits the value of cross-cultural awareness, almost to the point of making it marginal and irrelevant to the overall planning process.

IPOE does not supersede traditional IPB. Both IPOE and IPB are intended to support each other while avoiding a duplication of analytic effort. They differ in terms of their relative purpose, and level of detail.



7.5.d. Need to appreciate changes in the Intelligence Cycle

7.5.d.(1) Changes in the “Direction” Stage

Cultural awareness needs to be included in Commander’s Direction (CD) and the staff needs to understand and embrace its importance for planning.

The staff must translate those needs into questions, in the form of Commander’s Critical Information Requirements (CCIR). CCIR include Essential Elements of Friendly Information (EEFI) and Friendly Force Information Requirements (FFIR). Enemy/adversary and environmental questions, the so called Commanders Priority Intelligence Requirements (PIR), also make up an important part of the CCIR.

Cultural considerations should be included in the CCIR as any other factor, and should be addressed to any cell. It is not a particular Intel task.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Recommendations

- Cultural awareness needs to be included in the Commander's Direction and the staff needs to understand and embrace its importance for planning.
- Cultural considerations should be included in the CCIR as any other factor.
- In order to elaborate the planning a cultural data base should be kept as a living document for any potential areas of deployment.
- Cultural considerations should be strongly considered.

7.5.d.(2) Changes in the “Collection” Stage

Collection is the process in which information and intelligence are collected in order to meet the commander's information and intelligence requirements which were identified in the Direction stage of the intelligence cycle.

Due to the emphasis placed on understanding the civil population, human intelligence (HUMINT) need to assume an increased importance since it often provides the most valuable sources of information.

Open Source Intelligence (OSINT) also gains a measure of importance that it does not have against a conventional treat.

It is necessary to stress the importance of Basic HUMINT activities (conducted by non-specialized military personnel as part of their normal duties) to notice changing conditions in their areas. Some of the changes might match indicators and warnings from the intelligence section that precede an insurgent action.

But even though HUMINT has an essential role for collection, its capacity to acquire cultural information is limited. It is necessary a high cultural competence to carry on. Usually our forces will be undermanned, lacking in cultural awareness, and short of native linguists. It also involves a fundamental change in HUMINT collection. There are two typical ways of getting this cultural information collection capacity: through the introduction of Indigenous forces, and HTT.

Indigenous forces offer the most logical and appropriate source of additional manpower. They bring skills that are not replicated easily by our forces; these include cultural sensitivity, language fluency, and familiarity with the population. Nevertheless, they must be thoroughly vetted to ensure that they do not harbor personal agendas, biases, or vendettas that could influence their decisions and recommendations.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Recommendations

- HUMINT need to assume an increased importance.
- Collection Coordination Intelligence Requirements Management (CCIRM) cell has to make an effort to implicate the whole force in the collection plan.
- It is necessary to stress the importance of Basic HUMINT activity.
- Indigenous forces and HTT are effective solutions to improve cultural information collection capacity. However, its implementation presents many difficulties.
- There is an increased need for collaboration and information sharing, for developing information capabilities and procedures to share relevant information with non-military entities.
- It is necessary to develop a repository of information. It implies a centralized and synchronized intelligence collection between all elements deployed in a theatre.

7.5.d.(3) Changes in the “Processing” Stage

Processing is defined as “the conversion of information into intelligence through collation, evaluation, analysis, integration and interpretation.”

In this stage, analysts have to shift their focus from military capabilities to social networks, culture, and people. Incorporating cultural effects is crucial. As it is previously said, the systems approach is the best method of incorporating culture into the Intel processes, and particularly at this stage of the Intel cycle.

In order to be able to perform PMESII analysis adequately-trained PMESII analysts, who are acquainted with this methodology and with cultural competence, are needed. The military cannot expect its intelligence personnel to be cultural experts in every potential theatre. There are three approaches to solve the problem, the introduction of Indigenous forces as cultural advisors, HTTs, and Foreign Area Officers (FAOs).

The pros and cons of employing indigenous forces or HTTs were depicted previously. FAO could be an excellent solution, although it requires time and resources the same as HTTs. Furthermore, these personnel, as other subject matter experts, should be adequately-trained in PMESII analysis.

Since it takes analysts months to understand the adversary, analyze the systems, know the culture, and track thousands of networks, commanders should maintain analysts continuity.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

But much more here than anywhere, Intelligence needs an international repository of cultural information that can be readily shared by all intelligence analysts, and contribute to the interagency planning. Ideally this repository should also have a reach-back capability.

Recommendations

- The systems approach is the best method of incorporating culture into the Intel processes, and particularly at this stage of the Intel cycle.
- It is urgent to tackle how to best include cultural awareness and system of systems analysis in the education of Intel analysts so that this can become an additional factor like the knowledge not the enemy or geography.
- Commanders should maintain analysts continuity.
- Intelligence doctrines should be updated to include cultural intelligence.
- Cultural awareness will help Intel analysts avoid mirror-imaging.
- Intelligence in CIANCA (Countering activities of Irregular Adversaries and other Non-Compliant Actors) needs an international repository of cultural information that can be readily shared by all intelligence analysts, and contribute to the interagency planning.

7.5.d.(4) Changes in the “Dissemination” Stage

Dissemination is defined as “the timely conveyance of intelligence, in an appropriate form and by any suitable means, to those who need it.”

This stage is the least influenced by the cultural awareness, but two key components here, timeliness and appropriateness, once more, demand an increased need for collaboration and information sharing.

Recommendations

- There must be a process in place to exchange information with external sources and assess the validity of information supplied by mission partners.
- For appropriate dissemination, the shared cultural repository provides the best solution.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

7.6. Conclusions

There is no clear substitute for the people going out to the countries that they study and meshing themselves and get the feeling of how the people behave and how the places work and smell. There is no cookie cutter solution to integrating culture awareness into the Intel procedures. Every situation and circumstance will be different. However, this paper is addressed to provide a general approach to integrate culture awareness into the Intel processes for a CIANCA scenario.

Even if it is still a challenge for the future, through systems approach and collaboration and information sharing we will get the necessary “step ahead” to include Culture in Intel to transform situational awareness into situational understanding.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

THIS PAGE INTENTIONALLY BLANK

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”**8. TRAINING, EDUCATION AND CCA****8.1. Introduction**

This chapter focuses on identifying and establishing the methodologies and the education and training tools needed to enable the Armed Forces to develop and implement CCA within a specific operational environment.

8.2. Cultural Capability

Up to now, the CCA training in most armed forces has focused on the essential do's and don'ts while the impact on military planning has not been analyzed in depth. Military analysts have frequently focused on examining the most outstanding behavioral traits of a culture (e.g. in an Islamic country: not addressing a woman outright, not showing a shoe sole, not using the left hand, etc.) or on knowing the social structures (relevant and influential families, tribal leaders, etc.). Consequently, culture must be considered another military capability.

8.3. The learning process

In order to develop any military capability, having personnel adequately prepared is an essential prerequisite. The learning process must be addressed not only to the individual person but to the complete organization. The main purpose is to change their attitude towards different cultures.

The armed forces preparedness is reached by linking theoretical knowledge, procedural skills and attitudes through a learning process.

From a methodological point of view, learning involves a behavioral change, which may be persistent or not, owing to cognitive or experiential inputs. Learning is also a psychological process which has been approached from different perspectives. One of the most widespread theories was developed by Benjamin Bloom and colleagues in 1956. Bloom's Taxonomy states that learning takes place within three different domains: cognitive, psychomotor and affective, and in all these domains in a progressive and hierarchical way.

- The cognitive domain refers to mental skills (knowledge). It is the most well-known and evolved of the three domains as well as the most appropriate for learning concepts and data. In terms of cultural preparation, in this domain, the definition of culture, the culture dimensions, etc. would be learnt.
- The psychomotor domain refers to skills. Employing appropriate gestures to greet, address or show gratitude to people with different

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

cultural backgrounds belong to the learning that would take place within the present domain.

- The affective domain refers to the learner’s attitude towards to what he/she has learnt within the other two domains.

The Armed Forces have traditionally focused its preparedness efforts on the cognitive and psychomotor domains. However, the affective domain cannot be neglected when dealing with intrinsically complex cultural realities. Considering the need to establish a new mindset in the military where cultural issues are important when planning and executing operations, the affective domain must receive the appropriate importance.

8.4. Learning cross-cultural awareness in the Armed Forces

8.4.a. Education

Military education varies from country to country, particularly the issues affecting levels and duration. However, there tends to be two stages:

- Initial education, for personnel joining the Armed Forces for the first time. It is compulsory (whatever the military rank is obtained at the end of this stage) and takes place in military academies.
- Advanced education, for experienced personnel. It is not compulsory and can serve a number of purposes: enhance initial education, enable personnel for promotion, specialization, etc.

8.4.a.(1) Initial education

At this stage, essential concepts relating to culture must be learnt (definitions of culture, cultural aspects, cultural dimensions, outstanding facets and traits, etc.). Culture should be approached from an anthropological perspective without focusing on a specific region or country. The breadth and scope of the contents will be dependent on the time available and the learner’s educational background.

Also in this stage, due attention to understand and analyze “own culture” must be given. Anthropologists often refer to own culture as lenses through which a person interprets the world. Finding out what these lenses are made of in order to be aware of how they influence our interpretations, would facilitate the understanding of other interpretations/cultures.

So, every nation shall establish the learning objectives in accordance with their military education system and the appropriate teaching tools (lectures, group discussions, computer-based exercises, cases studies etc.).

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

An example of how we can improve knowledge, skills and attitudes in this stage is shown in Figure 1, Annex 6.

8.4.a.(2) Advanced education

The present stage is not constrained by time as it was the case with the initial education stage; thus, a higher degree of knowledge and specialization is feasible. It is sought the application of the previous cultural awareness to particular countries and regions or the improvement of cultural knowledge.

Throughout a cognitive learning, an improved understanding of the target culture could be called cultural understanding.

If the cultural knowledge gained is deep enough, the highest level of cultural capability can be achieved. To reach this level of cultural competence it is recommended to have an appropriate linguistic skills in addition to the knowledge acquired at both stages. Experience in the area of operations (interacting with natives during long tours of duty) will be another prerequisite for personnel to achieve this level of cultural expertise.

All this cultural knowledge shall be acquired through courses, workshops, etc. (duration and contents may vary) focusing on particular regions, countries, or areas where the forces are deployed or are likely to deploy in the future or including CCA into the curricula of the enabling courses designed for promotion (where further knowledge concerning the planning and execution of operations is gained).

In the case of high order courses which already include the analysis of regions or countries (e.g. postgraduate or staff courses), cultural analysis could be fostered and strengthened.

8.4.b. Language proficiency

It has not been stated that language proficiency is an essential requirement for CCA though language embodies part of the cultural reality. Only when it has been made a reference to cultural expertise or competence, a recommendation has been made on the need to have linguistic skills. The intention was to make a difference between cultural competence and language skills. Language and culture are closely linked but we may achieve different levels of knowledge about them separately (a person may know Afghan history, its customs, morals, etc... while being constrained by a lack of language proficiency in Pashtun or Dari).

Learning a language is a time-consuming activity and depends, to a great extent, on personal skills or abilities. It would be an unattainable goal to have military personnel proficient in the language used in the area of operations in short periods of time.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

However, learning some basic vocabulary could be a short-term and feasible objective. This type of learning should take place during the individual and collective training phase, since it is the process designed to prepare the personnel to be deployed in a particular area of operations.

8.5. Individual and collective training

The knowledge gained at the education stages must be applied to the execution of tasks and missions during the training stages. Again, each nation organizes training in their Armed Forces differently, but there is something in common: training can be individual or collective whenever is focused on a single person (or up to squad/team level) or on a unit.

In spite of the difference, henceforth the term “training” will indistinctively apply to the cultural preparation of both individuals and units. However, it is not the purpose of this paper to discuss which activities correspond to individual or collective training.

Apart from the unit size, training is also different when is carried out as a routinary activity for the sake of unit preparedness, general training, or when it is designed to train a particular unit which is going to deploy in a specific area of operations, predeployment training.

Resorting to Bloom’s Taxonomy again, training is closely linked to the psychomotor domain (the learning of skills and abilities) but not in an exclusive manner. Escalating the hierarchy of categories presented in Figure 2, the level of manipulation is attainable (performing a task making minor mistakes). Reaching higher levels is not considered to be necessary as possessing advanced cultural knowledge would be a prerequisite.

Finally, within the affective domain the level of assessment (appraisal of what has been learnt) should be reached. Training activities should aim at promoting learners’ participation to make them be willing to perform new tasks. They should be guided to be able to value the training they are receiving (assessment level).

8.5.a. General training

The foremost principle at this stage is the need to integrate cultural knowledge into all the training activities carried out by a military unit. Those in charge of planning the training should avoid limiting the “cultural training”^{xii} to the lowest ranks personnel, either officers or non commissioned officers.

Every service person should be able to apply cultural knowledge to their duties according to their military rank or job position. Hence, the commander, planners, military specialists (CIMIC, Intelligence, etc.) or riflemen should routinely integrate culture into their daily training activities. This “cultural

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

training” may vary depending on the job position, but all members of a unit need to be trained.

The contents included in the training programs should be closely linked to the job position within the unit and, since it is intended to be general by character, it does not have to be focused on a particular region or country.

Given that the teaching tools suggested in the educational area have been duly resorted to, personnel assigned to a unit must have achieved the goals below when initiating “cultural training”:

- 1) General knowledge about culture gained at the initial education stage (all personnel).
- 2) Knowledge of how to integrate culture into the planning process (personnel who have taken advanced courses for promotion).
- 3) Specific cultural knowledge about a specific region or country (personnel who have taken part in the specialization courses held after advanced education).
- 4) Experience in previous operations (personnel who have been deployed in actual operations).

In order to facilitate cultural training, the following resources could be useful:

- 1) Training manuals, handbooks or guidances where cultural knowledge is applied to task-based activities (if these handbooks are not available, cards devised by the units themselves out of their experience in previous operations may be used).
- 2) Opposing Forces (OPFOR) and “Green elements” (GREENEL) at Training Centers, which renders high fidelity to the exercises. These elements should be aware of the TTPs (tactics, techniques and procedures) applied by the OPFOR as well as of the GREENEL’s customs, beliefs, values, etc.
- 3) Smart cards (pocket size) dealing with cultural aspects such as Basic vocabulary lists, local security forces’ rank insignia, etc.
- 4) Computer based exercises, presenting situations where the “player” is to make decisions yielding results. Training may be improved by the application of test, trial and assessment procedures.
- 5) A further consideration would be resorting to “reservists” (in the case of countries where it is feasible) who due to his professional activities already possess a vast knowledge of the target culture. Reservists could

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

refine the OPFOR/GREENEL preparedness and become observers in evaluation teams to assess training.

8.5.b. Predeployment training

After being assigned to a particular mission, the unit must undergo a new training period. Then, there is a move from general training to predeployment training where a real scenario is used. Furthermore, the new planning process should consider culture throughout all the stages.

An assessment of time available is also paramount at this stage (ranging from days to months) since the training and activity programs rely on it. The commander should also assess the unit's cultural capability (including local language) gained via educational and general training programs as well as experience from other missions.

Both assessments should serve as a basis for planning all the training activities. The training may not have been fully completed when the unit is projected to the area of operations. However, before properly initiating the mission, the unit performs a number of tasks (reception of materiel and personnel from homeland, etc) in the host nation, which contributes to be readily prepared to assume the assigned responsibilities.

All these activities fall under NATO's RSOM process (reception, staging and onward movement). Staging is the part of the process where units should be able to carry out their training in the area of operations. Therefore, two training stages can be differentiated according to the location where the training is carried out: homeland predeployment training and predeployment training in the area of operations.

8.5.c. Homeland predeployment training

Locals may be employed as training resources during the general training since the area of operations is already known. Nonetheless, it may be complicated to have locals available, yet the host nation's local security forces (if any, police and Armed Forces) may provide observers/trainers to the contributing nations.

Further to the advantage of counting on locals for training purposes, requesting the host nation's contribution also helps build up trust and make our culture known to them (as those host nation instructors are able to assess/value how important their culture is to an army that is going to deploy in their country).

At this stage, all personnel will be given basic courses on local languages to meet their needs, again in accordance with their job position in the Unit (a CIMIC officer may need to have a broader knowledge of the language than an infantryman).

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

The aim involves learning vocabulary which facilitates interaction with locals: greetings, good-bye saying, thanksgiving, numbers, names of goods such as bread, water, etc. The linguistic knowledge gained will depend on the time available and the individual's abilities.

Further to the language skills, it will be necessary to practice communicating using interpreters. The unit's leader along with all the personnel who will routinely interact with locals shall be well acquainted with that procedure. So far as possible, the interpreter employed for training purposes will deploy with the unit.

8.5.d. Predeployment training in the theatre of operations

This kind of training basically comprises the same activities already carried out at previous stages with the advantage of being able to employ local population, local interpreters, etc. as supporting personnel. This should be considered a service provided in the staging areas.

These staging areas serve to finally prepare units to be ready to accomplish their mission. Although units must arrive in these areas with the appropriate preparation, nations must consider how useful expanding the training period in these staging areas can be before moving to its final destination area.

This stage is also intended to let the forces become acclimatized to the area of operations: physical environment (climate, food, etc.) and the human environment which, of course, includes culture.

Finally, the reader is referred to Appendix 3 of Annex 6, which shows the different levels of cultural preparation and how each of these levels are reached through education and training:

1. Cultural awareness: obtained through initial education and basic training.
2. Cultural understanding: obtained through advanced education and general and predeployment training.
3. Cultural competence: obtained through higher military studies or at the university. This level of cultural preparation requires personal experience in a specific culture.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”**9. CONCLUSIONS****9.2. General considerations**

- In Counter-Insurgency (COIN) operations, CCA and cultural competence is a critical capability needed by any force operating along with other militaries and non-military partners to counter irregular threats and non complying actors.
- In the context of the “comprehensive approach”, CCA becomes of paramount importance to work with other partners and peers including the host nation agencies and forces.
- In COIN environments gaining the support of the population becomes pinnacle, and every effort must enable that goal to finally achieve the mission success. That is the reason why PEOPLE have become the Centre of Gravity, not only for our own Forces but also for the Opposing Forces, driving the whole planning of both sides.
- In such scenarios mastering the local culture should be approached as a multiplier of military effectiveness or an “enabler” of operations, being pondered not as an end in itself, but considered in an utilitarian way, making it operationally relevant
- The CCA capability has been identified as a big weakness among the Coalition Forces and it need to be remedied in order to make better cultural-oriented decisions in COIN scenarios that coalition forces are to confront nowadays.
- The systemic understanding of the cultural environment is paramount to incorporate the specific factors into the planning and conduct of operations. Culture is to be analyzed and incorporated in the different elements and features in which it can be broken down. We are obliged to look at the horizontal aspects of culture in all organizations and societies, as well as at the common dimensions it is composed of, such as the physical, geography, social dynamics, economy, politics, history and beliefs domains but putting special emphasis on those conflictive factors more operationally relevant for operations, in particular, in the first phases of the deployment.
- The first step in CCA prior to be aware of another different culture, involves gaining self-knowledge about personal core traits and biases. In a multinational environment before shifting to an external focus, it is also very important to know the cultures of our allies and partners with whom we are to work with.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- From the vertical standpoint, culture awareness affects the chain of command vertically, that is to say, in a top-down approach, from the commander to the private deployed on the ground.

9.3. Education and Training versus cultural competence

- Education and training in cultural aspects is a pre-requisite to enable cultural awareness; however, both are not enough to develop this capability adequately since experience acquired over time is also required.
- Education must prevent militaries from neglecting culture as a driving factor for operations.
- Cultural Awareness is a necessary but insufficient component upon which to build the broad cultural capability needed by general-purpose forces to meet current and future challenges. Acquiring cultural competence is more extensive than gaining cultural awareness or understanding.
- Cultural expertise to reach the cultural competence is not achieved overnight and requires a long term effort in education and time for getting experience.
- As a general rule, individuals deployed should possess a basic level of cultural awareness, other key people (Commanders, planners, specialists in certain areas like INTEL, CIMIC, INFOOPS, PAO, etc.) should have a deeper level of cultural understanding” while the cultural SMEs, are to possess an in-depth knowledge of the particular cultures of the area of operations, the cultural competence.
- Education on CCA is to be considered in a bottom-up approach, as a type of long-career process from the most basic military education and training courses. It is to impregnate all the curricula and syllabi. However important education and training are to deliver the cultural awareness and understanding, cultural competence requires more time and expertise to be obtained. Therefore, beginning with an “initial education” when joining the military, it should be continued with an “advanced education” tailored to the career profiles, including, as appropriate, the development of specific SME”.
- CCA should be included in the general collective training of Units/HQs and practiced in exercises routinely as appropriate. CCA should not be considered specifically in a kind of single cultural training event, but be embedded in the periodical individual and collective training programs.
- Some pre-deployment courses are to be designed to acquire cultural awareness specific for an operation. The courses are to be tailored to

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

the scenario and the role to play (commanders, staff officers, troops, etc). It can be structured as follows:

1. Basic training. It will deal with the core social factors to be considered during an operation where the population is the CoG. It will be general in nature.
 2. Specific training. It is intended for officers, who have received the basic training. Its purpose is to stress relevant cultural factors for the specific type of operation to be conducted.
- The cultural SMEs add great value to achieve mission success as they can bring the decision-makers and the staff planners beyond the threshold between cultural awareness/understanding and cultural competence, in other words, above what educational curricula and training programs can provide. There are already some initiatives under way such as the Human Terrain Teams embedded in the USA Army Brigades (tactical level) and the FAO in the USA Marine Corps as cultural advisors at operational level.
 - No matter the cultural expert we resort to, but the requirement is to count on an expert or a group of experts, social scientists included, capable of placing the focus and putting the lens through angles that militaries cannot do on their own. People who are able to map the cultural fabric and granularity, to anticipate 2nd or 3rd order effects before a decision is made or even to forecast how a situation might unfold.
 - To optimize the performance of the cultural SME, previous education and training of the personnel in the receiving Unit/HQ is a pre-requisite in order to be able to focus and deconflict the SME on the roles and responsibilities as well as the mission to accomplish.

9.4. Best practices for the planning and conduct of operations

- There is a set of civil-military activities most relevant to incorporate cultural factors in operations and a number of civil military activities and branches more strongly related to the local population. These are INTEL, Civil-Military Cooperation (USA Civil Affairs), INFOOPS, PSYOOOPS or PAO. For them incorporating culture into operations is vital, and they are the ones with whom the cultural interfaces are to interact.
- Operational culture is a cross-cutting issue of most military activities. As such, it is relevant for all branches and realms involved in operations and not just the domain of “cultural experts”. Everybody should be in position to identify operationally relevant cultural features and how they impact on its operational duties and tasks, as well as to address the right questions to the “cultural experts”.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- Effective incorporation and operationalization of the cultural factors into the military planning is mostly due to the cultural SMEs even if some other branches (CIMIC, INTEL, PSYOPS, POLAD) can also provide useful contributions.
- Staff branches are to be able to identify most relevant operational cultural aspects, the “so-what”, but these are not sufficient to operationalize the local culture, which involves reaching the “how”, on the whole, and developing cultural-appropriate courses of action to accomplish the mission. Favorable receptivity to the cultural SMEs advices and inputs are also required out of the commander and staff members.
- The incorporation of culture into the military planning and conduct of operations implies personal proactive attitudes of the personnel involved regardless of their knowledge or expertise on the local culture. Just acquiring knowledge without changing attitudes will not help at all.
- In this sense, special emphasis must be put mainly on leaders and decision-makers as the military planning processes are rather personal-driven processes, requiring personal proactive attitude for its incorporation. Even though this fact might be compensated through education and training, the commander’s role has no parallel.
- There are some overlapping areas to de-conflict between the cultural experts/teams with other branches such as CIMIC or INTEL with regards to the roles and responsibilities to be assigned.
- Cultural expertise is to be tailored and dimensioned at the proper level. There is no “one-shop solution”. Even though some cultural experts could fit in a military level or in a specific geographical area, they cannot be extrapolated for other similar scenarios.
- A double entry matrix combining the most civil-related military activities and the cultural dimensions seem to be a useful tool to identify the conflictive factors within a given operational environment. It is a good mean to reduce uncertainty.
- It is important to achieve a “shared understanding” of the operational environment, including the cultural factors, among the main “stakeholders” concerning culture in a HQ in order to provide the Commander with an “integrated advice” to the extent possible.
- Cultural SMEs might favor and ease the integration of the conflictive cultural factors into the planning, by serving as a sort of catalyst in the process. However, some additional and complementary information that is not available in Theatre might be required; therefore, a cultural reachback capability might be also needed.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- Cultural SMEs should possess cultural expertise as well as military knowledge, particularly those related to military planning and staff working at all levels. Introducing civilian cultural experts/advisors who have not an in-depth knowledge of the military culture will probably be counter-productive.
- Cultural SMEs are to be systematically embedded in the staffs, no under the Commander's personal staff but as another staff element able to participate in all the most relevant working groups across the Battle Rhythm where their expertise can be correctly operationalized. We do not have to change our processes, but to reconsider that there are some new inputs to incorporate. Those cultural elements should not be considered personal or special commanders' advisors, otherwise their contribution might be lost across the staff.
- In some circumstances a special cultural-focus forum/board can be set up in the staff, then incardinated along the battle rhythm, to have the cultural SMEs along the most cultural-relevant branches represented, in order to deal properly with the cultural issues when it comes to make decisions for the conduct of operations.
- In the absence of specific cultural SMEs, other branches can partially replace and fill that gap together with the use of reframing techniques to analyze the operational environment.
- “Actors” analysis and profiling” techniques are complementary to the cultural experts/teams in the staff. Even though the reframing or remodeling of own mindsets and biases could be gained through education and training, the “actors’ analysis and profiling” Teams are useful and can complement the support and expertise provided by the cultural elements. However, they are not suitable for tactical use due to the time-pressed decisions required for this level versus the time needed for this team to prepare characters/actors in theatre.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

10. RECOMMENDATIONS

- In current operations where population becomes the centre of gravity, cultural competence is to be considered as a force multiplier, then a basic requirement to achieve mission success, as a result it must be given due attention in efforts and resources.
- Cultural competence should be treated as a capability, then analyzed through the elements constitutive of a capability. It involves doctrine, organization, training, materiel, personnel, facilities and leadership (DOTMLPF) domains.

Culture is to be incorporated into the policy documents, doctrinal literature and TTPs so as to produce useful publications for the forces to operate in complex scenarios.

- Current planning and INTEL systems, if properly adjusted and more developed in some specific areas, are still usable as a whole. Until a new generation of planning and INTEL systems and procedures are in place, they may be used if applied with a flexible open mindset by culture-wise planners and operators. Most of the traditional concepts still apply but they must be re-interpreted and widened by taking culture issues appropriately into consideration along the different milestones in the processes.
- Develop cultural expertise about specific regions, which have potential to become Area of Operations, by educating and qualifying cultural SMEs as well as by building the cultural knowledge of that Theatre.
- Nations are encouraged to integrate culture into their military educational curricula and syllabi as well as into their training courses in accordance with their specificities following main recommendations set out in this concept.
- Nations are encouraged to implement and embed cultural experts/teams into their staffs by tailoring and adapting the model to their own requirements, level of ambition and resources.
- Nations are encouraged to develop a roadmap to achieve the desired end-state on the CCA realm, balancing short term stop-gap measures with a longer term and sustainable development of the CCA capability.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

THIS PAGE INTENTIONALLY BLANK

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

GLOSSARY OF TERMS AND DEFINITIONS

Along with Strategic planning Guide Multinational Experiment 5:

- **Conflict**: A situation when two or more parties find their interests incompatible, express hostile attitudes, or take action, which damages the other parties' ability to pursue their interests.
- **Crisis**: Situation where the equilibrium between antagonist forces or interests within or between states is broken, potentially leading to violence.

Provided by this concept:

- **Culture**: shared concepts that guide what people believe how they behave and how this behavior is interpreted.
- **Cultural Awareness**: the ability to become aware of the cultural values, beliefs and perceptions. It is, also, the knowledge of cultural issues, the comprehension of their importance and impact.
- **Cross-Cultural Awareness**: the ability to become aware of different cultural values, beliefs and perceptions, while also being aware of our own. The prefix “cross” intends to refer to all the efforts to make our own culture known by the other actors, projecting a right perception of our own culture.
- **Cultural intelligence**: analysis of social, political, economic, and other demographic information that provides understanding of a people or nation's history, institutions, psychology, beliefs and behaviors.

Along with decision of MNE Executive Steering Group Meeting, Granada, Spain Decision Sheet 20090331:

- **Environment**: In the underlying work environment refers to the area of intervention, including all actors and orders between those actors and can be characterized by general features.
- **Irregular adversary**: The following characteristics associated with an “Irregular Adversary” are proposed to allow sufficient flexibility for experiment design and scenario development to ensure adequate evaluation of experiment objectives and outcomes and may include but are not limited to:

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

1. Not constrained by generally accepted conventions of international behavior, such as the Geneva Conventions with respect to agreed international standards covering the conduct of warfare. Often violate status as a regular combatant, feign civilian or non-combatant status or commit hostile acts in disobedience of the laws of war. Normally not a member of the regular armed forces, police or other internal security forces and lack the political discipline imposed by national sovereignty and accountability. May operate independently or outside the framework of a political state and often feel no allegiance to a nation or accepted political ideology.

2. Have a long term focus and use protracted efforts “below the threshold of war” to disrupt the ability of the government, the civilian security forces and the armed forces to carry out their tasks and to prevent the economy and political and public life from functioning normally. Employ a general strategy of avoidance and are often indistinguishable from the civil population. A key tenant may be focused on population control/popular support. Combat forces are only partially and occasionally visible and when directly confronted with a stronger military opponent, they transform, reorganize, and weave into various physical environments and human activities. 3. Exploit increasingly inexpensive but lethal weapons in an erosion strategy aimed at weakening political resolve by inflicting mounting casualties over time, often with external support from sovereign governments, transnational organizations or building of alternate or 'shadow' governments, as alternatives to standing sovereign governments, to demonstrate strength while delegitimizing the standing government. They are frequently characterized by particularly extreme violence with a degree of brutality, which ensures maximum media coverage, against both military and civilian targets. At the same time, they are adept at presenting their own suffering and commitment in the media to influence the international community.

Note: Transnational is defined as extending or going beyond national boundaries.

- **Non-compliant actors**: An individual or group that performs activities or exhibits behaviors to counter the achievement of the Coalition strategic vision/objectives and their implementation.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

ABBREVIATIONS

- ABCA: American-British-Canadian-Australian Coalition
- ANA: Afghan National Army
- AOR: Area of Responsibility
- BRT: Be, Recognize and Talk
- CCA: Cross Culture Awareness
- CCIR: Commander’s Critical Information Requirements
- CCIRM: Collection Coordination Intelligence Requirements Management
- CD&E: Concept Development and Experimentation
- CIANCA: Countering activities of Irregular Adversaries and other Non-Compliant Actors
- CIMIC: Civil-Military Cooperation
- CIPB: Cultural Intelligence Preparation of the Battlefield
- CoG: Centre of gravity
- COIN: Counter insurgency
- CONOPS: Concept of Operations
- COPD: Comprehensive Operations Planning Directive
- CPG: Commander’s Planning Guidance
- CULAD: Cultural Advisor
- DAP: Data Analysis Plans
- DCP: Data Collector Plans
- DOTMLPF: Doctrine, organization, training, materiel, personnel, facilities and leadership
- EBAO: Effects Based Approach to Operations
- EEFI: Essential Elements of Friendly Information

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- EXCON: Exercise Control
- FAO: Foreign Area Officer
- FFIR: Friendly Force Information Requirements
- GREENEL: Green elements
- HICON: High Control
- HQ: Headquarters
- HTS: Human Terrain System
- HTT: Human Terrain Team
- HUMINT: Human Intelligence
- INFOOPS: Information Operations
- INTEL: Intelligence
- IPB: Preparation of the Battlefield
- IPOE: Intelligence Preparation of the Operational Environment
- KLE: Key Leader Engagement
- LEGAD: Legal Advisor
- LOCON: Low Control
- LOE: Limited Objective Experiment
- METT-T: Mission, Enemy, Terrain and weather, Troops and Support Available, and Time available
- MIL/MEL: Military Incidence List / Military Event List
- MNE: Multinational Experiment
- MOE: Measures of Effectiveness
- MOP: Measures of Performance
- NATO: North Atlantic Treaty Organization
- NCA: Non-compliant actors
- NGO: nongovernmental organizations

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- OPFOR: Opposing Forces
- OPG: Operational Planning Group
- OPORD: Operation Order
- OPP: Operational Planning Process
- OSINT: Open Source Intelligence
- PIR: Priority Intelligence Requirements
- PAO: Public Affairs Office
- PMESII: Political, Military, Economic, Social, Infrastructure and Informational systems
- POLAD: Political Advisor
- PRT: Provincial Reconstruction Team
- PSYOPS: Psychological Operations
- SME: Subject Matter Experts
- SOP: Standard Operating Procedures
- TTP: Tactics, techniques and procedures
- UNESCO: United Nations Educational, Scientific and Cultural Organization
- USMC: US Marines

UNCLASSIFIED FOR PUBLIC RELEASE

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

THIS PAGE INTENTIONALLY BLANK

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

BIBLIOGRAPHY

- ADLER, N.J. & J.L. GRAHAM. “Cross-cultural comparison: The international comparison fallacy”. *Journal of International Business Studies*, 1989, No. 20, 515-538.
- ALI, Tariq. *Pakistán en el punto de mira de Estados Unidos. El duelo*. Madrid: Alianza Editorial, 2008
- ALLISON Abbe & M. Halpin STANLEY. “The Cultural Imperative for Professional Military Education and Leader Development”. *Parameters*. Winter 2009-2010, 20-31.
- ALRICH, Amy. *Framing the Cultural Training landscape: Phase I Findings*. Institute for Defense Analysis, 2008.
- *American-British-Canadian-Australian ABCA’s Coalition Operations Handbook*. <http://pksoi.army.mil/doctrine_concepts/documents/ABCA-COH.pdf>
- AMMOUN, Denise. *Histoire du Liban Contemporaine (1943-1990)*. Paris: Fayard, 2004.
- ANDREW, H. & P. DOMBROWSKI. Military Collaboration with Humanitarian Organizations in Complex Emergencies. *Global Governance*, 2002, 8 (2).
- ARCURI, Anthony. *The importance of Cross Cultural awareness for today’s operational environment*. US Army War College. Pennsylvania.
- AYUBI, Nazih. *El Islam político. Teorías, tradición, rupturas*. Barcelona: Ediciones Bellaterra, 1996
- AZZAM, Roger J. *Liban. L’Instruction d’un Crime. 30 Ans de Guerre*. Turquant (France): Cheminements, 2005.
- BARFIELD, Thomas. *Afghanistan. A Cultural and Political History*. Princeton, NJ: Princeton University Press, 2010.
- BARTH, Fredrik (Ed.). *Los grupos étnicos y sus fronteras*. México: Fondo de Cultura Económica, 1969
- *Political leadership among Swat pathans*. London School of Economics, 2004
- “Los pathanes: su identidad y conservación”. Bartd, F. (ed.). *Los grupos étnicos y sus fronteras*. México: FCE, 2004

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- BAUMANN, Rolan. *El enigma multicultural. Un replanteamiento de las identidades nacionales, étnicas y religiosas*. Barcelona: Paidós, 2001, 35
- BENEDICT, Ruth. *The Chrysanthemum and the Sword*. New York: Mariner Books, 2005.
- BLOOM B.S. *Taxonomy of Educational Objectives*. Handbook I: the cognitive domain. New York: David McKay Co Inc., 1956.
- BOND, M.H. “A cultural-psychological model for explaining differences in social in social behavior: Positioning the belief construct”. In R.M. Sorrentino, D. Cohen, J.M. Olson y M.P. Zanna (Eds.). *Cultural and social behavior. The Ontario Symposium*. London: Erlbaum, 2005, Vol 10, 31-48.
- BURKE, Peter J. & Jan E. STETS. *Identity Theory*. Oxford (UK): Oxford University Press, 2009.
- CAPLAN, R. *International Governance of War-Torn Territories. Rule and Reconstruction*. Oxford: Oxford University Press, 2005.
- CASTIEN MAESTRO, Juan Ignacio. “El Islam en el Sudán occidental entre los siglos XVII y XX”; en MORALES LEZCANO, Víctor, CASTIEN MAESTRO, Juan Ignacio y VALENCIA, Rafael. *Historia del Sudán occidental*. Madrid: Fundación del Sur y Ministerio de Defensa, 2010.
- Center for Army Lessons Learned. *Impact of cultural Awareness upon battle command*. Fort Leavenworth, Kansas, 2005.
- CENTLIVRES, Pierre. *Chroniques Afghanes, 1965-1993*. Paris : Éditions des Archives Contemporaines, XII-XIII, 1998
 - “Groupes ethniques: de la hétérogénéité d’un concept aux ambiguïtés de la représentation”, 1988.
 - *Les Bouddhas d’Afghanistan*. Lausanne: Favre, 2001
- CENTLIVRES, Pierre & Michèle. “État, Islam et Tribus face aux organisations internationales. Le cas de l’Afghanistan 1978-1998”. In *Annales*, 1999, No. 4, 945-965.
- CONNABLE, Ben. “All our eggs in a broken basket: How the Human Terrain System is undermining sustainable military cultural competence”. *Military Review*, March-April, 2009.
- CORM, George. *Le Liban Contemporain, Histoire et Société*. Paris: La Découverte, 2005.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- CORM, George. *Orient-Occident. La Fracture Imaginaire*. Paris: La Découverte, 2005.
- DENZIN N.K. & Y.S. LINCOLN. *Handbook of qualitative research*. California: Thousand Oaks, Sage, 1994.
- Department of the US Army. *Culture and Foreign Language Strategy*. 2008.
- DIB, Boutros (Dir.). *Histoire du Liban des origines au XXe Siècle*. Paris: Philippe Rey, 2006.
- DUPAIGNE, Bernard & Gilles ROSSIGNOL. *Le carrefour afghan*. Paris: Gallimard, 2002
- DUPREE, Louis. *Afghanistan*. Princeton University Press, 1979
- DURING, Simon (Ed.). *The Cultural Studies Reader*. London-New York: Routledge, 2007.
- DUVERGER, M. *Introduction to the social sciences: with special referent to their methods*. London: Allen & Unwin, 1964.
- EICKELMAN, Dale. *The Middle East and Central Asia*. New Jersey: Prentice Hall, 1997
- EWANS, Martin. *Afghanistan. A short history of its people and politics*. New York: Harper Collins and Perennial, 2002
- FINNEY, Nathan. *Human Terrain Team Handbook*. Fort Leavenworth, Kansas, 2008.
- FOUILLÉE, Alfred. *L'Evolutionisme des idées-Forces*. Paris : Felix Alcan, 1920
- GEERTZ, Clifford. *Observando el Islam*. Barcelona: Paidós, 1994
- GELLNER, Ernest. *Muslim Society*. Cambridge University Press, 1981
- GONZÁLEZ ALCANTUD, José Antonio. “Estudio preliminar”. In *Bandidismo en el Islam. Estudios de caso en Marruecos, Argelia y la frontera noroeste de Pakistán*. Barcelona: Anthropos, 2006
- *El clientelismo político. Perspectiva socioantropológica*. Barcelona: Anthropos, 1997.
- GRIFFIN, Michael. *El movimiento talibán en Afganistán. Cosecha de tempestades*. Madrid: La Catarata, 2001.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

----- *Bandidismo en el Islam. Estudios de caso en Marruecos, Argelia y la frontera noroeste de Pakistán.* Barcelona: Anthropos, 2006

- HAFVENSTEIN, Joel. *Opium Season. A Year on the Afghan Frontier.* Guilford, CT: The Lyons Press, 2007.
- HELD, David & Henrietta L. MOORE (Eds.). *Cultural Politics in a Global Age. Uncertainty, Solidarity and Innovation.* Oxford: Oneworld, 2008.
- HOPKIRK, Peter. *The Great Game. The Struggle for Empire in Central Asia.* Nueva York: Kondhasa, 1994
- HOSFSTEDE, G. *Culture's consequences: Comparing values, behaviours, institutions and organisations across nations.* Thousand Oaks: Sage, 2001
- HOVSEPIAN, Nubar (Ed.). *The War on Lebanon, A Reader.* Northampton, MA: Olive Branch Press, 2008.
- ISBY, David. *Afghanistan, Graveyard of Empires. A New History of the Borderland.* New York: Pegasus Books, 2010.
- JOFFE, E.G.H. & C.R. PENNELL, (Eds). *Tribe and State. Essays in honour of David Montgomery Hart.* Cambridgeshire: Menas Press, 1991.
- JAMOUS, Raymond. *Honneurs & Baraka. Les structures sociales traditionnelles dans le Rif.* París: MSH, 1977
- “Ethnologie du monde arabe”. In Segalen, Martine (Ed.) *Ethnologie. Concepts et aires culturelles.* París: A.Colin, 2001
- KEDDIE, Nikki R. *El Irán moderno.* Barcelona: Verticales de bolsillo, 2007
- KHORY, Joseph. *Le Désordre Libanais.* Paris (France) & Montréal (Canada): L'Harmattan, 1998.
- KING, G. & R. O. KEHOANE & S.VERBA. *Designing social enquiry. Scientific inference in qualitative research.* Princeton, NJ: Princeton University Press, 1994.
- KIPLING, Rudyard. *El hombre que pudo reinar y otros cuentos.* Madrid: Valdemar, 2006
- KURKINEN, P. “Civilian-Military Cooperation in crisis management operations”. Helsinki: *Finnish Defense Studies* 15, National Defense College, 2004.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- LATHAM II, George A. *“Cultural awareness and Cross Cultural Communication: Combat Multipliers for Leaders in the next Millennium”*. Monograph. School of Advanced Military Studies. USA Army Command and General Staff College. Fort Leavenworth. Kansas, Academic Year 1999-2000.
- LEWELLEN, Ted C. *Political Anthropology. An Introduction*. Westport, CT: Praeger Publishers, 2003.
- LEWIS, Bernard. *Political Language of Islam*. London (UK) and Chicago, IL: The University of Chicago Press, 1998.
- LOTT, R.S. “The evolution of the Afghanistan cultural awareness training framework”. *Canadian Army Journal*, Winter 2010, Vol 123, 7-8.
- MANHEIM, J. B et als. *Empirical Political Analysis. Quantitative and Qualitative Research Methods*. New York: Logman, 2008
- McCRHYSTAL, Stanley. *Counter Insurgency Guidance*. 2009.
- McFATE, Montgomery. “The Military utility to understanding the adversary culture”. *Joint Force Quarterly*, 2005, No. 38 <http://www.dtic.mil/doctrine/jel/jfq_pubs/1038.pdf>
- MOHIB SHAHRANI, Nazif. *The Kirguiz and Wakhi of Afghanistan. Adaptation to closed Frontiers*. University of Washington Press, 1979
- MOHIB SHAHRANI, Nazif. & Robert L. CANFIELD (Eds). *Revolutions and Rebellions in Afghanistan: Anthropological Perspectives*. University of California, 1984
- MOUAWAD, Ray Jabre. *Les Maronites, Chrétiens du Liban*. Turnhout: Editions Brepols, 2009.
- MUÑOZ, Blanca. *Modelos Culturales, Teoría Sociopolítica de la Cultura*, Barcelona: Anthropos, 2005.
- PITT-RIVERS, Julian. *Antropología del honor o política de los sexos*. Barcelona: Grijalbo, 1979
- POPOVIC, Alexandre & VEINSTEIN, Gilles (Coords.). *Las sendas de Allah. Las cofradías musulmanas desde sus orígenes hasta la actualidad*. Barcelona: Ediciones Bellaterra, 1997
- QASSEM, Naim. *Hizbullah, The Story from Within*, Saqi. London (UK), 2007
- RAHIMI,Atiq. *La piedra de la paciencia*. Madrid: Editorial Siruela, 2009.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- RAMOS, M.M., A. CATENA & H.M. TRUJILLO. *Manual de Métodos y Técnicas de Investigación en Ciencias del Comportamiento*. Madrid: Biblioteca Nueva, 2004
- RASHID, Ahmed. *Los Talibán. El Islam, el petróleo y el nuevo “Gran Juego” en Asia Central*. Barcelona: Ediciones Península, 2001
- *Yihad. El auge del islamismo en Asia Central*. Barcelona: Ediciones Península, 2002
- *Descenso al caos. E.E.U.U. y el fracaso de la construcción nacional en Pakistán, Afganistán y Asia Central*. Barcelona: Ediciones Península, 2009
- RIETJENS, S.J.H. *Civil-Military Cooperation in response to a complex emergency. Just another drill?* The Netherlands: Gildeprint Drukkerijen B.V., 2006.
- SAID, Edward. *Culture and Imperialism*. New York: Vintage Books-Random House, 1994.
- *Orientalism*. New York: Vintage Books-Random House, 1994.
- SALMONI, Barak A. & Paula HOLMES-EBER. *Operational Culture for the Warfighter. Principles and Applications*. Quantico, Virginia: Marine Corps University, 2008.
- SAMAAAN, Jean-Loup. *Les Métamorphoses du Hezbollah*. Paris: Karthala, 2007.
- SELMESKI, Brian *Military Cross-Cultural Competence: core concepts and individual development*. R. Centre for Security, Armed Forces & Society. Royal Military College of Canada. 2007.
- T-091-07 Curso Básico tomo I, Military School for Education Sciences, Ministerio de Defensa. España.
- TANNER, Stephen. *Afghanistan, A Military History from Alexander the Great to the War against the Taliban*. Cambridge: Da Capo Press, 2009.
- TAYLOR, E. *A learning model for becoming interculturally competent*. *International Journal of Intercultural Relations*. 1994, 18, 389-408.
- TRUJILLO, H.M. *Métodos de investigación en ciencias del comportamiento*. Granada: Centro de Formación Continua de la Universidad de Granada, 1998
- TYLOR, Edward Burnett. *Cultura primitiva*. Madrid: Ayuso, 1977.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- UK Ministry of Defense. Defense Language and Cultural Awareness training Policy.
- UK Ministry of Defense. *The significance of culture to the military*. Joint Doctrine Note 1/09. <<http://www.mod.uk/DefenceInternet/microsite/dcdc/>>
- *Understanding Human Dynamics*. Report of the Defense Science Board. 2009. <http://www.au.af.mil/au/awc/awcgate/dod/dsb_human_dynamics.pdf>
- USA Chief of Naval Operations *U.S. Navy Language Skills, Regional Expertise and Cultural Awareness Strategy*. Washington DC, 2008
- USJFC. *Multinational Experiment 6: Baseline Assessment Report*. 2008. Suffolk, VA.
- USJFC. Multinational Experiment 5. *Experiment Design Document*. 2006-2009.
- USMA-West Point-. *US Army Culture Perspective Report Goal Team*. After Action Report (AY 2008), 2009.
- VAN MEER, J.P, G.J. VELDHUIS, & J. SCHWERZEL, *Bridging the culture gap: A cultural framework as a basis for cultural awareness training*. <<http://www.cgsc.army.mil/>>
- WAGNER, Roy. *The Invention of Culture*. The University of Chicago Press, 1981.
- WAHAB, Shaista & Barry YOUNGERMAN. *A brief history of Afghanistan*. New York: Infobase Publishing, 2007
- WALLERSTEIN, Inmanuel. *Geopolitics and Geoculture: Essays on the Changing World-System (Studies in Modern Capitalism)*. Cambridge (UK): Cambridge University Press, 1991.
- WATSON, W.E., K. KUMAR & L.K. MICHAELSEN. “Cultural diversity’s impact on interaction process and performance: Comparing homogeneous and diverse task groups”. *Academic of Management Journal*, 1993, 36, 590-602.
- WIERZBICKA, A. *Cross-cultural pragmatics: The semantics of human interaction*. Berlin: Mouton De Gruyter, 1991
- WISEMAN, R.L. *Intercultural communication theory*. Thousand Oaks, CA: Sage, 1995

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

- WUNDERLE, William. *Through the Lens of Cultural Awareness: A Primer for US Armed Forces Deploying to Arab and Middle Eastern Countries*. Fort Leavenworth, Kansas: Combat Studies Institute Press, 2006.
- YIN, R. K. *Applications of case study research. Design and Methods*. California: Sage Publications, 2003.

MNE-6, OBJ 4.3 “CROSS-CULTURAL AWARENESS”

Notes

ⁱ In this document, the word “we” is referred to the participating nations in MNE 6.

ⁱⁱ “Cross” understood in the sense on how aware we are to be of the culture wherein we are operating and how the others, including partners and allies, are aware of and perceive our own culture.

ⁱⁱⁱ. To explain the MNE 5 Project and the document related.

^{iv}. “Our ethnocentrism, biased assumptions and mirror-imaging have had negative outcomes during the North Vietnamese offensives (1968 and 1975), the Soviet-Afghan war (1979-1989), India’s nuclear tests (1998), the Iraqi invasion of Kuwait (1990), and the Shi’ite transformation of Iran (1979), to name just a few recent examples.” *Does Culture Matter? The military utility of understanding adversary culture*. MCFATE, Montgomery. Office of Naval Research.

^v. Ibid.

^{vi}. *The significance of culture to the military*. Joint Doctrine Note 1/09. Accessed <<http://www.mod.uk/DefenceInternet/microsite/dcdc/>>

^{vii}. Quoted from *Army Culture and language capability*. Cited in Annex V. of *The significance of culture to the military*. Joint Doctrine Note 1/09. Accessed <<http://www.mod.uk/DefenceInternet/microsite/dcdc/>>

^{viii} For more details, see “Operational Culture for theWarfighter. Principles and Applications”, chapter seven (pag 167-203).

^{ix} Developed by Hanna Schreiber (Poland)

^x On October 20 2005, UNESCO held the “Convention on the protection and promotion of the diversity of cultural expressions”.

^{xi} See page web of UNESCO: http://portal.unesco.org/culture/en/ev.php-URL_ID=34050&URL_DO=DO_PRINTPAGE&URL_SECTION=201.html

^{xii} There does not exist a definition for “cultural training”. However, it refers to the integration of cultural knowledge/understanding into training activities.