

Expanding Cultural Competencies

Exposing All Outside Continental United States Airmen to the Local Populace

CAPT JASMINE “B- FLY” BOGARD, USAF

Abstract

On a regular basis, there are incidences of intercultural conflict between local non-US communities and Airmen at outside continental United States (OCO-NUS) bases. Even when illegal infractions are not occurring, there are moral or social transgressions that erode the appearance of the US Air Force (USAF). The aim to build, maintain, and expand alliances and partner nations cannot be accomplished until there is an understanding of allies'/partners' histories, cultures, religions, and languages. This *understanding* must be gained through intentional training and exposure. The training should be mandatory for all Air Force--affiliated personnel who are stationed outside the United States, including Active Duty, Guard, Reserve, General Schedule, and contracted employees. Preparation for living overseas should include language, culture, history, and geopolitics courses for representatives of the USAF. The purpose is to equip American individuals with a baseline knowledge of the people and region of the country to which they are assigned. With this education, USAF-affiliated individuals will be able to expand their cultural competencies, decrease cultural faux pas, increase collaborative efforts with partner and ally nations, and better focus on the tenets of the 2018 *National Defense Strategy*.

Expanding Cultural Competencies

In the US Air Force (USAF), a large percentage of Airmen are stationed across the globe, and some of those Airmen possess an innate desire to learn about others different from their own. Some individuals take the initiative to purchase materials to study on their own or utilize the plethora of free or low-cost resources online. Others join meetups or language and culture exchange groups. The USAF has a number of programs in place for Airmen who are self-motivated to study such regional matters. For example, the Air Force Culture and Language Center (AFCLC) at Air University has propelled Airmen into unforeseen realms of cultural competencies across the globe. The AFCLC provides continual language study programs or expeditionary language courses and publishes country-specific field guides that contain a wealth of information from history to political struc-

tures to economics. In another program, men and women of all ranks and AF Specialty Codes (AFSC) have taken advantage of opportunities provided by the AFCLC's Language Enabled Airman Program (LEAP). In LEAP, participants take language classes and bi-/triennially apply that acquisition by participating in a Temporary Duty (TDY) assignment where that language is primarily spoken or utilized. Endeavors like LEAP and its corresponding TDY are essential to the US Department of Defense's (DOD) aim to gain and maintain partners and allies across the globe in support of the 2018 *National Defense Strategy* (NDS). Because these programs are optional for Airmen, and since some are only offered to Active Duty (AD) USAF members, they are not enough to meet the NDS goals alone. Thus, a solution must be implemented that can train and equip the large number of Americans located at overseas bases.

According to the DOD's 2018 *Base Structure Report*, the USAF has 166 sites outside of the United States and its territories.¹ Additionally, per *MilitaryOneSource's* 2015 Demographics Report, approximately 28,000 AD USAF members are stationed in Europe, 20,000 in East Asia, 500 in North Africa, 450 in the Western Hemisphere, and 1,100 in other places.² Thus, the estimated total of AD USAF members stationed outside of the United States and its territories in 2015 was 50,050. When considering dependents, contractors, and GS employees, this service's OCONUS footprint can easily be quadrupled to 200,000 Americans. Given the significant number of individuals in a foreign country, one can presume that negative interactions between Americans and the local populous occur. Moreover, conflicts are expounded through microaggressive or overt comments and actions based largely in ignorance and misunderstanding the "Other."

Kevin Nadal, a professor of psychology at John Jay College of Criminal Justice, defines *microaggressions* as "the everyday, subtle, intentional—and oftentimes unintentional—interactions or behaviors that communicate some sort of bias toward historically marginalized groups. [One] difference between microaggressions and overt discrimination or macroaggressions, is that people who commit microaggressions might not even be aware of them." An example Nadal gives is "someone commenting on how well an Asian American speaks English, which presumes the Asian American was not born [in the US]."³ Professor Lilia Melani of Brooklyn College defines the *Other* as "an individual who is perceived by the group as not belonging, as being different in some fundamental way. Any stranger becomes the Other. The group sees itself as the norm and judges those who do not meet that norm (that is, who are different in any way) as the Other. Perceived as lacking essential characteristics possessed by the group, the Other is almost always seen as a lesser or inferior being and is treated accordingly."⁴

The process of “othering” can take place in a variety of manners. One American may scoff at the tendency of restaurants in Japan to have dine-in only options and not allow customers to take food to go. Another American might ask a German colleague, “Why do y’all always sound so angry when you speak?” When US citizens view host-nation (HN) citizens as the Other and act upon their biases either overtly or via microaggressive behavior, this often results in either party applying their personal experience to their view of the entire people group and eventually harboring dislike toward and distrust of “those people.”

If Airmen and other USAF-affiliated personnel are introduced to the new culture’s belief system(s), customs, traditions, and expectations, this would curb a lot of the unintentional offenses with local nationals like those described above. It would also allow for greater focus on mission-essential activities, such as mutual defense and strategic operations. In this article, I will briefly introduce a portion of the 2018 *NDS* as it relates to partner nations and allies. Next, I will explore three barriers that prevent the USAF from having numerous culturally intelligent Airmen through presenting my anecdotal evidence based upon personal experiences. Finally, I will propose a solution for the USAF to implement, with an end goal of creating culturally and linguistically competent Airmen and USAF--affiliated employees who are stationed OCONUS.

National Defense Strategy

There is often a power imbalance between DOD members stationed overseas and HN citizens. While the American is legally the visitor and guest, strategically he or she holds the power as an armed forces member of what some HN residents consider as the occupying force that perpetually projects global power and dominance through its presence. This dichotomy is important, particularly when tensions become fraught. To deter aggression and maintain regional hegemonic stability, the United States must work effectively with the HN’s government and military. The 2018 *NDS* focuses on three lines of effort to achieve a capable alliance and partnership network.⁵ An excerpt of the *NDS* detailing Washington’s aim to strengthen alliances and attract new partners is below:

1. *Uphold a foundation of mutual respect, responsibility, priorities, and accountability.* Our alliances and coalitions are built on free will and shared responsibilities. While we will unapologetically represent America’s values and belief in democracy, we will not seek to impose our way of life by force. We will uphold our commitments, and we expect allies and partners to contribute an equitable share to our mutually beneficial collective security, including effec-

tive investment in modernizing their defense capabilities. We have shared responsibilities for resisting authoritarian trends, contesting radical ideologies, and serving as bulwarks against instability.

2. *Expand regional consultative mechanisms and collaborative planning.* We will develop new partnerships around shared interests to reinforce regional coalitions and security cooperation. We will provide allies and partners with a clear and consistent message to encourage alliance and coalition commitment, greater defense cooperation, and military investment.

3. *Deepen interoperability.* Each ally and partner is unique. Combined forces able to act together coherently and effectively to achieve military objectives require interoperability. Interoperability is a priority for operational concepts, modular force elements, communications, information sharing, and equipment. In consultation with Congress and the Department of State, the Department of Defense will prioritize requests for U.S. military equipment sales, accelerating foreign partner modernization and ability to integrate with U.S. forces. We will train to high-end combat missions in our alliance, bilateral, and multinational exercises.⁶

Given the three above-stated focus areas, maintaining amicable relationships with the HN is critical. Fissures that arise inevitably detract leaders from the missions of mutual defense, leading in technological developments, and maintaining security. On a micro scale, local communities may have qualms with American military presence. Negative encounters with citizens, whether criminal or a clash of cultures, exacerbate what may be an already unstable relationship. Protests and political threats could prompt municipal leaders to request hardline policies for military members, drive our armed forces' counterparts to avoid working with the USAF, or foster an overall distrust of the USAF. On a larger scale, problems that are broadcast on international news networks convey to our adversaries that a breakdown in the partnership either has occurred or is occurring. The frayed relationship may allow adversaries to inject negative influencers into it, which would have direct and indirect impacts to combined readiness and focus. Depending upon the magnitude of the story, opponents could view the distraction as an opportunity to infiltrate or disrupt networks or operations. Altercations between Airmen and HN individuals are not the only problems military leadership encounter. Even the most well-mannered, hardworking Airman can prevent mission accomplishment if he or she proves to be ignorant of regional, cultural, and basic linguistic matters.

Barriers to Cultural Competency

For the DOD, there are three main barriers that prevent the existence of culturally competent Airmen: a lack of regional expertise, inadequate cultural awareness, and insufficient language proficiency. In this section, I will explain how I concluded that these three barriers exist and briefly discuss their detrimental impact to national security and how they inhibit the fulfillment of the *NDS* objectives.

Lack of Regional Expertise

The first barrier to the USAF having culturally competent Airmen is the general lack regional expertise. In my 10 years on Active Duty and across five areas of responsibility (AOR), I have found that many Airmen and USAF employees do not have a basic knowledge of regional history, politics, or current events. Many could not convey a brief history of the country in which they are stationed, nor could they explain the development of the relationship between the United States and the country. I have encountered individuals from medical group, operations group, mission support group, and maintenance group, for example, who are stationed in Japan and do not know why there is animosity between Japan and China or Japan and North and South Korea. Additionally, while I was deployed to the Persian Gulf, I noticed some Americans were not aware of the conflict between Iran and Saudi Arabia. They were familiar with neither the development of their relationship to one another or the involvement the United States had in their histories and the influence over them that the United States currently holds. Not only is it important for individuals to be aware of the relationships among countries of a particular region but also imperative for them to have some familiarity with America's and other world powers' role in that area's modern history. Furthermore, some do not know what the US aims and intentions are within the country or the AOR in which they are stationed. Each Airman and every American who works for the USAF should be able to explain why there is a US military base at that particular location.

One may ask why this matters when a DOD employee's duty is simply to carry out orders. Other than being a responsible citizen of the globe, as the USAF transitions to execute the strategies of Agile Combat Employment (ACE), it needs Airman "X" and Flight Commander "Y" to be able to understand what is happening in the bigger picture and make well-informed decisions as authorities are being delegated to lower levels. The USAF needs multicapable Airmen to not only learn multiple tasks from another's AFSC but also to know how his or her efforts fit within the DOD's mission, which will better equip Airmen to make

strategically beneficial decisions. In fact, in 2008, the DOD identified regional expertise as a critical war-fighting skill that all deployed forces should possess.⁷ Probable consequences of not possessing basic regional knowledge include insufficient, ineffective, or erroneous operational planning and may even intensify already contentious relationships in multinational operations.

Inadequate Cultural Awareness

The second barrier to the USAF having culturally competent Airmen is an overall lack of awareness of the culture(s) where individuals are stationed. Many times, there are unrecognized or stark cultural differences with no apparent bridge between gaps. The times when this appears include when there is an unwillingness to adopt flexibility and incorporate sensitivity into one's interactions with a person of another culture. The root of this behavior may stem from an elitist or prideful outlook that one's own way of thinking and acting is better than another's. While stationed in Japan, I bowed my thanks to a lieutenant colonel who then resolutely told me that he will never bow to anyone since it is akin to worshipping a false god, according to Christianity. I was initially taken aback at his firmness and then saddened by his decision. I too have a Judeo-Christian background and was raised in church; I know the Old Testament biblical stories about how God's people were punished for bowing to anyone or anything other than the "one true God." I also know that bowing in Japanese culture is a foundational sign of respect and has no connection to religion. In some cases, it is similar to the Western tradition of shaking hands. It concerns me that a representative of America and the US government who regularly meets with Japanese military members and business personnel is averse to this ingrained practice of cultural connection. It also concerns me that Japanese individuals might feel slighted and most likely will not know why the high-ranking officer is refusing to reciprocate this fundamental gesture of respect.

On a more basic level, nonverbal communication cues or gestures can build or erode relationships. Knowing the critical dos and don'ts of a counterpart's culture is an important way to preserve credibility and allow for the saving of face for all involved. Different hand gestures and body positions are just two among a plethora of ways that could make for awkward, embarrassing, or offensive situations if a taboo occurs. In the United States, for example, a thumbs up is an encouragement or an acknowledgment of affirmation, whereas in Iran, it is equivalent to flashing the middle finger in the United States and is thus highly offensive. After experiencing several infractions or offenses, mounting frustration is inevitable. If all parties involved have some semblance of cultural awareness, it can help prevent resentment and bitterness.

A lack of cultural awareness can have various mission impacts. While in the Middle East, for example, I planned exercises with various Arab military personnel. In most Arab cultures, relationship building prior to any type of “business” or “mission” talk is essential. To its credit, the operations center that hosted the exercise scheduled a social hour every morning prior to the first operational event. The Army and USAF members continually groaned at this perceived waste of time. Some tried to get out of participating, requesting to show up at the “actual start time.” To its discredit, the operations center did not initially relay the cultural importance of this social hour. The Army lieutenant colonel in charge essentially told the Americans to “shut up and color.” By the time the explanation was disseminated, attitudes and grudges were already established. The time to teach this important cultural concept was prior to deployment, or at the latest prior to the exercise start date—but definitely not several days into it. The result was a divide between the participating nations and several different lines of effort with little--to-no debrief; there was a lot of blame instead of humility, helping, and learning, which served to harden attitudes and solidify lines of division.

Insufficient Language Proficiency

The final category of challenges is a lack of language proficiency. The USAF reflects American society, and its members are a product of its values and morals. Unfortunately, non-English languages and education are not a nation-wide priority. I have interacted with American and non-US citizen language teachers since middle school, and the majority of them claim that for decades the pervasive mind-set in the United States has been that Americans do not need to learn other languages because it is neither geographically nor economically necessary, nor is it advantageous. In fact, many schools do not begin teaching a foreign language until late middle school or high school. According to a 2017 report by American Councils for International Education, only 20 percent of K-12 students are enrolled in foreign language classes.⁸ Additionally, many universities are facing budget cuts, and the culture and language programs are often the first to go. Journalist Steven Johnson with *The Chronicle of Higher Education* reported in January 2019 that colleges closed more than 650 foreign language programs in a short three--year span.⁹ Throughout my career, I have been on several TDYs and deployments to other countries and have witnessed DOD members make few attempts to connect linguistically. Everyday terms such as hello, goodbye, and thank you are conveyed in English to nonnative English speakers. This resistance to speaking commonly used terms does not place Americans in a positive light. One’s language is such an integral part of identity, self-worth, and expression that simply

attempting a few words in the receiver's tongue conveys that he or she is seen, recognized, and valued.

Inadequate linguistic skills are apparent in operational settings as well. US forces regularly coordinate and mission plan in bilateral or multinational settings. While the assumption is that all representatives will speak English, that is not always accurate. I have planned operations with multiple languages occurring at the same event. It is helpful to have multilingual Airmen present to both break the proverbial ice and assist in liaising. For both training exercises and real-world operations, the involvement of these Airmen can serve to decrease ambiguities that may arise concerning matters of safety, planning, and mission execution.

Many USAF-affiliated personnel are not culturally competent because they are faced with one or more of these three barriers. Whether the American lacks regional expertise, does not possess adequate cultural awareness, or has insufficient language proficiency, these deficiencies negatively impact the USAF's ability to carry out the *NDS*. Consequently, upholding a foundation of mutual respect, responsibility, priorities, and accountability; expanding regional consultative mechanisms and collaborative planning; and deepening interoperability will be insurmountable objectives if the HN feels offended by, or distrustful of, the USAF. Thus, a negative correlation between the three barriers and the three aims of the *NDS* exists. The method to influence the relationship between these two variables is through mitigating that negative correlation by developing cultural competencies—as cultural competencies increase, the existence of barriers decreases.

Cultural Competency Model

To bolster or build cultural competencies within Airmen, I recommend utilizing a model from London's Research Centre for Transcultural Studies in Health (fig. 1) to first establish a common understanding of this term, then to propose a plan to achieve it. As an educator of nursing and the head of the research center, Dr. Rena Papadopoulos created a diagram for her students to walk them through the process of interacting with other cultures to ultimately gain and regularly practice cultural competency. Although the model was designed for nurses, it can be adopted and adapted to fit any situation where two cultures must engage each other.

Cultural awareness, the first quadrant, begins with an individual looking inwardly to gain self-awareness. An individual should define his/her own identity and explore what biases may exist within. The second quadrant is cultural knowledge. At this point, one can learn or be taught the overarching similarities and differences between the culture of the country in which he or she is stationed

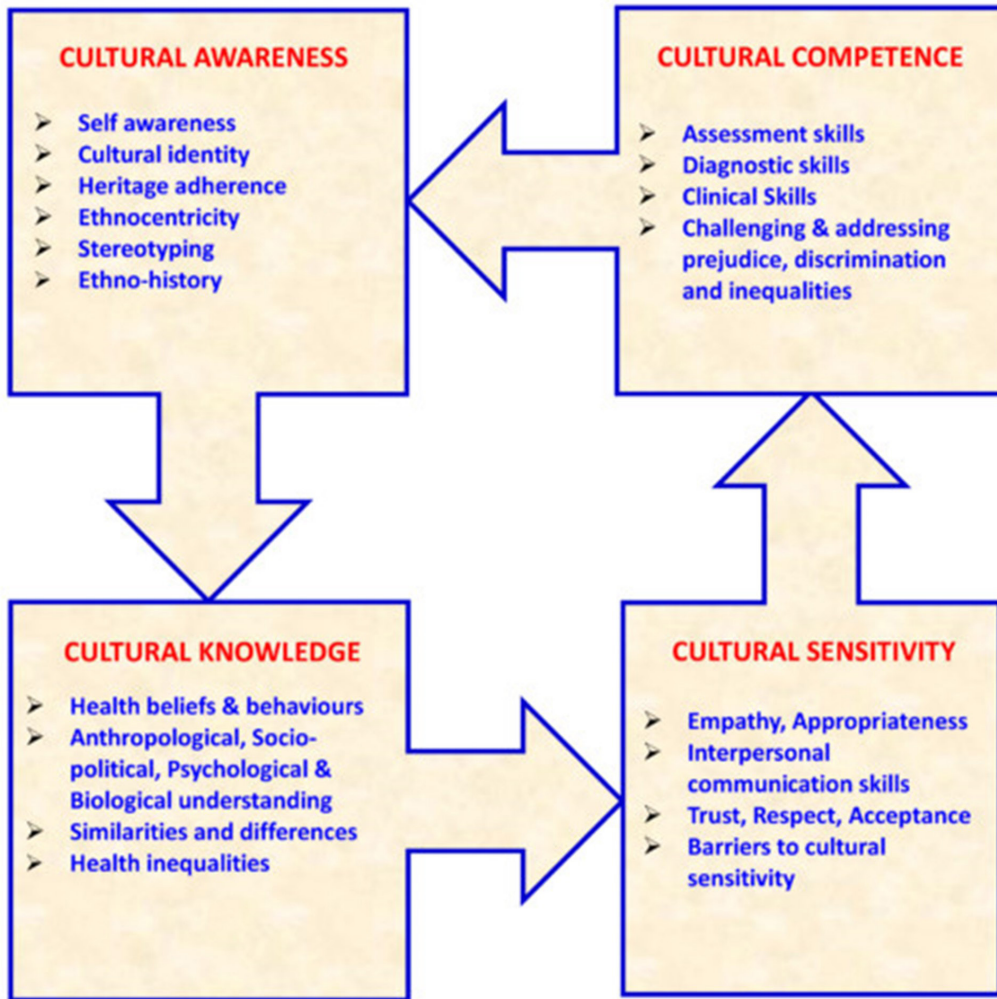


Figure 1. The Papadopoulos, Tilki, and Taylor model of transcultural health and cultural competence¹⁰

and that of the United States. Attaining cultural sensitivity is the next quadrant. When an individual can view a circumstance from the HN's perspective or foster a relationship where trust, respect, and acceptance of the Other exists, he or she is exhibiting elements of cultural sensitivity. Finally, when a person can identify and challenge prejudices, discrimination, and inequalities within oneself or among his or her fellow Americans, then subsequently address them, he or she is considered culturally competent, according to Papadopoulos' model.

The barriers can be juxtaposed to the model. First, learning how and why the HN makes a certain decision versus a choice that a US national might make is a process that develops regional knowledge. For example, when posturing for defense, one nation may prioritize defending a cache of weapons over other inanimate objects, while a second country may have natural resources at the top of its defended asset list and a third nation may list its metropolitans as the most important asset. Knowing the country's geography, geopolitics, and history will allow for a better understanding of the nation's objectives. Additionally, gaining awareness of the various facets of a culture will help learners become more cognizant of it. For instance, as a generally individualistic and low-context culture, Americans value direct and explicit verbal communication. Contrastingly, a collective and high-context culture usually relies more on nonverbal communication and previously established norms and customs. Moreover, many times standard practices fall on a spectrum rather than within binary models. Finally, building a repertoire of words and phrases can serve as a link between HN citizens and foreigners. Voicing a greeting that signifies friendship, peace, and fidelity, for example, may serve to build a foundation of trust that may not be possible without that expression.

USAF Program Implementation Proposal

Even though it is possible for individuals to achieve cultural competency through means other than formal education, when considering the multitude of USAF-affiliated persons abroad, as well as the inbound/outbound assignment rate, an established USAF program would be more beneficial and effective. The two primary ways to combat the barriers are through education and exposure. I propose all USAF military members, USAF DOD employees, and USAF--affiliated contractors attend a total of four weeks of language and culture training when assigned to an overseas location, whether it be a short tour or Permanent Change of Station (PCS). Preferably before arriving on station to the new overseas location, but no later than three months after arrival, members will receive language and culture training from qualified instructors. Ideally, the member will TDY in place and complete classes virtually with his or her cohort of no more than 15 other trainees. The Defense Language Institute--Foreign Language Center (DLIFLC) is flexible and has instructors who are equipped to instruct common languages. For languages in which there is not a faculty member established (Swahili, for example), DLIFLC will have to hire a contract instructor, which will likely have to be funded by the gaining major command (MAJCOM).

The language and culture training program should be mandatory for all USAF-affiliated personnel, including Active Duty, National Guard, Reserves, GS em-

ployees, and contractors. The precedent has been set with the Air Traffic Control career field. Controllers attend DLIFLC prior to arriving at their new overseas base. Since a certain language proficiency level is required, some controllers remain at DLIFLC for several months. Instead of mirroring that model, this proposal's requirement is only an initial four-week commitment. The training should be added as a mandatory readiness item just like chemical, biological, radiological, and nuclear (CBRN) and combat arms training and maintenance (*CATM*) lessons and qualifications. Successful completion of the program will be annotated in military members' permanent records. Furthermore, contracting squadrons should begin adding this stipulation to all overseas contracts.

According to the head of budgeting and scheduling at DLIFLC, the US Navy has a similar on-going program. Every few months, a group of 8–10 students attend a virtual language class with a DLIFLC instructor for two weeks. For my proposal, determinant upon the amount of personnel inbound, these courses may begin every 4–8 weeks, location-dependent. For individuals with special circumstances, such as the inability to interrupt job training, or operational currencies, a hybrid course that will have one full week of the most critical language and cultural materials will be offered. Then, every Friday for eight weeks, the member will complete the other course content. The hybrid schedule can be utilized for members whose gaining commanders have submitted a MAJCOM-level waiver stating the individual cannot attend the 4-week TDY and is needed in place as soon as possible for mission essential reasons.

Once Airmen arrive on station, guided cultural immersion should occur. This event or series of events would create a much-needed foundation for all Airmen serving overseas. At Misawa Air Base, Japan, for example, after the mandatory newcomer's brief, all personnel who in-process the base must take part in a cultural tour. Hosted by a HN employee, the tour consists of a brief history of the country and region and site visits to key places in the area. At one of the locations, several basic greetings are taught and distributed in writing for attendees to keep as a reference. This one-day tour should be expanded to provide depth and address key cultural how-tos, dos, and don'ts, because this rudimentary exposure to the local community is crucial for Americans and for their interactions with the HN.

Since conflicts between HN individuals and Americans may continue to occur after the initial training program is implemented, a continuation training program should be established as well. Airmen, GS employees, and contractors who commit infractions will be required to attend a course focused on acquiring, maintaining, and growing cultural sensitivity, awareness, and respect. Just as Airmen who fail their Physical Fitness Assessment must attend the Fitness Improvement Program, individuals who need remedial training will attend the cultural course. This

class should be hosted by the force support squadron (FSS) and taught by a HN instructor, most likely in the Airman and Family Readiness Center. It will focus on enhancing emotional intelligence and instilling cultural sensitivity and intelligence. The behavior for which an individual will need to attend this training should be established through a collaboration between equal opportunity, legal, a HN liaison element, and the FSS.

Conclusion

Through consistently providing language and culture training to USAF--affiliated personnel, the US relationship with the host country is bound to improve. While this proposal may have many nuances that still need to be discussed and dissected, it is not an impossible endeavor to implement. It is imperative for US Airmen to be armed with the necessary tools and knowledge to be stationed overseas. So much money and time is spent on other readiness items with lessons which thankfully do not come to fruition during real-world operations. I do not think the DOD should expend as many resources as it does on trainings such as CBRN and CATM, yet comparatively little time, effort and funding on programs that ensure Airmen know basic information about the people with whom they will interact daily.

Admittedly, the scope of this article could cover only a few areas. The USAF needs to know the current capabilities and levels of knowledge within its ranks. An official USAF-wide questionnaire of all Airmen, GS employees, and contractors should be conducted to gather analytical data. The topics can cover general AOR knowledge and questions on culture. Over a set span of time, Airmen should be required to take the Defense Language Proficiency Tests (DLPT) and Oral Proficiency Interview (OPI) in whichever language they choose. The results of the questionnaire and language aptitude measurements will provide the military with a baseline upon which to formulate the proposed language and culture program. Additionally, several career fields within the USAF need to be consulted to capture the second- and third-order effects of implementing such a program and ensure any negative impacts are mitigated. For example, the Air Force Personnel Center should monitor personnel's career progression, PCS timings, and language and culture qualifications to aid in OCONUS placement considerations and quality checking credentials and training needs.

The desired end state should be a baseline of culturally aware and linguistically capable Airmen and USAF-affiliated employees at each OCONUS USAF site. After gathering the preliminary information that is needed, the USAF can build upon programs and curricula that already exist to save on cost and work hours. Next, a few OCONUS bases in different MAJCOMs can be selected to test the

program's implementation. Ultimately, the initial and continuation training program will yield a force of individuals who have a familiarity with the culture and language of the nation where they are stationed, as well as a general understanding of the United States' strategic purpose for being there, thus yielding Americans ready to support and execute the *NDS* along with partner nations and allies. 🌟

Capt Jasmine “B-Fly” Bogard, USAF

Captain Bogard is an Assistant Director of Operations (ADO) at Misawa Air Base, Japan. As an ADO, she supports the management of the 35th Fighter Wing's \$72 million F-16 flying hour program, the bombing and electronic attack range, and INDOPACOM's F-16 demonstration program. Operationally, Captain Bogard is a Senior Air Battle Manager in charge of the tactical command and control weapons team. She also instructs and evaluates tactical controllers and team leads. She studied Middle Eastern studies, Arabic language & literature, business, international relations, and human relations. She is a proud Texas native and an even prouder Longhorn. She mothers two fur babies. A few of her favorite pastimes include bonding with family and friends, traveling, volunteering, and studying cultures and languages. Captain Bogard is a member of the Language Enabled Airman Program for Japanese.

Acknowledgment:

This article is dedicated to my (3) parents, (4) siblings, (2) nieces, and friend, Shumi.

Notes

1. Department of Defense, *Base Structure Report- Fiscal Year 2018 Baseline* (Washington, DC: Office of the Deputy Assistant Secretary of Defense for Infrastructure, 2018), 18–28, <https://www.acq.osd.mil/>.
2. Department of Defense, *2015 Demographics: Profile of the Military Community* (Washington, DC: Office of the Deputy Assistant Secretary of Defense for Military Community and Family Policy), 31–33, <http://download.militaryonesource.mil/>.
3. Andrew Limbong, “Microaggressions Are A Big Deal: How To Talk Them Out And When To Walk Away,” *NPR*, 9 June 2020, <https://www.npr.org/>.
4. Lilia Melani, “The Other,” Brooklyn College, 5 February 2009, <https://academic.brooklyn.cuny.edu/>.
5. Department of Defense, *2018 Summary of the National Defense Strategy of The United States of America* (Washington, DC: Department of Defense, 2018), 8–10, <https://dod.defense.gov/>.
6. Department of Defense, *2018 Summary of the National Defense Strategy*, 9.
7. House Committee on Armed Services, *Building Language Skills and Cultural Competencies in the Military: DOD's Challenge in Today's Educational Environment*, 2008 (Washington, DC: Committee Print 110-12), 13–24, <https://prhome.defense.gov/>.
8. Kat Devlin, “Most European Students are Learning a Foreign Language in School While Americans Lag,” *Pew Research Center*, 6 August 2018, <https://www.pewresearch.org/>.
9. Steven Johnson, “Colleges Lose a ‘Stunning’ 651 Foreign-Language Programs in 3 Years,” *Chronicle of Higher Education*, 22 January 2019, <https://www.chronicle.com/>.
10. Research Centre for Transcultural Studies in Health, “About the Centre,” Middlesex University London, 2019, <https://cultureandcompassion.com/>.