THE IMPORTANCE OF CIVIL-MILITARY DIALOGUE IN CÔTE D`ÌVOIRE U.N. PEACKEEPING MISSION

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Abstract: *To establish the nature of intercultural relations, I chose to analyze Romanian military participants in UN peacekeeping missions. Thus, I limited the research to UNOCI missions in Côte d`Ìvoire, where civil-military assignments are included in the assignments of any military observer, with no precise or distinct tasks in this respect. After a closer look at how both sides manage to communicate, I reached the conclusion that the dialogue between civilians and their military counterparts in of high importance in terms of effective communication as well as efficient mission accomplishment.*

Keywords*: CIMIC (civil-military cooperation), intercultural communication, verbal/nonverbal behavior, cultural differences, language and cultural barriers*

1. INTRODUCTION

Peacekeeping has proven to be one of the most successful tools used by UN to help host countries move from conflict to peace. It has distinctive strengths like legitimacy, burden sharing, and an ability to deploy and sustain troops worldwide. UN Peacekeepers provide security, as well as the political and peace building support. This is supplied by means of cooperation acquired through dialogue between UN missions' members and local authorities or inhabitants. It fulfills the political and military objectives of operations, including political, military, civilian and humanitarian elements. In fact, this type of cooperation between civilians and militaries implies the incorporation of military capabilities into a joint reaction in front of all types of human needs. Therefore, the dialogue carried out within this type of missions is the attribute of military observers. They are part of United Nations Organization, from different countries in the world (*UN Peacekeeping*, 2016) and presuppose the peaceful interposition between belligerents to prevent the conflict outbreak, as a way of crisis management by deploying personnel mandated to maintain control in the area (see also Lesenciuc, 2012:99). Therefore, the role of military observers in carrying out an effective dialogue is of high importance. They are the main actors who must master certain skills to lead the

dialogue to the desired end. These abilities should include good knowledge of locals' cultural background (habits, traditions, life perspective, and life standard), communication means, language (even native), sympathy and awareness of how things work in that particular area of responsibility.

The United Nations Military Observers (UNMOs) represented the foundation in terms of facilitating the peaceful settlement of disputes within and between countries. They represent the entire international community, teams that observe, monitor and assist in implementing agreements worldwide. UNMOs are "Experts on Missions for the United Nations" as they are defined under Article VI of the Convention on the Privileges and Immunities of the United Nations, therefore, they are not allowed to carry and make use of weapons. All these offer credibility and authority to their functions. As non-weapons-holders, they have the role of operational "pathfinders", by means of observing, reporting, negotiating, and investigating situations as members of a multinational team. They are the symbol of the international authority of the United Nations. Military observers (MILOBs), military ambassadors of their countries, are key players in going in for the mandated way to accomplish the mission objectives.

To critically examine the intercultural relations as well as language barriers between UN workers and local Ivoirian (as they entitle themselves), I

made use of the monographic guide proposed by the Romanian school of sociology, coordinated by Dimitrie Gusti, in order to highlight the natural framework of life organization within Ivoirian settlements and communities as such (Golopenția, 2002:174-182). This approach allows not only focus on certain genuine sociological issues but it also contributes to certain intercultural pattern of communication, namely, the general framework, its actors, channels and means of communication, as well as certain norms and the type of interaction. Besides, what furthermore shapes the way a community thinks is determined by culture itself, by the limitations of the inhabitants of a definite cultural areal. The research will later on restrict to the *interview*, carried out by UN officers with a small number of inhabitants from Tengréla Department, part of Bagoué Region in Savanes District, situated at the Mali border.

2. THE IVORY COAST – BRIEF HISTORICAL AND CULTURAL OVERVIEW

2.1 History. Following the above mentioned scheme, a short historical and cultural Ivorian background should be brought into discussion. Thus, very little is actually known about the original inhabitants of The Ivory Coast. The first recorded history is found in chronicles of North African traders, who, from early Roman times, conducted a caravan trade across the The territory of the Mali Empire in Ivory Coast was limited to the northwest corner around Odienné. Its slow decline starting at the end of the XIVth century attracted internal revolts by vassal states. The dense rain forest covering the southern half of the country created barriers to large-scale political organizations. By that time, inhabitants lived in villages or clusters of villages whose contacts with the outside world were filtered through long-distance traders. Villagers lived mainly from agriculture and hunting. Ivory Coast became a protectorate of France in 1843/1844 and was formed later into a French colony in 1893. Nowadays, the country is a unitary presidential republic, with French as official language and independence gained on 7th August, 1960. The Legislative branch is Unicameral National Assembly (225 seats). The legal system is based o French civil law system and customary law. But the country went through two religion-based civil wars and one coup d'état (1999).

2.2 Culture. In the villages, the traditional spirit still lives. In fact, each village has a chief who is considered by the members as a God. For this, when visitors want to go there, he has to be invited by a village chief or take an appointment

with him. Also all Ivorian families eat with their bare hands. This can be considered as a specific custom. Extended families can be found in Ivory Coast in which only the man has the first position as a chief. In fact, marriage is more a union between two families than between two persons to increase the members of these families. A family is usually composed of the husband and more than two wives with children because of the predominance of the polygamy. In fact, in one house lives a man with his wives and multiple children who usually don't go to school and have to look for a poor job to take care of the family. Sometimes in addition to his wives and children, we can find in the same house the husband`s parents or brothers, as well.

Children do go to school. The term is improperly called as such because the place is not a building, but a poor location with some wooden desks and chairs. They really like learning and classrooms have pupils of all ages (ranging from children to adults). They write on wooden tablets with chalk and have almost no books. Even with these poor conditions, their willingness to study is overwhelming. Education is free, and primary education is compulsory. Higher education is very prestigious and available only to a select minority of the population. Secondary education is viewed as an important urban resource. A large proportion of students who enter primary school are eliminated at crucial points in the education process, especially as they encounter stringent admissions requirements for secondary schools and universities, but many also drop out throughout the system. Usually, students' educational achievements reflect their parents' level of education. Literacy is around 50% according to UNESCO, being thus, very low.

Women always carry their babies on their back when they go to work, in some cloth wrapped around their body. They carry them all day long, no matter what they have to do or what kind of job they have. Considering all these historical and cultural elements, it is easy to understand that communication is a very complex process that involves extensive background knowledge as well as adaptation to the Ivorian behavior. Thus, when having a conversation with a local, the UN officer should be aware of various historical and cultural aspects.

> "I don`t get it! They walk barefoot, they don`t have drinking water and electricity but they all have smartphones and internet? Where do they have money from to pay for all these" questioned himself, one of the European officers (i.e. R.S., 41 years, Poland).

The answer came quickly. They sell fruit and vegetables in markets and with the money they get, they rush to the nearest shop and recharge their "made in China" phones. It is quite an astonishing gap between their low life standards and technology that "managed" somehow to reach them.

3. DIALOGUE IN IVORY COAST PEACEKEEPING MISSIONS

To establish cultural language barriers found in the dialogue between UN officers and locals, I based my research on Gusti's monographic theory, revised by Golopenția (2002). Thus, an interview type of research has been applied on a number of 10 officers, part of a 2016 UN mission, as follows: Capt T.A., (Tunisia), LtCol R.S. (Poland), Maj A.R. (Romania), Maj S.A. (Bangladesh), LtCol J.A. (Benin), Capt A.S. (Brazil), LtCol N.N. (Togo), Maj T.S. (India), Capt R.M. (Malawi) and LtCol O.N. (Bolivia). As military observers, their main task was to check and double check the data they have from the HQ, with the actual situation (from mapping to present situation in terms of population and basic needs). A well-drafted questionnaire has been sent to all these UN workers via e-mails. For suitability purposes, the research instrument consisted in an intensive type of interview. It was thus applied to a small number of individuals, to emphasize the approach profoundness. From the topic structure point of view, the interview was structured, approaching topics previously established. In terms of repeatability, the interview was of unique type. As for the content perspective, it was a documentary interview. Therefore, in terms of number of units of analysis, it is an intensive approach; I looked at a small number of units investigated. From this perspective, the research is a qualitative one. Going back to drafting a short village monograph so as to understand locals cultural behaviour, Golopenția identifies two study directions of Romanian village[1] that do apply in our case study, considering that all Ivoirian cities/locations are improperly called as such, they are actually poor villages. Consequently, a short mapping of the area

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[1] Later on, in what Golopenția suggests, six-way approach: (a) cosmological framework, (b) biological framework, (c) historical framework, (d) economic events, (e) legal events and (f) political events, that give, in turn, the possibility of multiple approach, as follows: a1) type of settlement, a2) buildings, a3) soil, water, climate, flora and fauna, b1) population, c1) social past, d1) social-economic level, e1) „Do villagers fight against improvement below the minimum property life standards?", f1) social structure, and f2) cultural level of the village.

is important in the first place, followed by a brief description of the situation in which inhabitants live together with a correct natural delimitation, accomplished through dialogue with locals and local authorities as well. So, when outlining the interview questions, I had in view the Gusti's pattern, patented by Golopenția, *biological framework*. But, to make it simpler for the UN officer, I tried to adapt Lesenciuc's version of it (2015:107), see Fig.1.
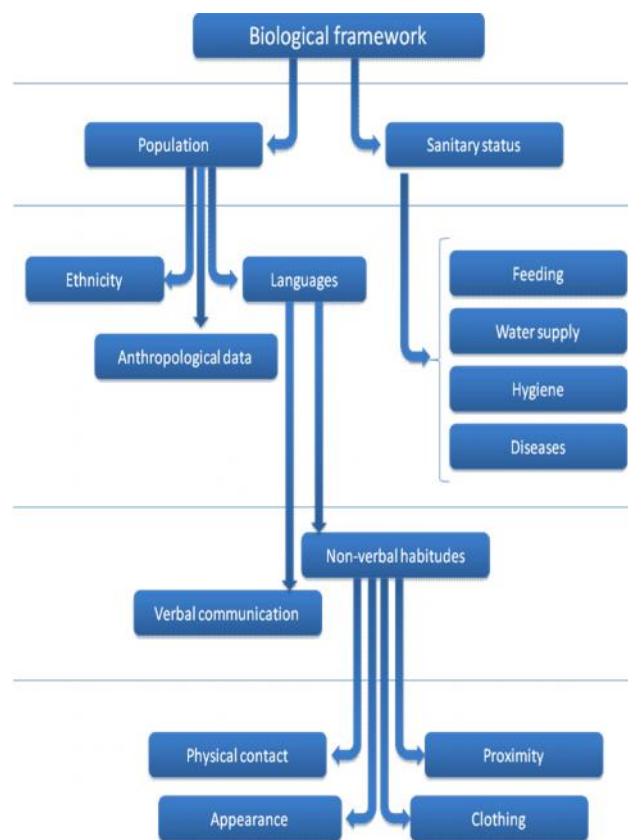

Fig.1 Biological framework (*apud* Lesenciuc, 2015:107)

3.1 Total population is 27,702,000 (2015) (growth rate: 1.96%); birth rate: 29.25/1000; infant mortality rate: 60.16/1000; life expectancy: 58.01. Approximately 50% of the population is urban, with more than 20% residing in the country's two largest cities, Abidjan and Bouake. The next three largest towns, Daloa, Gagnoa, and Korhogo, each have over 300,000 inhabitants. People have an average age of just over 19 years old. The average life expectancy is forty-three years for males, and forty-six years for females. Infant and child mortality rates remain high in rural areas. An estimated 95 infants per 1,000 births die in their first year of life.

3.2 Anthropological data. The terrain is forested, undulating and hilly in the west, with a tropical climate, semiarid in the far north areas. People are usually short, with very prominent

bellies, especially in case of children. Their look is not clean, mainly due to the lack of running water and of the dusty terrain, they live in. They are dark skinned with dark hair that is always shortly cut. Women ever raze it (because it is very thick and they cannot brush it) and wear wigs to cover their head and look nice.

The main religions in Ivory Coast are *Islam* and *Christianity*. There are complex systems of belief and practice that incorporate multiple elements of several religions, including animism, fetishism, and witchcraft. According to most local belief systems, spiritual beings—a creator, ancestral spirits, and spirits associated with places and objects—can influence a person's life and play a large role in religious worship and practice. Collective ceremonies and rituals are important to many indigenous religions, and include ceremonial dancing, ancestor worship sacrifices, mask carving and ceremonies, fetish priest ceremonies, and divination ceremonies. Ivoirians conduct rites in a variety of sacred spaces, including a variety of shrines dedicated to spirits, Christian and Roman Catholic churches, and mosques. Most Ivoirians believe that a person's soul lives after death. Because often death is viewed as the transformation of an ordinary human into an honored ancestor, funerals are elaborately celebrated.

Among the animals that Ivoirians worship, the elephant is seen as the wise chief who impartially settles disputes among the forest creatures in African fables. It is symbolically important to the nation of Ivory Coast (*Côte d'Ivoire*); the Coat of arms of Ivory Coast features an elephant head escutcheon as its focal point. As the most prominent symbol of Côte d'Ivoire, it depicts a shield displaying the profile of an elephant's head, surrounded by two palm trees, with the rising sun above the head and a banner bearing the words *République de Côte d'Ivoire* beneath it.

3.3 Ethnicity. Their nationality is Ivoirians. The country has more than 60 ethnic groups, divided in 5 ethnic groups: Mande Noth and South), Gur, Kwa and Kru. Of the more than 5 million non-Ivorian Africans living in Ivory Coast, one-third to one-half are from Burkina Faso; the rest are from Ghana, Guinea, Mali, Nigeria, Benin, Sénégal, Liberia, and Mauritania. The non-African expatriate community includes roughly 50,000 French (this number may be inaccurate due to the evacuation of roughly 8,000 Frenchmen in November 2004) and possibly 40,000 Lebanese. Migrants from other West African countries account for up to 40% of the population.

3.4 Languages. Besides the official language – French that was introduced during the colonial period, there are 5 main branches of the Niger-

Congo family, as follows: Mande, Kwa, Gur, Senufo and Kru languages. *Mande* is perhaps the most important in Western Sudan. Two subgroups have long been distinguished: one southern and one septentrional called *mande-ta* (*mandekan*) and *mande-fu*, after the two roots of the numeral "ten". But this division was lately rejected, the most important spoken ones being *maninka* and *mende*.

Tones have an important role in languages from the South than in those from the North, where their existence has not been noticed for long. Disyllabic roots are very common. The nominal class system is highly simplified: affixes have been completely lost. Two types of possession are encountered, where all nouns are distributed alienable and inalienable (parts of the head, relatives except for the wife). Compounding is a frequent method of forming words. There is also a rather developed system of derivation by means of suffixation (bearing the function of functional morphemes that denote the agent, refrain, the case, or grammatical categories: the verb, the number). This language has no nominal classes and the word order is fixed. *Kwa* group of languages spoken in the southern part of the Gulf of Guinea and in the African states from Liberia to Nigeria. It is among the most obvious tonal languages in the world. These tone actually suggest how things look like. For example, the ascending tone is used for large, heavy objects. Words have monosyllabic roots, with no morphological distinction between verbal and nominal roots. There is no grammatical gender. Some traces of nominal classes are found in languages spoken in Ghana and Togo. Words are formed by composition rather than derivation. Words are distinguished by concreteness of vocabulary: there is no general verb "to be" or "to have" but only "being in a certain place" and "having something" (Sala, Vintilă-Rădulescu, 1981:141-142). *Gur* stretches North of Kwa language group, across Mali, Upper Volta, Ivory Coast, Ghana, Benin and Nigeria. It is a heterogeneous group of idioms and poorly defined due to imperfect knowledge of the language components (Sala, Vintilă-Rădulescu, 1981:103). *Kru(-Kraw)* is considered to be either a dialect of Bassa language, or related to it. Nowadays, it is spoken in Liberia by approximately 150,000 people. *Senufo* is considered a distinct language, either a group of diverse languages, or languages that belong to the Voltaic group. It is spoken in the Ivory Coast, Mali, Ghana, Upper Volta by 80,000 to 1 million people. It is also used in radio shows.

Nevertheless, French is the one taught in schools, being regarded as *lingua franca*. Furthermore, over 3 million people do speak immigrant languages, most of them coming from

neighbour countries, mainly from Burkina Faso. These are: Bisa (63,000), Dogoso, Eastern Karaboro (5,610), Glaro-Twabo, Jenaama Bozo, Khe, Ligbi (4,000), Malba Birifor, Mòoré, Siamou, Sìcìté Sénoufo, Soninke (100,000), Southern Toussian, Turka, Vietnamese. According to latest released ethnologic report (*Ethnologue,* 2016), the number of individual languages listed for Côte d'Ivoire is 83. Of these, 82 are living and 1 is extinct (named *Tonjon* with no L1 speakers). Of the living languages, 73 are indigenous and 9 are non-indigenous. Furthermore, 4 are institutional, 36 are developing, 35 are vigorous, 5 are in trouble (Ega, Kodia, Krumen, Plapo and Mbre), and 2 are dying.

3.5 Non-verbal habitudes. For evaluating nonverbal behavior of Ivorians, we have reported on similar patterns from previous research (Ivanciu & Popica, 2015:414-422).

3.5.1 Appearance. The external appearance of Ivoirian inhabitants give to a certain extent, indications on the health, on the existence of a morbid predisposition or a disease. Thus, most children for example, have big bellies, although they are poorly fed. This is a sign of poverty and disease.

> "People are very slim, you can even see their bones and kids have these huge abnormal bellies…", the South American officer remarked (O.N., 43 years, Bolivia).

Involuntarily they don`t consider their general look. Being mostly poor, they are usually dirty, especially in rural areas. Clothing is also limited.

> "I get the impression that this kid hasn`t washed himself for two weeks!", said one of the officers. (S.A., 36 years. Bangladesh)

3.5.2 Non-verbal communication. Gestures. One specific gesture that is worth mentioning is whistling. They usually whistle to draw attention, and this gesture is made as if they want to kiss somebody, a very noisy signal sent when they want to call a taxi, in a bar to make the waiter notice them or, whenever is needed to draw attention.

> "It is quite uncommon to hear people whistling in the streets. I`ve got scared in the first place of not knowing what`s happening and how to react to it!" said T.A., 32 years, Tunisia.

3.5.3 Physical contact. **Proximity.** The way people think about privacy and personal space is very different. In general, people from Ivory Coast keep slightly less distance between one another when they speak. They tend to get closer to each other when they are enthusiastic, angry, or if they are trying to convince of something. Touching someone when speaking is acceptable, but usually only between people of the same gender. One may see two male or female friends hold hands in the street and nobody will presume that they are homosexuals. When with friends in public, men and women may touch slightly when talking or joking. However, if a man touches a woman in private (or the other way round) it means that something completely different and may be interpreted as an invitation to take things to another level. As in France, people from Ivory Coast give a firm handshake when first meeting. Thus, one should, keep an arms` length from the person to whom you are speaking and give a solid handshake.

3.6 Sanitary Status

3.6.1 Feeding. "It is unbelievable! They actually eat with their bare hands" said R.S., 41 years, Poland. The fact that they eat with their bare hands, that their animals walk freely around, eat whatever they find, even garbage, means that eating is not a clean and healthy habit among most Ivoirians. One of the traditional food prepared is called *aitiu* and is actually a corn paste used to prepare corn balls. Peanuts are also very used in dishes. Beside these, they eat fish, chicken, rice, potatoes and eggs, vegetables and fruit (mandarins, mango, passion fruit, sour sops, coconuts). Fried banana called *Alloco* is also very popular.

3.6.2 Water supply. "Hot running water is just a dream here!*",* said Maj A.R., 38 years, from Romania, when he first visited a village in his area of responsibility.

The conflict that ended in 2007 has greatly affected regular maintenance and repair of water supply infrastructures, especially in the North of the country. This deterioration, coupled with poor sanitation conditions, increases the risk of transmission of water-related diseases, not only in rural but also in urban areas. More than 8 million people (43 % of Côte d'Ivoire's population) lack appropriate sanitation facilities and over 4 million people still use unsafe drinking water sources, mainly in rural areas. Therefore, many children die every day from diarrhea and other diseases related to the lack of water and appropriate sanitation and many more suffer and are weakened by illness.

The lack of access to safe drinking water and appropriate sanitation has many other serious repercussions. Children – and particularly girls – are denied their right to education because they are busy fetching water or are deterred by the lack of separate and decent sanitation facilities in schools. Women are forced to spend large parts of their day fetching water (85.9% of women in Côte d'Ivoire are in charge of supplying their family with water). Poor farmers and workers are less productive due to frequent illnesses, and national economies

suffer. Without safe water and appropriate sanitation, sustainable development is impossible.

3.6.3 Hygiene. The Water and Sanitation sector faces some major issues. Many communities find difficult to access safe drinking water in sufficient quantities. The limited access to sewage infrastructures and latrines, and difficulties in discharging household refuse in urban centers are issued that reflect the lack of hygiene, poverty, all of these leading to diseases and ultimately, to death. Capt T.A. (32 years, Tunisia) notes:

> These people walk kilometers to get drinking water. Women say that this process is time consuming and they cannot finish their daily housework.

Anyway, things tend to improve slowly as, since 2005, around 560,000 crisis-affected women and children have benefited from water supply through the rehabilitation of already existing water infrastructures. Community's environment sanitation and restoration of hygiene conditions were made possible through supply of proper equipments and awareness raising activities on personal, food and environmental hygiene.

3.6.3 Diseases

> "What`s really sad and astonishing in the same time, is the high death rate. Out of 12 kids in a family, approximately half of them die!" said A.S. 29 years, Brazil.

Ivoirians experience a number of health issues, including a large incidence of HIV-AIDS, female genital mutilation (FGM), unsanitary living conditions, unsafe drinking water, and a host of infectious diseases, including malaria, gastrointestinal ailments, respiratory infections, measles, and tetanus. *Ebola* was identified in Tai Forest in 1994 but the mortality rate was small. It probably came from chimpanzees. The Tai Forest is a natural reservoir of the Ebola virus. *Malaria* occurs in areas where mosquitoes are present. There are over a hundred different manifestations, some of them very severe that may cause even death.

3.6.4 Clothing. People wear both traditional and Western clothes. In cities and towns, most people wear Western clothing (pants or blue jeans and shirts). Nevertheless, many women still wear the traditional brightly colored dresses *(pagnes)* with matching head scarves. These are enfolded around their heads and carry huge water pots on them. Traditional clothing is most common in the rural areas. Women wear *pagnes* or blouses with long pieces of cloth that they wrap around themselves as skirts. Men wear shorts or wrap short pieces of cloth around their bodies. Many have long, beautiful robes for ceremonial occasions. In rural areas, most people do not wear too many items of clothing, especially children.

4. INTERVIEW OUTCOME

After the questionnaire was filled by the 10 chosen subject, attention-grabbing results came out. It is interesting to observe how Ivoirians enjoy talking about things that are familiar to them when they first meet someone. Thus, topics of discussion may be different depending on people or situations. UN officers should previously do some research in order to learn a bit about the persons with whom they will be talking to. Asking a basic question to someone who knows the person with whom you will be speaking will be enough to obtain the required. When talking to a member of the local political class, it is advisable to remain humble and put the emphasis on listening and asking questions about the country or certain aspects of work rather than trying to show off. Like this, locals will see the interviewer as a wise person who is eager to learn things and not as one that must find out more about them.

Rude jokes should be avoided. It is advisable to wait until one gets to know the audience a bit better before making such jokes. This kind of behavior is seen as impolite, and the person viewed as disrespectful when meeting someone for the first time. It is also well received to ask about someone's family when you first meet, as family is at the core of Ivorian culture. Some previous research about the family should be done, if they have children, asking about them would be welcomed, as well. Furthermore, questions about their health and welfare are always appreciated.

Work is another general topic of conversation that helps establish the first contact and show interest in what he/she does. Other subjects include talking about the weather as people from all over the world worry about it and this is particularly relevant in Africa where many people depend on agriculture. Weather directly affects people's quality of life (i.e., rain or drought result in plentiful or scarce harvests) as well as transportation systems since some roads become blocked in the rainy season.

It is always a good idea to ask about, or comment on, the country's or region's latest or coming sporting/cultural events (i.e. soccer games, music or film festivals, religious festivals) as this demonstrates interest in their country. If you have friends or acquaintances in common, you should mention them and ask how they are doing. Ivoirians like making these kinds of connections and discovering that you know their cousin, neighbor or even a local political figure. It is also

worth noting that people are generally very interested in learning more about other countries and cultures. Thus, any UN officer should be prepared to answer many questions about country's cultural, political, and economic life and other queries about your family and friends. Depending on whether the situation is formal or informal, it may be appropriate to bring a small photo album of pictures of your family and region.

As the country is culturally diverse, the UN officer should take into account the ethnic background of the person to whom he is speaking as this may make a difference in the way of greeting someone. As a rule, people are tolerant and will not be offended if a mistake is made. As greeting is the first step to efficient dialogue, and as locals are really afraid and try to avoid 'the white", eye contact is very important. It shows interest in what the other person is saying. Other than the worldwide accepted handshake, one should not touch people when firstly met. This habit of avoiding white people, especially in uniforms is indeed a cultural barrier and should be considered as such.

> "Women have a different status. They work more than women. That habit has to do with Arabs. That`s quite strange to me!" said R.S., 41 years, Poland.

Conversations between men and women are within acceptable limits. Exceptions do apply especially in case of Muslims. Although there are few offensive gestures, one should avoid belching in public, pointing at people one is talking about, or extending the middle finger out of anger. Sudden gestures and shouting may not be well received and may provoke violent reactions. A woman should not sit in a position that is considered to be "too relaxed" as this could give her a bad reputation.

5. CONCLUSIONS

Communication through face-to-face dialogue is of high importance for the UN officer, in order to accomplish the assigned tasks. It is the only practical means of getting to know the situation in the area of responsibility. It is not an easy job and there are many differences and cultural barriers encountered throughout conversations with local population or authorities. These barriers can be overcome by means of previous investigation and by personal communication skills. Out of ten officers interviewed, seven came from the African continent, therefore, language and cultural barriers were more easily swept away. Nevertheless, for the

other three coming from Europe and South America, things stood differently. In the very beginning, everything seemed if not completely strange, at least out of the ordinary. They had to get used to the environment (to the heat), cultural habits and an uncommon language they have to deal with. Communication barriers had obviously been present, but eventually overcome through the military observers` skillful abilities.

Long-term study together with language knowledge (of French or even Ivoirian) is always a plus and must be taken into account by CIMIC officers. They should be peacekeepers who find those particular means of getting locals closer to them and carry a pleasant and efficient dialogue. As Ankersen (2014:177) states, "there is little conscious understanding on the part of those performing a complex activity, such as civil-military cooperation (…)" and all implied in such missions should focus more on this understanding of how things work in a different cultural area.

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