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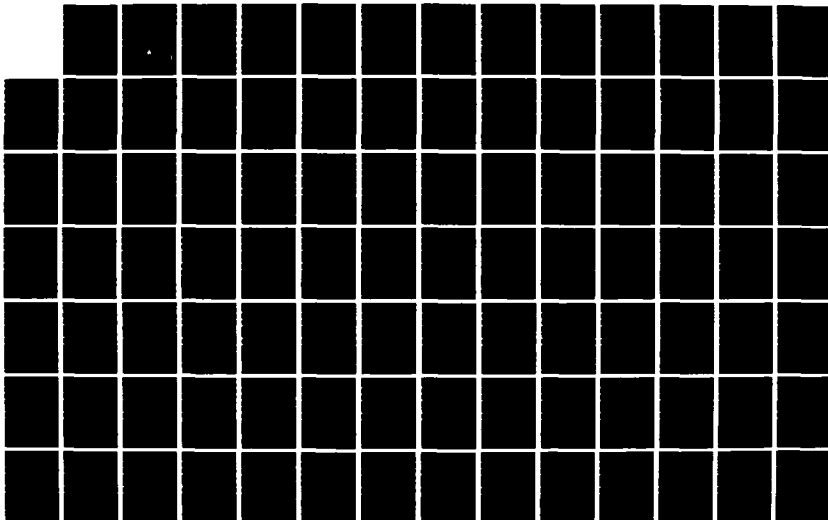
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THE IOWA AIR NATIONAL GUARD ELF ONE(U) AIR FORCE  
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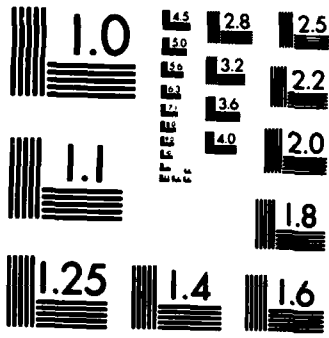
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# KINGDOM OF SAUDI ARABIA: INTERCULTURAL AWARENESS AND THE IOWA AIR NATIONAL GUARD "ELF ONE"

AD-A146 462

LIEUTENANT COLONEL WILLIAM A. MITCHELL  
TENURE ASSOCIATE PROFESSOR AND HEAD  
OFFICE OF INSTRUCTION FOR GEOGRAPHY

FEBRUARY 1983



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COLORADO SPRINGS COLORADO 80840

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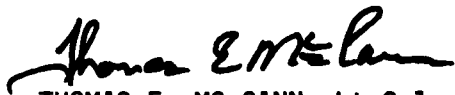
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Editorial Review by Captain Nancy A. Linzy  
Department of English  
USAF Academy  
Colorado Springs Colorado 80840

This research report is presented as a competent treatment of the subject, worthy of publication. The United States Air Force Academy vouches for the quality of the research, without necessarily endorsing the opinions and conclusions of the author.

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THOMAS E. MC CANN, Lt Colonel, USAF  
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20. ABSTRACT (Continue on reverse side if necessary and identify by block number) Researched, prepared, and presented by interdisciplinary faculty members of the USAF Academy, this report was designed to prepare the 133rd Tactical Control Flight for its deployment to Saudi Arabia. One of a series which deals with the intercultural education program for deploying ANG and AF units, this program addressed basic knowledge about the culture of Saudi Arabia (including geography, history, politics, law, religion, and language) and emphasized the importance of developing a positive attitude by providing accurate knowledge about Saudi Arabia and increasing sensitivity about a different cultural group.		

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PREFACE

This report is one of a series<sup>1</sup> which deals with the intercultural education program provided by the United States Air Force Academy for units of the Air National Guard and tactical units of the United States Air Force in preparation for deployment to Egypt, Greece, Italy, Korea, Norway, Portugal, Turkey, and Saudi Arabia. The purpose of the program is to acquaint

<sup>1</sup> Other reports in this series include the following: William A. Mitchell, Colorado Air National Guard Deploys to NATO's Southern Flank: A Case Study in Geographic Education, Air Command and Staff College Student Research Report Number 1660-80, Maxwell AFB, AL: Air Command and Staff College, May 1980; William A. Mitchell, Carl W. Reddel and Bryant P. Shaw, The Republic of Turkey: Intercultural Education and the Colorado Air National Guard, USAF Academy Research Report 81-5, USAF Academy, CO: Dean of the Faculty, May 1981; William A. Mitchell, Intercultural Education for the Mississippi Air National Guard (CORONET GYRO), USAF Academy Technical Report 80-18, USAF Academy, CO: Dean of the Faculty, October 1980; William A. Mitchell, Personal Reflections on the Nebraska Air National Guard's Deployment to Turkey (NATO Dawn Patrol - 5-17 May 1980), USAF Academy Technical Note 80-4, USAF Academy, CO: Department of Economics, Geography and Management, October 1980; William A. Mitchell, Personal Reflections on the Georgia Air National Guard's Deployment to Murted, Turkey (NATO) Display Determination - 29 September-14 October 1980, USAF Academy Technical Note 81-1, USAF Academy, CO: Department of Economics, Geography and Management, January 1981; William A. Mitchell, Cultural Awareness: The 122nd Tactical Fighter Wing, Indiana Air National Guard, Prepares for Deployment to Turkey (Dawn Patrol), USAF Academy Technical Report 81-10, USAF Academy, CO: Dean of the Faculty, October 1981; William A. Mitchell, Italy Bound: Intercultural Education for the 127th Tactical Fighter Wing, Michigan Air National Guard (CORONET RIG), USAF Academy Technical Note 82-1, USAF Academy, CO: Office of Instruction for Geography, February 1982; and most recently, William A. Mitchell, The Republic of Korea: Intercultural Education and the Nevada Air National Guard (Team Spirit '82), USAF Academy Technical Report 82-2, USAF Academy, CO: Office of Instruction for Geography, July 1982.

military units with the culture and language as well as with social, economic, and political concerns of these countries. The ultimate objective of the education program is to establish good interpersonal relations between people from deploying units and their host nation counterparts.

These reports describe the intercultural education programs prepared by officers assigned to the Dean of the Faculty, USAF Academy for presentation to the deploying Guard units. Additionally, the reports highlight a unique example of regular Air Force support for the "Total Force" concept. On an even more fundamental level, however, these reports demonstrate the critical relationship between intercultural education and successful completion of the Air Force mission in combined operations with our nation's allies. On this level, the entire intercultural education program has a very special significance: it represents official acknowledgement that intercultural education is vital, along with technical and operational expertise, for Air Force mission success.

I am a Tenured Associate Professor of Geography and hold a PhD in Geography from the University of Illinois and an MA from the University of California. Additionally, I am an Air Force Middle East specialist. I have assisted Air National Guard units from Colorado, Georgia, Indiana, Massachusetts, Michigan, Mississippi, Nebraska, Nevada, South Carolina, and South Dakota prepare for deployments to Greece, Italy, Korea, Portugal, Saudi

Arabia, and Turkey. I also have served in the field as a cultural advisor and interpreter for the Colorado, Georgia, and Nebraska Air National Guard units. Additionally, I assisted the 74th Tactical Fighter Squadron (A-10s), England Air Force Base, for its deployment to Turkey, as well as units from the Rapid Deployment Forces for deployments to Egypt during "Bright Star 82." My current research focuses on intercultural communications and cultural awareness.

Additional members of the USAF Academy team which prepared and presented this program included Major C. Taylor Barnes, Major William B. Hammill, Major Robert M. Young, Captain Philip L. Driskill, and Captain Charles D. Robertson. Captain Walter J. Cooner, Jr. also prepared material for the team's use in Iowa.

Major C. Taylor Barnes is an Assistant Professor in the Office of Geography. He is presently completing his PhD program with the University of Illinois. Major Barnes holds an MA from the University of Missouri in geography. He was stationed in the Middle East as a signals intelligence flight commander and participated in the Colorado, Indiana, Mississippi, South Dakota, Massachusetts, and Michigan Air National Guard intercultural awareness program as well as for the 1982 "Bright Star" Intercultural Awareness Program.

Major William B. Hammill is an Associate Professor in the Department of Law. He holds a Juris Doctor and a Masters in Business Administration from the University of Southern California. He is course director for the Department of Law's International Law course. Major Hammill participated in the Indiana, Massachusetts, Michigan, and Nevada Air National Guard programs, the 74th Tactical Fighter Squadron program, and the "Bright Star 82" program. He has served as secretary for the Middle East Studies Group at the Air Force Academy.

Major Robert M. Young (USA) is an Assistant Professor in the Department of Political Science. He holds MAs from Stanford University and the Naval Postgraduate School and has directed numerous Middle East courses at the Academy. Major Young was stationed in Egypt, Israel, and Lebanon as a United Nations Peace Observer. He participated in the 1982 "Bright Star" Intercultural Awareness Program and has served for two years as Chairman of the Middle East Studies Group at the Air Force Academy.

Captain Philip L. Driskill holds an MEd from Abilene Christian University and is an instructor in the Department of History. Captain Driskill served as an AWACS Weapons Director and has deployed several times to Egypt and Saudi Arabia with "Elf One."

Captain Charles D. Robertson is an instructor in Arabic in the Foreign Language Department. He holds an MA from Ohio State University and was stationed in the Middle East.

The 133rd Tactical Control Flight, Iowa Air National Guard, was the eleventh Air National Guard unit to receive an intercultural communication and language training program from the USAF Academy. As coordinator for the program, I have observed firsthand the effort of our officers in preparing for the presentations. Since the program is strictly secondary to our primary mission of teaching, in most cases the officers have used their weekends and nights for these programs. I am indeed very proud of these officers, each of whom has a deep personal commitment to the importance of this program.

A final note of appreciation to the Air National Guard. Major General John T. Guice, former Director of the Air National Guard, and Major General John B. Conaway, Director, have initiated a policy that all Air National Guard units receive cultural training before they deploy to selected foreign areas. In its inception the need for such a program was strongly advocated by Lt Colonel Jack W. Kier and others of the Air National Guard Headquarters. The success of the program has been observed by the regular Air Force; and consequently, the Academy program has now assisted the 74th Tactical Fighter Squadron at England Air Force Base and Rapid Deployment Forces from Shaw Air Force Base,

Keesler Air Force Base, and Myrtle Beach Air Force Base. Further, Headquarters Tactical Air Command is now requiring a similar program for all "Checkered Flag" units. Partly because of the foresight of the Air National Guard and of people such as Brigadier General John L. France, Brigadier General James C. Hall, Mr. Donald Bishop, Colonel Carl W. Reddel and others, the information presented in this intercultural education program has spread to many Air Force units and people. In return, the officers from the Academy have acquired important knowledge about AWACS, Communications Systems, Air Command and Control Systems, Tactical Weapons Systems, such as F-4, RF-4, F-15, F-105, A-7, and A-10, and a firsthand understanding of the Air Force's "Total Force Policy."

I thank the men and women of the 133rd Tactical Control Flight and especially Major Joseph E. Prieskorn, Commander, for their cooperation, enthusiasm, and assistance during our visits.

Last, but not least, I thank Brigadier General William A. Orth, Dean of the Faculty, and Maj General Robert E. Kelley, Superintendent, for their support. They recognized the importance of the program and authorized our support. We who have participated in intercultural education appreciate their sensitivity to the importance of this program.

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## INTRODUCTION

In early August 1982, I was contacted by the Air National Guard Support Center and by Major Joseph Prieskorn, Commander, 133rd Tactical Control Flight, Fort Dodge, Iowa, ANG, for assistance in preparing the Flight for its winter involvement with "Elf One." After I surveyed our resources, Brigadier General William A. Orth, Dean of the Faculty, approved faculty support for the Iowa ANG in September 1982 (Attachment 1).

The program was developed by all the team members during several planning meetings. We relied heavily on what had been successful in past educational programs prepared for Air National Guard units. Our intent was to provide useful knowledge about Saudi Arabia and to help the Iowa Guardspeople develop positive attitudes about their host. We focused our program around the objectives of reducing ethnocentrism and cultural arrogance by fostering positive motivation which was to be achieved by increased knowledge about Saudi Arabian culture and information about how to conduct proper interpersonal relations.

Our assistance for the 133rd Tactical Control Flight had historical precedent from earlier educational programs conducted for the Colorado, Georgia, Indiana, Massachusetts, Michigan, Mississippi, Nebraska, South Carolina, and South Dakota Air National Guard overseas deployments. We were aware that American military forces all too often pay minimum attention to foreign cultural

values and attitudes. Further, we know that ignorance of other cultures can lead to international misunderstandings and unfavorable behavior. The Guard Bureau also knew that not knowing and appreciating cultural and historical determinants of other societies could be detrimental to mission accomplishments. Poor morale and decreased performance are the most common results from inadequate cultural preparation.

## THE PROGRAM

While developing this program, we were continually guided by the question: "What does a Guardsperson need to know about Saudi Arabia and him- or herself in order to be most effective in that environment?" We decided on knowledge of basic geography, religion, history, language, contemporary political setting, the Saudi Arabian military, culture, conditions at the deployment location, and law (Attachment 2).

The program explained the contemporary strategic importance of Saudi Arabia and at the same time provided a relevant historical background of the U.S.-Saudi Arabian relationship. We started with the geographical environment of Saudi Arabia and then narrowed our focus to specifics of Saudi Arabian culture. We fully realized the significance of communicating with the Saudis, in their language, but our limited program permitted only minimal exposure to a few useful Arabic phrases (Attachment 3).

A goal of our program was to develop an attitude of respect for the people of the Kingdom of Saudi Arabia. Throughout the presentations, we underscored the importance of respect and appreciation for their values and attitudes that are different from ours. The unit was thoroughly exposed to the concept of "culture shock."

Our team presentation was during the weekend of 11-12

December 1982. I began the program with a discussion of the philosophy of the Academy support and intercultural education program (Attachment 4).

The second presentation was devoted to a systematic description of the geography of Saudi Arabia. Major Barnes' goal was to present Saudi Arabia in its regional setting, stressing its strategic location, then to address the physical characteristics of climate and topography, and to provide a fairly detailed look at the urban and rural environment. He did this with the aid of a slide presentation. Major Barnes described the many problems facing Saudi Arabia today, along with some solutions to those problems which Saudi Arabia is actively pursuing (Attachment 5).

Our third presentation described Arabia from earliest to contemporary times. Captain Driskill presented a capsule history of significant events and people in Saudi Arabia's past. He clearly showed that in order to understand the modern Saudi, Saudi Arabia's problems of today, one must know and appreciate some of the history of Saudi Arabia (Attachment 6).

The Islamic religion has a profound impact on the lives of Saudi Arabians and deserves a foreigner's full understanding. Major Young gave the fourth presentation and addressed Islam as a total way of life (Attachment 7).

Major Young also gave the fifth presentation. He addressed both domestic and international political issues facing the country today (Attachment 8).

The sixth presentation was by Major Hammill. He described the legal status of Guardspeople while in Saudi Arabia. He explained the lack of a Status of Forces Agreement with respect to jurisdiction and detailed some unique Islamic laws that would concern Guardspeople. He also mentioned precautions that would be useful for the deploying people. His suggestions were excellent advice for a successful deployment (Attachment 9).

Our seventh formal presentation was a capsule summary of Saudi Arabian culture. I described specific cultural traits of the people. My intent was to show specific ways where a Saudi's thought process differs from that of an American's and where they are similar to American thought processes. My goal was to provide a basis for more accurate perceptions of Saudi Arabians (Attachment 10).

Communicating with a foreign host can be a very frustrating experience unless one studies the host's language in advance of arrival. Communicating improperly, through verbal or non-verbal forms, can be detrimental to the mission. We realized that Arabic is a difficult language for most Americans, but we firmly believed learning a few phrases and trying to speak those words in Saudi Arabian would demonstrate the respect of Guardspeople for their host. Captain Robertson gave the eighth presentation on communicating with the Saudis (Attachment 11).

I provided a brief conclusion of the program (Attachment 12).

An important part of our program included various information handouts for the deploying people. Since our program was certainly not comprehensive, we suggested further readings to help better appreciate the Saudis (Attachment 13).

As with most other presentations, we also provided a Department of State pamphlet on the Kingdom of Saudi Arabia (Attachment 14).

Additionally, we gave the deploying people a reprint on Islam in Iowa (Attachment 15).

Our last handout was the most important piece of material. It was an article by a renowned scholar of cultural awareness, Mr. Donald M. Bishop. His article on Americans in overseas environments is classic (Attachment 16).

The 133rd Tactical Control Flight, due in large part to the Commander's enthusiasm and emphasis on being prepared, consistently demonstrated a positive attitude about the deployment. Major Prieskorn took the initiative to involve Fort Dodge in the deployment. Since the Guardspeople are "citizen soldiers," he spoke to numerous civic organizations about the importance of his mission. He insured that I was fully aware of his basic mission (Attachment 17). He also permitted local press coverage of the deployment (Attachment 18). His most important action was to keep his troops informed by meetings and personal newsletters (Attachment 19). And finally, he obtained a pamphlet from Tinker Air Force Base and edited it for his mission (Attachment 20).

## COSTS

The program cost about \$2800 for per diem and travel expenses. The visits required a total of 18 man-days. Obviously, additional preparation time went into the hours of presentations.

In non-monetary terms, cost to the team members was mostly related to the preparation, traveling, and teaching time involved after their regular duty hours, including weekends. I mention these costs because in evaluating a program of this nature, there are hidden costs that could be easily overlooked. Despite the non-monetary costs, the team members unanimously agreed on the importance of the program. Part of the satisfaction was seeing positive attitudes develop toward our effort and Saudi Arabia as our presentation progressed. Part of the "payoff" of this program would be in preventing any misunderstandings or negative incidents between American military and their Saudi hosts. If the team's per diem and travel costs are distributed to include the 100 Guardspeople who attended the presentations, the average per person cost is about \$28 (Attachment 21).

## CONCLUSION

In summary, our impressions of the 133rd Tactical Control Flight members were very positive. The Iowa Guardspeople made many efforts to learn as much as possible about Saudi Arabia within their many operational constraints. Their attitude was positive. We have noticed again and again that the success of a deployment in terms of intercultural education is a function of one common denominator--the attitude of the commander. If the commander really believes in educating his people about the host environment, his attitude filters down very quickly to the lowest level. In this case, Major Prieskorn and his staff continued the positive tradition of those units previously receiving the Academy's intercultural program.



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ATTACHMENT 1

**STAFF SUMMARY SHEET**

	TO	ACTION	SIGNATURE (Surname), GRADE AND DATE		TO	ACTION	SIGNATURE (Surname), GRADE AND DATE
1	DFB	COORD	<i>W. A. Mitchell, Lt Col, 3 Sep</i>	6	DF	APPR	<i>W. A. Mitchell, Lt Col, 13 Sep 82</i>
2	DFH	COORD	<i>Riddell, Col, 7 Sep</i>	7			
3	DFL	COORD	<i>Amelton, Col, 8 Sep</i>	8			
4	DFPS	COORD	<i>Huber, Col, 7 Sep</i>	9			
5	DFV	COORD		10			

SURNAME OF ACTION OFFICER AND GRADE	SYMBOL	PHONE	TYPIST'S INIT	SUSPENSE DATE
Mitchell, Lt Colonel	DFSOG	3067	mlr	

SUBJECT	DATE
Faculty Support of Iowa ANG Deployment to Saudi Arabia	3 September 1982

**SUMMARY**

- Background: The National Guard Bureau has asked our support for the Iowa ANG's deployment of the 133rd Tactical Control Group to Saudi Arabia in January 1983 for an AWACS Mission.
- Observation: We have several officers in the Middle East Studies Group with specialties and experiences capable of presenting a program on Saudi Arabia during a weekend in December 1982. All participants are volunteers who wish to support this deployment. As in the past, all expenses will be funded by the ANG.
- Recommendation: Approve this program of a weekend presentation on Saudi Arabia for the Iowa ANG.

*William A. Mitchell*  
 WILLIAM A. MITCHELL, Lt Colonel, USAF  
 DF Coordinator for Intercultural Education  
 Office of Instruction for Geography

ATTACHMENT 2

USAFA CULTURE AWARENESS PROGRAM  
INTERCULTURAL EDUCATION FOR SAUDI ARABIA  
133rd Tactical Control Flight, Iowa ANG  
11-12 December 1982

<u>TOPIC</u>	<u>SPEAKER</u>	<u>TIME</u>
INTRODUCTION	Lt Col Mitchell	1230-1250
A GEOGRAPHY OF SAUDI ARABIA	Maj Barnes	1250-1320
		*Break*
HISTORICAL CONTEXT	Capt Driskill	1330-1355
ISLAM: A WAY OF LIFE	Maj Young	1355-1420
		*Break*
DYNAMICS OF POLITICAL POWER IN SAUDI ARABIA	Maj Young	1430-1455
SAUDI ARABIA: ITS LAWS AND LEGAL SYSTEM	Maj Hammill	1455-1520
		*Break*
YOUR LIFE IN SAUDI ARABIA: A CULTURAL CAPSULE	Lt Col Mitchell	1530-1555
COMMUNICATING WITH YOUR HOST	Capt Robertson	1555-1630
CONCLUSION	Lt Col Mitchell	1630-1635

UNITED STATES AIR FORCE ACADEMY  
FACULTY PARTICIPANTS

LT COL WILLIAM A. MITCHELL, Ph.D., University of Illinois; Tenure Associate Professor, Head of the Office of Geography; DF Program Coordinator for Intercultural Education; area specialist; Course Director, "Geography of the Middle East"; participant in the Colorado, Georgia, Indiana, Nebraska, South Dakota, Nevada, Massachusetts, Michigan, Mississippi, and South Carolina Air National Guard programs; participant in the 74th TAC Ftr Sqd program; deployed with the 140th TAC Ftr Wg, 116th TAC Ftr Wg, and the 155th TAC Recon Gp; participant in Hq TAC's Checkered Flag Workshop (area familiarization); participant in 1982 Bright Star Intercultural Awareness Program; former Chairman of Middle East Studies Group. AV 259-3067

MAJOR C. TAYLOR BARNES, Ph.D. Candidate, University of Illinois; Assistant Professor, Office of Instruction for Geography; geographer; participant in the Colorado, Mississippi, Indiana, South Dakota, Massachusetts, and Michigan Air National Guard programs; participant in 1982 Bright Star Intercultural Awareness Program. AV 259-3067

MAJOR WILLIAM B. HAMMILL, J.D., University of Southern California; Associate Professor, Department of Law; Course Director, International Law; participant in the Indiana, Massachusetts, Nevada, and Michigan Air National Guard programs; participant in the 74th TAC Ftr Sqd program; participant in 1982 Bright Star Intercultural Awareness Program; former Secretary, Middle East Studies Group. AV 259-2833

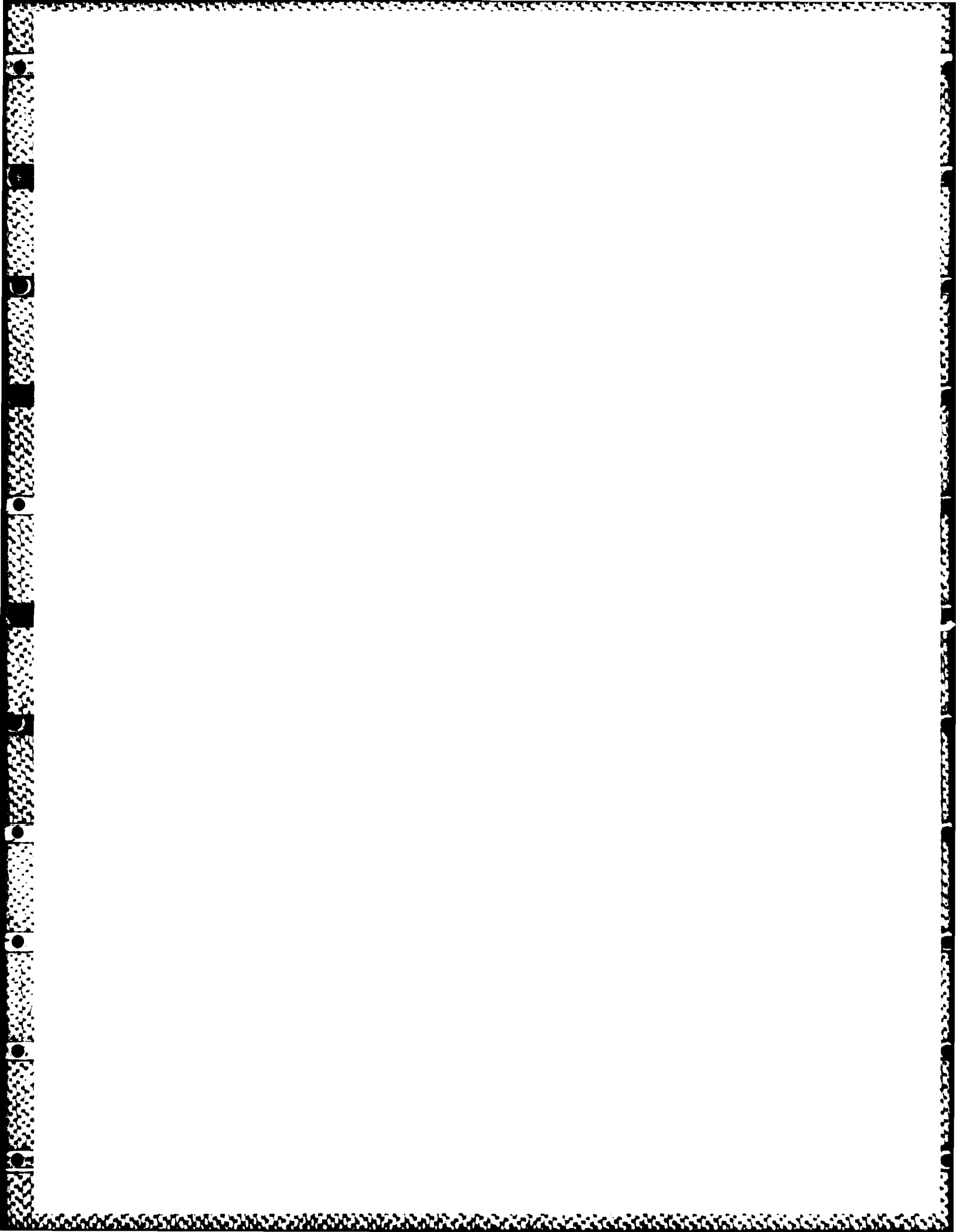
MAJOR ROBERT M. YOUNG, USA, M.A., Naval Post Graduate School, Stanford University; Assistant Professor, Department of Political Science; Course Director, "The Politics of Oil" and "The Politics of the Middle East"; UN Peace Observer in the Middle East; stationed in Egypt, Lebanon, and Israel; participant in 1982 Bright Star Intercultural Awareness Program; Chairman, Middle East Studies Group. AV 259-2270

CAPTAIN PHILLIP L. DRISKILL, M.Ed., Abilene Christian University; Instructor of History; Lecturer on world and military history; former AWACS Weapons Director, 552nd AWAC Wg, Tinker AFB, OK; deployed four times to Egypt and Saudi Arabia (ELF One); former member of Rapid Deployment Force AV 259-2316

CAPTAIN CHARLES D. ROBERTSON, M.A., Ohio State University; Instructor of Foreign Languages (Arabic); Fluent in Arabic, Hebrew, Spanish and French. AV 259-2278

ATTACHMENT 3





USAFA CULTURAL AWARENESS PROGRAM  
INTERCULTURAL EDUCATION FOR THE 133 TACTICAL CONTROL FLIGHT, IOWA ANG  
1983 ELF-ONE DEPLOYMENT TO SAUDI ARABIA

OBJECTIVES

TO PREPARE MEMBERS OF THE IOWA AIR NATIONAL GUARD FOR THEIR DEPLOYMENT TO SAUDI ARABIA BY PROVIDING USEFUL KNOWLEDGE ABOUT SAUDI ARABIA AND DEVELOPING A POSITIVE ATTITUDE ABOUT OUR ALLY.

I. KNOWLEDGE

FOLLOWING THE COURSE OF INSTRUCTION, GUARDSPEOPLE WILL KNOW:

- A. THE STRATEGIC IMPORTANCE OF SAUDI ARABIA
- B. SAUDI ARABIA'S MAJOR GEOGRAPHIC FEATURES
- C. FUNDAMENTAL TENETS OF ISLAM
- D. RELEVANT HISTORICAL BACKGROUND
- E. CURRENT ISSUES IN SAUDI ARABIAN LIFE, INCLUDING:
  1. THE CRISIS OF RAPID INDUSTRIALIZATION, WITH SPECIAL ATTENTION TO:
    - (A) RAPID INCREASES IN CHANGES FROM TRADITIONAL TO MODERN LIFE
    - (B) CHANGING SOCIAL VALUES
  2. SAUDI ARABIA'S RELATIONS WITH THE UNITED STATES.
    - (A) ROLE OF THE MILITARY
    - (B) NEED FOR CORRECT BEHAVIOR BY AMERICAN MILITARY PERSONNEL
- F. A FEW USEFUL WORDS IN ARABIC (YOUR KNOWLEDGE OF ARABIC IS DEPENDENT UPON YOUR OWN EFFORTS AFTER THE PRESENTATION)
- G. HOW TO SPEAK BASIC ENGLISH FOR MORE EFFECTIVE COMMUNICATION WITH SAUDI ARABIANS NOT COMPLETELY FLUENT IN OUR LANGUAGE.

## ATTITUDES

### GUARDSPEOPLE SHOULD DEVELOP:

- A. AN ATTITUDE OF RESPECT FOR
  - 1. ISLAM
  - 2. TRADITIONAL SAUDI ARABIAN LIFE
- B. AN UNDERSTANDING OF CULTURE SHOCK AND OTHER FACTORS WHICH OFTEN ERODES EFFECTIVE INTERACTION OF AMERICANS AND OTHER PEOPLE.
- C. CONFIDENCE THROUGH KNOWLEDGE AND BASIC LANGUAGE.
- D. AN EAGERNESS TO MEET THE SAUDI ARABIAN PEOPLE AND SEE SAUDI ARABIAN SOCIETY.
- D. THE WILLINGNESS TO OBSERVE CORRECT BEHAVIOR IN SAUDI ARABIA.

ATTACHMENT 4

USAF INTERCULTURAL EDUCATION PROGRAM  
FOR THE IOWA AIR NATIONAL GUARD DEPLOYMENT  
TO SAUDI ARABIA

GENERAL INTRODUCTION

BY

LT COL WILLIAM A. MITCHELL

Thank you very much Major Prieskorn and men and women of the 133rd Tactical Control Flight. We are very pleased to have been invited to visit with you before your deployment to Saudi Arabia. Your participation in the Elf-One Exercise is very important, as you know, and we indeed consider it a privilege to provide you with some background information on Saudi Arabia. We bring best wishes for your safe and successful deployment from General Kelley, the Academy superintendent, and General Orth, the Dean of the Faculty.

Our program on the Kingdom of Saudi Arabia emphasizes "intercultural Education." We want to provide you with useful knowledge about Saudi Arabia which will further help develop a positive attitude and respect for that country.

The particular topics we will address today are geography, religion, history, politics, law, communications, and the culture of the people. At this particular moment a lot of you sitting out there are probably wondering why you need such a program. If so, you're really no different from many of the some 3000 guardspeople and regulars we've addressed since April of 1979. Nevertheless, before I begin this morning, I think I should answer this question.

The principle measure of any deployment is its operational success. We have evidence that deployments can be marred by Americans making innocent and unintentional, but frequently embarrassing mistakes in dealing with their hosts. This in turn has greatly complicated and sometimes degraded our ability to accomplish the mission.

We have worked with numerous deploying units over the past three years. Many were to Turkey, some were to Greece, some to Egypt, some to the Sudan, some to Korea, some to Italy, and some to Portugal and Norway. Our experience is that the more each person knows about the people and the country to where they deploy, the quicker they are able to establish rapid rapport with their counterparts. They are more relaxed and comfortable with their new and different environment. Many embarrassing mistakes can be avoided and consequently, the better chance they will have for a smooth and successful operation.

Within the context of Saudi Arabia, you are receiving this program for two very specific reasons. First, in late 1979 following the 140th Tactical Fighter Wing's deployment to Turkey and its outstanding success, Major John T. Guice, the ANG director at that time, implemented a policy that all ANG units deploying to sensitive areas would receive a thorough intercultural program. This has been continued by Major General Conaway. Secondly, your conduct can play a very important part toward the success of this mission and its impact on our future relationships with Saudi Arabia. During this presentation you will discover that although the Saudi way of life is very different from ours, it will no longer be puzzling to you once you have learned about some of the specific differences and why the Saudis are the way they are. We want you to understand the way of life of the Saudi people. We are here today to help you develop a respect for the customs, traditions,

and laws of Saudi Arabia.

You're going into a region that has been named by Westerners as the Middle East. To most Americans, it is a region very difficult to observe and evaluate, and it is a region we know too little about. It is a region with a very long history and a well established culture, very different than ours. However, although the region is composed of diverse elements, it is tied together by people who share the same language and religion. To understand the Middle East region, you must understand the motivations, the aspirations, and ways of life of the people. You must understand its geography, temperament, and language. The strategic importance of Saudi Arabia, as well as all of the Middle East, should be clear to all of you.

Saudi Arabia is a fascinating land. It's a land of very kind and friendly people. It is a land where Arabic is spoken and Islam is practiced. I hope that you don't view Saudi Arabia as merely a spot on the map. It should be evaluated not only as a strategically important area but also in terms of its people. The Saudi people have a past, a present, and a future. They share many of the aspirations that we do as Americans, but they are indeed different. Their language, arts, religion, customs, and traditions are unique. It is important that we be careful to recognize the right of differences and not get trapped in the fallacy of evaluating their behavior according to western norms and standards. Both language and religion provide a common bond for the Saudis. They take great pride in Arabic. The Arabic language is important not only as a means of communication, but also as a reflection of the attitudes and feelings of the people. The language is full of polite expressions reflecting an Arab's attitude toward his fellow man. Saudi Arabians like to make small talk about your health and personal happiness before they get down to business. This has caused some Americans

to think Saudi Arabians are long-winded and slow. On the other side, Americans are sometimes seen as curt and abrupt when they deal with Saudi Arabians.

The Saudi Arabians are very hospitable. In fact, the Arabic word for hello, "Marhaba," literally translated means, "We have a large space for you and can accommodate you." This one word reflects the out look of hospitality toward guests. If you don't appear friendly, it may result in ill feelings because of the Saudi Arabian's misunderstanding of you. Failure to be hospitable is one of the sins of Islam.

Islam is the religion of the Saudi Arabians. It is the dominant religion of the Middle East. It is not only a system of beliefs, but it also establishes a pattern for family living. The Koran reveals customs, traditions, and rituals for every-day life for each member of the family.

We have with us today various specialists who will cover Saudi Arabia in more detail. Our first speaker, Major Barnes, will provide a general overview of the geography of Saudi Arabia. Major Barnes holds a Masters Degree from the University of Missouri and is completing his PhD requirements with the University of Illinois. He is an assistant professor of geography at the Air Force Academy and over the past three years has lectured on inter-cultural education to many ANG units. He is also the deputy head of geography.

Our second speaker will be Captain Philip L. Driskill. Captain Driskill holds a Masters of Education from Abilene Christian University. He is an instructor of history at the Air Force Academy, and he lectures on world and military history. As an AWACS weapons director, he has extensive operational experience in Egypt and Saudi Arabia, and he has exercised with the Rapid Deployment Joint Task Force.<sup>23</sup> Captain Driskill has deployed four



times with Elf One. We are pleased to have Captain Driskill present to you the Historical Context of Saudi Arabia.

Our third speaker will be Major Robert Young. Major Young holds a Masters from the Naval Postgraduate School. He is an assistant professor in the Department of Political Science. He's been a course director for numerous Middle East courses at the Air Force Academy, and he served as a United Nations peace observer in the Middle East. He's been stationed in Egypt, Lebanon, and Israel. Major Young also was a participant in the Air Force Academy Intercultural Education Program for Bright Star '82 last year, and he is presently chairman of the Middle East Studies Group. Major Young will talk to us about the Impact of Islam. He will also present a short lecture on the Dynamics of Political Power in Saudi Arabia.

Our fourth speaker is Major Barry Hammill. Major Hammill will talk to us about the Laws and Legal System of Saudi Arabia. Major Hammill has his law degree from the University of Southern California, and he is an associate professor in the Department of Law. Major Hammill has participated in numerous deployment programs and is a specialist in international law. He also has participated in Bright Star '82.

The last person I'll introduce is Captain Charles Robertson. Captain Robertson has a Masters Degree from Ohio State University, and he has recently joined our Foreign Language Department where he serves as an instructor of Arabic. Captain Robertson is fluent in Arabic, Hebrew, Spanish, and French. We are indeed very fortunate to have him with us today, and he will teach us how to communicate with our Saudi Arabian hosts.

Without further delay, Major Barnes will now address the Geography of Saudi Arabia. Major Barnes:

ATTACHMENT 5

## A GEOGRAPHY OF SAUDI ARABIA

by

Major C. Taylor Barnes

It is a privilege to have an opportunity to work with the Iowa Air National Guard in conjunction with your upcoming deployment to Saudi Arabia. I consider it an honor to be able to discuss the geography of this highly strategic country with you this afternoon. (O-1)

We will begin our discussion of Saudi Arabia by examining it in its regional setting, the Middle East. Then we will discuss Saudi Arabia's spatial environment, followed by detailed examination of the country's climate, phyiography, demographics, and economic systems.

The geographic location of Saudi Arabia is strategically significant. (S-1) Situated on the Arabian peninsula, Saudi Arabia is at the hub of Europe, Asia, and Africa. It's a crossroad and a bridge. Saudi Arabia is bordered by eight nations, seven principalities, and three major bodies of water. In the north, her neighbors are Jordan, Iraq, and Kuwait. Nations to the east are Bahrain, Qatar, and the United Arab Emirates. The southern borders, ill-defined because of inhospitable desert terrain, are shared with Oman, Southern Yemen, and Yemen.

Three major bodies of water surround the Arabian peninsula: the Red Sea in the west; the Arabian Sea in the south; and the Persian or Arabian Gulf in the east. Saudi Arabia's geographic position has been of historical significance for early land trade routes and it is still important today for land, sea, and air communications linking Western and Eastern Europe with Eastern Africa, the Indian Sub-continent, and the Far East. Unimpeded transit of these routes is of vital interest to the United States.

Control over the narrow straits that connect the land masses around the Arabian Peninsula has been contested for centuries. These narrow passages extend deep into the Middle East heartland and can be easily choked off at the time of war. The Suez Canal, Babel Mandeb, and the Strait of Hormuz are strategically vulnerable to blockades.

The Suez Canal reopened in June 1975. This 101 mile long and 500-600 foot wide channel connecting the Gulf of Suez to the Mediterranean Sea is particularly vulnerable to closures. That was demonstrated during the '67 Israeli-Arab War. Egypt controls the Canal and is presently widening it with the hope of encouraging an increase in traffic.

The Babel Mandeb extends for 20 miles and connects the Red Sea to the north with the Gulf of Aden and the Arabian Sea to the south. It's divided into an approximately nine mile channel which narrows to an approximately two mile channel by Perim Island. Because of shallow depths, ships must transit the widest channel. The vulnerability of the channel was shown in 1971 when a Palestinian guerilla group attacked an oil tanker and in October 1973 when Egypt blockaded the strait.

The Strait of Hormuz between Oman and Iran connects the Arabian Gulf with the Indian Ocean. This 170 mile strait is deep throughout and averages about 50 miles in width north of the Musandam Peninsula. However, both Iran and Oman claim that the strait falls within the 12 nautical mile territorial limits. Nevertheless, the straits are considered international by the world community. The passage is too wide and too deep to be blocked by sunken ships. It is not as vulnerable as the other Middle East straits.

Saudi Arabia, officially the Kingdom of Saudi Arabia established in (S-2) 1932, occupies most of the Arabian Peninsula. The country is approximately 873,000 square miles in area and if we superimposed Saudi Arabia on the U.S., we would have an area whose northern boundary stretched from about Bismarck, N.D. through northern Detroit to Norfolk, VA in the east. The southern boundary would be from approximately Oklahoma City to Atlanta.

#### Topography

Physiographically, the country is quite diverse and consists of four (S-3) main topographic regions.

First, the western coastal region consists of a narrow coastal plain bordered by mountains on the east. The Plain of Tihamat is about 10 to 40 miles wide and runs along the entire coast of the Red Sea. The Tihamat Plain contains the principal agricultural area of Saudi Arabia, as well as the majority of the population. Its elevation ranges from sea level to about 1,000 feet. To the east of the Plain the Sarawat Mountains range from (S-4) 2,000 feet in the area of Medina to about 9,000 feet further south. The western slopes of the Sarawats are very steep and because of sparse vegetation are heavily eroded by the orographic induced precipitation. The eastern slopes are much gentler and are often terraced for agriculture where there is sufficient water. (S-5) These slopes descend to a second region, the Najd Plateau. This expansive, flat, uplifted plateau encompasses most of what we know as Saudi Arabia. Gently sloping toward the Arabian Gulf, the Najd Plateau is broken by a low mountain range running north to south through the center of the plateau.

The plateau region is also dissected by the great Nafud-Al Dahna desert characterized by fault escarpments and barchan dunes, some of which reach 1,000 feet in height. In the south is the Rub Al-Khali, or Empty Quarter.

(S-6). This vast desert, with over 250,000 square miles of sand, is a nearly impassible, uninhabited region. (S-7).

Saudi Arabia's eastern coastal region, along the Arabian Gulf, is (S-8) by far the most important to the economy of the nation. Its down-warped cretaceous strata contains almost all of the country's oil reserves. The coastal plain is mostly desert but it contains one of Saudi Arabia's largest oases surrounding the town of Hufuf.

#### Climate

Except for the Red Sea and Arabian Gulf coastal areas, Saudi Arabia's climate is that of a desert--very dry, with hot daytime temperatures which (S-9) drop rather abruptly after nightfall. It is a climate very much like that of Arizona or New Mexico. During the summer, a daytime temperature reading of 130°F is not uncommon in the Najd and other inland areas. Although the average daytime high temperature is around 110°F, night temperatures in those areas drop to 75°F or 80°F during the summer months. Inland temperatures during winter are usually 75°F to 80°F during the day, but often drop to around 30°F at night.

Humidity is virtually nonexistent in the interior of Saudi Arabia. Rainfall is very sparse, occurring only in winter and early spring. In fact, the only area in the entire country which has abundant rainfall, 12 inches annually, is the mountainous area of Asir. Summer temperatures along the Arabian Gulf and Red Sea coasts are usually slightly cooler than inland, but do not drop as low after dark as in the inland regions. The coastal areas have very high humidity, usually between 85% and 100%, which makes (S-10) living along the coast much more uncomfortable than in the interior. Because of the extreme dryness there are no permanent streams or rivers in Saudi Arabia. (O-2)

## Population

Saudi Arabia has a population of about 8,000,000 (1981 est), or slightly larger than the city of Los Angeles. In addition there are about (S-11) 1.5 million foreigners, to include 35,000 Americans. The vast majority of foreigners are from other Arab nations. About 400,000 foreign workers are of Asian descent.

Saudi Arabia is rapidly becoming an urban nation. Sixty percent of the population live in communities greater than 1,000 persons. Because of modernization and the lure to the cities, the Bedouin population has decreased to about one-half a million. Major cities are Riyadh, Jiddah, Mecca, Medina, Dhahran, and the new town of Al Jubayl.

Riyadh, the capital is located in the interior and is a modern (S-12) metropolis of approximately 1,000,000 people. Approximately 500 miles N.E. of Jiddah and 250 miles S.W. of Dhahran, it symbolizes the seat of power of the Saud family. Fresh water from the largest desalination plant in the world is piped into Riyadh from Jubayl. It is a major center of industry and commerce.

Jiddah, the main port of Saudi Arabia, contains about 1,000,000 people (S-13) and is located 40-50 miles south of Mecca. Although Riyadh is the country's major commercial center and the gateway for the international pilgrimages to Mecca. It has one of the world's most modern harbors as well as the world's largest airport, covering an area the size of Manhattan Island. Additionally, the tallest building in the Middle East, a 44 story bank building is under construction.

Mecca, located in Western Saudi Arabia, is a city of about 400,000 people. It is the birthplace of the prophet Muhammad and is the holiest city of Islam. Non-Moslems are forbidden from entering the city. (S-14)

Medina, a city of about 200,000, located in eastern Saudi Arabia, north of Mecca, is where Muhammad established his religious base after having fled Mecca in the 7th century. Medina was the first capital of the Islamic world and is the second holy city of Islam.

#### Agriculture

Agriculture in Saudi Arabia is rather limited. The country contains (S-15) the world's largest sand desert as well as one of the world's largest oases, Al-Hasa. (S-16) Only one percent of the land is under cultivation, and the majority of it's in the southwest. (S-17). Eighty-five percent of all foodstuffs are imported. Food is also expensive. In 1980 a reporter relates paying five dollars for a hamburger in Riyadh and pricing a watermelon for \$16 in Qasim. (S-18, S-19) Imported mineral water is about \$5 a gallon. (S-20) Major agricultural products are wheat, dates, and sorghum. Agriculture contributes less than .5 percent to the gross domestic product of Saudi Arabia.

#### Transportation

As late as 1950 there were no paved roads in Saudi Arabia. Since then over 13,000 miles of paved highways have been built. (S-21) In 1957 it took about 15 days to drive from Jiddah, on the west coast, to Dhahran, on the Arabian Sea. Today, the trip can be made in less than 18 hours. (S-22)



Air transport is well developed. The Saudi fleet consists of over (S-23) 60 jets and services some of the world's most modern airports. As I mentioned earlier, the Jiddah airport which took over six years to build is larger than Kennedy, O'Hare, and Los Angeles airports combined. (S-24) Its special Hajj terminal can process 80,000 pilgrims a day, at the rate of 100 planes an hour. Next year the new Riyadh terminal is scheduled to open: it will be three times the size of the Jiddah facility.

Modern rail facilities are being developed with a goal of linking (S-25) the major cities. As with road construction, the ever shifting sand presents problems to rail traffic. (S-26)

#### Communications

Telephones and television are relatively common within Saudi Arabia. Five years ago there were only about 100,000 lines in the country. Today (S-27) there are over 3/4 of a million and by 1985 there are expected to be about 1.5 million lines in service. Saudi Arabia was the first country in the world to have a nationwide computer controlled telephone network.

#### Petroleum

Fifty years ago few Americans were aware of the birth of the Kingdom (S-28) of Saudi Arabia. Six years later, in 1938, oil was discovered in the (O-3) area of Dammam. In a mere five decades, many of the free world's economic systems have become reliant on Saudi petroleum. Oil is more (S-29) plentiful than water! Saudi Arabia controls 25% of the world's proven reserves, (O-4) or about 160 billion barrels. At peak production these reserves would last about 60 years. However, Saudi Arabia is discovering new reserves at a rate greater than production. (S-30)

Saudi Arabia supplies 23 percent of U.S. imports and 15 percent of the free world's oil. In the past Saudi oil passed through the 1,000 (S-31) mile Trans Arabian Pipeline (Tapline) running across Jordan, Syria, and Lebanon to bring oil to the western world. Since the early 70s however, (S-32) almost all western petroleum has moved through the gulf and the vulnerable Strait of Hormuz.

Recently completed are two pipelines both originating in the eastern coastal oil fields and terminating near Yanbu on the Red Sea. Petroline, a 750 mile 48 inch diameter pipeline, (S-33) moves about 1.8 million barrels of crude oil daily and has the capacity to transport up to about 4 million barrels daily if output was expanded.

Parallel to it is the 725 mile natural gas liquids (NGL) line which (S-34) will supply the west coast with ethane and other gas liquids. Both of these lines will assist in the economic development of western Saudi Arabia and help reduce dependence on crude oil exports.

The petro-chemical industry provides the basis for state subsidies. (S-35) Schools and health care are free; electricity, water, gasoline, domestic air travel and a nationwide telephone system are partially subsidized. Saudis get free land to build on and can borrow up to \$90,000 interest free.

#### Al Jubayl

Al Jubayl, your home away from home, was a fishing village of about 8,000 people just five years ago. (S-36) Today, this "new city" is the site of construction projects that will make it the industrial capital of the Middle East. (S-37) With a population of some 40,000 it is becoming a center of diversified industry such as fertilizer, detergents, refined (S-38) oil products, plastics, and steel, the majority of which will be exported.

Al Jubayl is about 60 miles north of Dhahran and about 300 miles (S-39) northeast of Riyadh. It is linked to other centers by a well-developed air and road network. (S-40)

A modern city, Jubayl has a new hospital, modern airport and even (S-41) sports an ice cream factory! Jubayl's drinking water is provided by (S-42) the Saline Water Conservation Corporation located just south of the city. (S-43) The commercial port facilities have direct access to the Arabian Sea and have off-shore berths linked to the mainland by six mile causeways. (S-44) By the year 2000, Jubayl is expected to have a population of 350,000 people.

#### Conclusion

Less than half a century ago, Saudi Arabia was a relatively unknown agricultural society whose populace was illiterate and poverty stricken.

During the last 20 years it has become a major source of most of the (S-45) Western World's energy supply. Today Saudi Arabi is fast becoming one of the most modern, industrialized nations in the world. I trust your interactions with your Saudi counterparts will not only be personally rewarding but also contribute toward positive relations between our two countries.

Data for this presentation was obtained from the following sources:

Bindagji, Hussein Hamza, Geography of Saudi Arabia. Oxford University Press, Oxford, England. 1978.

Fisher, W.B. The Middle East. Methuen and Co. Ltd. London, England. 1978.

CLIMATE

Average Monthly Temperatures

Ft Dodge, Iowa and Al Jubayl, Saudi Arabia

	J	F	M	A	M	J	J	A	S	O	N	D	TOTAL	
Ft Dodge (Ele. 1111 ft)	Temp (F)	18	22	33	48	60	69	74	72	64	52	35	24	
	Precip (in.)	.9	.9	1.7	2.6	4	4.7	4	3.8	3.8	2.2	1.6	.9	31.1
Al Jubayl (Ele. 60 ft)	Temp (F)	61	63	70	77	87	93	96	95	91	83	73	63	
	Precip (in.)	.9	.6	.2	.1	.08	.04	-	-	-	.08	.2	.2	2.4

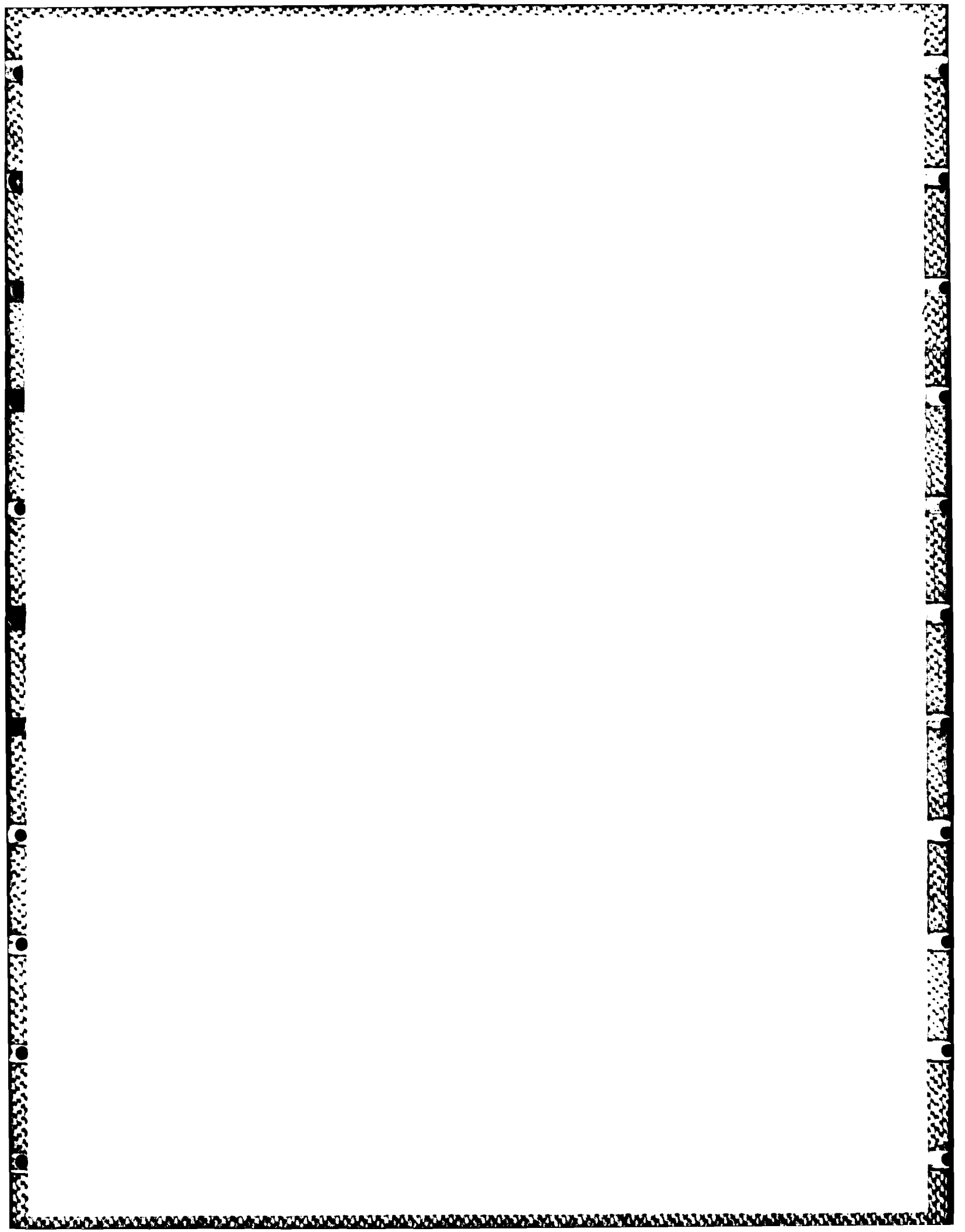
## GEOGRAPHY OF SAUDI ARABIA

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**ATTACHMENT 6**





## Historical Context of Saudia Arabia

by Captain Philip L. Driskill

In my segment of today's briefing, I will trace some of the historical developments in Arabia and the Middle East that set the stage for the later creation of the nation of Saudia Arabia.

### A. Arabia Before Muhammad

The Arabian Peninsula was something of a "backwater" in the Middle East prior to the seventh century. Before this time its main impact on the history of the area were the Bedouins of the desert who raided and sought a better life among the more kind environment we call the Fertile Crescent. This area, due to a more adequate water supply, developed civilizations superior to those of Arabia. Most of Arabia's inhabitants were desert nomads, except for small numbers of traders living in cities along the caravan routes. The civilizations to the north badly needed the goods that southern Arabia had to offer as well as the raw materials and commodities that came from East Africa and India by caravans and ships.

Arabia was crisscrossed by caravan routes linking the Far East and the Near East. The nomadic Bedouins of the desert lived by herding animals, raiding caravans, and waging war on one another. Their political and social organization revolved around tribes led by popularly elected sheiks.

Mecca was important both as an oasis and a religious center. Traders stopped there for food and water on their way to the lands in the north. But it was also the site of the sacred Black Stone, a meteorite the polytheistic Arabs had worshipped for centuries. Well before the days of Muhammad, Mecca was a religious center. The sacred Black Stone was built into a corner of a low cube-shaped building, called the Kaaba, which Adam was supposed to have built, and was surrounded by 360 pagan idols. The Kaaba was a tremendous financial asset for the trading community of Mecca, as pilgrims came from all over Arabia to visit it.

As far as we know, there existed no unified Arab religion at this time. Certainly, the religious spirit was there, but it was waiting for the inspiration that Muhammad would provide to kindle it. It is unlikely that a people such as these desert Arabs would have ever been united by political means alone; no sovereign lord had yet arisen among them. What could and did unite them and made them one of the greatest fighting forces the world had yet seen was a new and dynamic religion - Islam.

When Muhammad was born in 570 A.D., the territory north of the Arabian Peninsula was dominated by two great and proud powers. To the west was the Byzantine Empire and to the east was the Persian Empire, ruled by the Sassanid dynasty. These two empires were frequently at war, neither side being strong enough to subdue the other for any length of time. However, their constant wars did bleed each other to exhaustion, making it possible for the Arabs to the south to later deal the death blow.

## The Prophet and His Message

Most people of the West do not realize that Islam accepts Adam, Noah, Abraham, Moses, and Jesus as prophets. Muslims believe that God revealed His existence to all these men, but that He gave his final and complete revelation to Muhammad.

Muhammad was born in Mecca, in what is now Saudia Arabia, about 570 A.D., nearly 600 years after Christ. We cannot be sure about his early life, which he spent in the caravan trade, except that he traveled widely through Arabia and probably north into Palestine and Syria where he could have learned about Christianity and Judaism. We do know Muhammad married a wealthy widow, which gave him wealth and a respected place in Meccan society. From this time on, Muhammad prospered as a trader.

Muhammad was troubled by conditions in Mecca. He was unsatisfied with both the social conditions and the pagan religions of his people, and as many wealthy men did, spent time in quiet meditation in the hills outside Mecca.

During one of these periods of contemplation, in the lunar month of Ramadan, in 610 A.D., Muhammad had a vision in which he believed he saw the angel Gabriel, who told Muhammad he would be God's (Allah) prophet, and make known the will of Allah revealed to him in his visions. These revelations were collected after his death in the holy book of the Muslims, the Koran.

The message Muhammad was directed to teach was simple. There is only one god, Allah, who will preside over a day of judgement. While awaiting that day, people must live a moral life in a manner directed by Allah's last and greatest prophet, Muhammad.

Islam was not a totally new religion. Similar beliefs and practices are found in Judaism and Christianity, its two forerunners. Muslims believe that God passed His word through a divine chain of messengers, beginning with the Old Testament prophets and continuing with Jesus and his disciples. As a result, Muslims consider Jews and Christians to be "People of the Book." However, Muslims do not believe in the Trinity. To Muslims, there is no god but God. Muslims also resent being called Muhammedans as they worship Allah, not his prophet.

The progress of Islam was at first very slow. Muhammad began to preach the new faith, which he called Islam, or "submission to the will of Allah", among the people he knew in the city of Mecca. The Meccans, however, saw in his preaching their own economic ruin. The spread of the new faith would destroy the idol worship around the Kaaba, and consequently pilgrimage would be abandoned. Without pilgrimages, Mecca would cease to be as profitable as it was. As a matter of fact, until the discovery of oil in the 1930s, the greatest source of income in Arabia had been from pilgrimages.

By the year 622, Muhammad's preaching had alienated most of the citizens of Mecca. Fortunately, he was invited to mediate the disputes of feuding factions in the city of Medina, 210 miles to the north of Mecca. The date of his escape or hegira from Mecca to Medina in 622 marks the birthday of the religion of Islam; the year from which the Muslim era is counted, because in Medina, Muhammad was able to give Islam a political base.

Muhammad's role in Medina was dual; he was both ruler and religious teacher. To support his overcrowded community, Muhammad sent his warriors to raid caravans bound for Mecca, and after several indecisive battles, he finally captured Mecca in 630. The idols and pagan gods around the Kaaba were smashed and Mecca accepted Islam, becoming the holiest city of the new religion.

Shortly thereafter, the Muslims gained control of the rich trade routes throughout Arabia and conquered or made alliances with the warlike Bedouin tribes, converting them to Islam, and turning their energies from raids on each other to wars against the infidels outside of Arabia. Muhammad was the undisputed ruler of Arabia when he died in 632.

### The Arab-Islamic Empire

As long as Muhammad was alive, he fulfilled the duties of prophet, judge, king, religious leader, and commander. The death of Muhammad was the passing of at least two "persons"; one, the Prophet of Allah, and the other, the Head of the State.

The Prophet, as the last sent by God, could not have a successor. The Head of the State, however, with his duties as commander-in-chief, law-giver, judge, and so forth, had to have a successor, who would be called the Caliph.

Unfortunately, the Prophet had made no provision for a successor. It was questioned whether the leadership should go to Ali, his son-in-law and cousin, or to his father-in-law, Abu-Bakr. Both had been long-time companions of Muhammad. It was decided that Abu-Bakr would be Caliph first, and only later would Ali gain the title. After Ali's death, the succession fell to the Umayyads, a family who was not of Muhammad's lineage. The events of this time caused a major split in Islam which still exists today. The Shiite ("partisans to Ali") sect, centered mainly in Persia, believes that the succession should have passed through Muhammad's own family, and the Sunni ("tradition") sect contend that the succession of the Umayyads was legitimate, since they were chosen by Muhammad's followers, as Arab chiefs were always elected. The Shiites and the Sunni are the two major branches of Islam today, with the Sunni comprising about 85% of the total.

The caliphs were very successful in spreading the new religion outside of Arabia. Unified by Muhammad for the first time in history, and inspired by their fervent belief in the one true God, the fierce Bedouin warriors rapidly conquered their foes on the field of battle. What Persia and the Byzantine Empire could not do to each other, the Arabs did to both.

Arab armies were aided by Islam's tolerant attitude for people of many ethnic and religious backgrounds. By 750, the Islamic Empire stretched from

northern Spain to the Indus River. In a century of fighting, these Bedouins, inspired by Muhammad, had carved out an empire that amazed the world. And everywhere the armies conquered, there was large-scale conversion to the new faith. Islam would continue to spread, in the centuries to come, far beyond the limits of the first Muslim conquests.

During the great Arab conquests, Arabia itself was declining in importance. Muhammad's successors, the Orthodox caliphs (632-661), resided in Medina. During their regime, the peninsula was consolidated as a Muslim state; the Fertile Crescent, Egypt, and Persia were subdued, and the Koran was compiled and canonized.

However, the greatly enlarged borders called for the moving of the caliphate to the more centrally located "heartland of the Middle East". The Umayyad dynasty (661-750) established their caliphate in Damascus, thereby shifting the center of Muslim power to Syria rather than the deserts of Arabia. During most of the Umayyad rule, the Arabians were in a state of opposition to the established order or in open revolt to it.

In 750, the Umayyads were overthrown by the Abbasid family, and the Islamic center was shifted farther east to Baghdad. Under the Abbasid Dynasty (750-1258), Islamic civilization reached its high point, but Arabia receded even more into the background. Under the Abbasids, Arabia remained a backwater of the Empire, except for the holy cities of Mecca and Medina.

Beginning in the 10th and 11th centuries, weak rulers of the Abbasid Dynasty were unable to maintain their power and recover from the political disasters that were to overtake it. The Empire began to break up into individual states.

Between the 11th and 14th centuries, nomadic peoples of Asian origin swept into Persia and the Near East, conquering the existing Muslim states. By this time, the Christians had reconquered almost all the Muslim possessions in Europe, and there was no longer any semblance of Muslim unity.

The Arabs in Arabia were once again in political chaos and disunited. Through the centuries there were many unsuccessful attempts to unite the various tribes, but the Arabian peninsula remained politically fragmented until the early part of the 16th century when the Ottoman Empire occupied the western part of Arabia.

During the 1400s, the Saud dynasty established control over a small area around the town of Dariyah, northwest of Ridyah, but this dynasty remained relatively unimportant until the mid-1700s.

Before discussing the Ottoman Empire, it would be good to consider some of the wonders of Islamic culture. Its strengths were philosophy, architecture, medicine, science, mathematics, and literature. But the greatest achievement was the "Arabization" of the rich and varied civilization of the Middle East. Arabic became the common language of the empire.



And what is the difference between the Arabic world and the Islamic world? The Arabs imposed their faith and their language on those they conquered. Those who accepted the language, whatever their ethnic background, eventually came to be considered Arabs. But some have retained their Christian religion, such as in Lebanon and Egypt. They are Arab but not Muslim. Others accepted the religion but not the language. They were "Islamized" but retained their own culture. The Muslims of Asia and Africa belong to Islam, but are not Arabs.

### The Ottoman Empire

After the Mongol invasions, one of the small kingdoms of Asia Minor, the Ottoman Turks, was to be successful in creating the greatest and longest-lasting Islamic empire. The Ottoman Empire grew by leaps and bounds and by the mid-1500s, was at the height of its power. It covered all the Balkan peninsula, much of the Middle East, and parts of Hungary, northern Africa, Arabia, and Russia. In 1517, the Ottomans had conquered Egypt and proclaimed the western parts of Arabia, including the holy cities of Mecca and Medina, part of their dominions. The Turks would cling to this area for religious prestige and claim to be custodians of the Holy Cities.

The start of the Ottoman decline began in the 1700s. From 1783-1914, the Ottoman Empire lost much of its territory in a series of military defeats to Balkan nationalists, Europe, and Russia. World War I would finally deal the death blow to the "Sick Man of Europe" as it was called when the Ottoman Empire was stripped of everything except modern-day Turkey.

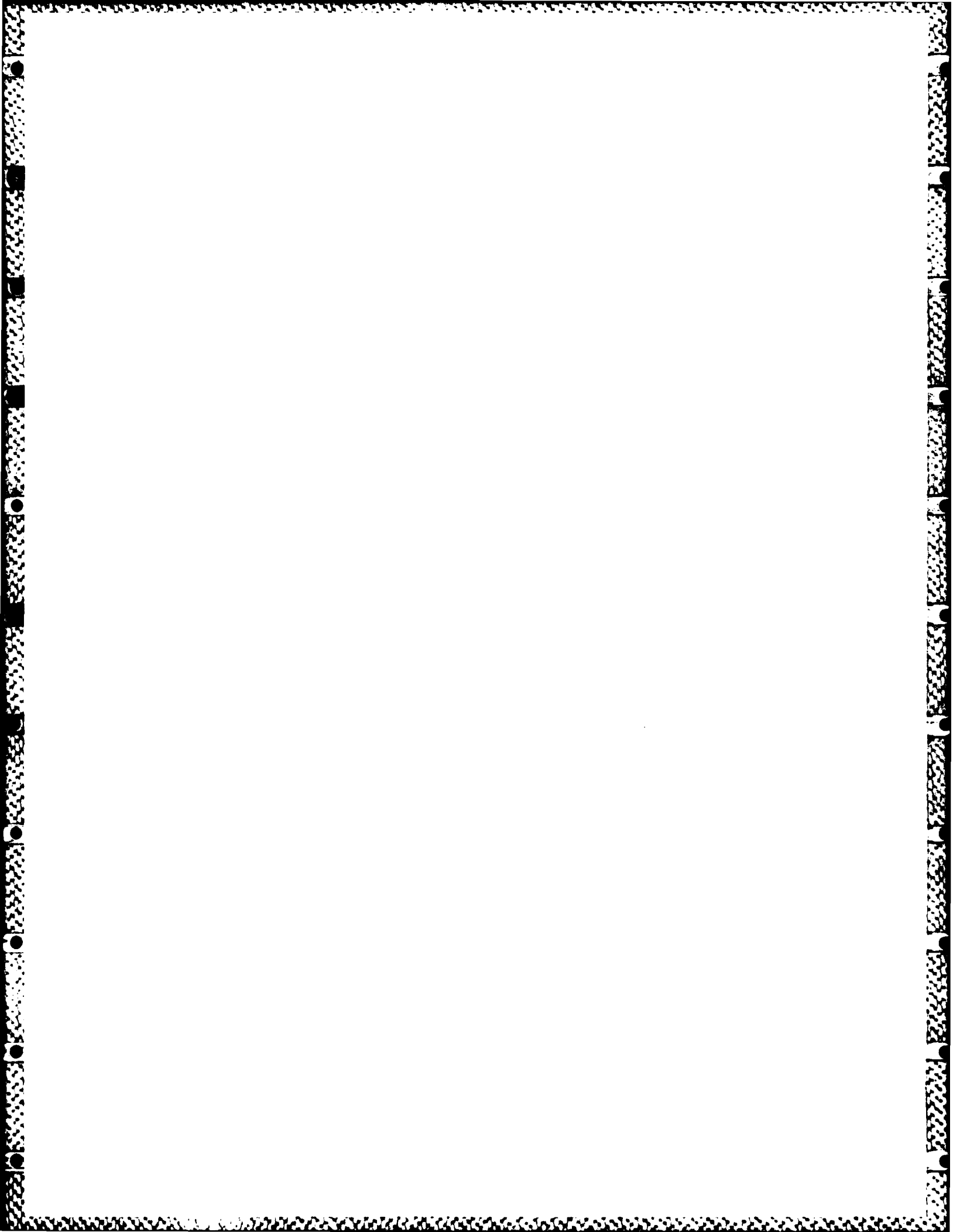
Britain had entered the Middle East in the 1800s, in Egypt and along the southern and eastern coasts of Arabia where she established protectorates, but Arabian tribal leaders still ruled most of the vast interior region.

The next significant period in Arabia's history is associated with the Wahhabi movement of the 18th century which Maj Young will present.

### Conclusion

Arabia has been on the outside (periphery) of Middle East developments throughout history except for two periods in history: the birth of Islam, and the more recent discovery of oil. This is of course from a western perspective. The Arabian perspective is that Arabia has always been the center of Islam and the birthplace of Islam.

ATTACHMENT 7



ISLAM: A WAY OF LIFE  
BY  
MAJOR ROBERT M. YOUNG

I. Islam - Introduction

Islam is a way of life. As such it has three main aspects: religious, political, and cultural. In the Moslem world and particularly in Saudi Arabia, these three overlap and interact, sometimes imperceptibly passing from one to the other.

Islam the religion is a system of beliefs and practices initially revealed by GOD (Allah) to his prophet, Muhammad, enshrined in the Arabic Koran, supplemented by tradition and modified through the ages in response to changes in time and place. It is the third and last of the major monotheistic religions. A historical offshoot of Judaism and Christianity, it is most closely related to them. Originally, the simple, humble religion of a few unsophisticated tribes in Arabia, Islam swelled in the course of time to become the faith of some of the most cultured peoples in medieval times. Today it has approximately four hundred and fifty million followers, who represent as many races, nationalities and ethnic groups as any world religion. Every fifth man in the world is a Moslem.

Each day a quarter of the world's population turn five times in prayer toward the city of Mecca, the spiritual home of Islam. Let us examine the fundamentals of this religion so dominant in the Middle East.

II. The Fundamentals of Islam: The Religion

God intervened in human history, at a specific time and place, directly and decisively, once and for all, by revealing Himself to mankind. This is

the central belief of Islam. Muslims believe that the Word of God was communicated to a human being. That human being, Muhammed, was chosen to be the messenger of GOD. Clearly, he was a man of special talents, but no Muslim believes that he was anything other than a man, or that he was the author of the Word of God, which he passed on by reciting it to his fellow human beings. (The word Koran, or Qur'ān, means "recitation.")

That is why Muslims do not like to be called Muhammedans. They do not regard themselves as followers of Muhammed, but as people who have accepted the Word of God and surrendered themselves to His will. Islam means submission, and a Muslim is one who submits. The importance of Muhammed is that he was the human vehicle through which the Word was communicated. The creed in which a Muslim affirms his faith consists of a single sentence: "There is no God but God, and Mohammed is His Messenger."

From this beginning and this understanding, the fundamentals of Islam, the religion, have developed. These fundamentals are:

The Koran: The record of formal utterances and discourses which Mohammed and his followers accepted as directly inspired. Muslim orthodoxy regards them as the literal Word of God mediated through the angel Gabriel. In outward form, the Koran is a book of 300 pages, divided into 114 suras (or chapters), arranged into a series of verses.

The Traditions (Sunna customs): The Sunna of the Prophet are a series of episodes handed down in the form of short narratives told by one of the Prophets' followers (companions).

The Hadīth: Such narratives are called Hadīth, or "statements."

Hadīth is thus the vehicle of the sunna, and the whole corpus of the sunna recorded and transmitted in the form of Hadīths is itself generally called the Hadīth.

It is therefore these fundamentals, The Prophet, The Koran, and The Sunna which, in conjunction with the five pillars of Islam, make up the religious institution.

### III. The Fundamentals of Islam: The Law

Gradually, learned men elaborated a set of rules derived from the Koran, supplemented by the sayings and traditions of the Prophet (Hadith) and this became the Law of Islam (Sharia) - the way of life ordained by God for mankind. For if the Christian's path to salvation lies through the acceptance and imitation of Christ, that of the Muslim lies through acceptance of and obedience to God's law. The law is made by God, not by man. The task of latter Koranid jurists was not to make law, but to ascertain based on these fundamentals (The Koran, Hadīth and Sunna) and expound it. It followed that not one of them could claim a monopoly or correct interpretation and in fact, different schools of jurisprudence were recognized as authoritative in different parts of the Muslim world. But they diverged on points of detail, rather than essentials. It is divergence in the regional and historical context that allowed four separate schools of jurisprudence to develop.

Hanafite: Based on the teachings and interpretations of Abīn Hanīfa (West Asia-except Arabia, lower Egypt and Pakistan) (d. 767), an Iraqi whose school arose out of older Iraqi sunna and legal schools, adopted to the later growth of Prophetic Tradition, but retained a considerable element of personal reasoning.

Malikite: The champion of this school was Malīk Ibn Anas (d. 795),  
(North and West Africa and Upper Egypt) a Medinian, who collected the traditions upon which he, as a practicing judge at Medina, based his decisions into a corpus called "The Levelēd Path."

Shafite: Al-Shāfi't (d. Egypt 820), a disciple of Mālik, laid the  
(Indonesia) foundation of mainstream Islamic Juristic science. The system to which he gave his name combined strict adherence to the Prophetic Tradition (which he distinguished from Median tradition) with modification of Hanafi method in the form of analogical deduction.

Hambalite: During the third century of the Muslim calendar (800 AD),  
(Saudi Arabia) a strong traditionalist reaction against what were considered speculative "innovations" of the previous schools developed and, as a result, a new school was developed by two Baghdad doctors, Ahmad Ibn Hanbal (d. 855) and Dāud al Zahīrc (d. 833). This extremely conservative Hanabali school had a strong following in Iraq and Syria until the Ottoman conquest. In the eighteenth century it was revived (under the name of Wahhābi) in central Arabia, and is now the dominant school in most of central and northern Arabia. Although recognized by the other schools, the attitude towards them has been generally less tolerant.

Together these schools of jurisprudence and the fundamentals of Islam are joined together with the five great requirements of a Muslim, to form the basis of the religion.



#### IV. The Fundamentals of Islam: The Pillars

"Lā ilāha ill'a ilāh Muhammadun rasūlu'llāh"

Five obligatory pillars make Islam a constant and powerful factor in the normal life of the pious Muslim; he does not compartmentalize the religious sphere of his life from the other domains as do many Christians of the industrialized societies. At the same time, the pillars reinforce his sense of brotherly solidarity with his co-religionist.

The first of these is the shahāda or Testimony, the profession of faith, in which the Muslim testifies that there is no God but God and that Muhammad is the Prophet of God. This assertion of the unity and uniqueness of God and of the mission of Muhammad is the basic creed of Islam, and most Muslim theologians agree that any man who subscribes to it may be regarded as a Muslim. At different times and in different places, learned men have drawn up longer creeds with more dogma and with greater philosophical and theological subtlety. This simple formula, however, remains the irreducible minimum of belief to which all who would call themselves Muslims must subscribe.

The second of the five pillars of Islam is prayer. This is of two kinds. One, du'ā, is a personal, spontaneous prayer, not bound by any rules or rituals. The other salāt, is the set ritual prayer to be offered with prescribed words and motions five times every day at sunrise, midday, afternoon, sunset and evening. This is a religious obligation of all adult Muslims, both men and women, except those incapacitated by illness. The worshipper must be in a state of ritual purity, in a ritually clean place and facing in the direction of Mecca, the birthplace of the Prophet. The prayer itself consists of the profession of faith and some passages from the Qur'ān. The times for the prayer are indicated by the adhān, or call to prayer, usually given from the top of the minaret of the mosque.

Communal prayer takes place at midday on Friday in the mosque, the Muslim place of worship. The word mosque comes from the Arabic masjid, literally a place of prostration. The primary purpose of the building was indeed communal prayer. But it would be misleading to describe the mosque as the Islamic equivalent of the Christian church or the Jewish synagogue. As a place of worship, of weekly public prayer, the mosque is indeed the equivalent of these. But, in another sense, it is the successor of the Roman forum and of the Greek agora. The mosque was not only a place of public prayer but also the center of Muslim society, especially in the new towns created by the Muslims after the conquests. The pulpit, minbar, of the mosque was the platform from which important decisions and announcements were proclaimed, such as the appointment and dismissal of officials, the first appearance of new rulers or governors, statements of policy, important news of war and conquest and other major events. In the earliest cities, the mosque, the government offices, and the military cantonments were all grouped together in a sort of central citadel, and it was the ruler or governor in person who made important pronouncements from the pulpit. It was customary for the speaker in the pulpit to hold a sword, staff or bow, symbolizing the sovereignty and supremacy of Islam.

The mosque is not open only at official prayer times. It is always open for meditation, study and spontaneous prayer and also for other business of various kinds. In early times it often served as a court of justice, since the law of Islam was the holy law, and law and religion were inseparably intermingled. The mosque also served as a place of study, a school, and later was frequently linked with a seminary in which not only the Qur'ān but the rest of Muslim learning was taught. From the earliest times, many mosques had schools attached to them and the practice arose of maintaining these by pious endowments called waaf.

The interior of the mosque is simple and austere. There is no sanctuary and no altar, since the Islamic religion has no sacraments, no mysteries, no priestly office. The imam is a leader in prayer, and any Muslim knowing the prayers and the ritual may act in this way. If one may speak of the mosque as the equivalent of the church in the sense of a building and a place of worship, there is in Islam no equivalent of the Church as an institution.

The third pillar of Islam is the pilgrimage - the hajj. At least once in his lifetime every Muslim is required to go on pilgrimage to the two holy cities in Arabia, and to re-enact the migration of the Prophet from Mecca to Medina. Women may go with the permission of their husbands and with a safe escort. Those who are unable to go may entrust this duty to others on their behalf, even by testament. The pilgrimage takes place between the seventh and tenth days of the month of Dhu'l-Hijja and culminates in the Festival of Sacrifices known as the Greater Festival.

This annual pilgrimage, which brings together Muslims from many different lands in a single act of devotion, is one of the most potent unifying factors in the world of Islam. To comply with this requirement of their faith, the Muslim world, men and women of many races and of different social strata, leave their homes and undertake a long and frequently arduous journey to participate in a single, joint act of devotion. These journeys are quite different from the mindless, aimless collective migrations of Antiquity and the Middle Ages, in that each such journey is voluntary and individual - a personal act following a personal decision and resulting in a series of wide-ranging personal experiences.

This form of physical mobility, unparalleled in pre-modern societies, had important social, intellectual and economic consequences in medieval Islam.

If the pilgrim was rich, he might be accompanied by a number of slaves, some of whom were sold in the course of the journey, as a kind of traveller's cheques, to pay expenses. If the pilgrim was a merchant, he might combine his pilgrimage with a business trip, buying and selling goods in the various regions through which he passed and thus learning something of the markets, products, merchants, customs and usages of different countries. If he was a scholar, he might take advantage of the opportunity to attend courses, meet colleagues and buy books, thus contributing also to the interchange and diffusion of knowledge and ideas. In order to facilitate the pilgrimage - and in this the duties of the Faith reinforce the needs of government and trade - it was necessary to maintain a suitable network of communications between Muslim countries, often far away from one another. The pilgrimage gave rise to a rich travel literature full of useful information about distant places. All this helped to develop among Muslims the feeling of belonging to a single, vast whole. This awareness was reinforced by the participation in the ritual and ceremony of the pilgrimage at Mecca and Medina.

The fourth pillar is fasting. This refers to the fast of Ramadān, the ninth month of the Muslim year, which all adult Muslims, men and women, are required to observe with the exception of the aged and the sick. Those on a journey may postpone the fast. For the whole of the month of Ramadān, believers must abstain from sunrise till dusk from food, drink and sexual relations. During the night, special prayers are recited. When the new moon appears and the month of fasting is ended, there is a festival called 'Īd al-Fitr which lasts for three days. This is sometimes called the Lesser Festival.

The fifth and last of the five pillars is the zakāt, a financial contribution paid by Muslims to the community or to the state. Originally a charitable

levy collected from the believers for pious purposes, it was transformed into a kind of tribute or tax whereby converts to Islam gave formal expression to their acceptance of the authority of Islam and their allegiance to the Muslim state.

#### V. Islam and Saudi Arabia

Now that you have a basic understanding of the Islamic religion, it is important to understand its role in Saudi Arabia. Throughout the Middle East, the influence of Islam is powerful and pervasive, but in Saudi Arabia it is particularly potent. Indeed, the two holiest cities in Islam, Mecca and Medina, are located within the borders of the Kingdom. Apart from being the Prophet Mohammed's birthplace, Mecca houses the Ka'aba, the most venerated shrine in Islam, held to have been built by Adam and rebuilt by Abraham and Ismail. As we have seen a pilgrimage to Mecca, moreover, is the duty of every Muslim, and Medina is the city in which the Prophet died and was buried. These two cities, therefore, make Saudi Arabia the focus of the Muslim world, thus contributing to Islam's primordial influence in the Kingdom itself. The centrality of Islam in Saudi Affairs is reinforced by the strict discipline of Wahhabism, whose religious fundamentalist was incorporated into Saudi political and social life by King Abd al Aziz Ibn Saud.

Consequently, Islamic ideals contribute considerably to the unique character of the Saudi political system, the fundamental premise of which is the inseparability of state and religion. Wahhabist principles permeate everyday life in Saudi Arabia: the consumption and sale of alcohol are strictly prohibited; blasphemy and adultery are severely punished; public leisure centers, such as cinemas and theaters, are universally banned; education is closely super-

vised according to Islamic imperatives; and the population is consciously encouraged, sometimes forced (by the religious police - al Mutawioon), to observe public prayers five times a day. Islam, therefore, is far more than a rhetorical subject for the ruling elite. It pervades social custom and interaction; it dominates images and attitudes; it motivates policies and is used to justify them; and it embodies the system of values upon which legitimacy of the regime rests.

ATTACHMENT 8

# POLITICAL DYNAMICS OF SAUDI ARABIA

BY

MAJOR ROBERT M. YOUNG

## I. The Rise of the House of Saud.

The Kingdom of Saudi Arabia is, to all intents and purposes, a "corporate organization" ruled on absolutist principles by the Al Saud dynasty. From its very beginning in the second half of the eighteenth century, the Saudi State, together with its ruling house, has been identified with the puritanical movement of Islamic revival, known as Wahhabism, after the Muslim reformer who instituted it, Muhammad Ibu Abdul Wahhab. Wahhab had determined, based on his travels, that the practice of Islam everywhere had fallen into a grievous state, which could only be remedied by a return to the austere simplicity of early Islam and a purge of the superstitions, heresies and other pernicious practices which over the centuries had come to soil the purity of the Faith.

At Dariya, a little to the north of Riyade, this reformer converted to his cause Muhammad Ibn Saud, the chief of the Al Saud clan. With Muhammad Ibn Saud's armed support, Ibn Abdul Wahhab was able to spread his teachings more widely among the tribes; so that by the time of the Saudi chieftain's death in 1765, most of Najd (Northern Arabia) had sworn dual allegiance to the Al Saud and to the doctrines of Ibn Abdul Wahhab. The theocratic compact, this first alliance of religion and politics, was ratified when Muhammad Ibn Saud's son and successor Abdul Aziz, who had married a daughter of Ibn Abdul Wahhab, assumed the title of IMAM - spritual and temporal leader of the Muslim community.

In this first important unification of church and what was to become state, the House of Saud had found the need for religious legitimacy that would forever bind the family with the Koran. What Abdul Wahhab propounded



and what would be interlaced into Saudi domestic politics, was a fundamentalism of the narrowist and harshest kind. All knowledge, other than that contained in the Koran and the Hadith (traditions), construed at their face value, was, according to Wahhab, to be rejected. All philosophical and legal innovations introduced into Islam after the 10th century were to be discarded. Only the four sunni law schools - Hanbali, Hanafi, Maliki and Shafi - could be recognized as legitimate, and of these the Hanabali rite, the severest of the four, was the most worthy to be followed. Any that failed to properly mend their ways and reform were to be treated as Kafirs, unbelievers and holy war (Jihad) was to be waged against them as fiercely as against all infidels and non-Muslims.

It was this element of Jihad, as much as anything that caused the extension of Saudi power in the Arabian peninsula. This expansion reached an irritating high point in the later part of the 18th century and challenged the power of the declining Ottoman Empire, when in 1810 the Wahhabis overran the holy cities of Mecca and Medina. As a result, the Sultan in Istanbul unleashed the modernizing forces of Egypt. Mohammad Ali and the Wahhabis and Saudi family began their first decline which ended in exile to Kuwait. The House of Saud was driven from their apex of power by the family of Rashid.

The first downfall of the House of Saud seemed complete by the end of the 19th century. However, the religious movement which had initiated their rise to power and sustained it, still endured.

The recovery in the fortunes of the Al Saud began two decades after their flight to Kuwait, when in January 1902, Riyadh was recaptured by Abdul Aziz Ibn Saud, then 21 years of age.

From 1902 until the consolidation of the Arabian peninsula by the Saud family, Abdul Aziz played a cat and mouse game with the Turks and the British.

Just as his early Saudi ancestors, Abdul Aziz once again called upon the legitimacy of religion to help seal his hold on the region. It was an offshoot of Wahhabi Fundamentalism, the religio-military brotherhood (al-Ikhwan) that Abdul Aziz turned to in his reconsolidation. They called themselves Mujahidum, fighters in the holy war, and when they rode forth on their camels, they bore with them green and black banners inscribed with the "Shahada," the declaration of faith.

With this newly organized confederation of faith and family, King Abdul Aziz Ibn Saud began the reestablishment of power that would find its conclusion in the year 1934 with the Kingdom as we know it today.

It was thus through a religious creed, through military prowess and lastly and just as importantly, through opportunistic inter-tribal marriages that the Saudi Kingdom gained control of its present domain, and since 1934 these factors have maintained their importance in Saudi politics and decisionmaking.

## II. The Structure of Saudi Political Authority

Saudi Arabia does not fit easily into the conventional models of political systems. It is a monarchy, but the King is only one among several key personalities who participate in most important decisions. It has been called a "corporate political system" or a "family enterprise" but the family is not always united and non-family citizens are always anxious to gain power. It is an Islamic state, but secular influences are pervasive. It is an authoritarian government, but access to rulers is comparatively easy and citizens' demands for individual redress of grievances are often met. It is a society avidly seeking the comforts of the modern world, but traditional

elements, such as tribes, remain influential. It is a country in which unbelievable wealth coexists alongside pockets of subsistence level poverty.

Government in Saudi Arabia is highly centralized. Effective and legitimate rule is entrusted in the person of the King, who is accorded sweeping powers under the Saudi constitutional system. The King combines governmental powers, as head of state and prime minister, with religious authority, as spiritual leader of the populace. Moreover, in the tribally based Saudi society, the King is considered the Supreme Tribal Chieftain in the land. The King, however, is by no means an absolute monarch. His continuation in office depends on the support of two key constituencies: the Royal Family and the religious establishment.

#### A. The Royal Family

The most crucial institution in the Saudi political system is the Royal Family, consisting of some 3500 Princes. In addition to the Families' main branch, which is immediately related to King Abd al Aziz Ibn Saud, three collateral branches, the Jaluwis, the Thunayuns and the Kabirs, complete the Family membership. Of these branches, the Abdal Aziz faction, which includes 36 sons, more than 100 grandsons and well over 500 great grandsons, is the most consequential, and because of the large number of sons, the strongest ties tend to occur among those who have the same mother, thus forming a number of competing power centers within the Royal Family. The most prominent of these coalitions is the "Sudairi Seven," named after the members' mother, Hussa al-Sudairi, and including King Fahd, Minister of Defense Sultan, Minister of Interior Nayif, Deputy Minister of Defense Turki, Governor of Riyadh Salman, Deputy Minister of Interior Ahmad and Counselor of Royal Family Affairs Abdel Rehman.

The Sudairi Seven's power and influence in the decisionmaking process and in political life is resented somewhat by the other groups within the Royal Family, and the main competing faction is led by Crown Prince Abdallah, who is also still commander of the National Guard, a tribal army which operates independently from, and parallel to, the Saudi armed forces. Abdallah, generally considered to be the spokesman of conservative sentiment in the Royal Family, enjoys a power base centering on the network of tribal alliances he has built up in the National Guard and is reluctant to relinquish his sensitive command at present. Abdallah's future prospects are undermined by two serious shortcomings. First, he has no full brothers to fall back on; in the family-based politics of Saudi Arabia, this is no small impediment. Secondly, his conservative image may increasingly be at odds with the rising generation of Western-educated, reform-minded young Princes who are bound to perceive Abdallah as an obstacle to progress and modernization.

While these and other centers of power may prove to be sources of conflict in the future, especially during rapid social and economic change, thus far the Royal Family has exhibited remarkable internal cohesion in times of potential crisis.

#### B. The Technocrats

Apart from the Royal Family in the structure of political authority, a number of ministers have technical competence and ambitions to shape Saudi policies.

In 1975, the Council of Ministers was significantly strengthened by the inclusion of a number of these young ministers. They had in common that they were all Western-educated and not members of the Royal Family. They also tend to be critical of indiscriminate spending on development projects, seeking to apply standards of rationality to the Saudi budget. Up to this point, these

young Technocrats are merely policy implimentors and have little say in policy development which still seems to be totally in control of the Royal Family.

### C. The Ulama

The Ulama, or religious leadership, play an influential role in Saudi Arabian life, particularly in those areas having to do with the judicial system and the implementation of the Sharia (Islamic law), with the educational system, especially legal, theological and formal education; and with such affairs as the management of Mosques and the supervising missionary activity outside the Kingdom. During moments of uncertainty, such as the transition from Kings Saud to Faisal, at the assissination of Faisal and on the death of King Khalid, the support of the Ulama for changes decided upon within the family provides an aura of legitimacy. The Royal Family has deftly managed to identify the Ulama so closely with the regime that any criticism of the rule of the Al Saud is portrayed as a challenge to Islam itself.

The Saud family has generally sought to accommodate the Ulama and to enlist their support for major policy initiatives. King Abdul Aziz, as is frequently recounted, won over the Ulama to the introduction of the telephone in Saudi society by demonstrating that the Holy Koran could be communicated by such modern means.

### III. Institutions of Rule

There are certain major institutional factors that tend to drive Saudi political decisionmaking. These realities center around the fact that:

- a. Major political decisions are made in secret consultations with an Islamic institution the Ahl-al-aqd-wal-hal (those who tie and unite).

- b. No formal constitution exists in the country to define specific political authority and responsibilities. (The constitution is the Koran)
- c. Although the government bureauacracy and apparatus has been expanded, it has always only been used to implement policy rather than determine it.
- d. The pattern of succession is based on a horizontal base - passing from senior brother to senior brother, rather than a linear base down to sons of Kings. This process of succession also depends on the concept of consultation and consensus.
- e. The principle means of voicing unrest in the political system is through the concept of the Majlis, the tribal petition system, that allows any Saudi citizen theoretically to bring issues of concern directly and personally to the attention of the King and other members of the Royal Family.

Let us examine these important institutions more closely and see how they intertwine with the Saudi political system.

### Succession

Of all the potentially divisive issues in the Family, that of succession to the Kingship is the most dangerous. No Islamic monarchy in history has successfully worked out rules of succession. Historically, this has often meant that the death of the King opened an era of uncertainty. No claimant to the throne enjoyed automatic support simply because of age or kinship ties. Instead, a ruler would have to win the support of powerful groups to establish his legitimacy as monarch. And just as consent of the senior members of the family and the Ulama could provide legitimacy, the withdrawal of that consent could bring down a monarch, as with King Saud in 1964.

Having been through the unpleasant episode with Saud, today's senior princes have reached agreement on the future stages of succession. The current presumption is that the order of succession will be set by seniority among the sons of Abd al Aziz. Upon Faisal's death, Muhammed, who had waived his right to rule, was skipped over, and the next eldest son, Crown Prince Khalid, became King. Fahd, the next eldest, became Crown Prince and Deputy Prime Minister in charge of day-to-day governing. On the death of Khalid this year, Fahd has assumed the rule and now Prince Abdallah has been named Crown Prince.

Few questioned Fahd's becoming King after Khalid's death, but it took some time for the family to agree that Abdallah would follow Fahd.

Barring an unforeseeable dramatic development, the sons of Abdul Aziz should still be ruling Saudi Arabia through the 1980's. But at some point in the 1990's, power will inevitably pass to a younger generation. This could be the moment of interfamilial quarrels over succession.

#### Consensus and Consultation

Despite the veil of secrecy, the time-honored principles of consultation and consensus are still practiced in Saudi decisionmaking. King Faisal probably felt less need to consult and could count on shaping the family consensus, but his successors so far, lacking his authority have been obliged to spend more time discussing issues, letting time pass until the senior members of the family have come to terms.

The process has its drawbacks. It can be slow. It can produce results that represent the lowest common denominator. It is not well-designed for the rapid tempo of crisis. It places a premium on interpersonal relations, not the merits of a policy position. But in the Saudi context, some of these drawbacks may be strengths. Politics is a highly personalized affair, and the unity of

the family is the key to the survival of the Al Saud. Consultation ensures that the various factions in the family, as well as some outsiders, feel they have a stake in the system.

### The "Majlis" Tradition

One of the attempts by the Saudi monarchy in maintaining an avenue of redress and as a mechanization for dissent is the "Majlis" tradition. Essentially, the Majlis (from the Arabic - "to sit") in Saudi Arabia, is an open forum conducted by the heads of the Royal Family at specific times in which any Saudi citizen may petition for consideration any issue of public or personal interest. At the national level, the functioning of the Majlis" is by nature perfunctory, but in the provinces, it remains an essential element governing along with the courts. But the Majlis is not a forum for discussing constitutional reform or limits on the power of the Royal Family. It cannot satisfy the expectations of the young, educated groups in the population who seek a role in shaping policy.

### The Government Ministries and Bureaucracy

The government bureaucracy needed to implement national policies developed by the King (in consultation with the Ahl-al-adq-wal-hal), has been expanded over the years. As early as 1931, there existed a Council of Deputies, which derived authority directly from the King, and could issue direct instructions to various government departments and agencies. In October 1953, King Abdal Aziz issued a formal decree establishing a Council of Ministers to act as an advisory council to the King.

In 1975, King Khalid expanded the Council from 14 to 20 Ministers, and as many additional Ministers-at-large as the King appoints. Although there are an increasing number of Ministers who are not related to the Royal Family,



and who have achieved their position based only on technical or managerial skills, the King and the Royal Family are still in almost complete control.

### The Military

The King is also the Supreme Commander of the Armed Forces. There are three agencies within Saudi Arabia that maintain forces: The Ministry of Defense (headed by Prince Sultan), the Saudi National Guard (headed by Crown Prince Abdullah), and the Ministry of Interior (headed by Prince Najif).

The King and Royal Family have made every effort to improve and modernize the forces. In fact the modernization program is one of the most extensive in history.

The military has not always been a docile force in Saudi society, and there was an unsuccessful conspiracy in the Air Force in 1969. Due to a tradition of military coups in the Middle East, as countries of the region have modernized, the Saudi regime is extremely sensitive to meeting the militaries' equipment, personnel, and participation demands. As a result, Prince Sultan has played a key role in preseing these issues for the military, and both King Fahd and King Khalid have generally supported his requests.

The Saudi National Guard, headed by Crown Prince Abdullah, is responsible for internal security within the Kingdom, and more specifically with the security of the King and Royal Family. This 40,000 member force is recruited from the principal desert tribes of the kingdom.

The National Guard is also undergoing extensive modernization of equipment and command. It is rumored that the performance of the National Guard during the Mecca Mosque incident and the Hasa riots was not very effective.

As a result, a portion of the mission has been transferred to the Ministry of Interior, where a special 1,200 member anti-terrorists' organization is being established. The National Guard, regardless of performance, is still recognized as a key power base within the kingdom. This is particularly true since Abdullah's move to the position of Crown Prince.

The Royal Family as has been noted, is closely involved in all aspects of the armed forces of the kingdom. They continue to fill key positions, maintain the loyalty of the tribal chiefs from whose tribes a number of recruits come, and grant almost all requests for new, more modern equipment. Several training programs are underway in which Saudi military officers are trained in the U.S. and, American military and civilian advisors are located throughout the military.

Since the Iran-Iraq war, the military has become increasingly concerned with their capability to defend the kingdom, and the royal family has lent a sensitive ear to their requests.

#### IV. Saudi Arabian Security Concerns

Because Saudi Arabia sits atop the largest and most easily exploited reserve of petroleum in the world, it is a constant ongoing concern of the Royal Family and Saudi leadership in general, as to what threats, both internal and external, are most serious to the continuation of the regime. Oil is the key to Saudi Arabia's future, its wealth, and its status in the international community, as well as the source of many of its dilemmas and concerns. Just as oil can be translated into prosperity and power, it can also serve as a magnet to draw an energy-conscious world toward the Persian Gulf. Great wealth is thus accompanied by great danger.

Today, Saudi Arabia's security concerns center around two distinct areas:

- . OUTSIDE THREATS - political and military
- . DOMESTIC THREATS - primarily directed at the Monarchy

The major foreign threats to Saudi national security stem from two ideological bases. First, the heterodox shiit challenge of fundamentalism sponsored by the Iranian government. This is by far the greatest concern to Saudi leadership, primarily because it attacks the very legitimacy of their power - Islam.

The second is a leftist oriented Peoples Democratic Republic of Yemen (South Yemen), which is supported to a large degree by the Soviet Union.

Other inter-Arab and international concerns tend to center around Saudi Arabia's position in the Arab world vis-a-vis the Arab-Israeli conflict, relations with Iraq and the other Gulf states and Saudi-U.S. relations.

The Domestic threats in most cases tend to be offshoots of the external concerns. In this case two distinct types of threats are involved - functional and specific.

- Functional Threats can generally be said to be centered on phenomena unique to all developing countries, for example, rapid change, modernization, and associated socio-economic problems stemming from a traditional society in flux.
- Specific Threats are viewed as more serious in that they focus on particular aspects of the Saudi government and population. Examples of specific threats include:
  - . Foreign workers and their influence in traditional society.
  - . Arab and non-Arab minorities.
  - . Religious fundamentalists.
  - . Tribal dissention.      72

Each of these specific threats has various degrees of importance and concern to the Saudi leadership.

Two incidents that have caused tremendous concern on the part of the Royal Family occurred only in the last three years. Many would argue that the Mecca incident in November 1979 and the Shiit disturbance in the Eastern Province in December 1979 and again in February 1980 were danger signals that must not be ignored.

The Mecca affair was largely the work of a small band of religious zealots, coupled with a few leaders who had tribal and personal visions for opposing the House of Saud. The history of Islam is filled with comparable protest movements, including the Wahhabis themselves, who have used Islamic theological argumentation to advance political interests. In this case the leader of the group was a young man named Juhaymis bin Muhammad bin Sayf-al-Utaibz from the powerful Utaiba tribe.

On November 20, 1978, Juhayman and 225 of his followers, heavily armed and well provisioned, seized control of the Grand Mosque in Mecca. The Saudi leadership was caught by surprise. Crown Prince Fahd was in Tunis at a meeting of the Arab leaders. For days confusions reigned and rumors abounded. The government said little in public, which added to the mystery surrounding the events.

As soon as the mosque was seized, the Saudi leadership sought the support of the Ulama for using force to break the seige. The Ulama agreed, but set conditions that would limit damage to the Mosque and would minimize casualties, especially among the many hostages being held.

In the end the Mecca affair was a shock to the Saudi establishment, tarnishing its prestige internationally and leading to a spate of stories

about instability in Saudi Arabia. Following Mecca, there was a bit of soul searching, some talk of cracking down on corruption, and a revival of the oft-mentioned plan to form a Consultive Council (Majlisal-Shura). The governor of Mecca, an ineffectual man in any case, along with a few senior military officers, was removed from his position. Greater deference was paid to conservative social structures, and a new Five Year Plan was designed to emphasize social investments, rather than new massive construction projects. But little of consequence has changed. There has been no Consultive Council. Power remains in the same hands. Mecca has been generally viewed in retrospect by Saudi leadership as an isolated incident of little importance.

Somewhat more alarming to many than the Mecca incident, were the disturbances by Shiites in Qatif Province in late 1979 and early 1980. Shiites are concentrated in the Eastern Province, especially around the Al-Hasa Oasis. Numbering some 200,000 to 300,000, the Shiites have often been treated as second-class citizens by their Sunni Wahhabi rulers, many of whom have shown antipathy for Shiites on religious grounds.

The Iranian revolution and Khomeini's incessant call for uprisings in the name of (Shiite) Islam, inevitably had some effect on the Shiites of Saudi Arabia. On two occasions, violence flared in Qatif on a significant scale. The Saudi National Guard was not particularly subtle in its application of force. Some Saudis, however, have urged a more accommodating policy, emphasizing social and economic reforms. Pressures for change from the Shiites will continue, and external events, especially those in Iran, will have a direct bearing on development in the oil rich Eastern Province.

In conclusion, Saudi Arabia, like many states in the developing world, faces a staggering number of internal and external problems in the years

ahead. But on at least some counts, the Saudis are more fortunate than most. With foreign exchange earnings in 1980 of more than \$100 billion, Saudi Arabia had a per-capita annual income of over \$20,000. While Saudi leaders will have choices to make concerning the distribution and investment of the vast wealth, they will be spared the more common economic difficulties of third world countries. It may be fashionable to talk of the destabilizing effect of too much money, but few would trade the dilemmas of wealth for the burdens of poverty.

#### V. Conclusion

The durability of the Saudi political system is extraordinary compared with nearly all the surviving (not to mention the defunct) monarchies in the area, especially considering the fluid, conflict ridden nature of traditional tribal political cultures in the Arabian peninsula and the scale of social change which has been occurring there in the last half-century.

From the political standpoint, what seems important about the sudden growth of technocratic government in Saudi Arabia is not just the magnitude of change but the fact that it seems to have taken place so far without jeopardizing the legitimacy of the ruling family. Indeed, it appears that the stability of the regime has been enhanced. It is therefore premature to speak of the development of a new middle class in Saudi Arabia whose interests and orientations are fundamentally at variance with those of the Saud dynasty. This dynasty, as has been discussed, is not just a handful of Princes resting on the laurels of King Abdal Aziz; it is also in itself an effective and elaborate political organization. This political organization with its unique mechanisms for rule such as the Majlis and the concepts of consensus and consultation should be able to handle the challenge of the future with a minimum of political turbulence.

Although, the record shows an incredible level of change since 1932, and it is more common than not to view the strain caused by this change as destabilizing to the point of producing another Iranian Revolution scenario, Saudi Arabia is not Iran. While the Royal Family will have to address some of the major problems already discussed in this paper, it is this writer's view that in the long run, the political system will survive as will the House of Saud.

ATTACHMENT 9



SAUDI ARABIA  
ITS LAWS AND LEGAL SYSTEM  
BY MAJOR WILLIAM B. HAMMILL

WHEN IT COMES TO SAUDI-ARABIAN JUSTICE, THE MOST COMMON THING WHICH COMES TO THE MIND OF MANY AMERICANS IS THE SAUDI'S SEEMINGLY BARBARIC PUNISHMENTS FOR CRIMES. THESE INCLUDE STONING TO DEATH, BEHEADING, AMPUTATION OF LIMBS, AND FLOGGING, ALL DONE IN PUBLIC. WHILE IT IS TRUE THAT THESE PUNISHMENTS ARE PRESCRIBED, THEY ARE UTILIZED ONLY FOR CERTAIN CRIMES AND EVEN THEN, ONLY UNDER LIMITED CONDITIONS. IN FACT, I BELIEVE THAT THE AMERICAN'S FEAR OF THESE PUNISHMENTS IS EXAGGERATED AND FOR THE MOST PART UNFOUNDED.

FOR INSTANCE, ONE COULD BE PUBLICLY STONED TO DEATH FOR CONVICTION OF THE CRIME OF ADULTERY OR FORNICATION. HOWEVER, IN ORDER TO PROVE THAT CHARGE, THE COMPLAINANT MUST PRESENT FOUR WITNESSES THAT CAN TESTIFY THAT THEY ACTUALLY OBSERVED THE PHYSICAL ACT OF SEXUAL INTERCOURSE. AS YOU CAN IMAGINE, PROVING THIS OFFENSE IS VERY DIFFICULT. IN FACT, DURING THE LAST 1400 YEARS, THERE HAVE ONLY BEEN 14 CASES OF STONING TO DEATH EVER RECORDED. ALSO, IF THE ONE WHO BRINGS THE COMPLAINT CAN NOT PROVE IT, HE IS THEN GUILTY OF "FALSE ACCUSATION OF FORNICATION" AND MAY BE SENTENCED TO 80 LASHES.

THE SENTENCE OF LASHING IS ALSO PRESCRIBED FOR DRINKING ALCOHOL. LASHING IS DONE WITH A CANE. WHEN STRIKING THE GUILTY PARTY, THE PERSON ADMINISTERING THE LASHING MAY MOVE ONLY HIS HAND AND FOREARM. THUS, THE FORCE BEHIND EACH BLOW IS VERY LIMITED. IN FACT, IT APPEARS THAT THIS PUNISHMENT IS REALLY MORE DEGRADING THAN PAINFUL.

AMPUTATION OF THE RIGHT HAND IS PROSCRIBED FOR THE THIEF. IN PRACTICE, THIS IS GENERALLY RESERVED FOR REPEAT OFFENDERS. IT DOES NOT APPLY FOR "PETTY" LARCENY OR IN CASES WHERE THE THEFT WAS MOTIVATED BY STARVATION OR DEPRIVATION. THUS, ITS ACTUAL USE IS RELATIVELY RARE.

FINALLY, FOR VIRTUALLY ALL CRIMES, THE QURAN PROVIDES THAT "ALLAH-IS OFT--FORGIVING, MOST MERCIFUL" AND THEREFORE IF THE SINNER SINCERELY REPENTS AND REFORMS HIS WAY IT IS POSSIBLE TO BE EXCUSED FROM PUNISHMENT ALTOGETHER.

THEREFORE, ALTHOUGH THESE PUNISHMENTS EXIST AND HAVE BEEN UTILIZED, THEY ARE GENERALLY RESERVED FOR ONLY THE MOST SEVERE CASES. YOU SHOULD RECOGNIZE THAT OF A POPULATION OF 8 MILLION, WITH AN ADDITIONAL 1 1/2 MILLION FOREIGN WORKERS, THERE WERE LESS THAN 100 HOMICIDES LAST YEAR IN SAUDI ARABIA. THIS COMPARES TO A HOMICIDE RATE OF 1000 FOR AN EQUAL POPULATION IN THE UNITED STATES. ALSO, 34% OF ALL CRIME IN SAUDI ARABIA IS COMMITTED BY NON-SAUDIS. THE SAUDIS FEEL THEIR JUSTICE SYSTEM WORKS AND THE FIGURES SEEM TO SUPPORT THAT CONCLUSION. IN FACT, THEY FIND THE CRIME RATE THAT EXISTS IN THE UNITED STATES TO BE "BARBARIC" AND INDEED, THEY MAY BE RIGHT.

AS YOU CAN SEE, SAUDI ARABIA, LIKE EVERY OTHER COUNTRY IN THE WORLD, IS DIFFERENT FROM THE UNITED STATES--NOT NECESSARILY BETTER OR WORSE, JUST DIFFERENT. CERTAINLY, SOME OF THEIR PUNISHMENTS ARE DIFFERENT FROM WHAT WE ARE ACCUSTOMED TO AND, IN FACT, THEIR ENTIRE LEGAL SYSTEM IS DIFFERENT FROM OURS.

MOST COUNTRIES, LIKE THE UNITED STATES, HAVE A CONSTITUTION WHICH REPRESENTS, AS WE SAY, THE SUPREME LAW OF THE LAND. THERE IS NO CONSTITUTION IN SAUDI ARABIA; RATHER, AS THE SAUDIS WILL SAY, THE QURAN IS THEIR CONSTITUTION. IF YOU TOOK THE BIBLE, A COPY OF EMILY POST'S BOOK ON ETIQUETTE, AND A BOOK OF ALL OUR LAWS AND PRESSED THEM TOGETHER, THE RESULT WOULD BE MUCH LIKE THE QURAN. THE QURAN IS THE WORD OF ALLAH AND COVERS NOT ONLY RELIGIOUS MATTERS, BUT ALSO SETS CULTURAL NORMS, IDENTIFIES PROPER MANNERS AND DEFINES CONDUCT WHICH IS LEGAL AND ILLEGAL. THESE ITEMS ARE ALL INTER-LINKED AND CONDUCT WHICH WOULD IN OUR CULTURE BE MERELY "IMPOLITE," IN THE SAUDI'S CULTURE MIGHT BE RUDE, SACRILIGIOUS AND ILLEGAL. FOR INSTANCE, MANY OF THE WORLD'S RELIGIONS HAVE CERTAIN DIETARY RESTRICTIONS ASSOCIATED WITH THEM. IN THE MOSLEM RELIGION, THE CONSUMPTION OF PORK IS FORBIDDEN. ADDITIONALLY, HOWEVER, THE PRESENCE OF PORK AT A MEAL WOULD BE TERRIBLY INSULTING TO A SAUDI AND, FURTHER, POSSESSION OF PORK IS A CRIME IN SAUDI ARABIA. THUS, THE RELIGION, THE CULTURE AND THE LAW ARE INSEPARABLE, THEY ARE ONE IN THE SAME. THAT IS NOT TO SAY THAT ALL ACTS WHICH ARE MERELY IMPOLITE WILL BE TREATED CRIMINALLY. IN FACT, THE SAUDIS ARE MORE THAN WILLING TO FORGIVE MISTAKES ON YOUR PART DUE TO YOUR IGNORANCE OF THEIR CULTURE. THEY KNOW YOU ARE A STRANGER AND THEY REALIZE THAT OUR CULTURE IS VERY DIFFERENT FROM THEIRS. BUT, AS A GUEST IN THEIR COUNTRY, YOU MUST AVOID INTENTIONALLY VIOLATING THEIR STANDARDS.

SOME OF YOU ARE STILL THINKING ABOUT HOW STRANGE IT IS TO MAKE POSSESSION OF PORK A CRIME. YOU MAY BE THINKING THAT SUCH AN UNUSUAL LAW MUST MAKE SAUDI ARABIA TRULY UNIQUE. IN FACT, IT REALLY ISN'T. IN EVERY COUNTRY IN WHICH THE UNITED STATES HAS MILITARY PERSONNEL PRESENT, THERE ARE LAWS WHICH ARE VERY DIFFERENT FROM WHAT WE HAVE IN THE UNITED STATES. FOR INSTANCE, IN SOUTH KOREA IT IS ILLEGAL TO SAY SOMETHING GOOD ABOUT NORTH KOREA; IN ITALY IT COULD BE A CRIME TO HAVE A SMALL POCKET KNIFE IN YOUR POSSESSION; IN EGYPT IT IS AGAINST THE LAW TO PHOTOGRAPH A BRIDGE AND IN TURKEY IT IS AGAINST THE LAW TO DEFAME THE LONG-DECEASED FOUNDER OF THEIR REPUBLIC, KEMAL ATTATURK. ALTHOUGH ALL COUNTRIES MAKE CERTAIN OFFENSES SUCH AS MURDER AND LARCENY A CRIME, EVERY COUNTRY HAS SOME LAWS WHICH ARE DIFFERENT FROM THE UNITED STATES. THERE ARE SOME OF THESE "DIFFERENT" LAWS IN SAUDI ARABIA THAT SHOULD CONCERN YOU.

THE SAUDIS HAVE A VERY STRICT MORAL CODE. PORNOGRAPHY IS ILLEGAL AND IS VERY BROADLY DEFINED. "PLAYBOY" IS UNQUESTIONABLY PORNOGRAPHIC. EVEN "TIME" MAGAZINE MAY INCLUDE PICTURES OR ARTICLES THAT THE SAUDIS WOULD FIND OFFENSIVE. YOU SHOULD CHOOSE CAREFULLY THE READING MATERIAL YOU BRING WITH YOU, PARTICULARLY WITH REGARD TO THE PICTURES. FOR INSTANCE, RACY COVERS ON YOUR PAPERBACK NOVEL WOULD BE UNWISE. AT YOUR LOCATION, YOU MAY BE PROVIDED WITH VIDEOTAPED MOVIES OR TV SHOWS BY THE ARMED FORCES RADIO AND TELEVISION SERVICE. IT IS LIKELY THAT SOME OF THESE WOULD NOT MEET THE STANDARDS OF THE SAUDIS; THEREFORE, WHEN YOU WATCH THEM, BE SURE THAT THERE ARE NO SAUDIS PRESENT.

THEIR STRICT MORAL CODE ALSO COVERS THE RELATIONSHIP BETWEEN A MAN AND A WOMAN. ADULTERY AND FORNICATION ARE SERIOUS CRIMES. EVEN A MAN AND WOMAN ALONE IN THE SAME ROOM IS CONSIDERED TO BE IMMORAL AND COULD POSSIBLY RESULT IN SOME CRIMINAL ACTION.

DRUGS ARE ILLEGAL AND LOOKED UPON WITH GREAT DISFAVOR BY THE SAUDIS. IF YOU HAVE CERTAIN PRESCRIPTION MEDICINES THAT YOU WILL BE TAKING WITH YOU, BE SURE YOU KEEP THEM IN THEIR PRESCRIPTION BOTTLES. IT WOULD BE WISE TO ALSO CARRY VITAMINS IN THEIR MANUFACTURER'S CONTAINERS TO AVOID ANY CONFUSION.

POSSESSION OF ALCOHOL IS A CRIME AND, ALTHOUGH SOME PEOPLE MAY "LOOK THE OTHER WAY" DO NOT COUNT ON IT. THE PENALTIES ARE TOO SEVERE TO MAKE IT WORTH YOUR WHILE. FOR INSTANCE, SEVERAL NORTHRUP EMPLOYEES WERE CONVICTED FOR HAVING A "STILL." EACH WAS SENTENCED TO TEN YEARS IMPRISONMENT.

IF YOU BRING A CAMERA WITH YOU, YOU SHOULD ONLY TAKE PICTURES WHEN YOU ARE ON A GUIDED TOUR AND THE GUIDE TELLS YOU IT IS ALRIGHT. GENERALLY, IT IS ILLEGAL TO PHOTOGRAPH MILITARY FACILITIES, GOVERNMENT BUILDINGS, RELIGIOUS BUILDINGS AND STREET SCENES. THIS LEAVES VERY LITTLE LEFT FOR YOU TO LAWFULLY PHOTOGRAPH ON YOUR OWN.

ISLAM IS THE ONLY RECOGNIZED RELIGION OF SAUDI ARABIA. YOU WILL BE ABLE TO WORSHIP AS YOU PLEASE, BUT YOUR SERVICES SHOULD BE KEPT PRIVATE AND DISCREET. IF YOUR PARTICULAR RELIGION ENCOURAGES YOU TO ATTEMPT TO CONVERT OTHERS, PASS OUT LITERATURE OR OTHERWISE PUBLICLY ESPOUSE YOUR BELIEFS; DO NOT DO IT DURING YOUR STAY IN SAUDI ARABIA.

FINALLY, OBEY SAUDI POLICE AND AUTHORITIES. THEY HAVE THE LAST WORD IN MANY MATTERS AND ATTEMPTING TO ARGUE WITH THEM WILL ACCOMPLISH NOTHING BUT GET YOU INTO TROUBLE.

THOSE EIGHT ITEMS; PORK, PORNOGRAPHY, SEXUAL MISCONDUCT, DRUGS, ALCOHOL, PHOTOGRAPHY, RELIGIOUS PRACTICES AND OBEDIENCE TO SAUDI AUTHORITIES, ARE THE ONLY UNIQUE AREAS OF THE LAW OF WHICH YOU NEED BE FAMILIAR. THESE PROHIBITIONS ARE NEITHER UNREASONABLE OR UNWORKABLE AND LIVING UNDER THESE RESTRICTIONS SHOULD NOT PRESENT YOU WITH ANY PROBLEMS.

IN CONCLUSION, I WOULD SAY THAT THE SAUDI ARABIAN JUSTICE SYSTEM IS VERY DIFFERENT FROM OURS. IT MUST BE RECOGNIZED THAT IT IS FAR OLDER THAN OUR SYSTEM AND IT APPEARS TO BE VERY EFFECTIVE. IT CAN NEVER-THE-LESS BE HARSH AND YOU SHOULD AVOID BECOMING INVOLVED IN IT. AVOIDANCE IS AS SIMPLE AS COMMON SENSE, COURTESY TO YOUR HOSTS AND A LITTLE KNOWLEDGE, ALL OF WHICH YOU SHOULD HAVE ACQUIRED IN THE COURSE OF OUR BRIEFINGS TODAY.

I WISH ALL OF YOU THE BEST OF LUCK ON YOUR DEPLOYMENT. I THINK YOU HAVE AN ADVENTURE BEFORE YOU THAT YOU WILL NEVER FORGET AND I TRULY ENVY YOUR OPPORTUNITY.

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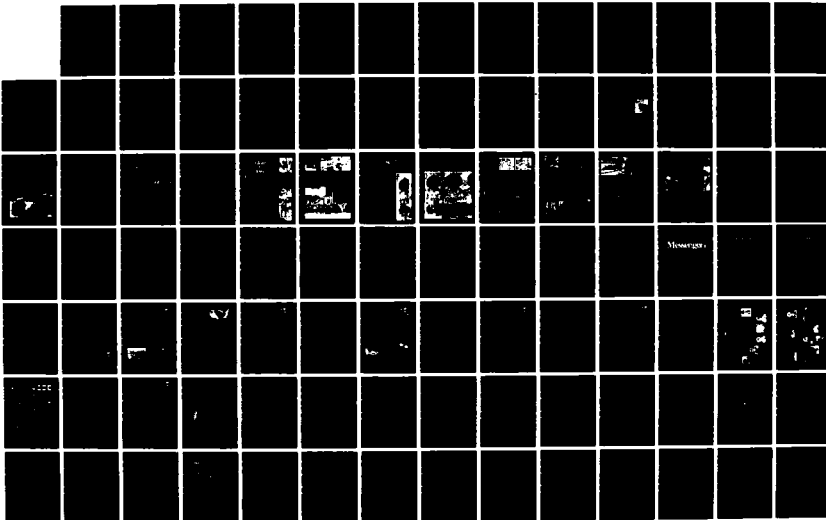
KINGDOM OF SAUDI ARABIA: INTERCULTURAL AWARENESS AND  
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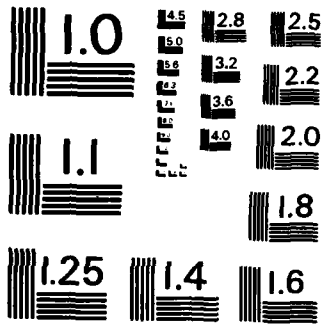
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ATTACHMENT 10

A CULTURE CAPSULE OF SAUDI ARABIA

BY

LT COL WILLIAM A. MITCHELL

YOU SHOULD NOW HAVE A TENTATIVE FRAMEWORK WHICH PROVIDES A GENERAL FEEL FOR SAUDI ARABIA. YOU WILL HAVE A VERY BRIEF TIME TO ACHIEVE A SENSE OF RAPPORT WITH SAUDI ARABIANS, SO YOU SHOULD TRY OVER THE NEXT FEW WEEKS TO LEARN AS MUCH AS YOU POSSIBLY CAN ABOUT THE AREA. YOU WILL DEFINITELY BE ABLE TO DO A BETTER JOB AND BENEFIT MORE IF YOU KNOW SOME OF THE SPECIFIC CHARACTERISTICS OF THEIR CULTURE. LIFE TODAY IN SAUDI ARABIA IS GREATLY INFLUENCED BY THE VALUES THAT THE SAUDIS HAVE DEVELOPED OVER AN EXTREMELY LONG PERIOD OF TIME, AND IN MOST INSTANCES THESE VALUES ARE VERY CONSERVATIVE AND DOMINATED BY THE IMPACT OF A RELIGIOUS SOCIETY. SAUDI ARABIA IS EXPERIENCING A VERY RAPID MODERNIZATION BECAUSE OF THE PETROLEUM, AND THIS IS CERTAINLY HAVING A UNIQUE INFLUENCE ON THEIR LIFE. YOU WILL SEE CONTRADICTIONS IN VALUES FROM THE MODERN TO THE TRADITIONAL BUT THEY ARE MAKING A VERY EXCELLENT ATTEMPT TO HANDLE THESE RAPID CHANGES WITHOUT ANY MAJOR SOCIOLOGICAL CHANGES. SAUDI ARABIAN LIFESTYLE IS QUITE DIFFERENT FROM WHAT WE EXPERIENCE IN THE UNITED STATES. WE'RE CONSIDERED VERY TIME CONSCIOUS, FAST MOVING, AND HIGHLY TECHNOLOGICAL, BUT THE SAUDI WAY OF LIFE IS JUST GENERALLY MORE LEISURELY AND AT A MUCH SLOWER PACE. THE SAUDIS DO WANT TO USE THE TECHNOLOGY THAT WILL IMPROVE THEIR LIVES, BUT AT THE SAME TIME, THEY WANT TO MAINTAIN AS MANY OF THEIR TRADITIONAL VALUES AS POSSIBLE. THEY REALLY DON'T WANT ANY CHANGES THAT CONFLICT WITH THE ORTHODOX BELIEFS OF ISLAM.

DURING THE NEXT FEW MINUTES, I WOULD LIKE TO HIGHLIGHT A FEW IMPORTANT CHARACTERISTICS OF SAUDI ARABIAN LIFESTYLE AND SOCIAL CUSTOMS. I THINK IT IS IMPORTANT TO KEEP IN MIND THAT THE SAUDIS PUT GREAT EMPHASIS ON SOCIAL ETIQUETTE, PARTICULARLY IN TERMS OF WHEN TWO PEOPLE MEET, OR DURING A BUSINESS APPOINTMENT. IT IS IMPORTANT TO REMEMBER THAT YOU DO NOT GO DIRECTLY INTO YOUR PURPOSE FOR A MEETING. YOU FIRST MUST CARRY ON SOME SOCIAL FORMALITIES OF INQUIRING ABOUT EACH OTHER'S HEALTH AND JUST SMALL TALK ABOUT EACH OTHER BEFORE YOU GET DOWN TO BUSINESS. IF YOU GO DIRECTLY INTO BUSINESS, YOU ARE CONSIDERED VERY RUDE. ANOTHER IMPORTANT POINT CONCERNS HOSPITALITY. HOSPITALITY IS PROBABLY THE MOST IMPORTANT FEATURE OF ARAB CUSTOMS AND IT IS CONSIDERED AN HONOR AND SACRED DUTY TO EXTEND HOSPITALITY TO PEOPLE. THIS STEMS BACK INTO THE DAYS OF THE BEDOUINS IN THE DESERT, BECAUSE PEOPLE HAVE LIVED IN DESERT ENVIRONMENTS FOR CENTURIES AND HOSPITALITY IS AN IMPORTANT PART OF THEIR SURVIVABILITY. THIRST, HUNGER, AND RAIDS HAVE BEEN SERIOUS THREATS IN THE DESERT. HOSPITALITY IS ENGRAINED IN THE SAUDI ARABIAN PEOPLE AND IT EXTENDS FROM THE BEDOUINS RIGHT UP THROUGH THE VILLAGES AND THE CITY PEOPLE. SO, WHEN THEY EXTEND HOSPITALITY TO YOU, REMEMBER THE SIGNIFICANCE OF THE ACT.

HOW DO YOU ACTUALLY OBSERVE THEIR HOSPITALITY? WELL, AN EXAMPLE IS THAT THEY WILL OFFER YOU COFFEE. YOU SHOULD DRINK THE COFFEE. IT'S RUDE NOT TO DRINK. WHEN YOU ARE INVITED TO A DINNER, YOU WILL BE GIVEN COFFEE BEFORE YOU ACTUALLY EAT THE MEAL. TWO CUPS IS REASONABLE TO DRINK. I SHOULD MENTION THAT YOU ALSO EAT WITH YOUR RIGHT HAND WHEN YOU ARE EATING OUT OF A COMMUNITY DISH, AS THE ARABS WILL DO. YOU SHOULD USE YOUR LEFT HAND ONLY IF YOU ARE USING UTENSILS IN A RESTAURANT. TRY TO ALWAYS USE YOUR RIGHT HAND.

SINCE A SAUDI'S CULTURAL HERITAGE AND CUSTOMS ARE QUITE DIFFERENT FROM THOSE OF YOURS, THERE ARE SEVERAL THINGS YOU CAN DO TO GET ALONG WITH THE SAUDIS DURING YOUR TDY. THE MAIN POINT IS TO RESPECT THEIR CUSTOMS AND TO LEARN ABOUT THEM. THAT'S WHY WE'RE HERE. HERE ARE SOME THINGS THAT WILL HELP YOU ESTABLISH RAPPORT AMONG SAUDIS. THE FOLLOWING SUGGESTIONS FROM SAUDI ARABIA HEADSTART, DLI, ARE ESPECIALLY IMPORTANT.

TRY TO USE THE LIMITED ARABIC THAT WE TEACH YOU. SAUDI OFFICIALS AND MILITARY OFFICERS GENERALLY SPEAK ENGLISH, BUT THEY WILL HIGHLY APPRECIATE YOUR EFFORTS TO SPEAK THEIR LANGUAGE. MOST OF THE PEOPLE DON'T SPEAK ENGLISH.

LEARN ABOUT ISLAM. UNDERSTANDING ISLAM WILL MAKE IT GENERALLY MUCH EASIER FOR YOU TO LIVE AND FUNCTION IN SAUDI ARABIA.

REFRESHMENTS. OFFER SAUDI VISITORS COFFEE, TEA, OR A SOFT DRINK UPON THEIR ARRIVAL. OFFER CIGARETTES TO ANY SAUDIS WHO MIGHT BE IN YOUR PRESENCE WHEN YOU WISH TO SMOKE.

OFFER TO LET SAUDIS GO FIRST. ARABS BELIEVE THAT A POLITE INDIVIDUAL SHOULD GESTURE TO OTHERS TO GO FIRST WHEN GOING THROUGH A DOOR, GETTING INTO A CAR, ENTERING A LINE, TAKING SEATS, AND SO ON. THIS MAY LEAD TO A MOMENT OF STANDOFF AS EACH PERSON TRIES TO BE POLITE, BUT YOU WILL PROBABLY BE "OUT-INSISTED" BY YOUR SAUDI COMPANIONS. YOUR GESTURE WILL HAVE SHOWN THE TYPE OF COURTESY THAT SAUDIS APPRECIATE.

PAYING THE BILL. IN ANY ARAB COUNTRY, WHEN YOU INVITE ONE OR MORE PERSONS TO ACCOMPANY YOU TO A RESTAURANT TO DINE, TO HAVE REFRESHMENTS, OR ANYTHING OF THIS SORT, YOU MUST PAY THE BILL FOR EVERYONE. ARABS ALMOST NEVER FOLLOW THE SYSTEM OF DUTCH TREAT OR "SEPARATE CHECKS." WHOEVER INVITES, OR EVEN MERELY SUGGESTS THE ACTIVITY, ALWAYS PAYS.

EATING SAUDI STYLE. THIS MEANS LEARNING TO SIT ON THE FLOOR, WITH YOUR LEGS CROSSED, AND TO EAT WITH YOUR RIGHT HAND. MOST SAUDIS EAT IN THIS TRADITIONAL ARAB FASHION, BUT SOME HAVE ADOPTED THE CUSTOM OF USING CHAIRS, TABLES, AND SILVERWARE DURING MEALS.

TRY THE FOOD. ROASTED MEATS, RICE, KEBOB, AND ARAB BREAD ARE SOME OF THE SPECIALTIES. GIVE EVERYTHING A TRY. YOU WILL LIKE MOST ARAB FOOD RIGHT AWAY. IF YOU DON'T CARE FOR SOME DISHES, YOU SHOULD TRY THEM AGAIN LATER ON. MANY AMERICANS FIND THAT THEY DEVELOP A TASTE FOR FOREIGN FOODS ONLY AFTER FREQUENT SAMPLINGS OVER A PERIOD OF TIME.

PROVIDE YOUR SAUDI GUESTS WITH PLENTY OF FOOD. WHEN SAUDIS INVITE GUESTS TO THEIR HOMES, THEY PROVIDE MORE FOOD THAN THE GUESTS COULD POSSIBLY EAT. THIS IS DONE TO DEMONSTRATE GENEROSITY AND HOSPITALITY. YOU SHOULD DO THE SAME WHEN YOU ARE THE HOST.

DRESS MODESTLY. MEN SHOULD ALWAYS WEAR LONG PANTS AND A SHIRT, EVEN WHEN IT IS QUITE HOT. WOMEN SHOULD WEAR LONG, LOOSE DRESSES WITH HIGH NECKLINES AND LONG SLEEVES. TO DISREGARD THIS CONVENTION WILL OFFEND THE SAUDIS AND, IN THE VERY CONSERVATIVE AREAS, COULD EVEN LEAD TO TROUBLE FOR YOU.

REMOVE YOUR SHOES. WHEN YOU VISIT A SAUDI HOME AND ALL THE GUESTS REMOVE THEIR SHOES BEFORE ENTERING A ROOM, REMOVE YOUR SHOES ALSO. THIS IS A SIGN OF RESPECT FOR YOUR HOST.

ACCEPT NO MORE AND NO LESS THAN TWO CUPS OF ARAB COFFEE. THE WAY TO REFUSE POLITELY IS TO COVER THE CUP WITH YOUR HAND, OR SHAKE IT FROM SIDE TO SIDE INDICATING YOU HAVE HAD ENOUGH. ALSO, DRINK TEA IF IT IS OFFERED TO YOU. YOU ARE BEING HONORED AS A GUEST.

BE MINDFUL OF THE SAUDI RELIGIOUS MORALITY POLICE. THEIR EXPRESS PURPOSE IS TO MAINTAIN MORALITY. YOU COULD BE ACCUSED OR PUNISHED IN PUBLIC IF AN ACT IS REGARDED AS IMMORAL IN THEIR EYES.

SIT PROPERLY. ACCORDING TO ARAB CUSTOMS, THE SOLES OF YOUR SHOES SHOULD NEVER FACE A PERSON. THIS IS CONSIDERED EXTREMELY BAD MANNERS, ESPECIALLY AMONG OLDER SAUDIS. AMERICAN WOMEN SHOULD ALWAYS KEEP THEIR LEGS COVERED.

ALWAYS RESPECT THE SAUDIS' CUSTOMS AND PERFORMANCE OF THEIR RELIGIOUS DUTIES. SAUDI CUSTOMS ARE HALLOWED BY TRADITION AND MUST BE OBSERVED BY SAUDIS. FOR EXAMPLE, ISLAM EXPECTS ITS FOLLOWERS TO PRAY REGULARLY, WHEREVER THEY MIGHT BE, AND IN SAUDI ARABIA BOTH THE GOVERNMENT AND SOCIETY REQUIRE THEIR PEOPLE TO ADHERE TO THIS. THEREFORE YOU, AS AN AMERICAN, MUST RESPECT A SAUDI'S NEED TO PERFORM THIS AND ANY OTHER RELIGIOUS DUTIES.

HERE ARE SOME SENSITIVITIES THAT YOU SHOULD BE AWARE OF:

1. DO NOT ATTEMPT TO ENTER THE HOLY CITIES OF MECCA AND MEDINA UNLESS YOU ARE A MOSLEM. IT IS ABSOLUTELY FORBIDDEN FOR NON-MOSLEMS TO SET FOOT IN EITHER PLACE.
2. DO NOT ATTEMPT TO ENTER A MOSQUE. IN SAUDI ARABIA, NORMALLY ONLY MOSLEMS MAY ENTER A MOSQUE. IT MAY HAPPEN THAT A SAUDI WILL INVITE YOU TO GO TO A MOSQUE. IN SUCH A CASE, BE SURE TO REMOVE YOUR SHOES BEFORE YOU GO IN.
3. DO NOT EAT, DRINK, OR SMOKE IN PUBLIC DURING RAMADAN. SINCE MOSLEMS ARE NOT ALLOWED TO EAT, DRINK OR SMOKE DURING THE DAYLIGHT HOURS OF THIS MONTH OF FASTING, AN AMERICAN SHOULD ALSO ABSTAIN FROM THESE ACTIVITIES IN THE PRESENCE OF SAUDIS IN ORDER NOT TO OFFEND THEM. ALSO, HE OR SHE SHOULD AVOID DOING THESE THINGS EVEN IN PRIVATE IF SAUDI VISITORS OR CO-WORKERS ARE

PRESENT, AND CERTAINLY SHOULD NOT OFFER THEM A CIGARETTE OR ANYTHING TO EAT OR DRINK.

4. DO NOT ENGAGE SAUDIS IN POLITICAL ARGUMENTS. AVOID DOING THIS IN PUBLIC ESPECIALLY, AND NEVER MAKE ANY UNFAVORABLE COMMENTS TO SAUDIS ABOUT THEIR COUNTRY'S ROYAL FAMILY OR INTERNAL AFFAIRS.

5. DO NOT ACCEPT OR GIVE FOOD OR DRINK WITH YOUR LEFT HAND. IN THE MIDDLE EAST, THE LEFT HAND IS USED FOR PURPOSES OF PERSONAL HYGIENE AND IS NOT OFFERED IN ANY WAY TO SOMEONE ELSE. IF YOU ARE LEFT-HANDED, YOU WILL ESPECIALLY HAVE TO REMEMBER TO BE CAREFUL TO OBSERVE THIS CUSTOM; OTHERWISE YOU MAY INSULT A SAUDI.

6. DO NOT APPEAR TO BE IN A HURRY WHEN YOU ARE AMONG SAUDIS. FOR EXAMPLE, DURING A BUSINESS APPOINTMENT OR SOCIAL VISIT WITH A SAUDI, DO NOT LOOK AT YOUR WATCH OR OTHERWISE ACT AS IF YOU HAVE LITTLE TIME TO TALK. SAUDIS CAN BE VERY OFFENDED BY THIS. TIME IS MUCH LESS RIGIDLY SCHEDULED IN SAUDI ARABIA THAN IN THE U.S.; SO, IN ANY CASE, YOU WILL HAVE LITTLE NEED TO BE IN A HURRY.

7. DO NOT OPENLY ADMIRE A SAUDI'S POSSESSIONS. IF YOU DO, HE MAY FEEL COMPELLED TO OBSERVE AN ANCIENT CUSTOM AND GIVE YOU THE OBJECT YOU ADMIRER AS A GIFT, EITHER ON THE SPOT OR BY DELIVERING IT TO YOU LATER.

8. WHEN IN PUBLIC, DO NOT DEMONSTRATE AFFECTION FOR A SPOUSE OR FRIEND OF THE OPPOSITE SEX. SAUDIS NEVER DO THIS, AND FIND SUCH BEHAVIOR QUITE UNACCEPTABLE. YOU MAY, HOWEVER, OCCASIONALLY SEE ARAB MEN WALKING HAND-IN HAND WITH EACH OTHER. THIS INDICATES NOTHING MORE THAN THE FACT THAT THEY ARE GOOD FRIENDS. IF YOU SHOULD BECOME GOOD FRIENDS WITH A SAUDI AND HE SHOULD REACH OUT AND HOLD YOUR HAND, TRY NOT TO BE STARTLED.

ACCEPT IT AS THE SAUDI'S CUSTOMARY DEMONSTRATION OF FRIENDSHIP. KEEP IN MIND ALSO THAT SEXUAL RELATIONS BETWEEN UNMARRIED PERSONS ARE STRICTLY AGAINST THE LAW IN SAUDI ARABIA.

9. DO NOT PHOTOGRAPH PEOPLE WITHOUT THEIR PERMISSION. MANY SAUDIS ASSOCIATE CAMERAS WITH THE "EVIL EYE". CAMERAS SHOULD NOT BE CARRIED WITH THE COVER OPEN AND READY FOR PICTURE-TAKING. IN FACT, IN SOME TOWNS, PICTURE-TAKING OF ANY KIND IS ILL-ADVISED AND MAY RESULT IN EITHER YOUR CAMERA OR ITS FILM BEING TAKEN AWAY FROM YOU. BEFORE ATTEMPTING TO TAKE PICTURES AT MARKETPLACES OR OTHER PUBLIC PLACES, IT IS BEST TO ASK AROUND AND TRY TO LEARN WHAT THE REACTION OF THE LOCAL PEOPLE GENERALLY IS TOWARD PICTURE-TAKING.

10. DO NOT PHOTOGRAPH AIRPORTS, POST FACILITIES, OR GOVERNMENT OR MILITARY INSTALLATIONS. SAUDI AIRPORTS ARE CONSIDERED MILITARY INSTALLATIONS. SAUDIS ARE VERY SECURITY CONSCIOUS, AND EVEN PICTURE-TAKING WHILE FLYING OVER THE COUNTRY IS FORBIDDEN.

11. DO NOT BRING TO SAUDI ARABIA ANY ITEMS WHICH ARE EITHER ILLEGAL OR CONSIDERED OFFENSIVE TO SAUDIS. THIS REFERS MAINLY TO ALCOHOLIC BEVERAGES AND BOOKS AND MAGAZINES OF AN EXPLICIT SEXUAL NATURE. IT ALSO INCLUDES BOOKS, MAGAZINES, OR ANY PUBLICATIONS CONTAINING MATERIAL WHICH IS CRITICAL OF THE ARABS, ISLAM, AND SAUDI ARABIA.

12. DO NOT SHOW ANY TYPE OF--EVEN VERY CASUAL--INTEREST IN ANY SAUDI WOMAN. THIS MEANS DO NOT SPEAK TO THEM, STARE AT THEM, OR PHOTOGRAPH THEM. THE ONLY EXCEPTIONS MIGHT BE SAUDI (OR OTHER ARAB) WOMEN WORKING IN HOSPITALS, OR IN BUSINESS OFFICES. BUT YOU SHOULD NEVER TRY TO DATE THEM. WHEN VISITING IN A SAUDI HOME, NEVER ASK ABOUT OR SHOW INTEREST IN THE FEMALE MEMBERS OF THE FAMILY. IT'S QUITE UNLIKELY THAT YOU WILL EVEN SEE THEM.



ALSO, IF YOU INVITE A SAUDI FAMILY OR COUPLE TO YOUR PLACE, IT IS VERY PROBABLE THAT ONLY THE MALE HEAD OF THE FAMILY WILL COME. THIS MAY NOT APPLY IN THE CASE OF A SAUDI FAMILY OR COUPLE THAT HAS BEEN ABROAD AND LEARNED TO SPEAK ENGLISH. THEY MIGHT FOLLOW WESTERN SOCIAL CUSTOMS WHEN WITH AMERICANS.

13 DO NOT URGE AN ARAB TO REMOVE HIS TRADITIONAL HEADGEAR WHEN VISITING YOU. A SAUDI CONSIDERS HIS HEADCLOTH (GHUTRA) OR SKULLCAP TO BE AN INTEGRAL PART OF HIS OUTFIT AND NORMALLY TAKES IT OFF ONLY WHEN UNDRRESSING.

14 DO NOT OPENLY SHOW ANGER OR CURSE IN ANY FASHION; YOU CAN BE JAILED FOR THIS.

15 DO NOT GET OVERLY EXCITED IN PUBLIC OR BURST OUT WITH LOUD CONGRATULATIONS UPON YOURS OR ANYONE ELSE'S GOOD FORTUNE. IF YOU WANT TO CELEBRATE, DO IT QUIETLY.

16 DO NOT TOUCH OR PET A DOG IN FRONT OF A SAUDI. DOGS ARE CONSIDERED UNCLEAN BY MOSLEM LAW.

17 DO NOT WALK IN FRONT OF SOMEONE PRAYING, OR STEP INTO A PRAYER RUG AT ANY TIME.

18 DO NOT POINT YOUR FINGER OR A PENCIL AT ANYONE WHILE SPEAKING, OR BECKON ANYONE WITH YOUR FINGER. IT IS CONSIDERED A THREAT, AND ONLY ANIMALS ARE TREATED IN THIS MANNER.

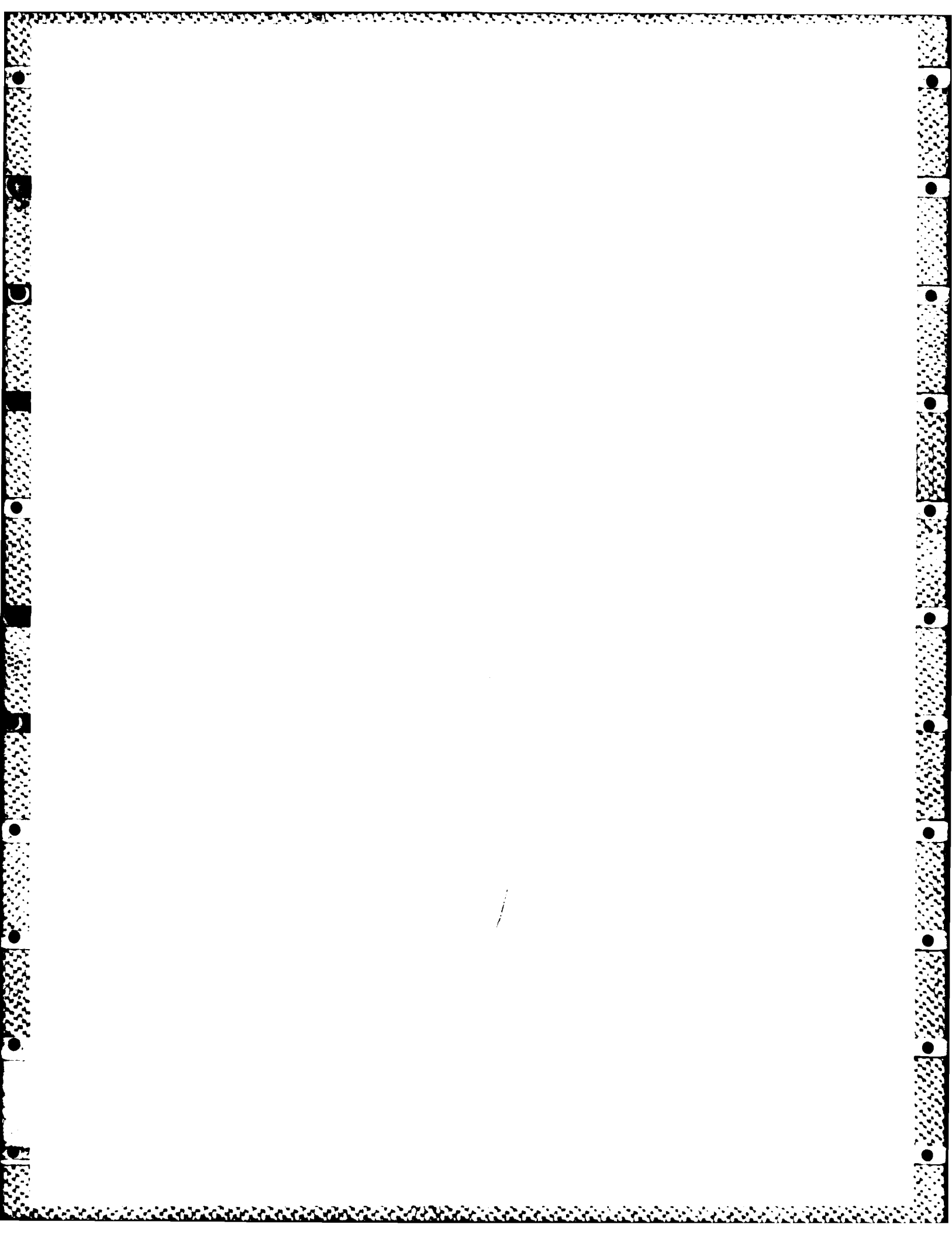
19 DO NOT USE NICKNAMES, SLANG, OR INSULTING WORDS, EVEN JOKINGLY.

20 DO NOT ACT AS AN ARBITRATOR BETWEEN SAUDIS HAVING AN ARGUMENT OR FIGHT.

21 DO NOT VOLUNTARILY GET INVOLVED IN SOCIAL INCIDENTS OR ACCIDENTS, EVEN TO GIVE FIRST AID. THIS CAN LEAD TO COMPLICATIONS.

22 DO NOT REFER TO A SAUDI AS A "MOHAMMEDAN." USE THE TERM "MOSLEM."

\* MUCH OF THIS CAPSULE IS TAKEN FROM SAUDI-ARABIC HEADSTART, AN 00515  
DEFENSE LANGUAGE INSTITUTE, PRESIDIO OF MONTEREY, CA, SEPTEMBER 1980.



ATTACHMENT 11

COMMUNICATING WITH YOUR HOST

BY

CAPTAIN CHARLES D. ROBERTSON

GOOD MORNING/AFTERNOON, LADIES AND GENTLEMEN. I'M CAPTAIN CHUCK ROBERTSON OF THE ARABIC DEPARTMENT AT THE AIR FORCE ACADEMY, AND I'LL BE TALKING WITH YOU BRIEFLY TODAY ABOUT THE ARABIC LANGUAGE. WE'LL ALSO BE LEARNING SOME USEFUL ARABIC EXPRESSIONS AS WELL. AS YOU MIGHT HAVE GATHERED FROM OTHER PORTIONS OF THIS PROGRAM, SAUDI ARABIA IS AN EXCITING, DIVERSE CULTURE AND THE SAME HOLDS TRUE FOR THE LANGUAGE. BEFORE WE GET INTO ACTUALLY LEARNING SOME PHRASES IN ARABIC, I'D LIKE TO TAKE THIS OPPORTUNITY TO TELL YOU A LITTLE ABOUT MYSELF AND HOW I'VE COME TO KNOW ARABIC. YOU MIGHT BE WONDERING AT THIS POINT WHY I, OBVIOUSLY AN AMERICAN, AM TELLING YOU ABOUT ARABIC, RATHER THAN A NATIVE ARAB. UNFORTUNATELY, WE HAVE NO NATIVE ARAB OFFICERS AVAILABLE FOR THIS VISIT WITH YOU, BUT I AM FLUENT IN THE LANGUAGE AND HAVE BEEN DEALING WITH IT FOR ABOUT 16 YEARS. I STARTED OUT AS AN ENLISTED ARABIC LINGUIST IN THE MARINE CORPS, AND AFTER MY DISCHARGE FROM THE MARINES, I GOT A B. A. AND THEN AN M. A. IN THE LANGUAGE. WHILE I HAVE NO REAL EXPERIENCE IN SAUDI ARABIA, I RECEIVED A GRANT SEVERAL YEARS AGO TO STUDY IN TUNISIA, ALSO AN ARAB COUNTRY, AND HAVE SINCE SPECIALIZED IN THE LANGUAGE AND LITERATURE OF ALL ARAB COUNTRIES.

ARABIC IS THE PRINCIPAL LANGUAGE OF 150,000,000 PLUS PEOPLE, WHO LIVE PRIMARILY IN THE MIDDLE EAST AND NORTH AFRICA. IT IS THE OFFICIAL LANGUAGE OF 17 COUNTRIES AND IS ONE OF THE OFFICIAL LANGUAGES OF 4 OTHERS (WHICH ALSO INCLUDES ISRAEL, BY THE WAY). IT IS ALSO THE 6TH OFFICIAL LANGUAGE OF THE UNITED NATIONS. ARABIC BELONGS TO THE SEMITIC LANGUAGE FAMILY, WHICH INCLUDES HEBREW, ARAMAIC AND UGARITIC.

I GUESS THAT THE MOST NOTICEABLE FEATURE OF ARABIC IS ITS UNIQUE SCRIPT. ARABIC CONSISTS OF 28 LETTERS, ALL CONSONANTS, THAT ARE WRITTEN FROM RIGHT TO LEFT. THE VOWELS ARE GENERALLY NOT WRITTEN. THE SCRIPT VARIES FROM A RESEMBLANCE TO SHORT HAND, TO HIGHLY ORNATE WRITTEN FORMS THAT HAVE BEEN USED FOR CENTURIES AS AN ART FORM. FOR US, THE MOST NOTICEABLE USE OF THIS AS ART IS THE INSCRIPTION ON THE SAUDI FLAG, WHICH TRANSLATES "THERE IS NO GOD BUT ALLAH AND MUHAMMAD IS HIS MESSENGER".

THERE ARE BASICALLY TWO FORMS OF ARABIC - CLASSICAL AND COLLOQUIAL. CLASSICAL ARABIC IS THE FORMAT FOR EVERYTHING WRITTEN IN ARABIC (WITH THE EXCEPTION OF PERSONAL LETTERS). IT IS PATTERNED DIRECTLY AFTER THE ARABIC FOUND IN THE QURAN, THE ISLAMIC BIBLE, AND HAS NOT CHANGED FOR 10 CENTURIES. IT'S WRITTEN FORM IS THE SAME FOR ALL ARABIC-SPEAKING COUNTRIES AND IS THE MOST UNIFYING FORCE PREVALENT AMONG THEM.

COLLOQUIAL, OR SPOKEN ARABIC, VARIES IN DIALECT FROM COUNTRY TO COUNTRY. MOST DIALECTS CAN BE UNDERSTOOD BY THE ARABS, BUT SOME DIALECTS, SUCH AS MOROCCAN, CANNOT BE UNDERSTOOD BY ANYONE EXCEPT NATIVES OF THE PARTICULAR COUNTRY WHERE IT IS SPOKEN. THE SAUDI DIALECT, FORTUNATELY, IS READILY UNDERSTOOD THROUGHOUT THE ARAB WORLD, SINCE IT MOST CLOSELY RESEMBLES CLASSICAL ARABIC.

WHAT I'D LIKE TO DO AT THIS TIME IS INTRODUCE THE VARIOUS PHRASES THAT WE'LL BE LEARNING TODAY. I'LL TELL YOU WHAT THEY MEAN AND WHEN TO USE THEM. AFTERWARDS, WE'LL GO OVER THEM A FEW TIMES SO THAT YOU CAN PRACTICE THEM AND PRONOUNCE THEM WELL, BEFORE YOU GO TO SAUDI ARABIA.

THE FIRST PHRASE IS *السلام عليكم* AND IT'S THE MOST COMMON GREETING IN SAUDI ARABIA. IT LITERALLY MEANS "PEACE BE UPON YOU", BUT USUALLY JUST SAYS "HELLO" OR "HI".

THE RESPONSE IS **وعليكم السلام** AND IS JUST THE REVERSE OF THE FIRST PHRASE. IT LITERALLY MEANS "AND UPON YOU BE PEACE", BUT IT ALSO CAN BE TRANSLATED AS "HELLO" OR "HI".

THE NEXT THING YOU MAY WANT TO ASK THE PERSON YOU'RE SPEAKING WITH IS HOW THEY ARE. YOU DO THAT BY SIMPLY SAYING **كيف الحال** LITERALLY, "HOW'S THE CONDITION?", IT TRANSLATES TO "HOW ARE YOU?"

THE RESPONSE, IF EVERYTHING IS FINE, IS **الحمد لله**. LITERALLY. THIS MEANS "PRAISE BE TO ALLAH", BUT GENERALLY MEANS THAT EVERYTHING IS OKAY. IF YOU INVESTIGATE ARABIC FURTHER, YOU'LL FIND THAT IT HAS A LOT OF ISLAMIC INFLUENCE AND CONSEQUENTLY MANY PHRASES ARE OF A RELIGIOUS NATURE, WHICH IS ONLY EXPECTED BECAUSE SAUDI ARABIA IS THE CENTER OF ISLAM.

THE PHRASE **ما اسمك** MEANS "WHAT IS YOUR NAME?". HOW YOU PRONOUNCE THE ENDING DEPENDS ON WHETHER YOU'RE TALKING TO A MALE OR A FEMALE. YOU PRONOUNCE IT **ما اسمك** IF IT IS DIRECTED TOWARDS A MALE, AND **ما اسمكِ** IF YOU'RE TALKING TO A FEMALE. I WOULD EXPECT, HOWEVER, THAT MOST OF YOUR CONVERSATIONS WILL BE WITH MALE SAUDIS, DUE TO THE EXTREME CONSERVATISM OF THE COUNTRY. SHOULD THEY ASK YOUR NAME, THE RESPONSE IS **إسمي** (MY NAME IS ..... SO-AND-SO).

IF THE CONVERSATION BEGINS TO GET OUT OF HAND AND YOU FEEL THAT YOU'RE GETTING OVERWHELMED, YOU MIGHT LIKE TO POINT OUT THAT YOU DON'T SPEAK ARABIC. IT'S A LITTLE LONGER EXPRESSION, BUT IT'S PRETTY SIMPLE.

**ما اتكلم عربي** THIS WILL GENERALLY INDICATE THAT BY NOW YOU'VE COVERED ALL THE WORDS YOU KNOW AND MAYBE YOU SHOULD TRY ENGLISH.

SHOULD YOUR HOST GIVE YOU SOMETHING AND YOU WISH TO SAY "THANK YOU", THIS IS ALSO VERY EASY AND YOU PRONOUNCE IT **شكراً**.

WELL, THESE EXPRESSIONS ARE PROBABLY ALL THAT WE'LL HAVE TIME FOR TODAY. WE'LL PRACTICE THESE A FEW TIMES, AND I'LL LEAVE BEHIND A HANDOUT OF THESE AND OTHER EXPRESSIONS THAT YOU CAN PRACTICE BEFORE YOUR DEPLOYMENT. ANY QUESTIONS BEFORE WE START?

PRACTICE SESSION (10 - 15 MINUTES)

FROM THE WAY YOU'RE ALL SPEAKING ARABIC SO WELL, I DON'T THINK YOU'LL HAVE ANY PROBLEMS. YOU'RE REALLY GOING TO IMPRESS THE SAUDIS WITH YOUR KNOWLEDGE OF ARABIC. ANY QUESTIONS FOR ME AT THIS TIME? THANK YOU VERY MUCH AND ENJOY YOUR TRIP.



USEFUL ARABIC EXPRESSIONS

ENGLISH

ARABIC

HELLO (PEACE BE UPON YOU)

AS-SALAAMU ALEEKUM

HELLO (REPLY)

WA ALEEKUM AS-SALAAM

GOD WILLING (I HOPE)

IN-SHAALLAH

THANK YOU

SHUKRAN

YOU'RE WELCOME

AFWAAN

HOW MUCH IS THIS?

GADDAISH HAATHA?

IT DOESN'T MATTER

MA'ALISH

BRING ME

JIB LI; HAT LI

DO YOU SPEAK ENGLISH?

TATTAKALLAM INGLIZI?

WHAT'S THE MATTER?

AISH FI?

WHERE IS THE BATHROOM?

WAIN AL HAMMAAM?

GO AWAY

IMSHI

GOODBYE

MA'A AS-SALAAMA

ATTACHMENT 12

## CONCLUSION

BY

LT COL WILLIAM A. MITCHELL

WE HOPE THIS PRESENTATION TODAY HAS HELPED YOU INCREASE YOUR UNDERSTANDING AND RESPECT FOR SAUDI ARABIANS. WE HOPE YOU AVOID SOME OF THE PITFALLS THAT HAVE MADE SOME AMERICANS UNFAIR CRITICS OF SAUDI ARABIA. MOST MISCONCEPTIONS ABOUT SAUDI ARABIA ARE USUALLY FROM A LACK OF UNDERSTANDING. AS YOU PREPARE TO DEPLOY, AND WHEN YOU ARRIVE IN SAUDI ARABIA, TAKE A FRESH LOOK AT THE SAUDI ARABIAN PEOPLE. DEVELOP YOUR OWN OPINION, BASED ON WHAT YOU LEARN OR EXPERIENCE. SAUDI ARABIANS AS A PEOPLE HAVE THEIR OWN HOPES AND ASPIRATIONS, THEIR OWN BELIEFS, THEIR OWN LIKES AND DISLIKES. THEY CONDUCT THEIR LIVES ACCORDING TO THEIR OWN IDEOLOGY. SAUDI ARABIANS ARE NOT AMERICANS. THEY ARE SAUDI ARABIANS. THEY ARE DIFFERENT, BUT WE WILL BE THE FOREIGNERS. MY SUGGESTION FOR YOU AS YOU LEAVE FOR SAUDI ARABIA IS TO EXPECT MORE INDIRECT RESPONSES THAN YOU ARE NOW ACCUSTOMED TO. BE TACTFUL, BE SENSITIVE, AND JUST USE COMMON SENSE. YOUR OWN INDIVIDUAL ACTIONS CAN INDEED ENHANCE UNITED STATES SAUDI ARABIAN RELATIONS. YOU ARE IN FOR AN ENJOYABLE AND REWARDING DEPLOYMENT, BUT IT IS UP TO YOU. WE ALL WISH WE WERE GOING WITH YOU. GOOD LUCK AND GOD BLESS YOU ALL. THANK YOU FOR HAVING US HERE.

ATTACHMENT 13

### Suggested Readings

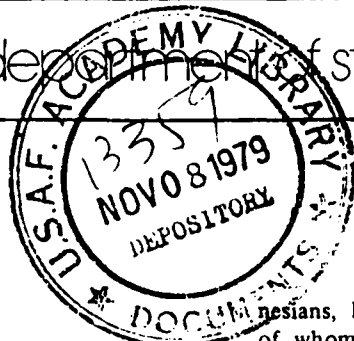
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ATTACHMENT 14

# background NOTES

## Saudi Arabia

Department of State \* September 1979



OFFICIAL NAME: Kingdom of Saudi Arabia

### PEOPLE

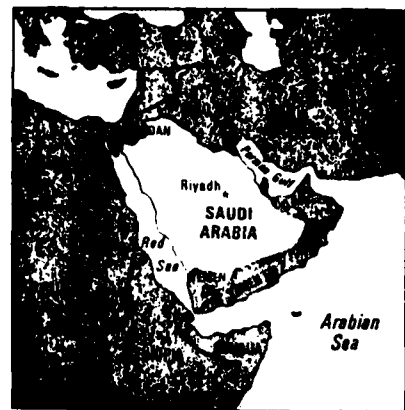
Saudi Arabia's population is about 7.1 million, according to recent estimates. Approximately 30 percent of the population are resident foreigners. About 25 percent is urban, and some cities and oases have densities of 770 people per square kilometer (2,000 per sq. mi.). Until a few years ago, most of the people were nomadic or seminomadic; however, under the impact of rapid economic growth, urbanization has reduced this portion significantly.

Saudis are ethnically Arabs, with some admixture of non-Arab adherents of Islam (Turks, Iranians, Indo-

nesians, Indians, and Africans), most of whom immigrated as pilgrims and reside in the Hijaz region along the Red Sea coast. Many Arabs from nearby countries are employed in the Kingdom. In addition, there are significant numbers of expatriate workers from North America, Europe, and the Far East.

### GEOGRAPHY

Saudi Arabia occupies about four-fifths of the Arabian Peninsula—roughly the size of the United States east of the Mississippi. Boundaries are not fully defined in the south and southeast. From a range of moun-



tains near the Red Sea, the land slopes gently eastward toward the Persian

### PROFILE

#### People

**POPULATION** (1979 est.): 7.1 million. **ANNUAL GROWTH RATE** (1979): 3.1%. **ETHNIC GROUPS**: Arab tribes with admixture of peoples from other Arab and Muslim countries. **RELIGION**: Muslim. **LANGUAGE**: Arabic. **EDUCATION**: Years compulsory—NA. Percentage attendance—NA. Literacy—15%. **HEALTH**: Infant mortality rate—NA. Life expectancy—45 yrs. **WORK FORCE**: 33% (one-half foreign) of population. Agriculture and herding—40%. Industry and commerce—11%. Service—12%. Government—12%.

#### Geography

**AREA** (boundaries undefined and disputed): Est. 2,261,060 square kilometers (about 873,000 sq. mi.); one-third the size of the US. **CITIES**: Capital—Riyadh (pop. 750,000 est.); Foreign Ministry and foreign diplomatic representatives located in Jidda. Other cities—Jidda (615,000), Mecca (250,000), Medina (150,000), Taif

(100,000), Damman (100,000). **TERRAIN**: Mainly desert. **CLIMATE**: Hot and dry.

#### Government

**TYPE**: Monarchy. **DATE OF UNIFICATION**: September 23, 1952. **CONSTITUTION**: None. **BRANCHES**: Executive—King (Chief of State and Head of Government). Legislative—none. Judicial—Islamic Courts of First Instance and Appeals. **SUBDIVISIONS**: 13 Provinces. **POLITICAL PARTIES**: None. **SUIFRAGE**: None. **CENTRAL GOVERNMENT BUDGET**: NA.

**DEFENSE** (1979 est.): 32% of GDP. **FLAG**: Green and white; bears the Muslim creed in Arabic script: "There is no god but God; Muhammad is the Messenger of God." Under the script is a horizontal sword in white.

#### Economy

**GDP** (1979 est.): \$78 billion. **ANNUAL GROWTH RATE** (1979): 24.9%. **PER CAPITA INCOME** (1979 est.): \$11,500. **RATE OF INFLATION**: NA.

**NATURAL RESOURCES**: Petroleum, natural gas.

**AGRICULTURE**: Products—dates, grains, vegetables, livestock. Percentage of GDP—NA.

**INDUSTRY**: Types—petroleum and petroleum products, fertilizer, cement. Percentage of GDP—NA.

**TRADE** (1979 est.): Exports—\$46.5 billion (f.o.b.): petroleum. Partners—EEC 50%, US 16%, Japan 15%, LDCs 19%. Imports—\$217 billion (c.i.f.): transportation equipment, machinery, foodstuffs. Partners—EEC and Japan 62%, US 25%, LDCs 12%, other 1%.

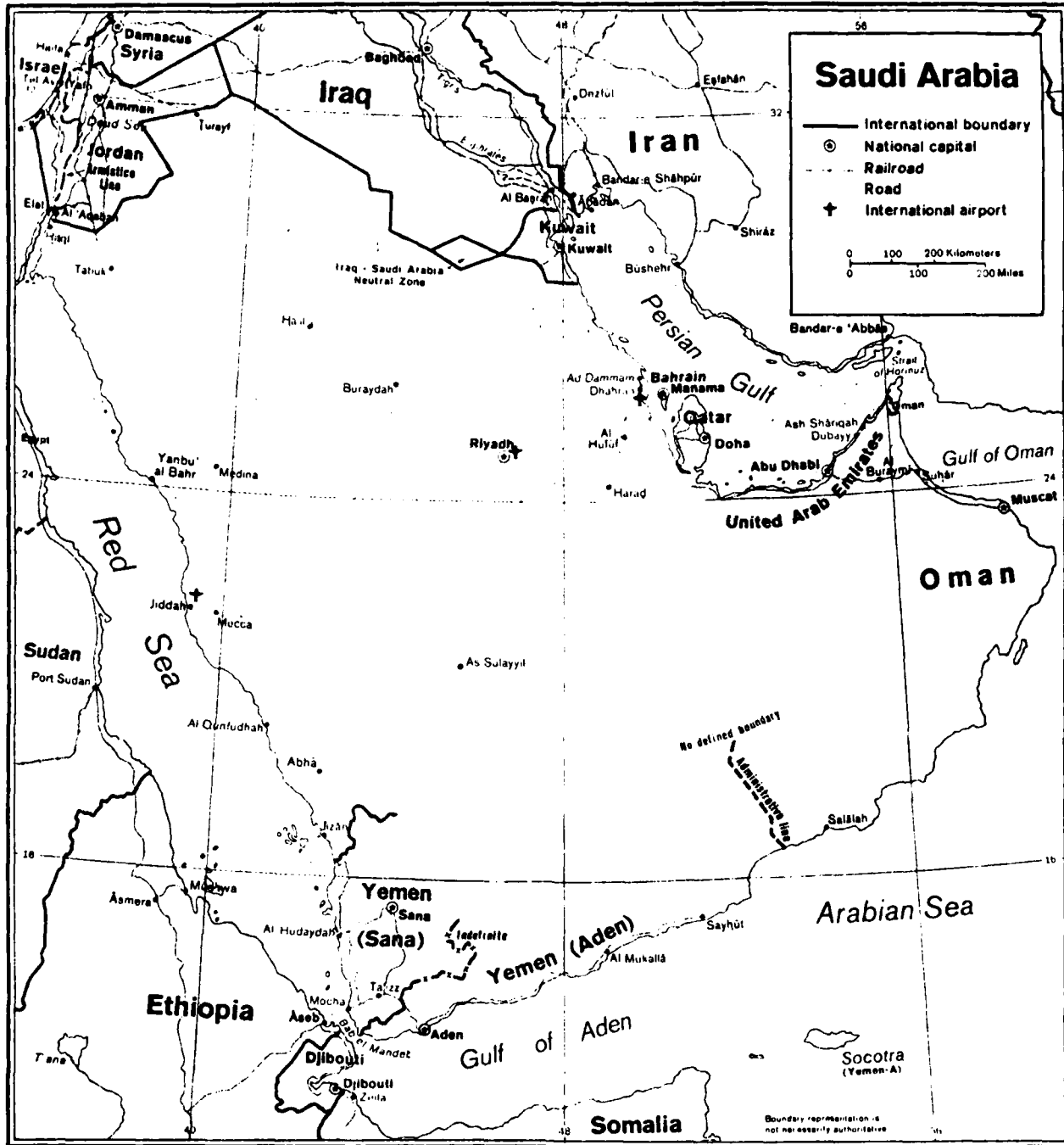
**OFFICIAL EXCHANGE RATE**: 3.34 Saudi riyals=US\$1.

**ECONOMIC AID RECEIVED**: Total—none. US aid—none.

**ECONOMIC AID SENT** (1974-78): Approx. \$15 billion.

**MEMBERSHIP IN INTERNATIONAL ORGANIZATIONS**: UN and its specialized agencies, Organization of Petroleum Exporting Countries (OPEC), Organization of Arab Petroleum Exporting Countries (OAPEC), INTELSAT.

NOTE: Dashed lines between Israel and neighboring countries represent armistice lines. Borders are not necessarily authoritative.



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Gulf (called the Arabian Gulf in Saudi Arabia). The topography is mainly desert, including the Rub al-Khali (Empty Quarter), a vast, uninhabited expanse of sandy waste. Saudi Arabia has no permanent rivers or bodies of water. Rainfall is erratic, averaging 5-10 centimeters (2-4 in.) annually, except in the Asir, which averages 30-75 centimeters

(12-30 in.) of rain in the summer. During summer the heat is intense over much of the country, frequently exceeding 48°C (120°F) in the shade with high humidity along the coasts. In winter, temperatures sometimes drop below freezing in the central and northern areas, but snow and ice are uncommon.

Major regions include: the Hijaz,

paralleling the Red Sea coast, where the two principal holy cities of Islam (Mecca and Medina), the commercial and diplomatic center of Jidda, and the summer capital of Taif are located; the Asir, a mountainous region along the southern Red Sea coast; Najd, the heartland of the country and the site of the capital city, Riyadh; the Eastern Province (also called al-Hasa) border-



ing the Persian Gulf, containing the largest concentrated, proven oil reserves in the world; and the Northern Frontiers, through which passes the Trans-Arabian Pipeline (TAPLINE).

## HISTORY

Ancient Saudi Arabia was the site of numerous migrations of peoples from Egypt to the Fertile Crescent and beyond. Saudi Arabia's harsh climate mitigated against extensive settlement except for a few major cities and oases. Saudi Arabia is known most significantly as the birthplace of Islam, and to this day the Saudi Arabian Government takes its stewardship of the Holy Places of Islam very seriously.

The modern Saudi state was founded by the late King Abd al-Aziz Al Saud (known internationally as Ibn Saud—pronounced sah-ood). In 1902 Abd al-Aziz recaptured Riyadh, the Saud dynasty's ancestral capital, from the rival Rashid family. Continuing his conquests, Abd al-Aziz vanquished al-Hasa, the rest of Najd, and the Hijaz between 1913 and 1926. In 1932 these regions were unified as the Kingdom of Saudi Arabia. The country's southern border with Yemen was settled by the 1934 Treaty of Taif, which ended a brief border war between the two states. Boundaries with Jordan, Iraq, and Kuwait were established by a series of treaties negotiated in the 1920's. Two "Neutral Zones," one with Iraq and the other with Kuwait, were created at that time. The Saudi-Kuwait Neutral Zone was formally partitioned in 1971. Agreement on the division of the Saudi-Iraqi Neutral Zone was reached in 1975. The border between Saudi Arabia and the United Arab Emirates was agreed upon in 1974.

The most far-reaching event in the modern history of Saudi Arabia was the discovery of oil in the 1930's. Large-scale production, however, did not begin until after World War II. When it did, the government undertook rapid economic and social development. Oil wealth made possible deepwater ports, a railroad, roads, schools, hospitals, and improved facilities for Muslim pilgrims making the annual hajj, or pilgrimage, to Mecca.

King Abd al-Aziz died in 1953 and was succeeded by his eldest son, Saud. The latter reigned for 11 years until 1964, when ill health and differences over policy matters brought about his abdication in favor of his next youngest brother Faisal. Faisal had already served his father as Foreign Minister, signing the UN Charter in 1945 on behalf of Saudi Arabia. Following a period of fiscal difficulties, King Saud was persuaded to delegate the direct conduct of Saudi Arabian Government affairs to Faisal in 1958. Except for a brief period when Saud regained control of affairs in 1960-62, Faisal continued to serve as Prime Minister even after being proclaimed King in 1964 by senior royal family members and religious leaders. In October 1962 Faisal outlined a broad reform program, with particular stress on economic development.

The mid-1960's were dominated by external pressures generated by Saudi-Egyptian differences over Yemen. When civil war broke out in September 1962 between Yemeni royalists and republicans, Egyptian forces entered Yemen to support the new republican government while Saudi Arabia backed the royalists. In early 1963 Egyptian aircraft attacked several southern Saudi towns. Mediation efforts by the United States, the UN, and various Arab governments were unsuccessful in bringing about disengagement by both parties. Tensions subsided only after military defeat by Israel in June 1967 compelled Egypt to withdraw its troops from Yemen.

Saudi forces did not participate in the 6-day Arab-Israeli war of June 1967. King Faisal attended the Khartoum Arab Summit Conference of September 1967 and agreed to provide annual subsidies totaling over \$140 million to Egypt and Jordan to help counter the adverse effects of the war on their economies.

Supporting the Arab cause during the 1973 Arab-Israeli war, Saudi Arabia joined the Arab oil boycott of the United States and the Netherlands. As a member of the Organization of Petroleum Exporting Countries (OPEC), Saudi Arabia joined with these countries in substantially raising

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These titles are provided as a general indication of the material published on this country. The Department of State does not endorse unofficial publications.

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oil prices in the aftermath of the 1973 war, thereby dramatically increasing its monetary wealth and political power.

On March 25, 1975, King Faisal was assassinated by a discontented and unstable young relative, Prince Faisal bin Musa'id, who was subsequently executed after an extensive investigation which concluded that the assassination was the act of one individual. King Faisal was immediately succeeded by Crown Prince Khalid as King, and Prince Fahd was named Crown Prince and First Deputy Prime Minister. The transition went smoothly. King Khalid has empowered Crown Prince Fahd to oversee many aspects of the government's international and domestic affairs. The economic development of Saudi Arabia has continued apace under the reign of King Khalid. Saudi Arabia continues to press development in a variety of fields. The government has taken measures to promote a better balance between revenues and expenditures in the

annual budget and in the 5-year plans. The government has also taken measures to moderate economic growth, thereby alleviating numerous problems and bottlenecks associated with its booming economy.

## GOVERNMENT AND POLITICAL CONDITIONS

The central institution of Saudi Arabian Government is the monarchy. No formal Constitution exists in the Western sense; political parties and national elections are unknown. The authority of the monarchy is based on Islamic law (Shari'a) and on Arab Bedouin tradition. The powers of the King are not defined but practically are limited by the fact that he must retain a consensus of the Saudi royal family, the religious leaders (ulema), the chiefs of the important tribes, the armed forces, and the bureaucracy. The responsible members of the royal family choose the King from among themselves with the sanction of the ulema.

Gradually, the Saudi Kings have developed a central government to assist them. Since 1953 a Council of Ministers appointed by the King and responsible to him has advised on the formulation of general policy and directed the activities of the growing bureaucracy. The Council of Ministers presently has 20 members. King Khalid himself is Prime Minister; Crown Prince Fahd is First Deputy Prime Minister and usually presides over Council of Minister meetings. Other members of the royal family serve in key posts as Ministers of Foreign Affairs, Interior, and Defense and Aviation and Commander of the National Guard. Legislation is by royal decree and must be compatible with the Shari'a. Justice is administered according to the Shari'a by a system of religious courts whose judges (qadis) are appointed by the senior ulema. The King acts as the highest court of appeal and has the power of pardon. Access to the King and the right to petition him directly is a well-established tradition.

The Kingdom is divided into 13 Provinces. The major Provinces, which include the principal urban centers and the economically important East-

ern Province, are generally governed by royal princes or close relatives of the royal family. All Governors are appointed by the King. Provincial regulations formulated in 1963 provide for establishment of Provincial councils.

Despite rapid economic progress, Saudi society remains strongly conservative and religious with a tribal orientation. The King's policy is to encourage gradual modernization without undermining the country's stability and Islamic heritage. The Saudi Arabian approach can best be described as "modernization without Westernization." A modernization program initiated in 1962 has produced such innovations as girls' schools, television, a labor code and social security system, and significant economic development. A growing number of younger Saudis educated abroad are returning and are being given important posts in the government.

### Principal Government Officials

King and Prime Minister--Khalid bin Abd al-Aziz Al Saud  
First Deputy Prime Minister and Crown Prince--Fahd bin Abd al-Aziz Al Saud  
Second Deputy Prime Minister and Commander, National Guard--Abdallah bin Abd Al-Aziz Al Saud

### Other Ministers

Defense and Aviation--Sultan bin Abd al-Aziz Al Saud  
Public Works and Housing--Mitib bin Abd al-Aziz Al Saud  
Municipal and Rural Affairs--Majid bin Abd al-Aziz Al Saud  
Interior--Nayif bin Abd al-Aziz Al Saud  
Foreign Affairs--Sa'ud bin Faisal bin Abd al-Aziz Al Saud  
Higher Education--Hasan bin Abdallah Al al-Shaykh  
Education--Abd al-Aziz Abdallah al-Khuwaytir  
Finance and National Economy--Muhammad ali al-Khayl  
Health--Husayn Abd al-Razaq al-Jaza'iri  
Information--Muhammad Abdul Yamani  
Justice--Ibrahim bin Muhammad bin Ibrahim Al al-Shaykh

Labor and Social Affairs--Ibrahim bin Abdallah al-Anqari  
Petroleum and Mineral Resources--Ahmad Zaki Yamani  
Pilgrimage Affairs and Religious Trusts--Abd al-Wahab Abd al-Wasi'  
Posts, Telegraph, and Telephone--Alawi Darwish Kayyal  
Agriculture and Water--Abd al-Rahman bin Abd al-Aziz Al al-Shaykh  
Communications--Husayn Ibrahim al-Mansur  
Commerce--Sulaiman Abd al-Aziz al-Sulaim  
Planning--Hisham Muhi al-Din Nazir  
Industry and Electricity--Ghazi Abd al-Rahman al-Qusaibi  
Ministers of State--Muhammad Ibrahim Masud; Abd al-Aziz ibn Zayd al-Qurayshi; Muhammad Abd al-Latif al-Mulhim  
Director, Saudi Arabia Monetary Agency--Abd al-Aziz Al Qurayshi  
Governor General, Petroleum and Minerals Organization (PETROMIN)--Abd al-Hadi; Hasan Tahir  
Saudi Arabian Coordinator, U.S.-Saudi Arabian Joint Commission on Economic Cooperation--Mansar al-Turki

Ambassador to the U.S.--Faisal Alhegelan

Ambassador to the UN--Vacant

Saudi Arabia maintains an Embassy in the United States at 1520 - 18th St. NW., Washington, D.C. 20036 (tel. 202-483-2100). Saudi Arabia also maintains Consulates in New York, New York, and Houston, Texas.

## ECONOMY

Saudi Arabia is the world's leading oil producer and exporter. Oil accounts for over 99 percent of the country's exports by value and is the main source of foreign exchange. Approximately 88 percent of government revenues comes from oil company royalties and taxes. Government policy aims at diversifying the sources of national income and reducing the heavy dependency on oil for national prosperity and government revenues. Proven reserves are estimated at over 173 billion barrels--one-quarter of all proven world reserves.

Spurred by rapidly rising world demand, Saudi oil production has

increased from under 3 million barrels per day (bpd) in 1969 to a sustained rate of 9.2 million bpd in 1977. Since 1977 Saudi oil production slipped to 8.3 million bpd in 1978 and is estimated to reach 8.7 million bpd in 1979. Part of its oil output is shipped to the Mediterranean port of Sidon via TAPLINE, passing through Jordan, Syria, and Lebanon. Capacity of this line is 470,000 bpd. The bulk of Saudi oil exports move by tanker from the Eastern Province oil terminal of Ras Tanura.

Over 95 percent of this oil is produced by the Arabian-American Oil Company (ARAMCO), originally a consortium of four U.S. oil companies. The Saudi Government has decided to acquire full ownership of the ARAMCO concession; however, final implementation of the Saudi takeover is pending. The Japanese-owned Arabian Oil Company and the Getty Oil Company (U.S.) hold concessions

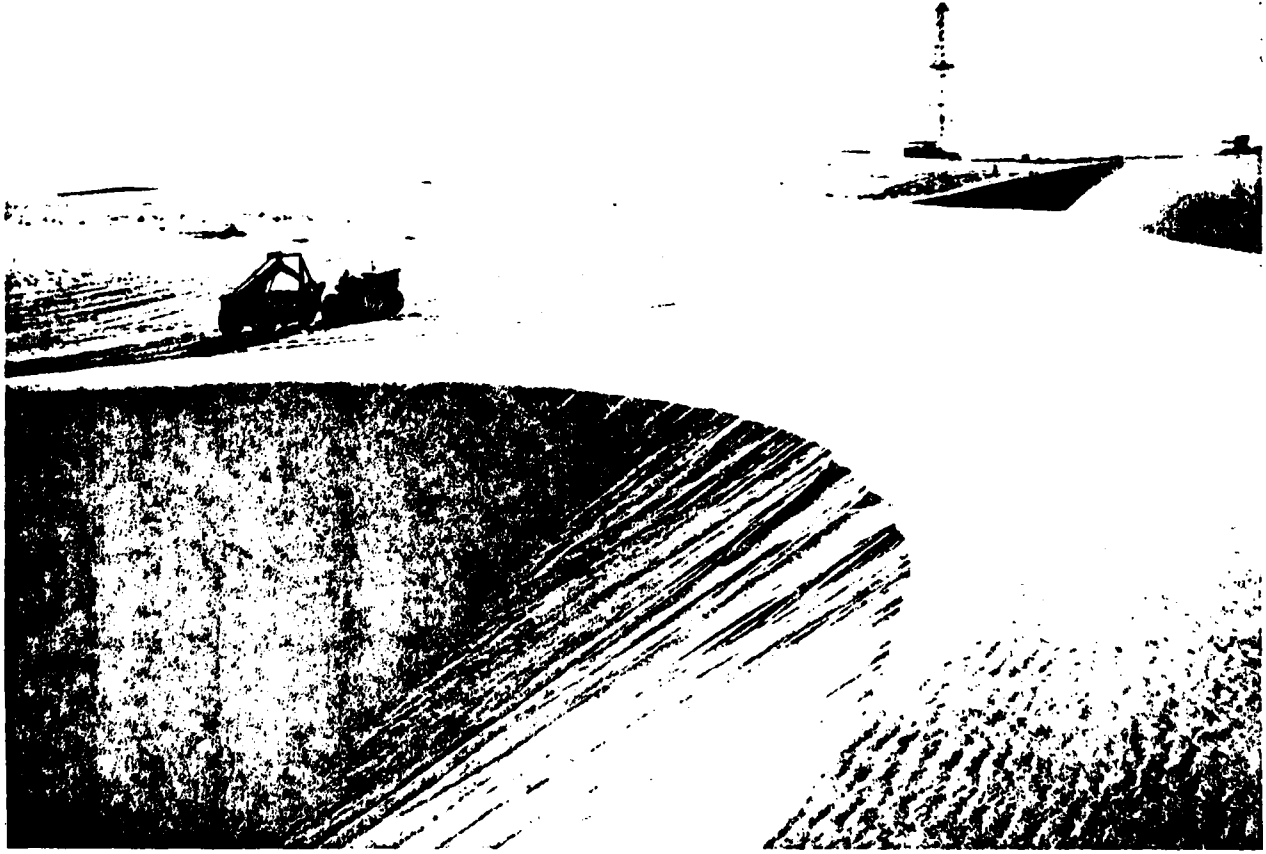
from Saudi Arabia in the former Saudi-Kuwait Neutral Zone and provide the rest of Saudi oil production. ENI/PIHLLIPS, an Italian-U.S. consortium, is exploring in the Empty Quarter. PETROMIN, the Saudi Oil Company, does not have any production facilities of its own but is a partner with several U.S. and French firms in exploring for oil along the Red Sea coast.

Since 1970 expansion of oil production and sharply rising oil prices have provided ample government revenues and foreign-exchange resources for development, defense, and aid to other Arab countries.

The government budget for fiscal year 1979 was 38.5 billion, of which 30 percent was for defense and internal security. On May 21, 1975, the Council of Ministers approved the Kingdom's second 5-year plan (1975-80). The plan envisaged an expenditure of about \$142 billion. Projects

included gas-gathering and treatment, petrochemical production, export-refining fertilizer production, manufacture of steel and aluminum, electricity, desalination, expansion of agriculture, housing, roads, telecommunications, education, and expanded medical care. The country's third 5-year plan (1980-85) is currently under discussion. Preliminary signs indicate a more moderate growth scenario than the second plan, with increased emphasis on technical education and industrial and private-sector development. The plan also stresses maintenance of religious and social values.

Private enterprise is encouraged, and foreign investment, especially in joint ventures with the Saudi Government and private capital, is welcome. A shortage of Saudi skilled workers at all levels is the principal obstacle to rapid development. Consequently, over a million non-Saudis are em-



An oil well in the Rub al-Khali or Empty Quarter.

ployed in the economy, and this figure is likely to rise.

In 1970 nearly half the population was engaged in agriculture, including herding sheep, goats, and camels. Traditionally, agriculture has been limited to a few oasis areas and to the relatively well-watered Asir highlands. Dates were the chief crop but are now being supplemented by wheat, corn, alfalfa, grapes, rice, and truck-garden crops. Some fishing is done, especially for Persian Gulf shrimp which is exported. Nonetheless, Saudi Arabia must import most of its food. To increase agricultural productivity the government financed construction of the Wadi Jizan Dam in southern Asir and irrigation projects at al-Hasa and Harad. A 5-million-gallon-per-day desalting/electrical generating plant near Jidda (built with U.S. Government cooperation) and several smaller plants in other towns provide sources of water to meet rapidly rising urban requirements.

In addition to the production, refining, and marketing of oil, the modern industrial sector includes a urea plant in Damman, a steel-rolling mill in Jidda, cement plants, a detergent factory, and food-processing

plants. Future industrial growth is most likely in petrochemicals. Non-petroleum minerals, including iron, gold, and copper, exist but are not yet exploited commercially.

Saudi Arabia enjoys a substantial surplus in its overall trade with other countries. Imports have increased rapidly, spurred by large increases in government and consumer spending. However, the rate of increase in imports has fallen far short of that in revenues derived from oil exports. Saudi Arabian foreign-exchange liquidity reserves increased from \$4.3 billion in 1973 to \$29 billion at the end of 1976 and probably will continue at a high level. Management and productive investment of these surplus revenues, in the domestic economy and abroad, will increasingly preoccupy Saudi Government planners. A high degree of fiscal stability exists, and confidence in the Saudi riyal (pegged to Special Drawing Rights) is high.

All Muslims who can do so are obliged to make the hajj, or annual pilgrimage to Mecca (birthplace of the Prophet Muhammad and the holiest site in Islam), at least once in their lifetime. The November 1977 hajj drew over 1.5 million pilgrims. This influx creates a large service industry and generates considerable revenue in the cities of Jidda, Mecca, and Medina.

#### FOREIGN RELATIONS

Basic Saudi foreign policy objectives are to maintain its security and paramount position in the Arabian Peninsula, to defend general Arab interests, to promote solidarity among Muslim governments, and to maintain cooperative relations with other oil-producing and oil-consuming countries. Saudi Arabia has no diplomatic relations with any Communist state and opposes the encroachment of Communist influences, particularly into the Arabian Peninsula and the Horn of Africa. It is cooperating with friendly neighboring states to preserve stability in the Persian Gulf region and to support the Yemen and Oman Governments against radical subversion.

A charter member of the Arab

League, the Saudi Government shares Arab enmity toward the State of Israel and insists that Israel must withdraw from all Arab territories, including East Jerusalem, occupied in June 1967. Saudi Arabia also seeks closer relations with Muslim communities in Asia and Africa; Jidda is the temporary headquarters of an Islamic Secretariat founded in 1969. Membership in the 13-member Organization of Petroleum Exporting Countries (OPEC) and in a parallel Arab group (OAPEC) facilitates coordination of Saudi oil policies with other oil-exporting governments. Saudi Arabia is a charter member of the UN and is active in many of its specialized agencies.

#### U.S.-SAUDI ARABIA RELATIONS

U.S. interests in Saudi Arabia are considerable and growing. The value of U.S. investments in the country is estimated at \$120 million through September 1978. As the United States has become more dependent on foreign oil supplies, we have imported increasing amounts from Saudi Arabia. By March 1979, Saudi Arabia supplied nearly 21 percent of U.S. oil imports.

The continued availability of reliable sources of oil, particularly from Saudi Arabia, is important to the prosperity of the United States as well as our European and Japanese allies. Saudi Arabia is the Arab World's largest customer of American products and services. The transfer of financial assets in exchange for petroleum products offers a source of investment capital, particularly for priority Saudi-U.S. ventures. Coupled with its vast mineral wealth, Saudi Arabia's strategic geographic location makes its friendship a valuable asset to the United States in the Middle East.

Saudi Arabia's leaders have put considerable store in close and friendly relations with the United States. Since diplomatic relations were first established in the 1940's, the Saudi Arabian Government has turned increasingly to the United States for aid in developing its human and mineral resources. The longstanding security relationship continues to be important in the overall relations between Saudi Arabia and

#### TRAVEL NOTES

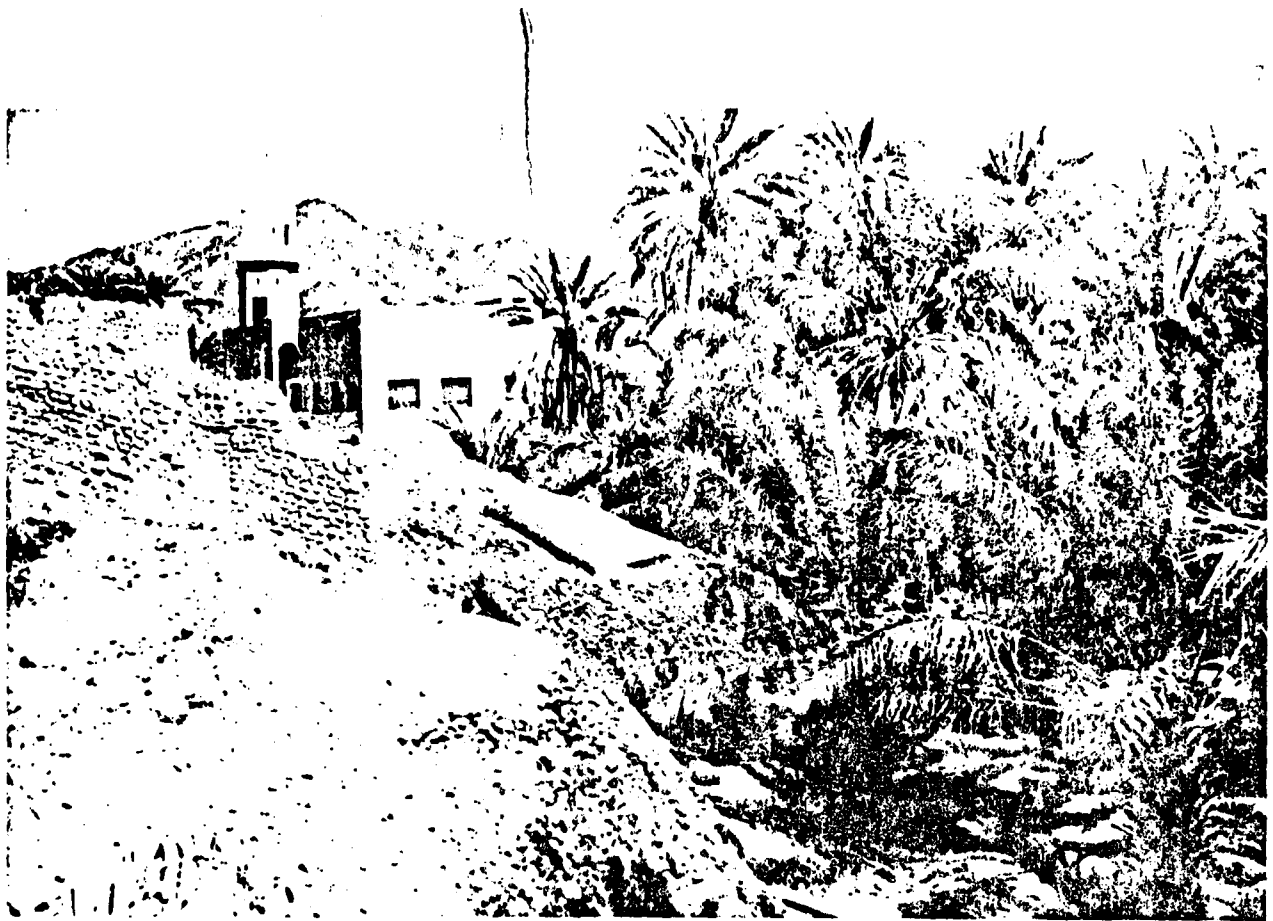
*Climate and Clothing*—Lightweight wash-and-wear clothing is essential for the hot (38°-54°C, 100°-130°F), humid climate. Long, loose dresses with high collars and long sleeves are recommended for women.

*Customs*—Smallpox and cholera shots are required. US citizens traveling to Saudi Arabia must have a valid Saudi visa. Saudi regulations have no provision for visa issuance to casual tourists. All applicants must have a letter of financial responsibility from employer or Saudi sponsor.

*Health*—Levels of community sanitation are low. Do not drink tapwater.

*Telecommunications*—Telephone and telegraph service is erratic, but major projects are underway to improve communications.

*Transportation*—Many domestic and international flights are scheduled daily; taxis are available in all major cities.



An oasis in southern Saudi Arabia.

the United States. In recent years the United States has sold Saudi Arabia military aircraft, including the F-15, air-to-surface missiles, air defense weaponry, military vehicles, and other equipment. A U.S. Military Training Mission established at Dhahran in 1953 provides training and support in the use of these weapons and other security-related services. The Mission also has personnel assigned to Riyadh. In other areas, U.S. Government agencies and private organizations have provided on a reimbursable basis technical assistance in geological mapping, seawater desalination, social security administration, census methods, public administration, and economic planning. Over 10,000 young Saudis were studying or receiving training in U.S. schools and colleges by late 1978.

U.S.-Saudi Arabian relations, while occasionally strained by differences over the Arab-Israeli conflict, remain strong.

The United States and Saudi

Arabia share a common concern about the security and orderly development of the region. However, the Saudis have not accepted the Camp David peace process, which resulted in the Egyptian-Israeli Peace Treaty in March 1979, and they view it as not adequately assuring Palestinian claims and the status of Jerusalem. The United States, on the other hand, has pointed out that the treaty is an important cornerstone in the formulation of a just, lasting, and comprehensive Middle East peace. Differences also exist over the complicated issues of oil pricing and production, OPEC, and worldwide economic policy. However, Saudi Arabia traditionally has been the most moderate OPEC state and has consistently shown concern for the world economy. Bilateral ties continue to be close.

In June 1974 the two countries agreed to establish a Joint Commission on Economic Cooperation. To implement the agreement, a reimbursable technical assistance agreement was signed in February 1975, and a per-

manent U.S. representation to the Commission was established in Riyadh. To provide backup in Washington, an Office of Saudi Arabian Affairs was organized in the Treasury Department, Washington, D.C. Treasury has primary action responsibility on Joint Commission matters for the U.S. Government. Cooperation between the two countries is growing in the fields of technical training and education, agriculture, science and technology, transportation, and industrialization under Commission auspices.

#### Principal U.S. Officials

Ambassador John C. West  
Counselor of Embassy, Deputy Chief of Mission James A. Clarke  
Minister Counselor for Economic/Commercial Affairs Gaetano E. Norris, Jr.  
Counselor for Political Affairs H. Eugene Bovis  
Consul James J. Murray  
Commercial Attache James H. Saverly

Country Public Affairs Officer  
(USICA)—Jon W. Stewart (resident  
in Riyadh)  
Defense Attache—Col. Byron W. Hunt  
Consul General, Dhahran—Ralph E.  
Lindstrom  
Embassy Liaison Officer, Riyadh—  
Frederick H. Gerlach

Director, U.S. Representation to the  
Joint Economic Commission,  
Riyadh—Wallace M. Riley

The U.S. Embassy in Saudi Arabia  
is located on Palestine Road, Ruwais,  
Jidda (tel. 670080).

The U.S. Embassy's Liaison Office

in Riyadh is located on the Airport  
Road at the Petromin Circle (opposite  
the Ministry of Petroleum and Miner-  
als) (tel. 477-2466 and 477-2551).

The Consulate General in Dhahran  
is located a short distance from the  
Dhahran International Airport (tel.  
8643200 and 8643452).

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the first Mosque in America was built in Cedar Rapids

# Islam in Iowa

Source: Aramco World Magazine,  
Nov-Dec '76

WRITTEN BY PHILIP HARSHAM PHOTOGRAPHED BY KATRINA THOMAS

Cornfields dominate. Verdant and lush, their precise rows march on and on to the horizon. On the west is the wide Missouri and on the east the great Mississippi, two of North America's most majestic rivers. This is Iowa, early home of the Sioux, the Algonquin and the Iroquois, but whose rolling plains more often are described now as "the heartland of the United States" or "America's breadbasket." Iowa, 33 million acres of farmland. Producer in 1975 of a billion bushels of corn, of almost \$7 billion worth of agricultural products. A landscape dotted with small towns, tree-lined streets and the white spires of churches. Where the American work ethic is alive and well. Where practically everybody, man, woman or child, sports what is known abroad as the "all-American look."

And where, five times a day, a tightly knit group of American Muslims faces Mecca for the prayers of Islam.

Anomalous? Of course. But consider that a few Muslims had found their way into the Cedar Rapids area as early as 1885, a year before the golden-domed Iowa capitol building was completed in Des Moines. Note that the first building on the North American continent to be designed and used exclusively as a mosque was constructed in Cedar Rapids. Note that there is in Cedar Rapids, too, the Muslim National Cemetery, with all graves facing Mecca, believed to be the only burial ground in the United States given over completely to those of the Islamic faith. And consider that at last count 13 Arab-Americans, among the 40 or 50 Arab-American families in Cedar Rapids, held the title of Hajji, meaning that they have made the Pilgrimage to Mecca, Islam's holiest city

(See *Aramco World*, Nov-Dec, 1974).

Cedar Rapids is the home of Lebanese-American Abdallah Igram, the World War II Army veteran who in 1953 went to President Dwight D. Eisenhower with questions nobody had previously asked: Why don't the military services recognize the religion of American Muslims just as they recognize that of Protestants, Catholics and Jews? Why is there no symbol for the Islamic faith on a Muslim serviceman's identification tags so that he might be given fitting burial rites if he's killed in action? Good questions, answered the former supreme commander of Allied forces in Europe, and at the Iowan's urging he pushed successfully to have the symbol "I"—for Islamic—stamped on the dog tags of American Muslim soldiers.

Cedar Rapids is also the home of the Mid-America Arabian Corporation, a young export company trying at the moment to adapt some Iowa dairy-farming methods to the needs of Saudi Arabia. "We've taken so much from the Middle East—our heritage, our religion," says the company's president, William Yahya Aossey, Jr., whose father was born in Lebanon. "We'd like now to go full cycle, to take something of great value from America back to the Middle East." Aossey is working toward a clear definition of that cycle. As this is written, he and a Lebanese-American associate, Hasane Aly Ghais, are setting up near Jiddah, Saudi Arabia, a pilot project to force-grow forage grasses in a controlled environment (See box). At the same time, a 16-year-old Saudi Arabian, Kassem Salah Abdul Azim, on his fourth visit from his native Jiddah, is improving his English as a guest in Aossey's Cedar Rapids home.



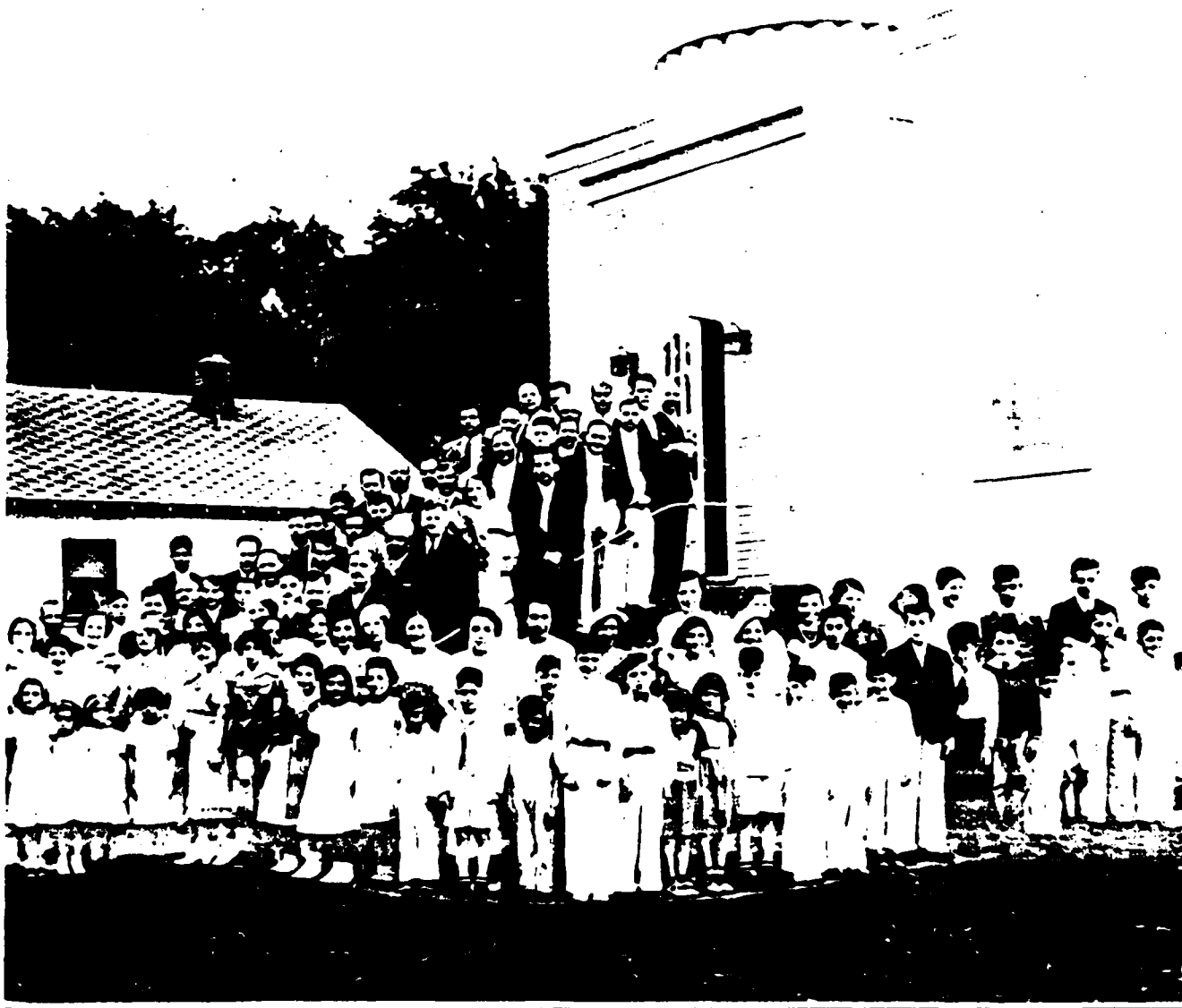
Visitor Kassem, top, with Yahya Aossey,





*Above and below: America's first mosque, about 1934.*

*Abdullah Ingram teaches Arabic to Cedar Rapids children in a Sunday morning class at the Islamic Center.*





A dairy project may soon bring...

# Iowa to Arabia

There is in central Cedar Rapids, Iowa, U.S.A., a company called the Mid-America Arabian Corporation, Ltd. It is headed by the three sons of the late Hajj William Yahya Aosse, Sr.—Joseph, 40, Albert, 37, and William Yahya, Jr., 34, each a Cedar Rapids native, each a pilgrim to Mecca, and each a devotee of things Arab as well as all things Iowan. Mid-America Arabian, one of six interlinked Aosse companies, classifies itself as an export firm, and its principal export—if all goes as planned—will be Iowa-style dairy production for Saudi Arabia.

In conjunction with a Jiddah firm the Aosseys hope to develop a model farm combining features of Iowa farms with some of those found in California and Arizona facilities which are suited to the climate, land and needs of the Middle East.

The primary effort at the moment is toward providing the green forage and fiber necessary to a milk-producing cow's diet. Using a concept already tried by others, William Aosse has developed an environmentally controlled grass-growing unit that will multiply up to eight times in eight days the food value of each grain seed used. That means that five pounds of seed can be converted to 40 pounds of green roughage—roughage intended to supplement the dry concentrates fed cattle—in eight days. And the protein and chemical content expand proportionately.

All this growth takes place in a trailerlike 10-by-24-foot unit complete with controlled light, humidity, temperature and water. Lining the unit's interior walls are stacks of shelves fitted with water-spraying devices. And on each shelf are rows

of large plastic trays in which the food grasses are grown.

"Each unit will produce roughly two tons of animal feed a week, with minimal fertilization," William Aosse says. "With about 95 percent humidity, temperature controlled to about 70 degrees, and special lights that simulate sunlight 24 hours a day, the seed germinates within 24 hours." No pesticides are needed in the utopian environment. Water—each eight-day crop takes only 250 gallons—is pumped from tanks at each end of the unit and constantly recycled so that the crop is grown with 93 percent water efficiency. There's no waste in the crop, either; at the end of each growing period the trays contain a thick seven- or eight-inch stand of succulent grass, a tangled mass of high-protein roots, and a residue of ungerminated seeds. The contents are dumped out, leaving clean trays, and every ounce becomes food. The grain used may be wheat, rye, barley, oats or any combination. Aosse says the cost of the resulting animal food totals out to \$55 a ton, excluding depreciation on the equipment, whereas even American dairy-belt farmers expect to pay up to \$190 a ton when drought conditions strike. He calculates that 14 of the units will provide ample supplemental forage for a 500-cow herd.

Meanwhile, Aosse is collaborating with agriculture experts at Iowa State University, with grain analysts, with water engineers, with packaging specialists. And he's commuting between Cedar Rapids and Jiddah. Nobody can say yet that this Iowa-born Muslim will be successful in transplanting Iowa dairy production to the Middle East. But William Aosse is betting he will be.

Christian Arabs came first. That was the pattern of Arab emigration in the 19th century, of course; Christians, often already exposed to Western ideas and finding their religion shared well beyond their homeland boundaries, were at first more ready than Muslims to seek acceptance abroad. Precisely who was the first to come to Iowa or why he happened to choose the American Midwest, nobody alive today is quite sure. It might have been Tom Bashara, a Syrian from the Damascus



area. Or it might have been Lebanese brothers Charles and Sam Kacere. It is known that all arrived in Cedar Rapids in the 1880-1890 era, all did some peddling—tramping the countryside with dry goods and notions for farmwives, and all later established Cedar Rapids shops from which they supplied the Arab peddlers who came after them.

As to why they chose Cedar Rapids, it might have been simply their seeking of a new frontier. The first bridge to span the Mississippi River had been completed at

Davenport and the first train from the East had moved into Iowa in 1856. Just beyond lay Cedar Rapids, site of abundant waterpower, a thriving milling center for both grain and lumber, fast becoming a trading center because of its proximity to riverport and railroad facilities—and a good jumping off place for the open lands of Minnesota and the Dakotas to the north and northwest.

By 1905, at any rate, Bashara and the Kaceres had made their presence in Cedar Rapids well enough known that

Abdul Aossef heard about them while on a ship outbound from Brazil. Young Abdul had set out from his home in Nabatiya, Lebanon, for New York initially, but misadventures, spawned by his inability to read, write or speak any language but Arabic, led him to South America. Continuing on toward New York after a sojourn in Brazil, he was befriended by an American who commented that he'd run across few Arabs in his extensive travels; he had, however, met some brothers named Kacere in, of





*In their Iowa garden, the Charles Ingram family pray toward Mecca. They try to join together as*

all places, Cedar Rapids, Iowa. As Abdul Aossej told the story much later to his sons Anace and David, who with their mother still live in Cedar Rapids, he took a train for Iowa as soon as his ship reached New York. There he found not two but eight Kaceres, the early arrivals having sent money back to Lebanon to finance voyages for their brothers. Using their Cedar Rapids general merchandise shop as a supply base, the Kaceres peddled throughout the area, often ranging well into Minnesota. Christians all, they'd had little difficulty in finding acceptance with their largely Protestant customers.

**T**hey welcomed their fellow countryman and staked the Muslim Abdul to his first peddler's pack.

As did most immigrant peddlers, Abdul Aossej started with cases of needles, thread, lace and other small notions, walking nine or ten miles a day, spending nights in barns, churches, schools, occasionally being invited to sleep in a farmer's home. He soon graduated from needles and lace to more profitable yard goods, linens and prints. As had the Kaceres, he sent for one of his brothers, Sam. Within three years they'd brought over three more Aossej brothers, Yahya (who became William Yahya Aossej, Sr.), Daoud (David) and Muhammad. And the roots of a Muslim community were embedded.

By the time he reached Cedar Rapids in 1914, says Hassan Igram, now 78 and a retired grocer, there were perhaps 45 Muslims in the area. They were for the most part single men who hoped to earn enough to return to the Middle East to find wives. There were only two families

—those of Sam Allick and James De-Hook. But the pace of emigration from the Middle East—particularly from the militarist Ottoman Empire that Turkey had forged—was picking up. And it was not long before there was a full-fledged Muslim community giving prominence to the family names of Sheronick, Kallel, Habhab, Bedra, Hamed and Omar among others. Most of the newcomers began the same way, as pack peddlers. As they earned, they became more the traveling salesman, adding horses and buggies to their capital holdings and greater variety to their product lines.

By 1914 a few had acquired small trucks; given this greater mobility some began buying from, as well as selling to, Iowa's scattered farmers, and they became important providers of fresh eggs and butter to the city folk. Typically, the peddler evolved eventually into the small shop owner. By the mid-1920's Arab grocers and shopkeepers could be found in Fort Dodge and Gilbertsville; in Sioux Falls, South Dakota; Michigan City, Fort Wayne and Terre Haute, Indiana; and scattered through Minnesota and Nebraska. Cedar Rapids alone could claim more than 50 shops and grocery stores owned and operated by Arabs. And it was Cedar Rapids that attracted the greatest Muslim contingent.

**F**ew Iowans drew a distinction between the Muslims and the far greater number of Christians, especially in the early days. Non-Arabs tended to lump them together as "the Syrian peddlers," most of them having come from Lebanon before that country was partitioned from Syria. After 1914, however, religion was ac-

corded greater emphasis. One reason is that the Arab Christians in 1914 completed their own Cedar Rapids church, St. George Syrian Orthodox—now St. George Antiochian Orthodox Church. Another is that the Turkish Ottoman Empire had aligned itself with the Axis powers in World War I, the Turks were synonymous in the minds of Americans with Muslims, and, well, there were some of those right there in River City. Not surprisingly, more than a few peddlers were sent packing by outraged farmwives crying "Turk!" And present-day Aossejs recall that one of their forebears was chased away at gunpoint when he innocently revealed his religion to a Turk-hating farmer whose dinner he'd been sharing.

**W**e had no organized worship then," says H. K. Igram, now 82, who reached Cedar Rapids in 1919 by way of Nebraska. "Even then there were only 10 or 15 actual Muslim families here—most of us were still single men; but we met in homes for Friday prayers."

By 1920 the little band of Muslims had converted a rented hall into a mosque. By 1925 they'd formed the Rose of Fraternity Lodge to promote the social and cultural, as well as religious, aspects of their heritage. An Islamic pride was developing, and in 1929 plans for a true Cedar Rapids mosque were set into motion—just as the United States was entering the Great Depression.

Depression hardships at the same time heightened the Muslims' desire for their own house of worship and frustrated their efforts to complete it. Construction moved along, the men doing much of the work



*family for at least one of the five daily prayers.*



*Nazih Cheetany (right) paints religious sayings on glass.*

themselves, but it was not until 1934 that the mosque could be called completed. True to the anomaly of its location, the mosque bore little resemblance to any the immigrants might have known in the Middle East. It might have been a prairie-country schoolhouse, what with its stark lines and clapboard exterior, or a country church—except for one thing: sitting regally atop a protruding entrance

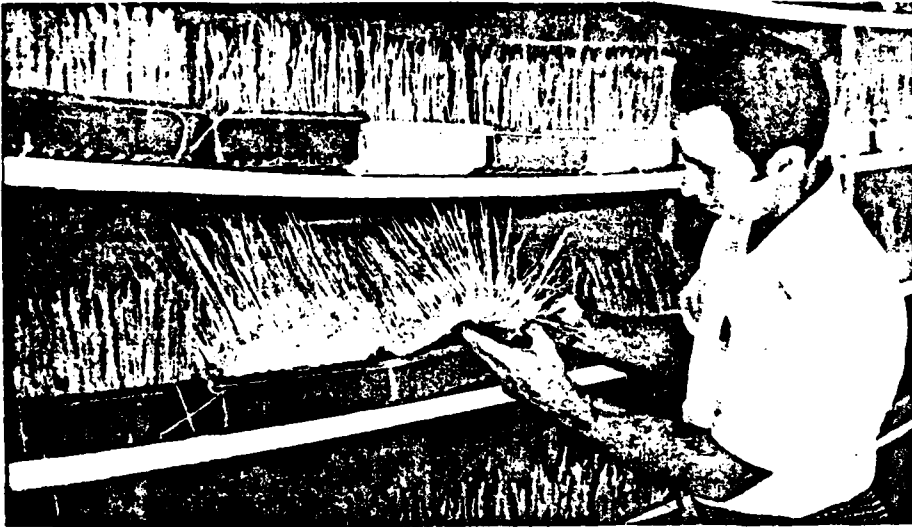
foyer was a dome and from it extended a crescent-topped spire. Signs in both English and Arabic proclaimed this a Muslim place of worship.

"It was a true mosque, the first building ever constructed on this continent specifically for use as a mosque," says 52-year-old Abdallah Igram, Hassan's son. Abdallah and Hussein Sheronick in 1936 became the first Cedar Rapids-born

Muslim boys to master the Koran in Arabic. "The building was a combination mosque and social hall," Igram says. "But the first floor was designed purely for prayers and that's all it was used for." William Yahya Aosse, Jr., who had a leading role in building the mosque's replacement almost 40 years later, calls the original hall "the mother mosque of North America," a name that has carried



*Cedar Rapids Muslims gather outside the Islamic Center and mosque after Sun day prayers. The mosque center, completed in 1972, replaced the original wooden mosque.*



*William Aossey checks trays of grass he hopes will help bring Iowa-style dairy production to Saudi Arabia.*

over to the present Cedar Rapids mosque.

Cedar Rapids Muslims had hired an imam—Imam Karoub—even before the mosque was built. Karoub, who arrived in 1929, served as the community's religious leader until 1932, when he was succeeded by Kamil al-Hind of Damascus. Imam al-Hind pushed for completion of the mosque and boasted in an interview given a Cedar Rapids *Gazette* reporter early in 1936 that the number of Muslims using it already exceeded 150.

Then came Imam Khalil al-Rauf. Urbane, charismatic, with connections to the Saudi royal family, al-Rauf reportedly came to the United States (carrying visa No. 1 from whatever diplomatic station he'd applied to) at the request of America's first lady, Mrs. Franklin D. Roosevelt. Al-Rauf, Iowans remember, was an authority on Arabian horses and Eleanor Roosevelt at the time was in charge of a horse show that featured Arabians. Nobody remaining in the Cedar Rapids Muslim community remembers just why al-Rauf settled there. It's assumed that an educated and devout Muslim trying to find a niche for himself in a new country would gravitate toward the best organized Islamic community—and in the United States that was Cedar Rapids.

Nobody was sorry that he came. He stayed only through 1938, but he still was working in the community's behalf 30 years later, when plans to build a new mosque and Islamic center were set in motion. "He was back in Jiddah when I made my Hajj," H. K. Igram says. "I

found him there and he arranged for me to have dinner with the late King Faisal." He grinned. "I told them we needed a little financial help over here to build a nice new mosque."

A few other Cedar Rapids Muslims passed that word, too, not only in Saudi Arabia, but to any Islamic nation that might listen. Though no financial aid was immediately forthcoming, they were undaunted. Community leaders obtained bank loans for the \$120,000 structure and went right ahead with their mosque-building program.

**T**he new Islamic Center, on Cedar Rapids' First Avenue, S.W., was completed early in 1972. Two years later, King Faisal forwarded a check for \$45,000, a gift, he said, from the Saudi Arabian people. Soon thereafter the Government of Kuwait contributed \$6,000 and Libya provided a supply of Korans. "They found that we were serious," says William Yahya Aossey, Jr. "We were the first group to have approached these governments for grants, be turned down and go ahead with our building anyway."

The little dome and crescent are gone from the original mosque now, and the building is known as the Robert Dotzauer Community Center. At the same time, religious activities have gained momentum at the new Islamic Center, and Muslim students attending nearby colleges have injected new blood into the community. "It certainly isn't Islam as we

knew it at home," said a young Pakistani student. "The religion has adapted to American culture. But that is good. Islam is a religion that can adapt, despite its many ancient traditions."

Friday is the Islamic Sabbath in Cedar Rapids, as elsewhere. But because the American work week is geared to a Monday-through-Friday schedule, most working Muslims there observe the Sabbath on Sunday. Lay leaders are all-important to the Friday and Sunday prayer services, the mosque having no imam at the moment, and to the Arabic-school and Sunday-school programs. Women, too, have taken on active roles in mosque programs, and they attend prayers, kneeling along with the men on the mosque's bright blue carpeting, but at the rear of the room.

The community was not always so willing to bend. "I went to Arabic school for 13 years," says Abdallah Igram. "I'd come home from public school, then turn around and go to Arabic-language classes. We'd be at the mosque every weekday from 5 to 7 p.m. and on Saturdays from 9 a.m. to 3 p.m. with an hour out for lunch. For 13 years. And I worked nights in my father's grocery store, too, all that time." The regimen seems to have made Igram a stronger Cedar Rapidian as well as a stronger Muslim. He's credited by friends as having done as much as any man to gain acceptance for Islam in America. He and Cedar Rapids contemporaries in the early 1950's organized the Federation of Islamic Associations in the United States and Canada (F.I.A.) with the idea of creating greater Islamic cohesiveness in North America.

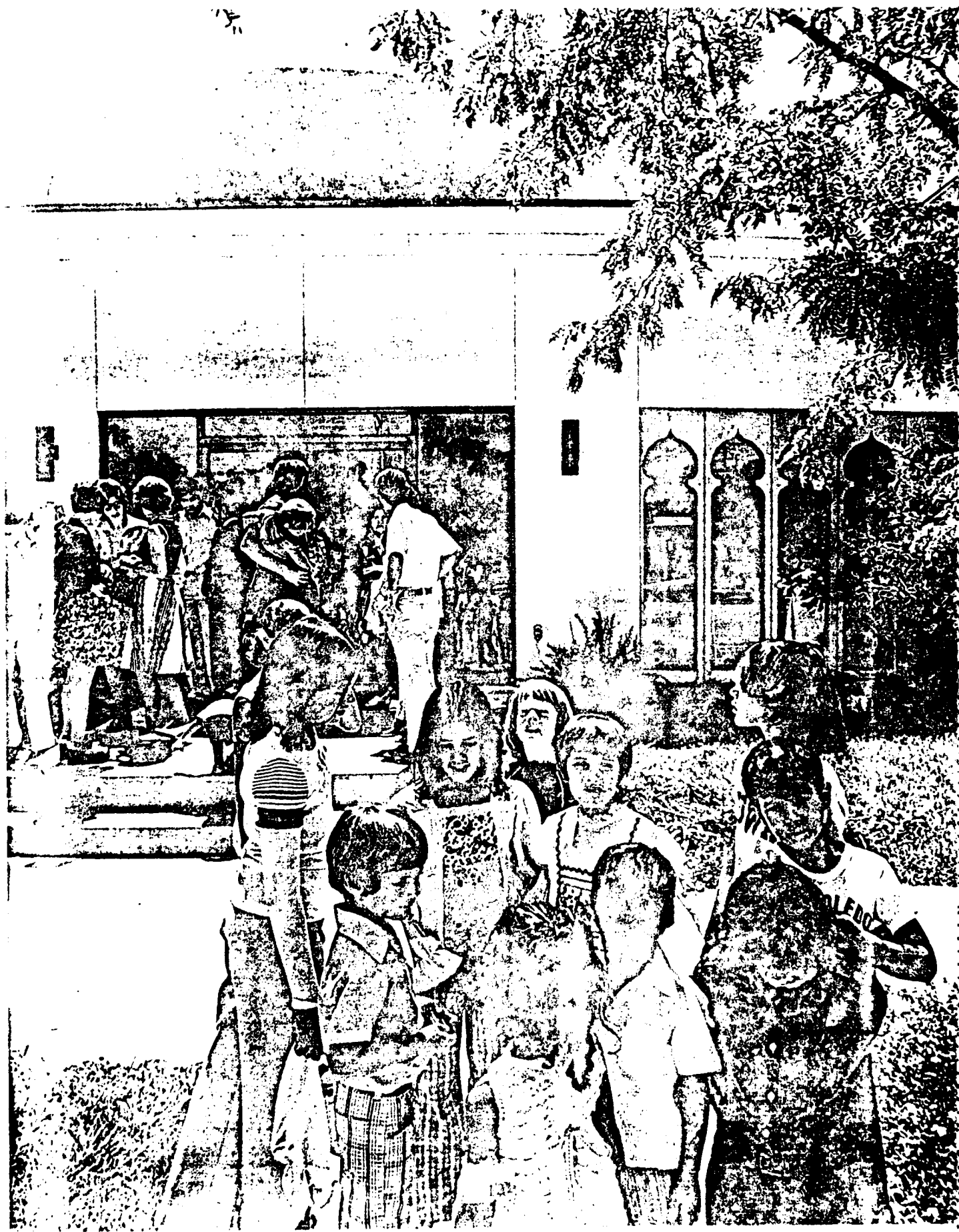
At the same time that Igram was promoting Islamic unity he was just as busily heading a drive to build a Young Men's Christian Association branch in Cedar Rapids. "I was president of the Islamic Federation and the Y.M.C.A. at the same time," he says. But since co-existence and tolerance are strong traditions within the histories of both Islam and America, perhaps that should not be so surprising coming from a Muslim from Iowa.

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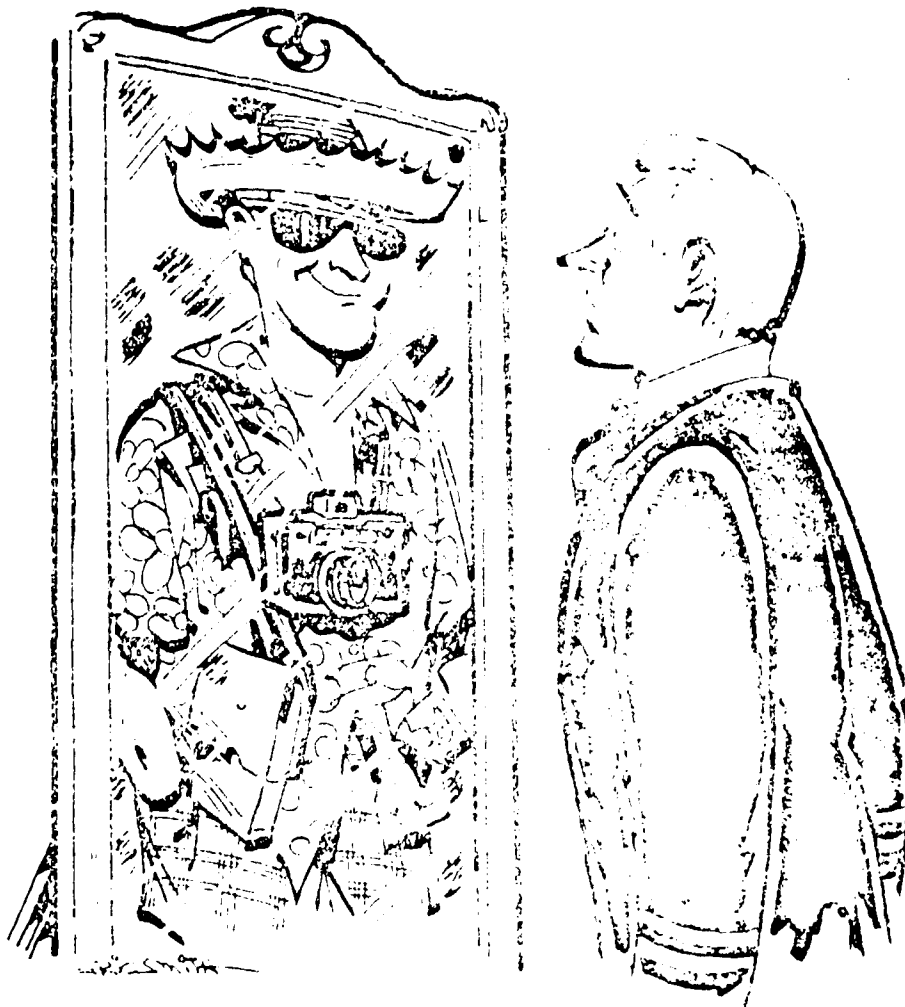




ATTACHMENT 16

# American Forces in Foreign Cultures

By Captain Donald M. Bishop, U.S. Air Force



"To See Ourselves As Others See us."

*"To foreigners, there is no distinction between American on-duty and off-duty conduct. Good behavior and patience must be the marks of Americans at all times. This requires a standard of discipline higher than the one enforced stateside, but the behavior of U.S. military members overseas is so visible and so important that the highest standard must be enforced."*

*U.S. Air Force Magazine*  
Washington, D.C., July, April, 1975,  
page 40-41.



Since World War II, millions of American servicemen have been stationed in foreign nations. For the most part, the United States has carefully looked out for their equipment and provision, physical condition, medical well-being, and legal status. The political, logistical, financial, environmental, and gold flow impact of our overseas troops is scrutinized at the highest level. They are well trained in their military skills. The thorough attention to these areas, however, stands in contrast to a serious lack of concern for the *cultural* aspects of our deployments abroad. How do Americans react to a foreign people? What influence do they have on foreign societies? Do the special conditions of service abroad influence the planning and conduct of operations?

More than a decade ago, U.S. Army Lieutenant Colonel Stanley Yamashita noted, "... there seems to be a lack of interest in these ideas and the rejection of them as being 'Cloud Nine Stuff' and hardly applicable in the training of individuals going overseas. . . ." Thirteen years and one war later, it is clear that the cultural impact of our military forces is no less important than other factors merely because it is intangible. Indeed, the lack of concern *tangibly* erodes the effectiveness of our forces. It can also frustrate the attainment of our foreign policy goals. This article, then, examines the cultural dimension of our overseas presence and proposes ways to make American servicemen more effective in this role.

*American Servicemen Abroad—A Positive View.* The significant presence of the American military overseas has been a major aspect of the modern interaction of the West with the non-Western world. Two countries which illustrate the positive impact of American servicemen are Japan and Morocco.

Even as the diplomats and generals of the defeated Empire of Japan were signing the unconditional surrender on board the USS *Missouri* (BB-63) in September 1945, the first American occupation troops were spreading through the island nation to take control of Japanese society. The occupation, headed by General of the Army Douglas MacArthur, lasted from 1945 to 1952—seven years in which the United States was free to shape Japanese society as it wished. Calling the occupation a "revolution," one writer has stated that the period of American effort "... created the face of Japan as we know it today. . . ." <sup>1</sup>

Possibly as important as the laws that the American occupation headquarters framed for the Japanese people was the immense cultural contact that oc-

curred between the Japanese people and American troops. Before the occupation, most Japanese had had no contact with any foreigners. After the war:

"... the presence of hundreds of thousands of Americans, who could be observed, studied, and weighed in the balance as representatives of the new democratic ideas, had widely ramifying effects that deserve a great deal more attention in any account of postwar change in Japan. The demonstration effect was undoubtedly a considerable one in consumption, styles of living, and inter-personal relations as well. . . . Japanese newspapers were extremely attentive to small incidents about American soldiers that would not strike us as particularly noteworthy: the giving of seats on busses and subways to women, the ease of relations between men and women, the informality of enlisted men before their officers. What the Japanese saw—or thought they saw—in the behavior of the Americans around them provided much food for thought."<sup>2</sup>

In contrast to Japan, the North African country of Morocco had had extensive contact with Westerners before World War II in the form of French and Spanish colonial rulers. Operation Torch in November 1942, however, brought to Morocco a new group of foreigners—American servicemen. Between 1942 and 1963, when the last large group of Americans withdrew, a million American servicemen and dependents had served in the kingdom. The Moroccans looked upon the Americans as Westerners untainted by colonialism. American sailors and airmen won friends by responding with medical and reconstruction aid in earthquake and flood disasters. There were occasional frictions, but the positive impact of the American presence was summed up by King Mohammed V. "From the wheels of chance come many strange combinations. Your military detachments have been cast in a day-to-day role of contact with various segments of my people. They have imparted to us some of their ways . . . and I hope that they in turn have learned something from us and from our way of life."<sup>3</sup>

In assessing the results of Moroccan contact with Americans, the king mentioned such technological and material contributions as the introduction of forestry, soil conservation, and the scientific breeding of cattle. Americans also demonstrated their values, in democracy and in "compassion." Princess Aisha, the president of the Moroccan national welfare service, said of the latter quality: "You [Americans] never asked how much it would cost [to provide earthquake relief] at Agadir, neither in money nor in effort. I saw your soldiers there work until they liter-

<sup>1</sup>For footnotes, please turn to page 50.

ally dropped from exhaustion and they never asked if it was dangerous—only if they perhaps can save one more."<sup>5</sup>

Other examples of the influence of American servicemen abroad are numerous. In general, we can say that the American military presence has been positive when Americans have measured up to our own ideals of honesty, fair play, justice, and magnanimity. In turn, our own country has been influenced by the thousands of servicemen—and thousands of foreign "war brides"—who have returned to the United States after assignments abroad.

*The Other Side of the Coin—Negative Impact:* The American military presence overseas has had its negative effects as well. In most nations where our troops have been stationed they form the largest group of Americans. The very presence of many Americans in a nation has disruptive effects. One author has argued that the large numbers of Americans—military, civilian, and military dependents—had more influence on Japan than General MacArthur's reforms because they brought with them American mass culture with its social disorganization, juvenile delinquency, theft, violence, and sexual assaults.<sup>6</sup> A certain amount of social disruption in foreign countries has resulted from the numbers of illegitimate children whose fathers have been American servicemen.<sup>7</sup> One observer has noted that Americans in Thailand imparted their own racial prejudices on the Thai people.<sup>8</sup> And many foreign intellectuals now worry about the need to curb the Americanization of their societies caused by the presence of American servicemen. Though it is obviously wrong to attribute all these changes in foreign societies to the American military influence alone, American military people—who, after all, only reflect the good and the bad in our own society—must accept some responsibility for the development of negative images of the United States abroad.

One more aspect of the negative American military image overseas deserves mention. In almost every country where American servicemen have been stationed, but especially in Asia, a coordinate "camp town" or "vill" has become associated with each American base. Unscrupulous local businessmen seek to profit from a serviceman's loneliness and from the lack of recreational outlets on base by offering alcohol to forget and "companionship" to make the time go faster—all for a price. In the camp towns are the primary purveyors of hallucinogens and narcotics to our servicemen. The price for all this, however, is monetary and moral.

Camp towns have a corrosive effect on mission per-

formance, health, discipline, and our foreign relations with the host country. Alcoholism and the resulting loss of work time and efficiency are common problems for overseas commanders. The high rate of venereal disease in other countries, for instance, regularly astounds newly arrived commanders, doctors, and news reporters. Drunk and disorderly behavior, assaults, and other disciplinary problems concern commanders on every remote base. Such American behavior can severely antagonize people of the host nation. Incidents between Filipinos and Americans on or outside our bases, for instance, have long embittered Philippine-American relations. More than 20 years ago, one Philippine statesman noted:

"The American bases now became regular news beats. As a result incidents which otherwise would have been ignored became hot news. They not only became front page materials but some of them inspired sizzling and biting speeches on the floors of the [Philippine] House and Senate. Sensationalism also came in. The trivial was exaggerated and the false twisted as truth, especially when their effect was to fan anti-Americanism and narrow nationalism. . . . The recurring controversies involving the bases inevitably widened into a more general criticism of American politics."<sup>9</sup>

*Factors Which Affect American Servicemen Abroad:* A number of related factors erode the positive impact of the American presence abroad. These are our ignorance of foreign cultures and societies, ethnocentrism, and our own domestic prejudices. These are aggravated by two sources of stress—culture shock and family separation.

*Ignorance:* Americans in general are known for their preoccupation with domestic affairs and relative lack of interest in the affairs of foreign nations.<sup>10</sup> An English missionary once described American ignorance as encountered at one of our Korean bases in these words:

"An hour and a half away by jeep is one of the larger U. S. bases. It is well outside my parish, but I am the nearest foreign priest, so I have been gamepigging there during the chaplain's absence. Here in a vast and bleak site is a small and purely American town—with that air of insecurity that belongs to nonpermanent military establishments. In spite of large numbers of Korean employees and prostitutes, nothing about it suggests Korea. Yet it is an important feature of this piece of countryside and has created a Korean village on its doorstep that lives off its moral and physical re-

To the Americans who entertain me after mass

I am a novel curiosity, someone from the other side of the barbed wire: in fact a visitor from Korea. I am pried with questions about Korea on every subject from politics through marriage customs to diet. I am asked to check stories about Korea, and fantastic some of them are. It is still hard to blame anyone. The language barrier seems unsurpassable.

"The only Koreans the American soldier knows are the pathetic waitresses, the cocky young men with a smattering of bad American who work in the place, and the Cyprians outside the gate. He cannot understand why the 'first name' of so many Koreans should be Lee, as though they were all anti-Yankee. The girls go by Japanese nicknames like 'Skoshi' and 'Josan.'

"What does the Korean countryman know of the American? Perhaps even less. He knows that Americans are wealthy and that they bring prostitutes and dope dealers in their wake, quite apart from various other rackets and opportunities. (At least there is no ill feeling.) To the man with a foot in both worlds the situation is tragic, because it does justice to neither."<sup>11</sup>

Ignorance of foreign cultures cannot be overlooked by commanders and leaders, for ignorance too often



turns to hostility. In a strange society people feel frustrated and anxious, and they often react to this frustration in a predictable way. The first step is to reject the environment which causes the discomfort and to begin to think "the ways of Korea are bad because they make me feel bad." From that point, it is easy to become aggressive, to band together with other Americans, and to criticize the host country,

its customs, and its people. Instead of trying to understand local conditions through an honest analysis of the historical circumstances which created them, it becomes satisfying to talk as if the difficulties were more or less created by the local people for your personal discomfort.

*Ethnocentrism:* Historians explain that nationalism—certainly one of the most powerful intellectual forces in the modern world—was originally a humane concept based on the brotherhood of those who shared a common land, language, and heritage. It became, however, an intolerant belief in the superiority of one's own country over others. Similarly, in the 19th century, Europe's previous awe of such civilizations as India and China gave way to a feeling that Western nations were somehow ordained to rule lower, less advanced cultures—"lesser breeds without the law." This superiority has come to be termed "ethnocentrism"—the emotional attitude that one's own ethnic group, nation, or culture is superior to all others.

Signs of the ethnocentrism that debilitates the effectiveness of American forces overseas are the nicknames we give to foreigners—"gooks," "zipperheads," "squints," "Mo's" (Mohammedans), "slopes," etc. The inquiry by General William R. Peers on the investigations surrounding the massacre of Vietnamese civilians at My Lai (Son My) addressed this issue of name-calling and whether it signified any "widespread subliminal classification of Vietnamese as subhuman." Though the investigation rejected such a sweeping conclusion because the members of Task Force Barker held varying opinions of the Vietnamese, the report concluded: "... it is considered likely that the unfavorable attitude of some of the men of TF Barker toward the Vietnamese was a contributing factor in the events of Son My."<sup>12</sup>

The opposite of ethnocentrism—an attitude of respect and appreciation for foreign cultures—is not merely a softhearted, peacetime affair. It has specific meaning in combat. The marines fighting in the I Corps region of Vietnam found it necessary to adopt a special "personal response" program for officers and noncommissioned officers to help their troops understand and interact with the Vietnamese people. The *Unit Leader's Personal Response Handbook* emphasized that the attitude of each Marine was "a vital part of the war." A positive attitude could influence the training of Vietnamese troops, the amount of work performed by civilians in support of the war effort, the flow of intelligence to American units, and the desertion of Viet Cong soldiers. This handbook mentioned the problems Americans had in dealing with the Vietnamese by noting "It is a war for people.

But people are funny. If I think you are looking down at me, talking down to me, pegging me as thick-headed, I really don't care much about you or what you are saying. On the other hand, if I feel that you *do* care about my welfare, I'll follow you anywhere regardless of risk."<sup>13</sup> Thus, marines in combat were urged to work to encourage understanding and positive attitudes toward the Vietnamese.

A specific example of a misunderstanding that hampered the war effort was the lack of energy which Americans commonly perceived in the Vietnamese. The Marine handbook cautioned:

**"REMEMBER THAT CULTURAL DIFFERENCES MAY BEWILDER BOTH VIETNAMESE AND AMERICANS**

"Reason: Americans have a dynamic concept of life filled with needs and desires requiring satisfaction; while many Vietnamese think of the world, its social order and man's place as essentially 'pre-ordained.' American culture is often conceived as active, material, and logical, while that of the Vietnamese is primarily passive, spiritual and mystical. The abundant American vitality created by these concepts, and by such factors as health and diet, sometimes seems to overwhelm the Vietnamese who by their religious and ethical backgrounds, and because of diet, climate and disease, are less exuberant and extroverted. Unless these cultural differences are remembered, American vitality can be mistaken for egotism and arrogance, even as Vietnamese passivity can be wrongly interpreted as lethargy and indolence. Awareness of these differences does not require the surrender or compromise of ideals and principles, but it can help develop attitudes of patience and understanding that supersede the differences."<sup>14</sup>

One could argue that an insufficient regard for the Vietnamese was an important factor leading to the failure of U.S. arms and policy in South Vietnam.

*Prejudice.* An unfortunate aspect of the American character which influences us in foreign societies is our historic prejudice against minorities—ethnic, religious, or racial. Our domestic prejudices can influence our behavior overseas. Given, for instance, a misunderstanding with a foreigner (who is usually shorter, darker, and "exotic"), domestic prejudice makes it easy to characterize all foreigners as inferiors. This can become vicious. At least one observer has linked American racial prejudice at home to our ethnocentrism abroad by noting a parallel between the way Americans use the word "gook" to describe Orientals and the use of "nigger" to describe blacks.<sup>15</sup>

Another way in which our domestic prejudices influence our behavior overseas is more subtle. In many cases, acceptance of foreigners requires conscious acts of understanding and compassion. To the degree that social conditions in the United States have denied these humane gifts to groups of our youth, they may fail to approach foreigners with understanding or empathy, two qualities which facilitate effective interaction.

Ignorance, ethnocentrism, and prejudice, then, work to frustrate the American potential for good in foreign societies. Compounding the effect of all three are two special sources of stress for servicemen overseas—culture shock and family separation.

*Culture Shock:* One expert states that "... direct exposure to an alien society usually produces a disturbing feeling of disorientation and helplessness that is called 'culture shock.'"<sup>16</sup> According to another writer, culture shock is the "... reaction of an individual when he is faced with the removal or distortion of many of the familiar cues he had encountered at home and the substitution for them of other cues that are strange."<sup>17</sup> Americans encounter countless novel cues in overseas areas. Some of these are curious and others comic; some present real dangers. All, however, are frustrating. Perhaps one example can illustrate the problem.

American drivers blow their horns to signal "Danger imminent, look around and get out of the way!" The message an Asian driver gives the same way is, "I see you; don't make any sudden moves and you'll be all right." How many American military drivers have injured foreign pedestrians through their ignorance of the two different cultural meanings of the same signal? How much frustration on both sides has resulted from the difference in cultural cues?

Cultural differences cause the reactions we call "culture shock."<sup>18</sup> The reactions include

▶ *Anxiety and fear.* Anything unknown is frightening, and many people abroad thus seek to isolate themselves from their source of fear—the foreign society. As a result of their inability to handle the new situations and new cues, they show several related symptoms: refusal to try foreign foods, excessive fear that "all those thieves outside the gate are out to get me," an excessive concern for sanitation ("a fear of physical contact with foreigners ('they're crawling with fungi'), and hypochondria.

▶ *Prejudice and generalizing.* Lack of real knowledge about the foreign society, compounded by a few bad experiences, can often lead to hostility and mental generalizations about the people of the host country. "Arabs are thieves." "Filipinos are just dumb!"

▶ *Regression.* In this reaction the foreigner abroad

begins to glorify excessively everything at home. The most common symptom of this regression on American bases is frequent long conversations where everything American is compared with counterparts in the host nation and pronounced superior—American music, food, cars, government, justice, customs, culture, and women—with no attempt to appreciate the good aspects of other lands or ways of life.



► *Neurotic behavior:* One writer notes that "individuals experiencing culture shock or cultural fatigue may actually exhibit behavior that borders on the neurotic. They may appear irrational and seem to have changed personalities."<sup>19</sup> These odd behavior patterns include excessive loss of temper, an absentminded approach to life, depression, or a feeling of persecution by local officials.

► *Actual Illness:* A number of writers have proposed that the common diarrhea that affects travelers worldwide (known in its military form as "Ho Chi Minh's revenge" and by a number of other colorful nicknames) has psychological roots in culture shock as well as biological causes. Mental breakdowns and illness also occur overseas.

This catalog of symptoms of culture shock has very real meaning overseas. One American military wife described some of the unhappy behavior she had observed among American military people.

"The image of the Ugly American lives on in Europe. It is kept going by the Americans who drink too much, the ones who swear loudly in public places, those who demand service in a business establishment and demand also that the business be conducted in English by the 'foreigner' when in fact it is the American who is the foreigner. It is carried on by the American serviceman in The Netherlands who was afraid to allow his child to drink Dutch milk, when in fact the milk sold in the commissary was processed in a Dutch-operated dairy and the milk came from Dutch cows!

"The very coarse manners of some of my fellow Americans help our image along the wrong path. I can still feel the blood rushing to my face when I recall seeing an American woman chasing the Dutch mailman down the street, screaming and swearing at him because the letter he had put in her mailbox was not her family's. It happened again in an Italian campsite when another American spoke loudly and negatively about Italian food and Italian people. Did he think that all the Italians present were as deaf to English as he was to Italian?"<sup>20</sup>

*Psychological Stresses of Family Separation:* The American servicemen overseas who are unable to take their families with them to a remote station face a difficult period in their lives. Every problem faced by an individual or a family seems magnified for the officer or serviceman abroad. Every financial difficulty becomes aggravated by distance. Every family problem seems unsolvable from across the Atlantic or the Pacific. Every doubt can become a gnawing suspicion of infidelity.

In the United States, many mutually supporting social groups—the family, the church, fellow workers—aid individuals in coping with everyday strains by helping them find constructive, moral solutions to their problems. At remote stations abroad, most of these supports are absent. For many individuals, an isolated tour can become a tragedy without the help and guidance of trusted friends or family in coping with the special stresses of an overseas assignment. This lack of support is especially important for an individual deciding whether or not to make the camp town the center of his life abroad.

The stresses of family separation and the strains of adjustment to culture shock push many individuals into a pattern of adjustment that can alter or ruin their lives. Alcoholism is one such pattern; the regular patronage of prostitutes is another. Two Navy doctors have noted that "Getting high is one way of dealing with depression or disappointment." Servicemen " . . . under stress may turn to drugs to find a release for their tensions and a respite from their fears."<sup>21</sup>

*What Can be Done?* Given the problems people have in adjusting to strange environments, considering the importance that good relations between American forces and host country nationals have for our foreign policy, and viewing the potential for human disaster that can occur if these problems are not mitigated, I believe the armed services must take aggressive measures to ease the strains of service

abroad. The responsibility is at once personal—involving the efforts of individual commanders, officers, and supervisors—and corporate—requiring command emphasis and official policies. A personal checklist would include the following:

▶ *Study the culture of the host country; learn some of its language:* A serviceman who goes abroad without having made a specific effort to become aware of the history, culture, and way of life of the host country can hardly expect to interact successfully with its people or cope with its society. Conversely, study can do much to prevent the ignorance, ethnocentrism, and prejudice that surely will defeat any effort at understanding the foreign culture.

Learning even a little of the host nation's language can do much to improve the situation. A few emergency phrases can ease the fear of traveling and sight-seeing. Meeting an American who knows even a few polite words pleases foreigners; the same expressions open doors of friendship. Every military installation overseas offers a brief course in foreign-language conversation. Take it.

▶ *Get off base and meet the people.* The opportunities for an American to get to know foreigners are numerous. Local base employees and American foreign missionaries are generally pleased to help servicemen discover a society. One of the benefits of America's position as a world power is that English is widely studied. With a little effort you can come to know local businessmen and teachers who speak your language. Many Americans find teaching conversational English to high school and college students in foreign countries to be a rewarding experience.

▶ *Realize that culture shock will affect you and your personnel.* If you know the symptoms of culture shock, you can recognize and better cope with them. More important, you can help your people.

▶ *Set the example of proper behavior.* Never lose your temper with foreigners. Do not allow a racial slur or joke to be told in your presence without tactfully indicating your disapproval. Don't frequent "the vill." Remember that a superior who winks at any unseemly behavior by his subordinates tacitly condones the act.

▶ *Hold to a high standard of courtesy and behavior at all times in dealing with foreigners, be they bar girls or government officials.* They will respect you for it.

▶ *Remember that to foreigners there is no distinction between American "on-duty" and "off-duty" conduct.* Good behavior and patience must be the marks of Americans at all times. This requires a standard of discipline higher than the one enforced stateside, but the behavior of American military members overseas is so visible and so important that the higher standard

must be enforced.

▶ *Lead, don't follow.* Present your men and women, your associates, and your commander with an example of proper behavior. Not all of them will follow it. But enlisted people, especially young first-termers, in some ways do model themselves after the behavior of their superiors. Officers do respect their contemporaries who adhere to a strict standard of duty. Your personal influence may have only the most modest effect on our foreign relations, but every positive effort will have a value.

*Armed Forces Initiatives:* The efforts of individuals, however, cannot begin to resolve the problems of Americans overseas unless the armed forces support their actions with policies which directly confront the situation. Such policies might include:

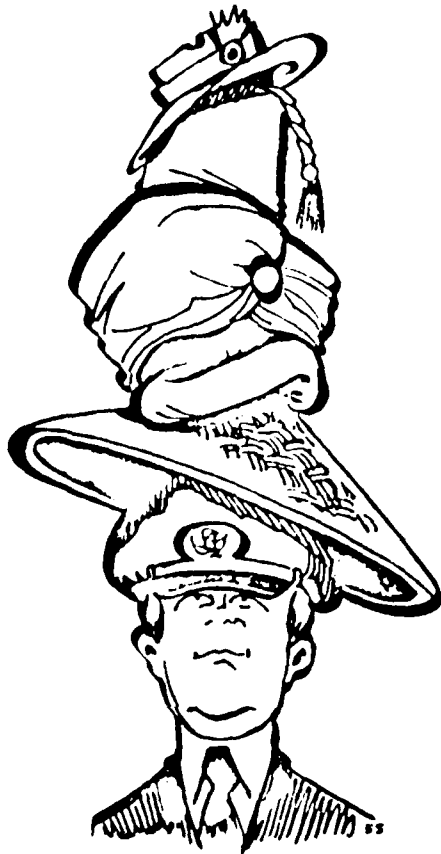
▶ *Prepare meaningful orientation materials which address practical problems.* The current series of pamphlets which provide an introduction to foreign nations for U.S. military personnel and their families now provide little information of real value in adjusting to a foreign culture. The pamphlets seem to reflect a fear of offending the host nation by even discussing the difficulties that will surely be encountered by Americans in a different culture. Such a view is shortsighted, and our allies would applaud a candid approach which ultimately improved relations. Effective orientation materials—similar, perhaps, to the Marine Corps personal response handbook—should deal with everyday problems and the gripes of enlisted people, officers, dependents, and civil service employees, on and off duty.<sup>22</sup>

▶ *Introductory briefings for new personnel should be positive.* "In-country briefings" have a kind of notoriety in the service. Chaplains, medics, and security police vie to relate the hazards of going off base, and their general tone is fear motivation. Surely these briefings could become more positive. Air Force Major Robert Bartanowicz has commented:

"The only thing I notice to be missing in all the briefings I've had in sixteen years in the force is any sense of balance or realism. Yes, some airmen will contract venereal disease, and others will be the victims of assault and robbery. But these things can be approached in a more realistic light. Why not brief on the positive aspects of the overseas area and explain the problems—that Americans are sometimes guilty of violating foreign customs because they don't know better, that single troops frequent local dives instead of going to the USO or Red Cross to meet other young people."<sup>23</sup> Introductory briefings should always include someone to speak as a representative of the host

nation—perhaps an English speaking foreign officer, a base civilian employee, or a local civic official. These people could officially welcome the new Americans and answer their many questions with authority.

▶ *Language training.* Each overseas base should have one American designated on the manning document to speak the host country's language. Currently the operating units—wings, support squadrons, bases—depend entirely on hired local national interpreters to communicate with foreigners. The Air Force, for instance, has concentrated its linguists in the Office of Special Investigations, the Security Service, intelligence, advisory groups, and very high headquarters. The units with the most people—and the most problems—do without Americans trained in the language.



The shortcomings of local interpreters are several. They must cope with the problem of divided loyalty. They may color or distort the message they are bound to interpret because they must operate within the confines of their own culture. Furthermore, in time of war or local disorder they may become suddenly unavailable. On the other hand, an American

trained in the language can become a more trusted intermediary for base personnel, an advisor to the civilian personnel office in its dealings with foreign employees, and a valued staff officer who can provide culturally informed inputs to command decisions.

▶ *American-culture training programs should be developed for foreign civilian employees:* Foreign employees working at American installations overseas have their own problems of adjustment to "strange" American behavior.<sup>24</sup> This is no doubt responsible for the common petty disputes with maids, snack bar employees, and workers which contribute to hostility and misunderstanding. Much could be remedied by introducing our employees to American culture with a formal training program

▶ *A broad approach—medical, moral, recreational, psychological, and cultural—in dealing with camp towns is necessary.* The problems of servicemen who seek to release their tensions in the environment of the "vill" are too complex to be handled by any single base agency—the medics, for instance. The services should encourage commanders to attempt innovative approaches which combine the efforts of several base agencies.

▶ *Attempt active policies of base-host friendship:* Many commanders seem satisfied to "manage" community relations instead of actively promoting friendship. If a commander can control the venereal disease rate, keep the assaults confined to the geographic limits of the "vill," and make a well-publicized orphanage trip each month, all seems well.<sup>25</sup> This low-profile policy may keep the incident rate down, but such a policy minimizes opportunities for genuine, constructive relationships. The "benign neglect" also allows hostility among the troops to grow. "Management" of the thorny problems of prostitution, venereal disease, assaults, race relations off base, and drug abuse often absorbs the full energies of local "friendship councils"—the "vill" committee—in reaction to the tough problems engendered by camp towns. Activities and programs to develop understanding and friendship occupy a small part of their time.

▶ *The principles of equal opportunity and treatment should be applied to our relationships with foreigners as well as to our conduct with other Americans:* We require that commanders and supervisors deal fairly and equitably with all Americans regardless of race, color, or creed, our standard is fair and just treatment. The same must apply to foreign nationals in countries where we are stationed, for good relations may affect our foreign relations or the effectiveness of an alliance. Discrimination and hostile attitudes toward foreign nationals are just as reprehensible as

similar attitudes toward fellow Americans.

It must become a standard of command to take aggressive, positive action to acquaint people with the responsibilities incumbent upon our forces serving overseas. Commanders and supervisors must set the example and actively promote harmonious international relationships—both personal and official. I believe that in overseas areas, required comments by rating officials on performance reports concerning equal opportunity and treatment efforts should also reflect the ratee's attitudes and actions toward foreign nationals.

Merely because American commanders have in the

past devoted scant attention to the cultural impact of our forces abroad does not mean the issues are irrelevant, or the solutions impractical. Sufficient attention by concerned, innovative leaders in all the services can overcome these deficiencies.



Captain Bishop earned an Air Force ROTC commission from Trinity College (Hartford, Connecticut) in 1968. He served in an air base defense squadron at Phu Cat, Vietnam, and has been assigned as a public affairs officer in Alabama and Korea. Since earning a master's degree in military history and Middle Eastern affairs from Ohio State University in 1974, he has been assigned to the Air Force Academy's department of history.

<sup>1</sup>K. Stanley Yamashita, "Response of U.S. Personnel to Local Customs in Stability Operations," in *The Art and Science of Psychological Operations Case Studies of Military Application*. Department of the Army Pamphlet 527-7-1, April 1976, Vol. 1, p. 283.

<sup>2</sup>Walt Sheldon, *The Honorable Conquerors: The Occupation of Japan 1945-1952* (New York: The Macmillan Company, 1965), p. ix.

<sup>3</sup>Herbert Passin, *The Legacy of the Occupation—Japan*, Occasional Papers of the East Asian Institute (New York: Columbia University, 1968), p. 21.

<sup>4</sup>Quoted in Leon Borden Blair, *Western Window in the Arab World* (Austin: University of Texas Press, 1970), p. 298.

<sup>5</sup>*Ibid.*, p. 299.

<sup>6</sup>William L. Neumann, *America Encounters Japan* (Baltimore: Johns Hopkins Press, 1963), p. 298.

<sup>7</sup>See, for example, Rev. Sv. J. Moen, *The Amerasians: A Study and Research on Interracial Children in Korea* (Seoul: Taewon Publishing Company, 1971), pp. 22-27.

<sup>8</sup>Stuart Lowry, *Defeated: Inside America's Military Machine* (New York: Random House, 1971), p. 228, quoting Ann Darling, "Bangkok Wash the War Away on R&R," *Overseas Weekly* (Pacific Edition), 11 December 1971.

<sup>9</sup>Emilio Aguinaldo with Vicente Albano Pasis, *A Second Look At America* (New York: Robert Speller & Sons, 1957), pp. 210-211.

<sup>10</sup>In this regard, Premier Suleyman Demirel of Turkey recently recalled his first visits to the United States and noted: "I met Americans from every walk of life. I was impressed by the simplicity and straightforwardness of their manners and their friendliness to foreigners. I noticed, however, their lack of knowledge of actual conditions in other parts of the world, which I found understandable in view of the much more advanced state of their technical civilization and the vastness of the country, which in many ways formed a world apart. These latter characteristics were to develop later into a handicap in the conduct of their policies as a leading power in the world." "Message to America," *Time*, 22 November 1976, p. 44.

<sup>11</sup>Richard Rutt, *Korean Works and Days: Notes from the Diary of a Country Priest* (Rutland, Vt.: Charles E. Tuttle Company, 1964), pp. 78-79.

<sup>12</sup>Report of the Department of the Army Review of the Preliminary Investigations into the My Lai Incident, Vol. 1, *The Report of the Investigation* (Washington: U.S. Government Printing Office, 1970), pp. 8-3, 8-4.

<sup>13</sup>Headquarters United States Marine Corps, *Unit Leader's Personal Re-*

*sponse Handbook*, NAVMC 2616, 12 October 1967 (Washington: U.S. Government Printing Office, 1968), pp. vii-viii, xi.

<sup>14</sup>*Ibid.*, pp. 266-267.

<sup>15</sup>Robert J. Lifton, "The 'Gook Syndrome' and 'Numbed Warfare,'" *Saturday Review*, December 1972, p. 68.

<sup>16</sup>Philip K. Bock, editor, *Culture Shock: A Reader in Modern Cultural Anthropology* (New York: Alfred A. Knopf, 1970), p. ix.

<sup>17</sup>Joyce Hardin, *Sojourners: Women with a Mission* (Incheon, Korea: Consolidated Corporation, 1973), p. 47.

<sup>18</sup>This discussion of culture shock relies largely on an analysis of two studies: Joyce Hardin, *Sojourners*, pp. 45-68, and Harlan Cleveland, Gerald J. Mangone, and John C. Adams, *The Overseas Americans* (New York: McGraw Hill Book Co., 1960), pp. 26-45.

<sup>19</sup>Hardin, *op. cit.*, p. 59.

<sup>20</sup>Elaine M. Heim, "Getting Along Overseas," *The Times Magazine* (Army Times Publishing Company), 10 September 1975, p. 4.

<sup>21</sup>Herbert T. Woolley and Lee H. Beecher, "Drug Abuse: Out in the Open," *United States Naval Institute Proceedings*, November 1971, p. 20.

<sup>22</sup>Three examples of effective materials are Paul C. Crane, *Korean Patterns* (Seoul: Hollym Corporation, 1967), Royal Asiatic Society, Korean Branch, Handbook no. 1, Marilyn C. Hoskins, "Building Rapport with the Vietnamese," in *The Art and Science of Psychological Operations: Case Studies of Military Application*, Vol. 1, pp. 287-299, *112 Grips About the French* (Fontenay-aux-Roses, Seine, France: Imprimeries Bellenand, n.d. [1946?]).

<sup>23</sup>Memo, Culture adjustment file, in the possession of the author. For the futility of using fear motivation to prevent venereal disease, see Whitney P. Thomas, "A Matter of Involvement," *Proceedings*, April 1971, pp. 104-105.

<sup>24</sup>A survey of 51 Thai employees of the USOM conducted by a Navy officer elicited a very informative list of irritants. See "The Thai Counsels Foreigners," in Robert L. Mile, "A Critical Evaluation of the Inter-relationships between the Value Systems and Practices of the People of Thailand," (Research Project, American University, Center for South and Southeast Asian Studies, July 1968), Appendix B, pp. 128-133.

<sup>25</sup>For the shortcomings of candy handouts and orphanage assistance as the sole ingredients of a community relations program, see *Unit Leader's Personal Response Handbook*, pp. 29-33, 262-264, and the comments of Colonel Malcolm S. Bounds in his "Military Civic Action," *Air University Review*, May-June 1969, p. 68.



ATTACHMENT 17

IOWA AIR NATIONAL GUARD  
133D TACTICAL CONTROL FLIGHT (FACP H)  
RR 2, FORT DODGE, IOWA 50501



REPLY TO  
ATTN OF: 133TCF/CC

6 Nov 1982

SUBJECT: Forward Air Control Post (FACP)

TO: LTC William A. Mitchell

1. This is the information that you asked about regarding the FACP.

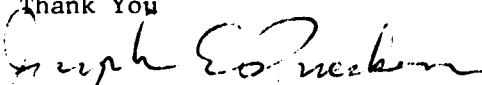
a. DEFINITION: The FACP is a mobile manual radar control facility, subordinate to a Control and Reporting Post (CRP). It is equipped with a lightweight surveillance and control radar, point-to-point and air-to-ground communications, and an austere operations facility containing two (2) radar scopes. The FACP is not computerized. The FACP is normally deployed in the initial move of an assault operation pending follow-on deployment of CRPs and a Control and Reporting Center (CRC). Subsequently, it will be deployed into forward areas and can be used to provide control of air operations, low-level radar coverage, early warning or gap filler surveillance.

b. MISSION: The basic mission of the FACP is to provide a radar extension and control element of the Tactical Air Control System (TACS). As such, the FACP can be directed to perform one or a combination of the following functions:

- (1) Control counter-air and special missions.
- (2) Monitor interdiction and reconnaissance mission.
- (3) Vector close air support and refueling missions to the rendezvous.
- (4) Detect and disseminate tactical warning information within its assigned area of responsibility.
- (5) Coordinate control and surveillance activities with the CRP.
- (6) Serve as a backup control facility for the CRP.
- (7) Provide airspace regulation service if directed.

2. If you have any questions regarding this information contact me at A/V 939-6207.

Thank You

  
JOSEPH E. PRIESKORN, Major, Iowa ANG

Commander

ATTACHMENT 18

# The Messenger

Monday, Nov. 22, 1982 Fort Dodge, Iowa

## Saudi Arabia duty slated for 133rd

The 133rd Tactical Control Flight, Iowa Air National Guard, Fort Dodge, has been selected as the first Air National Guard unit to participate in a deployment to Saudi Arabia for project "Elf One" — an ongoing mission to provide the Saudi Arabian government enhancement of its early warning capability.

The Fort Dodge-based unit, commanded by Maj. Joe Prieskorn, will be on duty from Jan. 25, 1983, through March 20, 1983, with a rotation of some personnel late in February.

A total of 85 unit members, including nine officers, will participate, Prieskorn said. Of that total, 25 will be in Saudi Arabia for the full 45 days, the others rotating for half that length of time. No equipment will be taken by the 133rd which will operate radar equipment during the training period. Equipment is on the site, Prieskorn said.

The unit will fly from Fort Dodge to Tinker Air Force Base, Oklahoma, on Jan. 25 and leave from there for Saudi Arabia Jan. 26. While on duty, members will be quartered at the International Hotel in Al Juvayl, Saudi Arabia.

"We consider it a distinct honor to be the first Air National Guard unit to take part in Elf One," Prieskorn said. "This participation is one more example of the commitment of the Air National Guard in the total force concept within the U.S. military forces."

# **■ The Messenger ■**

Fort Dodge, Iowa  
L. Jay Smith  
Walter B. Stevens

127th Year  
General Manager  
Editor

## ***Briefing on Saudi Arabia is scheduled***

A four-hour briefing for members of the 133rd Tactical Control Flight who will be assigned to temporary duty in Saudi Arabia next month will be held Saturday afternoon at the Air Guard Armory north of Fort Dodge.

Five officers from the Air Force Academy at Colorado Springs will handle the briefing on these subjects: language, culture, historical context of Islam, politics, religion, legal system.

A typical Saudi meal will be served at the armory at 5:15, winding up the day.

Invitations have been extended to all 133rd members slated for Saudi duty beginning Jan. 25, to other members of the unit and retirees, as well as to spouses and children over 12, according to Maj. Joe Prieskorn, commanding officer.

The Air Force Academy officers in charge of the briefing will be headed by Lt. Col. William A. Mitchell, associate professor of geography. Others are Capt. Driscoll, history; Maj. Young, political science; Maj. Hamell, legal, and Capt. Robertson, linguistic department.

Eighty members of the Air Guard unit will participate in the Saudi Arabia training session, some for as long as 55 days.

# The Messenger

Fort Dodge, Iowa  
L. Jay Smith  
Walter B. Stevens

127th Year  
General Manager  
Editor

## *Briefing on Saudi Arabia for 133rd*

Oil-rich Saudi Arabia, which will be home to 85 male members of the 133rd Tactical Control Flight of the Iowa Air National Guard early next year, was the subject of a five-hour briefing by Air Force Academy officers here Saturday.

With Air Guard members, retirees and members of their family as an attentive audience, six officers from the Academy used visual aids in a Saudi Arabia culture awareness program covering geography, history, political power dynamics, laws and legal system and communications.

The audience learned that even possession of pork in Saudi Arabia is a crime, that there is a taboo on drugs, vitamins and alcohol of all types, that there are strict regulations on what can be photographed, that Islam is the universal religion and the practice of any other should be done privately and discreetly.

Saudi people have high moral standards and a low incidence of crime, speakers noted. "If you should forget and lay your wallet down at an airport, it would catch up with you very soon or remain there — it wouldn't be stolen," Maj. William B. Hammill told the guardsmen. He

also warned against having pornographic or even bathing beauty pictures in sight of Saudi natives.

"Courtesy, common sense and knowledge of customs and people are all you need to make your stay pleasant," Hammill said.

An evening meal featuring Saudi Arabian dishes was served at the armory at the close of the day.

Lt. Col. William A. Mitchell headed the Air Force Academy faculty participants and the other speakers were Hammill, on laws and legal system; Maj. C. Taylor Barnes, geography; Maj. Robert Young, political power; Capt. Phillip Driskill, historical context, and Capt. Charles D. Robertson, on communicating with your host.

Maj. Joe Prieckorn, commanding officer of the 133rd, introduced the guests.

The 133rd will be the first Air National Guard unit ever to participate in a deployment to Saudi Arabia for project "Elf One" — an ongoing U.S. mission to provide the Saudi government enhancement of its early warning capability. The unit will fly from Fort Dodge to Tinker

Air Force Base, Okla., Jan. 25, 1982, and leave the following day for Saudi Arabia. Of the 85 who will participate, 25 will be in Saudi for 45 days, returning March 20. The other 60 will rotate, each group staying for half the period.

ATTACHMENT 19

IOWA AIR NATIONAL GUARD  
133D TACTICAL CONTROL FLIGHT (FACP-H)  
RR 2, FORT DODGE, IOWA 50501



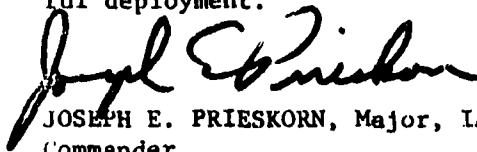
REPLY TO  
ATTN OF: CC

7 October 1982

SUBJECT: "ELF ONE" Information Letter 82-1

to: Personnel Concerned

1. Beginning with this letter and bi-weekly hereafter we intend to update you on the Elf One deployment progress.
2. This letter is filed in a binder and we request you retain it. File all future letters, brochures, etc., in this binder for future reference.
3. An Elf One "Task Force" consisting of Major Prieskorn, CMSgt Clemens, MSgt Malaise and MSgt Blow has been formed to accomplish the multitude of tasks associated with this deployment. They will be responsible for the Elf One planning and should be your point of contact should questions arise.
4. Major Prieskorn, CMSgt Clemens and MSgt Malaise will depart on 19 Oct '82 for Langley AFB, Andrews AFB and the NGB to begin coordination and answer many questions.
5. We presently have 58, 133TCF personnel who have committed themselves to this deployment. Several others are "on the fence" but should be firmed up soon. It should be noted that 133TCF personnel who are not committed when our augmentees are accepted will not be considered for the deployment.
6. I solicit your cooperation and support in making this a successful deployment.

  
JOSEPH E. PRIESKORN, Major, IA ANG  
Commander





# ELF-ONE SAUDI ARABIA

«المملكة العربية السعودية»  
«القرنم رقم واحد»



INFORMATION LETTER 82-2

21 October 1982

NOTE: Retain this letter in your ELF-ONE binder for future reference.

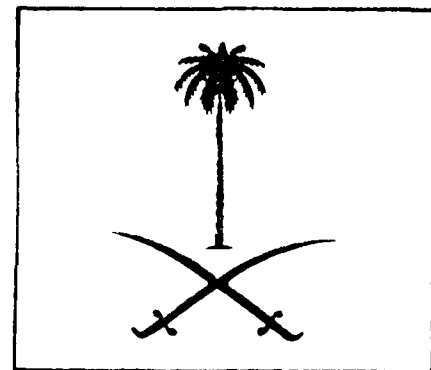
1. Attached you will find a roster by departure & return dates of 133d TCF personnel committed to "ELF ONE". If you do not find your name on a roster you have not committed yourself to "ELF ONE" and therefore this will be your last information letter.

2. To date all Passport/Visa's requests have been sent thru Offutt AFB to the Pentagon. Thanks for your cooperation.

3. FACTS & FIGURES: (Saudi Arabia)



WHITE ON GREEN



Flag:

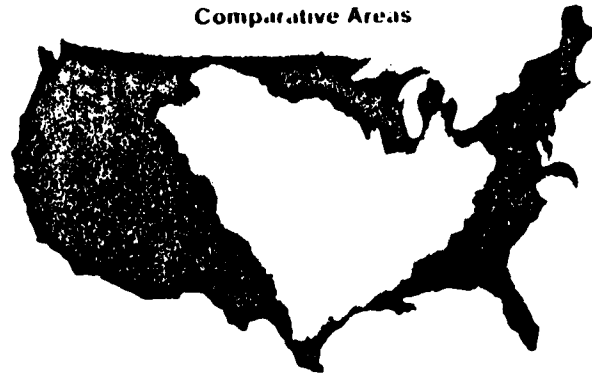
Inscription and sword  
The inscription is the Muslim profession of faith, the Shahada. It means: "There is no God but God, and Moham med is His messenger".  
The sword symbolizes justice and strength rooted in faith.

Symbol:

Date palm and crossed swords  
The date palm symbolizes life and growth.  
The crossed swords symbolize justice and strength rooted in faith.

3. FACTS & FIGURES: (Cont'd)

Comparative Areas



**Official Name:** The Royal Kingdom of Saudi Arabia.

**Government:** Monarchy. The King and Council of Ministers form the Executive and Legislative branches of Government.

**Location:** In the Middle East, Saudi Arabia is bounded on the west by the Red Sea; on the north by Jordan, Iraq, and Kuwait; on the east by the Arabian Gulf, Qatar, the United Arab Emirates, and the Sultanate of Oman; and on the south by the North and South Yemens.

**Terrain:** A western coastal plain which gives way to a range of mountains gradually rising in elevation from the north to the south, east of the mountains, a massive plateau which slopes gently to the Arabian Gulf.

**Population:** Estimated 7 million, excluding expatriates.

**Climate:** Saudi Arabia is hot and dry, much like the southwestern United States. Variations of climate occur between the Red Sea coast and the interior. The coastal areas are cooler, with temperatures seldom going above 80°F with high humidity. The interior is hot for much of year, with temperatures often reaching over 100°F in the peak summer months. Nights are usually cool throughout the Kingdom most of the year. Saudi Arabia receives slight and erratic rainfall, except for the Asir region, which is subject to periodic monsoon rains. Average annual rainfall is four inches.

**Language:** Arabic. English is spoken in many cities, in businesses and government offices.

**Religion:** Islam, one of the three monotheistic religions, as are Judaism and Christianity. The followers of Islam are called Muslims. The Koran (Quran) is the holy book of Islam. The Shariah is the legal system based on the Koran.

**Area:** 865,000 square miles, four-fifths of the Arabian Peninsula. The same size as the United States east of the Mississippi River.

**Cities, Ports, and Regions:** Riyadh is the capital (population over 1,000,000).

Major seaport is Jeddah, on the Red Sea with almost 1,000,000 people, followed by Dammam on the Arabian Gulf.

Major oil ports are Ras Tanura and Jubail, on the Arabian Gulf.

New industrial cities are Jubail in the east and Yanbu in the west.

Holy cities are Makkah (Mecca) and Medina.

Resort areas are Taif and Asir.

The country is divided into six geographical regions, northern, eastern, Rihab al-Khali (the Empty Quarter), central, southwestern, and western.

**Justice System:** Islamic legal system, the Shariah, based on the Koran. Strict, swift, and efficient enforcement gives Saudi Arabia the world's lowest crime rates.

**Tax System:** No income tax. Islamic tax, Zakat, of 2% percent levied for support of the less fortunate.

**Social Security:** Comprehensive benefits, including worker's compensation, old-age and disability benefits, and retirement pension funds, apply to all workers in the Kingdom, both Saudi and expatriate. Currently one million workers are covered by the social insurance program.

4. Your Unit Point of Contact (POC): Maj Prieskorn, CMS Clemens, MSG Malaise or MSG Blow.

# ELF-ONE SAUDI ARABIA

«المملكة العربية السعودية»  
«القرآن رقيم واحيد»



INFORMATION LETTER 82-3

4 Nov 1982

NOTE: Retain this letter in your ELF-ONE binder for future reference.

1. MORALE CALLS: We are in the process of setting up "Morale Calls" from Saudi to Offutt AFB, Neb., via the AUTOVON. We will meet with Offutt personnel on 17 November regarding procedures and you will be advised of details. It appears each of you will be allowed one 15 min call per week.
2. OTTUMWA vs SA: Some of you have expressed concern that the Saudis may hold a grudge for Iowans over the recent Ottumwa incident. We have been assured that the Saudi people probably don't even know about it. The Ottumwa incident was an embarrassing incident - they do not publish embarrassing incidents.
3. PERSONNEL COMMITMENTS to "ELF ONE:" (Re: Info letter 82-2, 21 Oct 82)

Additions: Rosburg, CD SSgt (22 Feb - 20 Mar)  
Siefert, BD Sgt (1 Feb - 20 Mar)

Changes: Miller, ME SSgt (FM: 1 Feb - 20 Mar)  
(TO: 1 Feb - 27 Feb)  
Pollard, ML MSgt (FM: 1 Feb - 20 Mar)  
(TO: 25 Jan - 20 Mar)  
Lanus, CL AIC (FM: 1 Feb - 20 Mar)  
(TO: 22 Feb - 20 Mar)  
Lanus, SP AIC (FM: 1 Feb - 20 Mar)  
(TO: 22 Feb - 20 Mar)  
Kestel, PM AIC (delete the astrick)

\*Vacancies: 1- 54550 1 - 70250  
2- 30652 1½ - 30650  
1½- 30454 3½ - 30450

\* = It's not too late to get on board. 142

3. PERSONNEL COMMITMENTS to "ELF ONE:" (Cont'd)

Confirmed Augmentees: Lott, AD 1LT (25 Jan - 20 Mar)  
(New Air Force Advisor 133d TCF)

Hoffman, WM SSgt (1 Feb - 20 Mar)  
(42355 - 157TCF)

Ahlen, LG SSgt (1 Feb - 20 Mar)  
(30454 - 157TCF)

Koenig, JE SSgt (1 Feb - 27 Feb)  
(30372 - 157TCF)

Augmentees Awaiting CO Concurrence:

1 - 1744A (110TCF)  
1 - 29150 (157TCG)  
1 - 27650 (128TCF)  
2 - 27650 (110TCF)  
1 - 27670 (116TCF)  
1 - 30454 (157TCF)

4. SA - FACTS & FIGURES: We have enclosed (except for Air Techs) a "Facts & Figures" brochure that we were able to pick up at the SA Information Office in Wash D.C. Take a few minutes to read it & then hang on to it for future reference.

5. "WHY SAUDI ARABIA?" How many times have you been asked: "Why are you going to Saudi Arabia?" Lets don't "BS" anybody tell them exactly why, ie: "Saudi Arabia requested assistance from the United States to enhance its early warning capabilities. The Secretary of Defense approved & the Joint Chiefs of Staff directed the movement of forces into Saudi Arabia & established USAF Europe "Elf-One" Command at Riyadh, SA. Our mission is to provide support to the Saudi government by Air Defense radar surveillance of the Persian Gulf/Arabian Gulf." This deployment is not to be confused with an Annual Training junket. "Elf-One" is a 365 day a year committment made in good faith by our country, we are helping fulfill the committment.

6. SAUDI CULTURAL AWARENESS BRIEFINGS: We will assume you have read the Nov 82 bulletin concerning these briefings. We feel it vitally important you attend these briefings & therefore to encourage it. Arrangements have been made for you to do it in an Annual Trng (W/pay) status. If getting away two (2) Saturdays in a row would prevent you attending, you may attend on 11 Dec in lieu of the 4 Dec UTA. We would also like to see as many spouses & kids over 12 that can make it. We feel they too will find the briefings informative. In any event, complete the enclosed "Response Sheet" and drop it off at the Orderly Room this UTA so planning can be finalized.

7. DECLINE OF COST OF LIVING IN SAUDI ARABIA: Saudi Arabia has registered a 0.4 percent decline in its cost of living index during the second quarter of the current fiscal year, compared with the first quarter a report released by the Saudi general statistics department said. The report said the decline in the cost of living was the outcome of decrease in prices of foodstuffs, soft drinks and house furniture. The Kingdom recorded a slight increase in the price of medical services, clothes and textiles, it added. It said the decline in the cost of living index demonstrated the Kingdom's economic stability.

# ELF-ONE SAUDI ARABIA

«المملكة العربية السعودية»  
«القرآن رقيم واحد»



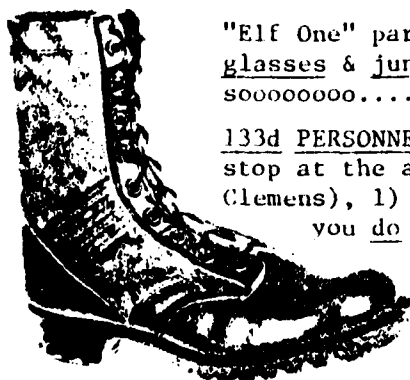
INFORMATION LETTER 82-4

18 Nov 1982

NOTE: Retain this letter in your ELF-ONE binder for future reference.

1. ELF-ONE PAMPHLET: Enclosed with this letter is an "ELF ONE" Saudi Arabia pamphlet prepared by the 507th TAIRCW and edited by the 133d TCF. The information it contains is IMPORTANT so take some time to read it carefully and bring it with you. If you have any questions on its contents please direct them to either the Commander or 1st Sgt of the 133d TCF.

2. SUNGLASSES AND JUNGLE BOOTS: RE: TACOPS Langley AFB, VA//DPXXO//  
Msg. R 121430Z Nov 82.



"Elf One" participants are authorized to draw sun glasses & jungle boots from Base Supply,  
SOOOOOOOO....



133d PERSONNEL: BEFORE 26NOV82, call, write, or stop at the armory and give SMS Messerly (Alt: CMS Clemens), 1) Your boot size (same as your combat boots), & 2) If you do or do not wear glasses. Those with glasses will be issued "clip-ons".

AUGMENTEES: Contact your unit immediately and make them aware of this requirement so they can get them on order for you. If they need a copy of the Msg. let us know and we'll send it.

3. CHAMPUS: Is a medical program provided by the Federal Government to help pay for civilian medical care rendered to spouse & children of active duty personnel. "Elf One" participants on active duty for over 30 days are eligible for CHAMPUS.

To explain CHAMPUS in three short sentences? CHAMPUS (Civilian Health and Medical Program of the Uniformed Services) is a cost-sharing program for the health care received in civilian facilities by military dependents, retirees and their dependents. After yearly deductibles are paid by beneficiaries, CHAMPUS will pay either 80% (for dependents of active duty members) or 75% (for retirees and their dependents) of an allowable charge. The allowable charge is the maximum that CHAMPUS will pay for a specific medical procedure or service. Incidentally, new legislation, effective 1 April, should result in lower out-of-pocket costs for CHAMPUS beneficiaries and should increase participation by physicians and other health-care providers in the military health program.

4. PERSONNEL COMMITMENTS TO "ELF ONE": (Re: Info Letter 82-2, 21 Oct 82)

Additions: Utley, DW TSgt (22 Feb - 20 Mar)

\*Changes: The tour of duty for the following named personnel was shortened to terminate 13 March instead of 20 March.

Hartling, LT	Capt	Ahlen, LG	SSgt
Messerly, RR	SMS	Baron, RA	SSgt
Wiese, AF	SMS	Hoffman, WM	SSgt
Judas, JD	SMS	Klass, DR	SSgt
Pollard, ML	MSgt	Leistikow, LA	SSgt
Goche, AR	MSgt	Siefert, BD	Sgt
Globstad, IH	TSgt	Quade, JW	Sgt

\* - This change was necessary to accomodate the advance detachment personnel who will rotate to replace us.

Vacancies:

1 - 54550	1 - 30650
1 - 30652	1½-30454
½ - 30672	2½-30450

Confirmed Augmentees (Since last Info Ltr)

White, JF	Capt	(1 Feb - 27 Feb)
(1744A - 110th TCF)		
Siegel, DE	SSgt	(1 Feb - 13 Mar)
(30454 - 157th TCF)		
Higgins, DM	Sgt	(1 Feb - 27 Feb)
(27650 - 110th TCF)		
Thurman, PE	SrA	(1 Feb - 13 Mar)
(29150 - 157th TCG)		
Johnson, JF	AIC	(1 Feb - 27 Feb)
(27650 - 110th TCF)		
Schiessl, JF	AIC	(1 Feb - 13 Mar)
(27650 - 128th TCF)		

Augmentees Awaiting CO/AGO Concurrence:

1 - 27670	(116TCF)
1 - 70250	(116TCF)
1 - 30450	(123TCF)
1 - 30652	(138TCF)

5. NEXT INFO LETTER 82-5: Will be mailed 2 Dec 1982 and contain pay entitlement information for Elf One participant, procedures for placing MORALE CALLS from Saudi Arabia to Offutt AFB, NE, via the AUTOVON and other information of interest we think you'd like. We solicit YOUR input to the Info letters. Let us know a particular subject you'd like us to cover.

6. ATTENTION AUGMENTEES: (Elf One participants from units other than the 133d)

Your Passport/Visa applications should be submitted immediately, if not done by now - Also be sure you have four (4) extra passport pictures that will be carried on your person - Insure your unit is taking steps to get your ID tags (Dog tags) & GREEN ID card prepared to issue - Notify your unit of your need for Jungle Boots and sunglasses (See para 2). We are taking care of these things for 133d personnel, however, we must depend on you to stay on top of these things from your end. Call (AUTOVON 939-6207/COMM (515) 573-4311) if you have questions or need help.

# ELF-ONE SAUDI ARABIA

«المملكة العربية السعودية»  
«القرم رقم واحد»



INFORMATION LETTER 82-5

1 Dec 82

NOTE: Retain this letter in your ELF-ONE binder for future reference.

1. PAY ENTITLEMENTS: We have enclosed a DAILY RATE OF PAY table which you must use to compute your pay on the worksheet, which is on the reverse. We feel the worksheet will enable you to figure your pay while on Elf One, but if you do have a problem with it, bring it to the Orderly Room for help.

2. GOGGLES: Instead of issuing sunglasses as mentioned in our Information Letter 82-4, we have ordered Sun, Wind and Dust Goggles for ALL personnel, including augmentees. We no longer need to know if you do, or do not, wear eyeglasses.

3. MORALE CALLS: As mentioned in our Information Letter 82-3, arrangements have been made with Offutt AFB for morale calls. In short, calls must be scheduled, probably 10-15 minutes per person, per week. We will have to avoid the periods 0800-1000 and 1300-1530 Offutt time. When calling dial 271-1110 and first tell the operator you are making an overseas morale call and ask him/her to place a collect call to YOUR local number. Your charge will be only from Omaha to your home.

4. PERSONNEL COMMITMENTS TO "ELF ONE": (Re: Info Letter 82-2, 21 Oct 82)

Additions: None

Changes: None

* <u>Vacancies</u> :	30454 (009)	22 Feb - 13 Mar
	30672 (017)	22 Feb - 13 Mar
	30650 (018)	1 Feb - 20 Mar
	30652 (019)	1 Feb - 20 Mar
	30652 (020)	1 Feb - 13 Mar
	30450 (021)	22 Feb - 13 Mar
	30450 (023)	22 Feb - 13 Mar
	30470 (025)	22 Feb - 13 Mar
	54550 (035)	1 - 27 Feb

Confirmed Augmentees (Since last Info Ltr)

Humphreys, MR Sgt (1 Feb - 13 Mar)  
(30450 - 123TCF)

Biddelcome, J TSgt (22 Feb - 20 Mar)  
(27670 - 116TCF)

Aldrich, RL TSgt (22 Feb - 20 Mar)  
(70250C - 116TCF)

Augmentees Awaiting CO/AGO Concurrence

2 - 30470 (110TCF)  
1 - 30474 (110TCF)  
1 - 64570 (115TCS)  
1 - 54570 (115TCS)  
1 - 30474 (115TCS)

5. ELF ONE DEFINITIVE GUIDANCE: (Hq TAC/DPX Msg, 201605Z Sep 82)  
A copy of the subject message is enclosed for your information. You will note in para 3 that all personnel deploying to Elf One are to be briefed on the general information the message contains. We are using this method to "brief" you, so please read it carefully.
6. 133TCF PERSONNEL: Note the enclosed letter concerning rescheduling your 5-6 Feb and/or 5-6 Mar 83 UTAs and note the 27 Dec 82 suspense date.
7. ATTENTION AUGMENTEES: If you have not done so, please return the Elf One Checklist as soon as possible. We will be mailing another checklist on/about 15 Dec so we can keep up with your progress. Thanks for your cooperation!
8. CULTURAL AWARENESS BRIEFING: Current figures indicate we will have approximately 134 people on hand 11 Dec 82 for the Air Force Academy's Cultural Awareness Briefing, which is an excellent representation. The 134 includes not only unit participants in Elf One but their spouses and children as well. It also includes a number of unit retirees interested in what the unit is doing. The schedule for 11 Dec 82 looks like this:
- (1030 - 1130) Process ID Cards for dependents requiring them
  - 1200 - 1230 Briefing for retirees in Classroom A
  - 1230 - 1630 12-20 minute briefing by the AF Academy briefing team in the Dining Hall
  - 1630 - 1715 Mixer in Fort Dodge ANG Service Club
  - 1715 - ? Dinner in Dining Hall
9. NEXT INFO LETTER 82-6: Will be mailed 16 Dec 82 and we will include, among other things, the phone number and procedure to be used by your spouse, etc. to call you in Saudi Arabia; an organizational/manning chart with pictures of key personnel, i.e., OICs/NCOICs and a current Elf One roster by departure and return dates.



# ELF-ONE SAUDI ARABIA



« المملكة العربية السعودية »  
« القزم رقم واحد »

INFORMATION LETTER 82- 6

16 Dec 82

NOTE: Retain this letter in your ELF-ONE binder for future reference.

1. EMPLOYER NOTIFICATION: Be sure to notify your employer of your Elf One tour at least 30 days prior to your scheduled departure. 133TCF Personnel - If you want us to send your official notification by letter or with a copy of your orders, let us know ASAP. Give us a call or drop a line and let us know to whom you want the notification given.

2. CULTURAL AWARENESS BRIEFING: The briefing on 11 Dec 82 was excellent and well received by those in attendance, as was the "Saudi" dinner that followed. All-in-all it was a super way to prepare for the Elf One deployment. We are enclosing three of the handouts left by the team; (1) Background Notes - Saudi Arabia, (2) Islam in Iowa, and (3) Useful Arabic Expressions.

3. PHONE NUMBER - INTERNATIONAL HOTEL, AL JUBAYL:

\*011 + 966 + 3361 + 0645

\*If your local office does not have IDDD (International Direct Distance Dialing) dial "0" instead of "011" and tell the operator it is an overseas call.

Cost is as follows:	<u>TIME</u>	<u>FIRST MINUTE</u>	<u>EA ADDITIONAL MIN</u>
	3PM to 9PM	\$2.21	\$.80
	9PM to 8AM	\$2.76	\$1.00
	8AM to 3PM	\$3.68	\$1.33

4. PERSONNEL COMMITMENTS TO ELF ONE: (Re: Information Letter 82-2, 21 Oct 82)

Additions: None

Changes: None

Vacancies:

02355 (B1AD05)	22 Feb - 20 Mar
54550 (B1AE35)	1 - 27 Feb
30372 (B1AE17)	1 Feb - 13 Mar
30672 (B1AE56)	22 Feb - 20 Mar
30650 (B1AE16)	1 Feb - 13 Mar
30650 (B1AE18)	1 Feb - 20 Mar
30454 (B1AE28)	22 Feb - 13 Mar
30450 (B1AE21)	22 Feb - 13 Mar
30470 (B1AE25)	22 Feb - 13 Mar
30450 (B1AE23)	22 Feb - 13 Mar
30450 (B1AE47)	1 Feb - 13 Mar

Confirmed Augmentees (Since Last Info Ltr)

Welch, RL	SSgt	(1 Feb - 27 Feb)
(30470 - 110TCF)		
McKelvy, CE	TSgt	(1 Feb - 27 Feb)
(30474 - 110TCF)		
Erexson, SC	MSgt	(1 Feb - 27 Feb)
(30470 - 110TCF)		
Sawyer, CF	TSgt	(22 Feb - 13 Mar)
(54570 - 115TCS)		
Edwards, GR	TSgt	(22 Feb - 20 Mar)
(64570 - 115TCS)		
Presson, MD	TSgt	(22 Feb - 12 Mar)
(30474 - 115TCS)		

Augmentees Awaiting CO/TAC Concurrence:

1 - 30650 (105TCS)  
 1 - 30652 (105TCS)

5. Key Personnel Chart: We've enclosed a Key Personnel Chart (including pictures) of key personnel for the Elf One deployment to help you become familiar with who you will be working for and whose in charge - when!

6. Pay Day! (for 133TCF personnel only) Many of you have asked "When can we expect to get paid for the Elf One deployment?". IF your tour of duty is less than 30 days you can expect your check upon arrival at home on your last day. IF your tour is over 30 days and begins 25 Jan or 1 Feb you can expect your first check on 15 Feb and every other week thereafter. If you begin 22 Feb your check will come 15 and 30 March.

7. AFR 35-10 Compliance: If you remember that you are a United States representative to a foreign government, you will better understand why, as usual, compliance with AFR 35-10 (uniform, haircuts, mustaches, etc) will be strictly enforced. Augmentees !! we will assume your parent unit enforces AFR 35-10, but if our assumption is wrong, be assured the 133TCF does and will!!!

8. Augmentee Checklist: We failed to receive a completed checklist from Thurman, PE (157TCG), Sawyer, LF (115TCS), Presson, MD (115TCS), and Siegel, DE (157TCF). We will be sending another in about a week so we want to emphasize how important it is that you return them so we know your current progress.

"ELF  
ONE"

KEY  
PERSONNEL

(Continued on Reverse)

COMMANDER



Major Prieskorn

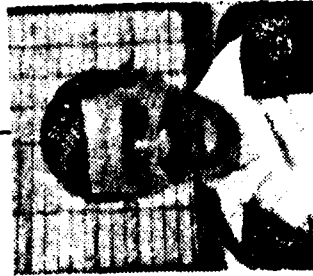
FIRST SERGEANT

(25Jan-3Mar 83)



CMSGT Clemens

(4Mar-20Mar 83)



MSGT Malaise

OPERATIONS OFFICER



Major Ammons

NCOIC  
VEH MAINT



MSGT Mosley

NCOIC  
MEDICAL



MSGT Porter

NCOIC  
RADAR OPS



MSGT Lakin

NCOIC  
COMM OPS



MSGT Blow

150

150

CHIEF OF MAINTENANCE



Major Mercer

NOOIC QUAL CONTROL



MSGt Goche

NOOIC MAINT CONTROL



SMSgt Duncan

NOOIC COMM MAINT



MSgt Breiholz

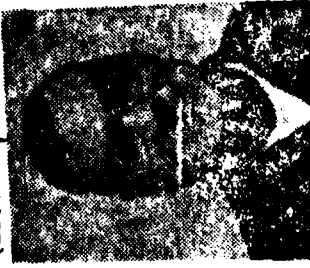
NOOIC AERO GND EQP



SMSgt Judas

NOOIC MAT CONTROL

(25Jan-23Feb 83)



SMSgt Messerly

(24Feb-20Mar83)



TSgt Fox

(10Mar-20Mar 83)



TSgt Stell

NOOIC RADAR MAINT

(25Jan-23Feb 83)



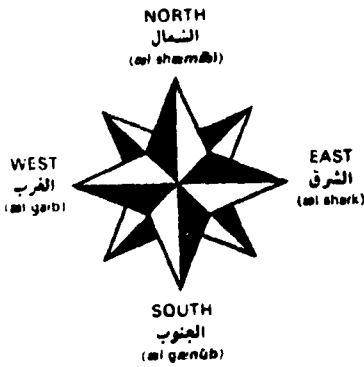
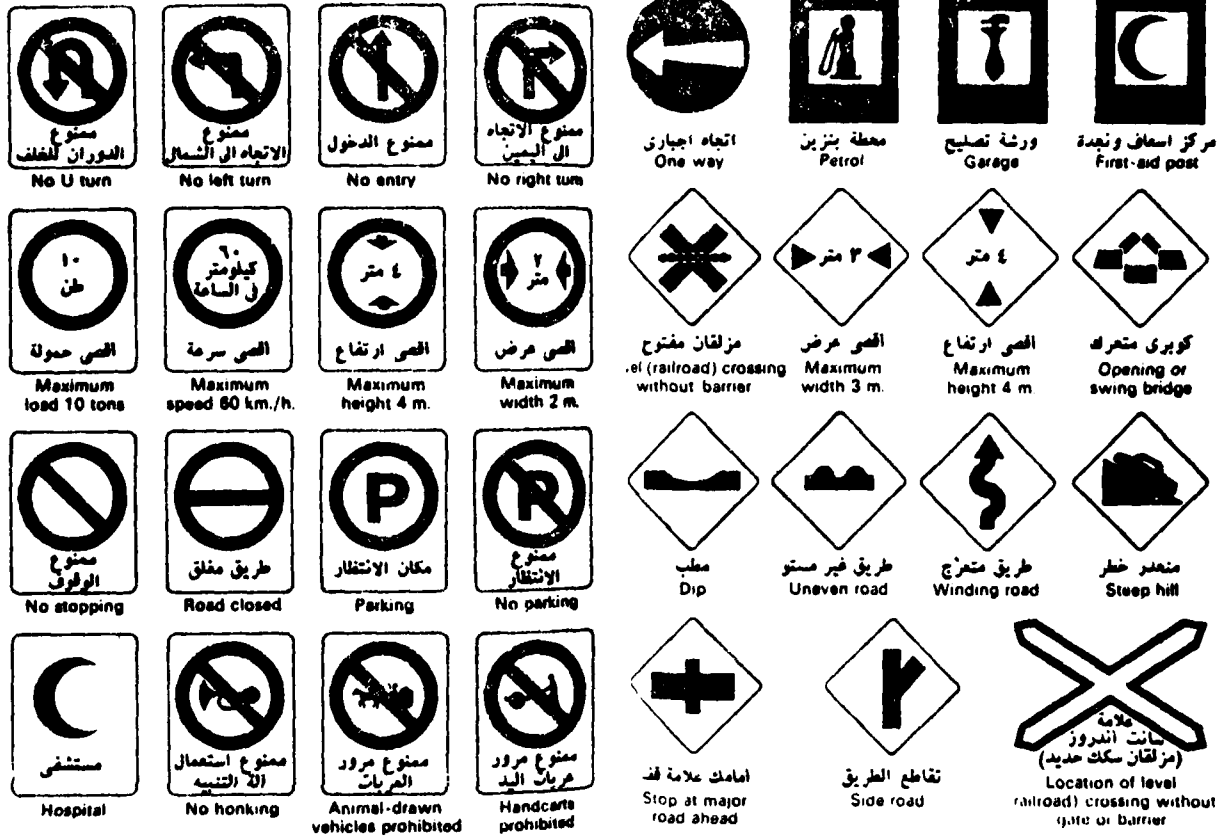
SMSgt Jones

(24Feb-9Mar 83)

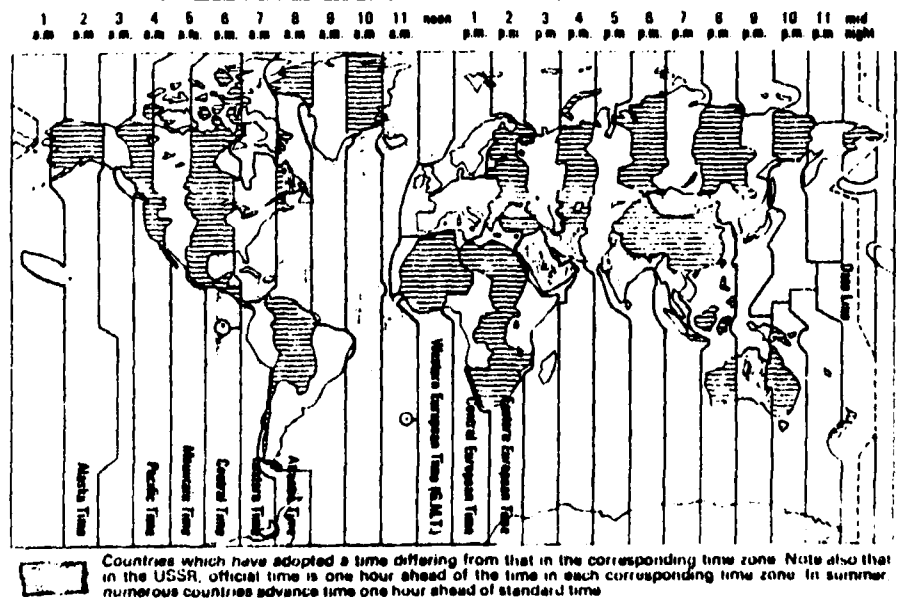


SMSgt Wiese

Some Arabic road signs



- NORTH - ISHSHAAMAAL
- SOUTH - ILJANUUB
- EAST - ISHSHARQ
- WEST - ILGHARB



USEFUL ARABIC EXPRESSIONS

ENGLISH

ARABIC

HELLO (PEACE BE UPON YOU)	AS-SALAAMU ALEEKUM
HELLO (REPLY)	WA ALEEKUM AS-SALAAM
HOW ARE YOU	KAYF AL HAAL
(PRAISE BE TO ALLAH) (I'M FINE, THANKS)	AL HAMDU LILLAAH
WHAT IS YOUR NAME (MALE)	MA SMUKA
WHAT IS YOUR NAME (FEMALE)	MA SMUKI
I DON'T SPEAK ARABIC	MA ATAKALLUM ARABI
GOD WILLING (I HOPE)	IN-SHAALLAH
THANK YOU	SHUKRAN
YOUR WELCOME	AFWAAN
HOW MUCH IS THIS?	GADDAISH HAATHA?
IT DOESN'T MATTER	MA'ALISH
BRING ME	JIB LI: HAT LI
DO YOU SPEAK ENGLISH?	TATTAKALLAM INGLIZI?
WHAT'S THE MATTER	AISH FI?
WHERE IS THE BATHROOM?	WAIN AL HAMMAAM?
GO AWAY	IMSHI
GOODBYE	MA'A AS-SALAAMA
YES	NA AM
NO	LA
WELCOME (TO THIS PLACE)	AHLAN WA SAHLAN
COFFEE	QAHWA
TEA	SHAAY
WOULD YOU LIKE A CIGARETTE?	BITRIID SIGAARA?
MAY I OFFER YOU SOMETHING TO DRINK?	TURIID TASHRAB?
I AM PLEASED TO MEET YOU	TSHARRAFT BI-MARIFTAK
MY NAME IS	ISMI

# ELF-ONE SAUDI ARABIA

«المملكة العربية السعودية»  
«القرنم رقم واحد»



INFORMATION LETTER 82- 7

30 Dec 82

NOTE: Retain this letter in your ELF-ONE binder for future reference.

1. ELF ONE INFORMATION: Hopefully you've been reading and retaining the information letters, etc., we've been mailing in your Elf One binder - NOW! don't forget to bring it with you. Much of the information it contains will be very helpful while in Saudi Arabia.

2. MAILING ADDRESS: Leave this with your family for accurate addressing of all correspondence from home.

(Your Grade and Name)  
133d Tac Con Flt  
FACP/A1 Jubayl  
APO NY 09616

3. PHONE NUMBER: At the International Hotel in Al Jubayl:

\*011+966+3361+0645

\*If your local office does not have International Direct Distance Dialing (IDDD), dial "0" instead of "011" and tell the operator you are making an "overseas call".

4. PERSONNEL COMMITMENTS TO ELF ONE: (Re: Information Letter 82-2, 21 Oct 82)

Additions:	Ott, DC Maj (25 Jan - 27 Feb)	McVicker, BL MSgt (22 Feb - 6 Mar)
	Boddicker, RJ SSgt (22Feb-6Mar)	Danielson, SA TSgt (22Feb-6Mar)
	Cairns, CE TSgt (1-13 Mar)	Bailey, JA SSgt (1-27 Feb)
	Manwarren, GW SSgt (22Feb-13Mar)	Cleveland, TM SrA (8Feb-20Feb)
	Behnke, TJ A1C (1-13 Feb)	Heide, PD A1C (22Feb-13Mar)
	Mager, AM A1C (1-13 Mar)	

Changes: Ammons, CD Maj (From: 25 Jan - 20 Mar)  
(To: 22 Feb - 20 Mar)

Fortune, KB A1C (From 1-27 Feb)  
(To 1 Feb - 13 Mar)

Deletions: SSgt DE Siegel, 157TCF, 1 Feb - 13 Mar

Vacancies: 30372 (BIAE 017) 1 Feb - 13 Mar  
30470 (BIAE 025) 22 Feb - 13 Mar  
30450 (BIAE 057) 1 Feb - 27 Feb

Confirmed Augmentees: (See last Info Ltr)

Galvin, D. AlC (1 Feb - 13 Mar)  
30650 - 105TCS

Stelter, RC TSgt (1 Feb - 13 Mar)  
30474 - 105TCS

Bridge, J AlC (22 Feb - 20 Mar)  
30652 - 105TCS

Augmentees Awaiting CO/TAG Concurrence:

One (1) 30430 (134TCF)

5. ATTENTION ALL AUGMENTEES: Please! have these items on your person and easily accessible when you arrive at Tinker AFB:

- a. Copy of Special Orders
- b. Green ID Card
- c. PHS 731 - Shot Rcd
- d. Passport/Visa
- e. ID (Dog) tags
- f. (NEW) AF Fm 623, OJT Rcd
- g. (NEW) DD Fm 93 (Rcd of Emergency Data)
- h. (NEW) AF Fm 21XO (Medical Rcds)
- i. (NEW) AF Fm 393 (Weight Mgt Rcd (if applicable))

6. KEY PERSONNEL CHART: (Re: Info Ltr 82-6, 16 Dec 82)



MAJOR D.C. OTT

ADD:

Major Ott will serve as Operations Officer (25 Jan - 23 Feb 83).

Major Ammons will serve as Operations Officer (24Feb - 20 Mar 83)

7. SUTA ORDERS: (133TCF personnel only) Orders rescheduling your Feb and/or Mar UTAs (SUTAs) is enclosed with this info letter. Treat these as you do scheduled UTAs. If they cannot be performed due to changing circumstances and requirements, they can be rescheduled as either SUTA or EQT - just don't ignore the dates you are scheduled, anymore than you ignore a UTA date.

8. ARABIC EXPRESSIONS: We have also enclosed a handy pocket size card of useful Arabic Expressions and road signs. Put it in your billfold for ready reference.

9. REQUIRED CLOTHING: (Note: Use only soft luggage. Hard luggage (i.e., foot locker) is not permitted on the aircraft)

\*\*\*

\*\*\*\* Military

Bag, duffel	1 ea	Buckle, belt subdued	1 ea	Gloves, leather	1 pr
Belt, cotton blue	1 ea	Cap, utility	1 ea	Handkerchief	6 ea
Boot, combat	1 pr	Cap, ball (133/ ?)	1 ea	Raincoat/overcoat	1 ea
* Boot, jungle	1 pr	Drawers	6 ea	* Coggles, wind/sun	1 ea
** Shirt, utility	3 ea	Sock, cotton, black	4 pr	Trousers, utility	3 ea
Field Jacket/liner	1 ea	Sock, wool, black	4 pr	Undershirt, cotton	6 ea

(See next page for explanation of asterisked items)



\* If issued

\*\* Subdued Accouterments -(US Air Force tape, name tape, TAC patch on right breast pocket, unit patch (if issued) on left breast pocket, and grade insignia) must be affixed to all utility shirts & field jacket.

\*\*\* Uniform items and accessories are either in short supply or non-existent in the AAFES exchange. Bring extra uniform accessories with you.

\*\*\*\* It is recommended that officers and senior NCOs have at least one set of combination 2 or 2A or 4 or 4A for possible special occasions.

Civilian Clothing - Spring-summer clothing is generally suitable for year around wear. Some warm clothing is recommended while we are there as temperatures tend to drop sharply during the evening and early morning.

Recommendations:

Casual slacks	Sport shirts	Sweater
Light jacket	Underwear/socks	Sport jacket
Alarm Clock	Dark glasses	Athletic shoes
Athletic shorts/jock	Athletic socks	Towels (for swimming)
Swim wear	Casual shoes	

Note: You are directed to page 5-1 of the Elf One Pamphlet mailed with Info Ltr 82-4 regarding the wear of civilian attire in or out of the hotel - READ IT!! HEED IT!!

Toilet Articles: Bring with you as prices are high in town and the exchange may not have your favorite brand.

Recommendations:

Razor	Hair Cream	Shoe shine equipment
Comb	Shampoo	Sewing kit
Bath soap	Toothbrush	Toothpaste
Deoderant	Stationery	Shaving Cream

10. NEXT INFORMATION LETTER - 82-8: Will be mailed 12 January 1983 and will probably be our last. Among other things, we will include duty shift schedule/ shift assignments and a current roster of "Elf One" participants by departure and return dates.

FTD ANGR FDGE

WU INFOMASTER 4-0007750264 09/21/82  
ICS DODCRSH ABN  
ZCZC01398 DOD CRC ALBANY GA 210705Z SEP 82/264  
TLX 478388 FTD ANGR FDGE

BT

RUCIPBA5046 2640623 AF-ACXJRF  
R 201605Z SEP 82  
FM HQ TAC LANGLEY AFB VA//DPX//  
TO AIG 9717//DP//DO//  
AIG 9680//DPM//DO//  
AIG 7343//DPM//DO//  
AIG 7341//DPM//DO//  
AIG 9737//CCE//  
RUCLRFA/101TCS WORCESTER ANG STN MA//DO//  
RUCLRFA/103TCS ORANGE ANG STN CT//DO//  
RUCLRFA/115TCS HALL ANG STN AL//DO//  
RUCLRFA/112TCF UNIV PARK ANG STN PA//DO//  
RUCLRFA/123TCF BLUE ASH ANG STN OH//DO//  
RUCLRFA/124TCF BLUE ASH ANG STN OH//DO//  
RUCLRFA/133TCF FT DODGE MUNI APRT IA//DO//  
RUCLRFA/134TCF FT DODGE MUNI APRT IA//DO//  
ZEN/ICSG LANGLEY AFB VA//DPM//DO//  
INFO RHFRAAB/HQ USAF RAMSTEIN AB GF//DPXXC//  
RIJDOMOA/USAF ELF ONE CMD RIYADH SA//DP//  
RHCJAAA/HQ MAC SCOTT AFB IL//DPXXO//  
RIJWTEKA/HQ SAC OFFUTT AFB NE//DPXXO//  
PAGE 02 RUCIPBA5046 UNCLAS  
RUEAHJA/HQ USAF WASH DC//MPC//  
RU3VAAF/HQ ESC KELLY AFB TX//DOS//  
RIJWTAAR/HQ AFMPC RANDOLPH AFB TX//MPC/MPCY//  
ACCT AF-ACXKRF

UNCLAS

SECTION 01 OF 03.

SURJ: ELF ONE DEFINITIVE GUIDANCE

1. WE ARE PASSING ALONG THIS CORRESPONDENCE AS ELF ONE DEFINITIVE GUIDANCE TO ASSIST IN PERSONNEL ACTIONS INVOLVED IN ELF ONE PROCESSING. EACH DPMUX AND PASSPORT AGENT SHOULD THOROUGHLY FAMILIARIZE THEMSELVES ON THE CONTENT OF THIS GUIDANCE AND A COPY SHOULD BE MAINTAINED BY EACH AND MADE AVAILABLE TO DEPLOYEES BEING BRIEFED. KEEP IN MIND THIS IS ONLY GUIDANCE FOR ELF ONE, EVEN THOUGH YOUR ORGANIZATION MAY NOT HAVE, ANY ELF ONE INVOLVEMENT, AS OF YET THIS SHOULD BE KEPT ON FILE FOR POSSIBLE FUTURE TASKINGS. SEVERAL ITEMS IN THIS GUIDANCE ARE REPEATS OF PREVIOUS GUIDANCE CORRESPONDENCE, THOSE AND ALL REVISIONS TO THIS GUIDANCE HEREAFTER SHOULD REMAIN MAINTAINED THROUGHOUT ELF ONE.

2. THERE ARE MANY DIFFICULTIES ASSOCIATED WITH ELF ONE THAT ARE OUT OF NORM. THE PASSPORT/VISA REQUIREMENT FOR ENTRY INTO THE PAGE 03 RUCIPBA5046 UNCLAS

COUNTRY AND THE ROTATION ITSELF ARE PRIME EXAMPLES.

3. FOR ALL DP/DPM/DPMU: ALL PERSONNEL DEPLOYING ON ELF ONE TO SAUDI ARABIA WILL BE BRIEFED ON THE FOLLOWING GENERAL ELF ONE INFO AND APPROPRIATE LINE REMARKS:

(A) SAUDIA ARABIA (SA) REQUESTED ASSISTANCE FROM THE US TO ENHANCE ITS EARLY WARNING CAPABILITY. SEC DEF APPROVED AND JCS DIRECTED THE MOVEMENT OF FORCES INTO SA UNDER OPCON OF USCINCEUR, WHO IN TURN ESTABLISHED USAF ELF-ONE CMD AT RIYADH. MISSION IS TO PROVIDE SUPPORT TO THE SA GOVERNMENT BY AIR DEFENSE RADAR

479

TOR 21 SEP 82  
1342 GD

133TCRTDA  
DO  
AFA  
DOK

SURVEILLANCE OF THE PERSIAN GULF/ARABIAN GULF.

(B) PERSONNEL BEING DEPLOYED TO SA CAN EXPECT A TOTALLY DIFFERENT ENVIRONMENT. HIGH TEMPERATURES AVERAGE 90 DEGREES YEAR ROUND. THIS RANGES FROM 103 DEGREES IN JULY AND AUGUST TO 70 DEGREES IN DECEMBER. TOTAL ANNUAL PRECIPITATION IS 3.8 INCHES WITH THE WETTEST MONTHS BEING FEBRUARY AND MARCH WITH .7 INCHES. WIND SPEEDS DURING THE MORNING ARE NORMALLY CALM. DURING THE AFTERNOON THE "WINTER" WINDS AVERAGE SOUTHEASTERLY AT 10 KNOTS. "SUMMERTIME" WINDS AVERAGE NORTHERLY AT 12 KNOTS.

(1) RESTRICTIONS AND LAWS. NO FEMALES WILL BE TASKED TO FILL FRNS HIAE//HIAH//H2B-ASOC//CC2//H2D. MISSION RQMTS ARE SUCH PAGE 04 RUCIPRA5046 UNCLAS

THAT INDIVIDUALS FILLING THESE POSITIONS ARE ASSIGNED TO DHAHRAN AND AL JJRAYL. ROYAL SAUDI AIR FORCE POLICY AT THESE TWO LOCATIONS DOES NOT ALLOW FEMALES ENTRY ON THESE SITES.

(2) THE FOLLOWING ITEMS ARE PROHIBITED BY SAUDI ARABIAN LAW. THESE ITEMS MUST NOT BE IN THE POSSESSION OF ANY PERSON OR IN THEIR BAGGAGE UPON ARRIVAL IN SA. THIS LIST IS APPLICABLE TO ALL CREW MEMBERS AND PASSENGERS. PERSONS IN VIOLATION OF THESE RESTRICTIONS WILL BE IMMEDIATELY DETAINED BY SA AUTHORITIES.

(A) ALCOHOL BEVERAGES  
(B) PORK PRODUCTS  
(C) PORNOGRAPHIC LITERATURE, PLAYBOY, OUI AND SUCH  
(D) WEAPONS OF ANY TYPE INCLUDING FIREARMS, AMMUNITION, SWORDS, KNIVES, ETC.  
(E) NEWSPAPERS, NEWS MAGAZINES, AND OTHER PERIODICALS CONTAINING ARTICLES CONSTRUED TO BE DEROGATORY TOWARD THE SA GOVERNMENT.

(F) ARTICLES OF ANY TYPE PRAISING ZIONISM OR COMMUNISM.  
(G) RELIGIOUS LITERATURE. HOWEVER, RELIGIOUS ITEMS MAY BE IMPORTED FOR PERSONAL USE ONLY. PUBLIC DISPLAY IS PROHIBITED.

(3) ANY ITEMS, IMAGES, STATUES, FIGURES, MAGAZINES, PHOTO-GRAPHS, AND OTHER MATERIALS WHICH MIGHT BE CONSIDERED INDECENT, OFFENSIVE, OR IN VIOLATION OF SA IMPORT/EXPORT LAWS ARE FORBIDDEN AND WILL BE DESTROYED IMMEDIATELY BY SAUDI CUSTOMS OFFICIALS.  
PAGE 05 RUCIPRA5046 UNCLAS

4. ARABIAN MUSIC RECORDS.

(5) WOMEN ARE NOT PERMITTED TO DRIVE IN SA.

(A) MILITARY WHO POSSESS OFFICIAL OR DIPLOMATIC PASS-PORTS AND CIVILIANS WHO POSSESS DIPLOMATIC PASSPORTS MAY IMPORT THE FOLLOWING ITEMS DUTY FREE....PERSONAL EFFECTS, CAMERA, FILM, JEWELRY, PORTABLE TYPEWRITER, CIGARETTE LIGHTER, ELECTRIC RAZOR, AND TOBACCO.

(B) THE IMPORTATION OF CATS, DOGS, AND OTHER HOUSEHOLD PETS IS PROHIBITED. THE ONLY EXCEPTIONS ARE SEEING EYE DOGS, GUARD DOGS, AND HUNTING DOGS. IMPORTATION PERMISSION FOR DOGS FALLING INTO ONE OF THESE CATEGORIES REQUIRES COORDINATION, AND APPROVAL NOTIFICATION BY SAG FOREIGN MINISTRY AND SAG CUSTOMS PRIOR TO SHIPMENT DEPARTING POINT OF ORIGIN.

(C) MAILING ADDRESS

RANK/NAME  
SSAN  
UNIT (TDY)

PAGE 06 RUCIPRA5046 UNCLAS

APO NY 09034 (RIYADH)  
APO NY 09616 (DHAHRAN)

MAIL IS RECEIVED DAILY THROUGH THE LOCAL APO FACILITIES, EXCEPT FOR FRIDAY, WHICH IS THE HOST NATION'S EQUIVALENT OF OUR SUNDAY.

10. RECREATION. RECREATION FACILITIES ARE AVAILABLE. SWIMMING IS AVAILABLE EITHER AT THE HOTEL, DEPENDING ON THE HOTEL ASSIGNED TO, AT THE USMTM COMPOUND, OR AT THE BAC COMPOUND OR RIYADH RSAFB. OTHER SPORTS FACILITIES SUCH AS SQUASH, TENNIS, ETC., ARE AVAILABLE AT THE BAC COMPOUND OR RIYADH RSAFB.

11. FINANCIAL SERVICES. SERVICES ARE AVAILABLE FOR CASHING CHECKS. SUGGEST INDIVIDUALS TAKE NO MORE THAN 100 DOLLARS IN CASH FOR SECURITY REASONS. THE ONLY EXPENSES ONE INCURS ARE FOR NECES-SITIES, WHICH MAY BE PURCHASED AT THE SMALL BUT ADEQUATE BX, AND ANY SOUVENIRS. BILLETING AND MESSING FACILITIES ARE NOT AT COST TO THE INDIVIDUAL.

12. MEDICAL SERVICES. A DOCTOR IS AVAILABLE; HOWEVER, IF AN INDIVIDUAL IS ON SPECIAL MEDICATION, THEY SHOULD BRING ENOUGH TO SUSTAIN THEM FOR THE DURATION OF THE TDY. CONTACT LENSES SHOULD PAGE 04 RUCIPBA5047 UNCLAS NOT BE WORN DUE TO THE CONSTANT BLOWING SAND.

13. CHAPLAIN PERSONNEL. CHAPLAIN PERSONNEL ARE TO REPORT TO TINKER AFB, OK, TWO (2) DAYS PRIOR TO SCHEDULED AIRLIFT DEPARTURE. PURPOSE IS FOR CHAPLAIN ORIENTATION/VISITATION TO AWACS WING PRIOR TO DEPLOYMENT. WE ARE DEPENDENT UPON OUR CBPO'S TO UPHOLD THE PROCEDURES ESTABLISHED AND WHEN ATTENTION TO DETAIL SUFFERS SO DOES OUR CREDITABILITY.

4. IT IS IMPERATIVE THAT ALL SECTIONS, I.E., CBPO PASSPORT OFFICE; DTMUX ETC, ARE FULLY INFORMED OF THE PROCEDURES LISTED BELOW AND ADHERE TO THEM.

A. ALL PASSPORTS AND VISA APPLICATIONS PERTAINING TO ELF ONE WILL BE FORWARDED TO THE FOLLOWING ADDRESS:

USASCAF (PENTAGON)  
ATTN: ANR-TR-P (ELF ONE)  
WASH DC 20310

B. THE DD FORM 1056 MUST INDICATE THAT THIS APPLICATION IS IN SUPPORT OF ELF ONE. IT IS IMPERATIVE THAT THE ABOVE STATEMENT IS INDICATED ON THE DD FORM 1056.

C. THERE ARE SEVERAL SECTIONS OF THE DSP-11, DEPARTMENT OF STATE PASSPORT APPLICATION, THAT ARE REPEATEDLY LEFT INCOMPLETE.

PAGE 05 RUCIPBA5047 UNCLAS  
IN ORDER FOR ALL PASSPORT APPLICATIONS TO BE SUCCESSFULLY PROCESSED, THE APPLICATIONS MUST BE PROPERLY COMPLETED. SIGNATURES AND PHOTOS ARE FREQUENTLY FORGOTTEN ITEMS WHICH CAUSE UNNECESSARY INTERRUPTIONS IN PASSPORT/VISA PROCESSING, SPECIAL ATTENTION TO THESE SUCH DETAILS WILL HELP ALLEVIATE A MAJORITY OF THE PROBLEMS EXPERIENCED IN ELF ONE PASSPORT/VISA PROCESSING.

5. INDICATE A TRAVEL DATE ON THE VISA APPLICATION THAT IT IS AT LEAST ONE WEEK BEFORE THE ACTUAL TRAVEL DATE. THIS WILL HELP IN GETTING PASSPORTS AND VISAS BACK IN TIME FOR DEPLOYING ON ACTUAL DRI (DATE REQUIRED IN PLACE).

A. IN AN ATTEMPT TO BETTER MANAGE THE SITUATION WE ARE ASKING THAT YOU CONTINUE TO INFORM THIS OFFICE IMMEDIATELY OF DATE PASSPORT AND/OR VISA APPLICATIONS ARE SUBMITTED OR RECEIVED, RELATIVE TO SURJ EXERCISE ONLY, INSURING YOU INDICATE DIFFERENTIATION BETWEEN THE TWO, AND ADVISE THIS OFC IMMEDIATELY OF ANY STATUS CHANGES RELATIVE TO PASSPORT AND/OR VISA APPLICATIONS.

B. TEN (10) DAYS PRIOR TO AN INCUMBENTS ARRIVAL TO ELF ONE THE FOLLOWING WILL BE SUBMITTED BY MSG FROM THE DEPLOYING UNIT/CBPO TO USAFE ELF ONE CMD RIYADH SA/CC/DP - GRADE, NAME (LAST, FIRST, MI), SSAN, FRN/LNR, PP NBR AND PROJ DATE OF ARRIVAL. (JUSTIFICATION FOR

PERSONNEL WILL NOT BE UNDER FIELD CONDITIONS.  
UTILITY "M" BAGS ARE NOT REQUIRED WITH THE  
PERSONNEL, WHICH SHOULD BRING PARKAS AND  
THERMAL UNDERWEAR FOR COMFORT DURING NIGHT DUTY (NIGHT TEMPERATURES  
LOW 34° F).

ONE HUNDRED POUNDS EXCESS WEIGHT HAS BEEN  
AUTHORIZED. HOWEVER, IF TRAVEL IS IN-COUNTRY, BY C-12 AIRCRAFT,  
ONLY THIRTY-FIVE POUNDS WILL BE ALLOWED ON BOARD THE AIRCRAFT AND  
THE REST OF THE LUGGAGE WILL BE FORWARDED TO DUTY LOCATION.

UNIFORM REQUIREMENTS. STANDARD UTILITY UNIFORMS MUST,  
REPEAT MUST BE CARRIED FOR THE ELF ONE DEPLOYMENT. OFFICE AND LIAI-  
SON PERSONNEL MAY WEAR THE AF COMBINATION 4/4A UNIFORM (SHORT SLEEVE  
BLUE SHIRT & BLUE TROUSERS) FIG 2-11 AFR 35-10, WHILE CONDUCTING  
BUSINESS WITHIN THE HOS. COUNTRY. WEAR OF CAMOUFLAGED FATIGUES  
POLICY VARIES. CAMOUFLAGED FATIGUES SHOULD BE CARRIED IF OWNED,  
PARTICULARLY BY SP PERSONNEL. HOWEVER, STANDARD FATIGUES MUST BE  
PAGE 27 RUCIPNA946 UNCLAS

CARRIED ALSO IN CASE SA POLICY ALTERS OR A MEMBER GOES TO A DUTY LO-  
CATION THAT PROHIBITS CAMOUFLAGED WEAR. MILITARY UNIFORM ITEMS  
NEEDED SHOULD BE BROUGHT AS NONE ARE AVAILABLE FOR PURCHASE AT DUTY  
LOCATION. PERSONNEL DEPLOYED TDY TO SAUDI ARABIA MAY NOT WEAR  
RAPID DEPLOYMENT FORCE (RDF) PATCHES WHILE IN COUNTRY. ENTRY  
REQUIREMENTS. PASSPORT/VISAS, IMMUNIZATION RECORD, ID (DOG) TAGS.

(A) ALL DEPLOYING PERSONNEL WILL DEPLOY WITH A PASSPORT  
AND VISA. THERE IS NO EXCEPTION.

(B) ALL DEPLOYING PERSONNEL MUST HAND CARRY FOUR COPIES  
OF PASSPORT SIZE PHOTOS TO END LOCATION (DO NOT PUT IN LUGGAGE).  
THESE WILL BE USED FOR AREA ID CARDS, DRIVERS LICENSES AND LINE  
BADGES.

(C) EXPRESS MAIL SHOULD BE USED FOR PERSONNEL WHO ARE  
TASKED FOR ELF ONE AND NEED A PASSPORT AND VISA PROCESSED WITHIN 30  
DAYS OF INPLACE DATE. ONLY WITHIN 30 DAYS WILL EXPRESS MAIL BE USED.

(D) ALTHOUGH MARITAL STATUS IS NOT REQUIRED ON DD FORM  
1456, IT IS REQUIRED ON THE SAUDI VISA APPLICATION PREPARED IN THE  
PENTAGON. INSTRUCT PASSPORT AGENTS/UNIT MONITORS TO INCLUDE MARITAL  
STATUS IN ITEM 17 OF DD FORM 1456.

7. TIC 40E'S. INSURE TIC 40E'S ARE PROJECTED ASAP PRIOR TO  
DEPARTURE.

8. QUARTERS. PERSONNEL ARE QUARTERED IN HOTELS. THESE  
HOTELS ARE FIRST CLASS HOTELS OFFERING A LIMITED VARIETY OF MEALS  
AT DESIGNATED TIMES OF THE DAY. SNACKS OR LIGHT MEALS ARE  
AVAILABLE 24 HOURS A DAY. HOTEL ACCOMMODATIONS, MEALS, AND LAUNDRY  
SERVICES ARE PROVIDED BY OUR HOST, THE SAUDI GOVERNMENT. TWO OR  
THREE INDIVIDUALS ARE QUARTERED IN EACH ROOM. THE HOTELS HAVE  
ENGLISH SPEAKING PERSONNEL AND IN EACH THERE IS ASSIGNED AN ENGLISH  
SPEAKING SAUDI LIAISON OFFICER. LAUNDRY SERVICES ARE GOOD.  
FREQUENCY OF PICKUP AND RETURN VARIES DEPENDENT ON THE HOTEL. ALL  
ROOMS ARE AIR CONDITIONED. CLOSED CIRCUIT TV IS AVAILABLE AT BOTH  
HOTELS, EITHER IN THE INDIVIDUAL ROOMS OR IN A COMMON AREA.  
REFRIGERATORS ARE AVAILABLE AT BOTH HOTELS, EITHER IN INDIVIDUAL  
PAGE 23 RUCIPNA947 UNCLAS  
ROOMS OR ON EACH FLOOR.

9. CIVILIAN CLOTHING. CIVILIAN ATTIRE IS APPROPRIATE FOR  
EVENING OR OFF DUTY WEAR BUT MUST BE CONSERVATIVE. CUT-OFFS,  
SHORTS, ETC., ARE ACCEPTABLE ATTIRE ONLY, REPEAT ONLY WHEN JOGGING  
OR GOING TO THE SWIMMING POOL. FEMALES MUST NOT WEAR HALTER TOPS  
AND APPROPRIATE UNDERGARMENTS ARE REQUIRED.

THIS INFO IS AS FOLLOWS: IT IS MISSION ESSENTIAL THAT WE MAKE THIS INFORMATION AVAILABLE TO DEL ONE SO THAT THEY CAN PREPARE SECURITY ACCESS BADGES FOR INCOMING PERSONNEL. FAILURE TO HAVE NOTICE OF THE REQ INFO MEANS A DELAY OF A MEMBER ACQUIRING THE NEEDED SEC BADGE AND A DELAY OF GETTING TO WORK AND THUS THE MISSION IS SEVERELY IMPACTED. FOR AL JUBAYL THIS INFORMATION IS NEEDED TO PLOT EXACTLY THE NUMBER OF TROOP MOVEMENTS DUE TO THEIR ROTATION SEQUENCE. FOR ELF ONE CMD THIS INFO IS NEEDED SO THAT WE CAN DETERMINE WHICH LNR'S ARE ROTATING).

6. THE FOLLOWING INFORMATION IS FOR YOUR INFO AND ACTION IN BRIEFING PERSONNEL DEPLOYING ON ELF ONE:

A. ALL TAC/DPMUX WERE PROVIDED WITH COPIES OF ELF ONE BROCHURES FOR THE PURPOSE OF BRIEFING PERSONNEL DEPLOYING ON ELF ONE. THE DPMUX WILL ENSURE THAT ALL PERSONNEL ARE BRIEFED ON THE HOST COUNTRY'S HISTORY AND CULTURE. SAUDI SOCIETY, AS YOU WILL FIND, IS QUITE DIFFERENT FROM WESTERN CULTURES. THE TASKED PERSONNEL'S WILLINGNESS TO LIVE AND WORK WITHIN THIS NEW FRAMEWORK WILL DIRECTLY AFFECT HOW WELL WE GET ALONG WITH OUR HOSTS. IN AN EFFORT TO CONVINCINGLY INFORM THOSE PERFORMING DUTY AT ELF ONE OF THE ADVERSE EFFECTS OF NOT ABIDING WITH THE SAUDI CULTURE, YOU MAY PAGE 07 RUCIPBAS047 UNCLAS

WANT TO SHARE WITH THEM THE EFFECT OF A RECENT INNOCENT AND UNINTENTIONAL, BUT UNFORTUNATE, INCIDENT. SPECIFICALLY, TWO YOUNG USAF FEMALES WENT ON A DOUBLE DATE WITH HOST NATION ACTIVE DUTY NAVAL PERSONNEL AND DID NOT RETURN TO THE HOTEL UNTIL 0045 HOURS. SAUDI ARABIAN OFFICIALS ORDERED THEIR IMMEDIATE DEPARTURE FROM THE COUNTRY. THE TWO FEMALES WERE BRIEFED AFTER THE FACT THAT THE ESTABLISHED CURFEW IS 2300 HOURS AND THAT SOCIAL AND PUBLIC CONTACT WITH SAUDI MALES IS CONSIDERED TO BE OBJECTIONAL BEHAVIOR.

B. ALL PERSONNEL SHOULD, IF AT ALL POSSIBLE, BE SENT BY ELF ONE ROTATOR WHICH LEAVES EVERY WEDNESDAY AT TINKER AFB. IN-COUNTRY PROCESSING IS EASIER WHEN PERSONNEL ROTATE IN ON MILITARY ACFT. COMMERCIAL AIRCRAFT WILL BE USED IN EXTREME SITUATIONS ONLY.

C. THE DPMUX'S WILL SEND A MESSAGE TO 552 AWACS/LGX/DP REQUESTING SEATS ON THE ROTATOR, SEVEN DAYS IN ADVANCE.

D. FEMALE PERSONNEL IN-COUNTRY: WOMEN MILITARY PERSONNEL IN SAUDIA ARABIA ARE WELCOME AS PROFESSIONALS WHO WORK DIRECTLY ON USAF OR JCS COMMAND EQUIPMENT AND SUPPORT THE AWACS MISSION. HOWEVER, DUE TO THE CULTURAL AND RELIGIOUS SENSITIVITY OF SAUDI SOCIETY, FEMALE PERSONNEL MUST COMPLY WITH GUIDELINES PROVIDED IN THE ELF ONE BROCHURE MONITORED BY ALL DPMUX'S. ALL FEMALE PERSONNEL WILL BE BRIEFED BEFORE DEPLOYING ON ELF ONE. FEMALE SHOULD NOT GO BY COMMERCIAL AIRCRAFT IF AT ALL POSSIBLE.

E. WEARING TWO LINE FOREIGN LETTERING NAME TAGS IS NOT AUTHORIZED. THERE IS NO AFR 35-10 SUPPLEMENT FOR ELF ONE. SUPPLEMENT IS IN DRAFT AND BEING FORWARDED TO USAF FOR FINALIZATION. MEANWHILE, ENSURE PARTICIPATING PERSONNEL SUSTAIN CURRENT AFR 35-10 STANDARDS.

7. PERSONNEL TASKED IN SUPPORT OF ELF ONE SHOULD BE INTERVIEWED BY THEIR RESPECTIVE COMMANDERS. THIS IS TO ENSURE PERSONNEL DO NOT HAVE ANY PERSONAL, MEDICAL OR FINANCIAL PROBLEMS TO PRECLUDE PERSONNEL BEING RETURNED OUT OF CYCLE. THIS CAUSES AN EXTREME HARDSHIP AT ALL LEVELS.

8. UNITS WHICH DEPLOY PERSONNEL TO ELF ONE HAVE BEEN OVERLOOKING

THE REQUIREMENTS IS TO HAVE A COPY OF THE AF FORM 373 FOR EACH MEMBER WHO IS IN THE WEIGHT MANAGEMENT PROGRAM (WMP). THE ELF ONE/CC HAS THE CAPABILITY TO MONITOR THIS PROGRAM DURING THE PERIOD OF TDY. IF INDIVIDUALS ARE DEPLOYED DURING THEIR TDY, THE HOME UNIT COMMAND WILL BE NOTIFIED PER AFR 35-11, PARA 16C. THERE ARE NO PROCEDURES IN EFFECT PRESENTLY CONCERNING PERSONNEL ACTIONS SUCH AS MONITORING TOURS/REPORTING TIMES FOR POSSIBLE OER, APR, LOE ACTIONS, PROMOTION TESTING, OBTAINING PROMOTION SELECTION LISTS, TRAINING PROGRAMS, ETC.... LOCAL PROCEDURES SHOULD BE ESTABLISHED TO MONITOR PERTINENT PERSONNEL ACTIONS UNTIL OI/REGULATIONS CAN BE ESTABLISHED.

9. ELF ONE COMMERCIAL ARRIVAL PROCEDURES. ALL PERSONNEL WHO ARE DEPLOYING TO ELF ONE, RIYADH, SA, VIA COMMERCIAL AIR, CONTACT THE ELF ONE COC, RIYADH AIR BASE, COMMERCIAL PHONE NUMBER 478-7578. THIS NUMBER SHOULD BE USED IF THE PERSON ARRIVING IS NOT MET AT THE AIRPORT BY A USAF MEMBER. TO INSURE PERSONNEL ARE MET, CBPO/DPMUXS, MUST PROVIDE ELF ONE/DP/CC, BY PRIORITY MSG, THE INDIVIDUAL FLIGHT ITINERARY. IF CONTACT CANNOT BE MADE BY TELEPHONE, THEN THE MEMBER SHOULD BE AWARE OF THE HOTEL THAT ALL ELF ONE MEMBERS RESIDE SO THAT HE CAN GET A TAXI RIDE TO HIS DESTINATION. THE HOTEL IS PAGE 04 RUCIPBA5000 UNCLAS

THE AL YAMAMAH HOTEL, RIYADH, SA. THIS IS A 24 HOUR CONTACT POINT FOR INCOMING PERSONNEL ARRIVING RIYADH, SA THRU COMMERCIAL AIR.

10. WE ALL PLAY A VITAL ROLE IN ELF ONE OPERATIONS! YOUR DEDICATION AND PROFESSIONALISM DURING THE DEPLOYMENT WILL BE A KEY TO THE SUCCESS OF ELF ONE. LET'S KEEP UP THE GOOD WORK.

11. POC IS TSgt KURTZ/SSgt RAWLS, AV 430-5724. ACKNOWLEDGE RECEIPT OF THIS GUIDANCE NOT 27 SEP 82.

NNNN

0244 EST

FTD ANGR FDGE

ATTACHMENT 20



# ELF - ONE SAUDI ARABIA

« المملكة العربية السعودية »  
« القزيم وقمير واحيد »



Edited for . . .  
133d Tac Con Flt (FACP)  
November 1982

HEADQUARTERS ELF-ONE  
UNITED STATES AIR FORCE EUROPE  
RIYADH, SAUDI ARABIA

Welcome!! You will be participating in one of the largest multi-national integrated air defense operations ever undertaken. This operation has been nicknamed exercise "Elf-One". Personnel from the U.S. Army, Navy, Marine Corps, and Air Force are all contributing to the air surveillance effort which was begun at the request of the Saudi Arabian government under conditions of increased tension in the Mideast.

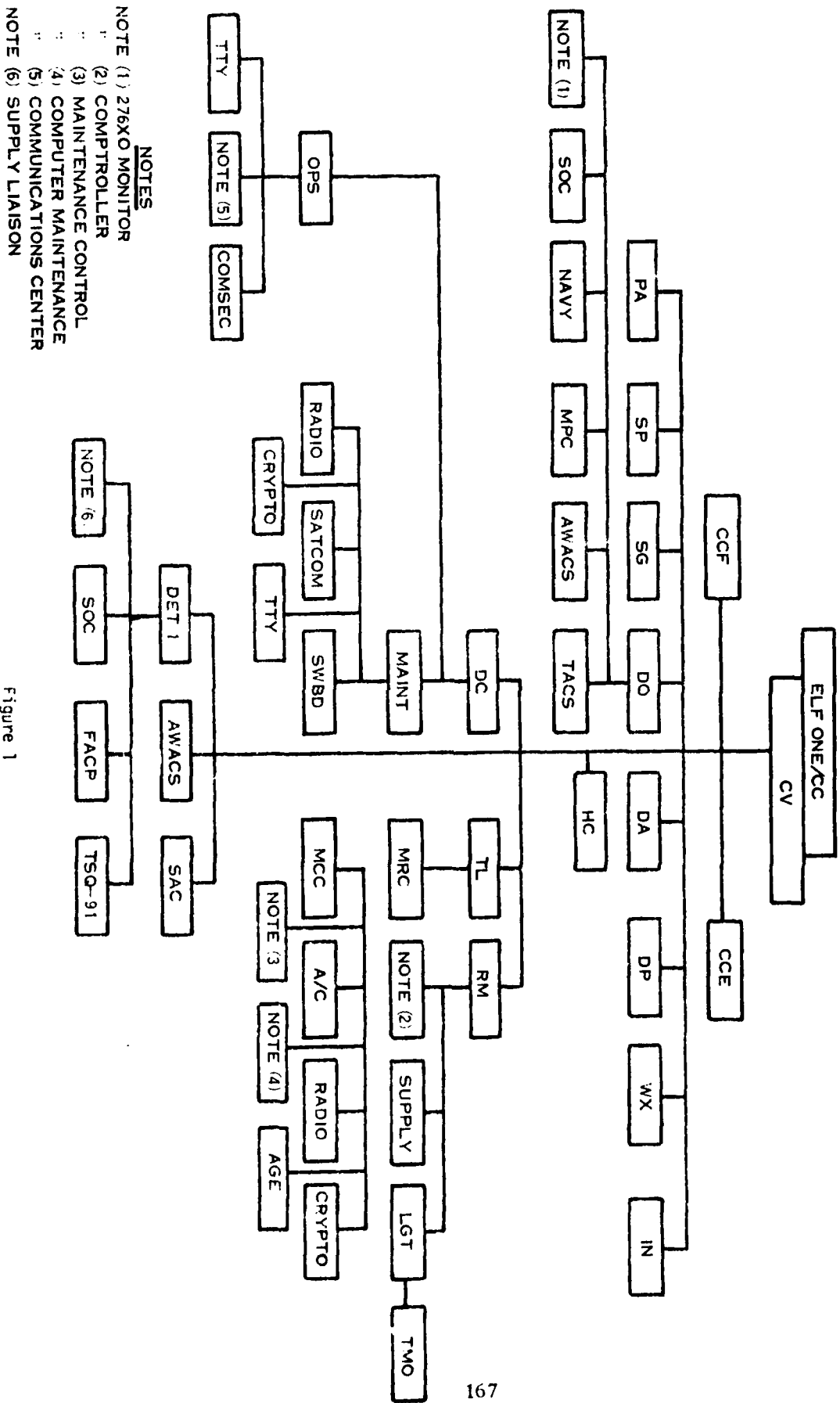
You will be a vital part of our operation; your dedication and professionalism will be a key to the success of Elf One. This booklet should answer most of the questions you may have about our deployed locations to include living and working conditions.

Please read the booklet carefully and keep it readily available while you are here.

You should pay particular attention to the section on the host country's history and culture. Saudi Arabian society, as you will find, is quite different from Western cultures. Your personal willingness to live and work within this interesting framework will directly affect how well we get along with our hosts. Again, welcome to Saudi Arabia and Elf One.

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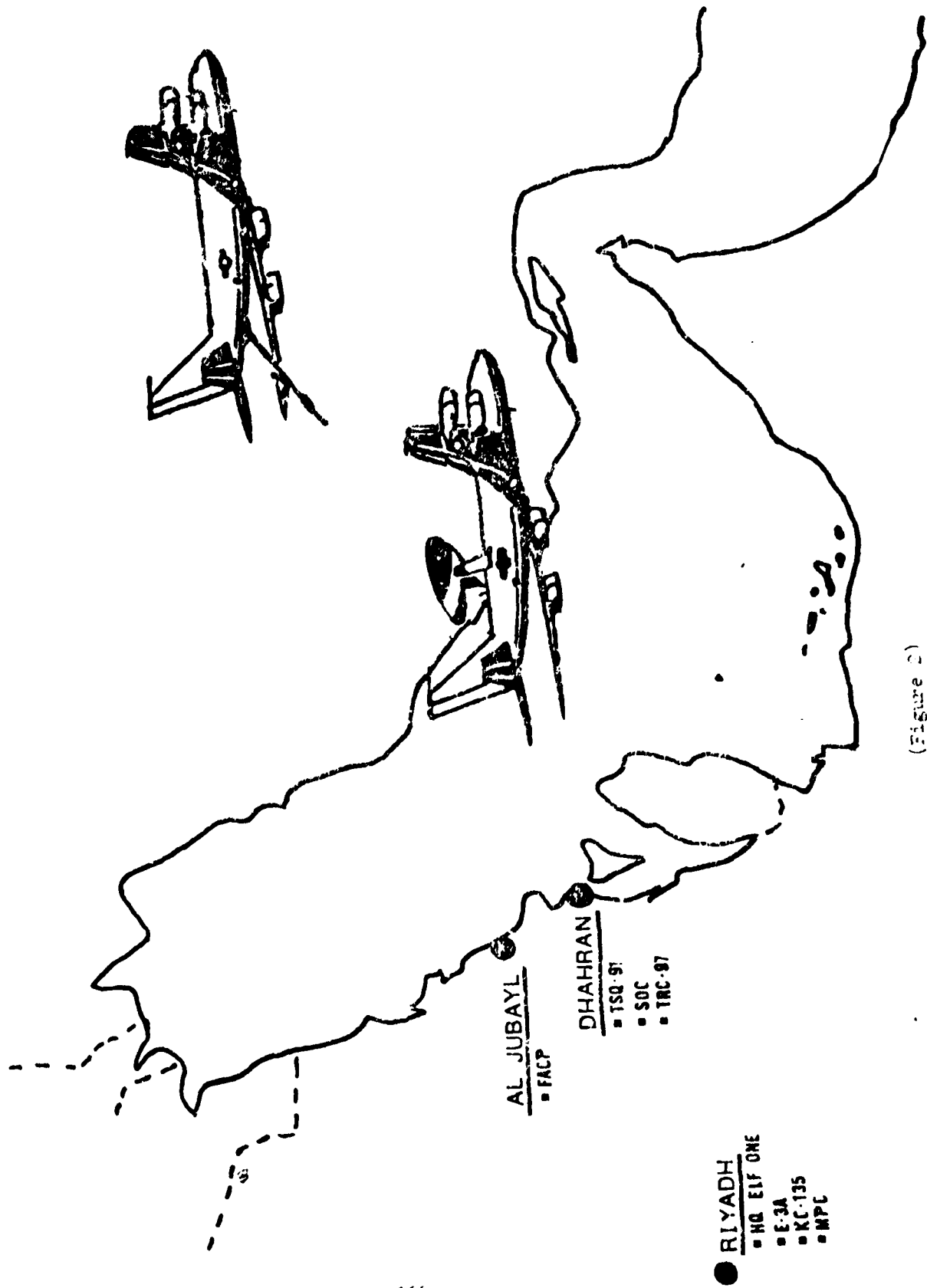
NOTE (1) 276XO MONITOR  
 (2) COMPTROLLER  
 (3) MAINTENANCE CONTROL  
 (4) COMPUTER MAINTENANCE  
 (5) COMMUNICATIONS CENTER  
 (6) SUPPLY LIAISON

Figure 1

## CHAPTER 1

### ELF ONE IN SAUDI ARABIA

1. Mission. To maintain an air defense enhancement package in Saudi Arabia composed of E-3A (AWACS), Message Processing Center (MPC), USAF Forward Air Control Post (FACP), TSQ-91, KC-135 tankers and supporting communications. To provide continual support to the Saudi Arabian Government by air defense radar surveillance of the Arabian Gulf area.
2. Organization. In general, the Elf One organization consists of a command element, composed of Commander, Vice Commander, Executive Officer, and First Sergeant. The headquarters consists of Operations, Communications, Security Police, Weather, Public Affairs, Flight Surgeon, Administration, Personnel, Intelligence and Logistics. Subordinate activities are: MPC, SAC (KC-135), MAC (ALCE), E-3A (AWACS), and DET 1 (TSQ-91, FACP, SOC COMMSITE). See Figure 1.
3. Operating Locations. The operating location of Elf One units is shown in Figure 2. Basically, Elf One Headquarters, E-3A (AWACS), Tankers (KC-135), Communications Support, and the MPC are at Riyadh Air Base. The Dhahran area is the location of Det 1 units, which includes the Detachment office and TSQ-91 at King Abdul Azziz Air Base. The air base is co-located with USMTM and the Dhahran International Airport. Sector Operations Center (SOC) personnel are located northeast of the air base on a hill. The radar there can be seen for miles. SOC personnel are close to their quarters at the Ramada Inn where TRC-97 maintenance crews who maintain the tactical link with the FACP and the RSAF Reporting Post also stay. The most remote unit is the FACP at Al Jubayl Naval Base which is a brand new naval facility officially dedicated in late November 1980.
4. Personnel Required. Over five hundred deployed personnel make up the population at the three operating locations. Over four hundred personnel are located at Riyadh with the balance split almost equally between Dhahran and Al Jubayl.



## CHAPTER 2

### ELF-ONE MEMBER IN-COUNTRY

#### 1. GENERAL:

a. All personnel deployed to Elf One operations in the Kingdom of Saudi Arabia are provided housing by the Royal Saudi Air Force.  
Hotel accommodations are provided at Dhahran, Riyadh, and Al Jubayl.

b. TDY periods vary widely. However, the following in-country guidelines usually apply:

- (1) USAFE and FACP personnel - 45 days
- (2) TAC (MPC, TSQ-91, others) - 60 days
- (3) TAC (AWACS) - 28 days.
- (4) SAC (KC-135) - 30 days.
- (5) AFCC Communications - 60 days.

NOTE: Key personnel are required to have adequate overlap with their replacements.

c. Elf-One operations are seven days a week, 24 hours a day. Individual time schedules will be determined by unit or section but the norm usually requires 12 hours per day, 7 days per week for the duration of the TDY.

#### 2. ESSENTIAL ITEMS OF INFORMATION:

a. Passport and Visa. An official passport and visa are critically important for TDY in Saudi Arabia. Contact your CBPO customer service section well in advance of departure for assistance in accomplishing forms that must be forwarded to the State Department in Washington. If you reach Saudi Arabia without a passport, you will be forced to leave the country. This is particularly true of personnel who arrive via commercial airline. Visas are only good for three months so timing is critical. Additional photographs are useful for further processing into the Kingdom. Four extra passport type photos will expedite your processing.

b. Arrival Data. If you travel by military air, you will land at Riyadh Air Force Base and a military passenger representative will meet you. If you travel via commercial air, you will land at either Riyadh or Dhahran International Airport. There is no military representative located at either terminal. However, if Elf-One receives your scheduled arrival, i.e. date, time, and flight number, a military representative will meet you to assist with customs and provide ground transportation. Timely receipt of arrival information will reduce your inconvenience. Therefore, insure your scheduled arrival time is forwarded well in advance. If you travel by commercial airline, travel in civilian clothing. If you arrive in Dhahran off-schedule and no military representative is available, contact the duty officer at Elf-One Detachment 1:

Telephone number 879-2897. In Riyadh, contact the Elf-One duty officer at 478-7614 or 478-7578. If unable to use a telephone: At Riyadh, change dollars into Riyals and take a cab to the Al Yamamah Hotel (confirm price of 30 Riyals with driver before entering cab). At Dhahran, change dollars into Riyals and take a cab to the Mission House (confirm price of 5 Riyals with driver before entering cab).

### 3. TRANSPORTATION:

a. Personnel assigned to Elf-One are provided transportation to and from duty station, shopping runs and special tours. Some key Elf-One personnel are provided vehicles because of critical duty requirements. Women are not permitted to drive vehicles in Saudi Arabia.

b. Petroleum products and vehicle maintenance, is provided to Elf-One by the host country.

c. If required, Elf-One personnel possessing a valid military driver's license (Standard Form 46) are provided a Saudi Arabian driver's license subject to the provisions of the motor vehicle regulations of Saudi Arabia. These regulations are generally in accord with those prevalent in Europe. Three passport type photos are required for processing.

d. The International Driver's License is not recognized in Saudi Arabia.

e. Driving conditions are highly dangerous and require utmost caution. It is customary for many local drivers to ignore stop signs, traffic lights, and traffic direction signs. Fines are very high but enforcement is spotty. Defensive driving is a matter of personal survival.

### 4. ELF ONE RULES/SUGGESTIONS:

a. Saudi Arabia is probably unlike any nation you have visited. It is administered by an absolute monarchy (undivided rule or absolute sovereignty by a single person), adhering scrupulously to the Sharia; the Moslem legal-religious code based on the Koran. It is easy to run afoul of Saudi law due to many cultural and social concepts very different from those in the West. Because there is no other jurisprudence, Sharia law is being applied to Westerners with increasing frequency.

b. Saudi Females. The greater portion of Saudi honor and dignity reposes in Saudi women. Any dishonor done to her is punishable by death. Saudi women will generally be seen veiled in most areas. Most frequently, in Jidda, for example, the veil has been lowered. Do not stare at Saudi women; Saudi men do not want their women "admired", particularly by foreigners.

c. Driving. Beware of the automobile in Saudi Arabia. Saudi driving habits are beyond description. Stop signs and traffic lights are not generally respected. Nor are turn signals utilized - nor are left turns from right lanes, etc., deemed unusual. Walking or driving, use utmost caution.



d. Traffic Laws. Speed limits are generally non-existent; however, a Saudi traffic force will arrest drivers for running red lights; etc. If apprehended by Saudi law enforcement officials, expect no leniency. If involved in a vehicle collision, you are automatically suspect as a foreigner. You will probably be assessed a major portion of the damage (since insurance is scarce and Saudi police tend to lean in one direction only). Also, if bodily injury or death results, you will be incarcerated and required to pay fairly extensive sums of money.

e. Saudi dress. The traditional Arab garb consists of a thaub (usually a white, robe-like garment) and various head coverings, fastened by an igall (looking like a two-layer rope). Saudi women usually dress in black abayas and wear a veil. Do not laugh at Saudi dress or habit patterns. They are very proud and traditional people. Display proper respect for the Saudis, and they will reciprocate.

f. Western dress. Saudis dress extremely conservatively. They expect Westerners to demonstrate respect for their rules by dressing with good taste. Shorts, blue jeans, tank tops, etc., are considered poor taste.

g. Mosques (Islamic place of public religious worship). Non-Moslems are prohibited entry to Moslem mosques.

h. Expected Penalties. Drug offenses can lead to 15 years imprisonment. Even the smallest amount of narcotics can result in a prison term of several years. A driver injuring someone will be held in police custody until compensation is paid. Twelve thousand dollars is paid in case of death, and the driver may also be sentenced to six months confinement, based on the seriousness of the injury and the culpability of the driver. Should the driver be injured, he/she will be moved to a jail after recovering sufficiently. Alcohol infractions can mean a two-year prison term.

5. CLOTHING REQUIREMENTS AND RECOMMENDATIONS FOR EXERCISE ELF-ONE, RIYADH AND DHAHRAN/AL JUBAYL AREAS (ALL PERSONNEL):

- a. AFM 35-10 will apply at all Elf-One locations.
- b. Jungle or camouflaged fatigues are not permitted for wear in Dhahran (can be arrested if worn), but are allowed in Riyadh.
- c. Jungle boots are permitted.
- d. The following uniform recommendations apply to all personnel:
  - (1) Depending on assignment duties, two to five sets of fatigues are sufficient. Uniform items and accessories are either in short supply or non-existent in the small-sized AAFES exchanges. Extra uniform accessories should be brought with you.
  - (2) Air Force light blue short-sleeve shirts with blue trousers are permitted at all locations. (Class 4/2A for men, Class 2A for women). Suggest four to six sets.

(3) Field jacket with liner is recommended for night and early morning hours during winter months (December - March).

e. Although spring and summer civilian clothes are generally suitable for year-round wear, warm clothing is necessary as the temperature tends to drop sharply during the evenings and early morning hours in the winter months. Wash and wear items are most convenient and suitable. Cottons are coolest.

f. Civilian clothing recommendations for men:

- |                    |                           |                     |
|--------------------|---------------------------|---------------------|
| (1) Casual slacks. | (5) Underwear and socks.  | (9) Athletic socks. |
| (2) Sport shirts.  | (6) Sports jacket.        | (10) Towels.        |
| (3) Sweater.       | (7) Athletic shoes.       | (11) Swimwear.      |
| (4) Light jacket.  | (8) Athletic shorts/jock. | (12) Casual shoes.  |

g. Additional clothing/miscellaneous needs:

- (1) Dark glasses are necessary.
- (2) Bring all your toilet items - prices are high in town and the AAFES may not carry your favorite brand.
- (3) Bring an ample supply of shoes (the sand is very hard on shoes). Some sandals are available locally. Leather shoes are preferred to plastic types during the summer because of the need for the shoes to "breathe".
- (4) Insect repellents/lotions/anti-histamines. The summer climate is rather harsh with temperatures reaching, and staying at 120 degrees. There is an almost constant wind and outdoor activities are difficult especially for people with sinus problems. During the fall and spring, the weather is pleasant but flies are abundant. The winter provides some rain, cool daytime temperatures and some cold nights.

#### 6. FINANCE:

3. Limited finance facilities are available including check cashing. Do not plan to cash two-party checks. Do not bring US Currency in \$50 or \$100 denominations.

b. TDY personnel at Elf-One should implement SURE-PAY before departing home base. Local comptrollers can provide more information.

c. The Saudi Arabian monetary unit is the Saudi Riyal, which is divided into 100 Hallah. The exchange rate is approximately 3.41 Saudi Riyals (SR) to one U.S. dollar. Riyals are fully backed by gold so there is little fluctuation in the currency rate.

#### 7. HOUSING:

a. Housing is provided by the Saudi Government. If you plan on bringing electrical items, the residential electrical power is 120 volt/60 cycle at all three locations. Throughout the rest of the Kingdom most of the power is 220 volt/50 cycle.

8. SPIRITUAL ACTIVITIES. There is one Spiritual Advisor assigned to Elf One. In Dhahran, members are welcome to participate in religious activities at ARAMCO, where both "Roman" and "Reformed" services and Sunday School are conducted. Services are held on the USMTM Compound in Riyadh as well as other locations.

#### 9. MEDICAL SUPPORT:

a. Medical support is available through site clinics with emergency care available through area hospitals. More specific information on each location is found in the next three chapters.

b. Patients requiring prescription eyeglasses can be cared for by civilian optometrists. Personnel who normally wear contact lenses should NOT bring them to Saudi Arabia due to the hazard of sand abrasion. Bring a spare set of glasses and, if necessary, a prescription pair of sunglasses.

c. Prescription drugs are limited. Personnel should bring an ample supply of needed medications.

#### 10. POSTAL SERVICES:

a. Postal service in Saudi Arabia is provided by USAF Detachment 8, 7025 Air Postal Squadron, with Detachment headquarters in Dhahran. There are six Air Force Post Offices in Saudi Arabia: APO New York 09038 serves Riyadh and APO New York 09616 at Dhahran also services Al Jubayl. Mail call is provided by the Administrative Section at each Elf-One location.

b. First Class mail takes an average of 9-11 days. Space available mail (SAM) takes an average of four to six weeks.

c. Personal packages mailed via APO are subject to standard postal restrictions and Saudi requirements as follows:

(1) May not exceed 70 pounds in weight.

(2) May not exceed 100 inches in length plus girth.

(3) Must have Postal Service Form 2976 affixed for priority parcels and Postal Service Form 2966-A affixed for all other.

(4) May not contain:

- (a) Perishable, liquid, explosive, or flammable articles.
- (b) Alcoholic beverages.
- (c) Pornography (Playboy, Oui, etc., are considered porno).
- (d) Firearms.
- (e) Pork or Pork by-products.

(5) Return address must be included and clearly printed.

d. Mailing address for official mail is:

USAFE CMD ELF ONE/CC  
EXERCISE ELF ONE  
APO NEW YORK 09038

e. Mailing address for personal mail is:

GRADE, NAME  
(UNIT)  
EXERCISE ELF-ONE/(OFFICE SYMBOL)  
USMTM  
APO NEW YORK (Zip Code of servicing APO, see para a above).  
Omit "New York" APO number for inter-theater mail.

f. International Mail. Saudi Arabia provides the usual domestic and international postal and telegraphic service. This is usually much faster than APO mail.

11. MORALE, WELFARE, RECREATION FACILITIES AND SOCIAL LIFE:

a. Recreational facilities are available at all locations. They include free AAFES (16mm) movies; some courts and fields for varied sports; swimming pools; and mini-TV. Locations with USMTM in the area also have access to USMTM recreation facilities.

b. The Arabian Gulf offers excellent opportunities at Dhahran and Al Jubayl for fishing, water skiing, sail boating, scuba diving and snorkeling. Most necessary equipment is available from Dhahran MWR.

c. Western style public entertainment is not available in Saudi Arabia. Social life as we know it is normally confined to American living areas.

d. TDY personnel spend much of their time shopping in the many shops in the area. Jewelry, electronics equipment and accessories are popular.

e. The Saudi Arabian Government operates radio and television stations throughout the kingdom. Radio stations broadcast all day. Television is limited to four or five hours during the evening. Most local radio and TV programs are in Arabic.

f. Color video cassette movies are provided by the hotels at Riyadh and Dhahran. American Forces Television Service video cassette "Mini-TV" is available at all locations.

g. ARAMCO in Dhahran operates AM and FM stereo radio stations and a television station in English. The radio station operates 24 hours a day, and the television station during evening hours. Reception of the ARAMCO English language radio and television is available in the Dhahran area only.

h. In addition, English language British Broadcasting Company (BBC) radio broadcasts from Bahrain can be received in Dhahran.

12. COMMISSARY AND EXCHANGE SUPPORT:

a. The Army-Air Force Exchange Service operates a retail store at Dhahran, with a branch at Riyadh. AAFES stocks adequate quantities of popular brands of toilet articles, soft drinks, tobacco products, photographic and stereo equipment and a limited supply of clothing and sundries.

b. The United States Army, through the Troop Support Agency in Europe, operates commissary stores in Dhahran and Riyadh. The commissary system stocks a selection of items basic to family needs. Fresh fruits and vegetables are flown in from the CONUS on a weekly basis.

c. Most items found in the markets and stores of the average American community are available in the principal cities of Saudi Arabia, if one is willing to search for them and pay a higher price for them. Many of the wares associated with the Middle East, Iran, Pakistan, India, Japan, and parts of Europe are also available.

13. RESTRICTIONS ON USE OF CAMERAS:

a. Cameras must be used with great care. The Saudi Government imposes restrictions on photographers and violations are not tolerated.

b. Under Saudi rules, the following items will not be photographed:

- (1) All military facilities.
- (2) All government buildings.
- (3) All religious buildings.
- (4) Any building, scene or incident which presents an unfavorable image of Saudi Arabia.
- (5) Saudi street scenes.

c. Due to these restrictions, no cameras should be taken outside of the hotel room except on guided tours. Tour guides will advise you when, where, and what to photograph. Do not take your camera off the tour bus without the tour guide's recommendation.

d. Taking pictures of Elf-One personnel within your hotel room is permitted. However, do not shoot pictures out of your window, or take pictures in your room with the curtains open.

e. Several Elf-One photo hobbliest have been arrested or had their camera confiscated by Saudi authorities. Further incidents can be avoided if all personnel follow the above directions.

## CHAPTER 3

### ELF ONE - RIYADH

1. GENERAL INFORMATION: The Al Yamamah hotel is the TDY home for Elf One personnel deployed to Riyadh. The hotel offers living, dining, laundry and other support and morale facilities. Food, lodging and laundry are furnished by the Saudi Arabian Government's Ministry of Defense and Aviation (MODA).

2. FACILITIES/SERVICES:

a. Medical Services. Primary medical care is provided to Elf One personnel by the Elf One dispensary. Emergency medical care is provided by King Faisal and MODA Hospitals. Both are modern fully equipped hospitals, staffed by American, English and Saudi medical staff. Dental care is provided by the Civil Engineering Compound when available.

b. Communications.

(1) Long distance communications is provided via satellite terminals to CONUS and USAFE, both in the secure and unencrypted voice mode. "Morale Call" is a bonus service provided to Elf One personnel.

(2) Long distance communications between USMTM locations across Saudi Arabia is accomplished by a high frequency, single sideband (HF/SSB) radio system nicknamed the Hotel Net. It provides a means of passing unencrypted voice traffic. Another HF/SSB system is the Dhahran radioteletype circuit which provides a means of passing encrypted record message traffic. USMTM-Riyadh residents also have access to the communications systems of other U.S. agencies. A direct AUTOVON circuit to Washington, D.C. is provided as well as a direct teletype circuit to Andrews AFB. COE satellite system allows USMTM personnel access to the U.S. for personal calls by reservation. Local communications (within the city of Riyadh) are accomplished by telephone lines provided by MODA. Saudi Arabia is expanding its telephone system and thus far Jeddah, Taif, Riyadh and Dhahran are within the dial system.

c. Postal Services. USMTM-Riyadh is served by APO 09038. Package and letter mail is transported to and from Riyadh by international air carriers under DOD contract. At Riyadh, incoming letter mail is received on a frequent basis and outgoing letter mail is dispatched daily. Delivery time for letters to and from the United States is normally 9 to 11 days. The APO in Riyadh sells stamps and money orders.

d. Laundry Service. Laundry service is provided twice per week at the hotel. Operating hours are 0800-1200 and 1400-2100 Saturdays through Thursdays. Service days are:

1st and 2nd floor	Saturday & Tuesday
3rd floor and Villas 1 thru 10	Sunday & Wednesday
4th floor and Villas 601 thru 634	Monday & Thursday

e. Retail Exchange. The AAFES facility is located east of Riyadh on the road to Dhahran about 5 km from the base. Active duty military and civilian U.S. Government employees and their dependents can purchase, with U.S. currency, a limited line of items such as toiletries, underwear and other items of

apparel, writing supplies, tobacco, film, stereo equipment, records and tapes, greeting cards, soft drinks, and snack foods. The Exchange, which is open 5 days per week, also offers limited check cashing services. The facility is closed on Friday which is the Saudi equivalent to Sunday. It is also closed on Saturday.

f. Commissary. The commissary is adjacent to the exchange and offers a limited line of groceries, fresh fruits, vegetables and frozen meats transported from the U.S by sea.

g. Theater. Elf One movies are shown in the hotel recreation room daily. Lockheed and Corps of Engineers also have theater facilities which are free to all deployed Elf One personnel.

h. Recreation. Facilities at the Al Yamamah hotel include free AAFES (16mm) movies; swimming pool; mini-TV; a small library that also has a limited supply of table games; 2 pool tables; 2 ping pong tables, a sauna and in-room TV movies. The USMTM-Riyadh compound contains a small library, a tape recording room, a swimming pool, an adult game room, two tennis courts, basketball court and a recreation center. Elf One personnel may also participate in occasional guided tours to locations of interest in Riyadh.

i. Elf One Hotel Council. The Elf One Hotel Council provides a sounding board for Riyadh TDY personnel. The advisory council's function is to hear and to discuss suggestions and complaints related to health, morale and welfare and to make recommendations for improvement to the Commander. The council consists of representatives from all units TDY at Elf One.

3. There are few English broadcast programs. However, in Riyadh, from 1430 to 1600 hours daily, Radio Kuwait, Cairo, BBC, and Voice of America are aired in English, and from 2030 hours until 2100 hours nightly, a pop music show is also aired on Radio Kuwait. All can be monitored with short wave radios. Cassette players and tapes are suggested for those interested in different types of music. Television is broadcast in Arabic on the European system. Occasionally some news is presented in English. The Al Yamamah Hotel has a closed circuit TV system which broadcasts American TV programs provided by AFTN.

4. Riyadh. Personnel being assigned to Riyadh should bring an assortment of staeside fall, winter, spring and summer clothing. Sample temperatures are listed below.

<u>MONTH</u>	<u>MIN F</u>	<u>MAX F</u>	<u>RELATIVE HUMIDITY</u>
January	37	69	20
February	53	78	35
March	57	82	35
April	67	96	15
May	74	102	12
June	76	107	9
July	80	118	11
August	78	108	10
September	72	102	15
October	76	93	20
November	57	86	27
December	46	70	38



AD-A146 462

KINGDOM OF SAUDI ARABIA: INTERCULTURAL AWARENESS AND  
THE IOWA AIR NATIONAL GUARD ELF ONE(U) AIR FORCE  
ACADEMY CO W A MITCHELL FEB 83 USAFA-TR-83-4

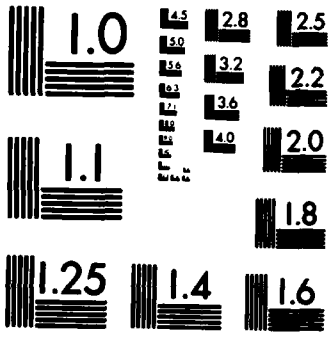
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F/G 5/11

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MICROCOPY RESOLUTION TEST CHART  
NATIONAL BUREAU OF STANDARDS-1963-A

Riyadh, the royal capital of the Kingdom of Saudi Arabia is emerging as a modern city with an estimated 750,000 inhabitants. Markets within the city generally stock most items that can be found in CONUS supermarkets with the exception of beer, wine, liquor, and pornographic material.

## CHAPTER 4

### ELF ONE, DETACHMENT ONE, DHAHRAN

1. This information sheet is designed to provide information on ELF-C<sup>1</sup> operations in Dhahran.

#### 2. DUTY HOURS:

a. Comm Site. Varies with work section.

b. TSQ-91. Operations personnel assigned to crews work 12 hour shifts. Buses depart the hotel at 0630 and 1830. Maintenance varies with work section.

3. HOTEL POLICY: Dhahran personnel reside at the Ramada Inn, a first class hotel with many recreational activities and services, all offered free of charge. Each room has a TV and a refrigerator with soft drinks. Personnel will be billeted either one or two to a room. The Saudi Government pays for rooms, food, laundry service, and recreational facilities. The following rules are to be observed in the hotel:

a. Uniforms and visibility. Minimize your presence in the hotel lobby and hallways while wearing your uniform. Do not loiter in the lobby or use the dining room while in uniform. Maintain a low profile in the hotel and downtown areas. Do not display security badges in hotel or while traveling. Do not do anything to draw attention to yourself.

b. Dress. Proper civilian attire must be worn in the dining room, lobby, and recreational areas of the hotel. Dress must be conservative and suitable for wear in a first class hotel. Shorts, cutoffs, tank tops, tee shirts, shower clogs, raggy jeans are not appropriate for wear in the hotel. Proper attire consists of nothing less than slacks/skirts, shirts/tops, and shoes. You will be asked to leave by the hotel management if you violate these rules of good manners.

c. Laundry. Service is provided daily except Friday. Complete the laundry slip, put clothes in laundry bag provided and place outside your door in the morning before 0830. Clothes will normally be returned the same evening around 2000 hours. Dry cleaning is available under the same conditions. Service is very good.

d. Dining Room: Meals are first rate; you may order anything from the menu. Make sure that you request individual billing and sign only for what you use. Print your name, room number, and sign the bill. Do not invite outside guests to dine and charge their bill to your room. Possibly your only problem may be weight control!

e. Room service is available for in-room dining. Breakfast may be ordered the night before by completing a menu card and placing it outside your room the night before. Soft drinks in the refrigerator are free and are replenished daily.

f. Telephone. Local telephone calls are free. The prefix for the Dhahran/Al Kobar area is 864 followed by four digits. King Abdul Aziz Air Base uses 879 plus four digits. A few helpful phone numbers: Det One office

879-2894, TSQ 91 879-2897, base information: 879-5135, SOC switch 379-2745, then ask for three digit extension number. Do not make any long distance phone calls including collect calls to the states from your hotel room.

g. **Bus transportation.** Transportation will load and unload at the rear of the hotel. Do not stand in front of the hotel in uniform awaiting transportation. The hotel does furnish a bus going to the airport and Al Kobar leaving on the hour several times a day.

h. **Noise level.** Avoid prolonged or loud conversations and social gatherings in the hallways. The hotel is not a dormitory and there are other guests who desire quiet surroundings. Play radios at low volume.

i. **Visitation.** Females are not permitted in male rooms nor are males permitted in female rooms. Socializing may occur in common areas only such as the lobby, dining room, pool area, and game room; however, show of affection in public such as holding hands or kissing is prohibited.

j. **Swimming pool.** Available for your use and pleasure. Observe proper manners at all times. Avoid boisterous behavior. The pool is closed during Thursday evening barbeques except to those who dare "walk the pole"!

4. **AFR 35-10 AND MILITARY COURTESY:** You are a US military representative to a foreign government. Compliance with AFR 35-10 will be enforced. Pay particular attention to proper uniform combinations, hair cuts, polished shoes/boots, wearing of hats, and saluting. Camouflage fatigues and bush hats are not to be worn in the Dhahran area. There will be many visitors to the work centers; stand when senior officers of foreign military or civilian dignitaries enter. Be courteous at all times.

5. **BARBER SHOP:** There are two located on base. One is in bldg #22 (the Mission House). It is open Saturday through Thursday: 0800-1200 and 1330-1800 on a first come first served basis. Cost is SR7.00. The other is in bldg 527 open Saturday through Thursday: 0700-1100 and 1200-1600 on an appointment basis. Dial 6380. Cost is SR3.00.

6. **FINANCE AND PER DIEM:** There is a finance office in the USMTM HQS building which can handle most finance affairs. You may collect advance per diem if you wish. Notify the Det One DA or CCE of the amount you desire to draw prior to 1200 on Saturday. Your money will be waiting for you on Sunday at 1330 at the finance office.

7. **LOCALLY BREWED ALCOHOL:** If you discover some homebrew or moonshine be extremely careful. Stills used to brew the liquor (car radiators for example) may leave traces of lead in the mixture. Lead poisoning can cause severe sickness, sterility, blindness, and in some cases death. Public intoxication is a crime in Saudi Arabia and violators may find themselves in a Saudi jail.

8. **PORNOGRAPHY/ALCOHOL:** Both are illegal and will result in heavy fines and jail if found in your possession.

9. **MEDICAL ASSISTANCE:** Assistance is available by dialing 5250/2322 during normal duty hours. At other times the flight surgeon can be contacted through the radio room 4245/5150.

10. POSTAL SERVICE: There is an APO on base offering all standard postal services. Your APO mailing address will be:

(Your Grade/Name)  
Det 1 Elf 1 (DHA)  
APO NY 09616  
("IN-THEATER", IF MAILED IN USAF)

Saudi mail service is possible through the hotel concierge to the left of the front entrance. SR 1.50 will get an airmail letter to the United States. Telegrams may be sent as well. A short telegram to the US will run between SR 30.00 and SR 50.00.

11. RELIGIOUS SERVICES: Visits by a spiritual advisor occur on a bi-weekly basis. Personal visits, counseling and limited worship opportunities are available.

12. This is undoubtedly the best you will ever be treated on a TDY. Saudi hospitality is unmatched and freely given. For all our sakes, please don't abuse this friendship. Relax and enjoy yourself!

## CHAPTER 5

### ELF ONE FACP, AL JUBAYL

#### 1. GENERAL:

a. King Abdul Aziz Naval Base (KANB) is located just south of the rapidly growing Jubayl commercial port and industrial complex. It is about 100 kilometers (60 miles) northwest of Dhahran; about 1 hour driving time over a multi-lane, divided, limited-access highway, which has recently opened to traffic.

b. KANB stretches nearly 10 kilometers (6 miles) along a north-south beachfront on the Arabian Gulf and averages about 1 1/2 kilometers (1 mile) in width. Although still technically a construction site, KANB is rapidly phasing into operational status. The activation of these facilities involves a corresponding increase in Royal Saudi Naval Force (RSNF) ships and personnel at the base.

c. With most of the construction now complete, KANB has extensive waterfront operational and protective works, drydocking and ship repair facilities, a training complex for several hundred students in a variety of naval curricula, supply, public works, housing, community services and other base support buildings. The master planning and expansion of initial and new facilities is continuing. Design and construction for KANB is being done by the U.S. Army Corps of Engineers. Base operations and maintenance is being accomplished for the RSNF through a U.S. Navy contract and almost all of the U.S. Navy personnel at KANB are involved in the administration of this contract.

2. HOUSING: FACP personnel are quartered in the Swiss managed International Hotel located 5-6 blocks from the shopping areas of Al Jubail, 1 1/2 miles from King Abdul-Aziz Naval Base (KANB), and approximately 30 minutes from the operational site.

a. Uniforms and visibility. You will be directed to minimize your presence in the lobby and hallways while in uniform. The uniform will be allowed in the hotel dining room for the breakfast meal only if you are working the day shift. Lunch and dinner meal dress will be appropriate civilian attire.

#### b. Civilian Attire.

(1) In the hotel. Appropriate civilian clothing will be worn in all public areas of the hotel: slacks (no blue jeans), collared shirt, and shoes.

(2) Out of the hotel: The same standard as above except that blue jeans may be worn on shopping trips, recreation, etc., provided that they are - (1) not faded, (2) not extremely tight fitting, (3) and have no holes, patches, or tears.

c. Laundry. 24-hour laundry service is provided 5 days per week. Dry cleaning service is also available. Towels and wash cloths are furnished by the hotel, however, you may want take some extras from home for swimming, etc.

d. Recreation. The only recreational service offered by the hotel is a swimming pool - hours of operation are limited. Efforts will be made to utilize recreational facilities on KANB and we plan to take some of our own unit gear for on-site use.

e. Dining. Meals are reported as being more than satisfactory. Box lunches, prepared by the hotel, are prepared daily for on-duty site personnel.

3. **MONETARY SERVICES.** Check cashing and money changing services are available at a Saudi operated bank at certain hours of the day on KANB. The bank discourages the use of travelers checks but will exchange them if no personal checks are available. Checks cannot exceed \$300.

4. **AFR 35-10 AND MILITARY COURTESY.** Compliance with AFR 35-10 will be strictly adhered to and military courtesies rendered at all times. Remember, you are US military representative to a foreign government and people. If visited by senior officers of foreign military units or civilian dignitaries, stand and be courteous at all times.

5. **MEDICAL SERVICES.** Medical services will be provided by our unit medical personnel. Emergency services are available on KANB. It is suggested to bring enough of your personal medications to last the length of your tour as prescription medications are difficult to obtain.

6. **RELIGIOUS SERVICES.** Religious services are available upon request from the spiritual advisor assigned to Det 1, Dhahran.

7. **BARBER SERVICE.** A civilian from KANB will provide barber service upon request. In the past, he came to the site one day per week. Cost for a haircut/trim was approximately \$3.00.

8. **CLOTHING REQUIREMENTS AND RECOMMENDATIONS FOR ELF-ONE.**

a. Jungle or camouflaged fatigues are not permitted (can be arrested, if worn) at Dhahran and Al Jubail, but are allowed in Riyadh.

b. Jungle boots are permitted.

c. The following uniform recommendations apply to all personnel:

(1) Depending on assignment duties, two to five sets of fatigues are sufficient. Uniform items and accessories are either in short supply or nonexistent in the small sized AAFES exchanges. Extra uniform accessories should be brought with you.

(2) Air Force light blue short sleeve shirts with blue trousers are permitted at all locations (combination 4/2A). It is recommended that officers and senior NCOs have at least one set of combination 4/2A for possible special occasions.

(3) Field jacket with liner is recommended for night and early morning hours during the winter months (December - March).

d. Civilian clothing recommendations:

Casual slacks	Underwear and socks	Athletic socks
Sport shirts	Sports jacket	Towels
Sweater	Athletic shoes	Swimwear
Light jacket	Athletic shorts/jock	Casual shoes

e. Although spring and summer civilian clothes are generally suitable for year-around wear, warm clothing is necessary as the temperature tends to drop sharply during the evenings and early morning hours in the winter months. Wash and wear items are most convenient and suitable. Cottons are coolest.



9. COMMISSARY: A small but fairly well stocked contractor-run commissary is available to all personnel at KANB. DOD personnel at Jubayl also utilize the DOD Commissary in Dhahran on shopping visits.

10. EXCHANGE: The on-base contractor-run commissary also carries some toiletries and household type exchange items. The Army & Air Force Exchange in Dhahran is also available to DOD personnel stationed at Jubayl.

11. OFF-BASE SHOPPING: Bus transportation will be provided to Jubayl and to the Dammam/Al Khobar area for shopping trips as well as for occasional visits to the native markets in more remote local villages.

12. RECREATION AND ENTERTAINMENT:

a. Several miles of useable beachfront, good boating, fishing and diving areas combine to make Jubayl very attractive for the salt-water enthusiasts. The base also has large outdoor fresh-water pools, an indoor pool. There are outdoor courts for tennis, handball, volleyball and basketball and some of them are lighted for cooler evening use. There are prepared surfaces where team sports like soccer and softball may be enjoyed. The base also has a composition-material running track.

13. POSTAL SERVICES: U.S. mail for KANB Jubayl is received at the APO in Dhahran and driven or flown to Jubayl. Mail also enters into the APO system at Dhahran on daily round trips. Arrangements can be made for purchasing stamps, money orders, mailing of packages, etc.

14. COMMUNICATIONS:

a. AUTOVON telephone lines are available on a limited basis for making personal calls to the United States. From Jubayl this presently involves direct-dial or radio-patch into one of the AUTOVON terminals in Dhahran or Riyadh.

b. Off-base commercial telephone lines are accessible from certain on-base phones directly, indirectly through a switchboard operator, or from off-base locations. There are public telephone booths provided in common-use on-base areas. U.S. calls cannot be made from these locations. However, an international telephone is available on KANB.

c. Several systems of on-base stationary and portable/mobile radio communications are in operation to supplement a fairly extensive on-base phone system. There are also radio links to other U.S. military activities in Saudi Arabia in regular use.

15. CLIMATE AND CLOTHING: Al Jubayl is very similar to Riyadh in average daily temperatures; however, its coastal location produces higher relative humidity and occasional fog and mist. Uniform requirements consist mostly of fatigues for day to day operations; officers and senior NCOs need to have combination 4 uniforms to wear on special occasions. Everyone needs to bring several sets of casual civilian clothes since uniforms are not authorized downtown.

16. This is undoubtedly the best you will ever be treated on a TDY. Saudi hospitality is unmatched and freely given. For all our sakes, please don't abuse this friendship. Relax and enjoy yourself!

## CHAPTER 6

### SAUDI ARABIA - THE HOST COUNTRY

#### 1. AREA, GEOGRAPHY, AND CLIMATE:

a. The Kingdom of Saudi Arabia occupies approximately 870,000 square miles or four-fifths of the Arabian Peninsula. The Kingdom stretches from the Red Sea to the Arabian (Persian) Gulf in the northern half of the Arabian Peninsula, where it borders on Jordan, Iraq, an area designated as the Neutral Zone, and Kuwait. The Gulf of Oman and the Arabian Gulf form the eastern boundaries. In the wider southern part of the peninsula (1200 miles), the Kingdom is bordered by several states. To the southwest, on the Red Sea, is the Republic of Yemen with the Province of Dhufar. From Yemen to Qatar on the Arabian Gulf, in a great swinging arc, lies the Rub al-Khali or Empty Quarter. This vast desert, covering an area of some 250,000 square miles, comprises the largest continuous body of sand in the world, with dunes often obtaining heights of over 500 feet.

b. The Arabian Peninsula's eastern bulge, part of which has long been referred to as Oman, includes the seven small Emirates of the United Arab Emirates. To the north, jutting out into the Arabian Gulf, is the Shiekdum of Qatar, and offshore lie the Bahrain Islands.

c. Saudi Arabia is divided into geographical districts, which have been subdivided into administrative districts or provinces. These geographical divisions are the Northern Province, Al-Medina, Mecca, Boljarshi, Asir, Jizan, Nejran, Bishah Ranyah, Al-Khasirah, Afif, Al Gasim Ha'll, Al-Jawf, Northern Frontiers, Ar-Riyadh, and the Eastern Province.

(1) Dhahran is located in the Eastern Province.

(2) Riyadh is located in the Province of Ar-Riyadh.

(a) The present day capital of the Kingdom developed from an ancient walled city on the historic route between Iran and the Holy City of Mecca. The city lies 535 miles northeast of Jeddah, which is on the Red Sea, and 250 miles southwest of Dammam, located on the Arabian Gulf.

(b) Riyadh was captured in 1902 by Abdul-Aziz al Saud, who used it as a base for his conquest of the rest of the Arabian Peninsula. After the Kingdom was established by the union of Hijaz and Najd Provinces in 1932, great steps were taken in the expansion and modernization of Riyadh.

(c) Since the ascension of the King Saud bin Abdul Aziz in 1953 and the movement of Government offices from Jeddah to Riyadh, large sums of money have been spent on the city, roads have been paved, almost all the old walled city has been demolished and housing projects and new buildings for the various ministries have been completed.

(d) Present estimated population of Riyadh, growing at 10% per year, is over 750,000. The city is linked to the seaport of Dammam by a 350 mile railroad and to all parts of the Kingdom by an extensive network of rough, but passable, roads. The national air carrier, Saudi Arabian Airlines (Saudia), services all major cities in the Kingdom.

- (3) Jeddah is in the Mada' Province, formerly known as the Hijaz.
- (4) Taif is also in the Mada' Province.
- (5) Tabuk is in the Northern Province.
- (6) Khamis-Mushayt is located in the Asir Province.

d. Topographically, the country rises from a low coastal plain along the Arabian Gulf through a higher inland plateau and across a mountainous ridge which extends the entire length of the peninsula along the western coast. This mountain chain reaches elevations of 7,000 feet east of Jeddah and steadily climbs to peaks over 12,000 feet in Yemen.

e. Most of Saudi Arabia is open terrain with little vegetation. There are no lakes or rivers, thus the few farming areas that exist are irrigated from wells. Two large oases exist in the Eastern Province and another is located at Al Kharj in Najd. Some portions of the Asir are arable due to relatively significant rainfall in the higher mountain regions.

f. Saudi Arabia's climate is generally comparable with that of the American Southwest with intense summer heat. Summer temperatures frequently exceed 120 degrees Fahrenheit accompanied by high humidity along both coasts. From October to April, the weather is generally mild, with night-time temperatures occasionally dropping below freezing in mid-winter along the northern frontier and in the higher mountains along the west coast.

g. Rainfall over the entire peninsula is sparse, generally confined to the winter and early spring months, and may be almost completely lacking in some years except in the higher mountain regions of the Asir and Yemen. The Empty Quarter has gone without rainfall for periods of several years while other areas have experienced brief, heavy downpours resulting in flash floods. This unpredictable and local nature of rainfall is characteristic of most desert areas.

## 2. HISTORY:

a. The history of the Arabian Peninsula goes back into antiquity, and what is known of the area prior to the advent of the Islamic Religion has largely been gleaned from documents found in other areas and from various ruins discovered throughout the peninsula. It is said that Eve was buried in what is the present-day city of Jeddah. However, there has been little formal archeological excavation in Saudi Arabia to augment the meager data of pre-Islamic times. Even today, Arabs customarily allude to the period before the rise of Islam as "The Time of Ignorance".

b. The documented history of Arabia begins about the time of the appearance of Mohammed near the close of the 6th Century A.D. in Mecca. This writing deals primarily with the Islamic Religion and the spread of the Islamic Empire as it moved northward into present-day Syria and Iraq.

c. The first appearance of the House of Saud took place in the mid 15th Century in and around Al-Diriyah, a village just northwest of the present day capital of Riyadh. The first Saudi Empire, established in collaboration with Mohammed ibn Abd-al-Wahhab, founder of the Sahhabi sect and dedicated to the reform of the Islam, flourished until late in the 18th Century.

d. The House of Saud was defeated in 1818 by Turko-Egyptian forces and did not fully revive until 1902 when Abd-al-Aziz al Saud (known universally as "Ibn Saud") returned from exile in Kuwait to capture Riyadh from the Rashidis. The powerful Rashid tribe, from Hail in the Najd, was the only major family aligned with the Ottoman Turks. By 1913, Ibn Saud had succeeded in driving the Turks out of Al-Hasa.

e. World War I brought the British and Ottoman Empires into armed conflict and the British, desiring to maintain control of the vital Suez Canal, threw their support behind the Hashimite Sharif Hussein of Mecca against the Ottoman Turks. Hussein, who had been established in Mecca by the Turks, harbored dreams of uniting the Arabs with himself as their King, and viewed the clash between the British and the Ottoman Empire as his opportunity to unseat the Turks. It was during this period that Major T. E. Lawrence (Lawrence of Arabia), British Liaison Officer to Sharif Hussein, gained fame for his exploits in the Hijaz. The British support of Hussein ultimately led to his recognition as King of the Hijaz while, in the meantime, Ibn Saud continued to consolidate his power in the Najd and Al-Hasa.

f. Ibn Saud was not content to leave the holy cities of Mecca and Medina outside his control and he soon set out to conquer Hijaz. He finally consolidated his control over that area in 1925. The following year, he was proclaimed King of the Hijaz, Sultan of Najd and Al-Hasa. By 1932, Ibn Saud had achieved his goal and the Kingdom of Saudi Arabia was born.

g. The birth of the Kingdom also marked the start of oil exploration; and in 1933, Ibn Saud granted an oil concession to the California Arabian Oil Company, later to become the Arabian-American Oil Company (ARAMCO). King Abd-al-Aziz al Saud died in 1953; and was succeeded on the throne by his eldest son, Saud ibn Abd-al-Aziz al Saud. King Saud was in turn succeeded in 1964 by his brother, Faisal. King Saud subsequently died in exile in Athens in 1969, and King Faisal was assassinated in 1975. King Khaled, a younger brother of Saud and Faisal, presently rules the Kingdom.

### 3. PEOPLE AND POPULATION:

a. In the main, the population of Saudi Arabia is composed of descendants of indigenous tribes which have inhabited the peninsula since prehistoric times, with some later mixture of Negro blood from slaves imported from Africa. Along the shores off the Arabian Gulf are found some people of Persian descent. The Arabs of the peninsula are racially and culturally homogeneous, bound together as an ethnic group by their language and faith in Islam.

b. Until recently, a large proportion of the people were nomads or transhumants. However, under the impact of general economic growth, spurred by the exploitation of vast oil resources, the settled population in the principle cities and towns has steadily increased. The Government has encouraged a shift from pastoral to fixed agricultural pursuits.

c. No accurate official census has ever been made public in Saudi Arabia though current estimates vary from five to eight million inhabitants. The overwhelming majority of the people are Sunni Muslims, adherents of the puritan Wahhabi sec of the Hanbali school.

#### 4. RELIGION, CULTURE, AND CUSTOMS:

a. To speak of the Saudi Arabian is to speak of his religion and culture for they are bound together inextricably. This fact is underscored by the national flag of Saudi Arabia which bears the Islamic Creed--"There is no God but God; Mohammed is the Messenger of God"--and the unsheathed sword, symbolizing strength rooted in faith.

b. Nowhere in the Arab world does the Islamic faith so permeate secular and civil life as it does in Saudi Arabia. In truth, there are few moments in ordinary conversation between Saudis which do not contain reference to God, and few acts performed which do not have their basis in the Holy Koran.

c. According to Muslims, elements of their religion were revealed through a long line of Prophets; but the full and final revelation was given to Mohammed, and later embodied in written form as the word of God in the Koran. In Saudi Arabia, which recognizes the law of Islam as its fundamental code, religious law (the Shariah) prevails in numerous matters which in other states fall within the province of civil law.

d. The Islamic Religion itself is quite simple and personal in nature. Though Muslims spend much time discussing religion, and men who are well versed in its practice and teachings often acquire great influence, there are no rites or ceremonies performed by priests or ministers as in Christian churches. There are "Imams" who lead in prayer at the mosques and "Quadis" who are religious judges, but the basic concept of Islam is one of direct relationship between the individual and God. The mosques, many of which are quite imposing and beautiful, are the sanctified places where Muslims pray, and are to be seen everywhere throughout the Kingdom.

e. Five duties, referred to as the Five Pillars of the Faith, are required of a Muslim:

(1) The first, Profession of Faith, consists of repeating a basic formula--"There is no god but God"--to which is add "Mohammed is the Messenger of God".

(2) The second Pillar of Faith is Prayer. Muslims pray five times each day--at dawn, at midday, the latter part of the afternoon, at sunset, and in the evening. On Fridays, the day of rest in Saudi Arabia, men gather at mosques for congregational prayer. The daily prayers are performed individually or by small groups at the place persons happen to be at the appointed time. Each participant follows a set ritual as he faces toward the "Kabah", the House of God, in Mecca.

(3) The third Pillar is "Zakaht" or obligatory alms. Islam recognizes that the lot of men varies and consequently strives to reduce the differences which divide them by requiring that the more fortunate devote a portion of their wealth to the welfare of the poor.

(4) Fasting, the fourth Pillar, is required of Muslims during Ramadan, the ninth month of the Muslim year. This will occur from 21 June to 15 July 1982. In practice, all Muslims are required to abstain from all food, drink, and tobacco from the moment before dawn when a white thread can be distinguished from a black one, until the setting of the sun throughout the lunar month.

These times are signaled throughout the towns and villages by the firing of a cannon. The first three days of the following month are celebrated as the Feast of Breaking the Fast. This is one of two holidays observed throughout the Kingdom of Saudi Arabia.

(5) The Hajj, or pilgrimage to Mecca, is the fifth Pillar of the Faith and is required of all Muslims who have it in their means to perform this act of piety at some time within their lifetime. Each year, hundreds of thousands of Muslims, from Saudi Arabia and all over the world, come to Mecca to perform the pilgrimage in one of the most convincing acts of faith the world has ever known. Ordinarily performed during "Dhu-al-Hajah," the last month of the Muslim year, Islam also recognizes the "Umrah" or lesser pilgrimage which may be performed at any other time of the year. The rites of the Pilgrimage, precisely set forth and scrupulously followed, include the Feast of the Sacrifice, the second of the two holidays observed in the Kingdom. Although not obligatory, many pilgrims visit Medina and the tomb of the Prophet either before or after performing the Hajj to Mecca.

f. No written guide could fully prepare a newly arrived Westerner for the diversity and complexity of Arab customs with which he would be confronted if placed initially in an exclusively Arab society. However, one can take comfort in the fact that Saudi Arabians are accomplished masters at making a guest feel welcome and comfortable, and are scrupulous in observing social amenities as host. Furthermore, the people are quick to recognize and appreciate sincerity, and no visitor can go wrong by observing traditional respect and consideration for the feelings, customs, and benefits through the centuries of Arab existence on the Arabian Peninsula. They have been directly influenced by the religion of Islam which determines the way of life of its adherents.

g. In modern times, many customs exclusive of those directly associated with the practice of the Islamic faith are undergoing change. The degrees of change vary greatly throughout the country and within the various ranks of society. As an example, a businessman in the port city of Jeddah might wear Western clothing during the day but revert to traditional Arab robes to receive guests in his house during the evening. On the other hand, the wearing of Western dress in a small village in the Asir would be extremely rare. In the tents of the Bedouins, one would expect to see the least evidence of alteration of traditional customs.

h. The position of women in Saudi Arabian society represents a significant difference from what it is in Western countries and merits further discussion. For centuries, the women of the Arabian Peninsula lived in almost total privacy and were seldom seen by males other than their husbands and close relatives. The "Harem" referred to separate quarters occupied by women, and was part of the finest palace and smallest tent alike. When women went outside the home, they were shrouded in black and totally veiled, although in the Asir and among certain Bedouin tribes adherence to this custom of veiling was not as rigid. The "Harem", black shroud, and veil have far from disappeared--though exceptions or modifications become more frequent each year, particularly in the larger towns. As recently as 1959, the education of females in Saudi Arabia was largely a family matter, but in that year, a Royal Proclamation provided for the establishment of government schools for girls. In subsequent years, the program has expanded, but the demand for facilities continues to exceed the number of students desiring training. Marriage is governed by a complex set of religious laws in Saudi Arabia. Islam significantly improved the status of women on the

Arabian Peninsula when, for the first time, a limitation was placed on the number of wives a man could have, placed restrictions on divorce, and set forth rights as to inheritance from father or husband.

i. A Muslim male is permitted four wives, any of which can be divorced but not without fulfillment of certain obligations, particularly regarding provisions for children of the marriage. In recent years, polygamy has been on the steady decline in Saudi Arabia with a corresponding reduction in divorces. The sense of family or tribal unit, of cohesion and close loyalty, has always played an important role in the life of the Arabs of the Arabian Peninsula, extending ties in a real sense to distant cousins. Large households were once the rule, although in more recent years the tendency is toward smaller home units limited to immediate family. Regardless, ties remain extremely close within large family groups.

j. The custom of hospitality has made the inhabitants of the Arabian Peninsula justifiably famous the world over. Though the standards are set by custom, as in the ritual of serving coffee and sweet tea to any visitor, or in loading the banquet table quite literally to overflowing with food, Saudi Arabians today inject spontaneity and sincerity into their treatment of guests on all occasions.

#### 5. ETIQUETTE:

a. It makes good sense for any person coming to live and work in Saudi Arabia to familiarize himself with the customs of its people in order to more fully blend into the society, and gain a fuller appreciation for the land and people who are his hosts.

b. Though it is simplistic to generalize about a people whose diverse customs and morals are rooted deeply in traditions of the past (and which have been greatly romanticized in literature), still there are certain salient points which bear mention since they are at variance with traditional Western customs.

c. At the outset, it is safe to say that Saudi Arabians are not apt to take offense at a foreigner's social blunder committed out of ignorance. Conversely, an intentional slight or deliberate disregard for local customs is likely to be viewed as serious, and have lasting repercussions.

d. In any contact with Saudis, whether through polite social conversation or amid business dealings, it is never appropriate to display impatience or undue haste since these traits are normally interpreted as evidence of insincerity or a lack of self-control. Conversation is invariably opened with ritualistic small talk, centered on the health and well being of the participants and their respective families. However, interest is not shown toward female relatives. Inevitably, coffee and/or sweet tea is served by the host in small cups or glasses. Guests signal they have had enough by a shake of the wrist upon handing back the cup or glass to the pourer who is usually a servant.

e. When entertaining visitors or guests, the host should never give the appearance of wishing to terminate the visit; regardless of the press of business. When inside the home or office, the host should not urge an Arab to uncover his head; and it is considered offensive to many Arabs to sit so that the soles of the footwear confront another person. Upon departure of guests,

either from office or home, it is good for the host to accompany them to the outside door or gate, regardless of any insistence by the visitor to do otherwise. Even today, it is wise not to express admiration or unusual interest for any of an Arab's belongings, valuable or otherwise, since it may be offered to one on the spot, amid much embarrassment. This very old custom is still observed by some in Saudi Arabia.

f. Saudi Arabians are reluctant to discuss religion or politics with persons outside their families, at least until a good measure of mutual friendship has been built up. When politics are discussed with Saudis, it should be borne in mind that they generally share the feelings of the larger Arab world concerning such issues as Palestine and Arab unity.

g. As Muslims, Saudi Arabians are bound not to eat the meat of pigs, and the drinking of alcoholic beverages is forbidden. In fact, alcoholic drinks are not allowed in the Kingdom by law. Although not all Muslims rigidly adhere to these restrictions, it would be a grave offense to serve liquor or pork products to them.

h. The matter of eating only with the right hand requires some elaboration. At the traditional feast, where no silverware or dishes are used, it would be offensive to reach into the various dishes with the left hand. However, no guest need feel embarrassed nor hesitate to take a fork into the left hand at a more conventional dinner banquet. It is considered a mark of appreciation for the host's endeavor to fill one's plate to overflowing and eat with gusto. Interestingly, the custom of offering the eye of the whole-cooked sheep to an honored guest has largely been buried in the past.

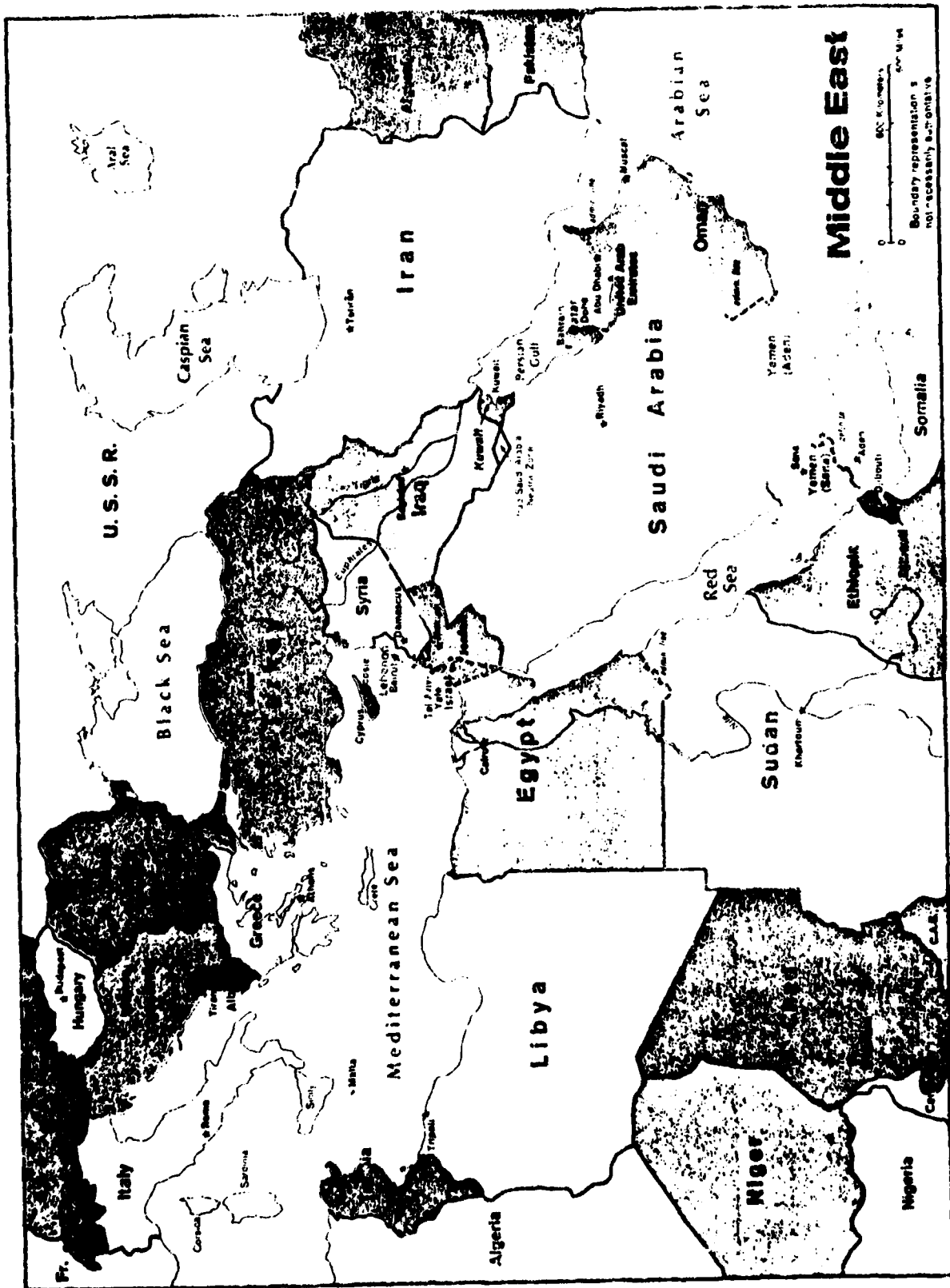
i. Unlike convention in the Western World, guests do not linger long after a meal or the decision to terminate a visit. There may be the serving of another round or two of coffee and tea, but then guests are expected to take their leave amid profuse expressions of appreciation for the hospitality enjoyed.

j. Finally, since the matter of religion and its practice is a highly personal matter in Saudi Arabia, non-Muslims must at all times show consideration for local custom in this regard. Specifically, non-Muslims are forbidden entry into Mecca and Medina (except as transients at the Medina Airport) and should not attempt to enter mosques nor become involved in any way in the public meting out of punishments to adjudged violators of religious law. Non-Muslims should also refrain from eating, smoking or drinking in front of Muslims during fasting hours of Ramadan as this is considered impolite.

k. In summary, Saudi Arabia is a nation in transition where a desire for social progress and adherence to traditional values and customs sometimes produces seeming contradictions in Western eyes. Saudi Arabians themselves are a proud and dignified people, bound closely together by their heritage, language, and faith in Islam. Their value of family ties and personal relationships reaches a degree no longer common in the western world. For us, Saudi Arabia should be viewed first and foremost as a fascinating locale, inhabited by a sincere people who wish to be friendly.

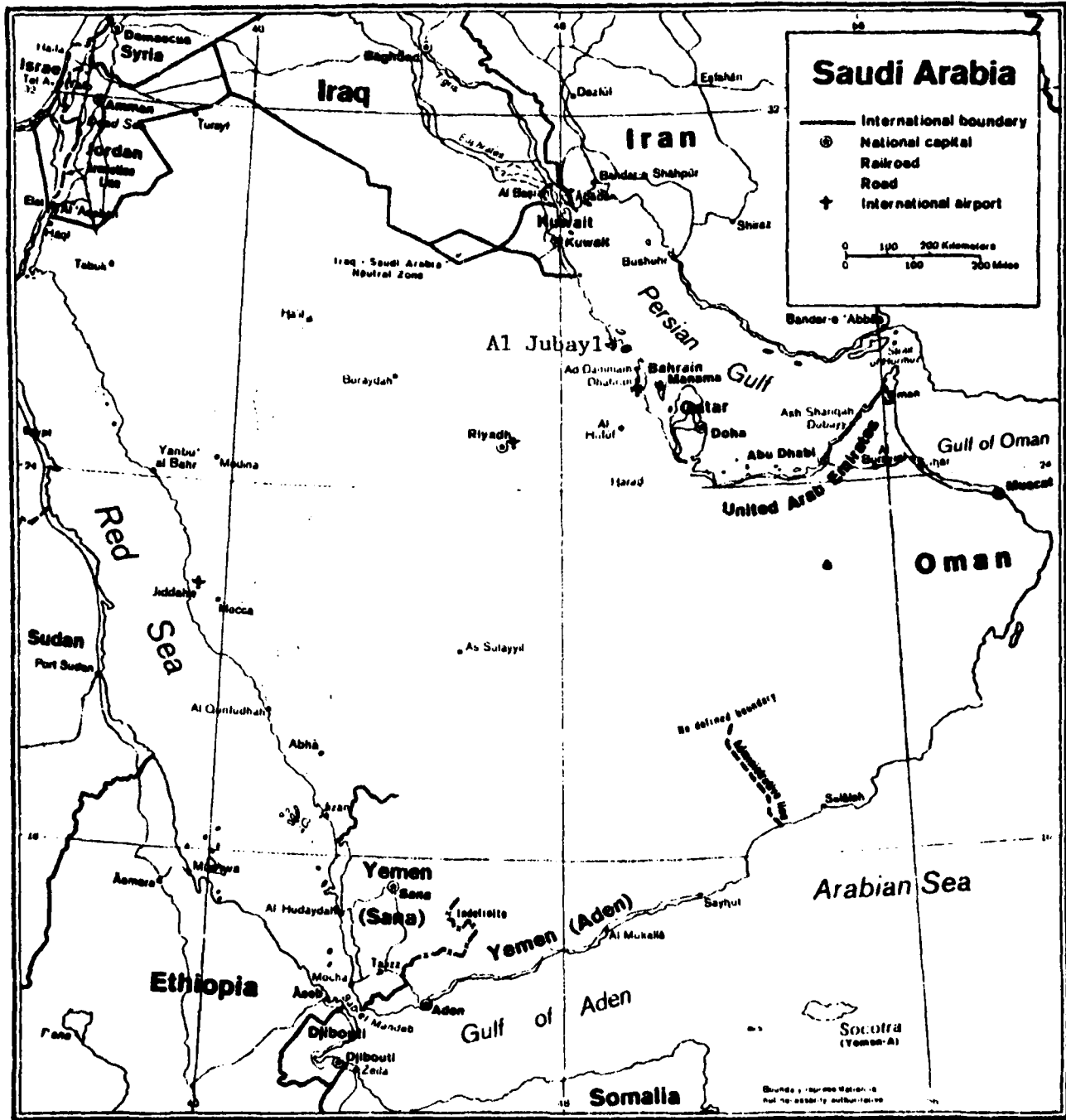
1. Have a good trip!





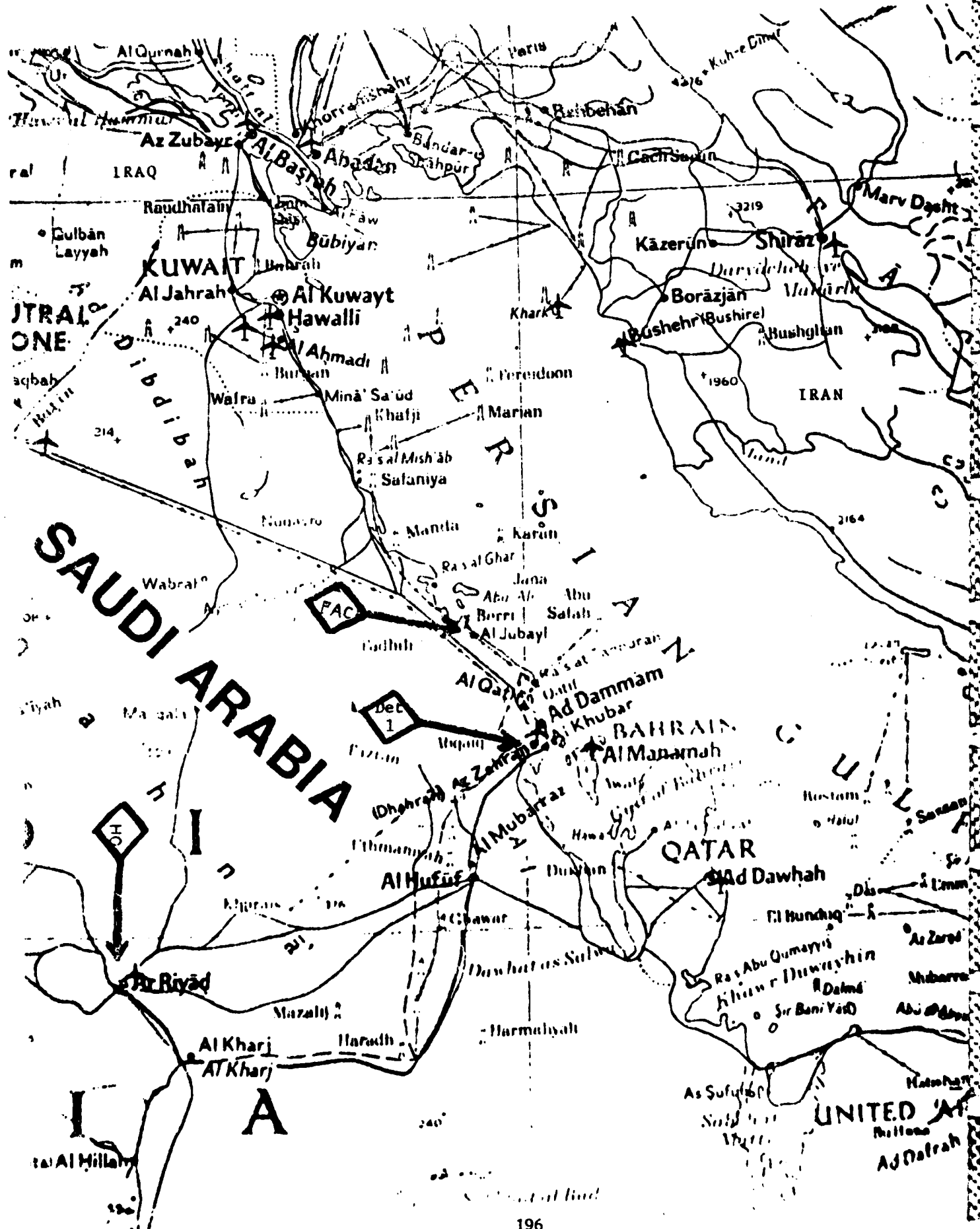
(Figure 3)

NOTE: Dashed lines between Israel and neighboring countries represent armistice lines. Borders are not necessarily authoritative.



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(Figure 4)



**SAUDI ARABIA**

ATTACHMENT 21

IOWA AIR NATIONAL GUARD  
133D TACTICAL CONTROL FLIGHT (FACP-H)  
RR 2, FORT DODGE, IOWA 50501



REPLY TO  
ATTN OF: CC

19 Nov 1982

SUBJECT: Fund Citation for Cultural Awareness Briefing Team

TO: USAFA/DFSOG  
Colorado Springs, CO 80840

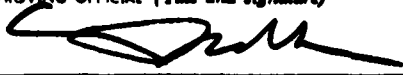
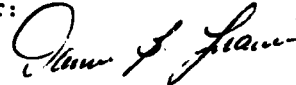
The following fund cite is for use of the USAFA cultural awareness briefing team on their TDY to Fort Dodge on or about 11 Dec 82.

5733840 553 41D2 448.15 52672F 408 409 411602 3K

*Joseph E Prieskorn*

JOSEPH E PRIESKORN, Maj, Iowa ANG  
Commander

TO: DFSOG *WMA* DFH *WMA* DFL *WMA* DFPS *WMA* DFSSP *WMA* DFSSB *WMA* DFV *WMA* ACFTPT *WMA* DAES *WMA* IN TURN 2-70  
 (THIS FORM IS SUBJECT TO THE PRIVACY ACT OF 1974 - USE BLANKET PAS - AF FORM 11.)

REQUEST AND AUTHORIZATION FOR TDY TRAVEL OF DOD PERSONNEL						DATE OF REQUEST
(Reference: Joint Travel Regulations) Travel Authorized as Indicated in Items 2 through 21.						23 NOV 82
REQUEST FOR OFFICIAL TRAVEL						
2. NAME (Last, First, Middle Initial) AND SSAN MITCHELL, WILLIAM A., 467-54-40321 (SEE REMARKS) ROBERTSON, CHARLES D., 492-46-0423			3. POSITION TITLE AND GRADE OR RATING LT COL CAPT			
4. OFFICIAL STATION USAF ACADEMY, CO 80840			5. ORGANIZATIONAL ELEMENT HQ USAFA/DFSOC. HQ USAFA/DFP		6. PHONE NO. 3067 2278	
7. TYPE OF ORDERS ROUTINE		8. SECURITY CLEARANCE N/A		9. PURPOSE OF TDY TO PRESENT INTERCULTURAL AWARENESS PROGRAM TO THE 133 TAC CONTROL FLIGHT GP, IOWA ANG. (MSN)		
10a. APPROX. NO. OF DAYS OF TDY (Including travel time) 3		b. PROCEED O/A (Date) 10 DEC 82				
11. ITINERARY <input type="checkbox"/> VARIATION AUTHORIZED FROM: HQ USAFA CO TO: FT. DODGE IOWA RETURN: HQ USAFA CO						
MODE OF TRANSPORTATION						
COMMERCIAL			GOVERNMENT			PRIVATELY OWNED CONVEYANCE (Check one)
RAIL	AIR	BUS	SHIP	AIR	VEHICLE	SHIP
						RATE PER MILE:
<input type="checkbox"/> AS DETERMINED BY APPROPRIATE TRANSPORTATION OFFICER (Overseas Travel only)						<input type="checkbox"/> MORE ADVANTAGEOUS TO GOVERNMENT
						<input type="checkbox"/> MREAGE REIMBURSEMENT AND PER DIEM LIMITED TO CONSTRUCTIVE COST OF COMMON CARRIER TRANSPORTATION AND RELATED PER DIEM AS DETERMINED IN JTR. TRAVEL TIME LIMITED AS INDICATED IN JTR.
13. <input type="checkbox"/> PER DIEM AUTHORIZED IN ACCORDANCE WITH JTR. <input type="checkbox"/> OTHER RATE OF PER DIEM (Specify)						
ESTIMATED COST						15. ADVANCE AUTHORIZED
PER DIEM		TRAVEL		OTHER	TOTAL	
\$		\$		\$	\$	
16. REMARKS (Use this space for special requirements, leave, superior or 1st-class accommodations, excess baggage, registration fees, etc.) (Prior to travel overseas comply with the Foreign Clearance Guide for passport, immunization, and clearance requirements. Attach receipts showing cost of all lodgings used during the period of this claim. SUBMIT TRAVEL VOUCHER WITHIN 5 WORKDAYS AFTER COMPLETION OF TRAVEL.) ITEMS 2, 3, & 5: BARNES, C. TAYLOR, 500-46-7840 MAJ, DFSOG; DRISKILL, PHILIP L., 456-92-3150 CAPT, DFH; HAMMILL, WILLIAM B., 570-68-7434 MAJ, DFL; YOUNG, ROBERT M., 275-66-298 MAJ, DFPS. TDY SHRED: 03. AUTH: AFR 36-20 AND 133 TAC CONTROL GP LTR, 19 NOV 82. FUND CITE: 5733840 553 41D2 448.15 52672F 408 409 411602 3K. HIRE OF SPECIAL CONVEYANCE FOR USE WITHIN AREA OF TDY AUTHORIZED AS MORE ADVANTAGEOUS TO THE GOVERNMENT. JUSTIFICATION FOR DETERMINING THE SPECIAL AUTHORIZATION IN THIS ORDER IS MAINTAINED IN USAFA/DFSOG. CONCURRENCE HAS BEEN RECEIVED FROM THE INDIVIDUAL DEPT HEADS						
17. REQUESTING OFFICIAL (Title and signature) ERVIN J. ROKKE, Colonel, USAF Acting Vice Dean of the Faculty				18. APPROVING OFFICIAL (Title and signature) 		
AUTHORIZATION						
19. ACCOUNTING CITATION DEPARTMENT OF THE AIR FORCE HQ UNITED STATES AIR FORCE ACADEMY COLORADO SPRINGS CO 80840 TDN: FOR THE SUPERINTENDENT DISTRIBUTION UNIT						
5733840 553 41D2 448.15 52672F 408 409 411602 3K Certifying Officer: 						2 ACFT
20. ORDER AUTHORIZING OFFICIAL (Title and signature) OR AUTHENTICATING SIGNATURE EDWARD T. RISTAU, Lt Col, USAF Director of Administration					21. DATE ISSUED 24 NOV 82	
					22. TRAVEL ORDER NUMBER T-3656	

ITEM 16 CONTINUED: COMMERCIAL AIR IS DIRECTED BECAUSE OF LIMITED TRAVEL WINDOW. TRAVELERS MUST CHECK WITH A TRAFFIC MANAGEMENT OFFICE, IF ONE IS ACCESSIBLE, WHEN COMMERCIAL AIR TRANSPORTATION IS REQUIRED. USE OF DES MOINES IOWA AIRPORT AS SERVICING TERMINAL IS AUTHORIZED IN CONJUNCTION WITH THIS TRAVEL.

**END**

**FILMED**

**11-84**

**DTIC**