

1ST INFANTRY DIVISION



CULTURE GUIDE TO IRAQ



REPLY TO
ATTENTION OF:

DEPARTMENT OF THE ARMY
HEADQUARTERS, 1ST INFANTRY DIVISION (M)
UNIT 26222
APO AE 09036

AETV-BGE

01 September 2003

MEMORANDUM FOR RECORD

SUBJECT: Culture Guide to Iraq

1. During your deployment to Iraq, Big Red One Soldiers should be aware of the unique customs and courtesies of the Iraqi people. This booklet provides basic cultural information and offers an overview of the country, its people, the Arabic language, and the lifestyle.
2. The First Infantry Division deployment will play a vital role in the reestablishment of the nation of Iraq. The Iraqi people will welcome American soldiers in their country and will greatly appreciate the help you provide this proud nation. Soldiers should attempt to build bonds with Iraqi people by educating themselves with the information provided in this booklet.
3. This document is not directive in nature; therefore, command policies, operational orders, and standard operating procedures supersede information provided herein.
4. The point of contact for this document is the Office of the Assistant Chief of Staff, G5, 1st Infantry Division. Comments, recommendations, and requests for copies should be addressed to the address provided at the end of the booklet.
5. The POC for this Culture Guide is 1LT Ryan Jerke, Deputy G5 at DSN: 350-6712.

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Table of Contents

Map of Iraq	iv		
Time and Key Facts	v		
National Flag	vi		
Short History	vii		
Iraqi Military Rank	ix		
Part I			
Introduction to the People	1-1		
Arab World View	1-1		
Attitudes Towards Americans	1-2		
Part II			
Religion	2-1		
Shi'a (Shi'ite) vs. Sunni	2-1		
The Five Pillars of Islam	2-2		
The Islamic Calendar	2-3		
Part III			
Customs and Culture	3-1		
Family and Honor	3-1		
Role of Women	3-2		
Greetings	3-2		
Gestures	3-2		
Hospitality	3-4		
Business	3-4		
Dress	3-4		
Body Language	3-5		
Food and Drink	3-5		
Do's and Don'ts			
Greetings and Conversation	3-5		
Hospitality	3-7		
Religion	3-8		
Meetings	3-8		
Part IV			
Desert Operations	4-1		
Effects on Personnel	4-1		
Effects on Equipment	4-2		
Part V			
Preventive Medicine and Health	5-1		
Risk Assessment	5-1		
Infectious Diseases	5-2		
Hazardous Plants and Animals	5-3		
Tips on Protecting your Health	5-5		
Part VI			
Using the Arabic Language	6-1		
Useful Words and Phrases	6-1		
Numbers	6-5		
Road Signs	6-6		
Part VII			
Know your Area of Operations	7-1		
Significant Dates	7-1		
Political Parties and Groups	7-1		
Key Provinces and Cities	7-10		
Key Facilities	7-13		
Iraqi Paramilitary Groups	7-14		
Former Regime Loyalists	7-16		
Religious Fundamentalists	7-17		
Weapons	7-20		
Improvised Explosive Devices	7-22		
Tactics, Techniques, and Procedures	7-25		
Part VIII			
The Basics on the Law of War	8-1		
If Held As a Detainee	8-1		
Code of Conduct	8-2		
Summary	8-2		

Map of Iraq



Local Level

Iraq has 18 provinces, known in Arabic as *muhafazat* (plural *muhafazah*). Each province has a provincial capital. The provinces and their capitals follow:

Province	Capital
Al Anbar	Ar Ramadi
Al Basrah	Al Basrah
Al Muthanna	As Samawah
Al Qadisiyah	Ad Diwaniyah
An Najaf	An Najaf
Arbil	Arbil
Ninawa	Al Mawsil (Mosul)
At Ta'imim	Kirkuk
Babil	Al Hillah
As Sulaymaniyah	As Sulaymaniyah

Province	Capital
Baghdad	Baghdad
Dahuk	Dahuk
Dhi Qar	An Nasiriyah
Diyala	Baqubah
Karbala	Karbala
Maysan	Al Amarah
Salah ad Din	Samarra
Wasit	Al Kut

TIME

All of Iraq is within Greenwich Mean Time (GMT) plus Three hours. This is eight hours ahead of Eastern Standard Time (EST).

GERMANY TIME + 2 HRS = IRAQ TIME (IRAQ TIME – 2 HRS = GERMANY TIME)

KEY STATISTICS

Land Area: Total: 437,072 sq km; *land*: 432,162 sq km; *water*: 4,910 sq km (slightly larger than California).

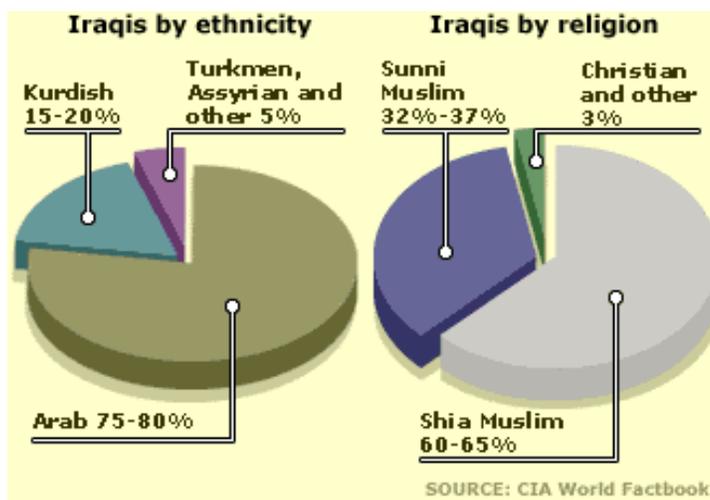
Land Boundaries: Total: 3,631 km; *border countries*: Iran 1,458 km, Jordan 181 km, Kuwait 242 km, Saudi Arabia 814 km, Syria 605 km, Turkey 331 km

Population: 24,683,313 (July 2003 est.)

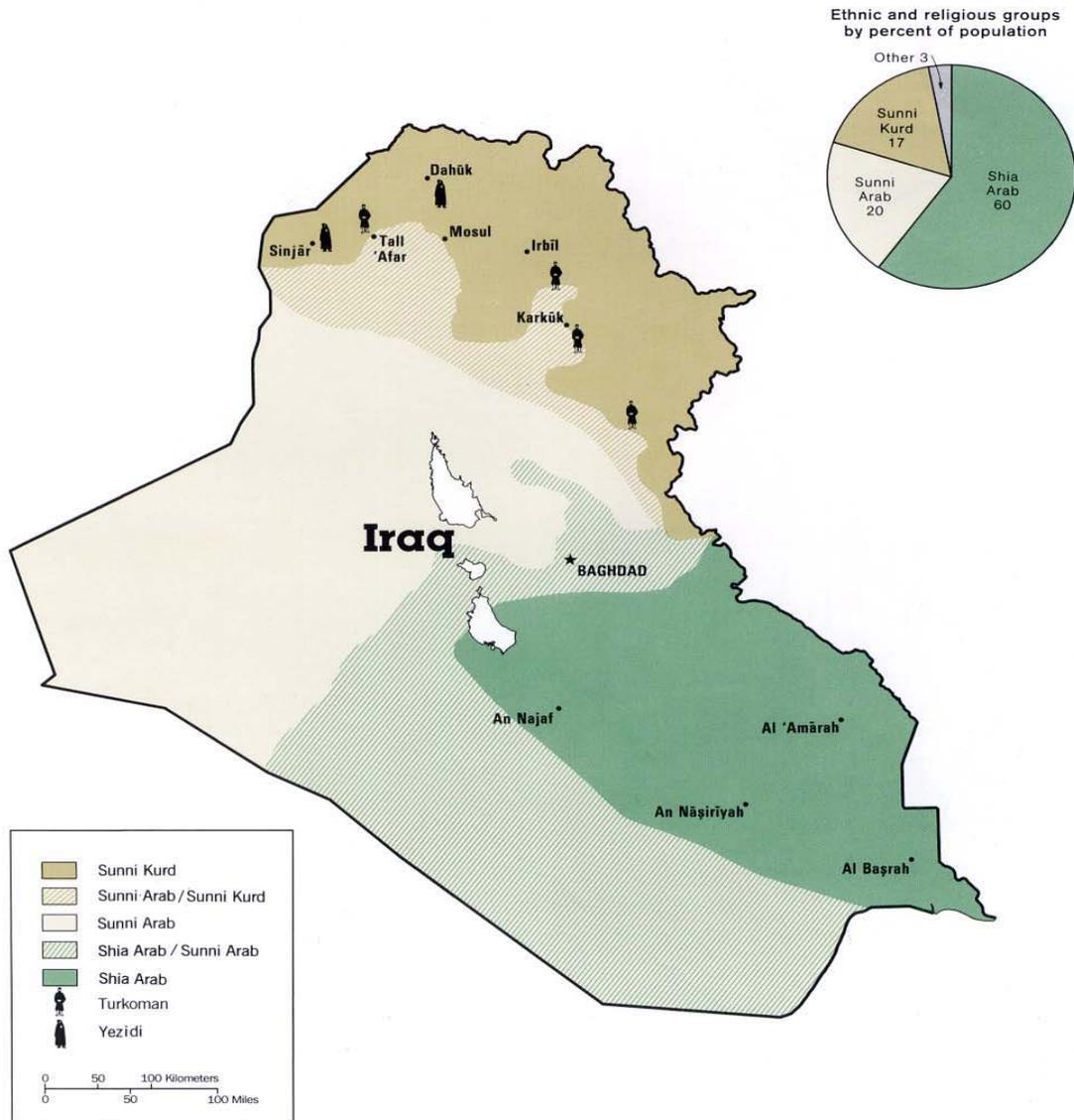
Largest Cities (2002 est.): Baghdad 5,605,000; Mosul 1,739,800; Basrah 1,337,600; Irbil 839,600; Kirkuk 728,800; As Sulaymaniyah 643,200; An Najaf 563,000; Karbala 549,700; An Nasiriyah 535,100.

Language: Arabic (by 81% of population), also Kurdish, Assyrian, Armenian.

Literacy: Total: 58%; *male*: 70.7%, *female*: 45% (1995 est.).



Ethnoreligious Groups



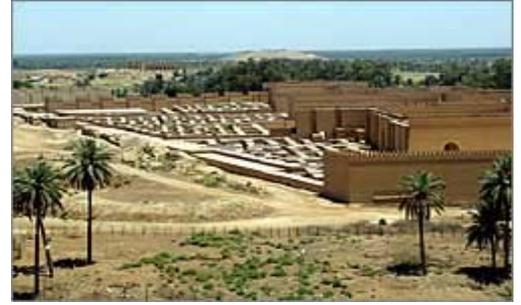
Flag:

Adopted 31 July 1963, three equal horizontal bands of red (top), white, and black with three green five-pointed stars in a horizontal line centered in the white band; the phrase ALLAHU AKBAR (God is Great) in green Arabic script - Allahu to the right of the middle star and Akbar to the left of the middle star - was added in January 1991 during the Persian Gulf crisis. The colors are said to represent the qualities of those who follow Islam. Red represents courage, white stands for generosity, black is for the triumphs of Islam and green for the religion itself. The stars represent Iraq, Egypt, and Syria. The flag is based on the Nasserite flag of Egypt. It was designed in anticipation of a political union with Egypt and Syria that never materialized.



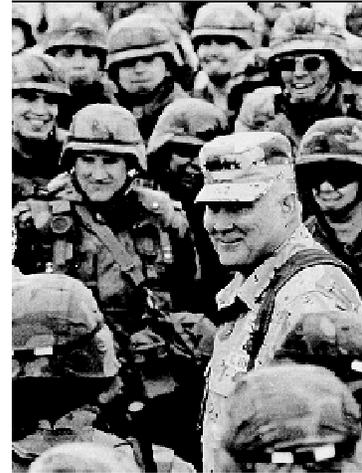
History of Iraq

Iraq has a long history; many believe that the Garden of Eden was situated near Al Basrah, where the Tigris and Euphrates Rivers converge. Known for centuries as Mesopotamia, Sumerians, Babylonians, Assyrians, and the later Arabs lived in Iraq. Iraq became part of the Turkish Ottoman empire in the 16th century until that empire disintegrated after World War I.



Ancient Babylon

- | | | | |
|-----------|---|-----------|--|
| 1920 | Mandate for Iraq awarded to UK by the League of Nations. | | |
| 1921 | Britain installs Emir Faisal as King of Iraq. | 15 Jan 91 | Deadline established by UN Resolution 678 for Iraqi withdrawal. |
| 1932 | Saudi Arabia proclaimed by Abd al Aziz; Iraq declares independence. | | |
| 1958 | Iraqi monarchy overthrown in coup by General Abdul Karim Qasim. | | |
| 1960 | Coup overthrows Qasim; Gen. Abdul Salam Aref installed in power. | | |
| 1966 | Abdul Rahman Aref succeeds his brother as leader of Iraq. | | |
| 1968 | Ba'ath party coup; Ahmad Hassan al-Bakr installed, Saddam Hussein becomes chief deputy. | | |
| 1979 | Saddam Hussein succeeds Bakr as president of Iraq. | | |
| 22 Sep 80 | Iraq invades Iran, starting 8-year war. | | |
| 17 May 87 | Iraq attacks USS Stark, killing 37 U.S. sailors. | 16 Jan 91 | Operation Desert Shield becomes Operation Desert Storm as U.S. warplanes attack Baghdad, Kuwait, and other military targets in Iraq. |
| 1988 | Saddam Hussein orders use of chemical weapons on Kurds. | | |
| Aug 88 | Iran-Iraq War ends. | | |
| 17 Jul 90 | Saddam Hussein accuses Kuwait of oil overproduction and theft of oil from Rumaylah oilfield. | 23 Feb 91 | Ground war begins with Marines, Army, and Arab forces moving into Iraq and Kuwait. |
| 2 Aug 90 | Iraq invades Kuwait; President Bush freezes Iraqi and Kuwaiti assets; UN calls on Saddam Hussein to withdraw immediately. | 27 Feb 91 | President Bush orders a cease-fire effective at midnight in the Kuwaiti theater of operations Kuwaiti Theater of Operations (KTO). |
| 8 Aug 90 | Iraq annexes Kuwait. | | |
| 29 Nov 90 | UNSC authorizes force after 15 January if Iraq does not withdraw from Kuwait. | | |



General Schwartzkopf with 1ID

Mar 91 Shi'a Muslims in southern Iraq, followed by Kurds in north, rebel against Saddam Hussein's rule. Iraqi army crushes both revolts. Kurds, protected by the allies, take control of large area of the north.



.Iraqi prisoners of war

Mar 91 Iraqi military leaders formally accept cease-fire terms.

7 Aug 92 "No-fly zone" imposed over southern Iraq to stop air attacks on Shi'a Muslim rebels. U.S. and its allies begin air patrols, which continue today.

May-Jun 95 Twenty Iraq military officers, all members of the Sunni al-Dulaymi, are tortured and killed for plotting a coup. A Republican Guard battalion, led by al-Dulaymi officers, rebel at Abu Gharayb following these executions, but the uprising is rapidly squashed by loyal Republican Guard units.

Aug 95 Hussein Kamil al-Majid, who headed Iraq's secret drive to build weapons of mass destruction, defects to Jordan with his brother and their wives, both of whom are daughters of Saddam Hussein. Hussein Kamil vows to topple Saddam Hussein

20 Feb 96 Hussein Kamil returns to Iraq after providing the UN and the U.S. information about Iraq's arsenal, how Saddam Hussein tried to avoid UNSC resolutions, and how Saddam Hussein's government was organized. Hussein Kamil and his brother Saddam Kamil are executed by Saddam Hussein.

Jan-Jun 97 "Food-for-oil" program implemented. The proceeds of this limited oil sale, all of which must be deposited in a UN escrow account, are required be used to purchase food, medicine, and other materials and supplies for essential civilian needs for all Iraqi citizens and to fund vital UN activities regarding Iraq.

16-19 Dec 98 The U.S. and UK conduct air strikes (Operation DESERT FOX) to force Baghdad to cooperate with the UN.

17 Dec 99 UNMOVIC is established to carry on inspections in Iraq in place of UNSCOM.

.16 Feb 01 The U.S./UK conduct air strikes against Iraq's air defense network.

17 May 01 Qusay Saddam Hussein elected to the Ba'ath Party's Revolutionary Command Council.

29 Jan 02 President Bush includes Iraq in the "Axis of Evil" during his State of the Union address.

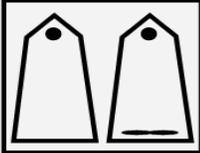
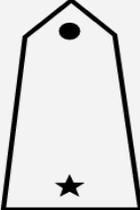
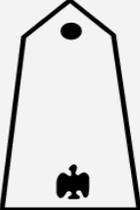
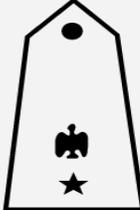
19 Mar 03 U.S. launches "decapitation" strike in attempt to eliminate Saddam Hussein and his top officers.

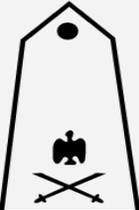
20 Mar 03 U.S. and Coalition troops cross into Iraq in a 21 day press into Baghdad.

1 May 03 President Bush announces End of Major Hostilities.

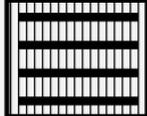
IRAQI MILITARY RANK

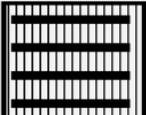
Commissioned Officers

Iraqi Army, Air Force, and Navy	Mulazim	Mulazim Awwal	Naqib	Raid	Muqaddam
Army and Air Force 					
U.S. Equivalent	2d Lieutenant	1st Lieutenant	Captain	Major	Lieutenant Colonel

Aqid	Amid	Liwa	Fariq	Gariq Awwal	Mushir
					
Colonel	Brigadier General	Major General	Lieutenant General	General	General of the Army

Enlisted Personnel & Warrant Officers

	Jundi	Jundi Awwal	Naib Arif	Arif	Rais Urafa
Army and Air Force					
U.S. Army Equivalent	Private	Private 1st Class	Corporal	Sergeant	Staff Sergeant
U.S. Air Force Equivalent	Airman	Airman 1st Class	Sergeant	Staff Sergeant	Technical Sergeant

Rais Urafa			Naib Arif		
 (Same as Staff Sgt.)	N/A	N/A		N/A	N/A
Sergeant 1st Class	Master Sergeant	Sergenat Major	Warrant Officer (WO)	Chief Warrant Officer (CWO-2)	Chief Warrant Officer (CWO-3)
Master Sergeant	Senior Master Sergeant	Chief Master Sergeant	Warrant Officer (WO)	Chief Warrant Officer (CWO-2)	Chief Warrant Officer (CWO-3)

PART I

INTRODUCTION TO THE PEOPLE

Iraq has a population of 24,683,313 (July 2003 est.). The majority (75 percent) of Iraqis are Arabs, though there is a sizable Kurdish minority that comprises 20 percent of the population. (The remaining 5 percent is comprised of Turkomen, Assyrian, and others.) The Kurds form a majority in the north and northwest of the country where they were forced to settle due to economic constraints and border crossing restrictions. Most are herdsmen and farmers, though many have moved to the cities, particularly Mosul, Kirkuk, and Sulaymaniyah. The Kurds are divided into three separate groups. These groups' inability to reconcile their differences has hurt them and prevented them from presenting a unified front to both Saddam and the world.

The Arab population is split between the Shi'a majority in the south, and the Sunni, who live mostly in the central part of the country around Baghdad. Two Arab groups that have not been assimilated into the population are the "Marsh Arabs" who inhabited the lower Tigris and Euphrates Rivers' delta until the Iraqi government drained 90% of the marsh area. Most Marsh Arabs have fled to Iran. The second group is a small Bedouin population who wander the desert regions. Seventy-five percent of the population lives in the flood plains that make up only 25% of the total land area. Nearly 70% of the people live in urban centers, with Baghdad being the largest city.



ARAB WORLD VIEW

An Arab worldview is based upon five concepts: atomism, fatalism, wish versus reality, extremism and paranoia.

Atomism. Arabs tend to see the world and events as isolated incidents, snapshots, and particular moments in time. This is a key psychological feature of Arab culture. This focus on the part, rather than the whole, will cause Arabs and Arab rhetoric to seem illogical or less rational by Westerners who are looking for a unifying concept. It also means that the Western concept of cause and effect is not necessarily accepted by Arabs who may fail to see a unifying link between events.

Fatalism. Arabs usually believe that many, if not most, things in life are controlled by the will of God (fate) rather than by human beings. That is why it is difficult to get an Arab to do any form of planning for the future, especially long-range planning.

Wish versus reality. Arabs are an emotional people who use the power of emotion in forceful and appealing rhetoric that tends toward exaggeration. In their exaggeration, wish becomes blended and confused with reality. The ability to blend wish and reality into a psychologically acceptable concept is also an example of how Arabs tend to live in an atmosphere of seeming contradiction to Westerners. Their desire for modernity is contradicted by a desire for tradition (especially Islamic tradition, since Islam is the one area free of Western identification and influence).

Extremism. Arabs tend to see the world from the extremes of either black or white. As a result, Arabs will not see problems as Americans see them. If a plan, project or piece of equipment has a problem, then it means the entire plan, project or piece of equipment is false, bad or a failure.

Paranoia. Arabs seem to be paranoid by Western standards. They see everything as a plot to foil their attempts to make life more pleasant. It often means that Middle Easterners view Americans living in the Middle East as CIA agents. Family members may be seen as plotting against other family members to get the job opportunity or best wife or husband.

ATTITUDES TOWARD AMERICANS

The people in Iraq will be hostile towards Americans and other soldiers of the coalition



which overthrew Saddam Hussein. Most Iraqis see themselves as a persecuted people and blame the West for much if not all of their problems. Most Iraqis will take issue with western culture in general and only work/talk with coalition forces if it will benefit them personally. Despite this, U.S. soldiers still need to respect Iraqi customs and culture and treat all civilians with dignity and respect.

Reminder, you are a representative of the United States while in Iraq. It will be important to use good judgment, tact, and diplomacy in any dealings you may have

with the people. Most Iraqis will be looking for any sign to reinforce their view of Americans and the West as morally bankrupt and out to mistreat them, and will be put off by our treating them respectfully. To help in this regard, you should become thoroughly familiar with the customs and culture described in this section, particularly the things to do or not to do.

PART II RELIGION

Islam is the state religion of Iraq and about 97% of the population belongs to either the Shi'a (60%) or the Sunni (37%) sect. The better educated Sunni have traditionally dominated the government; since 1958, most members of the government have been Sunni. The Kurds are also Sunni, but their religious practices differ from those of the Arabs. The Islamic religion is based on the "submission to the will of God (*Allah*)" and governs everything from politics to crime and punishment to morality in daily life. The **Qur'an/Koran** and **Sunnah** are



Muhammad receiving the word of God

the two basic sources of Islamic teachings. The *Qur'an* is the main religious book for Muslims; it is the spoken word of **Allah**(God). The *Sunnah* is complementary to the *Qur'an* and contains the sayings of the **Prophet Muhammad** and his way of life. Muslims accept and revere all major Judeo-Christian prophets from Adam to Jesus, but they proclaim Muhammad to be the last and greatest. Although Iraq is secular country, the traditional Islamic culture predominates, with Qu'ranic Law playing an active role in the day-to-day life in the country.

Sunni: Comes from *ahl al-sunnah wa-l-jamaa* [Arab = the people of the custom of the Prophet and community], and is the largest division of Islam. Sunni Islam is the heir to the early central Islamic state, in its acknowledgement of the legitimacy of the order of succession of the first four caliphs in contrast to the Shi'a rejection of the first three as usurpers. *Caliphate* were the rulerships of Islam; *caliph*. [kal'if"], was the spiritual head and temporal ruler of the Islamic state. In principle, Islam is theocratic: when Muhammad the Prophet died, a *caliph* [Arabic = successor] was chosen to rule in his place. The *caliph* had temporal and spiritual authority but was not permitted prophetic power; this was reserved for Muhammad. The caliph could not, therefore, exercise authority in matters of religious doctrine. The first *caliph* was Abu Bakr. Umar, Uthman, and Ali succeeded him. Sunni Muslims recognize these first four, or *Rashidun* (the rightly guided), *caliphs*. Shi'a, however, recognize Ali as the first *caliph*.

Shi'a: The Shi'a have been traditionally persecuted by the Sunni. Because of the battle of Karbala (680 a.d.) and the assassination of Ali they celebrate the status of Martyrdom and visit shrines of notable martyrs. Ashura is the anniversary of Ali's death and is the main Shi'a holiday marked with self-inflicted whipping and lamentation. Shi'as make a pilgrimage to Karbala to mark the massacre of Ali's followers. The Shi'a holy cities of Najaf and Karbala



Shi'a Muslims in Karbala

are centers of religious learning. In Karbala, Shi'a Muslims staged an unsuccessful rebellion against the government in 1991. Najaf is home to the mosque where Imam Ali, the founder of Shi'a Islam, is buried. The Shi'a are led by Ayatollahs which represent the bloodline of the prophet Mohammed. The Supreme Ayatollah in Iran is Mohammed's representative on Earth until the Third Caliph returns to his rightful place. A good analogy would be if the Roman Catholic Pope were ruling a theocracy in Western Europe until the return of Christ.

Five Pillars of Islam

There are five basic religious tenets to Islam, generally called the *Five Pillars of Islam*:

Shahadah - The profession of faith: 'I testify there is no God but Allah and Muhammad is the Messenger of Allah.'

Salah - The faithful must turn towards Mecca and recite a prescribed prayer five times daily at dawn, just after midday, *asr* (mid afternoon), just after sunset and before midnight. The most important prayer is the Friday prayer, delivered from a pulpit of the mosque by a prayer leader. In many Muslim countries, Friday is a holiday, with banks and shops closed all day. Respect a Muslims need to perform this duty and do not walk in front of someone praying. Do not attempt to enter a Mosque (Moslem house of worship) unless invited. If visiting with permission, remove your shoes before going in, speak only in whispers and do not take photographs, unless you have been given permission to do so.



Praying towards Mecca

Zakah - A compulsory payment from a Muslim's annual savings. It literally means 'purification'. Zakah can only be used for helping the poor and needy, the disabled, the oppressed, debtors and other welfare purposes defined in the *Qur'an* and *Sunnah*.

Ramadan - All Muslims are required to fast during the Holy Month of Ramadan (a lunar month of 29 or 30 days, which falls 11 days earlier each year, depending on sightings of the moon). All Muslims abstain totally from food, drink, sex and tobacco from dawn to sunset. Non-Muslims should respect this practice and wherever possible avoid infringing these laws in front of Muslims, since this would be considered an insult. Straight after sunset most, if not all, Muslims will break their fast, and little business or travel will be practical for the visitor at this time.

The Hajj - The pilgrimage to Mecca. Every Muslim who can afford it and is fit enough must make the journey.

Jihad – Sometimes thought of as the sixth pillar, it does not mean “holy war,” but is used to describe the personal battle one undertakes against sin and temptation.



The Ka'bah in Mecca

CALENDAR, HOLIDAYS AND EVENTS FOR 2004 (1425 A.H.)

The Islamic year is based on the lunar cycle, consisting of twelve months of 29 or 30 days each, totaling 353 or 354 days. Each new month begins at the sighting of a new moon. Actual dates may differ by a day or two from dates provided. The Islamic *Hijri* calendar is usually abbreviated A.H. in Western languages from the latinized "Anno Hegirae". Muharram 1, 1 A.H. corresponds to 16 July 622 C.E. (Common Era). The *Hijrah*, which chronicles the migration of the Prophet Muhammad from Mecca to Medina in 622 a.d., is early Islam's central historical event. To Muslims, the *Hijri* calendar is not just a sentimental system of time reckoning and dating important religious events, e.g., *Hajj* (pilgrimage to Mecca); it has profound religious and historical significance.

Maulid Nabi: This day is remembered as the birthday of the Prophet Muhammad. It is a very popular day of celebration. There are no special prayers or religious services.

Isra' and Miraj: Night the Prophet Muhammad journeyed from Mecca to Jerusalem and then his ascension to heaven. There are no special prayers. Muslims remember this day with varying degrees of enthusiasm and devotion. Some people do not celebrate it at all.

Ramadhan: Muslims consider this whole month as blessed as well as the month of discipline and self-control. They fast during the day and make special prayers at night. People also give more charity and do extra righteous deeds. The Prophet Muhammad also received the first revelation of *Al-Qu'ran*.

Nuzulul Qur'an: Time in which the Prophet Muhammad received the first revelation of The Holy *Qu'ran*, God's guidance and final message of truth. The Angel *Jibreel* (Gabriel) came to Muhammad while he was in the cave of Hira, near Mecca and told him that *Allah* had appointed Muhammad as His last Messenger and Prophet.

Eid al Fitr: Three day feasts of thanksgiving after Ramadhan to thank *Allah* that He gave the opportunity to Muslims to benefit from and enjoy the blessing of the month of Ramadhan. Muslims all over the world celebrate *Eid al Fitr*.

Eid al Adha: A time of sacrifice. This festival occurs on the second day of the 4-day *Hajj* by those who make the pilgrimage and celebrate it in Mina, near Mecca. Muslims commemorate Prophet Abraham's willingness to sacrifice everything for *Allah* including his beloved son, Ismael. Since *Allah* gave Prophet Abraham a lamb to sacrifice instead of sacrificing his son, Muslims also offer animal sacrifices. The animal meat is given to needy people and friends and a portion of it is also kept for one's own consumption.

Important Religious Dates for 2004/5

Holiday	Date	Arabic Calender	Holiday	Date	Arabic Date
Islamic New Year	22 Feb 04	1 Muharram 1425AH	First Day of Isra' and Miraj	12 Sep 04	27 Rajab 1425AH
Ashoora	13 Mar 04	10 Muharram 1425AH	Ramadhan	15 Oct 04	1 Ramadhan 1425AH
Eid al Adha	23 Mar 04	10 Thw al-Hijjah 1425AH	Nuzulul Qu'ran	31 Oct 04	17 Ramadhan 1425AH
Maulid Nabi	2 May 04	12 Raby' al Awal 1425AH	Eid al Fitri	14 Nov 04	1 Shawwal 1425AH

Part III

ARAB CUSTOMS AND CULTURE

CUSTOMS AND CULTURE

All Arabs share basic beliefs and values that cross national and social class boundaries. Social attitudes have remained constant because Arab society is more conservative and demands conformity from its members. It is important for Western observers to be able to identify and distinguish these cultural patterns from individual behaviors. Although Iraq is secular country, the traditional Islamic culture predominates, with Qu'ranic Law playing an active role in the day-to-day life in the country.

FAMILY

Arab families are often large and strongly influence individuals' lives. The family is the basic societal unit and is very strong and close-knit. Arabs gain status by being born into the right family. A patriarchal system, the father is the head of the family and is considered a role model. Few women work outside the home, though the number has increased with urbanization. Each gender is considered its own social subgroup, interacting only in the home. All activities revolve around family life, and any member's achievement advances the reputation of the entire family. One's family is a source of reputation and honor, as well as financial and psychological support. An Arab's first loyalty is to the family, which cannot be dishonored. Therefore, maintenance of family honor is one of the highest values in Arab society. Since misbehavior by women can do more damage to family honor than misbehavior by men, clearly defined patterns of behavior have been developed to protect women and help them avoid situations that may give rise to false impressions or unfounded gossip.

HONOR

An Arab's Honor is cherished and protected above anything else, sometimes circumventing even the need for survival. Criticism, even constructive criticism, can threaten or damage an Arab's honor; it will be taken as a personal insult. The Arab must, above all else, protect himself and his honor from this critical onslaught. Therefore, when an Arab is confronted by criticism, you can expect him to react by interpreting the facts to suit himself or flatly denying the facts. Therefore, a Westerner should take a very indirect approach towards any corrective remarks and include praise of any good points.

Similar to this concept is the importance Arabs place on appearances and politeness regardless of the accuracy of the statement. For example, to questions which require a yes or a no, such as "Do you understand?" the Arab's preoccupation with appearances and politeness automatically requires that he answer "yes" whether it is true or not. In the Arab world, a flat "no" is a signal that you want to end the relationship. The polite way for an Arab to say no is to say, "I'll see what I can do," no matter how impossible the task may be. After the Arab has been queried several times concerning his success, an answer of "I'm still

checking” or something similar, means “no.” Such an indirect response also means “I am still your friend, I tried.” Therefore when dealing with Arabs or Iraqis, remember that that the yes you hear does not always means yes and might mean no.

WOMEN

Arab women are definitely subordinate to men in their society. The extent varies by country, and you cannot generalize. The most restrictive conditions exist on the Arabian Peninsula, and the most relaxed conditions exist in Egypt, Syria, and Lebanon. In Iraq, dress codes for women are still conservative with women wearing head scarves in public. Dresses are cut low, from below the knee to the ankle and blouses cover the shoulder and much of the arm. Women in Iraq do not hold managerial positions and their opinions and input will most likely be ignored. Do not show any type of interest in an Arab woman or female members of an Arab family. Do not photograph them, stare at them or try to speak to them. Do not ask about women, it is considered too personal and rude. It is best to ask about the "family," not a person's wife, sister, or daughter. Men should stand when a woman enters the room. Public displays of affection between the sexes, even foreigners, are unacceptable. Arab society has a basically negative stereotyped impression of Western women as loose or immoral. Female soldiers need to be careful not to reinforce this impression by their dress and conduct.



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GREETINGS

Arab men shake hands very gently and may pull those he greets toward him and kiss them on either cheek in greeting. Arabs may also hold hands to walk to other locations. If an Arab does not touch someone he greets, he either does not like him or is restraining himself because he perceives the person is unaccustomed to being touched. After shaking hands, the gesture of placing the right hand to the heart is a greeting with respect or sincerity. (For women, placing the right hand over the heart after serving food is a sign of offering with sincerity.) To kiss the forehead, nose, or right hand of a person denotes extreme respect.

Shake hands with the right hand only; the left hand is considered unclean. Failure to shake hands when meeting someone or saying good-bye is considered rude. When a Western man is introduced to an Arab woman it is the woman's choice whether to shake hands or not; she must initiate the handshake. Women shake hands only using their fingertips. Do not touch their palm and do not kiss her hand.

GESTURES

There are gestures used in the Arab world that convey different meanings from those used in America.

- An Arab may signify “yes” with a downward nod. “No” can be signaled in several ways: tilting one’s head slightly back and raising the eyebrows; moving one’s head back and

chin upward; moving one's head back and making a clicking sound with the tongue; or using the open palm moved from right to left toward the person.

- ❑ "That's enough, thank you," may be indicated by patting the heart a few times.
- ❑ "Excellent" is expressed with open palms toward the person.
- ❑ "OK" may be shown by touching the outer edge of one's eyes with the fingertips.
- ❑ The "A-OK" (forming a circle with the index finger and thumb of one hand) and "thumbs-up" gesture are considered obscene by Arabs.
- ❑ The left hand is considered unclean; the right hand should be used when gesturing.
- ❑ To beckon another person, all fingers wave with the palm facing downward.
- ❑ Other gestures include kissing your own right hand, then raising your eyes and your right hand used for expressing thanks.
- ❑ Touching the fingertips of your right hand to your forehead while bowing the head slightly, is a sign of deep respect.
- ❑ Placing the right hand or forefinger on the tip of the nose, right lower eyelid, top of the head, mustache or beard means "it's my responsibility," or "I'll gladly do it for you."
- ❑ Hitting the right fist into the open palm of the left hand indicates obscenity or contempt.
- ❑ Stroking the mustache in connection with an oath or a promise indicates sincerity.
- ❑ Do not allow the exposed sole of your foot/shoe to face a person, it is interpreted as a grievous insult, and considered extremely bad manners.
- ❑ It is important to sit properly without slouching. Never sit with one ankle on your other leg's knee, leaving the bottom of your foot pointing at someone. Sit with both feet on the floor and palms down on the thighs. Do not slide down or wiggle around excessively, it is considered very rude.
- ❑ Do not lean against walls or have hands in your pocket when talking.
- ❑ Do not point or beckon someone with the index finger it shows contempt for the person being pointed at, as if they were an animal.
- ❑ Men stand when a woman enters the room; everyone stands when new guests arrive at a social gathering and when an elderly or high-ranking person arrives or departs.

HOSPITALITY

Arabs are generous and value generosity in others. Hospitality toward guests is essential for a good reputation. Arab hospitality requires that refreshments must always be offered to guests. When anything is offered, it is considered polite for the guest to decline at least twice before accepting, and for the host to offer at least three times before finally accepting a guest's negative response.



BUSINESS

When meeting with Arabs, remember that they do not get straight down to business, instead they will start the meeting with small talk and serve refreshments. An initial business meeting may be used to demonstrate the ideal conceptions of Islamic and Arab civilization. It is not necessarily a time for objective analysis, pragmatic application, and problem-solving. Often, Getting down to business may occur at a later meeting, or at a more informal setting such as a dinner. Furthermore, By American standards, Arabs are reluctant to accept responsibility. They will accept shared responsibility but are not eager to accept total responsibility. If responsibility is accepted for general purposes and something goes wrong, then the Arab will be blamed — and dishonored. Finally, Arabs view time differently from Americans. America's fast pace will not work with Arabs and if you try to rush Arabs, they will take it as an insult. The Arab approach to time is much slower and more relaxed than Americas.

DRESS

Arabs are a proud and dignified people and public appearance is very important to them. They dress and behave much more formally than Americans do. In the Middle East, one's status lies in the face presented to the public and in appearances, from personal dress to personal conduct. Many dress formally to go to work, even blue collar workers. Arabs feel that Americans dress much too casually.



Men:

Dishdasha - Ankle length robe

Ghutra - Headdress

Ogal - Head band

Ghafiva - Skull cap



Women:

Abayah - Head-to-toe silky black cloak

Burqa - Short black veil that leaves the eyes and forehead exposed

Boushiya - Semi-transparent veil which covers the entire face

Hijab - Headscarf that conceals the hair but leaves the face unveiled

PUBLIC SPACE AND PHYSICAL CLOSENESS

Americans like to keep their distance from one another (about one arm's distance) and maintain their personal space. Arabs do not have the same need for space as Americans and may not realize when they are violating your personal space. Even though an area (theater or elevator) may be completely empty, an Arab may sit or stand right beside you. Also, an Arab may cut in front of you in a line. You might consider this rudeness, but to the Arab it is perfectly normal behavior.

Another element of this is conversational distance. Conversational distance is based on the greeting distance. For two American men it would be handshake distance. For two Arab men it would be closer (about 12 inches is considered normal), since they kiss each other on the cheek upon greeting. The same applies for two Arab women. However, for two people of the opposite sex, it would be an arm's length away. Men and women cannot touch each other in public, but there is a lot of touching between individuals of the same sex. You may see Arab men (including soldiers) walking hand-in-hand. This indicates that they are good friends.

FOOD AND DRINK

Always offer refreshments to visitors and accept what is offered to you as a guest, but only after refusing the first offer. It is assumed that guests will accept at least a small quantity drinks offered as an expression of friendship or esteem. No matter how much coffee or tea the guest has had elsewhere, this offer is never declined on the second offer. When served a beverage, the cup should be accepted and held with the right hand. If coffee is served, drink only the liquid portion, and not the sludge on the bottom. When eating with Arabs, especially when taking food from communal dishes, the left hand is not used, as it is considered unclean. Not eating everything on one's plate is considered a compliment. It is a sign of wealth when an Arab can afford to leave food behind. If invited to an Arab home, leave shortly after dinner. The dinner is the climax of an occasion of conversation and entertainment. Do not offer an Arab any liquor or pork. By Islamic law, Moslems are not allowed to drink alcoholic beverages or eat pork.

DOs AND DON'Ts

GREETINGS

DO: Shake hands whenever you meet or bid farewell to an Iraqi. Always offer your right hand; the left hand symbolizes uncleanness and is used for personal hygiene. Also shake hands with everyone in a room when you enter or depart. Greet the oldest and most important person first.

DO: Rise to show respect whenever an important person enters the room.

DO: Feel free to return a hug, or kiss on the cheek, initiated by an Iraqi man. This is a sign of friendship not homosexuality.

DO NOT: Use Arabic greeting unless you are sure how to use it properly.

DO NOT: Hug or kiss an Iraqi man unless he takes the initiative or is a close friend, but feel free to return hug or kiss if Iraqi initiates.

DO NOT: Shake hands with an Arab woman unless she offers her hand first.

CONVERSATION

DO: Open conversation with small talk and pleasantries.

DO: Talk to an Iraqi as an equal.

DO: Maintain eye contact, but don't stare down your host.

DO: Follow the Arab's conversational lead and discuss what he brings up.

DO: Place your feet flat on the floor if you are sitting on a chair, or fold them under you if you are sitting on the floor.

DO: Attempt to use any Arabic language skills you may learn. Your attempts, however crude, are appreciated and demonstrate your willingness to adapt to a new culture. If you can recite a poem or a tongue twister, you will win esteem for your skill.

DO: Avoid arguments.

DO: Avoid discussions on political issues (national and international), religion, alcohol, total women's liberation, abortion, and male-female relationships.

DO: Bring photographs of your family during conversations.

DO: Look for subtle or double meanings in what an Arab says. Arabs often answer indirectly.

DO NOT: Show impatience or undue haste, for example, looking at your watch when participating in discussion.

DO NOT: Ask direct or personal questions, especially about female family members.

DO NOT: Criticize an Iraqi directly. This will cause him to lose face and respect for you.

DO NOT: Patronize or talk down to an Iraqi, even if he does not speak English well.

DO NOT: Say "no" when an Iraqi asks a favor of you, or admit you do not know the answer to a question. Instead, respond with a "maybe", e.g., you'll look into it, or you need to talk it over with your superiors.

DO NOT: Move away from an Iraqi who stands close to you during conversation. It is customary for an Arab person to stand about one foot away.

DO NOT: Lose your temper and publicly embarrass anyone.

DO NOT: Try to convert a Muslim to your faith.

DO NOT: Be offended when an Arab shows great interest in your social, personal, professional, and academic background. Arabs do not enter personal or business relationships casually or lightly as we do in the western culture.

HOSPITALITY

DO: If you are given a gift, give a gift in return at a later date.

DO: Thank your host profusely for his hospitality and good conversation. Plan to return the hospitality.

DO: Accompany your guest outside the door or gate when he leaves.

DO: Use your right hand in eating, drinking, offering, passing or receiving anything.

DO: Try all different foods offered you (SEE PART IV first!). You may ask about a dish that is unfamiliar to you.

DO: Fill your plate and eat heartedly. Take seconds, even if only a small amount. It's a compliment to your host.

DO: Compliment your host on the food and wish him always a full table.

DO: Take your leave promptly after the second or third round of coffee or tea after a meal. Arabs usually socialize and converse before the meal, not after.

DO NOT: Feel obligated to bring a gift. If you do bring a gift, make it a gift for the children, such as candies.

DO NOT: Praise too much any possession of your host; he may give it to you. If he does, you are expected to give something in return.

DO NOT: Appear anxious to end a visit.

DO NOT: Expect an Iraqi to be as time conscious as an American. An agreed upon time is an approximate guideline, not a rigid requirement.

RELIGION

DO: Understand and respect the devoutness of Muslims.

DO: Respect the requirement for Muslims to fast from sunrise to sunset during the holy month of Ramadan. Following Ramadan is the festival known as Eid Al Fitr, which is celebrated for three days after Ramadan ends.

DO NOT: During the holy month of Ramadan eat, smoke or drink in public from sunrise to sunset or offer food, beverages, or tobacco products to Muslims. NOTE: This prohibition does not apply to the sick or needy.

DO NOT: Enter a mosque (the Muslim place of worship) during prayer times, if you are not a Muslim, or pass in front of a prayer rug while Muslims are praying.

DO NOT: Stare at Muslims praying or take photographs of them praying.

DO NOT: Display a crucifix or Star of David in public, even jewelry.

MEETINGS

DO : Arrive on time, not early.

DO : Shake hands with everyone on entering and leaving the room.

DO : drink at least one cup of the offered beverages.

DO : start meeting with small talk. Maintain eye contact.

DO NOT: Be totally business oriented.

DO NOT: Ask yes/no question.

DO NOT: Point the soles of your feet to an Arab when you are sitting with him. To do so implies you are placing him under your feet - an insult.

DO NOT: Expect or ask an Arab to uncover his head.

PART IV

DESERT OPERATIONS

Effects on Personnel

There is no reason to fear the desert environment, and it should not adversely affect your morale if you prepare for it. Precautions must be taken to protect yourself and your equipment. Acclimation to the excessive heat is necessary to permit your body to reach and maintain efficiency in its cooling process. Acclimation requires a two-week period, with progressive degrees of heat exposure and physical exertion.



Acclimation will strengthen your resistance to heat, but there is no such thing as total protection against the debilitating effects of heat. During initial Desert Shield deployments, units started their day early, took a break from 1100-1500, and resumed working/training late

afternoon and early evening. The sun's rays, either direct or bounced off the ground, affect your skin and can also produce eyestrain and temporarily impair vision. Overexposure to the sun will cause sunburn. In all operational conditions, you should be fully clothed in loose garments. This will also reduce sweat loss. The hot, dry air found in this region causes high perspiration rates, but the skin usually appears dry, allowing evaporation to go unnoticed. Being fully clothed helps you retain the cooling moisture on your skin. Remember: the sun is as dangerous on cloudy days as it is on sunny days; sunscreen is not designed to give complete protection against excessive exposure; climatic stress is a function of air temperature, humidity, air movement, and radiant heat. Sunglasses should be worn, as well as lightweight, loose fitting clothes. Developing a suntan gradually (five minutes per day) will help prevent burning.

Wind seems to be a constant factor in desert environments. The combination of wind and dust or sand can cause extreme irritation to the mucous membranes, chapping the lips and other exposed skin surfaces. Eye irritation is a frequent complaint of vehicle crews, even when wearing goggles. Fast, wind blown sand can be extremely painful on bare skin, another reason one should remain fully clothed. Bandannas should be worn to cover the mouth and nose.

Potable water is the most basic need in the desert. Approximately 75% of the human body is fluid. A loss of two quarts decreases efficiency by 25% and a loss of fluid equal to 15% of body weight is usually fatal. Approximately nine quarts of water per man per day is needed in desert terrain. It is important to separate drinking and non-drinking water. Drinking any water from an untested source is dangerous, and will likely make you sick. In very hot conditions, it is better to drink smaller amounts of water more often than to take large amounts occasionally. As activity increases, you should drink more water. Alcohol and smoking cause dehydration and should be avoided. One cannot be trained to adjust permanently to a reduced water intake. An acclimated person will need as much water because he likely sweats more readily than a new arrival. If the water ration is not sufficient,

physical activity must be reduced, or strenuous activity should be restricted to cooler parts of the day.

Dehydration is very dangerous. Thirst is not an adequate warning of dehydration because the sensation may not be felt until there is a body deficiency of one to two quarts. Very dark urine is often a warning of dehydration. Leaders must be aware of water consumption of your men, especially during the acclimation period. Those who do not monitor their water intake may be subject to injuries from excessive loss of body fluid. Injuries include heat exhaustion (causes dizziness and confusion), salt deficiency (results in fatigue, nausea, and cramps), and heat stroke (where the body's cooling system breaks down and can lead to death).

The desert is not a pristine environment. Diseases commonly found in a desert environment include plague, typhus, malaria, dysentery, cholera, and typhoid. Vaccines can help prevent typhoid and cholera. Proper sanitation and cleanliness can prevent the spread of typhus and plague. Because of water shortages, sanitation and personal hygiene are often difficult in arid regions. If neglected, sanitation and hygiene problems may cripple entire units. Drinking impure water brings dysentery. Check minor cuts and scratches to prevent infections. As previously mentioned, heat illnesses are common in desert environments; insufficient water, dietary salt, or food (people often lose the desire for food in hot climates) make you more susceptible to heat illness.

From the psychological perspective, the monotony of the desert, its emptiness, and the fear of isolation can all affect personnel eventually. The relatively constant climatic conditions add to this monotony, and boredom lowers morale. Commanders in the Saudi desert indicated that the first weeks of the deployment were especially tough in this regard. Intensive training in preparation for hostilities is the best answer to reduce boredom and desert fatigue.

Effects on Equipment

The extreme conditions in an arid environment can damage military equipment and facilities. Temperature and dryness are major causes of equipment failure, and wind action lifts and spreads sand and dust, clogging and jamming anything that has moving parts. Vehicles, aircraft, sensors, and weapons are all affected. Rubber components such as gaskets and seals become brittle, and oil leaks are more frequent. The desert takes a particularly heavy toll on tires. Tires absorb the surface heat, their structure is weakened, and jagged rocks can cause punctures. Tire pressure must be constantly checked and adjusted. The large temperature variations between night and day can change the air density in the tire; tires deflate at night and expand in the day.

Vehicle engines are subject to greater strain because of overheating. Every ten degree rise



in temperature (above 60°F) will cause a one percent loss in power, which can translate into a 6-7% loss in the heat of a summer day. Use lower gears frequently to negotiate the loose sandy soil, and this strains both engines and transmission systems. Vehicle cooling systems and lubrication systems are interdependent, and a malfunction by one will rapidly place the other under severe strain. Overheating engines lead to excessive wear, and then to leaking oil seals in the power packs. Temperature gauges will read between 10-20 degrees hotter than normal. Check oil levels constantly due to seal problems. Keep radiators and flow areas around engines clean and free of debris. Keep cooling system hoses tight to avoid cooling system failure.

The desert presents many serious challenges. Batteries (both vehicle and radio) do not hold their charge efficiently in intense heat. Keep ammunition away from direct heat sunlight. Ammunition is safe to fire if it can be held by bare hands. White phosphorus will liquefy at temperatures above 111 °F, which will cause unstable flight unless stored in an upright position. Modern forces rely heavily on the electronics in computers, radios, sensors, and weapon systems. The intense desert heat adds to the inherent heat that electrical equipment generates. Even in temperate regions, air conditioning is often required for this equipment to operate properly. Radio transmission range degradation is a fact of life in extremely hot climates, and will most likely occur in the heat of the day. Heat must be considered with respect to weapon effectiveness as well. Automatic weapons and rapid firing tank and artillery guns overheat faster, increasing barrel wear and the potential for malfunctions.

Besides heat, dust and sand are very serious impediments to efficient equipment functions in the desert. Dust adversely effects communications equipment, such as amplifiers and radio teletype sets. Check ventilation ports to ensure dust is not clogging the air path. Keep radios as clean as possible. The winds blow sand into engines, fuel, and weapons moving parts, which can reduce equipment life by up to 80%. Within jet engines, sand particles can actually melt into glass, deadlining the equipment. Carefully lubricate and monitor mechanical equipment and weapons and keeping exposed or semi-exposed moving parts to an absolute minimum. Sand mixed with oil can form an abrasive paste. Check lubrication fittings frequently. Check equipment frequently if it has a filter. Time can damage insulated wire. The sandblasting also affects optical glass and windshields. Protective paints and camouflage become worn quickly.



PART V

PREVENTIVE MEDICINE AND HEALTH

RISK ASSESSMENT

The country's infrastructure, damaged during the 1990-1991 Persian Gulf War, fails to meet basic sanitation and environmental health needs. More than one-half the population obtains water from polluted sources. Housing shortages and many displaced persons cause overcrowding in slums in most cities. Except in the mountainous northeast, dust storms occur throughout the country. Severe cold and low barometric pressure in the northeast mountains present risks of cold injuries and mountain sickness.

	Biggest Risks to US Personnel	How to Avoid Risks
INJURIES	Can kill or hurt you.	Safety first. Be alert and be cautious.
HEAT	Ranges in severity from cramping, exhaustion, loss of consciousness and death.	Drink fluids according to water table consumption rates and heat index. Comply with recommended work/rest cycles. Keep an eye on your buddy.
MENTAL STRESS	Can affect you before, during, and long after the operation.	Talk openly with your buddy or unit leader about anything that troubles you. Don't be afraid to seek the help of a chaplain.
WATER	Water sources are not safe for consumption or contact by U.S. personnel.	Do not drink or use unapproved water or ice. Do not swim or bathe in lakes, rivers or streams.
INSECTS	Potentially carry life-threatening illnesses.	Apply DEET to exposed skin. Treat uniforms with permethrin. Wear uniform correctly. Use bednets treated with permethrin.
ANIMALS	Potentially carry life threatening illnesses.	Avoid contact with all animals. NO MASCOTS! Seek medical attention if bitten or scratched.
DISEASES	Potentially life threatening.	Take anti-malarial and other medication as directed. Maintain immunizations.

Infectious Diseases

During almost all military activities, including war, large numbers of soldiers and marines are affected by disease. Often, disease will cause more casualties than bullets because war and other disasters disrupt sanitation and displace large numbers of people.

Wash your hands with soap prior to meals and after using the bathroom. Eat and drink food, water and ice from approved sources. Report to medical personnel immediately if you feel ill. The following are the diseases most likely to affect US personnel in SW Asia.

Diarrhea and Other Intestinal Problems. Diarrhea and other intestinal problems are most likely to affect deploying personnel if precautions are not taken. People usually get sick by consuming food or water contaminated with bacteria, viruses, worms or toxins. Food or drink cannot be determined safe by its smell, appearance or taste.

Symptoms of intestinal illness include stomach cramps, nausea, and vomiting. Diarrhea can lead to severe dehydration. People who are sick should seek medical care immediately.

Prevention. Consume food, water and ice ONLY from U.S. approved sources. Drink bottled water only if the seal is unbroken. Rewash fruits before consumption.

Treat all non-ROWPU water with the proper amount of chlorine. Maintain water storage containers to high levels of sanitation and ensure they are properly maintained. Keep storage containers covered or capped and guarded.

Only use constructed latrines or other areas prepared for proper burial or destruction of wastes. Wash your hands with soap after each use of the latrine and before eating. Use latex gloves when handling trash.

Respiratory Disease. Respiratory diseases such as influenza, colds and sore throats can be highly contagious, particularly in crowded conditions.

Prevention. All personnel will receive the annual influenza and meningococcal vaccines. All personnel will also be monitored for tuberculosis infection. Avoid persons who are coughing or sneezing. Sleep in a head to toe orientation with roommates. Avoid contact with local populations.

Diseases Transmitted by Insects. Sand fleas, ticks, mosquitoes, and other insects in this area transmit potentially serious diseases such as malaria, dengue fever, yellow fever, lyme disease, and leishmaniasis. Symptoms usually include fever, headache, weakness, and muscle aches. Personnel should report any illness with fever to medical personnel.

Prevention. Apply a thin layer of DEET to all exposed skin, excluding mouth and eyes. Treat all uniforms with permethrin. Keep sleeves rolled down and pant legs tucked into boots. Use bed nets treated with permethrin.

Comply with anti-malarial medication prescriptions.

Diseases Transmitted by Animals. Rabies is common in animals in Southwest Asia, including dogs, jackals, foxes and livestock. Rabies is transmitted directly by the animal through a bite or scratch.

Prevention. Avoid contact with animals. DO NOT ADOPT MASCOTS! Seek medical attention as soon as possible if an animal bites or scratches you.

Diseases Transmitted by Contact with Water and Soil. Parasites in water and soil can penetrate human skin directly and can potentially lead to illness.

Prevention. Do not swim, wade, or bathe in bodies of water. If mission dictates contact with water, wear BDU's and boots or other impervious materials to minimize direct contact with the water. Avoid going barefoot or lying directly on the ground.

Diseases Transmitted by Human Blood or Body Fluids. Sexually transmitted diseases such as HIV, gonorrhea, chlamydia, syphilis, chancroid, warts, herpes, and hepatitis B are widespread in the area. Many of these cause lifelong incurable infections that could lead to death or have debilitating effects. Blood or other bodily fluids can also transmit the disease.

Prevention. Abstain from sexual contact to completely prevent sexually transmitted diseases. Do not handle blood or bodily fluids unless trained. Take precaution if in lifesaving efforts. Do not share toothbrushes, shaving items, or eating and drinking utensils with others.

U.S. medical personnel only use sterile, unopened needles and syringes. Immediately wash the area with clean water and report for medical care if you are accidentally cut or struck with a sharp object.

Comply with Hepatitis B vaccinations.

Hazardous Animals and Plants

Snakes

There are at least 5 venomous land snakes in Iraq. They populate habitats ranging from mountains to grasslands, to desert, and are widely distributed.

Avoiding a snakebite is much simpler than treating it. Symptoms of a snakebite may include swelling, bleeding, pain and burning at the sight.

Prevention

- Eliminate garbage and litter from areas frequented by humans.
- Do not sleep directly on the ground.
- Tuck pant legs into boots.
- Shake clothing, boots, or sleeping bags left on ground.
- Do not go out of your way to kill a snake. Do not handle snakes.
- Use a stick, a bag, or other container when transporting a dead snake that needs to be identified.
- Do not panic if faced with, or bitten by, a poisonous snake.

Steps to be taken immediately after snakebite occurs include:

1. Keep the victim calm
2. Lay the casualty flat on the ground elevating the wound above the heart
3. Inspect the bite site
4. Apply a constricting band 2 inches above and below the wound, (make sure a finger can be slid between the constricting band.
5. Seek medical attention.

Safely look at snake for identification purposes, if dead, safely transport with patient.



Horned Viper



Saw Scaled or Carpet Viper



Puff Adder



Cobra



Death Stalker Scorpion



Camel Spider

Invertebrates

Many species of scorpions and spiders occur in the SWA area of operations. Sun, or camel, spiders like shade and will appear to “follow” you, trying to keep in your shadow. Many inflict a painful bite with very few being life threatening.

Prevention.

Avoid venomous insects. Stings must be reported immediately to medical personnel. Military personnel with a known allergy to bee stings should carry a bee sting kit. Do not go barefoot, sleep directly on the ground, or put hands or feet in crevices or holes. Shake out boots, clothing and sleeping bags before use or wear. Keeping animals, including spiders and scorpions, as pets is prohibited.

Tips on Protecting your Health

There is a high risk of disease in this part of the world. Many visitors suffer illness during their stay, but it doesn't have to happen to you. To avoid sickness, be careful and keep in mind the advice contained in this section. Benefit from the experience of others.

WATER

Obtain food, water and ice from an approved source only. Check the cap on a bottle of water to ensure the plastic seal is intact. Consider all untreated fresh water contaminated. Drink plenty of fluids, even when you aren't thirsty. Comply with intake recommendations from the heat index. Monitor urine. Dark urine or no urine indicates your fluid intake is not adequate.



Do not bathe, swim or wade in bodies of water unless mission dictates it is necessary.

FOOD

Do not purchase food from the local economy. Sanitation standards in the country are not the same and consumption will lead to illness.

ANIMALS AND DISEASE

Avoid any contact with stray animals. They may be dangerous and carriers of disease. Stay away and don't try to touch, feed or pet them.

FIELD SANITATION AND PERSONAL HYGIENE

Eat only in designated areas; do not eat in sleeping/living areas to minimize rodents. Maintain clean living and working areas. Wash your hands after using the latrine and before eating. Conduct personal hygiene and change clothing regularly. Use only designated latrines.

Use DEET on exposed skin. Treat bed nets and uniforms with permethrin to repel insects. Keep sleeves rolled down and pant legs tucked into boots.

OTHER

Ensure you have taken all required immunizations. Comply with anti-malarial medication directions. Hand carry a 90-day supply of prescription medication.

Do not wear contact lenses in desert environments. Complications with dust could lead to serious injury.

Part VI

USING THE ARABIC LANGUAGE

Arabs appreciate attempts to learn and use their language. Don't be afraid to try out some of the Arabic words and phrases in this section if you get the opportunity. Any effort to speak the language will go a long way toward establishing good will and good relationships with the people in the AOR. Arabic is a Semitic language written from right to left, but numerals are written from left to right. There are 10 numerals Arabic is considered to be the language of Allah. The Koran is written in Arabic, as is some of the world's finest poetry. It is Iraq's official language and is spoken by over 197 million persons worldwide. Occasional English is spoken in official and business in Iraq. Kurdish, Assyrian, and Armenian are also spoken.

USEFUL WORDS AND PHRASES

Insha Allah. This phrase, meaning "God willing" or "if God wills it", is heard repeatedly in Arab conversations. They use this phrase with anything concerning events that are to take place in the future – feeling that whatever happens in the future is the result of God's will, and they shouldn't presume to comment on any future action without adding the phrase, "insha Allah". So expect to hear it often and don't hesitate to use it yourself when conversing (in English). Phonetic pronunciation: IN-SHA-AL-LAH

Fakkah. The word for a small amount of money, usually, small change used by beggars and children approaching tourists on the street, washing windshields in stalled traffic, etc. You will undoubtedly be approached in this manner at some tourist spots, so be prepared for it and don't misunderstand what is being said of you. Phonetic pronunciation: FUK-KAH.

Imshi! The word for "go", literally "take a walk" (beat it, scram). Handy for getting rid of someone who is pestering you to buy something or to give him fakkah. It should work, insha Allah. Phonetic pronunciation: IM-SHEE

<u>ENGLISH</u>	<u>PRONUNCIATION</u>	<u>ENGLISH</u>	<u>PRONUNCIATION</u>
Please	MIN-FAD-LUK or RA-JA'AN	How are you	SHLONIK (to a man); SHLONICH (to a woman)
Thank you	SHOK-RUN or MAM-NOON		
Welcome	MARHABA	I am fine	ANA-ZAYNE (male) ANA-ZAYNA (female)
Yes	NA'AM or BAH-LEY	Good Morning (greeting)	SABAH IL-KHAYR
No	LA	Good Morning (reply)	SABAH IN-NOOR
Don't mention it	MU-MUSHKILA or AHLAN-WA-SAHLAN	Good Evening	MA-SA-IL-KHAYRE
Sorry, excuse me	MU-TA-ASSIF	Goodbye	MA-SA-LAMA
		Reply to Goodbye	ALAH-WEEAK

<u>ENGLISH</u>	<u>PRONUNCIATION</u>	<u>ENGLISH</u>	<u>PRONUNCIATION</u>
How much?	BEA-KAM?	Do you speak English?	TET-KALAM INGLIZI?
Where is....?	WEINA....?	With the grace of God.	AI-HUM-du-li-lah
the market?	AL-SOOK	I understand.	ana AF-ham
Police Station?	MARKEZ AL-SHOOR-TA	I don't understand	ana la AF-ham
On the left	ALA-EL-YASAR	Can you help me?	MOOM-kin tu-sa-ID da-nee?
On the right	ALA-EL YAMIN	This	HY
Straight Ahead	DO-GREE or AADIL	That	HY
When?	SHWAKET?	Money	FEL-LOOS
When?	MA-ta?	Gasoline	BEN-ZEEN
What?	ma?	Mosque	al-JAA-mi' or MEZJED
Stop!	OGIF (male) OGIFI (female)	Open!	IFTAH
Hello.	mar-HA-ba	Police	bo-LEES/SHOR-ta
Hurry!	Bee-SUR-ah!	Radio	RAD-yo
Husband(your)	ZOUW-jik	Daughter(your)	BINTIK
Map	kha-REE-ta	Entrance	da-KHOOL/med-khal
Medicine	Do-WA'	Family	AA'ILA
Tea	CHAI	Father/Mother	AB/OM
Coffee	KA-HA-WA	Relative	GHARA-IB or AHIL
Water	MY-YAA or MY	River	al-NA-her
Bandage	LAFAF	Sir	SAYI-dee
Blanket	ba-TA-NEE-yah	Son (your)	IBN-ik
Bridge	JISIR	Wife(your)	ZOUW-jatik
Building	al-meb-nee/al-ba-NAY-ya		
Children	TIF-ful/ ATFAL (plural)		

Military words

<u>ENGLISH</u>	<u>PRONUNCIATION</u>	<u>ENGLISH</u>	<u>PRONUNCIATION</u>
Aircraft	TAH-'e-rah	Bomb	KOON-bel-lah
Air Defense	dee-FA' JO-wee	Chem Wpn	see-LAH KIM a-wee
Airfield	ma-TAR	Weapon	see-LAH/ASLIHAH (plural)
Ammunition	tha-KHEER-rah	Engineer	moo-HAN-des
Army	JAYSH	Handgrenade	KOON-bel-lah YEDOWIA or RUMANA
Artillery	maad-fa-'EE-yah	Headquarters	QA-i'-dah
Tank	da-BAB-bah	Helicopter	he-lee-coop-ter
Infantry	moo-SHAT	Mortar	HOW-wen
Machinegun	re-SHASH	Nuclear Weapon	sel-LAH now-wa-wee
Map	khar-REE-tah	Platoon	fa-SEE-lah
Military	ask-a-REE	Radar	RAA-DAR
Mine	al-lu-gham	Rifle	boon-doo-QEE-yah
Minefield	HAQL al-la-GHAM		

EPW/HOSTILE PERSONS WORDS AND PHRASES

<u>ENGLISH</u>	<u>PRONUNCIATION</u>	<u>ENGLISH</u>	<u>PRONUNCIATION</u>
Do not move:	la ta-ta-HAR-rak	Give me _____:	a'-TEE-NEE or IN-TENI
Hands up:	IR-fa' yed-ay-yick	Do not resist:	LA TA-QAOWM
Turn around:	DUUR	Kneel:	IN-HANEE
Drop your weapons:	IRMI SILAHEK IRMU SILAHEKUM (plural)	Lead us to ___?:	dalna-ila ___?
Turn right/left:	DUUR ee-la ya-MEEN/ya-SAR	How many?:	ish-kid?
Give up/surrender:	ISTASLEEM or SALEEM NEFSIK	Who is in charge:	man al-mas-ool
I Give Up!	TASLEEM		

CIVIL MILITARY OPERATIONS WORDS AND PHRASES

<u>ENGLISH</u>	<u>PRONUNCIATION</u>	<u>ENGLISH</u>	<u>PRONUNCIATION</u>
Non-governmental organization (NGO):	Moo-NUTH-thum-ah GHER HUKUMIA	How much/many?	kem?
Humanitarian assistance.	Moo-SA'id-AT INSANIA	Who?	MAN or MINU
American.	Am-REE-kee	Where is the ____:	WEINA
We are Americans:	NAH-noo am-REE-kee-oon	Municipal building?	Al-bin-NAY-yah al-BELEDIA
You are safe:	an-ta fee A-min	Mayor?	QA'IM-QAM
Don't be afraid:	la ta-KHAF	Food warehouse?	MAKH-ZEN AGHTHA'IA
Move to:	TAHAREK EE-la	Food distribution coordinator?	Moo-DEER tauw-ZEE-ya' AL-AGHTHIA
Assembly area.	MUN-ta-qah il-ta-JEM-mu'	Hospital?	Moo-STASH-fah
Civilian camp.	Moo-KHAY-yum MED-da-nee	Doctor?	Ta-BEEB or DOCTOR
Collection Point	NUQ-tah il-TEJ-mee-a'	Police station?	MAR-kez ash-SHOR-tah
Show me ____:	SHOOFNEE / MUMKIN ASHOOF	Red Crescent Society?	Jam-"EE-ya il-hi-LAL il-AH-mar
		Ration agent?	Wa-KEEL AT-taq-NEEN

MILITARY RANK

<u>ENGLISH</u>	<u>PRONUNCIATION</u>
Private First Class	JUUN-dee ow-wal
Corporal	a'-REEF Sergeant ra-QEEB
Sergeant Major	ra-QEEB ow-wal
Second Lieutenant	moo-LA-zim
First Lieutenant	moo-LA zim ow-wal
Captain	na-QEEB
Major	RA-i'd
Lieutenant Colonel	moo-KUD-dam
Colonel	a'-QEED
Brigadier General	a'-MEED
Major General	lee-wa'

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<u>ENGLISH</u>	<u>PRONUNCIATION</u>	<u>ENGLISH</u>	<u>PRONUNCIATION</u>
0	SIF-FER	20	ISH-REAN
1	WA-HED	30	TA-LA-TEEN
2	IT-NAIN	40	AR-BA'A-EEN
3	TA-LA-TA	50	KHAM-SEEN
4	AR-BA'A	60	SIT-TEEM
5	KHAM-SAAH	70	SABA'A-EEN
6	SIT-TA	80	TA-MA-NEEN
7	SAB-BA'A	90	TISA'A-EEN
8	TA-MA-NIAH	100	MIYYAH
9	TIS-SA'A		
10	ASH-SHA-RAH		
11	HID-DA-SHER		
12	IT-NA-SHER		
13	TA-LA-TA-SHER		
14	R-BA'A-TA-SHER		
15	KHA-MAS-TA-SHER		