

Figure II
Cross-Cultural Dimensions of Multilateral Non-Proliferation Arms Control
and Security-Building Dialogues

Culture Writ Large

- What religious, linguistic, ethnic or historical influences might have a direct bearing on a state's or society's orientation towards issues of war and peace?
- Are there normative elements (human rights or religious factors, conceptions of peace) that play a role in foreign and security policy orientations?

Diplomatic Culture

- What is the state's (or region's) "standing" in the international security order, does it participate fully in the international diplomatic network or challenge existing rules and practices, and does this affect its orientation towards security-building measures?
- Are particular cultural practices or styles of negotiation important to a region?

Political Culture

- Do domestic political institutions and arrangements facilitate participation in and acceptance of bilateral or multilateral security-building processes and measures, or in choosing regional versus global approaches?
- Is there a colonial or historical legacy of state-formation or state-building that creates particular political orientations towards security?
- What is the dominant attitude towards societal violence, and are there any preferred domestic political and social arrangements to deal with conflict, dispute resolution and insecurity that might be projected externally?
- Are there particular patterns of social relations and public authority (eg: hierarchical versus egalitarian) that affect the way in which international diplomacy is conducted?

Strategic Culture

- What are the historical experiences and outlooks that shape attitudes towards war and peace?
- Does the role of the armed forces in society and the nature of civil-military relations affect orientations towards arms control issues, and what are the societal influences on the armed forces and security doctrines?
- Is the state/society part of a broader regional affinity community (linguistic, ethnic, religious, racial, etc.) that affects its perception of threats and how to cope with them? Does this exacerbate or ameliorate conflicts?
- Is a state's strategic culture laden with ethnocentric influences (crude enemy images, polarized disputes, a posture of superiority, an insensitivity to the impact of one's actions)?
- Does current doctrine and policy recognize the mutuality and interdependence of security, or is it committed to unilateral "solutions?"