PSYCHOLOGICAL

Psychological   Sociological   Emotional
Behavioural Motivations

WARFARE

VALKA MIR
Psychological
Anthropology

ALLIED SPECIAL OPERATIONS FORCES

2024
Edition

5th Edition   OCTOBER 2023

INDEGENUS™

INDEGENUS™ is a **4** four-part programmatic approach to supporting the developmental requirements of` forces in Regional Expertise and Cultural Competency in Non-Lethal Targeting, Engagement, and Influencing of Host Nation Target Audiences.

1 The first component of INDEGENUS™ is an interdisciplinary body of social science curricula that was created over a decade by Valka-Mir's PhD research scientists for use by western based interventionists in violent conflicts. This curriculum is presented to USA, UK, CAN, & NATO units in three foundational 40 & 80-hour courses tailored for Civil Affairs/CIMIC, Psychological Influence Operations, and Special Forces units.
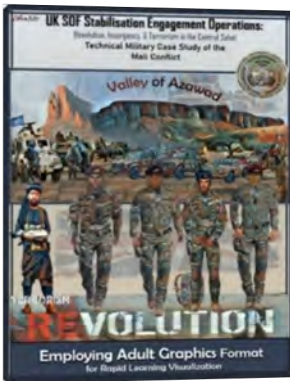
2 The second component of INDEGENUS™ is intended to build on the basic 40-hour course, a series of Technical Case Studies that applies this body of social science to a specific target audience, resulting in the creation of a psychosocial-emotional profile of the targeted community's motivations, drivers of participation in conflict (as victims and perpetrators), and inhibitors of successful resolution.

Valka-Mir researchers and instructors visualize these case studies (to the SOF students) in standard academic formats, and then translates that academic report into an ADULT GRAPHIC NOVEL format for easier consumption, retention, and application by Sergeants and Junior Officers at the forefront of SOF operations.

3 The third component of INDEGENUS™ is a unique collaboration with the UK Army's Land Warfare Centre, Film-Animation Producer CRISIS CAST, and Valka-Mir. This collaboration has produced a Virtual Reality Civilian (conflict) Population Engagement & Influencing Simulator that uses VR Goggles to place the SOF operators into an accurately rendered Computer Generated replication of actual conflict zones that the UK Army deploys to.
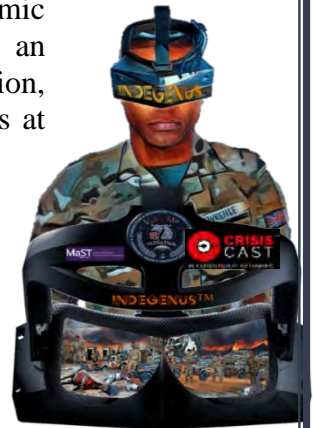
4 The fourth component of INDEGENUS™ is the development and issuance of a "Rugged iPad", or a deployable POPINT Communication Tablet for non-lethal engagement of the targeted population at the village and tribal level of social organization. The Rugged iPad automatically self-geolocates and initiates satellite download of the entirety of the social science data from the Human Domain Matrix in the basic course, plus the Anthropology Data from the Case Study and the AI Algorithm from the Virtual Reality Engagement Simulator.
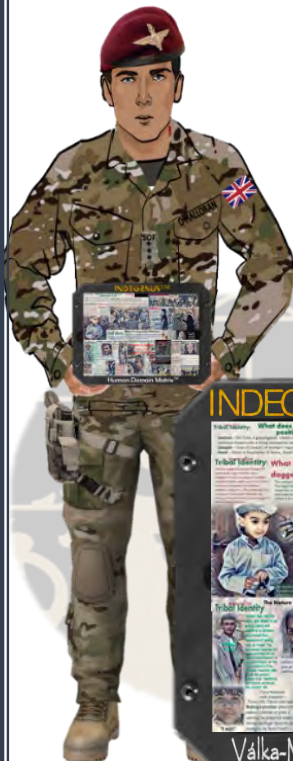
Publication & Copyright Development

This textbook was developed by Valka-Mir Human Security Foundation to support advances in non-lethal targeting & engagement field applications for Allied Army Special Operations Command. The development team of psychoanalytical anthropologists' hail from Africa, Middle East, Asia, Europe, and Latin America.

This Psychological & Partisan Warfare textbook is the 4th Edition updated OCTOBER 2024 and produced as a primary course for pre-deployment and sustainment training for Allied Army Specialised Operations. These include Psychological Warfare (both non-lethal and lethal influence), Partisan Resistance in Occupied Territories, Civil-Military Resilience & Defense, and Population Intelligence. This course is designed for frontline operators in the non-commissioned officer and junior officer ranks assigned to combat detachments.

THE MATERIAL IN THIS TEXTBOOK IS SPECIFICALLY PROHIBITED FOR PUBLIC RELEASE AND IS INTENDED ONLY FOR CONSUMPTION AND USE BY NATO & FIVE-EYE ALLIED ARMY SPECIAL OPERATIONS FORCES AND CIVILIAN SUPPORT STAFF, TO ASSIST IN THEIR MISSION OF COUNTERING AND DEFEATING VIOLENT PSYCHOLOGICAL WARFARE.

The material contains potentially disturbing descriptions and graphic illustrations of methods, practices, and outcomes of violent extremist, criminal, and state civil weaponization to include suicide, rape, torture, and genocide.

The textbook, course slides, psychological illustrations, text explanations, and case study research and development were developed by the Valka-Mir Human Security R&D team who are listed in the back of the textbook. Dr. Patrick James Christian served as primary author and editor, with psychological peer review conducted by Dr. David Sniffen[†] PsychD (2016-2018) and Dr. Aleksandra Nesic & Dr. Mohamadou Amar PsychD (2018-present).

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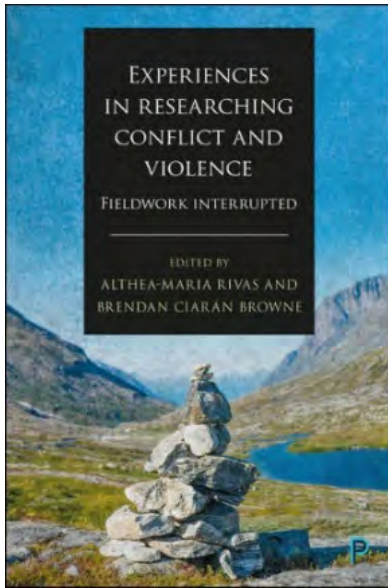
Textbook Production Per-Unit Cost:

$400.00 USD

£373.00 GBP

€395.00 EUR

C$427.28 CAN

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Forward & Acknowledgements

"In 25 years of experience as a government officer deploying to zones of communal conflict, I have found that most of our interventionist academic preparation had been of little value. First, we failed to account for differences in psychological organization, sociological construction, emotional conjugation, and cognitive imprinting based on geography, geology, climate, or historical narrative (Stein, 1984). Second, encouraged by political science and international relations theory, we found ourselves reducing entire large group identities to the status of individual actors operating with independent agency. Thereafter, we were easily able to assign motive and intent in violent conflict to rational utilitarian goals of the sort elucidated by political scientists operating from distant frames of alien reference.

On arriving in the conflict zones, however, we learned that what really matters are the psychosocial constructions of trauma, terror, starvation, alienation, shame, rage, hopelessness, and grief as experienced by the surviving population. We learn that compassion is not sympathy, but rather the deeply emotional sharing of physical and psychological pain that we are often unprepared, or even unwilling, to participate in (Burton, 1987). We find that human dignity cannot survive in the massive refugee camps where the movement of dysentery-laden bowels is equally as public and victimising as one's inability to save their beloved children from starvation, thirst, or hopelessness.

Most importantly, we found that the quantitative research that drove our plans and programming were based on the logic of rational actor theories of political science and international relations in complete defiance of the realities we now faced in these open conflict zones."[1]

This textbook seeks to remedy some of the problems that I and my Special Operations colleagues dealt with over the past two and a half decades of field work. We offer special thanks to Major General Retired James Linder, former commander of the US Army's John F. Kennedy Special Warfare School; Lieutenant General Retired John Mulholland, former commander of USASOC and Deputy Commander of United States Special Operations Command; Major General Retired Dave Grange, a great mentor and coach to our special operations field craft; and my doctoral dissertation advisor, Professor Emeritus Dr. Howard F. Stein, Psychoanalytical Anthropologist, Health Sciences University, University of Oklahoma.

- DR. PATRICK JAMES CHRISTIAN, LTC SF RETIRED

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[1] Excerpt reprinted from:
Patrick James Christian (2018) Qualitative Research in the Shadow of Violent Conflict, in *Experiences in Violent Research and Researching Violence,* edited by Althea-Maria Rivas, PhD, University of Bristol and Brendan Ciarán Browne, PhD, Centre for Post-Conflict Justice, Trinity College Dublin at Belfast, University of Bristol: Policy Press (31-46).

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Introduction

Psychological warfare is the most lethal weapon ever employed – and an essential component of state and non-state "hybrid" or Grey Zone competition. Valka-Mir has now assembled a team of extensively talented and experienced professionals to produce the finest, most comprehensive program ever available to the soldiers assigned to specialised units, on understanding the human domain and advanced social sciences.

The basic goals to shape and change attitudes, opinions and beliefs are easily measured by how humans act and react. But how do you craft the objectives of an influence event? What is best measured? This program takes you there.

The case studies by Valka-Mir are powerful in gaining an appreciation for the complexities and vulnerabilities of cultural identity. Embracing the techniques of true empathy is the hallmark of the master Special Warfare professional. Valka-Mir walks the student through the science that explains the fundamental motivations of human societies. The richness of the content in the enclosed program offers road maps to understanding and creating behaviour modifications.

The "art" applied by a master special-effects professional far exceeds the exquisite application of speed, surprise, and violence of action. The "art" is the application of empathetic comprehension of the human domain where the "Resistance Leader" is convinced to take an action he would not normally apply. Therein lies the secret sauce – herein lies the recipe.

Whether an accomplished practitioner or simply a student of influencing others, immersion in what and how Valka-Mir presents is an absolute "must have" experience.

> **Major General Retired James B. Linder**
> **Former Chief of Staff, United States Special Operations Command**
> **& Commander of U.S. Army Special Forces School**
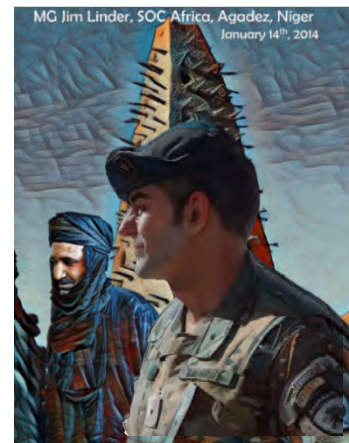
Course Contents

This Course originated from the development of the Special Warfare Education Group's FOUNDATION of the HUMAN DOMAIN, developed by Valka-Mir Human Security for Five-Eye Allied Nations preparing to deploy into and engage within Psychological, Irregular, and Unconventional Warfare. The first three chapters illustrate and explain the social science behind human motivation and behaviour using simple-as-possible text and graphic images to convey the material. The fourth chapter is the largest and is the application of the science through numerous case studies researched in Asia, Europe, Central/South America, Africa, and the Middle East.

The content in this course enhances the effectiveness of Non-Kinetic Targeting, Influence, and Engagement Operators to effectively target communities by mastering the underlying science of psychological message construction in a manner that adds to their pre-existing capacities.

The core mission sets of the Allied Special Operations Executive and Office of Strategic Services in WWII involved psychological and unconventional warfare. Small teams of mixed civilian men and women would infiltrate into enemy occupied territories and work to weaponize traumatized segments of the civilian population against Axis Occupation Forces. The type of

work was dangerous and highly emotionally charged. Remember that 'non-kinetic' is not the same as 'non-lethal.' Psychological warfare may employ micro-lethality rather than macro, but the intensity of the violence can be every bit as powerful and certainly more emotional for all participants.

The team members operated within the psychosocial-emotional spaces of their indigenous hosts to build movements of violent civil resistance against the Nazi forces. The battlefields of this type of war were littered with betrayal, alienation, shame, rage, and collapsing social structures. The operators relied on a mix of ethnic heritage and language to guide their efforts in recruiting, organizing, and training the populations they engaged.

Since then, various types of specially organised forces have operated on both sides of this type of conflict, fighting a growing practice of weaponization of civilian populations against states that are unable to adapt quickly enough to maintain control. Allied western forces have been relying on sets of "best practices" and "anecdotal learning" to achieve the goals that were once tasked to them by the SOE in London.

Collectively and individually, allied units lack a sound scientific basis in Cultural Sociology and Cultural Psychology that are curated by Anthropological research methods and analytical frameworks of study. Chapter One introduces a social science map of cultural conflict that describes the necessary requirements for interdisciplinary psychology, sociology, and anthropology to adequately describe, research, and analyse the host civilian operating environment prior to and during combat deployments.

The impact of this lack of a scientific basis for the conduct of special operations missions has been to deny us the capacity to effectively intervene in the ongoing process of weaponization of civil society by violent and criminal extremists. The lack of a scientific basis of intervention has reduced special operations personnel in the field to the role of bystander, witnessing the spread of violent ideologies and disintegration of families as their military aged children are recruited into armed conflicts. The social science necessary to successfully intervene between violent organizational cadres and the civilian populations they are feeding on exists for our use and employment. The science has always existed, we just had not applied it successfully to our missions.

Psychological Warfare versus Partisan (*Unconventional*) **Warfare** (*partisan, resistance, insurgent*)**.** In accordance with the original mandate to create a psychological and unconventional warfare capacity, the authors distinguish between unconventional warfare capabilities of organising and supporting partisan or resistance movements in occupied territories from the larger psychological warfare that entails the weaponizing of civilian populations. The authors suggest that psychological warfare involves the malign weaponization of vulnerable civilian populations. And that these populations were made psychosocially, emotionally, and physically vulnerable by malign state/non-state actors simply to break and weaponize them. [2] The same science behind how populations can be motivated to resist enemy occupation, can also be used to defend them against weaponization by malign actors.

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[2] The authors include former civilian survivors of psychological warfare and combatants: retired Army Special Forces, Army Psychological Operations, Navy SEALs, and former armed civilian insurgent fighters in foreign conflicts in Africa and the Middle East (Dinka & Nuer, South Sudan, and Kurdish Peshmerga).

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Contents

psychosocial trauma and the breakdown of health systems in Ukraine. Her thesis and dissertations involved the role of neuropsychiatric correction factors in the treatment of peptic duodenal ulcer. These are among the 80-peer reviewed professional publications that she has authored or co-authored over the past several decades of medical practice. She is an attending physician and assistant professor of medicine at the Bogomolets National Medical University & Hospital in Kyiv City, Ukraine where she graduated in 1999. In 2014 through 2016, Dr. Manzhalli served as a resident intern at the University Hospital of Heidelberg, Germany in the department of gastroenterology and transplant surgery. She is an associate professor of medicine at the National Medical University in Kyiv and manages a broad research agenda that includes epidemiological studies of psychosocial contributors to common liver diseases from obesity, steatohepatitis, alcohol induced hepatitis, drug induced liver injuries, viral hepatitis, cirrhosis, and it sequalae including comorbid pathologies. Finally, she is the sponsor of Valka-Mir's field research program to assess the psychosocial-emotional damage resulting from Russian psychological warfare against the Ukrainian population.

Terminal Learning Objectives and Desired End States of the Course and Textbook

Terminal Learning Objectives: By the end of this course, you will be able to:
- Accurately identify and analyse the psycho-social and emotional variables of the target audience (TA) to effectively persuade, influence, and change their behaviour.
- Recognize the psychological and sociological structure of TA in the SPECIAL WARFARE Human Domain during Unconventional and IW operations.
- Understand TA vulnerabilities and effectively message TA suffering from the effects of trauma conditions from extended violence and/or an inability to adapt to rapid external change.
- Learn how to persuade, influence, and change covert drivers and dynamics of TA, including historical narratives, VEO recruitment and adverse effects of intrusive globalization.
- Understand of how emotions drive violence and/or inhibit successful resolution of conflict.

1. **PRE-MISSION ANALYSIS:**
- Capacity to identify and explain the psychological and sociological structure and organizing function of each COCOM conflict community at the family, clan/tribe, and village levels.
- Capacity to identify and explain the covert conflict drivers and inhibitors of resolution of violent communal conflict.

2. **PLANNING AND PROGRAMING:**
- Capacity to incorporate indigenous knowledge and social systems into lethal and non-lethal Influencing against violent extremist organizations/criminal networks/state adversaries.
- Capacity to collect, organize and display POPULATION INTELLIGENCE for deploying teams conducting missions to train & equip as well as advise, accompany, and assist missions.

3. **FIELD APPLICATIONS:**
- Psychological message construction that achieves emotional elicitation necessary for population compliance.
- White Target field analysis, Influencing, and separation from VEO organizational structures.

Desired End State:
- Develop understanding of the psychosocial, emotional, and cultural variables of various regions of the 5 COCOM AOR to strengthen analysis, mission planning, and operational execution.
- Achieve comprehensive knowledge of how state and non-state negative actors utilize the human domain and create and exploit vulnerabilities to achieve military and political objectives.
- Establish initial guidance to update or improve LOE campaign plans to better address the importance of the human domain and psychosocial & cultural factors.
- Develop concepts that utilize human domain practices necessary for population compliance.

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This textbook incorporates frames and panels from graphic psycho-ethnography case studies in violent conflicts. The dialogue and imagery in these graphic ethnographies were captured in ethnographic field research and qualitative inquiry in psychology that illustrates the concepts being introduced. The science within these graphic case studies is from this textbook and the full qualitative case studies are available as well in the below links.

The first case study was constructed from an in-depth research effort in the Central Sahel with the tribes of the Kel Tamashek, Dogon, and Fulani in Northern Niger and Mali and is available online at: http://online.flipbuilder.com/qhsuk/scqi/

The original field research used to construct this case study is available at the following URL: Between Warrior and Helplessness in the Valley of Azawad - The struggle of the Kel Tamashek in the war of the Sahel https://nsuworks.nova.edu/shss_dcar_etd/22/
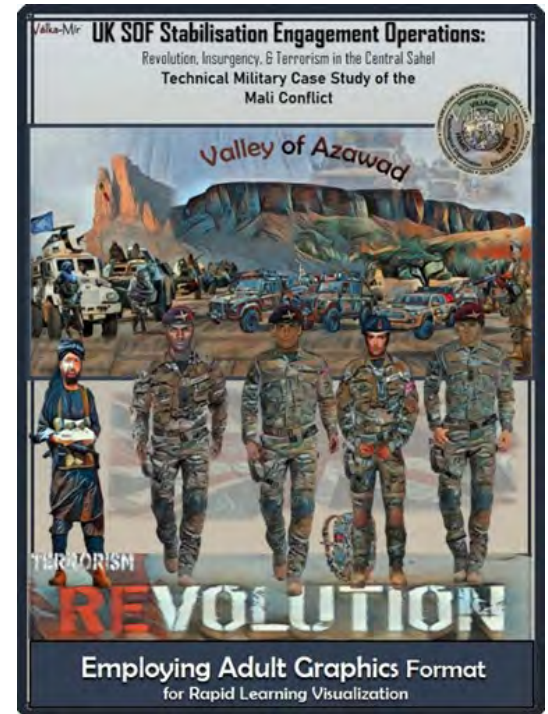
The second case study was constructed from an in-depth research effort in Northeast Syria of former families of the Islamic State of the Levant and is available online at: http://online.flipbuilder.com/qhsuk/sjuv/#p=1

The original field research used to construct this case study is available at the following URL: Psychoanalytical Evaluation of Syria's Former Islamic State Families and Fighters and is available online at:

https://www.researchgate.net/publication/336409830_Psychoanalytical_Evaluation_of_Syria's_Former_Islamic_State_Families_and_Fighters

Valka-Mir

Introduction to Psychological and Partisan Warfare

"When I meet a new person, I am on the lookout for signs of what he or she is loyal to. It is a preliminary clue to their sense of belonging, and hence his or her humanity…our love of family …remains the measure of our stability because it measures our sense of loyalty. All other pacts of love or fear derive from it and are modelled upon it."[3]

We begin this course by asking you to reflect on what makes your role as a military professional assigned to learn psychological and partisan warfare unique. How is it different from regular conventional military organisations that employ lethal firepower against similarly equipped enemy units? You are a military practitioner whose specialty is focused within the human population of the conflict. Who is (supposed to be) your friend and who is your enemy? What is the similarity between your capacity and theirs? Between your methods, tactics, and strategies and theirs? How is the organizational identity of your unit constructed? Supported? Maintained? What are the archetypes of identity that differentiate you and your colleagues from the much larger conventional war fighter, generally? Specifically, what is it that makes your roles so different that regular conventional military? Even your names are complicated. Some allied nations call you special forces, others call your organisation special operations, psychological operations, or civil military cooperation. Ukraine refers to their type of organisation as *Syly spetsialnykh operatsii Zbroinykh syl Ukrainy,* abbreviated as SSO within the Ukrainian Armed Forces. Their designated missions are thought to be like those shown in the textbox on the right. Like most countries, Psychological and Partisan Warfare are not explicitly stated, but rather, hinted at in their missions. Why is this so?

Сили спеціальних операцій Збройних сил України
• Psychological Operations
• Creation of agent networks.
• Obtaining intelligence information behind the front line.
• The work of the "civil administration" (attracting the population to its side).
• Training of foreign armies, police, and security forces (the so-called "multiplication of power").
• Search, evacuation and delivery of prisoners and hostages.
• Medical care.
• Infiltration into the structure of special services and military organizations for the purpose of espionage or destruction of people who pose a threat to the state (including on the territory of other states).
• Preparation for coups, overthrow of regimes.
• Detection, identification, and identification of targets for own means of destruction.
• Anti-terrorist operations.
• Raids and modern warfare.

We suggest that the answers to these questions can be found by examining the basic underlying principles of Psychological and Partisan Warfare. These two types of warfare are politically sensitive and controversial because of how they have been used or misused in the past by nations at war. Partisan Warfare is called by a variety of names by NATO allied militaries. The American's call Partisan Warfare 'Unconventional Warfare' or UW. Other militaries refer to it as Resistance Warfare, Insurgent Warfare, or Guerrilla Warfare. The political sensitivity stems from the Cold War employment of

> Conflict communications that bypass the rational (interpretive) mind to reach directly to the subconscious ego-self are not constructed based on logical reasoning.

Partisan Warfare as a form of Proxy Warfare. The pejorative or affirmative labels used for partisan warfare can create confusion and lead to losses on the battlefield. We refer to the partisan forces in conflict with a friendly government, rebels, insurgents, and terrorists. Insurgent and terrorist acts are strategies of partisan and psychological warfare, respectively. Both are crimes against an existing government and would be punished as such, unless the government falls, and the rebellious partisans win and create a new government. Governments of every continent have supported or fought against social movements and militias engaged in partisan warfare and will continue to do so in the foreseeable future.

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[3] American poet, Haniel Long (1888 – 1956).

Psychological Warfare on the other hand, frightens politicians, diplomats, and conventional military leaders. If frightens them because this form of war attacks humans and their societies where they are most vulnerable – their social capacity to build / maintain cohesive families and societies and their capacity for reason and logic. This form of war creates damaged, malformed, and deformed individuals, families, and communities.[4] Because the damage is psychological as well as sociological, the affected survivors rarely even perceive the damage to their own communities as the transmit their deformed society to their children and grandchildren. This form of warfare is low cost and can become self-replicating. Psychological Warfare frightens leaders and society because it is waged by state and non-state actors who wish to destroy the existing human social order and replace it with one that is deformed, malformed, or designed to bring about the end of humanity in accordance with a particular religious eschatology.

This textbook and course are created for various NATO allied organisations that are recruited, organised, and trained for the conduct of psychological, partisan-unconventional, irregular, and information operations or warfare, using (mostly) non-kinetic targeting, influence, and engagement effects within the host population as a principal mission. For these types of units, the host population is not collateral damage of warfare. For you, the host population must be thought of as the terrain that you or your opponents are fighting to weaponize or intervene against weaponization by malign others, be they states or non-state actors. In this type of warfare – psychological and partisan – the human terrain of the family, village, and society are the terrain that you are tasked with gaining control over, psychologically and emotionally.

The authors of the textbook assert that psychological warfare is the most dangerous form of warfare known to man. To explain, we first compare psychological warfare to conventional warfare. Conventional conflicts are extensions of diplomatic negotiation that target each side's rational agency. Each side is expected to know when the objective being sought is too expensive in terms of loss of combat power, common pool resources, or even their own sovereignty, to continue to fight. Even thermonuclear warfare strategies of Mutually Assured Destruction rely on the rational agency on both sides to conclude that any exchange will end in mutually assured destruction. Moreover, all rational agency states work to ensure that a state that is not considered particularly rational, never achieves weapons of mass destruction, such as Iran or North Korea.

If conventional warfare targets the rational executive agency, what then, does psychological warfare target? Where conventional warfare and information operations targets the actions and compliance of state and non-state actors, psychological warfare targets the existence of state and non-state actors and their populations. Offensive psychological warfare targets-to-destroy the assembly of the individual and collective "self" as it is constructed and as it emanates its existential identity. Psychological warfare is most intricately linked to genocide, ethnic and cultural cleansing, wartime sexual violence, intractable conflicts, and collective suicide. Psychological

The Central Aspect of Psychological and Partisan Warfare is the weaponization of the Civilian Population.

The weaponized population becomes both the weapon and the terrain.

They are both the victims, and the perpetrators or liberators, depending on one's alliances.

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[4] The authors suggest that children's personalities are malformed prior to puberty and deformed post puberty, by intentional psychosocial trauma.

warfare is also most often directed against the civilian populations of states, which are more vulnerable than the organizational governance of the state. At its most potent expression, psychological warfare seeks to transform entire populations into weapons of destruction that destroy a state from within.

The role of civilian populations in psychological warfare is never perfectly clear. At times, the civilian populations that are in conflict are victims (real or imagined) of other segments of the population, the state's security services, or external changes (environmental, globalization, socioeconomic, etc.) that they are not in control of and overwhelmed by. At other times, the civilian populations are perpetrators of violent conflict, again, real or imagined. Finally, at nearly all times, the civilian populations involved in the intra-state conflicts are bystanders and witting or unwitting enablers of the ongoing conflict threat to the state and or military operations.

The expectations of the men and women assigned to an organisation assigned to missions that involve psychological and partisan warfare are simple - that they be able to develop and implement activities and programs that gain or regain control over targeted populations. By control, we mean psychological, sociological, and emotional control over these targeted population segment using all lethal, non-lethal, kinetic, and non-kinetic, means that are available to you. This places an enormous burden of responsibility onto you and your unit and why this course and textbook are so restricted in distribution. Such knowledge as found in this text and course have the potential to create lasting damage or profound protection of the state's most important reason for existence: the human population that votes, pays, and obeys their legitimate governance.

Psychological Warfare should be thought of as a "Total War" concept waged by the enemy. The enemy seeks to influence public behaviour by turning a nation's population segments against each other and against the state. Part of this process works to make a state ungovernable which weakens the state's ability to defend itself and the population that brought the state into being. While Psychological Warfare works to change, shape, or activate population behaviour, this form of war goes well beyond this. Public Service Announcements, for example, are also designed to change behaviour. The difference is that they are designed to appeal to the awake cognitive agency's desire to conform to the message for the safety and security of their persons and property and the efficacy of social interaction. In fact, much of information operations Influencing also works to appeal to the target audience's rational cognitive agency. Public Information and Public Service messaging, however, only works when the target audience is either receptive to the messages or at least, not actively, cognitively, opposed to the messages.

In conflict zones where state and non-state actors are employing messages that work to bypass the awake executive agency of the brain (*the rational reasoning centre*) and penetrate directly into the subconscious ego-self, the Influencing game changes dramatically. Conflict communications that bypass the rational (interpretive) mind to reach directly to the subconscious ego-self are not constructed based on logical reasoning. Why would they? Logic and reason as mental functions occurs in the executive agency of the pre-frontal cortex, operating only when the mind is awake and alert. Thoughts about alienation, fear, terror, shame, rage, love, or passion occurs in the subconscious ego-self part of the brain- that is, without our conscious awareness. These mental functions occur whether awake or asleep, from birth to death.

Psychological warfare and its influence operations communicate into both the cognitive and the subconscious parts of the human mind. This is what differentiates Psychological Warfare from Information Operations and Public Service Influencing. Information Operations, or IO, and Psychological Operations (PO) operate in concert, but they do so on different planes of communication and thought. IO focuses on the reasoning agency while PO focuses its efforts on the subconscious ego-self.

Case Study in Psychological Warfare. During the early part of World War 2, Nazi Psychological Warfare worked to breakdown societies in advance of Germany's Wehrmacht Blitzkrieg. Once such example occurred in the town of Jedwabne, Poland. Nazi psychological warfare messages commonly worked to indoctrinate populations of Europe that Jews were enemies of their state and should be reported and turned over to authorities.

The Nazi psychological warfare messages did not only attack the Jews directly, but heavily focused on the purity and cleanliness of the collective Catholic "self." Using symbolic imagery and storying, Catholic and Protestant Christian communities were shown that they were being contaminated and psychically and physically "dirtied" by the presence of the Jews among them. The townspeople who murdered their neighbours, did not do so because they thought that it was the rational reasonable thing to do. They murdered the other half of the town because of their own subconscious ego-self-disgust, revulsion, and horror at their own self-image, as it was dirtied by the presence of the Jews. In short, one part of the population of Jedwabne murdered the other part of Jedwabne, simply to save themselves from themselves. Yes, this is a difficult construct to understand, but these and other psychological dynamics are what make Psychological Warfare Operations a crucially important evolution of destructive conflicts. This entire textbook has been written to show you how state and non-state actors are using psychological warfare against civilian populations and how you can construct and employ defensive and offensive psychological Influencing and partisan operations against their efforts.
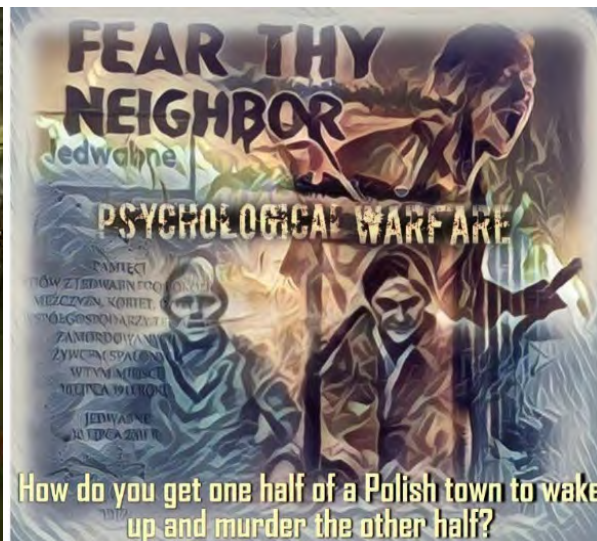
Once upon a time, in the small town of Jedwabne in Northeast Poland, Jews and Catholics lived side by for over two centuries. At the outbreak of the Second World War, each constituted around half of the town's 2,500 inhabitants. Relations were peaceful for the most part until July 10, 1941. On that day, about half of the men of Jedwabne's 1,600-member Catholic community murdered the other half of Jedwabne, the 1,600-member Jewish community.

Beginning in the morning, Jews were chased, beaten, and killed with clubs, knives, and iron bars. Women were raped; a small girl's head was cut off and kicked about. Jews were rounded up from their homes and brought to the market square where they were systematically murdered. At the end of the day, all remaining Jews were forced into a nearby barn that was then doused with gasoline and set on fire. Music was played to drown out their cries. No Jewish witnesses were meant to survive, but seven managed to escape.

The study of psychological warfare operations starts with the weapons systems and the terrain: the civilian populations. In psychological warfare, there must be a civilian population that is, on some level, susceptible to weaponization. Weaponization, in turn, depends on psychological conditions of vulnerability that can be exploited, exacerbated, and transformed to meet the needs of the practitioner of psychological warfare. At the centre of Psychological Warfare is the content creator, mixing psychological acts with psychological messages to produce a desired end state of his/her enemy's population condition. The content creator is a person or organisation that is intimately versed in the psychological and emotional construction of their target audience. They know the

content, context, and texture of the host community's deepest fantasy daydreams and their most horrifying nightmares. They are their target's most effective enemy.

From within this position of knowledge, malign psychological warfare operatives construct acts and messages that are designed to damage, twist, malform, and deform the subconscious thought processes of the population they are targeting. This type of malign psychological warfare can be likened to a carcinogen that incites a cancerous invasion of living tissue. A carcinogen (in this analogy, the psychological warfare) works to modify and transform existing cells (individual members and families) into weapons that in turn, attack neighbouring tissue. Cells (people and families) are both destroyed and new malignant cells grow and flourish into a mass that can take over the body.

Continuing with this analogy, cancer can rarely be surgically removed because the cancerous cells are too interspersed into the rest of the body and cutting out the malignant cells will leave the underlying pathology in place to simply replace that which was surgically removed. Most cancer treatment works to weaken the cancerous cells with lethal force, while using palliative treatment to build up immune response systems. The ideal outcome is that the patient's body works to 'resist' the spread of malignant cells and eventually destroy the cancerous invasion. This is only possible when the treatment practitioner clearly understands the relationship between the carcinogen, the resulting malignancy, and why the cells in the tissue are unable to resist the invasion by the cancer cells.

The science behind the cause of and growth of the malignancy, together with the failure of the immune response to resist the malignancy and the resulting condition of the body, is called **"pathology"** of the cancer disease. Similarly, the science behind the cause of and growth of a violent extremist ideology and subsequent weaponization combined with the community's inability to resist extremist ideology and VE organizational spread can also be called the **"pathology"** of a violent extremist malignancy.

Just as a medical practitioner cannot normally simply cut the cancer out of the body, the military practitioner cannot normally succeed in destroying the VE malignancy with just lethal effects. Just as the use of surgery against cancer results in metastasizing (spreading) the cancer, the use of lethal force against a violent extremist malignancy, results in deepening and spreading the extremist ideology throughout the remainder of the civil population.

Both the medical oncologist and military practitioner have a variety of weapons that they can employ to destroy the cancer cells and build resistance within the remaining healthy tissue. The military practitioner has both lethal and non-lethal tools to employ, just as the medical
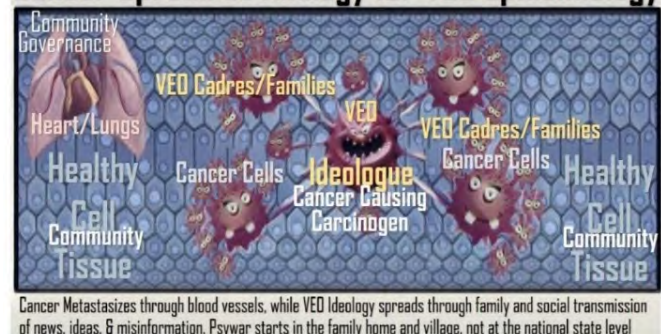
practitioner has radiation, chemo, and palliative treatment tools to defeat the malignancy. Before either one can begin however, they must both understand the structure and organization of their respective hosts' bodies to understand how they are being attacked and why their immune systems are unable to defend themselves.

For medical practitioners, this involves anatomy, biochemistry, pharmacology, genetics, immunology, and cell biology to name a few of the interrelated subjects. For the military practitioners of Psychological and Partisan Warfare, this involves applied sociology, psychology, traumatology, psychogeography/geology/climatology, history, economics, and political sciences that are all curated by anthropology that is specific to the ethnic and cultural community being targeted for engagement.

Within the psychological operations textbook, we have drawn the applied aspects of each of these subjects and assembled them to explain and illustrate the sociological and cultural structure of the targeted community in chapter one. In chapter two, we explain and illustrate the psychological and emotional function and operation of the targeted society. In chapter three we explain and illustrate how the targeted society is clinically weaponized by the malignant invaders using case studies to illustrate the science. And in chapter four, we explain and illustrate how conditions of individual and collective trauma affect the targeted society and change how they must be engaged and messaged in the conduct of psychological and partisan warfare.

The Nature of Ethnic and Cultural Violence in Psychological and Partisan Warfare

The nature of ethnic and cultural conflict differs greatly from conventional force-on-force competitions that involve state military structures. [5] Conventional warfare relies on analytical frameworks of manoeuvre and its components of pre-emption, dislocation, and disruption, that are supported by lethal and precise firepower to achieve operational success. Destruction in conventional warfare is an expected, accepted, by-product of the seizure of physical terrain and common pool resources, or the dislocation or disruption of the enemy forces and enemy capacity to act. Destruction as an objective, however, is not the principal purpose of conventional conflicts in industrialized societies, and the strategic concept of mutual assured destruction is based on the principal of mutual physical survival.

For this reason, conventional warfare analytical frameworks fail to offer any meaningful operational or tactical insight into how a Special Warfare unit plans, prepares, and conducts unconventional warfare, psychological warfare, irregular warfare, hybrid warfare, insurgent warfare, or Grey Zone warfare. This is because these types of warfare do focus on destruction as the primary objective.

The nature of Destruction in war has changed in the present (especially in Syria, Somalia, the Sahel, and Eastern Europe) and will change even more in the future. This is because the nature (meaning) of Destruction is formed in the minds of the host nation participants, not the mind of you as a military interventionist. Understanding the nature of destruction for one's opponent is the first step of this type of warfare. Death is not the only form of Destruction, nor is Death the greatest form of Destruction. There are things more terrifying than Death for human beings and their societies.

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[5] Ethnic and cultural conflicts in Africa include Somalia, South Sudan, Darfur Sudan, Niger, Mali, Congo, Libya, Mozambique, Central African Republic, the Lake Chad Basin, and the Sahel. Ethnic and cultural conflicts in the Middle East include Iraq, Syria, and Yemen. Ethnic and cultural conflicts in Asia include Afghanistan, Pakistan, Kashmir, Burma, Philippines, and Bangladesh. Ethnic and cultural conflicts in Central and South America include the Northern Triangle, Colombia, Peru, Ecuador, and Bolivia. Ethnic and cultural conflicts in Europe include the Balkans, the Baltics, and most of the former states of the USSR.

Below is a graphic representation of the difference between the types of conflicts that Conventional Forces are trained to fight in, versus the type of conflicts that Army Special Operations Forces are trained to fight in. As the graphic below suggests, conventional army forces are primarily organized, equipped, and trained to fight in conflicts that can be thought of as rational or utilitarian in motive. Some of the aspects of rational conflicts' utilitarian purposes are listed in the graphic below.

The main reason for learning to profile the psychosocial-emotional organization and construction of the Human Domain is the fact that practitioners of psychological and partisan warfare must operate within the *Seemingly* Irrational Conflict space. What is the difference between Rational Conflicts and *Seemingly* Irrational Conflicts?

For the purposes of this course, we define **Rational Conflict** as conflict in which the participants' motives are **explained and guided** by Political Science and International Relations. Rational **motives** for conflict are formed in the conscious mind and serve explainable goals such as acquisition of natural resources, national defence, or cohesion of allies, among other purposes. Rational conflict is **characterized by** public goals with a rational balance of cost versus benefit ratio. **Rational conflict** is normally **terminated** through diplomatic negotiation and/or military confrontation.

Seemingly Irrational Conflict can only be **explained** by a combination of Psychology, Sociology, and Anthropology. Irrational **motives** for conflict are formed in the unconscious mind and involve the breakdown of healthy cultural family, clan, village, and tribal large group cultural identities. Irrational conflict is often **characterized by** extraordinary overkill, where the level of violent force applied does not match the stated political goals of the combatant group's leaders. **Irrational conflict** is extremely difficult to **terminate** and is often referred to as "intractable". Irrational conflict is often multi-generational and at its worst, becomes genocidal in nature.

Nearly all military education and diplomatic training is focused on the exercise of "Rational Warfare" between two State Actors and is the principal function of Conventional Military Forces. Conventional Warfare is said to be an extension of Diplomatic Negotiation by physical coercion or the threat thereof. Conventional Warfare and Diplomatic Negotiation depend on "Rational Actor Theory" – which is the idea that both combatant forces are guided by negotiable and rational self-interest that can be understood and expressed by both sides. Negotiation in general is not likely to succeed with actors who are irrational, or whose external perspective are not grounded in the cause and effect of a common reality as understood by each other and or the interventionist FID/UW force.

Conventional Warfare and Diplomatic Negotiation can falter when one side's goals are *seemingly* irrational because the combatants' motivations are unclear, both to the state and to the cultural groups who are involved in the violent conflict. This type of violent conflict is often characterized for example, by extraordinary overkill,

where the level of violent force applied does not match the stated political goals of the combatant group's leaders.

The mismatch between observed violent force versus the stated political objectives of the combatants, requires a deeper investigation by personnel who are operating in this type of conflict. This 'mismatch of objectives versus level of violence, often suggests that there are covert drivers of the conflict that neither party is cognitively able to elucidate, likely because they are psychosocial-emotional in nature.

Most of the *seemingly* irrational conflicts are covertly driven by breakdown of healthy cultural family, clan, village, and tribal large group identities. Cultural, ethnic, and sectarian conflicts are usually driven by destructive social conditions that conjugate (link) to powerful group emotions. Amongst the most powerful drivers of violence is the destructive social condition of **alienation** which conjugates to **shame,** which conjugates to **anger** and eventually **rage**. These concepts will be explored in depth in chapter two and illustrated in chapters three and four.

Another covert driver of ethnic and cultural conflict is the breakdown of a communities' historical narrative. A cultural group's Historical Narrative is critical to psychosocial community health because it is the carrier and transmitter of existential group identity. Above and below are two examples of how group existential identity can become unstable. In Cultural Warfare Conflicts, the combatants' large group cultural identities are often disintegrating because of extended violence that is beyond their control or because they are subjected to extreme pressure from external and overwhelming change.

Most of the groundbreaking research in this area has emerged from the work of the Federal Bureau of Investigation's Behavioral Analysis Unit, which was dramatized in the American Netflix television series, MINDHUNTER. This type of Behavioural Analysis Unit is now a standard feature of many countries' national criminal investigation organizations. These units consist of a collection of agents who have established a critical capability to hunt down some of the most prolific serial killers in criminal history.

The American unit's research used serial murderers Edward Kemper, Charles Manson, Richard Speck, John Wayne Gacy, Ted Bundy and others, to gain an understanding of subconscious motivations that drive the serials of murders. The insight gained from studying these horrific perpetrators provided concrete investigative methodologies of how and why serial murders and rapists commit their crimes. These psychological criminal investigation units document and employ the seemingly irrational psychological imperatives rather than normal rational motives taught in conventional criminal justice programs of study.

In a similar manner, Allied Special Operations Forces operate in violent civil conflicts where the motives of the participant victims and perpetrators are not always clear. Conflicts in the Balkans and the Baltic states in Eastern Europe; East, West, and North Africa, Syria, Yemen, Afghanistan, and the Northern Triangle all experience violent civil conflict that involve the violent mental extremization and behavioral radicalization that defy logical conventional explanations.

Chapter – **One**
Sociological and Cultural Structure & Organization

Psychological & Partisan Warfare

This chapter incorporates frames and panels from graphic psycho-ethnography case studies of NE Syrian families who participated in a series of in-depth qualitative interviews about their experiences under the Islamic State in Deir Ez-Zur, Al-Hasakah, and Raqqa Governorates, Syria (http://online.flipbuilder.com/qhsuk/sjuv/#p=1); and from graphic psycho-ethnography case studies in the Central Sahel (http://online.flipbuilder.com/qhsuk/scqi/). All the dialogue and imagery were captured during these interviews and illustrates the concepts being introduced. The flipbuilder links will allow you to access the case studies online.

The Sociological structure and organisation refer to the entirety of the community. Every physical structure or infrastructure, how they are built and arranged, and how the human inhabitants interact with this structure. The cultural aspect of all these structures refers to the unique indicators of individual and collective origin such as colour, pattern, shape, sounds, texture, and utilisation. The cultural aspect of a community's physical construction is their expression of their collective selves; their collective identity, how and why it was formed, organised, and how it is transmitted from generation to generation. The first section of the first chapter is your introduction to a new matrix for profiling your targeted community's sociological and cultural structure and their psychological organisation and makeup. The knowledge that you will create with this 'Profile' will allow you to gain a level of access and a degree of control that few Special Operations units have been able to gain. This matrix is the most important part of this course and of this textbook. The remainder of the textbook simply helps you to employ the matrix.

Section 1: Framework for Mapping Conflict Drivers in the Human Domain

The main analytical tool developed for this course is the **Human Domain Matrix ™** (**figure 1.1**). A matrix is an array of descriptions that combine to form results that are larger, more complex, or are modifications of the original descriptions. The Human Domain Matrix, when used to analyse a community, illustrates, describes, and even predicts the phenomenological cultural reality of a specific large group identity community and how they will react to defend it, preserve it, or express it with physical behaviour.

The Matrix is both a guide for data collection that is based on the sciences of psychology and sociology that are curated by anthropology. The social sciences map on page 37 explains this inter-relationship of the three science disciplines. The Matrix will guide you through your development of a target population intelligence analysis of the human domain in which you will operate.

This data collection and analytical tool is your principal guide to assembling your knowledge from this course and is the basis for building your profile of a targeted community.

The Matrix is necessary as a guide for your pre-deployment preparation once you are assigned to a unit and receive your deployment destination. This is because host nation indigenous and traditional cultural communities are simply too complex to explore and understand without it. The sheer number of variables that combine in different ways to create these unique structures of human life make it impossible to map this human terrain without a formal structural framework to guide your target audience analysis.

During this course, you will be required to use the Matrix to conduct your case study analysis on a country/cultural group that is assigned to you by the course instructor. All the components of the Matrix are taught during the course.
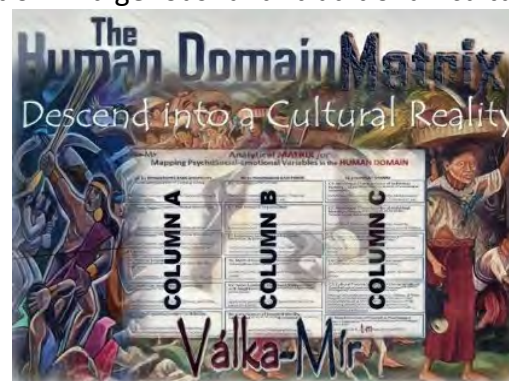
Figure 1.1   The Human Domain Matrix

Column A represents **Ethnographic Basic Data Points** of a cultural group within a human domain.
Column B components are the **Psychosocial Data Points** of a cultural group within a human domain.
Column C components are the **Conflict Drivers** which can only be discovered after sufficient information from Columns A and B are understood and applied in your analysis. This framework should complement other analytical tools used throughout your pre-deployment preparation such as PMSE-II PT or ASCOPE.

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Analytical MATRIX for Mapping PsychoSocial-Emotional Variables in the HUMAN DOMAIN for Data Collection and Analysis

A1-6 = ETHNOGRAPHIC BASIC DATA POINTS

A1: Name and Location of Cultural Group:

See Open Source and Anthropological Data Sources & Chapter 1 for analysis guide.

Emic (Insider) versus Etic (Outsider) Name of Group & Physical Location

A2: Ethnic Origins: (Supports Constructed Markers of Large Group Identity)

See Open Source and Anthropological Data Sources & Chapter 1, Section 7 for analysis guide. Combine with A3 & B4

Claimed versus Genealogical Ethnicity (if known)

A3: Phenotypes: (Physical Markers of Large Group Identity)

See Chapter 2, Section 11. Combine with A2

Skin, eyes, height, size, facial features, especially as talked about from emic perspective (prideful or self-derogatory)

A4: Physical Environment: (Psychogeographical/geological/climatological Imprinting of Large Group Identity)

See Chapter 1, Section 4.

(Desert, Transition, Jungle, Mountain, Islander, etc.)

A5: Family Life Description & Emotional Conjugation, Love, Nurture, Breakdown, Dysfunction, Human Rights Violations

See Chapter 2, Section 9; Chapter 3, Section 19.

(How they express love, nurture, distress, alienation, shame, compassion; are there practices that are fundamentally destructive?)

A6: Psycholinguistics/Indigenous & Bridge Language:

See Chapter 2, Section 10.

(Indigenous Language + Colonial Bridge Language, aspects of verbal/nonverbal communication)

B1-6 = PSYCHOSOCIAL DATA POINTS

B1: Sociological Structure:

See Chapter 1, Complete, and Chapter 2, Section 10.

Patriarchal, Matriarchal, Nomadic, Pastoral, Subsistence, Hunter-Gatherer, etc.

B2: Psychological Organization, Construction, Function & Operation of Subconscious & Conscious Mind of Target Audience:

See Chapter 2 Theory and Chapter 3 Applied.

Sociocentric/Collectivist, Egocentric/Individual Agency, to what degree? How do they make meaning, form cognition, and conjugate emotion?

B3: Indigenous & Traditional Systems of Justice, Conflict Resolution, Health, & Governance:

See Chapter 3, Section 16.

Indigenous systems of social repair/health & tradition of social leadership governance

B4: Mythical Description of Historical Origination & Colonial/Post Colonial Effects (See A2):

See Chapter 1, Sections 3 through 8; Chapter 3, Section 17.

Events plus emic meaning overlaid by cultural group

B5: Socio-Economic Placement/Comparison with Neighboring Groups (Derive from stated & implied political stances):

See Chapter 3, Section 14.

Apply emic perspective of Social Identity factors to check for RD/AD

B6: Core Aspects of Bounded Identity: Constructed & Inherited:

See Chapter 2 Complete

Describe Boundaries of Belonging (strong/weak) and Elements of Belonging (strongest to weakest)

C1-6 = CONFLICT DRIVERS

C1: Archetypal Characteristics of Individual Identity – Male   See Chapter 2, Section 11.

Fatherhood, Warrior-Savior-Protector, Metaphysical Leader (Religious), Thought Leader, Commercial, etc.

↕ Look for Opposites between masculine & feminine that reinforce, distinguish, affirm, & sustain each other ↕

C2: Archetypal Characteristics of Individual Identity – Female

See Chapter 2, Section 11.

Motherhood, Nurturer, Beauty, Safety, Feeding, Compassion, Care-Giving, Child-Bearing, Home-Interior,

C3: Chosen Glories & Chosen Traumas in Historical Narrative :

See Chapter 3, Section 14 & 15.

Identity shaping events and the interior meaning of the events to cultural group; should be highly emotional

C4: Cultural Symbolic Objects:

See Chapter 1, Section 6; Chapter 3, Section 19 (Applied).

Words that require lengthy explanations; objects, ideas and events that have significant psychological & emotional meaning; The cultural "Dog-Whistles" that only they can hear.

C5: Cultural Trauma Symptoms / Characteristics of (psychological and sociological) Trauma (Derive from OSIS Reporting + Phenomenological Qualitative Data) See Chapter 4.

Mistrust Paranoia Betrayal Alienation, Shame, & Rage, Drug/Alcohol Addiction Internalized Survivor Guilt, Unresolved Grief & Shame Waking Intrusions PTSD, Devolving historical narrative Lost generational memorialization Helplessness Hopelessness Failing boundaries of belonging

C6: Recent Examples of Overkill or Psychological Violent Expression (Derive from OSIS Reporting + Phenomenological Qualitative Data)   See Chapter 4.

Type of overkill & comparison of perpetrator explanation

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COLUMN A 1-6: ETHNOGRAPHIC DATA POINTS:

A1. Name and Location of Cultural Group: Emic (Insider) name rather than names assigned by external organizations such as the state or international governing bodies. This emic name is how they refer to themselves with each other, versus the Etic (outsider) how others refer/view them and their physical location. **See Open Source and Anthropological Data Sources & Chapter 1 for analysis guide.**

Remember what is important is "Who they are from", not "Where they are from" – even so, some tribes or families are so linked by geographical ownership to identifiable places, that if a family says they are from (for example) the Aïr Massif, then you know they are from the one of the Tuareg tribes of northern Niger. Also, the name that outsiders give a people (like Tuareg) may not be their real name. In this case, Tuareg are the "Kel Tamashek" or People of the Tamashek Language.

A2. Ethnic Origin: Claimed versus genealogical ethnicity. This refers to who the cultural group thinks they are (a potentially mythical ethnic origin) versus scientific anthropological genealogical data that may or may not confirm their claimed ethnic genealogical origin. In this and all other aspects of the Human Domain Matrix, the only truth that matters is the truth that is believed by the indigenous or traditional cultural group that we are profiling.

Do not look for western academic descriptions of the target audience's ethnic origination; instead, look for how the people themselves describe their origin, their ethnicity, their relationship with other peoples, and how they became who they are. This description should be more poetic than scientific.

A3. Phenotype: Physical markers of ethnic identity or how they look. Skin, eye, hair colour, height, facial features etc., especially as talked about and described from an emic (insider perspective) *"We are proud tall blue-eyed people;" "We are beautiful black people" etc.*

A4. Physical Environment: Where are they located? Desert, mountains, rivers, jungle, island, and how or what are the effects of geography, geology, and climate on their cultural identity (psychogeography, psychogeology, psycho-climatology).

A5. Family life description and emotional conjugation (see B1 on sociological structure: patriarchal, matriarchal, nomadic, pastoral etc.). How they express love, care, nurture, distress, happiness, alienation, shame, anger, rage etc.

A6. Psycholinguistics: Indigenous and/or Bridge Language: What is their indigenous language? Is there a colonial language used? Where is it used and who uses it? Is their indigenous language in danger of dying? Is it oral/written? What are the aspects of verbal/non-verbal communication?

COLUMN B 1-6: PSYCHOSOCIAL DATA POINTS:

B1. Sociological Structure: Is the community Patriarchal, Matriarchal, Nomadic, Pastoral, Subsistence, Hunter-Gatherer, etc. Describe how they organize the society according to such sociological structures (middle layer in the psycho-social organization of large group identity graphic).

B2. Psychological Organization: Inner core/layer of psychological organization graphic, based on their archetypes. Is the society Sociocentric/Collectivist, Egocentric/Individual Agency, and to what degree?

B3. Indigenous Systems of Justice, Conflict Resolution, & Governance: Are there and to what degree the Indigenous systems of social repair/health & tradition of social leadership governance? Who are the indigenous leaders you can identify, how is conflict resolved on a community level, how is indigenous governance organized, who has moral/social authority within the indigenous community? How is justice administered?

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B4. Mythical Description of Historical Origination & Colonial/Post-Colonial Effects (see A2): What are the historical narratives/stories of where the cultural group comes from (descendants of Prophet Mohammad, the original tribe of XYZ, etc.) Find specific historical events plus emic meaning that this cultural group gives to their mythical description. (From A2: Claimed vs genealogical ethnicity referring to who the cultural group thinks they are [their ethnic origin] versus whether there is evidence to contrary given their genetic/genealogical origin).

B5. Socio-Economic Placement/Comparison with Neighbouring Groups: Apply emic *(interior to the community)* perspective of Social Identity factors to check for relative deprivation (RD). How does the cultural group feel compared to their neighbours (do ***they feel*** marginalized, economically deprived, oppressed, or empowered)? How so? Why so? What are the socio-economic narratives they create (real or perceived) to support their placement in the society and relative comparison to neighbouring social groups? Remember that it doesn't matter what NGOs and international aid organizations think, it matters only what the target audience believes that affects our Influencing and engagement strategies.

B6. Core Aspects of Bounded Identity: Constructed (A1, A2, A6, B4, C3, C4) **& Inherited** (A1, A3, A4, A6: Describe Boundaries of Belonging (strong/weak) and Elements of Belonging (strongest to weakest).

Boundaries of Belonging are like "badges" that let everyone know they are part of the group and that they get to share in the joy and pain of group membership. Inherited aspects tend to be Physical Markers of Belonging. Constructed Elements of Belonging tend to be more conceptual.

Both chapter one and chapter two provide input into how group boundaries, belonging, and identities are constructed. Look for two types of belonging: Those aspects of belonging that you can see, hear, smell, taste, or touch are called the PHYSICAL Markers of Cultural Identity. Those aspects of belonging that the interior population thinks about, sings about, tells stories about, and fantasizes about are the CONSTRUCTED Markers of Cultural Identity.

COLUMN C 1-6: CONFLICT DRIVERS:

C1. Archetypal Characteristics of Individual Identity – Male (Derive from A4, A5, B1, B2, B4 + Phenomenological Qualitative Data)**:** Fatherhood, Warrior-Saviour-Protector, Metaphysical Leader (Religious), Thought Leader, Commercial, etc. *Provide detailed description/imagery/symbols associated with these concepts.*

C2. Archetypal Characteristics of Individual Identity – Female (Derive from A4, A5, B1, B2, B4 + Phenomenological Qualitative Data)**:** Motherhood, Nurturer, Beauty, Safety, Feeding, Compassion, Caregiving, Childbearing, Home-Interior. *Provide detailed description/imagery/symbols associated with these concepts.*

Female Archetypal Characteristics of women in Patriarchal, Sociocentric Societies tend to define and clarify all that Male Masculine Identity is not. Each tends to be "used" to define the other.

C3. Chosen Glories in Historical Narrative (Derive from A2, A4, B4, B5, B6, C4 + Phenomenological Qualitative Data)**.** Nature of Event plus emic meaning given to it by the cultural group. Identify their victorious events from history, their heroes associated with it, specific symbols, monuments, and narratives that support it.

C4. Chosen Traumas in Historical Narrative (Derive from A2, A4, B4, B5, B6, C3 + Phenomenological Qualitative Data)**.** Nature of Event plus emic meaning given to it by cultural group. Identify their trauma events from history, their victims associated with it, specific symbols, monuments, and narratives that support it.

C5. Cultural Trauma Symptoms / Characteristics of (psychological and sociological) Trauma (Derive from OSIS Reporting + Phenomenological Qualitative Data)**:** Identify specific affects and effects of cultural/psychosocial trauma. Symptoms include mistrust, paranoia, betrayal, alienation, shame, rage, drug/alcohol addiction, internalized survivor guilt, unresolved grief, waking Intrusions PTSD, devolving

historical narrative, lost generational memorialization, Helplessness, Hopelessness, and Failing boundaries of belonging.

C6. Recent Examples of Overkill or Psychological Violent Expression (Derive from OSIS Reporting + Phenomenological Qualitative Data): Type of overkill & comparison of perpetrator explanation (genocide, beheadings and other body mutilation, extensive communal rape, gruesome killings, etc.).

Overkill is defined as killing that is gratuitous; killing that involves unusual suffering, torture, decapitation, disembowelment, massive injuries to the genitals, genital mutilation, burning alive, and so on. The evidence of overkill provides clues that deep psychological forces are in play, such as betrayal, alienation, shame, rage, and the disintegration of individual and even large group identity. See Chapter 2, Section 11, Suicide Responses & Outcomes of Failing Identity, to understand some of the driving psychological force behind Overkill.

Figure 1.2   **Reporting Community Variables with the Human Domain Matrix**

Chapter – Two

Psychological and Emotional Function & Operation

Psychosocial Pathologies of Weaponised Civilians

Psychological & Partisan Warfare

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Section 9: The Power of Unmet Psychosocial-Emotional Human Needs

Extremism is a DANGEROUS Psychological Process, and NOT a Religious Belief – Valka-Mir Human Security [30]

In the first chapter, you learned that VEO/Crime organizations develop and spread extreme ideas (ideology) to turn members of families and societies against their own society and against the political state. For a percentage of family and society members, the VEO/Crime organization's recruiters do succeed in extremizing their thought, radicalizing their behaviour, and ultimately, recruiting them into fighters and supporters. In this way, VEO/Crime cadres transform psychological and sociological breakdowns into human weapons that support their military-political-economic objectives.

We call this transformation a "weaponization of the Human Domain." In premodern and medieval times, pseudoscientists called *alchemists,* attempted to transform unusable lead into valuable gold using spiritual combinations of chemistry and magic that were shrouded in mystery and secrecy. With the same goal, VEO/Crime cadre seek to transform unusable psychological crises (*often of their own making*) into valuable human motivations to kill and destroy targets that enrich them personally, organizationally, and or ideologically. Instead of chemistry and magic however, these modern day 'Alchemists of Violence' employ a complex mix of violence, terror, and psychology to breakdown and transform human beings into kamikaze and suicidal weapons. The graphic image in 9.1 and on the cover, seeks to offer you mental objects of concepts that usually fill dense volumes of textbooks to properly explain. Because you do not have time to spend years in academic study, the textbook and graphics within, seeks to provide image-shortcuts to your comprehension in a relatively short time. Unfortunately, this method can be somewhat emotionally jarring as we present this knowledge without the usual filters.

The graphic in **Figure 9.2** gives you just one idea of how this alchemy works. The killing of children because of minor or even major violations of cultural norms is, according to psychoanalytical anthropological research, an irrational act that is not related to healthy social

"Behold how hideously he governs! In his realm there is hatred -- secret hatred: there is disgust -- unspoken disgust: there is treachery -- family treachery: there is vice -- deep, deadly, domestic vice. In his dominions, children grow unloving between parents who have never loved: infants are nursed on deception from their very birth: they are reared in an atmosphere corrupt with lies … All that surrounds him hastens to decay: all declines and degenerates under his sceptre." – Charlotte Brontë

Figure 9.1 The Alchemy of Human

practice. It is an aberration that has been constructed for and by, psychologically deformed minds of adults. When adult family members have been psychologically malformed to accept senicide (murdering of one's

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[30] From Chapter 7, USSOCOM edited Volume: Origin and Epidemiology of Extremism and Radicalization, in *Countering Transregional Terrorism,* Joint Special Operations University Press (2018)
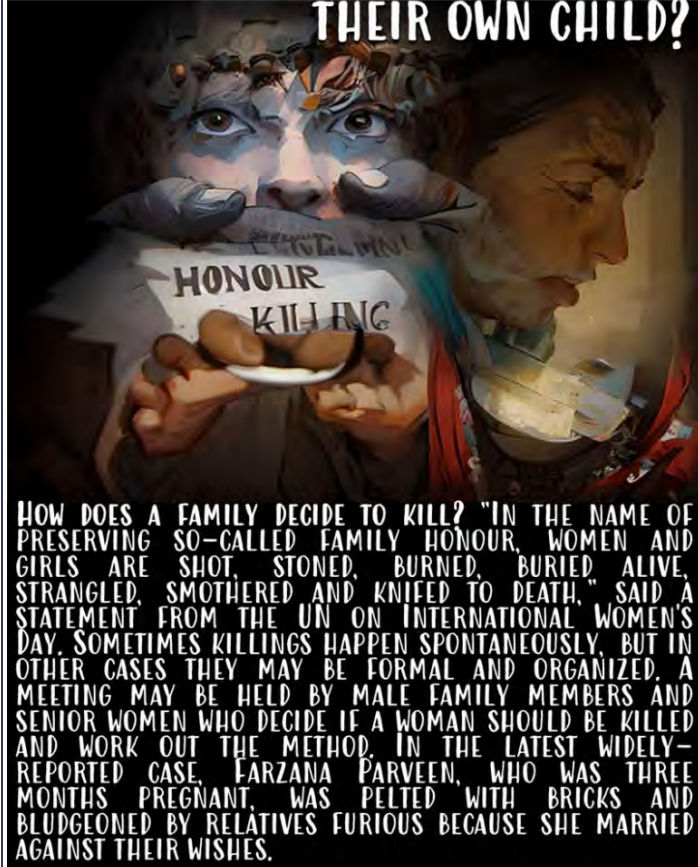
Figure 9.2 The Pathology behind Senicide (child murder)

children) for socially constructed reasons of identity sustainment, we can state that their weaponization has been in progress for some time. From killing one's children to killing strangers, becomes a much simpler task. But the initial weaponization, occurs in the family, not in the arena of politics. Compare this graphic illustration to Charlotte Bronte's passage on the previous page. Do you notice similarities? It's not a coincidence, **it's a methodology**. Now compare her passage to the dialogue in **Panel 9.a**. Can you see the patterns emerge?

The psychological landscape of violent conflict involves disintegrating perceptions of a former reality. In trauma, the safety of home is replaced by the shock of explosions and home invasions. The mental and emotional connection between family and village is replaced by guilt and competition over physical survival. For children, the needed control over their physical environment and body is lost; replaced by anxiety, panic, and terror from the loss of that psychological control. Our research and analysis suggest that the trauma conditions of families caught in conflict, often experience fight-or-flight responses to the chaos around them. [31]

Family members who are unable to fight or flee, eventually succumb to a type of inescapable shock, a traumatic condition of sociological failure that is characterized by apathy, hopelessness, fatigue, and interior withdrawal into themselves. As the individual family members withdraw, so too does the family into "a kind of protective envelope, a place of mute, aching loneliness, in which [their experiences are] treated as a solitary burden that needs to be expunged by acts of denial and resistance" of the reality of their situation. [32] Families and communities eventually become induced into a state of learned helplessness (**Figure 9.3**). [33]

Figure 9.3   Tools of Civil Weaponization

This is the psychosocial and emotional context that we use to explore the psychological dynamics which underlay the weaponization of children and military aged

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[31] Christian, Patrick J. (2018) Qualitative Research in the Shadow of Violent Conflict, in *Experiences in Researching Conflict and Violence: Fieldwork Interrupted,* Editors: Rivas, Althea-Maria; Browne, Brendan Ciaran, Policy Press, Bristol UK (pp 31-46).

[32] Erikson, Kai (1995) Notes on Trauma and Community in *Trauma, Explorations in Memory* Editor Kai Erikson, Johns Hopkins University Press, Baltimore, (pp 183-199) (p. 186).

[33] What we know about learned helplessness is drawn from early experiments conducted in the late 1960s and early 1970s by psychologists Martin Seligman and Steven Maier, using human and animal experiments.

Chapter – Three

Psychosocial Trauma as Weaponisation of Civilians

A WAR CHILD'S MENTAL LANDSCAPE

shame terror
fear pain War Child
fantasy
betrayal despair
abandonment revenge

The Disguised Language of "Secrets–Too–Terrible" to Speak

- Dr. Judith Lewis Herman M.D.

Psychological and Partisan Warfare

Valka-Mir

Section 17: The Affects and Effects of Trauma on the SPECIAL WARFARE Human Domain

Traumatic events call into question basic human relationships between husband and wife, between parent and child, and between brother and sister.

Trauma breaches the attachments of family, friendship, love, and community, leaving the individual alone, often for the first time in their life.

Trauma shatters the construction of the self, malforming it prior to puberty and deforming it after puberty which alters or destroys the person's relationship to family and loved ones.

Traumatic events undermine belief systems that give meaning to human experience, leaving the affected humans numb, dead, unfeeling inside, bereft of emotion – positive or negative.

Trauma "violates the victim's faith in a natural or divine order and cast the victim into a state of existential crises" (J. L. Herman 1992, 51).

What is trauma and why should SPECIAL WARFARE Operators learn about it?

In medicine, trauma is any physical penetration of the human body by bullets, shrapnel, breaking bones, and the like. In psychology and sociology, trauma is the breaking down of mental and emotional reality from events that are too overwhelming for the mind(s) of the individual, family, and village to adjust to. *What type of an event causes psychological trauma?*

In Conflict Social Science, we focus on the type of trauma that is a penetration of, or destabilization of, a person's sense of reality.
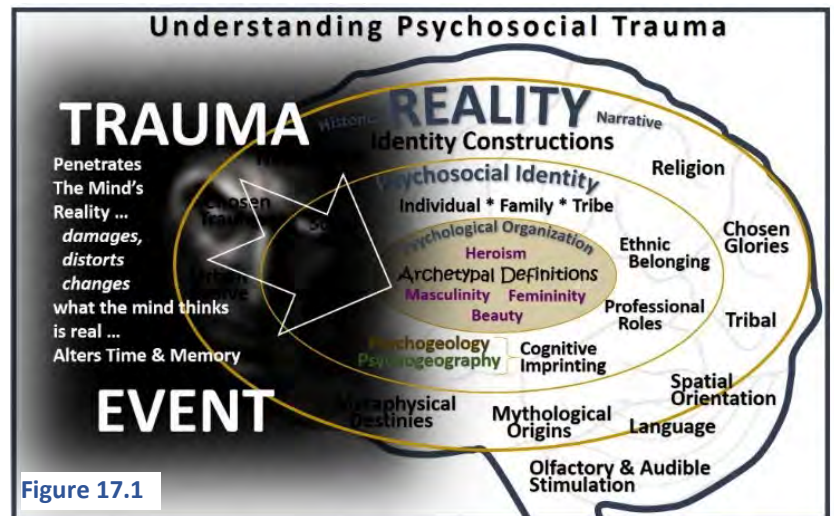
Figure 17.1

Figure 17.2

Normally, this occurs when an individual, family, or community experiences an event that overwhelms their minds' grasp of what was possible in their world. Trauma victims can be either aware or unaware that their minds' basis of reality has changed. This is likely dependent on the mental stability or strength of the victim prior to the trauma event.

Understanding Psychosocial Trauma – the Trauma Event and the Mind. The graphic in **figure 17.1** is a depiction of the mind and its reality constructions being penetrated by a Trauma Event. As the trauma event damages/distorts/changes what the conscious and subconscious mind thinks is real, the mind's

damaged reality begins to undermine its own elements of reality and identity construction. [61]

Repeated trauma events and extended trauma conditions "erodes the structure of the personality already formed." [62] The eroded personality structure is the weakening of the ego's capacity to sustain and project individual identity. Adult trauma conditions alter the way you as a PSYOPS operator can communicate with the host nation civilian population.

Panel 17.a – Syrian child drawing the 'monsters' in her mind as she re-experiences scenes of violent trauma.

Messages that you have constructed to communicate with untraumatized individuals are subject to either misinterpretation or not being heard and understood by a traumatized target audience. Traumatized people can be communicated to, but the message must conform to the changes in the target audience's reality and accompanying thought processes.

In the children of the adults living in violent conflict zones, repeated trauma deforms their personality into unrecognizable patterns of mental thought and physical behaviour. The deformed behaviour allows the child to survive during daily conditions of unpredictable terror and insecurity. The patterns of thought and behaviour serve as coping or mental self-defence mechanisms that the child uses to avoid annihilating panic. As the child develops, their personality twists and bends to accommodate or survive in their abnormal violent environment. [63]

The traumatized war-child communicates in a disguised language of "secrets too terrible" to speak about, where drawings of chaotic imagery describe scenes of grotesque violence that annihilate all goodness within and without of their damaged minds. Welcome to the pathological environment of adult and childhood trauma.

In conflict and post-conflict zones the lack of post-conflict stability, reconciliation, and perceived justice further impacts the development of an individual. Apply this analysis to family and village life in countries and regions that are also undergoing rapid globalization, or experiencing natural disaster, poverty, social degradation, or violent contest over control of natural resources and state control. In each case, the personalities of individual children and adults become deformed by trauma creating barriers to normal communication and Influence reception.

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[61] The process is described differently by many psychologists, but the essential point is that psychological defenses are overwhelmed or broken through by mental stimulus leaving the mind (or psyche) in a state of trauma, helplessness, hopelessness, listlessness, anesthetizing depression, and so on.

[62] (J. L. Herman 1992, 96)

[63] You can think of personality as patterns of thought and behavior that the child develops to interact with the outside world safely and effectively.

This twisting and bending of their personality works to defend their mind from the continuous violent assault on their immature world. Their conscious state becomes abnormal, even disconnected from their body's ability to feel, as depicted in **figure 17.3**. This is another subconscious defensive mechanism that attempts to shield the child (and adult) from the physical pain of bullets, bombs, or even torture. The traumatized war-child begins to lose some capacity to separate reality from imagination and differentiate between *what they remember* versus *what they know.*
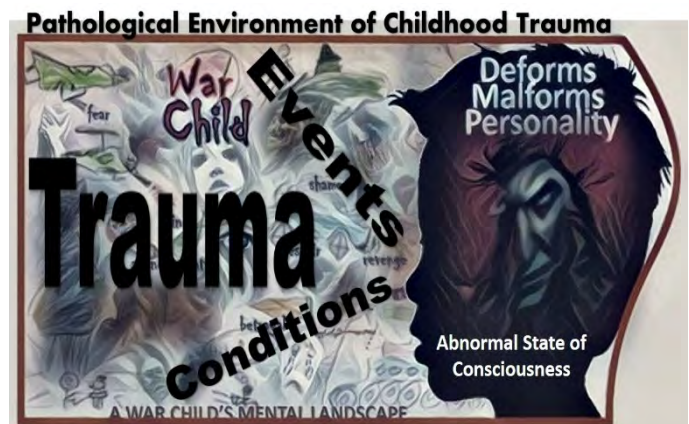
Figure 17.3

This defensive mechanism attempts to calm both conscious and subconscious mind from the overwhelming annihilating-panic of complete loss of control over mind and body. Remember the function of the Ego when it is overwhelmed and uses various coping and defence mechanisms?

These defensive mechanisms evolve hour by hour, day by day, until the child and adult's mind has reached stasis, or a place of survival. In the child and adult's conscious mind, this sounds like an internal voice that might sound like:

> *"I'm okay…I can deal with this…I won't die today…I won't fall apart…I can avoid it [the event] …I can survive it [the event] …I can find something to live for today…"*

The "events" that the child and adult are surviving, become carefully covered over in thought and memory. Trauma events and conditions are never talked about openly. Instead, entirely new dialogue evolves that allows the child and adult to "talk about" what is going on, but without mentioning names, places, events, or even how these names, places, or events make them feel (terror, panic, annihilation).

Instead, the traumatized child and adult communicates to themselves and others in a disguised language of "secrets too terrible" to speak about, where drawings of chaotic imagery describe scenes of grotesque violence that annihilate all goodness within and without of their damaged minds. [64]

Panel 17.b – Syrian doctor explaining the pathology of a deeply traumatized boy in NES and his recovery by the SDF.

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[64] (J. L. Herman 1992, 96)
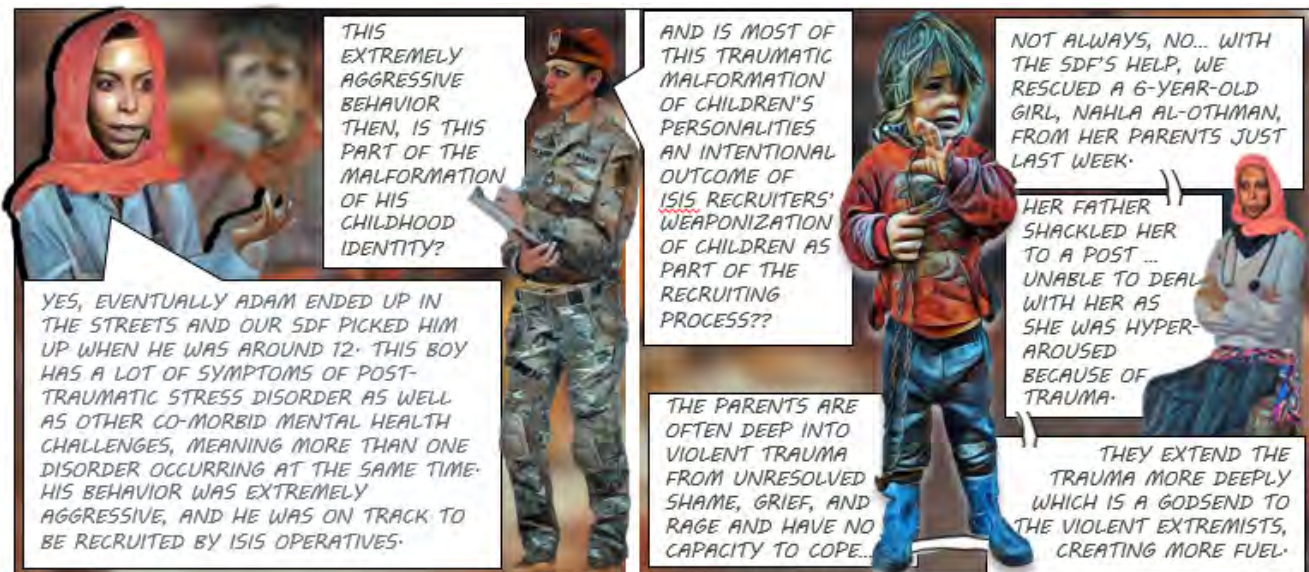
Panel 17.c – Explaining the usefulness in breaking down the minds of parents in VEO child recruitment.

As the war-child continues their existence in the violent conflict zone, extraordinary creative and destructive capacities develop within the child. These capacities develop from his/her attempts to develop mental survival mechanisms to overcome the failure of parents to protect them; to manage their own inability to control their bodies or the physical and mental spaces they inhabit. The extraordinarily creative capacity is in their constructive denial of betrayal and terror on the one hand, while their extraordinarily destructive capacity evolves from their externalization of annihilation onto violent fantasies that serve to defend the subconscious ego against disintegration and descent into states of inescapable catatonic shock.

The traumatized adult and child continue to function in a sort of survival mode, with the traumatized mind "projecting" the Trauma Event onto all aspects of its reality as a "Defensive Mechanism" against additional expected Trauma Events.

Think about war refugees and veterans suffering from PTSD, where normal traffic sounds cause jumpiness and hyper alertness. This is the mind "projecting" a Trauma Event (like an IED explosion) onto other aspects of its

Panel 17.d – Explaining the process and purpose of malforming childhood identities.

reality, even though the person has long returned from the war zone. The changed personality of the deeply

traumatized child and adult is necessary for immediate psychological survival, but the deformed or eroded personality becomes "maladaptive" and begins to breakdown over time. This breakdown occurs because the deformed or eroded personality is no longer able to meet its non-negotiable human needs of love, nurture, identity construction and sustainment, or memorialization. Once this breakdown occurs, the symptoms can appear to be a wide range of psychiatric and psychological disorders outlined in the DSM-5.

YARA: AT NIGHT, THEY DON'T SLEEP AND THEY ARE ALWAYS SCARED. THE DRAWING REALLY HELPS THEM BY LETTING THEM DRAW WHAT THEY DO NOT HAVE WORDS TO SAY.

MY YOUNGEST, KHALIL, HE DOESN'T SPEAK ... HE NEVER CAME BACK TO HOW HE WAS BEFORE. THE ONLY THOUGHT ON MY MIND IS TO GET HIM THE TREATMENT HE NEEDS... WE WERE LIVING IN A SITUATION OF WAR, DEPRESSION, SHELLING AND DEATH; WE KNOW ONLY DEATH, WAR, AND SHELLING. THOSE KIDS DID NOT EXPERIENCE ANYTHING IN THEIR LIVES BUT THE VOICES OF AIRPLANES AND SHELLING.

Panel 17.e – Syrian mother describing the traumatization effects of ISIS on her children.

Trauma Effects and Affects

> *…it is not the feelings themselves that constitute the trauma; it is the overwhelmed ego, the surrender to the total helplessness and hopelessness that makes the situation traumatic. This special feature of the adult's trauma state, the psychological "closing off" or the affective anaesthesia can be felt paradoxically as a liberation to which one surrenders…* (Elsass 1997, 52-53)

As used in traumatology, the **Effects** of trauma on individuals, families, and villages can be thought of as nouns (*person, place, or thing*), while the **Affects** of Trauma on individuals, families, and villages can be thought of as verbs or adjectives (*action, state, or occurrence*). [65]

Affect	Effect Figure 17.4
• Withdrawal, Sullenness • Avoidance • Self-denigration & denigration of others • Emotions of Alienation, Shame & Rage • Vacant compliance • Fear of abandonment • Promiscuity • Casual Attitude to Violence • Hyper vigilance / Hyper arousal • Depression • Helplessness / Hopelessness	• Presence of child soldiers & warlords • Refugees & broken primary families. • Starvation • Family and clan separations • Psychosomatic physical ailments • Ethnic & cultural violence • Absence of government presence • Extreme overkill of the "other" • Violence without motive • Dependence on aid workers

The **Effects** of trauma correlate to the physical condition of cultural communities as observed by the SPECIAL WARFARE operators. The **Affects** of trauma correlate to symptoms *(visible and non-visible)* that you as the

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[65] The purpose for using traumatology's terminology of Effects versus Affects is to maintain consistency with the APA's Diagnostic and Statistical Manual of Mental Disorders – version 5.

Chapter – **Four**

Applied Psychological & Partisan Warfare

"THE GOAL OF PSYCHOLOGICAL WARFARE IS TO INDUCE YOUR CHILDREN TO KILL EACH OTHER AND YOU SO THAT MY CHILDREN DO NOT HAVE TO DO SO."
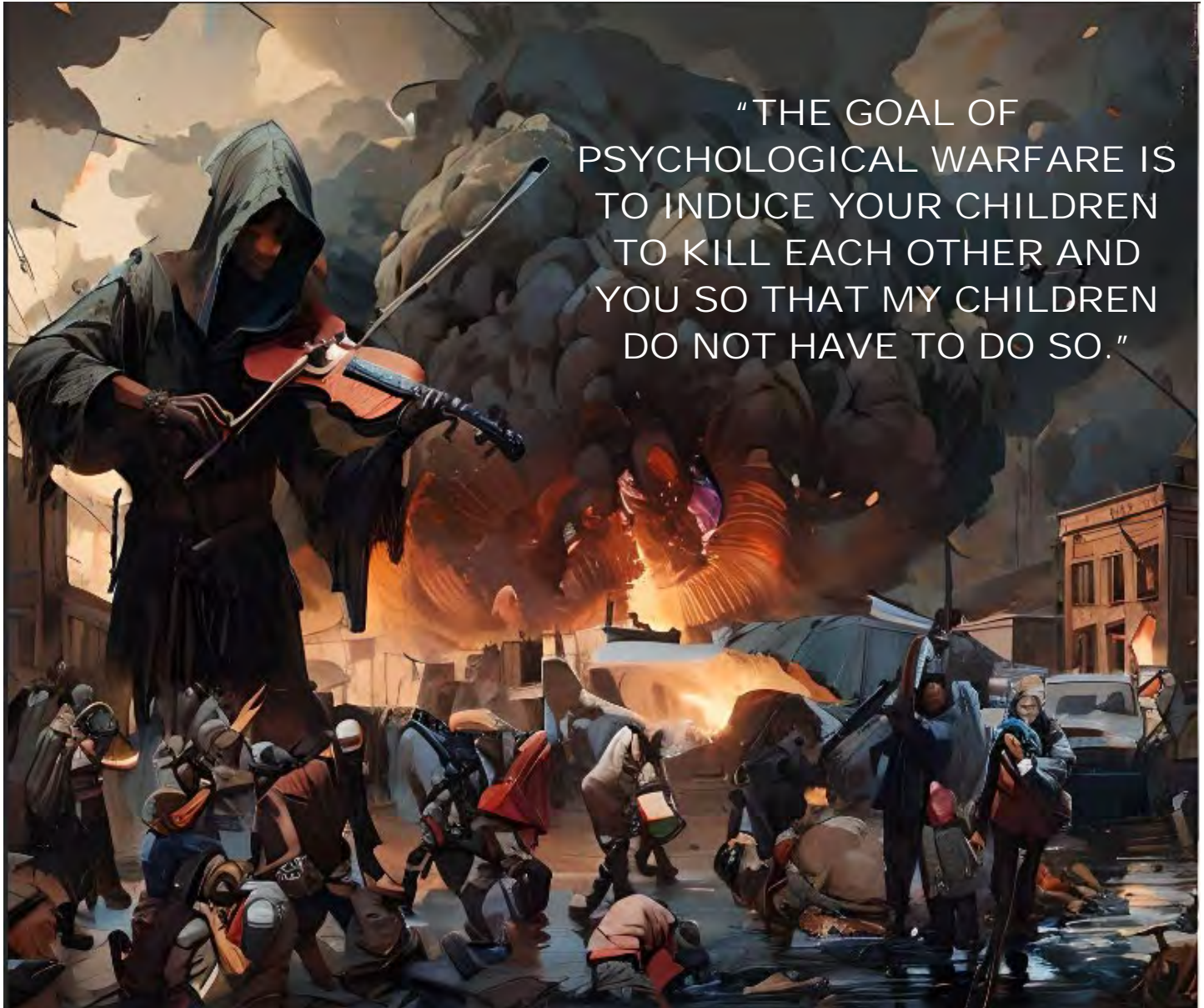
Infliction of Psychosocial Trauma and Population Identity Management as Elements of War

This chapter incorporates frames and panels from graphic psycho-ethnography case studies of NE Syrian families who participated in a series of in-depth qualitative interviews about their experiences under the Islamic State in Deir Ez-Zur, Al-Hasakah, and Raqqa Governorates, Syria (http://online.flipbuilder.com/ghsuk/sjuv/#p=l); and from graphic psycho-ethnography case studies in the Central Sahel (http://online.flipbuilder.com/ghsuk/scqi/) . All the dialogue and imagery were captured during these interviews and illustrates the concepts being introduced. The flipbuilder links will allow you to access the case studies online.

A Synthesis of the first three chapters and Introduction to Chapter 4.

In Chapter 1, you learned that the SPECIAL WARFARE target audiences possess a sociological construction that is often rural, pastoral, agrarian, and sometimes nomadic.

You learned that these communities were often subsistence societies, making just enough of everything to survive.

You learned that their psychological organization is sociocentric or collectivist and that this difference changes how they act within their families and changes how they understand the world around them.

An example of how this difference might change your Influencing strategy is that in sociocentric communities that are rural pastoralist and subsistence, your Influencing must flow from the elders to the younger. This requirement can be difficult to reconcile with the fact that the younger adult population will appear to be more receptive to your Influencing than the older adult population. You can see that there are some parallels in targeting and engaging your target audience with raising your children.

Given their choice, what child or young teenager would not want to watch cartoons or actions movies all day, gorging on junk food and soda?

But you as parents, give your children what they need, rather than what they want, correct?

In Chapter 2, you learned that psychological Influencing targets the subconscious thought processes of the mind, as a channel to effect awake-cognitive conscious thought and influence or change human behaviour.

You learned that the conscious mind conducts some of the analytical and calculating processes that guide its decision making, but that the conscious mind is also continuously receiving influential messages (both cognitive and emotional) directly from the subconscious mind.

You learned that while the sum of cognitive thought (derived from both conscious and subconscious analysis) guides actions, the emotional Influences from the subconscious drives actions that are taken by the individual.

You learned that the subconscious mind is like a super-computer that conducts the majority of the mind's analytical functions and memory storage; and is run by a narcissistic piece of Software called an "Ego-Self" that is uniquely assembled from a collection of archaic typologies that give "it" distinction.

You learned that the health of this "Ego-Self" is more important than the health of the body, that if this subconscious Software begins to disintegrate, suicide or catatonia is likely to follow.

Finally, you learned that this "Ego-Self" Software uses object-symbols to categorize its memory and imprint things, people, places, and concepts with meaning. You also learned that these object symbols are visual, auditory, olfactory, tactile, or gustatory in nature and that they can have a powerful effect on the attention of the "Ego-Self."

In Chapter 3, you learned how the human mind is broken or traumatised, making it pliable to be weaponised by malign actors. You learned that the inducement of psychosocial-emotional trauma is the underlying formulae for creating weapons out of human beings and turning them against each other, their institutions, and their society. In this chapter, you will learn how or what this process of 'trauma creation' and subsequent weaponisation actually looks like in practice.

Valka-Mir

Section 24. PSYCHOLOGICAL Warfare in the SPECIAL WARFARE Human Domain

Ψ *"**The hatred between all three groups** – the Bosnians and the Serbs and the Croatians – it's almost unbelievable. It's almost terrifying, and its centuries old. That really is a problem from hell."* — Former American Secretary of State Warren Christopher.

Ψ *"**The evidence tendered by the Prosecutor** describes scenes of unimaginable savagery: thousands of men executed and buried in mass graves, hundreds of men buried alive, men and women mutilated and slaughtered, children killed before their mothers' eyes, a grandfather forced to eat the liver of his own grandson. These are truly scenes from hell, written on the darkest pages of human history."* — Judge Fouad Riad, International War Crimes Tribunal at the Hague, confirming the indictment of Karadzic and Mladic.

Ψ *"**It always bothers me when I hear Rwanda's genocide** described as a product of "ancient tribal hatreds." I think this is an easy way for Westerners to dismiss the whole thing as a regrettable but pointless bloodbath that happens to primitive brown people."* — Paul Rusesabagina.

Ψ *"**The Truth Will Not Set You Free**." "In the time that we're here today, more women and children will die violently in the Darfur region than in Iraq, Afghanistan, Palestine, Israel, or Lebanon. So, after September 30, you won't need the UN - you will simply need men with shovels and bleached white linen and headstones."* — American actor George Clooney

The textbook generally and this chapter specifically, covers images that describe psychological warfare as the most dangerous weapon known to man. Is this rhetoric or do we really mean to compare psychological warfare

Warning – Graphic Example of Suicidal Progression

Sometimes, during our classes, a student will ask us to show an example of psychological warfare using one of them, so they can get a better perspective on this form of conflict.

We could respond that "if we were your adversary, we would conduct the necessary research into *your* family life; into *your* relationships with *your* mother, *your* father, sisters, and brothers, we would learn through them, the structure of *your* personality; the composition of *your* subconscious ego-self-identity. We would learn about the peculiar structure of *your* male-masculine or female-feminine identity assembly. We would learn the weaknesses of that identity assembly and the struggles that *you* had in puberty (pre and post) constructing *your* sense of self. We would learn about what *you* most love, who *you* love and why *you* love them. We would uncover what *you* most desire to be, what *your* longings were and are now. We would learn about the things that terrorized *you* at night, the secret dreams, fantasy, and fears that *you* had as a child that *you* desperately don't want anyone to ever learn about the *you* of today."

"**Once** we have learned about *you* and *your* inner self to the level of *your* archetypal construction, we would begin to use all that knowledge against *you*. We would construct covert messages that undermine *your* sense of worthiness and break down *your* feelings of self-esteem and self-love. We would call into question, all *your* relationships with the people that *you* love; past, present, and anticipated future. We would highlight every one of *your* inadequacies, real or perceived in a constant stream of ever-so-slight innuendo that only *you* could hear and decode, because each of our messages would be all about the *you* that lives inside of *your* subconscious. We would show *your* subconscious ego-self that *you* are unworthy to exist, and that the best action *you* could take would be to end *your* suffering and end *your* infliction of *you* onto those who *you* love."

This is psychological warfare. It is scorched earth emotional combat and leaves *you* damaged and traumatized, even if *you* survive, so that *you* teach that damage and trauma to *your* children and to their children in a generational transmission of violently altered reality. The Most Dangerous Weapon Known to Man.
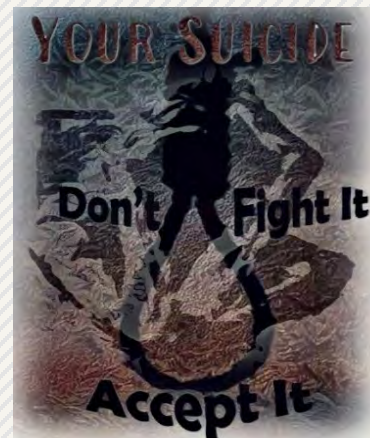
to a nuclear weapon? There is in fact, a similarity between the two. Both release destructive energies that are

not meant to be released into a healthy society and leave lasting consequences on the human beings that survive. The division of an atom or the compression of a neutron sets of a chain reaction of fission or fusion that cannot be controlled once started. Similarly, the destruction of a collective psychological 'self' releases a type of violent energy that is often called 'madness,' insanity, terrifying, and a problem from hell'.

In the aftermath of the fission and fusion generated explosion, surviving human bodies are damaged through the radical changes to DNA for those who survive the initial blast and radiation fallout. In the aftermath of psychological warfare, the destruction of the collective minds creates malformation and deformation of the personalities of those that survive the initial explosion of violent physical and psychological rage. The survivors lurch through life transmitting their deformed and malformed thoughts onto their children to create the fuel for intractable conflicts now and coming soon to a battlefield near you.

You may remember the graphic in **figure 10.2** from Chapter Two that we re-introduce here. Compare the quotes in the graphic to the graphic description of emotional warfare above. Do you see a similarity?

Family is the primary point of attack in psychological warfare because it is the place that can "make you twelve again, or five, and screaming…" Family has the power to protect or destroy because the background research has already been done and those around you in the home have the intuitive capacity to love you or tear you down into your most vulnerable parts.

To the question of why we teach the underlying science behind the most dangerous weapon known to man is quickly answered by the fact that this is now a principal weapon of (some) state's hybrid warfare and nearly all violent extremist and criminal organizations. Simply put, you cannot defend or intervene against something that you do not understand. The reason for the proliferation of violent extremists and criminal non-state actors and state actor's use of psychological warfare is that it works. It works so well that organized society is terrified by its use

Figure 10.2

Family ties that bind together in mutual self-loathing and destruction

"The greatest crime ever created is caring and loving." — Unarine Ramaru

'OUR DEFAULT POSITION WAS SILENCE... A FORM OF ACCUSATION, AN EXPRESSION OF MUTUAL DISAPPOINTMENT AND RAGE, A SUBSTITUTE FOR VIOLENCE.' — Cory Taylor

"The results [of family breakdown] ... secrecy, blame, sadness, hurt, confusion, and feelings of loss and grief." — Sharon Salzberg

'THEY SAY FAMILY'S FIRST, BUT FAMILY IS THE FIRST TO GET YOU HURT' — CHRISPER MALAMSHA

"IN FAMILIES, HUMANS FALTER AND BETRAY ONE ANOTHER WITH A STUNNING, FEARSOME FREQUENCY." – UNKNOWN.

"This is how the enemy divides us as husband and wife. He gets you looking at your needs, your issues, and your problems." — Drenda Keesee

[in families] we live warily with our enemies, fingering our weapons, waiting for the drawing of lines." — Laura Martin

"Every family is a family of alligators." — Lorrie Moore

YOUR SUICIDE
"Like a chemical toxin, the emotional damage inflicted by these parents spreads throughout a child's being, and as the child grows, so does the pain." — Susan Forward

"They want me to contain the raging fires within me." — Jinat Rehana Begum

"For most people, their family is the source of inner power and protection; mine is a killing collapsar... a kind of a coalition of enemies ..." — Sahara Sanders

"[outsiders] are seen mainly as shadows of the people they're involved with. They move. They're visible in direct sunlight. But because they don't have access to our emotional buttons-- because they can't make us twelve again, or five, and screaming-- they don't really count as players." — David Sedaris

Section 28a: ANDEAN HIGHLANDS, & AMAZON BASIN

by Valka-Mir's Americas Team *(Dr. Patrick James Christian, Dr. Iler Chicas-Rivera, Dr. Jennifer Wyatt, Dr. Jennifer McDevitt, Dr. Jennifer Josephs, & Dr. Lorena Krueger).*

In 2020, 1,170,000 Ecuadorians fled their country of origin out of a total population of 18,185,189. The top two destinations were the USA (481,000) and Spain (417,000). In 2022, 3,490,519 (10.5%) Peruvians fled their country of origin. 30.2% of these people sought immigration or asylum in the USA and 15.6% in Spain. By the end of 2023, there were 113,500 refugees and 299,500 asylum-seekers from Colombia worldwide. The vast majority – 95% of refugees and 71% of asylum-seekers – were hosted in the Americas. By themselves, such figures, while interesting, are meaningless without context. In Lima Peru, and Quito Ecuador, indigenous protestors have been taking over national parliaments and shutting down government operations with their sheer numbers that overwhelmed both police and military ability to secure the capital. In Colombia, the United States' multi-billion-dollar investment in Plan Colombia finally brought the notorious FARC-EP insurgency to an end in 2015. After a brief pause, right wing paramilitaries now compete with the remnants of the ELN and a FARC splinter group for control of the country. What happened? The United States and allies have spent billions of dollars on security assistance, training, and good governance initiatives for each of these countries. We have selected these three contiguous states that share a common mountain range and jungle basin as a single case study in target audience analysis. The target audiences examined are based on culture and ethnicity, both real and imagined and include violent self-destructive descents into organised crime, civil war, and communal conflict. These three states are facing primary challenges to their legitimacy representing a clash of civilisations between pre and post Columbian sociocultural identity orientation.

Figure 28a.1 The Republic of Venezuela was intentionally excluded as the country is under the control of an authoritarian regime and we have insufficient data sets for analysis.

Section 29: MESOAMERICA'S NORTHERN TRIANGLE

by Valka-Mir's Americas Team *(Dr. Patrick James Christian, Dr. Iler Chicas-Rivera, Dr. Jennifer Wyatt, Dr. Jennifer McDevitt, Dr. Jennifer Josephs, & Lorena Krueger M*

The historic region of Mesoamerica covers Mexico's Yucatan Peninsula and the entirety of the Republics of Belize, Guatemala, El Salvador, and Guatemala. For thousands of years, this area was populated by groups such as the Olmec, Zapotec, Maya, Toltec, and Aztec peoples. The Northern Triangle of Central America is a term used in the United States to refer collectively to the three Central American countries of Guatemala, Honduras, and El Salvador. The term is used with respect to the countries' common ethnic, cultural, and societal organisation as well as their shared challenges, including widespread poverty, violence, and corruption, which have which are driving populations into immigration and or asylum in the United States The Northern Triangle states have been devolving as republics for the past several decades because of uncontrolled chronic violence that is characterised by civil war and political instability.

Northern Triangle of Central America

Valka-Mir

Country-Region Context. The Northern Triangle of Honduras, Guatemala, and El Salvador.

This is a term used by the United States and Organization of American States to refer collectively to these three states located between Mexico and Nicaragua. The graphic in figure 4 provides a visual reference of these three countries and their capitals, which are approximately 200 kilometres from each other. The countries share an economic integration and a host of psychosocial, economic, cultural, political, and security challenges that have driven hundreds of thousands of residents into seeking asylum in North and South America as well as Europe.[216] International observers and interventionists ascribe the causes as a collection of psychosocial-cultural breakdowns that include economic malaise, political corruption, human rights violations, crime, and climate change, amongst other reasons.[217] While the underlying issues are not unique to these countries, they are most distinctly expressed in a manner that has become an intractable violent social conflict. The USA's Council on Foreign Relations estimates that more than 2,000,000 people have fled the northern triangle since 2014.[218] In Honduras and El Salvador, the rates of femicide (killing of women and girls) are among the highest in the world.[219] Honduras is the deadliest of the three countries with a homicide rate of 38 murders per 100,000 residents annually since 2020. Approximately 95% of these murders go unpunished by dysfunctional systems of justice.[220] Some of the critical areas of the Northern Triangle, also known as 'red areas', are in effect conflict zones and exhibit high levels of violence and criminality, large numbers of injuries caused by firearms, physical and sexual abuse, torture, extortion, kidnappings, forced recruitment, curfews (unofficial), confinement, invisible borders, a population in fear of violent death or crime, lack of state rule, corruption and impunity, limited access to health and other basic services, and limited access to protection and justice. Significant portions of the population have been forced into displacement to escape threats and violence, moving within the state, requesting asylum, or resorting to irregular immigration.[221]

United States and Civil Wars in Central America. Beginning in the 1970s, the central American countries of Nicaragua, El Salvador, Guatemala, and Honduras have been in a nearly constant state of social, cultural, and

Figure 29.1 United States Army School of the Americas.

ethnic conflict. The U.S. had significant influence in Latin America, including training some of the most notorious dictators at the infamous School of the Americas, also known as the "School of Coups."222 For six decades, some 65,000 soldiers, dictators, assassins, and mass murderers counted themselves alumni of the school that was first created in Panama in 1946 to prevent the spread of communism in the Western hemisphere. The alumnus of this school included Roberto D'Aubuisson, a death squad leader who murdered thousands and gained the sadistic nickname of "Blowtorch Bob" for his methods of torture. Colonel Domingo Monterrosa, the first commander of the ATLACATL — an elite paramilitary unit trained and equipped by advisors from the United States — also attended the school and was later fingered for directing the El Mozote Massacre,

216 Children and Families Fleeing Violence in Central America - WOLA
217 https://www.wola.org/analysis/people-leaving-central-americas-northern-triangle/
218 Central America's Turbulent Northern Triangle | Council on Foreign Relations (cfr.org)
219 Femicide or feminicide | Gender Equality Observatory (cepal.org)
https://www.worldvision.ca/stories/child-protection/northern-triangle
220 Northern Triangle | Gangs and Migrants | World Vision Canada
221 Northern Triangle violence: 17,422 homicides in 2015 (ticotimes.net)
222 The school is now called the United States Army's Western Hemisphere Institute for Security Cooperation (WHINSEC) located at Fort Benning, Georgia.

Section 30: CENTRAL SAHEL'S ARC OF CONFLICT(S) by Valka-Mir's Africa Team *(Dr. Patrick James Christian, Dr. Kwadjo Owuso-Sarfo, Dr. Foday Darboe, Dr. Phillip Tor Manyok, Dr. Mohamadou Amar, Dr. Moise Arrah, Dr. Abdul Wahab, Dr. Elnoor Abubakr)*

The Republics of Mali, Burkina Faso, and Niger have become failed states that are no longer recognised as being legitimately governed by the African Union, ECOWAS, the European Union, and NATO. These three Central Sahelian Republics have been taken over by low-ranking military officers who have deposed their elected civilian leadership, dismantled their institutions of governance and the rule of law, and suspended or invalidated their national constitutions. The UNSC sanctions against the illegitimate military junta in Bamako were interrupted by the Russian Federation, which used its permanent seat on the UNSC to veto the UN's continuing sanctions. Under threat from ECOWAS, the UN, AU, and the EU, the three military juntas, with advisory and training assistance from Russia and Iran, have created a mutual defence alliance against outside interference in controlling their various states. This has not prevented the USA, EU, ECOWAS, and the AU from sanctioning these three military juntas and their collective leadership. The new Alliance of the Sahel States have ejected the United Nations Mission in Mali, as well as all other countries from missions under the African Union, European Union's Capacity Building Program, the Sahel G5 Counterterrorism Consortium, France's Operation Barkhane, and the US' Operation Juniper Shield. Recently in early 2024, the state of Chad joined this military alliance of juntas under the advisory stewardship of the Russian Federation's Wagner Group, renamed as the Federation's Africa Corps. The three outlaw regimes have replaced the international community with a paid subscription to the Russian Federation's illegal Wager Group of Mercenaries who are engaged in forceful extraction of Mali, Niger, and Burkina Faso's natural resources of uranium, oil, natural gas, precious minerals, and stone as well as rare earths. All three countries, Mali, Niger, and Burkina Faso have failed governments and are now under the control of rouge military organisations that have installed violent authoritarian regimes in opposition to the United Nations, the African Union, ECOWAS, and the international rule of law. Over the last 24 months, it has become clear that the strategies of the international alliance have failed to achieve any of its goals in the Sahel and in Mali especially.[383]

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[383] (Oumarou, 2019)

Figure 30.15 The Arc-of-Conflict in the Sahara and the Sahel: Alliances of military regimes, civil wars, rebellions, violent extremism, & nationalist insurgencies.

The republics of Chad and Sudan are under the control of military dictators whose regimes are not widely recognised as legitimate and are in the midst of ongoing violent civil wars. Chad's military regime has been in the hands of the Idriss Debey family - father, now son, as miliary dictators for nearly half a century. Most recently, the regime has joined the notorious Alliance of Sahel States under military juntas after a string of coups des états across Africa that were assisted by the Russian Federation and the Republic of Iran. The regime murders its opponents and dissenters on a routine basis, even when they are directly related to the regime's leader. The regime is under constant military pressure from armed rebel groups which are either intent on overthrowing the regime or conducting ethnic cleansing of vulnerable population segments. The principal threat to the regime is from the Toubou/Gourane led *Front for Change and Accord in Chad (FACT),* a rebel political-military organisation whose fighters killed the current regime leader's father in battle 2 years ago. The principal threat to the black African Muslim agrarian Bilala and related Lisi peoples in the Lake Fitr region of the Batha Prefecture and to the black African Muslim agrarian Maba peoples of the Ouaddaï highlands, is the Arab Baggara and Abbala semi-nomadic tribes that are expanding westward from western Sudan with their vast herds of cattle and camels, respectively. When, the black African Muslim agrarian families and villages take up arms to defend

Section 31: THE PSYCHOPATHOLOGY OF IRANSHAHR (MANIFEST DESTINY) IN THE MIDDLE EAST by Valka-Mir's Middle East Team *(Dr. Patrick James Christian, Dr. Tasneem Salman Aljehani, Dr. Abdul Wahab, Dr. Basimah Hallawy-Rowe, Dr. Aleksandra Nesic, Dr. Elnoor Abubakr, Saed Khaki ABD)*

Iran's women led protest, advocating for change to women legal and social roles and status in Iran, is a direct, existential threat to that regime. While I do not pretend to know how this will end, my research leads me to believe that the body of women in Iran and Iranian women in Diaspora, will not cease their campaigns against Iran's patriarchal social structure. My research in this report, will illustrate that the Islamic regime cannot accept any changes in its social order involving gender relationships and hierarchy. Either the women's rights campaign succeeds, or the regime survives, but not both. The risks faced by Iranian women who are unwilling to accept

male control over their bodies, their sexuality, their clothing, their minds and speech is real. As the research report illustrates, it is painful and disfiguring, not to mention psychologically and emotionally debilitating. When these types of negative affect producing, psychosocial-emotional conditions of majority life continue beyond a point of endurability for the least stable minds, fantasies of aggression will eventually turn from passive-aggression acted out through social media and resistance-tagging (paint, chalk, etc) to fantasies of active aggression. The fantasy of active aggression serves to allow the ego-self an outlet for excess emotion that builds up from intolerable

Figure 31.1 Women's protest art from Iran

conditions of life. An act of civil resistance, even when no one sees it, allows the ego-self to fight back against its awareness that life has *"become worse…and no one listens to them, and no one even values what they say."*[513] The safest method for releasing aggression is passively, where the excess anger-rage-shame is released in a way that does not bring immediate punishment or repression onto the victimized sufferer. The passive release of aggression can take many forms, from graffiti 'tagging' to deliberately poor work product, to seemingly innocent mistakes that damage public infrastructure (pouring caustic or oil waste products into the public sewer systems), or any action that works to undermine or damage public infrastructure, public confidence, public safety, or public compliance with government laws or public values. One unique method that women are using in Iran to passively release aggression is by resisting morality laws regarding the hijab or headscarf that all women are required to wear that completely covers all their hair:

> *"Iranian women are sharing videos of themselves removing their headscarves in public, despite a recent ruling they could face 10 years in jail for doing so. Masih Alinejad, an Iranian journalist and prominent activist based in the US, started a social media campaign in 2014 encouraging women in Iran to share self-portraits without the Islamic veil, which she then goes on to share on her Facebook page called '**My Stealthy Freedom**'. Ms. Alinejad said campaigners had carried on sending her pictures and videos even after Tehran's Revolutionary Court ruled, they could face up to 10 years in prison on Monday. 'Today I have received lots of videos from inside Iran. And women in these videos are braver and angrier than before,' she said. Ms. Alinejad said Iran's government was 'scared of women practicing civil disobedience and engaging in peaceful protest'. Wearing the Islamic headscarf is compulsory in public for all women in Iran – with those who do not wear a hijab or are seen to be wearing a 'bad hijab' by allowing some of their hair to show, facing punishments spanning from fines to imprisonment. 'Women in these videos are braver and angrier than before,' says Masih Alinejad"*[514]

In the current example above, the women in this story release aggression-from-frustration in a passive manner by letting their hair show, partially or fully. Likely, some portions of this category of women do so when no one is watching them. Others, however, demand a larger and more public audience of their release of aggression, which they obtain through taking photos and videos of themselves not covering their hair in public and uploading them to the internet. They risk punishment to reclaim subconscious feelings of independent agency, which in turn, raises their subconscious self-esteem/self-worth, which in turn combats the symptoms of depression and feelings of emptiness that accompany ego-self-identity conflict. The women's passive release of their aggression becomes a symbolic-object[515] of resistance to government; to oppression; to repression; and/or to generally release pent up aggression created by the frustration of their goal achievement. The passive

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[513] Tehran University Student, male, 32 years old.
[514] Maya Oppenheim, Women's Correspondent, Independent: Iranian Women defy threat of decade long jail sentence by taking photos of themselves without headscarves. Thursday, August 1st, 2019.
[515] *Symbols* are the basis of *culture*. A *symbol* is an *object*, word, or action that stands for something else with no natural relationship that is *culturally* defined.

but public psychological resistance to oppressive authority relieves symptoms of depression and feelings of helplessness. Their successful demonstration against oppression then 'authorizes' others to do the same and can result in a movement under the right psychosocial-emotional conditions. The right conditions are as follows:

a) the psychosocial-emotional stressors *(e.g. Those conditions that are causing or symbolizing oppression, humiliation, deprivation, etc)* continue and increase despite the state's intervention actions[516];

b) the emotion-feeling affect *(shame, helplessness, fear, terror, hopelessness)* increases and expands throughout the population segment(s);

c) the state does not take such drastic steps that reduce the population segment(s) to a negative survival condition through withdrawal of security and physical needs *(e.g. extra-judicial killings, starvation, heat/cold)*;

d) cultural leadership from within the population segment(s) exists or arises and sparks the necessary resistance-ideas that inculcate open rebellion and a willingness to sacrifice life to resist.

The growth of urban Iran's 'White Wednesdays' campaign is one visible example of a psychological emotional need that has become a cultural symbolic object of individual empowerment. Both females and males think about and act on this symbolic object (a colour and a day) to create feelings of empowerment and combat feelings of helplessness. The symbolic object of White Wednesday is linked psychologically and emotionally to a 'stealthy freedom' that meets their unmet, underlying subconscious needs, for individual agency and expression of culturally appropriate archetypal forms of femininity, masculinity, intellectual agency, sexual agency, as well as existential interaction with a globalizing world.

The Ettala'at is the Iranian Ministry of Intelligence & Security (MOIS) and its minister reports directly to the Supreme Leader. This Country-of-Origin Report directly addresses the power of the Ettala'at and the dangers of coming to their attention. The authority of the Ettala'at is absolute and only the Ayatollah Khamenei can overrule the MOIS, Esmail Khatib. Minister Khatib's Ettala'at employs terror, torture, & extra-judicial killings to enforce the regime's social order in Iran. The UK Home Office's Independent Advisory Group on Country-of-Origin Information (IAGCI), under the Independent Chief Inspector of Borders and Immigration at Globe House in London, publishes relevant and timely information on many of the countries where serious threats to the health and survival of vulnerable minorities. The most recent published report was version 4, released in May of 2022. This IAGCI report describes an ongoing pattern of extra-judicial killings, torture, executions, and generalized terrorizing of Iranian families that is far outside of acceptable United Nations treatments of any citizens.[517] This UK IAGCI report is laden with number and statistics regarding the brutality that Kurdish Iranians face daily, however there is little about the plight of women. Even amongst families who are unconnected in any way to anti regime activities as they are outside the ethnic Persian sphere of belonging, there is anxiety and dread. In part, this is because Kurdish society is tightly knit with family and clan relationships remaining close through multiple generations removed; nearly everyone in Kurdistan has a sibling, cousin, uncle, or aunt, however distantly removed, that they know are in one of the many resistance movements. Regime security forces hold

Article 638 of the Iranian Penal Code: – Anyone in public places and roads who openly commits a harām (sinful) act, in addition to the punishment provided for the act, shall be sentenced to two months' imprisonment or up to 74 lashes; and if they commit an act that is not punishable but violates public prudency, they shall only be sentenced to ten days to two months' imprisonment or up to 74 lashes.

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[516] TR Gurr's statistical findings on relative deprivation provide a sense of the population segment's necessary depth of effect to inculcate open rebellion.
[517] (Amanolahi, 205 C.E.; Anan, 2012; Behravesh, 2019)

families of Kurdish activists' hostage, threatening them with arrest and imprisonment or forcing them to trick their family members into returning to arrest and execute them.

> *"Close family members, such as spouses, children, parents, or siblings are more likely to be subject to arrest. In some cases, the authorities have arrested extended family members, because they were in touch with the politically active individual outside of the country."[518]*

> *"The Iranian government relies on extracting information from family members, in order for the family members to put pressure on the political party member or supporter. One source stated that if the authorities are aware that a person is a family member to a political party member, s/he is at risk of being subjected to torture."[519]*

Even the types of charges that activists and their families are charged with appear designed to incite terrorizing dread. The charge of Efsad-e fel-arz involves the nebulous allegation of 'spreading corruption on Earth.' The charge of Baghy, or rebellion against the State, can be anything that the regime says it is. IranWire reports that there is an increase of pressure tactics on the families of civil and human rights activists in the Iranian border provinces of Kurdistan. In recent weeks, the parents of Iranians whose children are living in Turkey and Iraqi Kurdistan have been summoned by the regime's security agencies and told to contact their children and convince or trick them to return home to Iran, where they are arrested.[520]

WOMEN LIFE FREEDOM: Punishment for women who do not follow modesty rules in Iran. Prison/detention conditions in Iran for females in Iran. Mental health facilities available to women in Iran.

The legal and social position of women in the Islamic Republic of Iran is one of inferiority, oppression, and control over their bodies, minds, and speech. [521] The UK Home Office CPIN has accepted the https://iranhrdc.org/islamic-penal-code-of-the-islamic-republic-of-iran-book-five/ to include Article 638 of the Penal Code on the enforcement of women's clothing. 'The government continues to require women of all religious groups to adhere to "Islamic dress" standards in public, including covering their hair and fully covering

their bodies in loose clothing – an overcoat and a hijab or, alternatively, a chador (full body length semicircle of fabric worn over both the head and clothes). Although the government at times eased enforcement of rules for such dress, it also punished "un-Islamic dress" and behaviour with arrests, lashings, fines, and dismissal from employment. The government continued to crack down on public protests against the compulsory hijab and Islamic dress requirements for women.'" [522] The UK Home Office CPIN on Iran also accepts that child marriages, even prior to puberty, are legal and the United Nations notes that such sexual abuse of children is on the rise in Iran.[523] All of the UK Home Office's CPIN on Iran and the underlying research that has been accepted clearly stipulates that women in Iran do not
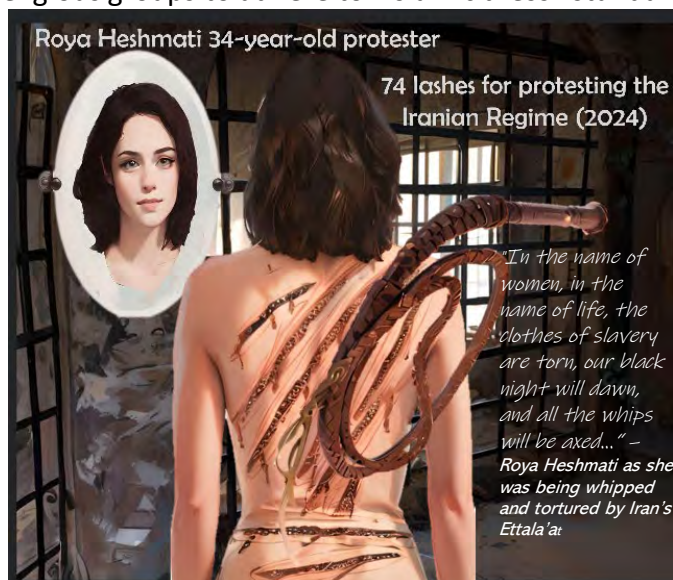
Figure 31.2 Punishment for Iranian women who do not follow modesty rules or otherwise comply with legal and social behavioural expectations.

Section 30: EMPIRE FALLING OR RISING IN EASTERN EUROPE by Valka-Mir's Europe Team (Dr. Patrick James Christian, Dr. Aleksandra Nesic, Dr. Elina Georgiivna Manzhalii MD PhD, Kimberly Imri Metcalf ABD, Beltina Gjeloshi ABD, Tanna Michelle Krewson ABD)

Estonia: Tallin's Tõnismägi (The Bronze Soldier) as a Symbolic Object of Liberation or Oppression?

How do you turn a bronze statue into a weapon in psychological warfare?

After winning the World War Two, the Soviet Union representatives in Estonia, blew up an existing monument that had been dedicated to Estonian Independence. In its place, they erected a monument in the capital city of

Figure 29.1   Estonian Identity under Siege

Tallinn on a sacred and ancient hillock call Tõnismägi, as a symbol of Soviet victory over Nazism and liberation of Estonia from the Nazi occupation. [614] Initially, the monument was a wooden pyramid-like structure dedicated to Soviet soldiers. The wooden monument, however, would be short lived.

Two Estonian high school girls in Tallinn, fifteen-year-old Ageeda Paavel and her fourteen-year-old friend Aili Jürgenson, organized the destruction of the wooden monument after it was erected on Tõnismägi. The wooden monument was situated in the square of the current Bronze Soldier on the side facing the church. It was about a meter high but was only about 20 centimetres in diameter. It was painted a pale blue colour, and its top was decorated by 10 red stars.

> *"How long should we watch this red star memorial for Russian looters?" At the time when all our statues are being destroyed. We just could not get our hands our heads around it. So, we decided that if such robbers are raging in Estonia, they should see how one of their memorials gets blown up. We could have had just doused that wooden thing with gasoline and set it on fire, but we wanted it to go bang. Our beloved monuments started to disappear one after another. They had to be paid back somehow."* – Estonian teenager Aili Jürgenson, 1946.

The girls knew they had to do something about the monument besides talk about it. With the help of a friend, the two girls gained access to explosives, and, on the night of 8th May 1946, they blew up the Soviet pyramid monument. Their initiative inspired others

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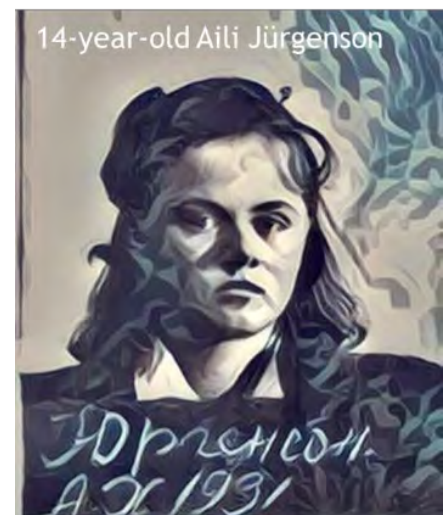
[614] Tõnismägi is Estonian for St. Anthony's Hill.

VALKA-MIR HUMAN SECURITY RESEARCH & DEVELOPMENT TEAM

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his field research in Nepal and South Asia, conducting qualitative field research into disintegrating family life in the middle of violent conflict and how the psychosocial effects of trauma contribute to increased VEO ideological spread. Dr. Khadka spent several years researching and engaging war refugee communities in the Southeast US, developing survey instruments for engagement & influencing. He is a Presidential National Exceptional Service awardee for his ongoing training in conflict resolution and community counselling to Burmese and Bhutanese refugee communities living in the United States. Dr. Khadka's focus is on civil-military interaction, political violence, conflict and culture, indigenous systems of conflict resolution, gender, and security. He is fluent in English, Nepali, Hindi, Urdu, Bhojpuri, and Tharu, and is the lead researcher and narrator for the USAJFK SWC&S SWEG-LREC conflict case studies on the civil conflicts in Nepal, Bangladesh, and Myanmar. Currently, Dr Khadka is the Senior Qualitative Social Science Researcher for the 8th MISG's TF in Afghanistan.

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Anisha Kinra, ABD anisha.kinra@valka-mir.com is completing her field research and doctoral dissertation into the psychosocial breakdown of family life of Kashmir society caught between Muslim and Hindu identity, social structure, and historical narrative. Anisha immigrated from Kashmir and spent several years studying and engaging violent extremism in Sri Lanka before becoming a US citizen and beginning her doctoral program. She is a recognized expert on violent extremism and social breakdown in Kashmir and Sri Lanka as well as India, with emphasis on the LTTE. Anisha is researching and narrating the SWEG/LREC conflict case study video on Kashmir and VEO organizational spread into cultural communities in India and Pakistan.

Dr. Mohamadou Amar mohamadou.amar@valka-mir.com is a Human and Organizational Psychologist and a retired US Army Officer of Psychological Operations. During his military career, Dr. Amar was deployed to Southeast Asia, the Middle East, and Africa. He led several Army Special Operations Forces (SPECIAL WARFARE) organizations from Fort Bragg's 4th and 8th Psychological Operations Groups, supporting missions in Africa, Afghanistan, and the Middle East, developing strategic communications campaigns and efforts in areas specified by the U.S. Government. Dr. Amar conducts research and analysis methods of influencing foreign populations from a variety of information sources. Additionally, Dr, Amar has extensive experience in leading organizations that provide support to overseas locations in peace, crisis, and conflict to assist U.S. and foreign governments, military, and civilian populations. He is originally from Senegal.

Lorena Krueger, PhD Candidate, kruegerlorena@ymail.com is a conflict sociologist with a baccalaureate and master's degree in sociology from the University of Panama specializing in the breakdown of indigenous and traditional social systems involved in violent conflict. Her field research includes extensive investigation into the sociological structure and psychological organization of indigenous peoples in Central and South America, such as the Ngobe-Bugle and Guna Yala Tribes in Panama and Colombia. Ms. Krueger's field work focuses, in part, on early child development and malformation based on traumatic conditions found in violent conflict zones. She has been applying her research into indigenous social systems, gender roles and violence, as well as traditional forms of psychosocial development within families, villages, and tribes to US Army Special Forces instruction since 2005, with the US Army JFK Special Warfare Education Group. She has researched and developed cutting edge course work for Special Operations Forces under Language, Regional Expertise, and Culture programs, specializing in the USSOUTHCOM Areas of Operation.

Dr. Moise Arrah, moise.arrah@valka-mir.com Cultural Conflict Sociologist, Nova Southeastern University Department of Conflict Studies, he is a US permanent resident and the eldest son of the hereditary tribal chief of the Ewele Tribe of central Cameroon, where his family are among West Africa's largest Cocoa Bean plantation owners. He has spent significant amounts of time researching the cultural and identity foundations of West African communities to map out hidden drivers of violent conflict and the spread of extremism and radicalization. He specializes in the psychopathology of violent ethnic and cultural conflict. He speaks English, French, West African Pidgin, and several other tribal dialects from West Africa. Dr. Arrah is the lead researcher and narrator for the USA JFK SWC&S SWEG-LREC conflict video case study on the civil conflict in the Central African Republic.

Beltina (Belle) Gjeloshi, ABD beltina.gjeloshi@valka-mir.com is completing her doctoral work at the Carter School for Peace and Conflict Resolution at George Mason University in Arlington, Virginia. She is originally from Albania and later emigrated to Italy as a war refugee. She has a BA in political economy and diplomacy and an MA in conflict resolution with a human security focus from the

University of Bridgeport in Connecticut, and post-graduate work in counter-terrorism at the United Nations Association of Italy in Rome (2016) and the psychology of intolerance and conflict transformation at the University of Milano-Bicocca in Milano (2018). Belle served as a reporting advisor for the Arms Trade Treaty (2012) and Sustainable Development Goals (2014) negotiations teams at the United Nations Headquarters. She combines over 10 years of experience working with local communities in North Macedonia, Kosovo, Italy, and the United States and speaks Albanian (Gheg), Italian and English, some proficiency in Spanish and a fair understanding of Macedonian. She focuses on the psychosocial-emotional drivers of violent conflict in eastern and southern Europe.

Dr. Elnoor Abubakr elnoor.abubakr@valka-mir.com is a Cultural Conflict Sociologist, with a doctorate in the psychopathology of violent ethnic and cultural conflict from Nova Southeastern University Department of Conflict Studies. He is originally a refugee from the Darfur civil war between Arab and African tribes, he is a US citizen with a DoD Secret Clearance. He is from the Zaghawa people of Western Sudan and Chad and has spent significant time researching the underlying psychological drivers of violent extremism within the communities of the Muslim ummah. His doctoral research explored the ideations of violence and identity disintegration among the recruits of Al Qaeda and the Islamic State. He speaks English, Arabic, Zaghawa, French, and Fur languages. He is on the staff of the Marine Special Operations School Cultural Conflict Training Team at Camp LeJeune, NC. Dr. Abubakr is the lead researcher and narrator for the USA JFK SWC&S SWEG-LREC conflict video case study on the civil conflict between Arab and African tribes of Darfur, Sudan.

Athena Ives, ABD athena.ives@valka-mir.com is completing her field research while in northern Iraq (Erbil) into the psychosocial-emotional affects and effects of violent sexual assault and human trafficking for her doctorate in Forensic Psychology. She is a published author and recognized expert in the fields of violent sexual trauma and the psychosocial-emotional traumatization of families in violent conflict. Athena served in Iraq and Afghanistan as a US Marine in the Marine Corps Lioness Program, a specialized team of female engagement operators working to penetrate the interior world of women in highly patriarchal conflict communities. She has served as a forensic psychology field expert with a BA in psychology and a master's degree in forensic psychology since leaving the USMC.

Dr. Abdul Wahab aw989@nova.edu is a Cultural Conflict Sociologist with a doctorate from Nova Southeastern University. His research focuses on indigenous systems of justice, reconciliation, and traditional governance. He is part Sudanese Arab and part Dinka. He has a law degree from Khartoum and studies the intersection between African and Arab systems of law and political structure, as well as the effects of intrusive globalization on the Muslim Arab/African Social order and the future of Sharia as a social ordering structure.

Tanna Krewson, PhD Candidate tanna.krewson@valka-mir.com is completing her course work in the Department of Conflict Studies, Nova Southeastern University, in the psychopathology of ethnic and cultural violent conflict. Tanna is a soldier-scholar-athlete (MP, Parachute Rigger, weightlifter), a Non-resident Fellow at the Transformative Peace Institute, and is a senior program officer for CARE's Education Team in Atlanta. She worked in the Carter Centre as a senior program officer for the Conflict Resolution Team and the Rule of Law Program. She has served in violent conflict zones in east and west Africa and managed many USAID programs. Tanna has a BA in Psychology, post graduate work at Emory, and has completed the UN Mandated UPEACE Master's Program. She is a certified USAID Rules and Regulations practitioner and a CITI Program Group 2 Social-Behavioural-Educational certified researcher. Her doctoral dissertation research is in Northern Iraq and Syria, investigating the breakdown of family and village sociological structures under attack by the Islamic State.

Saed Kakei, ABD saed.kakei@gmail.com is completing his field research and doctoral dissertation on the trauma of Kurdish society during the Saddam Hussain era and their ongoing fight against Al Qaeda and the Islamic State. Saed enlisted in the Peshmerga land forces after Saddam Hussain killed most of his family with a chemical attack in Kirkuk and Sulimania. After more than a decade in Peshmerga service, rising to the rank of Captain, Saed emigrated to Canada. He spent several tours in Iraq, as LTG Barbero's cultural and political advisor when he was in command of the Multinational Security Assistance Command in Iraq and as an advisor to US 3rd Infantry Division Brigade Commanders. Saed was also the senior middle east cultural advisor for the Commander, Operations Group (COG) at the National Training Centre in Fort Irwin CA. Currently, Saed is serving a four-year term as Deputy Minister in the High Commission on Elections for the Government of Iraq in Baghdad. Saed is also researching and narrating the SWEG/LREC conflict case study video on Kurdistan, and the Alawite Shia/Arab Sunni identity divide in Syria.

Kimberly Metcalf, PhD Candidate Kimberly.metcalf@valka-mir.com is a PhD student at Kings College, London, cross enrolled in the War Studies and Psychology Programs and focused on violent civil identity conflicts in Eastern Europe. She is a fluent Russian linguist, graduating from the Liden & Denz Language Institute in the Russian Language Immersion program, followed by two years at the Defence Language Institute, achieving a 2/2 proficiency. She recently completed her second master's program at the University of Tartu, in Tallin, Estonia, where she graduated Cum Laude in Russian Studies and the European Union. As a US Army Civil Affairs officer with the 95th Civil Affairs Brigade, Kimberly served in conflict zones in the Middle East and SW Asia, as a CA Team Leader and Operations Officer/Planner in CA Battalions, Special Forces Groups, and USSOCCENT. She is a published author on Civil Society, National Security, and Multinational non-lethal force projection.

Dr. Eline Manzhalli MD PhD elinam@ukr.net is a medical doctor of gastroenterology and holds a doctorate in hepatic encephalopathy (HE) focusing on the pathogenetic mechanisms of neural tissue damage, among other aspects of HE. Her contribution to the study of psychosocial-emotional conditions of damaged and vulnerable communities involves the psychopathological interface between violent

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Participant Feedback for Valka-Mir's
Psychosocial-Emotional Foundations of the Human Domain Course
Tactical Level E5 – O4 Grade of SOF Operator

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Examples of Student Comments from the PO, CA, and SF Courses by Valka-Mir:

"It is in my opinion that Human Domain [Foundations] course was THE most beneficial course of understanding 'How' and 'why' Special Forces Soldiers operate in other countries" - SF NCO

" I feel like this course is vital for the readiness of a special operator pre-deployment. I feel like this is the meat and potatoes of an ARSOF soldier and us as soldiers need more education on these topics." - CA NCO

"I am about to go to 3rd Group...since being in the class, I've enveloped myself in the history, ideology, and culture of Africa...the course has solidified my understanding of my AOR" - SF NCO

"The class on the Human Domain is an extraordinary eye opener to understanding our target regions" – SF Officer

"This was an amazing course that retouches information that I have been exposed to in college. It translates it [college work] into SOF applications...a great foundation prior to the PSYOP Q Course" - PO Officer

"This course is crucial in the SOF pipeline because understanding the Cultural Psychology of our assigned COCOMs is key for all SOF personnel to do their jobs successfully." - SF Officer

"Without this knowledge, training and messaging our counterparts would be very difficult, and ultimately unsuccessful in the long run." – PO 37 NCO

"Great focus on Green Berets in the Human Domain and on how culture operates to create meaning and thought, and how VEO recruit using trauma and social disintegration. The course was very helpful to teach SOF operators how to think about the conflict communities that they are deployed into. I understood it all but having the textbook to take with us allowed me to feel like it will be a resource during my next deployment." SF NCO

"I found it very interesting that our enemies not only intend to break a TA through violence and trauma, but to have the TA's narcissism kick-in to eventually lead to suicide. It did not occur to me that the enemy would premediate the destruction of a TA to that degree. CA NCO

"This was the most enlightening PSYOP specific course that I have ever attended. More please, thanks!" PO NCO

"All the material was great. We all developed as operational researchers under (the instructors). It seems that everyone's understanding of cultural history and identity construction of people in conflict, and how important it is in the future operations has grown tremendously as well. I appreciate where this course (could) fit into the CA training pipeline." CA NCO

"What I have learned from the Foundations of the Human Domain Course: 1) The affect/effect of past/present traumas. 2) the difference between non-negotiable needs/negotiable needs 3) the answer to social issues is almost always deeply rooted and in order to solve or at least understand the issues you need to first understand the people's past. 4) I've also learned how shame, pride, wants and needs can influence a person or motivate a person, 5) Also I've noticed now how different I am as an American (barrel chested freedom fighter) from other country's people as far as what drivers us, and what I fight for." SF NCO

" The information provided in this class is exactly what SF needs, should be a more intensive course. The reading material provided by the instructors and the instructors are invaluable." SF Officer

"The FHD Course's explanations of what leads to an unhealthy human domain and how that can turn into rage, overkill, etc., explained years of deployment experience where we just couldn't make sense of what we were seeing around us OR how the damaged unhealthiness of the villages that we were operating inside of made them vulnerable to VEOs." CA Officer

"I believe that the FHD course was very good, relevant, and useful to us and our mission. For SF, I think that the course should be taught before the Robin Sage field exercise. I think that this material relates to psychological operations most especially. I would like to see more hours, a greater use of visual aids, although the illustrations in the textbook were great and matched the material on the slides and workbooks. " SF NCO

"We need the FHD course on indigenous society and traditional governance to be introduced as primary (FHD) material in Robin Sage and revisit his instruction after language training for discussion on implementation / outcome." SF NCO

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NON-LETHAL BEHAVIOURAL INTERVENTION CONFLICT INTELLIGENCE

Dr. Narayan Khadka, PhD

Tanna Krewson, PhD Candidate

Kimberly Metcalf, PhD Candidate

Dr. Aleksandra Nesic, PhD

Dr. Patrick James Christian, PhD

Dr. Elina Georgiivna Christian MD PhD

Dr. Mohamadou Amar, PsychD

Dr Stanislava Mladenova PhD

Saed Kakei, ABD

Dr. Vivian Wu, PhD

The Scientists of Valka-Mir Human Security Foundation operate as a behavioural Intelligence Unit supporting Non-Lethal Conflict Intervention by Allied Special Operations Forces in under and ungoverned spaces of violent civil conflict.

Psychological Anthropology

Dr. Beltina (Belle) Cjeloshi PhD

Dr. Tasneem Salman Aljehani, PhD

Valka-Mir's focus is on civilian participation in genocide, ethnic & cultural cleansing, wartime sexual violence, insurgency, terrorism, smuggling, and human trafficking, as well as communities that are unable to adapt to overwhelming globalizing changes in trade, travel, technology, and communication.

Dr. Moise Arrah, PhD

SOCIAL SCIENCE RESEARCH Foundation

Dr. Athena Ives, PhD

Valka-Mir conducts original field research in denied and dangerous research settings, using data collection and analytical methods focused on the psychosocial-emotional aspects of the civilian community that drives the conflict and inhibits resolution by normal means of military, diplomatic, and humanitarian intervention.

Dr. Basimah Hallawy, PhD

Dr. Rebecca Nicholson, PhD

Valka-Mir also conducts original training in the psychosocial-emotional variables of target audience training, messaging, engagement, and targeting for personnel & units deploying into violent civilian conflict zones.

Dr. Elnoor Abubakr, PhD

Dr. Lorena Krueger, PhD

Dr. Carlos Flanagan, PhD

Dr. Jennifer McDevitt, PhD

Dr. Abdul Wahab, PhD

Dr. Jennifer Wyatt, PhD

Dr. Foday Darboe, PhD

Dr. Jennifer Joseph, PhD
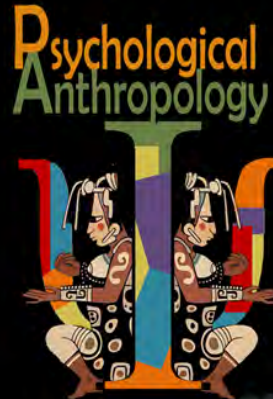
Dr. Phillip Manyok, PhD

Dr. Iler Rivera-Chicas, PhD

Dr. Kwadjo Owuso-Sarfo, PhD

Anisha Kinra, ABD

VALKA

PSYCHOSOCIAL-EMOTIONAL TARGET AUDIENCE ANALYSIS

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