THE CULTURAL VECTOR IN THE GLOBALIZATION ERA IN THE 21st CENTURY - IMPLICATIONS FOR PORTUGAL

O VETOR CULTURAL NA ERA DA GLOBALIZAÇÃO NO SÉCULO XXI – IMPLICAÇÕES PARA PORTUGAL

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Abstract

The world, as we know it today, is composed by societies characterized by distinct cultures. In recent decades, trans-national interactions have intensified significantly, placing greater challenges on many areas of society. In this context, this article aims to analyse the cultural vector and its implications in a world marked by globalization. We will explore the phenomena of cultural globalization (or global culture) in the 21st century and its implications for Portugal, in particular, in the fields of security and defence.

Portugal promotes balanced multi-cultural policies (namely, in the areas of education, immigration and tourism), based on the respect of a set of basic rules of social coexistence. Therefore, we aim to analyse the impact of the cultural phenomenon, making suggestions and/or recommendations, based on the idea that culture constitutes the very essence of power, as a window of opportunity for strengthening national identity and cohesion, and

for expanding the influence of the State itself. We will also highlight the importance of cultural theories in the security studies.

Keywords: Globalization, Portugal, Culture, Security, Defence.

Resumo

O mundo, como o conhecemos hoje, é constituído por sociedades caraterizadas por culturas distintas. Nas últimas décadas, as interações transnacionais intensificaram-se de forma significativa, o que colocou desafios acrescidos em diversos domínios da sociedade. O presente artigo tem por objetivo reflexionar sobre o vetor cultural e as suas implicações na era em que vivemos, marcada pelo fenómeno da globalização. Exploraremos também os conceitos de globalização cultural (ou cultura global) no século XXI e as suas implicações para Portugal, particularmente, no domínio da segurança e defesa.

Portugal tem promovido políticas multiculturais equilibradas (nomeadamente ao nível da educação, das migrações e do turismo), assentes no respeito por um acervo básico de regras de convivência social, pelo que importa analisar o impacto do fenómeno cultural, formulando sugestões e/ou recomendações, tendo por base a ideia de que a cultura é a essência do poder, uma janela de oportunidade para o reforço da identidade e coesão nacional, tal como para a expansão da influência do próprio Estado, destacando a importância das teorias culturais nos estudos de segurança.

Palavras-chave: Globalização, Portugal, Cultura, Segurança, Defesa.

Introduction

This article seeks to reflect on the cultural dimension of globalization, exploring the hypothesis of the occurrence of a phenomenon of cultural globalization (or creation of a global culture) in the 21st century and analysing its implications for Portugal, especially in the field of security and defence. We begin by addressing some of the key issues related to the concepts of globalization, culture and security, reflecting upon the existence of a cultural globalization (or global culture) in the present century, on the basis of the realities and challenges that we are currently facing. In the second section, we try to analyse Portugal's situation in the context of cultural globalization, in particular, by examining the country's education policies, the approach to the migration's phenomenon and tourism, considered three crucial sectors with fundamental implications for the security and defence of any State. We will also highlight the importance of language in Portugal's foreign policy. In the third section, we provide several considerations and recommendations, considering Portugal, in what concerns to the cultural vector that, according to our point of view, is one of the most important policy vectors in the current global context. Finally, we end with a summary of our main conclusions.

1. Culture

Language is not only the quintessential mean of communication between human beings, it is also the way by which we structure and develop our personalities. Language articulates a culture, and serves as the central vehicle of its organic structure, growth and affirmation (De Machete, 2010, p. 29). In this sense, the competition for the monopoly of linguistic and cultural influence in the various sectors of social life is perfectly natural. The phenomenon of globalization tends to facilitate such competition, through the use of new information and communication technologies and the inherent mobility of individuals and groups.

As highlighted by Marta Anico (2009, p. 58) culture, as a social process, results from the interaction between different social groups and individual actors. As such, it is shaped by the relations of power that operate in societies, in function of the dominant interests at each moment in time and in each social group. This fact can be historically confirmed: the monopoly of this influence has varied in space and time, according to the political, geopolitical, economic, social and military hegemony of the various actors.

The very existence of a market of cultural goods and services, the employment in cultural activities and, above all, the economic value of cultural goods, conveys the economic importance of these activities (Vilar, 2007, p. 131-132). which drives competition in order to control and monopolise this field, engendering a global influence that can make it possible to win "hearts and minds", spreading values and lifestyles, which can, ultimately, contribute substantially to the security of the holders of this monopoly, as to the security of their allies, whose status is intimately associated to the fact that they have adhered to this system of "values".

The awareness of the importance of the cultural phenomenon has spurred reflections concerning the concept of culture, revealing its complexity, in terms of the multiplicity of meanings that have been attributed to this term throughout history. It is, therefore, important to explore the polysemic concept of the word "culture". Taking into account the proposal offered by T.S. Eliot, who understood culture as the development of an individual, group or class, or of the society as a whole, we can highlight three underlying meanings to the word "culture": culture as training and/or education; culture as the identity of a group or civilization and, ultimately, culture as a set of products from the triptych Arts / Humanities / Science (Vilar, 2007, p. 132). Raymond Williams proposed an alternative systematization of the definitions of culture, based on three key-ideas: firstly, referring to the field of arts and artistic activities; secondly, culture understood in its anthropological meaning, as a way of life; and finally, culture as a process of development, growth and transformation of the capacities of individuals and social groups (Anico, 2009, p. 58).

It is clear that the cultural phenomenon has become widespread, both at national and trans-national level, and is now regarded as an instrument of exchange, learning, progress and knowledge. We can say that it is presently also an instrument of separation, division, segregation or demarcation, which can ultimately jeopardize the security of peoples and

nations, unless efforts are made towards fostering conciliation and understanding what we can call "the other".

Therefore, in our era marked by globalization, there is a perception of the increasing articulation and even interdependence between the concept of culture and other fundamental concepts, such as security, power and defence. Culture is even associated with the emergence or persistence of conflicts, which means that culture has become one of the predominant vectors of analysis, forming part of the agendas of States, at both national and international level.

1.1. Culture, Power and Security

We can say that the subject of culture articulates two fundamental social sciences concepts: culture and power. The relation between culture and power was formalised in the 17th century, from the moment when culture emerged in the public sphere and became a regular part of people's everyday lives, in tandem with the recognition of its transformational and reforming potential as a mechanism of social control and regulation. All societies express and exercise power, especially through culture, which has proved to be particularly effective in fulfilling this purpose (Anico, 2009, p. 58). It is in this sense, that the competition for the monopoly of cultural dominance is strongest, emphasizing the linkage between culture, power and security.

Security, a concept which is closely associated with the power and functions of a sovereign state is, in reality, a complex, multifaceted, ambiguous, controversial and politically powerful term used in the agenda of the various actors that act in the international system, that goes beyond the realm of state sovereignty. In security and strategic studies pursued over more than 20 years, the debate concerning the scope of this term has focused on two fundamental aspects. The first axis discusses the level of analysis – in terms of the referent to be considered when studying security issues that lie beyond the State, considering that the State is the traditional referent of study – and also the enlargement of this concept, through the incorporation of new phenomena of a non-military nature. This study doesn't aim to discuss the reconceptualization of security in terms of the referent. Instead it emphasises the scale of the national security of States and the cultural elements which have an impact on the manner in which States understand culture and the role of each nation's culture in building values and rules that shape the identity of States. This approach stands in line with the traditional constructivism developed by Katzenstein, Wendt, Finenmore and Barnett (Katzenstein, 1996), extending the analysis to the cultural context in which material interests intervene.

1.2. Culture and National Security

Using the terminology propounded by Wolfers, we consider in this analysis two mutually complementary meanings of the term "national security": objective and subjective. The first assumes the "absence of threats to acquired values", while the subjective view suggests "the absence of fear that these values might be attacked" (Wolfers, 1962, p. 150).

Cultural perspectives enable a cultural analysis of the notion of threat, a better understanding of the worldview of the society that feels threatened and the conditions under which a perception of insecurity will cease to exist in this community. This perspective relates to the cultural dimension of war, peace and strategy and is by no means new. It emerged several decades ago in strategic studies that, moreover, recovered some of the perspectives that were originally developed many centuries ago by classic strategists such as Thucydides and Sun Tzu. In the 20th century, Russell Weigley (The American Way of Warfare, 1960) and Jack Snyder (1977), in a distinguished research project concerning the strategic culture of the Union of Soviet Socialist Republics (USSR), produced pioneering studies on the importance of the relationship between each country's political-military culture and its strategic choices. These research works have made it possible to materialise studies on strategic culture, exploring conditions of thinking, cultural context, ideas and normative influences that surround the threat or use of force (Gray, 1996).

Highly diverse cultural theories have emerged in the framework of national security studies. According to Desch (1998, p. 141-142) cultural theories in security studies produced since the end of the Cold War, correspond to a broad research programme, involving various factors of analysis (such as military doctrine, acquisition of weapons, grand strategy, foreign policy or political decisions), based on a multiplicity of epistemologies.

Iain Johnston suggests that it is the national strategic culture, rather than imperatives of the international system, which can more satisfactorily explain the Grand Strategy of States (ibid., p. 142). In turn, Martha Finnemore (2003) argues that the rules of global culture, rather than the national interests of States, determine the patterns of intervention. In the same vein, Richard Price and Nina Tannenwald (1996) have studied the rules of global culture that prohibit the use of certain weapons, concluding that these norms reflect the main reason why they are not used.

As stated by Desch (1998, pp. 151-153), the challenge in testing cultural theories consists in the fact that cultural variables are difficult to define and optimize and they focus on specific cases, which are difficult to generalize.

Cultural theories do not enable us to make generalizations and don't provide us with general theories about the behaviour of States. Instead they allow us to construct theories concerning the policy and behaviour of a specific State over a period of time (ibid., p. 155) and, thus, predict its future behaviour in similar situations, or the tendencies governing its actions in different situations and circumstances, taking into consideration an understanding of the culture of the State in question, or States with similar patterns. It is in this sense that Portugal is considered to be a State with a pluralist and universalist vocation, with a strong pacifist nature for building bridges between peoples, which leads to its specific form of intervention (at political and military level), reflected also in our country's prevailing legislation.

Cultural variables can explain the differences between the structural changes and the changes in the behaviour of States. Secondly, they can explain why certain States that behave irrationally suffer the consequences of not being able to adapt to the constraints of

the international system. Finally, in undefined structural situations, national variables, such as culture, may have a more independent impact in their explanation (Desch, 1998, p. 166), which may aid the development of more effective strategies of action. These strategies can only be defined through the perception and understanding of what we may call "the other" and also of ourselves.

In brief, some authors argue that culture is the very essence of power, without which power cannot be implemented. Soft power is a window of opportunity for the expansion of the influence of the State. Nye defined soft power in 1993 as "the ability to get what you want by attracting and persuading others to adopt your goals" (Nye, 1993, 2011), i.e. as a mechanism of persuasion. However, we consider that one shouldn't exclude the possibility that hard power strategies may be developed, associated to the use of cultural coercion, through cultural globalization attempts that seek the affirmation and supremacy of one culture over the other, aiming to achieve the latter's submission, something that other cultures, in any circumstance, will find very hard to accept[1].

Culture is hence a fundamental variable in geopolitical and security studies, because it is related to the subjective power of a State, people, nation, group or individual, that can alter a power coefficient and determine an unexpected (or expected) change in the strength and power relationship between different actors in a specific situation.

The Vietnam War is one of the greatest examples of the propensity of the United States to view the world according to Western heritage values. The bad memories caused by this experience led to an initial awareness that it was necessary to train the armed forces in relation to the cultural aspects of other countries. Nonetheless, today's political and military strategies continue not to give the due importance to the cultural differences of non-Western countries (Kleiner, 2008, p. 7) as seen, for example, in Afghanistan, despite the United States' growing participation in low intensity operations and emergency humanitarian operations that require cultural sensitivity and knowledge. In future operations, in the framework of multilateral forces and coalitions, cultural competence will undoubtedly be an essential requirement of leadership (Ibid, pp 7-8)[2], regardless of the type of conflict in question.

Soldiers (and also the security forces) should always receive cultural and language training, in order to ensure that they can be also diplomats, with sufficient sensitivity and knowledge to allow contact with the locals. This is also important at national level, in terms of the integration of immigrant populations, essential for national security and cohesion.

In this sense, cultural awareness is crucial amongst all actors participating in the action and decision pyramid. The main accountability lies with decision-makers who have the responsibility to take decisions and should have a broader and deeper knowledge. The understanding of this vector is also of utmost importance for experts/technicians, who should have advanced training suited to their planning functions, which should also be reflected in

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[1] In his book, The Future of Power, published in 2011, Nye explores the issue of the employment of military capability (usually associated with the imposition of "will") in terms of soft power, referring to situations where it is possible to take advantage of the power of attraction of armed forces over third parties. In this context, the authors of this text argue that, ultimately, a situation of effective cultural hegemony may also correspond to a manifestation of hard power, which in the current context and according to the point of view of the authors of this text, could only result from a forceful strategic action of the United States over the rest of the world.

[2] See Annex 1, related to the importance of culture in the various levels of decision-making and operational execution.

the decision-making proposals. People deployed to missions should have specific training in their operational sectors, allowing them relevant knowledge in order to be able to operate.

Thus, we can infer that cultural awareness (information and consideration) should be a competence held by all intervening parties, i.e., they should know the "how and why", in addition to technical and other information that should be available to all players, according to their specific activity or duties.

On the other hand, in the post Cold War environment, Americans have concluded that transmission of the cultural message of national values has become more complex and difficult. In this sense, public diplomacy has gained importance as a tool of foreign policy and national security, since it can transmit American cultural idiosyncrasies to the public opinion of other countries in a more appealing way than traditional cultural diplomacy, to the extent that it makes it possible to:

> "Understand, inform, engage and influence global audiences, reaching beyond foreign governments to promote greater appreciation and understanding of US society, culture, institutions, values and policies." (USA, U.S. Department of State, Public Diplomacy Evaluation Office)"

It is also important to stress that continuity or change of the strategic culture of national security largely depends on the role of elites, and may be described as a "negotiated reality" among multiple actors at the top of the political system who influence final decisions in terms of security (Lantis, 2006). These elites are not immune to international developments, in particular, to the dynamics of cultural globalization, and should be able to respond to key challenges, not only through their modus operandi, but also at legislative level.

1.3. Cultural globalization in the 21st century

The world, as we know it today, is constituted by societies that are characterised by distinct cultures. The roots of these cultures are as old as the formation process of these societies. By associating themselves with their peers, people seek to establish criteria for co-existence, ritualization and meaning that will transform their society into a world that they can call their own, that is cultivated, built, appropriated and consolidated in the minds of successive generations. Therefore, culture becomes an expression of the character of a people (Fois, 2004, p. 3).

In recent decades, trans-national interactions have intensified significantly, ranging from the globalization of production systems and financial transfers, to dissemination, on a global scale, of information and images through the media or the mass displacement of populations, either as tourists, migrant workers or refugees (Santos, 2003, p. 393).

This process, known as globalization, encompasses a variety of phenomena that have different impacts on the social, political, economic, financial, commercial, cultural spheres, and even military consequences in terms of national security and defence.

The transformation of culture – "cultural globalization" – has been progressively assumed as a central strategy within the affirmation of this "new order" that evokes, on the one hand, images that allude to homogeneity and global integration, while, at the same time, highlights the antagonisms, differences and contradictions caused by the globalization of culture (Mancebo, 2002, p. 289-290), through the emergence of antagonistic resistance movements.

In this sense we can say that there is currently a trend towards "cultural globalization", as an attempt to convey certain standards, values, ways and lifestyles, with a view to standardization and global integration, wherein each player competes in order to secure this dominance and hegemony. This "cultural globalization" aims to create a "global culture", that is to say, a common culture shared between peoples, nations, States and civilizations that is accepted and assimilated. In turn, this process has encountered various forms of resistance.

According to Samuel Huntington (1993, 2002), the main source of conflict in this new world will not be primarily of an ideological or political nature. The main divisions between mankind and the main source of conflict will be cultural. Nation-states will continue to be the main actors on the international scene, but the major conflicts of global politics will occur between nations and groups belonging to different civilizations. In the author's view (ibid., p. 25), the differences among civilizations are not only real, they are fundamental. Civilizations may be distinguished from each other by history, language, culture, tradition and above all by religion. People belonging to different civilizations have different ways of interpreting the relationships between God and man, the individual and the group, the citizen and the State, between parents and children, husband and wife, as different interpretations concerning the relative importance between rights and duties, freedom and authority, power and hierarchy, which are the result of centuries of history that will not disappear easily.

At the same time, the world is becoming an increasingly smaller space. Interaction between people from different civilizations is growing, which extends civilizational consciousness and the perception of the differences between distinct civilizations and within the same civilization.

Hence, in the opinion of Giddens (2000, p. 18), the 21st century will be the battlefield in which fundamentalism will come into confrontation with cosmopolitan tolerance. In a world in which the transmission of images across the entire globe has become an everyday reality, all of us are in regular contact with others who think differently. Cosmopolitans praise and embrace this cultural complexity, whereas fundamentalists consider it to be disturbing and dangerous.

We, thus, live in a world of transformations that affect almost everything we do. For better or worse, we're being pushed towards a global order that we haven't yet understood in its entirety, but whose effects are already being felt (Giddens, 2000, p. 19). We can affirm that these effects are sometimes experienced in an extreme way, as may be seen by terrorist attacks that derive from this repulsion from contact with other ways of life, being, thinking

and acting, which affects the safety and protection of all States. This situation stems from culture shock and is facilitated by globalization.

In order to analyse the "Total State", Políbio Valente de Almeida (1990) considers three internal or endogenous dimensions and two external or exogenous dimensions, none of which may be isolatedly or individually considered.

The endogenous dimensions are related to ethno or demo-political, socio-political and crato-political factors[3], wherein the former views the people as a natural and cultural entity. Exogenous factors, in turn, are the territory and wealth of a State (De Almeida, 1990, p. 113).

If the State can't be conceived without a population, it also can't be understood without a culture. It is the cultural vector that cements the nation and gives it meaning. It's this awareness of having a common origin and a common purpose, that objectifies its unity, particularises its specificity and allows everyone to guide themselves towards a common goal. The nation is the soul of the State and culture is the soul of the nation (ibid., p. 189).

Understanding the cultural patterns that dynamize a population and the values that give them meaning means being able to explain institutions and, thereby, power. For this reason, culture is not only the most structural matrix of power: it is a form of power in its own right (ibid).

However, as we know, a population's specific way of being isn't defined at a single moment in time. Culture is evolutionary and the cultural patterns that define the State don't have the same strength at all periods of time.

Differences of attitude between nations are the "medium" explored by international relations studies. States are unequal; the nation only exists if its population thinks and feels in its own distinctive manner and in an exclusive geographical context or set. This is how the national character plays a highly important role, that is not only related to culture but also with ideology, myths, traditions and expectations (De Almeida, 1990, p. 193), which can be influenced and even changed by the globalization phenomenon.

In this sense, the global context in which we live in requires reflection about the cultural vector, the new information and communication technologies and the impacts that they may have.

In fact, although there are cultures that use more frequently the homogenizing media, such as television, marketing and Internet, to propagate their modes of conduct, values and idiosyncrasies, this does not mean that individuals that consume these media are producing a mechanical repetition of these elements or annulling their own culture. According to Geertz, exchanges are not able of transforming distinct cultures into identical cultures (Costa, 2004, p. 261).

[3] In politics, more precisely, in the framework of the science that studies the State, better known as Political Science, we can distinguish various divisions, depending on the framework or scope of analysis. Crato-political approaches may be understood as the study of the political form of government that analyses the people's political directives as a nation, i.e., the government's policy, including the policy of the form of the State, characterized by its constitution, or the politics of the life of the State, its administrative direction or the policy of its strength and power. The study of the politically organized human mass (the people) is called Ethno-politics or Demo-politics that studies issues related to race, demographics, language, religion and other factors that endow individuality to this populational mass. Socio-political approaches study the social and cultural background of the people, i.e. the State as a society, analyzing society from the perspective of its political repercussions and social form, in other words it studies the spirit, the soul and the system in which society evolves across its various groups and classes that generated this society.

A language, even if spoken by a small number of people, holds part of the intangible heritage of humanity. It transports a vision of society, an identity that must coexist with other identities and be preserved. It is this cultural coexistence that needs to be promoted, which Wolton termed "the other globalization". In this sense, the globalization issue has become a new question of world politics, understood as a third pillar, i.e. a challenge to think (ibid), regarding what can be considered as a global culture, or attempts of cultural globalization. More than serving as lifestyles or ways of life, what seems to us to be crucial is the establishment of a common heritage, in human and civilizational terms, of respect for the life and dignity of human beings, based on tolerance and mutual understanding that could enable the progress and security of societies and individuals.

Thus, we can conclude that the cultural factor should be viewed as a fundamental component in policy decision-making and planning, in all sectors of the social sphere, especially in matters of security and defence that are increasingly important as a result of the globalization phenomenon and the challenges raised by it, including operational planning of military operations. It is, therefore, of utmost importance to incorporate the cultural factor in doctrine and tactics, given that the operational scenarios have become global, not just national or regional, with implications for the security and defence of Portugal and its partners.

2. The case of Portugal

In Portugal, the study of the cultural vector and its components has been very lateral in what concerns the framework of research related to the topics of national security and defence.

2.1. Security and Defence of Portugal in the context of cultural globalization

The information and communication technologies, the free movement of people and goods and strategic partnerships, e.g. the creation of the Community of Portuguese-Speaking Countries, can and must serve the language and culture of the respective States, in order to promote and defend their values and interests.

The production of knowledge and the reflection on the role of the Portuguese language and culture, as a communication instrument that is responsible for bringing people together, is much more than opportune; it's an immanent and constant feature of the political and cultural life of Portuguese speakers, including the Portuguese-speaking migrant communities. Currently there is particular interest in achieving in-depth knowledge of what might be termed the state of the art of the Portuguese language, its wealth and shortcomings in the context of globalization (Calouste Gulbenkian Foundation, 2010, p. 25).

Language may be considered one of the most visible and important manifestations of people's culture and the one with more impact on State's domestic and foreign policy.

It makes it possible to defend interests within the national territory and abroad, where one shares a collective understanding and feeling that alludes to union and the search for a common goal. This collective experience achieved via the cultural phenomenon (language, values, principles, practices and customs) fosters the security and defence of the State and its citizens, and of all those who have decided to belong to this community, projecting also its domestic and international strength.

2.2. Portuguese language in foreign policy

Recent research on the history of languages and considerations about their dynamics has revealed the wide range of facts that dictate their prestige or disappearance. This research seeks to explain the interconnections between language, demographics, trade, economic development and scientific progress. Socio-linguistic studies also seek to explain the relationships between language, culture and power, in the form of soft and hard power. Nicholas Ostler, in his book Empires of the World, sought to understand the reasons behind the success of around twenty languages, including Portuguese, which ranks among the top ten languages in the list, demonstrating Portugal's cultural projection capacity – which can be significantly expanded through support, projection and enhancement of national cultural products (De Machete, 2010, p. 29).

The facts, as stated above, have revealed that globalization in the 21st century is not only political or economic; it increasingly entails a third pillar, the cultural sphere. The attention that must be given to this third pillar is crucial for global peace and cooperation, since only culture can mitigate the frictions, tensions and conflicts that menace world peace (Calouste Gulbenkian Foundation, 2010, p. 41).

The end of physical distances made possible by the technological revolution that has developed in parallel with globalization has revealed the undeniable importance of civilizational and cultural differences, as well as the opportunities and challenges posed by them.

Indeed, culture has an economic value – if we consider its potential in terms of job creation, marketing of products and goods, or promotion of cultural tourism –, but it presents also an aesthetic, spiritual, historical, symbolic and social value (Anico, 2009, p. 59).

As emphasized by Winston Churchill: "The power to control language offers far better prizes than taking away people's provinces or lands or grinding them down in exploitation. The empires of the future are the empires of the mind" (Winston Churchill, quoted in Gulbenbian, 2010, p. 17).

As a factor of union, integration and cohesion, language lies at the heart of human development. On the other hand, and in a global scenario of interdependence of economic, communication and migration flows and processes, culture has been called upon to play a key role in creating new geopolitical spaces and forging participation platforms, which act as channels for communication and exchange of experiences and knowledge (Anico, 2009, p. 61).

In fact, culture can be considered a mean for spreading values, such as tolerance, democracy, diversity and pluralism.

Portugal presents a decentralized cultural policy model, with the goal of attaining democratization and the formation of different audiences. This is evidenced in the allocation of responsibilities to municipalities, especially in traditional areas such as heritage (Anico, pp. 62-63), but also in the field of libraries, through the creation of a network of public municipal libraries that seek to bring citizens closer to cultural products, especially by promoting reading activities, training and cultural enhancement throughout the decentralized planning of cultural events.

If we analyse Portuguese legislation we can conclude that there is a transversal dimension of the cultural vector in the various areas of government policy, in particular, foreign policy, educational policy, economic policy and social policy, but also in areas such as security and defence, given that the cultural dimension is identified within the Government Programme in a range of government areas, including, for example, the Strategic Concept of National Defence (CEDN in Portuguese)[4]:

"The international affirmation of Portugal, its credibility and the strengthening of its external bargaining power, requires, also, the recovery of two essential elements: the Portuguese language and culture" (Assembly of the Portuguese Republic, 2013, p. 1982).

Wherein:
""The globalization process and the technological revolution have made possible an unprecedented global dynamic of political, economic, social and cultural integration. It has created a situation of increasing interdependence (...) and new conditions for progress. But it also enabled an equivalent diffusion of threats and risks" (ibid., p. 1983).

Thus:
"As part of the strategic planning process, with the goal of maximizing national capacity, it is important to explore the following national assets, in terms of what they represent as multipliers of the national strategic potential: national history, identity and cohesion; culture and the linguistic sphere" (ibid., p. 1987).

The CEDN assumes that a genuine struggle for global influence is underway and that in order to maximize national capacities it is necessary to be aware of the cultural vector, which must be accompanied, in our point of view, by the reorientation of cultural diplomacy strategies at national and international level, which, as we have emphasised, involves all spheres of national policy (educational, social, economic and security).

2.3. Culture in educational policies

In 1974 Portugal began a process of transition and renegotiation of its integration within the international system. This fact had profound implications for public policies in all sectors of society.

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[4] Diário da República 1st series – n.º 67, April 5th 2013, pp. 1981-1995.

The educational discourse and the modalities of governance have accompanied the changes in the different contexts that produced them: political, social and economic (Teodoro & Aníbal, 2007, p. 19), as well as the context of globalization, characterized by free movement of people, goods and services, which means that immigrant communities are also integrated within our education system.

More recently, the economic utility of education began to be articulated with its social benefit, fundamentally, highlighting the contribution played by education in the management of social issues, in particular, in combating social exclusion. Consequently, the ideologies of inclusion and the social problems have started to be included within the educational concerns, which seek to find the appropriate responses to diversity and the conciliation of the different interests of the addressees (Mendonça, 2006, p. 29).

The strengthening of qualifications constitutes the main strategic challenge guiding the priorities defined in the field of the education policy. These priorities fall within the framework set by the Lisbon Strategy, which recognised that education and training are irreplaceable factors that enable economic and technological development, social cohesion, personal development and the full exercise of citizenship (Ministry of Education, 2007, p. 3).

In Portugal, in addition to the Ministry of Education, the High Commissariat for Immigration and Intercultural Dialogue monitors the questions related to immigrants in what concerns education and social inclusion.

According to Alice Mendonça (2006, p. 29) the new educational goals also emphasise the need to institutionalize alternative curricula, capable of replacing traditional curricula, and thereby reduce the internal differentiation of pedagogical and curricular spaces. Moreover, the pedagogical appraisal of social problems has guided the extension of social obligations attributed to the school, which, in addition, of being responsible for guaranteeing "traditional" learning processes of Portuguese, Mathematics or Scientific Education, also has to cater to appeals to promote areas such as Education for Peace, Interculturalism, Citizenship, Health or Environmental Protection.

Proficiency in the mother tongue is generally regarded as having major importance for immigrant students. It can facilitate the learning of the language in which the subjects are taught and thus stimulate the students' development in all areas. In addition, the way in which the mother tongue is viewed in the host community helps to strengthen the self-esteem and identity of the immigrant children and their families (European Commission, 2009, p. 19). Nevertheless, correct mastery of the language of the host country is an essential requirement in this process of integration, cohesion and strengthening of ties between citizens, and this should be the language of communication par excellence.

It is also important to establish a link between the cultural policy and education at the level of specific training, and also in what concerns the formation of the general public, in order to enable access not only to international cultural products, but, in particular, to national cultural goods. It is crucial to ensure that cultural products are decentralized, covering the entire country, in which each person appreciates and shows its own local or regional traditions, and, thereby, ensures that they are passed through generations, allowing the strengthening of national cohesion.

The Portuguese language has a broad global expression. Hence, the importance of a policy to promote and preserve the Portuguese language, not only at national level, but also internationally is crucial, as well as upholding the importance of Portuguese-speaking cultures, while fostering cohesion and projecting power and influence.

2.4. Culture and migration

Portugal, after a long tradition as a country of emigration, further reinforced in the 21st century, also began to attract significant immigration flows at the end of the 20th century.

Indeed, there have been significant changes in recent decades, both in absolute terms, in what concerns the migration flows, with reversal of the migration net flow, and also in terms of the ethnic and cultural composition of Portuguese immigrant communities (Marques, 2005, p. 2).

Immigrant communities have primarily chosen to settle in the suburbs of large cities, often in poor conditions and with low qualifications. Their descendants constitute a social reality that is very different from their parents, lacking a clear identity, since they are neither identified with the host country or the country of their ancestors. This is, in fact, one of the biggest challenges to a management policy of ethnic and cultural diversity in Portugal (ibid., p. 4).

Portugal is considered to be one of the countries with the best policies for integrating immigrants. The High Commissariat for Ethnic Minorities has sought to implement a comprehensive and integrated view of the migratory phenomena in their different aspects.

The exercise of equality leads us to the principle of full citizenship. The immigrant is a citizen with full rights. He is an active builder within the host community, even if he doesn't share a common origin (Marques, 2010, p. 3). Questions of participation in politics and in the armed forces are extremely sensitive in terms of the security and defence of a State, and therefore, full citizenship should pay attention to these issues. By becoming a national citizen with full rights, it is necessary to defend the same values, interests and principles, which derive from full integration and cohesion.

In effect, culture can be viewed as a vehicle of transmission. Culture constitutes a powerful tool that makes it possible to re-integrate socially-excluded persons, providing them with the opportunity to create and implement their own project, acquire new skills that can be transferred to other fields of activity and regain self-esteem (Marques, 2005, p. 30).

There is a need to manage cultural diversity in this context. The Portuguese option is very clear and involves the affirmation of the interculturalism principle. Under a framework of mutual respect and within the law it promotes the affirmation of the richness of diversity through dialogue. More than the peaceful coexistence of different communities, the intercultural model is affirmed within the context of cultural miscegenation and exchange, without annihilations, or impositions. Having chosen to give priority to work in the field of education, the Secretariat Between Cultures has developed a major intercultural education programme since 1991 (Marques 2010, p. 3). In our opinion, an effort to learn the culture

and language, customs and traditions of the host country plays an essential role in this intercultural integration process, enabling integration and the sharing of interests towards a common future.

The creation and development of immigrant associations demonstrates the acquired maturity of an immigrant community, emerging as a structuring element in the interface of that community in the political and social context of the host country (Norte, 2004, p. 24).

The Portuguese diasporas play also a very important role in the promotion of Portuguese culture and language, wherein the new highly-qualified Portuguese emigrant communities defend and promote Portuguese identity abroad. National policies in all sectors should highlight, in a more noticeable way, the importance of the Portuguese diasporas in promoting Portuguese language and culture, with all the inherent political, economic, cultural and social advantages, and military and diplomatic cooperation benefits that can be delivered by the representation of Portugal by its citizens, achieved in a much more effective manner than any event or advertising campaign.

2.5. Culture and tourism

Tourism is considered one of the most prominent economic activities that will be maintained and even increase in the future, which will have consequences not only in economic terms, but also at the social level.

As recalled by Pérez (2009, p. 10) tourism is an encounter between cultures and systems that causes social changes. But unlike other types of travelling and population movements, as occurs in most migration situations, tourism is a voluntary movement in search of something that isn't strictly tangible.

The paradigm of promoting sustainable tourism development has been one of the concerns addressed by international organizations, academic researchers and specialized literature. In this context, tourism planning is a tool to safeguard natural and historical-cultural resources (Fazenda, Silva and Costa, 2008, p. 79).

Tourism is perceived as an exchange relationship organised in leisure time -between tourists and their hosts – "hosts" and "guests". Tourism is a vehicle for cultural exchange between persons and groups, between "us" and "others". For anthropologists, tourism is viewed as total social fact and also a social, economic and cultural process, with the participation of various social agents (Pérez, 2009, p. 10).

We can say that tourism uses a very special raw material: natural, environmental, landscaped, historical and cultural resources (which are extremely fragile from the point of view of their preservation) and are, in general, non-renewable resources (Fazenda, Silva and Costa, 2008, p. 87).

Tourism can, thus, be a form of intercultural contact involving "acculturation". Acculturation is a transformational mechanism, consisting on the contact between two or more cultures, which may lead to an assimilation of the dominated culture by the dominant culture. On the other hand, the integration or combination of cultures has resulted in the

birth of new cultures, at a certain level of equality, while the existence of subcultures or the coexistence of dominant and dominated cultures may imply forms of resistance to domination. The hosts sometimes end up by imitating tourists, producing changes in their system of values, attitudes, language, eating and dressing habits and in the demand for consumer goods. It's also possible that tourists will imitate the locals (Pérez, 2009, pp. 11-12).

It's also critical to build a solid structure of "Business Intelligence" for tourism, to assist decision-making, which doesn't only involve the retrieval of elements (consumption, preferences, movements and satisfaction) from the international tourists who visit us, but also a platform of knowledge concerning the tourists who don't visit us (PWC, 2013, p. 18).

As recalled by Pérez (2009, p. 36) tourism is a movement of people that intensifies intercultural contact. It may, therefore, contribute to appraisal of cultural diversity and relativity, encouraging mutual respect between cultures. It may also be an opportunity for peace, understanding and knowledge between different societies and nations. However, it seems to us that it can simultaneously destroy or pervert a culture, with an impact on the safety and defence of the State in question. We only need to think about "fake tourism" in order to facilitate free movement for other purposes.

The amount and variety of classified heritage assets throughout Portuguese territory, in particular World Heritage Patrimony, allows not only the representation of the past and evocation of a collective memory, but also makes sure that we don't forget the various testimonies of the country's history and architectural, cultural and identity-based heritage. This makes it possible to increase cultural offerings and the preservation of classified places and landscapes that, symbolically, pertain to the contemporary globalized world, not only including tangible heritage, but also intangible heritage of humanity, e.g. music, which was achieved in Portugal's case when "Fado" was classified as Intangible Cultural Heritage of Humanity.

3. Recommendations

In our days, in addition to their national responsibilities, States also have international commitments with their partners, which they have to meet – such as participation in international missions, together with the challenges arising from globalization, which require a multitude of skills, including those arising from the cultural sphere.

In this regard, all intervening parties at the tactical, operational or strategic level require suitable training that provides them the ability to response to various types of needs, permitting an understanding of the "other" and its culture and traditions, in order to avoid undermining, ultimately, the mission, its goals or even the lives of both civilians and soldiers.

Cultural competence should be a key component, not only in operational and military planning but, above all, it must be embedded in the national security strategy and diplomatic efforts, given that culture allows us to understand people's way of life and their motivations.

The adoption of measures intended to promote pluralism and representation of cultural diversity, the use of new information and communication technologies, legislative

specialisation and diversification, the commitment with culture in order to promote dialogue and cooperation, valorisation of national and regional cultural identities and the promotion of these identities, are examples of initiatives that should continue to be adopted by the State, in response to the changes wrought in society that can be observed worldwide (Anico, 2009, p. 67).

During the last decade, military officials have used the term "culture" in various ways. The terms "cultural awareness", "cultural understanding", "cultural knowledge" and "cultural intelligence" are widely used, but their definitions have yet to be incorporated within military doctrine (Kleiner, 2008, p. 5), in order to be used correctly and without major discrepancies, respecting national and international legislation, such as human rights and International Humanitarian Law that projects and increases the negotiating power of the countries in question.

As highlighted by Kleiner (2008, p. 10), there are three levels of cultural knowledge requirements that are needed for different areas of military activity: basic, advanced and specialized. At the basic level, soldiers need to acquire cultural and linguistic skills in order to operate barriers and checkpoints, carry out searches, reconnaissance operations, conduct interrogatories and interact with the civilian and military population, in addition to becoming familiar with the legislation of the country.

At the advanced level, military leaders and commanders should receive basic instruction, plus additional training in behavioural questions and other required subtleties in order to assess local social dynamics, involve local or regional agents and deal with the various types of reactions (ibid).

Finally, in addition to general cultural knowledge, some people may need to implement operations that require special skills and, as a consequence, may need specialized trainingFor this reason, it is necessary to create manuals with the necessary information in general and specific terms for each operation and situation, conducting simulation and training exercises, exchange of professionals, national and international training programmes, accompanied by research, debate and reflection on cultural issues and their implications.

At national level, it is necessary to maintain a humanistic and integrationist immigration policy that strengthens social cohesion and fosters a culture of citizenship (Assembly of the Portuguese Republic, 2013, p. 1993), which is essential for the Country's national security and defence.

Portugal's international reputation is inseparable from its culture and language, making it necessary to develop its cultural and creative industries, with their powerful resources of expansion, connection, penetration, information, communication and dissemination. Portuguese is the third most spoken European language in the world and the fifth most widely spoken language in Internet (ibid., p. 1995).

To this effect, it is essential to strengthen the presence of the Portuguese language as a vehicle of cultural and scientific transmission and a medium of international communication, in particular, fostering efforts in order to ensure that Portuguese becomes one of the official languages of the United Nations, which will surely endow the Country's prestige and projection, increasing its bargaining capacity and decision-making power.

Finally, as Marta Anico (2009, p. 68) emphasises, it is also necessary to define a set of goals, strategies and programmes that engage and encourage the participation of different actors responsible for driving cultural dynamics and processes, in order to avoid disarticulation between the State's proposals and society's needs and expectations.

The correct definition of these goals, strategies and programmes is only possible through careful analysis of the country's current situation in terms of its strengths, weaknesses, opportunities and threats in the field under analysis – the cultural vector[5], which could provide an invaluable contribution to policy-making in various sectors.

This must always be a dynamic, open and participatory process. Only in this manner will it be possible to ensure that integration, cohesion, development and progress of people and social groups stand at the heart of the implemented strategies and policies and, ultimately, of the State itself.

4. Final Remarks

Language, in addition to serving as a medium of communication, is one of the most evident manifestations of culture that can enhance human progress and people's well-being with a common goal.

The adoption of measures to promote pluralism and cultural diversity, for example, through the use of new technologies, also serves as a mean of promoting dialogue and cooperation, while enabling the valorisation of identities. These are answers that have been sought in response to the transformations that have occurred in societies worldwide, largely due to the globalization phenomenon in its multiple dimensions.

For this purpose, as noted above, a set of goals and strategies must be defined, enabling the participation of different actors, in order to ensure that they are suited to the people's needs and expectations. Therefore, this should be a process that is open to civil society, the only mean of fostering development, growth and the transformation of societies towards progress, including in the issues of security and defence.

In our opinion, this strategy should encompass immigrant communities living in Portugal, ensuring that they form an integral part of our culture, share our values, while enriching Portuguese culture through their own cultural roots. This is the only way by which culture can be seen as a constitutive and evolving vector of society.

With this purpose in mind, one shouldn't forget that respect for national and international law is crucial and allows no exceptions, in particular, in what concerns to questions of order and security or respect for the fundamental rights of all human beings. Any person who acquires the nationality of a country or has chosen to inhabit in a country should respect its values and traditions and contribute to its projection, security and defence, because now this is also their country.

We can notice that culture is present at different levels in national and international political agendas. Indeed, culture not only constitutes a sector of autonomous action, as it is

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[5] See, Annex 2, The cultural vector in Portugal - SWOT Matrix.

also articulated with other State's policies, both at the national and international level, while constituting, simultaneously, an element of opportunity and a challenge.

A commitment should therefore be made to promote culture as a factor that reinforces identity, self-confidence and national cohesion. Efforts should be made to decentralize cultural events, to foster the country's integration, by reducing regional disparities and ensuring revitalization, accentuated by the aging of the population and the migration of elites and capabilities; the enhancement and projection of cultural policies and its respective supports, that make it possible to increase competitiveness and innovation, as well as strategies that allow the population's access to the country's cultural assets; and by the affirmation of Portugal's cultural diversity, pluralistic and tolerance tradition.

It is also noteworthy that the Portuguese communities living abroad have a critical important role in the promotion of Portuguese culture and language, since they promote national identity in a remarkable way. If we think also in security and defence matters, national policies should more clearly emphasise the importance of the diasporas, with all the inherent political, economic, cultural and social advantages and military and diplomatic cooperation benefits that may be generated by the representation of Portugal by its citizens worldwide. Emphasis should also be placed on the contribution that may be given by migrant communities in Portugal, since these migrant flows constitute the present and future of globalization.

The way of being of the Portuguese people forms part of our history and our culture. Our cosmopolitan and multicultural outlook is a "brand image" renowned worldwide, with the inherent hosting advantages and benefits for the State itself, such as an increasing negotiating power in the international arena.

In brief, despite the attempt to create a global culture, by the process of cultural globalization, facilitated by the media, international trade and the movement of people, there are various resistance factors, due to the emergence of what some authors have called "third cultures". There is also an increasingly apparent resistance to this phenomenon from local populations and several States, which strive to assert their language, culture and national identity, which includes, Portugal. What countries must accept as global is a common humanistic and civilizational heritage.

As mentioned, our recommendations are to promote culture as a factor that reinforces national identity and self-confidence, through the affirmation of Portugal's cultural diversity, pluralistic and tolerance tradition as an asset on the international scene, as well as the confidence deriving from pertaining to different multilateral blocs as a result of Portugal's unique, diverse and thriving cultural and linguistic identity that does not assimilate, nor is assimilated, but which respects others and cooperates in pursuit of common goals and the progress of humanity, on the path of what the European Union describes as "unity in diversity", which can certainly be applied worldwide.

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Annexes

Annex 1

**The importance of culture in the various levels of decision-making and
operational execution**

Cultural awareness	
Competence: Political Decision-Makers	Decision-making and cultural intelligence
Understanding: Experts	Advanced training
Knowledge: Persons deployed on missions	Specific training
Information/consideration: All intervening parties	How and why?
Technical and information of other kind	

Source: Adapted from Carolyn Kleiner, 2008. The Importance of Cultural Knowledge for
Today's Warrior Diplomats.
United States: United States Army Reserve, p. 9.

Annex 2

The cultural vector in Portugal – SWOT Matrix

Strengths (S*):	Weaknesses (W*)
The country's tolerance tradition / adaptability	Weakness of the economic sector
Multicultural policies	Weak civil society
Projection and strength of the Portuguese language	Insular outlook / self-absorption
Possibility of exercising a role as a political and cultural mediator	Low level of competitiveness and innovation
Strengthening of national identity	Migration of capacities and elites
Increased creativity	Need for greater empowerment and projection of cultural policies and their respective support mechanisms
Increase in the number and diversity of cultural events	High cost of cultural products
Decentralization of cultural events	Weakening of national identity and cohesion
Economic activities related to culture (tourism)	Increased complexity of the profile of immigrants and absence of strategies
Opportunities (O*):	**Threats (T*):**
Member of different multilateral organizations	Loss of self-esteem and self-confidence
Projection and preservation of culture and heritage (tangible and intangible)	Loss of a strategic reference framework
Projection of the language and language proficiency	Atomisation of goals / dilution across multilateral frameworks
Reduction of regional asymmetries and revitalization	Integration difficulties (language, culture)
Paradigm shift from being a country of emigration to a country of immigration	Increased feelings of insecurity and intolerance
Cultural enrichment and promotion	Risk of cultural assimilation
Strengthening ties with the Portuguese diasporas and leveraging this component	
Increased competitiveness	
Positive impact of the economy (exports)	
Change in the composition of the demographic profile	

Source: Authors.