

**INTELLECTUAL COURAGE AND
THE SOCIAL CONSTRUCTION OF TERRORISM:
EMBODYING REALITY**

by

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Undertaking the exploration of the diverse, thought-provoking interpretations students provided for the words “terrorism” and “terrorist” is the basis of this work. The purpose in describing their interpretations is to acknowledge, in some instances, their acceptance of and resistance to “official” definitions and versions of “reality” regarding terrorism and terrorist. My interest is in showing how reality is constructed and experienced by students and how we as researchers and educators may create new possibilities of reality. This display of reality utilizes seven female students’ written discourse and is presented through the lens of sociological, political, and educational theories. Over the years I have taught sociology, social theory, research methods and political science. I have watched my students react with fascination (mostly positive, but sometimes negative) when learning about other cultures, belief systems, and values; expand their critical thinking skills; accept and reject elements of official doctrine and mass media produced acquiescent knowledge; and realize how the United States, with its hegemonic standing, culture, beliefs and values, affects and is affected by the rest of the world. In planning this study, I wanted to know how my students assemble their “subjective” social reality and how they perceive, interpret, and experience “objective” world realities.

The title of this work, *Intellectual Courage and the Social Construction of Terrorism: Embodying Reality*, reflects the three main constructs: intellectual courage, social construction, and reality. The results display an expression of open-mindedness without intimidation. When

discussing and analyzing their socially constructed realities, many students were able to think more creatively and critically when viewing “reality” associate with terrorists and terrorism.

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To my dad and mom

1.0 INTRODUCTION

Connection is the remedy to separation. It is from the depth of separation that domination, lack and hatred arise. In the presence of the light of Connection, the human mind recalls what the Soul's mind knows to be true already-that all beings exist as one. There is no need for separation. (Schnitta & Mikala, 2009, p. 60)

1.1 BACKGROUND

My first encounter with terrorism was August 1995. I was a young graduate student in Paris for the first time. My cousin and I had taken the subway to our destination and were walking up a hill when several people came rushing past us shouting "it's the Algerians!" We turned around and saw smoke coming out of the subway which moments before we had just exited. I looked at Martin and asked "don't the Algerians like the French?" He replied "you Americans are clueless." That September I started classes in International Relations at the Graduate School of Public and International Affairs at the University of Pittsburgh. I didn't want to be a "clueless" American anymore. What I did not realize at the time was that Martin and I had witnessed what had become known as the "1995 Paris Metro Bombings" by the Armed Islamic Group (GIA).

GIA was trying to broaden the Algerian Civil War to France.¹ Maybe it was my youth and inexperience combined with the excitement of a first trip abroad, that my attitude was ‘I am not French nor Algerian, therefore this is of no concern of mine’ and went about my sightseeing day as if nothing had happened.

September 11, 2001, I was driving to work and listening to the radio. I was listening to the morning-team foursome that was popular at the time and one of them made a comment about a plane flying into a building. I thought it was a lousy attempt at humor and changed the station to Howard Stern’s morning show which broadcasts from New York City. Stern and his crew sounded as if they were operating from a place of sheer panic. At that moment while listening to Stern, I realized the morning show foursome broadcasting from Pittsburgh were not doing a radio-bit and that Twin Tower had truly been hit. As I continued to listen to Stern, I heard the announcement of a plane going into the second tower and arrived at campus shortly thereafter. I was teaching at Community College of Allegheny County-West Campus which is very near to Pittsburgh International Airport. My class was already listening to the radio and heard reports of another plane circling back from a west-bound destination and heading toward Pittsburgh. Many of us wondered if the airport or something Downtown was the next target. The school canceled classes and told everyone to head home. Like many others, I was glued to the television all day feeling horrible for the victims and their families, and also wondering how is this going to affect world relations. This time I realized that terrorism affects all of us.

However, it wasn’t until four years later in August 2005 when I received a telephone call from the Interim Chair of Political Science at East Coast University² that I have given terrorism

¹ Algeria was a colony of France from 1830-1962 and was known as French Algeria.

² East Coast University (ECU) is a pseudonym and will be used throughout this document to protect the identity of the students and their comments that are used in this research.

any more thought. She asked if I was available to teach in the fall. I said yes and have been teaching the Politics of Terrorism course for the last six years. The next 100 pages will take the reader through interpretations, perspectives and questions from both my point of view and my students'. With the use of literature, methods, theory and analysis this document is an effort to construct an unfolding reality concerning terrorism.

1.1.1 Objective Reality and Subjective Interpretation

Terrorism is an objective reality and a subjective interpretation. By which I mean, the destruction that terrorism leaves behind is observable and quantifiable which is an objective reality, however what constitutes terrorism and who is a terrorist is a matter of subjective interpretation. I am exploring how my students interpret "terrorism/terrorist" and how these interpretations relate to an understanding of "official" definitions used by the United States Government and in our international relationships with other countries and groups. My purpose in describing their interpretations is to acknowledge, in some instances, their acceptance of and resistance to "official" versions of "reality." I am interested in showing how reality is constructed and experienced by the students and how we as researchers and educators may create new possibilities of reality. This effort concentrates on cultivating an understanding of contemporary complexities and the dynamics of lived experiences. Unlike Max Weber,³ who created a sociological approach that endeavored to be value-free, I want the biased

³ "However, Weber was not a positivist who simply ignored subjectivity in the quest for objectivity and timeless truths. He did proclaim that the social sciences must abstain from value judgments and envisioned sociology as the science of human behavior and its consequences and sought a method that would prevent the intrusion of political and moral ideologies that all too easily influence the judgment of the social scientist (whether his influence is conscious or not)" (Appelrouth, 2008, p. 540). Weber's definition of sociology: "a science which attempts the interpretive understanding of social action in order thereby to arrive at a causal explanation of its course and effects (Weber 1947, p. 88).

preconceptions and theoretical prejudices of my students to surface. By exploring this virtual medley of thoughts, beliefs, biases, prejudices and preconceptions, I can gain a better understanding of my students and their attitudes.

Interpretive social constructionism (ISC) is the “more radical form of constructionism” (Harris, 2008, p. 232). Harris identifies themes from several diverse traditions, such as: pragmatism, symbolic interaction, phenomenology, ethnomethodology, narrative analysis, cognitive sociology, semiotic sociology and postmodernism; which led to the statement that “the core principle of ISC is the idea that *the meaning of things is not inherent*” (p. 232). This applies to everything. Social phenomena are “*interpreted* entities whose existence and qualities are dependent in large part on people’s meaning-making practices” (p. 233). Objective social constructionists (OSC) do not focus on the meaning, but on the “real state of affairs” (p. 234) and the creation of “real things” (p. 234). Real things are produced by the “actions of individual actors and groups, by constraining social forces, by the operations of class, race, gender, politics, or religion, and so on” (p. 234). Regarding terrorism as an objective reality and subjective interpretation, I am using my students’ verbal and written discourse to explore their interpretations of the world in which they live and the implications of their interpretations.

My study explores the expansion of reality regarding the issue of terrorism. As Berger and Luckmann (1966) suggest, a human being constructs reality on every level: with the self; in one-on-one interactions; in small and large groups; with their own culture; and with other cultures. My interest is in the interplay between self, society, and the world. How do we as citizens view ourselves, the actions of our government, and other governments and groups, concerning individual and societal injustices, risks, uncertainties, and nationalist statements of legitimacy and power that are caused by and at the root of terrorism?

We often are given a heavy dose of ethnocentrism minus the complexities of cultural relativism. Ethnocentrism is the practice of judging another culture by the standards of one's own culture (Macionis, 2010, p. 78) and cultural relativism is the practice of judging a culture by its own standards (p. 79). Nations (and cultures) have their own preferred version of the world, and this usually dismisses competing versions. Not only do we construct our realities, we then institutionalize these realities into structures, these structures then subject us to them. Edmund Husserl, commonly considered the founder of phenomenology (Appelrouth, 2008, p. 539), developed what he called transcendental phenomenology which holds "there is no pure subjective subject or pure objective object" meaning that "all consciousness is consciousness of something, and objects do not have appearances independent of the beings that perceive them" making the world "a world of meaningful objectives and relations" (Appelrouth, 2008, p. 539). Husserl used the word "lifeworld" to refer to the world of "existing assumptions as they are experienced and made meaningful in consciousness" (p. 539). Both Husserl and Alfred Schutz emphasized that "humans do not experience the world as an *objective* reality; rather they experience the world as made of meaningful objects and relations... and for Schutz *reality* then requires paying attention to the meaning structures by and through which individuals perceive the world" (p. 539). However, Schutz states that humans do not merely internalize elements of the lifeworld and that we are simply not just vessels for pre-existing cultural forms, but rather we "experience them, interpret them, thereby reflecting an individual approach to order...the lifeworld possesses a private component" (p. 544).

How we experience and interpret our world has both the individual and cultural dimension. Richard Nisbett in his book *The Geography of Thought: How Asians and Westerners*

Think Differently and Why tells the story of working with one of his Chinese graduate students.

One day his student said to him:

you know, the difference between you and me is that I think the world is a circle and you think it's a line. The Chinese believe in constant change, but with things always moving back to some prior state. They pay attention to a wide range of events; they search for relationships between things; and they think you can't understand the part without understanding the whole. Westerners live in a simpler, more deterministic world; they focus on salient objects or people instead of the larger picture; and they think they can control events because they know the rules that govern the behavior of objects. (Nisbett, 2003, p. xiii)

Nisbett said he was intrigued because as a lifelong believer that all groups perceive and reason the same way; thinking that “indoctrination into distinctive habits of thought from birth could result in very large *cultural* differences in habits of thought...I found these assertions to be revolutionary in their implications...human cognition is not everywhere the same” (2003, p. xvii). For Nisbett this insight made important claims about the nature of thought: “first that the members of different cultures differ in their metaphysics or fundamental beliefs about the nature of the world and secondly that the characteristic thought processes of different groups differ greatly” (p. xvii). His contention now is that very different systems of perception and thought have existed for thousands of years (p. xxi). As educators, we need to be aware of the different thought processes utilized by students from different cultures and groups.

1.1.2 Female and Male Perspectives

Historically and socially, “male” seems to have the default mode, the baseline (Lawrence and Rose, 2010, p. 39). My students in their written reflections and their comments in class wondered why this is so, why is the male reality accepted as the standard viewpoint.

Newsweek's March 14, 2011 issue featured "150 Women Who Shake the World," in which Kathleen Parker stated "until women are equal partners in the human race, we are less secure and surely less interesting" (p. 12). Secretary of State Hillary Clinton "views the subjugation of the world's women as a moral question while planting her argument firmly on the grounds of national security" (p. 47):

We see women and girls across the world who are oppressed and violated and demeaned and degraded and denied so much of what they are entitled to as our fellow human beings. This is a big deal for American values and for American foreign policy and our interests, but it is also a big deal for our security, because where women are disempowered and dehumanized, you are more likely to see not just antidemocratic forces, but extremism that leads to security challenges for us.

United States Secretary of State Hillary Clinton
as stated in *Newsweek* (2011, March 14, pp. 46-47)

Lawrence and Rose in their book *Hillary Clinton's Race for the White House; Gender Politics & the Media on the Campaign Trail* discuss gender as equality versus difference (p. 38). They state that equality feminism is rooted in traditional liberal political philosophy maintaining that "sexual difference ought to be an irrelevant consideration" (p. 38) which dates back to the Declaration of Sentiments (1848) and John Stuart Mill (1869) declaring that "equality feminism proposes that women simply be added into our existing modes of governing; if overt legal barriers to equality are removed, women can use their individual rationality to succeed" (p. 38-39). In contrast, Joan Wallach Scott (1996) emphasizes the viewpoint of difference feminism that "appeals on behalf of women ought to be made in terms of the needs, interests, and characteristics common to women as a group" (p. 614). This dates back to the protective legislation of the early twentieth century. Carol Gilligan (1982) contends that women both by social training and biology have the ability to function in more of a relational mode than men,

therefore see the world differently from a male baseline. According to Lawrence and Rose (2010) the theory of feminine difference capitalizes on the “outsider status” (p. 39) turning gender from a liability into an asset by portraying women as more honest and compassionate.

Neuropsychiatrist Louann Brizendine (2006, 2010) uses biological evidence to explain male aggression; Secretary of State Clinton views women’s subjugation as a moral issue and security challenge; and combining a moral issue, security and male aggression Dee Dee Myers⁴ explains a female social outcome resulting from the male nature of violence and terrorism. In her book *Why Women Should Rule the World* (2008) one of the things Dee Dee Myers explores is how we (the U.S. and the world) might move from a culture of confrontation to one of consensus and learning to see the world through each other’s eyes. Using the United States Senate as an example Myers tells the story of how the sixteen female senators who didn’t seem to have much in common with each other because of differing interests, agendas, strengths, political parties, and life experiences were able to transcend the “bitter partisanship that has infected much of Congress, and forged not just political alliances on issues where they agreed-but genuine friendships” (Myers, 2008, p. 7).

Myers in her experience with dealing with Congress believes that women are more interested in consensus and listening to other people’s opinions, and less interested in the constant “who’s-up-and-who’s-down score keeping aspect of the political game” (p. 8) than men. The genocide in Rwanda is Myers’ example of male-created destruction and female reconciliation. On April 6, 1994, Hutu extremists shot down the plane carrying the president of Rwanda, also a Hutu. The instigators had opposed a peace plan that the Rwandan president was implementing to end the civil war. Hutu militias went house to house killing Tutsis and

⁴ Dee Dee Myers was the spokeswoman for Bill Clinton’s 1992 presidential campaign and from January 20, 1993 to December 22, 1994 served as White House press secretary--the first woman appointed to that position.

moderate Hutus who supported the peace agreement. Thousands died the first night, by the time the killing stopped 800,000 people (men, women and children) had been killed in just 100 days. The result of losing so many men was that almost half of the seats in the Chamber of Deputies were held by women and women also held 20 of the 60 seats in the upper house which resulted in the government being 42% female. With many men gone women were forced to be active, “the country was left with a population that was overwhelming female” (Myers, 2008, p. 108). There were still deep and painful issues dividing the women, but the need and desire for reconciliation and forgiveness was greater than the hatred. The new demographic reality changed the social structure and as the social structure changed so did the laws, “old statutes prohibiting women from owning or inheriting property were rewritten...women shaped a new constitution that greatly expanded their rights...and became key players in the peace process” (p. 109). Myers believes that women bring a different point of view and different priorities to questions surrounding terrorism, war and peace. I cannot say with 100% certainty if the differences in thinking and out-look on issues are biological or social-based beliefs; however, even the neuropsychiatrist Brizendine (2006, 2010) believes that how we are taught has a big role in shaping our brains. We as a global society need education to understand our world and the others in it, whether the others are the opposite sex, a different culture, race, ethnic background or religion.

1.1.3 Expansive Education

Building on the idea that global society needs to understand the “others” in it, Sigal Ben-Porath (2006) takes a Deweyan approach and advocates expansive education, “expansive education, like

enlarged thought, relies on the use of the curriculum and the classroom to support the ability of students to put themselves in the position of the ‘other’ and to share the other’s experiences” (pp. 125-126). She puts an emphasis on educating students for attitude, rather than for knowledge, meaning that educators need to transcend narrowly focused approaches to civic education. Ben-Porath believes that conventional approaches to civic education can promote antagonism rather than encouraging attitudes that lead to peace. Education for attitude is also apparent in Dewey’s (1916) *Democracy and Education*. The Jeffersonian approach to civic education involves a balance between patriotism and critical skepticism of government (Spring 2001/1994). “Democracy should be clarified in terms of its concepts, procedures, and principles. Citizen participation is fundamental to democracy and political stability” (Yap, 2012, p. 270). The special situation created by the United States’ “War on Terror” brings a new perspective to civic education and how to educate for democracy and peace.

The observation that one man’s terrorist is another man’s freedom-fighter is a sentiment echoed in the books I use for my classes (Dekmejian, 2007; Hoffman, 2006; Pape, 2005; Pillar, 2003). From informal classroom observations, I discovered that many of my students only knew of one major terrorist attack, 9/11; that they believed that terrorist attacks are only from outsiders against the United States; and that the United States is the only country with a terrorist problem. Before reading the scholarly books presented in class, the students relied on family, friends, and the (United States) media for information. In class discussions students stated that if world affairs, current events, or political activities of our government were discussed in their high school or college classes, most discussions were only emphasizing the need to be patriotic⁵, no

⁵ In class discussions students defined “patriotic” as accepting everything the government wants citizens to believe and never questioning the “wisdom” of government officials or their version of reality. Some students mentioned George W. Bush’s statement “you are either with us or against us.”

questions asked. From a pedagogical viewpoint, I abhor the closing of a mind, and I delight in and encourage my students to ask questions and to seek answers. Both I and they have been enlightened and illuminated by the acceptance and openness of thought toward the self, other people and cultures in my classroom. The year 2008 was a Presidential election year in which one candidate was running a campaign on the slogan of hope, change and willingness to dialogue with others; the other candidate had views similar to the out-going administration. Class discussions were exhilarating.

My belief is that through active participation in a democracy and a justice-oriented education that truly opens the mind we accomplish the task of managing the risk of unstable structures and realities, also comprehending the uncertainty of our actions and future. Using the example of Rwanda, the unstable structure of the civil war with the instigators wanting the peace plan to fail, the ensuing genocide caused by hatred and aggression without the farsightedness of the result of actions, the reality that most of the destruction was caused by men, “for the most part women were not the planners or perpetrators, only 2.3% of the more than 100,000 people jailed for their roles in the violence were women” (Myers, 2008, p. 109) and the comprehension of an equally representative government consisting of males and females does create a more stable future for all members of society. The study utilizes my students from the Politics of Terrorism classes for the years 2006-2009 at East Coast University. There has been student overlap in several of my courses, such as Introduction to Political Science, Politics of Terrorism, International Relations, Comparative Politics, American Political Development, and Public Policy. Some students have taken one class with me and some students have taken several of my classes. East Coast University is a private, Catholic, women-centered, liberal arts university situated in an eastern state in the United States of America. My classroom is open and

democratic, there are no tests. There is a great deal of complex demanding reading required in my classes; the classes are not easy. Students are evaluated on their reading and writing assignments, preparation and discussion. My study utilizes the student's written personal reflections as the analysis and discussion of constructing open social realities.

1.2 RESEARCH QUESTIONS

Over the years I have taught sociology, social theory, research methods and courses in political science. I have watched my students react with fascination (mostly positive, but sometimes negatively) when learning about other cultures, belief systems, and values; expand their critical thinking skills; accept and reject elements of official⁶ doctrine and mass media⁷ produced acquiescent knowledge; and realizing how the United States, with its hegemonic standing, culture, beliefs and values affects and is affected by the rest of the world. In planning this study, I wanted to know how my students assemble their "subjective" social reality and how they perceive, interpret, and experience "objective" world realities. From a database of 185 student

⁶ My definition of "official" for this study reflects the definition I believe my students were using when they used the word "official." "Official" would include, but not limited to the following: statements coming from any level of United States government offices or elected representatives- their statements would be "official" by virtue of the authority of their title and office held; government policies; White House and other government press conferences; interviews and statements from government authorities, such as the President, Cabinet Members, members of Congress; and generally what we are told to believe without question.

⁷ When students referred to Mass Media, the understanding was meant to include Network and Cable news, mainstream newspapers, magazines, and radio. Newer technology such as Twitter, Facebook, YouTube were not considered Mass Media. Twitter, Facebook, and YouTube were seen as coming from the people and therefore not under government or Mass Media influence. The text books used in class were viewed as legitimate sources of knowledge and not under the influence of the Mass Media or government. Students had mixed reactions to the videos used in class: The 9/11 Commission Report produced by the History Channel and Loose Change download from the Internet.

reflection papers from courses taught over a three-year period at East Coast University, I have selected papers from seven students whose reflections on the terrorism and terrorists conveys the atmosphere of course dialogue at its most engaging. I use this form of intensity sampling (Patton, 2002) not as representative of the entire 185 students, but as a creative representation of the classroom experience at its best.

The questions for this investigation are as follows:

- I. What are my interpretations of “terrorism” and “terrorist” and how do these interpretations come across in my classes?
- II. How do students’ evolving definitions of “terrorism” and “terrorist” provide insight into their acceptance of and resistance to “official” versions of reality?
 - a. What warrants⁸ do my students offer to support their interpretations of terrorism and terrorist?
 - b. How are students defining the rights and obligations of being a “citizen”?
 - c. How are students defining the rights and obligations of a “nation”?
 - d. How do students interpret “everyday” information (non-classified; government, media, family, self)?
 - e. What are the implications of these definitions?

My students’ thoughts, ideas, perceptions, and interpretations are important for the rest of the world because these students are citizens and voters in history’s most influential, wide-ranging, all-embracing hegemonic power; they are young, educated and helping to shape American policy. Their perceptions and interpretations (their subjective reality) influence whether or not they vote and to whom they give their vote, which has long-lasting and far-reaching political implications. Once a vote is cast, that vote becomes an objective reality. In

⁸ The definition of warrant(s) that I am using in this research is/are the self-affirmations, assurances, declarations, justifications and guarantees to self (the student’s self) that their statements are what they see as true or truth. What is a conviction of truth or warrant for one student may not be the same for another. These are subjective warrants.

the 2008 election year, the United States had two very different candidates with very different policy viewpoints. The winning candidate institutes, or tries to institute (we still have Congress⁹), policy that not only affects the United States, but also the rest of the world. As a sociologist, political scientist, and educator, I wanted to know where my students get their images of the world and how those images shape their preferences. “There are those who argue that there is an empirically verifiable truth as to what constitutes the political” (Easton, 1968, p. 46), and there are others who maintain that any definition will be no more than a contingent social construction and that the discipline of politics is dependent upon the nature of the political arena, itself dependent upon socially constructed and historically variable forces. Definitions of the political are not therefore discoverable in nature but are rather a legacy or convention (Wolin, 1961, p. 5).

The assumed audience for this dissertation is other sociologists, political scientists, educators, and any other spectators of human behavior who would have an interest in how we shape and are shaped by our perceptions and interpretations in reference to international relations and terrorism. The implication for educators is that we learn from our students just as they learn from us. The implication for everyone is to remember that “human” includes both genders, all races, ethnicities, people of all religions, all ages, all socio-economic backgrounds, etc... and that we as a nation and a world need to incorporate the viewpoints of all into the political and social construction of reality. Without consensus and understanding, humanity may be facing destruction. The following chapters will explore my students’ intellectual courage pertaining to

⁹ The theory and action of Checks and Balances as set forth in the Constitution of the United States of America. For an interesting account of checks and Balances in the early 21st century, see: *Takeover: The Return of the Imperial Presidency and the subversion of American Democracy* by Charlie Savage, 2007.

understanding terrorism and related world events. Through their class discussions and written work they came to believe that education and open-mindedness will be two key factors in constructing a world reality that does not include the fear of destruction. Chapter Two reviews the literature relating to defining terrorism and its historical background. The next section of the literature review explores education with regards to the Liberal Arts, democracy and globalization; followed by the third section Constructing Reality which focuses on terror and interpretation, concluding with the female perspective. Chapter Three describes East Coast University's core requirements and yearly themes. The methodology, data collection, and the theoretical framework are described in the fourth chapter. Chapter Five guides the reader through the students' construction of reality by using a fictitious classroom setting and discussion. The dialogue used in the fictitious classroom and discussion are the actual words from the students' written reflection papers. This chapter navigates the reader through the students' actual words and relates their words to my interpretations of what I believe they are communicating while enticing the readers of this document to form their own interpretations and imagery. This chapter flows in and out of actual students' words, my interpretations and analysis, and relatedness to the literature review. Conclusions and implications are discussed in Chapter Six.

2.0 REVIEW OF THE LITERATURE

This chapter comprises three sections: terrorism, education, and reality construction. The literature confirms the complexity in defining the words “terrorism” and “terrorist”; also the remarkably long history of the use of “terrorism.” Secondly the literature illustrates the necessity for educating toward a global world, a peaceful society and how the STEM initiative can support the goals of globality and peace. The definition of “blowback” and “truth” generates the task of the third section which is to understand the complexity of constructed realities from the point of view of those who lived the experience.

2.1 TERRORISM

2.1.1 Defining Terrorism

What is *terrorism*? Who is a *terrorist*? These words have worked their way into the 21st century vocabulary with such ease and voracity “abetted partly by the modern media, whose efforts to communicate an often complex and convoluted message in the briefest amount of airtime or print space possible have led to the promiscuous labeling of a range of violent acts as terrorism” (Hoffman, 2006, p. 1). “We cannot pick up a newspaper or watch or listen to a newscast without

seeing or hearing some reference to terrorism” (Ross, 2006, p. 2). Diverse entities ranging from governments to individuals, and actions from genocide, bombings, to “contamination of over-the-counter medication” (Hoffman, 2006, p. 1) are labeled terrorist and terrorism. Pillar (2001) states that the word terrorism is a “catch-all pejorative” (p. 12) and is applied to the use of force, political authority or to someone else’s disliked policy agenda. Dekmejian (2007) asserts the scholarly discourse by academics over the use of the words terrorist and terrorism has been “mostly replaced with rhetoric from a motley crew of politicians, pundits, journalists, lobbyists, and intelligence analysts who obfuscated the meaning of terrorism, in keeping with their individual perceptions and political agendas” (p. 15). According to Ross (2006) terrorism has become a value-laden term and phrases such as “one man’s terrorist is another man’s freedom fighter” (p.2) are often used to clarify situations or to “muddy” them. Sederberg (1991) would view this as a “relativity definition” which implies that “all attempts to formulate the concept will be hopelessly compromised by essentially arbitrary personal or political bias. Consequently, any analysis based on such dubious conceptual foundations will be distorted and most likely vacuous” (p. 6).

A terrorist “will never acknowledge he is a terrorist and moreover will go to great lengths to evade and obscure any such inference or connection” (Hoffman, 2006, p. 22). To the above construction of terrorist, the *real* terrorist is society, the socioeconomic system¹⁰ or the government (Hoffman, 2006). Hoffman quotes the spiritual leader of a Lebanese terrorist group, Sheikh Muhammad Hussein Fadlallah: “we don’t see ourselves as terrorists because we don’t believe in terrorism and we don’t see resisting the occupier as a terrorist action” (p. 23). Brian

¹⁰ Dipak K. Gupta (“Exploring roots of terrorism”) and Jitka Maleckova (“Impoverished Terrorists”) in Tore Bjorgo’s (ed.) *Root Causes of Terrorism* would disagree stating that the links are weak between terrorism and socioeconomic structural factors, such as poverty and lack of economic opportunity.

Jenkins from RAND acknowledges that “what is called terrorism thus seems to depend on one’s point of view” (p. 23). Hoffman (2006), Pillar (2003), Dekmejian (2007) and Ross (2006) agree that the words terrorism and terrorist lack precision and objectivity, but yet these words are found incessantly in our everyday lives, and that no internationally accepted definition of terrorism exists. Dekmejian (2007) states “in the quest for a scientific study of politics, political scientists have long faced the problem of finding appropriate terminology to describe and classify the actors and actions involved in the political processes within and across countries and cultures” (p. 15). Terrorism is not a new phenomenon. Nor is it simply a religious or political manifestation, but a struggle for power; and in this struggle for power between competing entities or ideologies, the word terrorism “lacks precision and objectivity from a scholarly point of view” (p. 15). Perceptions, misperceptions, interpretations and misinterpretations can be deadly.

Bjorgo (2005) contends that “researchers have identified more than 200 definitions of terrorism but failed to agree on any one” (p. 1). He asserts there is a growing consensus among researchers and governments about the “core meaning of the concept of terrorism” which includes “a set of methods or strategies of combat rather than an identifiable ideology or movement...premeditated use of violence against primarily non-combatants in order to achieve a psychological effect of fear on others than the immediate target” (p. 20). He does acknowledge that there is “heated disagreement” concerning the boundaries of the “phenomenon” of terrorism and which groups or violent acts should or should not be included within the label, “terrorism” (p. 2). For Hoffman (2006) understanding terrorism as a *political* concept is paramount and is inescapably about power: “the pursuit of power, the acquisition of power, and the use of power to achieve political change” (p. 2). Therefore, terrorism is violence and or the threat of violence

“used and directed in pursuit of, or in service of, a political aim” (pp. 2-3). Terrorism is “planned, calculated, and indeed systematic act” (p.3). Hoffman (2006, p. 34) cites the work of Alex Schmid and Walter Laqueur as to the impossibility of defining terrorism. Analyzing the definitional elements in 109 definitions of “terrorism,” “violence or force” was used in 83.5 percent of the definitions, followed by “political,” “fear” and “threat.” At the lower end of the scale were: “victim-target differentiation,” “intimidation,” “symbolic aspect,” and “demands on third parties.”

Adding to the confusion of defining “terrorism” and “terrorist” is the fact that different departments and agencies within, for example, the United States Government use different definitions reflecting “the priorities and particular interests of the specific agency involved” (Hoffman, 2006, p.31) referring to the U.S. State Department, Federal Bureau of Investigation, Department of Homeland Security, and the Department of Defense. In his 2004 article “Frameworks for Conceptualizing Terrorism,” Alex P. Schmid views terrorism from five different perspectives: crime, politics, warfare, communication and religion. Walter Reich (1998) characterizes terrorism as a “complex problem: its origins are diverse; and those who engage in it, even more so” (p. 1). Retrospectively history may hold the answers to the complexity of defining terrorism and terrorist, and the root causes of social violence.

2.1.2 History and Terrorism

“The assassin’s dagger, poison, bullet, or bomb are Roman tribunes, Arab caliphs, ottoman sultans, European monarchs, U.S. presidents, and scores of prime ministers and leading public figures” (Dekmejian, 2007, p. 25) have all been modes and victims of what Dekmejian calls the oldest form of political violence, “the murder of government leaders and officials” (p. 25). All

assassinations, even without a political motive, are acts of political violence because they have consequences that alter the present and future (p. 25). “Et tu, Brute?” Shakespeare’s famous line from the play Julius Caesar dramatizes one of the first known and most famous ancient political assassinations, March 15, 44BC, followed by the Emperors Caligula on January 15, 41BC and Commodus on December 31, 192AD. Ross (2006) dates “ancient terrorism” from 66-1870AD (p. 32), Dekmejian (2007) from 66-1250’s, and Hoffman (2006) from 66-1250’s to the late nineteenth century depending on the type of classification.¹¹ These three authors cite the mix of politics-challenging Roman power, religious fanatics and extreme nationalists in their description of Jewish Zealots and the religious sect, the Sicarri 66-71AD¹². The Zealots¹³ “waged a ruthless campaign of assassination, mostly of individuals” (Hoffman, 2006, p. 83) in which these “religious militants sought to achieve freedom from Rome through a mass revolt that required the grassroots mobilization and unity of the Jewish community” (Dekmejian, 2007, p. 30) by using the *sica*, a primitive dagger or short sword (Ross, 2006, p. 33) to kill their opponents “in public places in order to maximize the psychological horror of their grisly deeds” (Dekmejian, 2007, p. 30).

Other ancient terrorist groups included the Thugs and the Assassins. According to Hoffman (2006), the Thugs were a seventh-century “religious cult that terrorized India until its suppression in the mid-nineteenth century” (p. 83). Thugs would engage in ritual killings of “innocent travelers” who would be strangled to honor the Hindu goddess Kali. Over their twelve-hundred year existence, the thugs killed approximately a million people (p. 83). Between

¹¹Both Dekmejian and Hoffman have different “historical stages” from Ross concerning the timeframe of “ancient” turning into “modern” terrorism; classification meaning religious, political, warfare, crime, communication.

¹² Dekmejian dates the Jewish Revolt in Judea from 66-71AD and Hoffman uses the date 66-73AD.

¹³ Hoffman states the etymology of the word Zealot, meaning “fanatical enthusiast” can be traced back to this Jewish sect. Also, thug now used to describe “a vicious or brutal ruffian.”

1090-1272AD “a radical offshoot of the Muslim Shi’a Ismaili sect , the Assassins¹⁴, fought to repel the Christian Crusaders attempting to conquer present-day Syria and Iran” (p. 84). Ross (2006) asserts that the Assassins were “defending their way of life against the Seljuqus, a Turkish dynasty, who wanted to suppress them” (p.33). Dekmejian (2007) dates the Assassins slightly earlier in time than Ross (2006) and Hoffman (2006), to 644AD after the death of the Prophet Muhammad and the “series of assassinations that generated sectarian and political divisions...a manifestation of the struggle for power among competing factions at the center of an expanding empire...the succession to the Prophet Muhammad had become a great chess game” (Dekmejian, 2007, pp. 30-31). These three authors state that the Assassins ended the killings during the mid to late 1200’s. However, Dekmejian explains that “beyond the Sunni-Shia divide , the basic social units that have continued to shape the power interactions among the Arabs and some Muslims are tribal and kinship groups which act according to their specific calculations of collective self-interest based on group solidarity” (2007, p. 31) still play an active role in Muslim countries today.

Throughout the 86 student reflections was the astonishment that terrorism is an ancient practice and is not something that just started in the modern world. Also to the surprise of many of my students was the fact that not all terrorists are Muslims or that all Muslims are terrorists. And, the revelation that we, the United States, have done some things that we state are in our national security interest, yet others in the world may look at our actions as terrorism and that we are the terrorist.

¹⁴ Dekmejian, Hoffman, and Ross identify the word “assassin” to be derived from the Arabic word *Hashashim*, meaning hash eaters. Getting high was a ritual before undertaking their missions of murder.

2.2 EDUCATION

2.2.1 Liberal Arts, Democracy and Globalization

If educators want to educate toward achieving a global world and peaceful society then students must know all sides of an issue and that great powers also use and threaten to use force, although when used by the powerful, threats are called coercive diplomacy, not terrorism (Chomsky, 2002, p. 16). Blowback¹⁵ is a metaphor for the unintended consequences of the United States government's international activities that have been kept secret from the American people. False-flag operations¹⁶ are a cause of blowback. False-flag operations are covert operations conducted by government, corporations or other organizations, which are designed to appear like they are being carried out by other entities. In other words, it is an action in which the perpetrator intends for the blame (or credit) to be placed on a different party. The term originally comes from the naval concept of flying another country's flag to deceive and confuse other ships. For example, citizens perceive and interpret events with the information they are given and this information becomes their knowledge of the truth. The individual then acts and reacts within this version of the state-constructed "truth." However, when others have information that we do not possess, this unknown secret does not change our version of the truth, but does render our version inadequate and wrong. Our knowledge is based on a fabrication.

¹⁵ See Chalmer Johnson at <http://www.thenation.com/doc/20011015/Johnson> and his book, *Blowback: the Cost and Consequences of American Empire*. A Central Intelligence Agency term first used in March 1954 in a recently declassified report on the 1953 operation to overthrow the government of Mohammed Mossadegh in Iran.

¹⁶ See <http://truthmove.org/content/false-flag-operations/> For False-flag terrorism see truthmove.org and the book, *9/11 and American Empire; Christians, Jews, and Muslims Speak Out*, (eds.) Kevin Barrett, John Cobb, Jr., and Sandra Lubarsky. False-flag terrorism is terror by states, organizations, and agencies which is meant to be pinned on others in order to influence policy, public opinion or military aggression.

Noam Chomsky has never hidden his linguistic viewpoint on the term “war against terrorism.” It is simply “propaganda” (Chomsky, 2001). “Western powers could never abide by their own official definitions of the term [terrorism], as in the U.S. Code¹⁷ or Army manuals, to do so would at once reveal that the U.S. is a leading terrorist state, as are its clients” (Chomsky, 2001, p. 16). Chomsky believes as I do that U.S. citizens need to know when to accept or when to question the information disseminated to us by the government and media. We need knowledge of ourselves and others and critical thinking skills to analyze the barrage of information. As Reich (1998) stated, one of the best ways to understand terrorism and the terrorist is through interdisciplinary study, such as history, religion, political science and psychology. To extend on that thought, Diana Glycer and David L. Weeks in *The Liberal Arts in Higher Education* state:

[I]f truth is elusive, contingent, and subjective; then value judgments depend wholly on context and perspective. Because the human perspective is ultimately derived from social context, human affairs and the needs of the community become the abiding concern. Practical reason, problem solving, and social progress become the foci of liberal education...liberal education becomes preparation for the demands of contemporary society....The social sciences illuminate individual behavior, provide insight into social relations, and help devise a better world (Glycer & Weeks, 1998, p. xix).

I agree with Glycer and Weeks that the social sciences can provide illumination, insight and help in devising a better world and that interdisciplinary study gives us the background and knowledge on which to base our questions. Not only do we (as individuals and a nation) need to comprehend our background and knowledge, but also recognize and appreciate others (other

¹⁷ From Chomsky *9/11*, p. 16; “An act of terrorism, means any activity that (A) involves a violent act or an act dangerous to human life that is a violation of the criminal laws of the United States or any State, or that would be a criminal violation if committed within the jurisdiction of the United States or of any State; and (B) appears to be intended (i) to intimidate or coerce a civilian population; (ii) to influence the policy of a government by assassination or kidnapping.” *United States Code Congressional and Administrative News, 98th Congress, Second Session, 1984, Oct. 19, volume 2; par.3077, 98 STAT. 2707 West Publishing Co., 1984.*

individuals and nations) and their viewpoints so that we can distinguish between what we perceive as global reality or what we are asserting to others as a global reality when in fact it is only our viewpoint and not fact. Shipman (2002) states “whether hailed or hated, globalization is not new, it is the way things always were” (p.27) “so when globalization strikes, localization is the antidote most instinctively reached for” (p.18). He also asks if globalization is a “thinly-disguised Americanization” (p. 207) and if the world’s last remaining superpower is using globalization as a disguise for its own world domination or “merely trying to hold its own in a world that’s still beyond it” (p. 26). Shipman, who is a freelance economist affiliated with Cambridge University believes one of the reasons why the United States of America is so widely resented in the world is that “other nations must assist the US in maintaining a level of life that they can’t aspire to, because their own more modest lifestyle would collapse if the biggest spender were ever to tighten its belt” (Shipman, 2002, p. 207). Referring to a Pew Research Center Global Attitudes Survey released in 2003, Virginia Straus and Nel Noddings state that there is “a widespread belief among people in most nations that their culture is superior to others....Among wealthy nations, Americans stand out for their sense of cultural superiority. Six in ten people in the United States agree with the statement: Our people are not perfect, but our culture is superior to others” (Noddings, 2005, p. xiii). I believe the Straus/Nodding statement demonstrates the necessity for more comprehensive global knowledge to be taught in our schools. Our students need to understand that:

the paradigm of Western thought known as modernity is unraveling...[and] has been unraveling for some time...its dissolution was made inevitable by a flaw attributable to its very core and essence...modernity appears both as a conceit and a coherence: it was sustained from the first by the self-satisfied claim of objective knowledge and systematic understanding that helped place the concept of Western man in charge of the destiny of all humankind...The cause for failure turns out to be very simple: the

reason Western man has used since the eighteenth century both to found and legitimate his understanding of reality is increasingly incapable of accounting for the complexity it uncovers and for the causality it purports to explain (Racevskis, 1993, p. 1).

The core issue in Racevskis' (1993) statement is Western modernity and its' conceit. Whether the vision of Western modernity is explained politically, sociologically, scientifically or artistically, the modernity vision is not entirely capable of explaining complex realities. Just as in the title of his book *What We Say Goes*, Chomsky (2007) succinctly in four words articulates Western conceit. "The United States is a leading outlaw state, totally unconstrained by international law, and it openly says so" (2007, p. 1). As educators, we are helping to shape citizens and future voters, I believe we need to ask ourselves what worldview do we want to impart onto our students; one of dominance and what we says goes, or one of inclusion and wholeness. In "What Kind of Citizen? The Politics of Educating for Democracy," Joel Westheimer and Joseph Kahne (2004) "detail three conceptions of the "good" citizen-personally responsible, participatory, and justice oriented" (p. 237). My understanding of their work scales citizenship from the most basic polite behaviors in a social group, such as "picking up litter, giving blood, recycling, and obeying laws" (p. 241); to collective engagement of developing "relationships, common understandings, trust and collective commitments (p. 242); and the final stage of being able to "analyze and understand the interplay of social, economic and political forces" (p. 242). In our increasing global world, educating students to be justice oriented citizens would be prudent, practical and pragmatic.

Many of the Founders¹⁸ of the United States of America believed that an informed citizenry was necessary for the survival of the newly created country. "There has always been a

¹⁸ E.g. George Washington, John Adams, Thomas Jefferson, Benjamin Franklin.

linkage in the United States between the rights and duties of national citizenship and public education” (Thornton, 2005, p. 81). Thornton proceeds to position his case for incorporating Internationalism into the curriculum by stating the world’s nations have become “more interdependent...Americans now live in a world in which vital civic concerns routinely cross national boundaries” (pp. 81-82). I believe the Liberal Arts are able to bridge nations by using Objective Social Construction (OSC) and Interpretive Social Construction (ISC), as they can be:

understood as the key to survival in any field that is subject to change over time. The standard definition of liberal arts education implies a program of study designed to foster capacities of analysis, critical reflection, problem solving, communication, computation and synthesis of knowledge from different disciplines. Its goal is to provide students with an intellectual, historical, and social context for recognizing the continuity between the past and future and for drawing on the human capacity of reason to understand human experience, to question the values dimension of human enterprise, and to articulate the results of this process of thinking. (Nolan, 2010, Online)

The origins of the liberal arts education¹⁹ can be traced back to ancient Greece, solidified with the Roman era through the Middle Ages, and then challenged during the Renaissance and early modern period (Glyer & Weeks, 1998, p. xxvii). Historically, the *artes liberales*, which translates as the arts of freedom, were for free men as opposed to slaves (1998, p. 9). The art of war and economics were necessary, but the *artes liberales* were studied for the “sake of the good life” (p.9). The liberal arts deal with the mind (or spirit) and this is where our freedom resides; “in and through this essential freedom, the freedom of the mind, our humanity²⁰ is revealed” (p. 11). For two thousand years Western civilization held the belief of a “final end” and education

¹⁹ In the Fifth Century Martianus Capella categorized subjects into two groups: the *Trivium*, meaning “the three ways,” which consisted of grammar, rhetoric, and logic; and the *Quadrivium*, meaning “the four ways,” which consisted of geometry, mathematics, music, and astronomy (Glyer & Weeks, 1998, p. 8; http://degreedirectory.org/articles/What_Does_Liberal_Arts_Mean.html).

²⁰ The integrative principle of the liberal arts is this idea, *humanitas*, which gives us the word for humanities (Glyer & Weeks)

was oriented to the “highest good” as the central concern for humanity. Modern thought is characterized by science and to “enlarge the power and empire of mankind in general over the universe” and that “knowledge and human power are synonymous” (Francis Bacon²¹ quoted in Glycer & Weeks, p. 12).

Currently, the push in the United States is for Science, Technology, Engineering, and Mathematical (STEM) education for students (Duncan, 2009, Online). In today’s world, the knowledge that is believed to build and sustain power and empire resides in STEM. Arne Duncan, the U. S. Secretary of Education, remarked to the President’s Council on Science and Technology that in comparing U.S. students to students around the world that “our students are stagnating”: for example, in science, U.S. 8th graders are behind eight other countries; in math, U.S. students at age 15 lag behind 31 other countries; and “Korea, Singapore, Hong Kong and Finland outperform U.S. students in science, math and in all other subjects” (Duncan, 2009, Online). In his speech, Duncan emphasized the need the United States has to be competitive in the global economy, “we know our students must get dramatically better if we’re going to compete in the international economy” (2009, archived online speech). In addition to the economy, Duncan highlighted STEM as a necessity to “spur advancements in health, medicine, the environment, space exploration, and food production for third-world countries” (2009). What he failed to mention is the need for STEM as essential for national security and the new type of terrorism we face, cyber war²². The National Military Strategy for Cyber Operations acknowledges that cyber war is real, but also “the keystone holding up the edifice of modern war-fighting capability” (Clarke, 2010, p. 44). Clarke discusses the threat from China and

²¹ Francis Bacon from *Novum Organum*, in *Advancement of Learning and Novum Organum*, New York: Willey, 1900, p. 315, 366.

²² For an excellent discussion on cyber war see; *Cyber War: The Next Threat to National Security and What to do About It*, by Richard A. Clarke and Robert K. Knake (2010).

Russia on the issue of cyber national security and that Russia “runs what might be the largest (and certainly one of the best) hacker schools in the world” (2010, p. 63). The United States, throughout its history, has been both isolationist and an outgoing, mammoth, hegemonic superpower, we created the Internet, but if there is a cyber-attack, we may not be the victor. My belief is that our schools need both the Liberal Arts and the STEM curriculums. The Liberal Arts support the understanding that social phenomena are “interpreted entities whose existence and qualities are dependent in a large part on people’s meaning-making practices” (Harris, 2008, p. 233) or interpretive social constructionism (ISC), we need to understand the “other.” The STEM curriculum with the focus on math, science and technology places awareness on the creation of “real things” (Harris, 2008, p. 234) and that real things are produced by the “actions of individual actors and groups, by constraining social forces” (p.234). The Internet is real; we need to realize what we have created and the consequences thereof. The quest by the British and other early explorers for Empire in essence created a more global world and now many of the world’s nations are in a race to dominate or to destroy the other, whether physically, culturally or economically.

With the more global world, the ever-increasing ubiquitous buzzword - globalization²³ - has been “used in both popular and academic literature to describe a process, a condition, a system, a force, and an age” (Steger, 2009, p. 8). Steger is concerned about circular definitions in that “globalization (the process) leads to more globalization (the condition) which does not

²³ In the school year 1993-94 at the University of Pittsburgh, I took the “Globalization” class with Roland Robertson, “one of the world’s pioneers in the study of globalization,” his book *Globalization: Social Theories & Global Culture* had just been published in 1992. His lectures focused on phenomenological and psycho-social approaches, the historical and multi-dimensional processes of globalization, and the future of the nation-state. For Robertson, “globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole.” Currently, Robertson is at the University of Aberdeen, Scotland. The quotes were taken from the University of Aberdeen’s website and the definition also appears in Steger’s book, Robertson’s book and notes from the course “Globalization.”

allow us to draw meaningful analytical distinctions between causes and effects” (p.8). Therefore, he suggests the term *globality* to denote a *social condition* depicted by “global economic, political, cultural, and environmental interconnections and flows” which make national boundaries irrelevant (p.8). He includes a caution not to assume that globality is already upon us or that it is an endpoint (postmodern globality); and that there are many different social manifestations of globality creating an *indeterminate character*, such as individualism, competition to communal and cooperative norms. Steger applies the term *globalization* to a *set of social processes* “that appear to transform our present social condition of weakening nationality into one of globality” (p. 9). The core of globalization, for Steger, is about shifting forms of human contact.

Their edited book *Globalization and Education* (2000), Stromquist and Monkman explore different areas of globalization such as, the economy and markets, culture and gender, knowledge and formal schooling, politics and public policy, and counter-efforts. The editors state that “at present, capitalism is seen as the only economic reality” (p. 20). Furthermore they state “with the demise of the centrally planned, socialist economies ... a feature of contemporary markets is their clustering in regional blocs” (p.25) such as North America, East Asia and Europe, and that they are preparing for increased competition with each other²⁴. According to the authors, English is becoming the global language making the French complain about the “superficialization and uniformization” of the “American way of life” and the “Anglophone world” (p.7). The concepts, norms, and values of what is masculine and what is feminine are

²⁴ My belief is that the mixing of economies, cultures, ideas, innovation, politics, language, competition, etc has always existed since the first humans walked their way off the African continent into the rest of the world. Starting many centuries ago, British English started to become a dominate world language due to colonization. The usage of American language, slang, and customs through mass media came much later in world history. Also see: *Globalization in World History* by Peter N. Stearns, 2010.

evolving and new ideas and how we approach these changes have been emigrating throughout the world, however “science and technology are fields that today receive much respect” (p.11). They are the engines that fuels today’s world, and the knowledge of technology and science are needed for growth and competitiveness, which leads to the importance of these subjects on formal schooling; “education is being set up as a critical element in economic well-being and competitiveness” (p. 18). When local groups meet elements from the larger outside world, this can “empower people to revolt against traditional forms and styles to create new, more emancipator ones” (p. 7).

Nobel Prize Winner Isidor I. Rabi stated that asking good questions made him become a scientist (Friedman, 2007). Exploring the need for the Liberal Arts, Elder and Paul (2009) believe that it is not possible to be a good thinker and a poor questioner, “the quality of our thinking is given in the quality of our questions” (2009, p.3). Questions, according to the authors, define tasks, express problems, and delineate issues, “we cannot be skilled at thinking unless we are skilled at questioning...they are the keys to productive thinking, deep learning, and effective living” (p. 3). According to Thomas Friedman (2007) in *The World is Flat*, young people need to be able to think “horizontally and to connect the dots” (p. 316), stating that “this is where and how so much innovation happens, but first you need to connect the dots, and that means a liberal arts education” (p. 316). “The very ideal of independent intellectual inquiry, the kind of inquiry whose outcomes cannot be known in advance and cannot be measured in terms of efficiency or productivity” (Berube, 2006, p.21) is the investment and commitment we need to make in our students.

Using as an example the phrase “All men are created equal” (Declaration of Independence of these United States, 1776) a student should be able to assess how this phrase

has been challenged and interpretatively changed over time, be able to analyze the original meaning and to whom it applied and why, and how it evolved throughout history and the confronting social ideals and conditions; a synthesis of knowledge across disciplines is needed to formulate good questions, stir debate and answers that generate further questions. A mathematical formula is a bridge to other cultures, in that the same formula will yield the same answer in any language. However, an exposure to the Liberal Arts will enable the student to realize what is different about the bridge, who gets to learn it, and why, how and for what it is used. My belief is that students (and all of us) need both the Liberal Arts and STEM to be able to create good questions (ISC) and to be able to act upon the real state of affairs (OSC).

2.2.2 Education, Security and Globalization

Education is not only a foundation for individual security, but also for global security. Christopher Williams' article "Education and Human Survival" assesses the discipline of international education and the global security framework. The fundamental rationale of global security is the assurance of human survival. He believes that international education should work toward this goal by "providing a clear sense of direction" (p.183). In his paper, Williams reflects on the concept of global security as the "integration of disciplines within development, environment and violence studies...and that the global security framework provides a viable way of reconceptualizing international education" (p. 184).

For Jones, the logic of globalization²⁵ contrasts with internationalism²⁶. Internationalism has a democratic foundation and the world is structured in order, function and accountability. Globalization has few logical accountable obligations, but pursues the world as unfettered capitalism. He explores and analyzes the implications of “multilateral post-war arrangements” in terms of war, its causes and its prevention. One notion is peace as human rights, which leads to an agenda in education through UNICEF, UNESCO and the World Bank, and their logic of internationalism and globalization. Jones explores the tension between internationalism and globalization. He believes each relates to education in different ways, particularly with respect to the expectations of the “social functions of education.”

The United Nations Development Program Independent Commission asserts that “a new social contract is needed and that it must go beyond security, justice, and well-being” (Stromquist & Monkman, 2000, p.21) and include participation in a strong civil society. According to the Commission on Legal Empowerment of the Poor, four billion people on this planet are excluded from the rule of law, and “governments, international institutions and civil society” should put legal empowerment at the front of the fight against global poverty (Newsroom, UNDP, 2008). Former Secretary of State Madeline Albright stated:

The lesson is clear. When democratic rules are ignored and there is no law capable of providing shelter, the people who suffer most are those who can least afford to lose. Creating an infrastructure of laws, rights, enforcement and adjudication makes the difference between

²⁵ **Globalization** is seen as economic integration achieved through the establishment of a global market place characterized by free trade and minimal regulation.

²⁶ **Internationalism** refers to the promotion of global peace and well-being through the development and application of international structures, primarily of an intergovernmental kind. “The essentially pro-democratic logic of internationalism stands in sharp contrast to the logic of globalization...accountability implied by internationalism.” Implications are acknowledged not only at the international level, but also at the local level. Jones, p.143.

vulnerability and security, desperation and dignity for hundreds of millions of our fellow human beings.

Former US Secretary of State Madeleine Albright, co-chair, United Nations Development Program Independent Commission (UNDP)
(June 3, 2008, Online)

William (2000) senses that international education is affected by global changes and is losing its identity and tries for his readers to analyze what is international education. For example, international education (IE) can denote a specific sub-discipline of education harnessing intra-inter-supra national knowledge. On the other end of the spectrum, it can mean recruiting students from other countries. IE excludes some endeavors that are international and includes some that are not. Math and science are international; “there is no national science, just as there is no national multiplication table” (Chekhov, 1980, p. 37). Certain areas would be difficult to understand without an international frame of reference and he leads into a discussion of ethnocentrism and colonial attitudes, mainly dominated by North American and British. There are two approaches in comparative education: one dealing with assessment, the International Assessment of Educational Progress (IEA) produces international league tables; and the other is concerned with issues common to many countries, but analysis of these issues is not necessarily cross-national. However, John Locke (1690) stated that knowledge arises from “the perception of the agreement or disagreement of two ideas” (Williams, 2000, p.186), therefore creating new knowledge through comparisons.

Williams guides the dialogue to “development,” stating that the concept of development is “tired” and many developing countries are “de-developing,” and the “old First versus Third World with their overburdened educational systems. The end of the Cold War threw the distinctions first verses third world into disarray. It is now more appropriate to consider “development” as an ongoing process of fulfilling human needs, applicable to all nations. The

greater urgency is in areas with low income, environmental problems, and military or civil conflict. According to Williams there is a need to weaken this idea of first-third world boundaries at the same time strengthening the conceptualization of a global framework. Many problems now are beyond the borders of a nation, citing health issues such as AIDS or ozone depletion as examples, which is his segue into the global security framework.

Since World War II “security” means more than just military strength. Security integrates other threats to human well-being, such as development (meeting human needs), environment (resource limitations), and violence (conflict). The primary relationship is apparent: if human needs cannot be met because of resource limitations, conflict is likely to arise. The United Nations Development Program sees global human security as complementary to human development, human development being “a process of widening the range of people’s choices and security aspect ensuring that people can exercise these choices safely and freely” (Williams, 2000, p. 187). Problems threatening human well-being can be framed in one or a combination of these three areas. He gives the example of the Russian town of Baley.

Development included building houses, schools and hospitals from the waste of local mines. Little information was known about the mines because they produced uranium, therefore a matter of military security (*violence*). Now there is a major *environmental* problem, many of the buildings are radioactive. According to the Russian Academy of Sciences, 95% of the children have intellectual impairments. These impairments impinge on the child’s ability to learn, therefore affecting education and any future endeavors, not only for the child but also for their country.

In referring to the global security framework, Williams affirms that “this new conceptual framework is a culmination of the growing need to relate relevant but distinct areas of

knowledge in order to comprehend and address complex modern problems more effectively” (p.188). The report from the World Commission on Environment and Development (WCED 1987) identified the link between needs and limitations, but did not include “conflict.” However, recognition of the whole global security paradigm came from the United Nations Institute for Disarmament Research 1991. Other agencies were slower to adopt a comprehensive view possibly because the end of the Cold War did not have an immediate impact on their work.

In 1995 UNICEF adopted a framework of poverty-population-environment (PPE), maintaining that “the new generation of security threats arises in large part from the synergisms between PPE problems and social and political instabilities” (Williams, 2000, p. 188), but the explicit reference to violence and conflict was absent. UNESCO 1995 produced a book *Non-military Aspects of International Security*, which recognized the broader meaning of security within international organizations. The UK Department for International Development produced a White Paper in 1997 which added *conflict* to its previous development-environment approach to world poverty and “humanitarian assistance” in response to complex emergencies. In 1999 the Secretary of State for International Development announced that aid should be directed at strengthening the military and intelligence services of poorer countries, stating that “conflict prevention and resolution are key to successful development” (Bowcott, 1999, p.1). Also, according to Williams, the end of the Cold War left many international relations academics looking for a new purpose. Many academics did not foresee the fall of the Berlin Wall and expanded military security to cover the spectrum of threats to human safety and the discourse evolved as “environmental security,” “water security,” “food security,” and “economic security” (Williams, 2000, p. 189). The realization of the limits of the military endeavor was summed up by Gwyn Prins (1991): “you can’t shoot an ozone hole” (p. 5).

Williams gives the example of the Indian military making practical links, and becoming involved in environmental conservation. “They own vast areas of natural habitat, but the military is also the only entity with sufficient resources to repair any major damage caused by land erosion and landslides” (2000, p. 189). The satellites used during the Gulf conflict are used for making crop growing more environmentally friendly through better targeting of fertilizers and pesticides. Within the development-environment-violence framework, the integrated understanding of contemporary global problems has been termed the “new security agenda.” In a world torn apart by difference, there is also agreement about the need to address the key problems threatening human well-being, “most of the issues that divide political philosophers are pointless technicalities compared to the consensus about what type of world people want (Sayers, 1997, p. 18).

Jones uses the model of globalization that features the “organization and integration of economic activity at levels which transcend national borders and jurisdictions” (p.143). Jones cites Hirst and Thompson’s (1996) notion of globalization is a world which is demilitarized and business activity is primary and political power has the task of protecting the world’s free trade system. In this sense, globalization is a means of conducting business more efficiently, more profitably and discreetly. The intention is to open up the world’s markets and minimize the supervisory role of governmental authority over business. Jones does not view globalization in the same way. Jones does not foresee the collapse of the state or the erosion of government in economic life. His belief is that the state is needed for globalization and that globalization implies the active involvement of the state to ensure the unfettered operation of markets, both capital and labor.

Williams outlines the strengths and weakness of the global security framework and names two significant impediments to the framework. First, the word “security” has negative connotations related to the repressive and oppressive behavior of governments and to the public’s fears concerning crime. The need is to have public perception develop the understanding that the term ‘security’ is synonymous with human safety-freedom from danger.

Secondly, good interdisciplinary work requires strong disciplines. The purpose of the global security approach is to create more effective understandings between and within the disciplines; this will also increase their distinctive importance. E. O. Wilson’s *Consilience: The Unity of Knowledge* digs deeper into interdisciplinary work and states his definition of consilience as “a jumping together of knowledge by the linking of facts and fact-based theory across disciplines to create a common groundwork of explanation” (1998, p. 8).

Another advantage of the security perspective is that it builds on social consensus- “everyone wants to be fundamentally safe... and there is a broad reciprocal understanding that others have the same right” (Williams, 2000, p.190). Using this understanding can provide a complementary approach to conceptualizing global human problems. For example: the notion of poverty does not provoke the same social consensus as ‘safety and security’, because the term poverty creates conceptual distinctions of ‘deserving’ and ‘undeserving’ poor, and the fear that to deal with the poverty of some, we must decrease the wealth of others. In conceptualizing the term ‘poverty’, certain circumstances of communities may fail to be noticed, such as: the community is suffering from conflict, social implosion, oppressive or inept governance, or environmental problems. For example, in Russia where poverty is primarily an economic construct and therefore assumes an economic solution, even if those solutions are incorrect, unavailable or inappropriate, the term “security” does not have implied cost considerations and

its main concern is the human relationship from interpersonal to national and international levels. Power, specifically the abuse of power, is the central determinate. Another example would be “military expenditure is justified on the grounds of ensuring the safety of the nation’s population” making safety/security a “vital national concern” (Williams, 2000, p.191). This line of reasoning, ensuring the safety/security of a nation, expands the vital national interest to cover over threats such as AIDS, mines, drugs, environmental toxins, ozone depletion, etc, and therefore justifying comparable expenditure. During the era of reconstruction of Europe after WWII, education was seen as a key to establishing security and easing conflict in Europe. Similarly education in the Balkans is seen as a crucial aspect of peace-building. Education is a prerequisite of ensuring human safety and survival and therefore benefits the whole global community.

Jones cites Robertson (1991) who sees the story of globalization as both the changes within individual nations and in the changes in economic relations between and among them. Robertson sees the universal and the particular as part of a “globewide cultural nexus... [bound up by a] universality of experience” (p. 76). Hall (1991) moves beyond a reductionist view of globalization as only economic and articulates the “persistent multiplicity and diversity among cultures” rather than bland homogenization. Elements of the global security approach can be found throughout the educational literature, but they have not been formalized within a single concept (Williams, 2000).

Brian Holmes, a comparativist, in 1965 stated that population; technology and knowledge will likely affect education. Keith Lewin (1993) defined six key issues for education and development: “economic (recession, resources, structural adjustments); demographic trends; technological change and related economic concerns; environmental degradation; human rights

and governance; and gender issues. This covers many of the issues in the security agenda, but omits health and violence. The link between education and conflict has been acknowledged, since 1964 the UNRWA/UNESCO Institute of Education has trained teachers in the context of political violence. Other UNESCO discussions have included topics such as “Education for development and peace,” “Rapid educational response in complex emergencies” and “education as a humanitarian response” (Williams, 2000, p. 192).

Conflict both on and within schools is acknowledged, for example in relation to Palestine “the Intifada planted seeds of confrontation not only in the streets, but also in the school, within the home and society at large” (Said Assaf, in Tawil 1997:57, from Williams, p.192). Sylvie Mansour (1996) comments “institutional violence feeds the violence of individuals, and a vicious circle then sets in.” The global security framework can be applied at the international, national and local levels. There are two aspects to consider: the influence of education to redress global security threats; and the impact of the new security threats on education. An education minister from Egypt stated “for us education is not just a human right, it is a matter of security” (Condonez, 1997, in Williams, p.193).

The President of the UN General Assembly provided an outline of his 1997 security agenda that had the aim of ensuring human survival and the relevance of international education as a global institution. Survival- meaning *continuance* and concern for present and future generations. The relevance of educational influence is evident at three levels: individual²⁷,

²⁷ *Individual*: personal survival. Both traditional and non-traditional aspects of schooling are important: literacy, numeracy, job skills, but also health education, social justice, environmental hazards. Babies are less likely to live if they are born to mothers who have not been educated. Evolutionary theory states that human babies are born prematurely. This increases the vulnerability of infants because they need to be nurtured for a long time, but this also increases the flexibility of cognitive development. The unique human ability to learn adaptively is symbiotic with the need to learn in order to survive.

community²⁸, and species²⁹. The three levels reflect an increasing time span: individual is the here and now; community is the foreseeable future; and species is infinite. In relation to education, survival is not a matter of extinction, but a practical concept. How children learn are universals, but how they are taught varies across nations. There are differences in the approaches to teaching between nations and regions based on cultural context, national priorities, local environment or technical resources.

For Jones, globalization was feasible because of the revolutions in communications and information, along with the mobility of people, services and goods. These are the “tools” of economic integration that created a “new world economic order.” They do not imply globalization; however, globalization would not be possible without them. This is the issue at the heart of the “incompatibility” between Wallerstein’s economic focus (1991) and Robertson’s (1992) “more wide-ranging, open and fluid” concepts of globalization with a cultural focus.

Wallerstein (like Marx) sees the economic as the determinant of the cultural and political. Robertson’s work has the insistence on culture as the engine of the economic and the political.

Waters (1995, p. 3) characterized globalization as weakening the constraints of time and space on economic³⁰, political³¹ and cultural³² arrangements. Waters stated that the three ‘systems’ are

²⁸ *Community*: The notion of community extends from local to state, to national and global levels. The structural exclusion of street and working children must be addressed. The absence of appropriate education for indigenous minority groups living in remote areas threatens their future existence. Teaching democracy, civil rights and responsibilities, and law are goals for the survival of social institutions that create and maintain the state. There is a need to maintain the global community and its institutions and emerging structures of governance, and recent concepts such as “planetary interests.”

²⁹ *Species*: Although this might appear to be of paramount concern, it can be overemphasized. Except for total annihilation of the whole global population via nuclear holocaust, there are only two mechanisms that would threaten species survival: widespread death before reproductive age or something that would render the entire population infertile. Species survival should be considered in the ethical context rather than a significant goal.

³⁰ Little organized the various aspects of Waters’ “ideal-typical patterns of globalization:”

Economic: freedom to exchange between localities; production determined by physical and geographical advantages; minimal direct foreign investment; flexible responsiveness of organizations to global markets; decentralized, instantaneous and stateless financial markets; and free movement of labor.

determined by time and space. Waters (like Hall) accepted the likelihood of a single world society and culture, and territory will become an organizing principle. But, insisted that this principle of universality is “extremely abstract” and that fundamental to universality is “tolerance for diversity and individual choice.” Waters did not see the world to be harmoniously integrated, but having “high levels of differentiation, multicentricity and chaos” (Waters 95 p. 3). Williams reaffirms the importance of curriculum, assessment, provision (specific security threats), attitudes, anticipatory planning, geographical focus, public education and legitimation.

Because of global changes, “International Education” is losing its identity, however a parallel concept, Global Security” (positive human survival) has emerged (Williams, 2000, p.1999). “Since wars begin in the minds of men...it is in the minds of men that the defenses of peace must be constructed” (Preamble to UNESCO Constitution). The seeds of insecurity are already planted in the human mind. We have the brain of a Stone-Age hunter-gather with the genetic predisposition to learn to use aggression, how to gain status through impoverishing and alienating others, and selfish exploitation of the environment (Pinker, 1998). In conclusion, Williams states that the seeds of global security can be planted through how we teach, which must reflect international difference. The role of International Education is to understand national/regional difference in the context of human universals, making links without combining the two and to enhance effective teaching and security in light of those understandings.

³¹ *Political*: absence of state sovereignty, multiple centers of power at the global, intermediate and local levels; local issues discussed and situated in relation to a global community; powerful international organizations predominant over national organizations; fluid and multicentric international relations; and weakening of value attached to the nation-state and a strengthening of common and political values.

³² *Cultural*: deterritorialized religious mosaic;

2.3 CONSTRUCTING REALITY

2.3.1 Terror Realities and Interpretation

The history of “terrorism” literature focuses on Europe and the East during this “ancient period” and is lacking information on any activity, if any, going on in other parts of the world, such as North America. Assuming that nothing happened in this region of the world until the Europeans arrived and that ancient North Americans³³ did not have struggles with religious and political terrorism; and that ancient North American events are irrelevant until the arrival of the Europeans. We have been so protected by the distance of oceans, our own insularity and naïveté that we are shocked into reality when the tragedy of terrorism is on our soil; for example, Oklahoma City April 1995³⁴ and September 11, 2001³⁵. I cite April 1995 and September 2001 for three reasons: (1) because of the age of most of my students, they have some collective memory of these events; (2) because of the differences in the standpoint of each attack, one from

³³ We know that North America has been inhabited dating back 16,000 years to the Meadowcroft Rockshelter, just south of Pittsburgh, PA, the oldest known human settlement in North America, settled by people coming from northeastern Asia as cited in the Pittsburgh Post-Gazette, June 22, 2008, p. A-7. My offerings of explanations for no record of “ancient terrorism” on the land that is now the United States include: (1) no-one kept records; (2) terrorism may have been called by a different name, such as warfare between indigenous groups; (3) the land was peaceful.

³⁴ The bombing of the Alfred P. Murrah Federal office Building in Oklahoma in which 168 people perished at the hands of Timothy McVeigh, U.S. Army veteran and an “indigenous, violent, Christian white supremacist, an antigovernment, right-wing extremist” (Hoffman, p. 101). Again Hoffman pages 101-102: McVeigh planned the attack with the help of Terry L. Nichols to “commemorate the second anniversary of the FBI’s bloody assault on the Branch Davidians’ compound in Waco, Texas.” McVeigh obsessively believed that the “U.S. government plans to outlaw and seize all privately held firearms. There were other motivations as well-including “vengeance, protest, and armed resistance.” These ideas are shared by the members of the “well-armed, militantly antigovernment “citizens” militias with whom McVeigh mixed.”

³⁵ From Hoffman, pages 18-19: “The terrorist attacks on September 11, 2001, inevitably, redefined “terrorism” yet again. On that day, nineteen terrorists belonging to a group calling itself al Qaeda (or al Qa-ida) hijacked four passenger aircraft soon after they took off from airports in Boston, Newark, New Jersey, and Washington, D.C. Two of the planes were then deliberately flown into the twin towers of New York City’s World Trade Center...a third aircraft smashed into the Pentagon...the fourth aircraft...into a field in rural Pennsylvania...a total of nearly three thousand people were killed in the attacks...more than twice as many Americans perished on 9/11 that had been killed by terrorists since 1968-the year acknowledged as marking the advent of modern, international terrorism.”

the inside by an American Christian White Supremacist and the other from the outside by Muslim Radicals; (3) the confirmation that “terrorism is an extremely complex set of phenomena, covering a great diversity of groups with different origins and causes” (Bjorgo, 2005, p. 1).

I agree with both Reich and Croft in their stated claims. Walter Reich (1998) rationalizes that one of the best ways to understand terrorism and the terrorist is through interdisciplinary study, such as history, religion, political science and psychology (p. 2). Stuart Croft (2006) views the discourse concerning the “war on terror” via September 11, 2001, develops not only through American politics, but other channels “including the media, the church, music, novels, films, television, jokes and tattoos.” Croft creates an understanding of how a social process of crisis is perceived and how that processes creates assumptions and policy-making. Being a professor of international relations, he combines these approaches with insights from cultural studies to “understand the war on terror as a cultural phenomenon... and war as a social construction” (p.1). In an introduction to a social problems textbook, Robert Nisbett states:

a social problem cannot be said to exist until it is defined as one. The way of behavior involved may be fixed and may be found among many peoples. But unless the way of behavior is defined as a violation of some norm, unless it is regarded by large number of people as being repugnant to moral consciousness, it cannot be termed a social problem....We are obliged, as sociologists, to recognize that social problems are inseparably joined to subjective awareness of a particular set of norms....There is a reciprocal relation between moral consciousness in a society and the perceived existence of social problems....No social problem exists for any people unless it has been defined as a social problem. The subjective element is inescapable. (Nisbet, 1971, p.2-3)

As noted from Hoffman’s *Inside Terrorism* the words terrorism and terrorist are difficult to define because much of the definition depends on who is doing the defining. Socially

constructing reality can be a decidedly changeable activity based on exposure, definition and response. Herbert Blumer, basing some of his theoretical outlooks on the insight of George Herbert Mead, explored how individuals understand and negotiate their everyday life and through this process of understanding and negotiating forms his symbolic interactionist approach to social life (Appelrouth, 2008, Chapter 12).

As humans, we act toward things based on the meaning we give to them, that meaning stems from social interaction, these meanings are then interpreted by the individual experiencing the event. So for some a suicide bombing may be an act of cowardice and hate, for others it may be seen as an act of supreme courage and love. Blumer highlights the “significance of meaning, interaction, and interpretation to the fitting together of individuals’ lines of action. Interpretation entails *constructing* the meaning of objects or another’s actions, for meaning is not released by or inherent in, things or the actions themselves” (Appelrouth, p. 476), using Pape’s discussion on the social construction of altruistic martyrdom, based on Emil Durkheim’s study of suicide as an example:

altruistic motives are heavily influenced by social approval. Although one could believe that an action would benefit others even if those others did not agree with the judgment, an individual is more likely to conclude that an act is beneficial if society actually supports and honors it. In fact, social approval is central to the logic of altruistic suicide as Durkheim conceived it. (Pape, 2005, p. 187)

My view of terrorism is as an objective and subjective social phenomenon. As defined in the preceding section, terrorism exists. The destruction that it leaves behind is observable and quantifiable. Terrorism is also subjective in that what constitutes terrorism and who is a terrorist is a matter of interpretation. Consequently, terrorism is an interpretive social problem. There are various ways to construct and approach social problems; through the functional and normative

definitions, the value-conflict school, and labeling theory to name a few. According to Spector and Kitsuse (1977) the functional etiological approach stresses the idea of social disorganization or dysfunctionality, also called social pathology. At the core of this approach is the “identification of conditions or behaviors that impede the fulfillment of society’s goals that interfere with the smooth functioning of society, or throw society into disequilibrium” (p. 23), and once these conditions or behaviors are identified as social problems, “functionalists seek to analyze and explain the origins” (p.23). Critics of the functional approach contend that value judgments are merely disguised as factual assessments (Spector & Kitsuse, 1997). Below is a quotation from Don Martindale (1957) concerning crime rings, in which for the purpose of this paper, the words crime rings have been replaced by terrorist/terrorism.

[Terrorist/terrorism], for example, are treated as examples of disorganization. Yet they are often more “organized” than the society in which they appear, and in which they are assumed to represent “disorganization.” Clearly normative judgments, in these instances, are being disguised as factual judgments. [Terrorist/terrorism] are not objected to because they are examples of disequilibrium, but because they are normatively objectionable. (p. 358)

For the theorists of the value-conflict school, the most important element that characterizes a social problem is the value judgments of the members of society (Spector and Kitsuse, 1997). For Merton (1971) the value judgments of the members of society would constitute reckless subjectivism and would be a self-deceiving justification. Spector and Kitsuse treat social problems as social constructions-“as products of claims-making and constitutive definitional process” (Holstein and Miller, 2003, p. 1). Proponents of the interpretative paradigm share the belief that “what people know and believe to be true about the world is constructed-or made up-as people interact with one another over time in specific social settings” (LeCompte and Schensul, 1999, p. 48). The view in Berger and Luckmann’s (1967) *The Social Construction of*

Reality, is that the researcher's aim is to understand this complex and constructed reality from the point of view of those who live in it. "Interpretivists³⁶ operate from the belief that all constructs are equally important and valid" (LeCompte and Schensul, 1999). Ian Hacking (1999) asserts that "social construction" has been used for raising consciousness (p.6). Our lived experiences and the world in which we inhabit are socially constructed. Hacking opens his book by asking the question, "the social construction of what?" and maintains that these "reality" claims are used to raise consciousness. Berger and Luckmann (1967) claim that there are various realities in this very complex world in which we live; however, they do not claim that *everything* is a social construct, but that our meanings of, experiences of, feelings of, and responsiveness of reality, are socially constructed. We act, react, interpret and perceive phenomena by how they are conceptualized in our own social milieu; "knowledge is a key feature of societies....But it is also a key feature of the fragmentation between social groups" (Dant, 1991, p.1). Knowledge joins us and separates us; if we share the same perceptive, we might agree that this is "truth" and "those with whom we disagree we treat [their knowledge] as ideological as being mere ideas, as not knowledge in the sense of something consistent with our lived reality" (Dant, p. 1). We create our lived reality through cultural communication, such as language, pictures, movies, television, jokes, music, dance, plays, novels, and even tattoos; this cultural communication "knowledge truth" is evident in our major societal institutions (Dant, 1991; Croft, 2006).

In the 1920's, the German philosopher Max Scheler coined the term "sociology of knowledge." The Great War had just ended and unknowingly at the time, Germany was in between two world wars and this situation gave rise to a particular German intellectual and

³⁶ Interpretivist or interpretive is a general descriptor for what is regarded as "a loosely coupled family of methodological and philosophical persuasions," p. 118, from T.A. Schwandt's Constructivist, interpretivist approaches to human inquiry, in Denzin & Lincoln's 1994 *Handbook of qualitative research*.

philosophical bent. American sociologists were not interested in this “European” sub-specialty of their discipline. While Scheler coined the term, Berger and Luckmann (1966) state that the works of the “classical age” theorists, Marx, Weber, Durkheim and Pareto, were the beginnings of the sociology of knowledge. Using these theorists as a base, Scheler’s sociology of knowledge is “concerned with the relationship between human thought and the social context within which it arises” (p. 4). For a sociologist philosopher, this brings to focus the quandary of determinism verses free-will. Determinism³⁷ views human action resulting from physical, emotional and environmental factors that are beyond the control of the individual. Conversely, the human mind has the capacity to choose or initiate actions or events, or free-will. What if reality was equally created from all individuals’ and groups’ conception of self; would deterministic factors (the antecedents of gender, race, age, religion, ethnicity, socio-economics, etc...) still lead to events or outcomes such as the ones experienced by oppressed groups? Adding to the quandary of determinism and free-will is the matter of power. C. Wright Mills wrote “all politics is a struggle for power” and “the ultimate kind of power is violence” (Mills, 1956, p. 171). For Hoffman, terrorism is where politics and violence intersect in the hope of delivering power (p. 254).

Utilizing Thomas A. Schwandt’s examination of interpretivism, hermeneutics, and social constructionism as embracing “different perspectives on the aim and practice of understanding human action, different ethical commitments, and different stances on methodology and epistemological issues of representation, validity, objectivity...” (2000, p. 190) we may be able to grasp the concept of power and the act of violence from the terrorists’ viewpoint. Schwandt

³⁷ Existential Determinism states that these antecedents are essential to identity and are integral to “who we are,” we cannot choose these factors, but once we are capable of interaction we influence and are influenced by these factors. http://davidjarkin.com/catalog/titles/the_moral_consensus/es2_2.html

poses social inquiry as a practice that transforms and guides the very theory it is trying to understand. The researcher is actively interpreting the data and giving meaning to “what others are doing and saying, then transforming that understanding into public knowledge” (p. 191). Schwandt states that acting, thinking, practice and theory are a “continuous process of critical reflection and transformation” (p. 191). Michael Crotty (1998) views constructionism as an epistemology, “a way of understanding and explaining how we know what we know” (p. 3). Interpretivism and hermeneutics are theoretical perspectives, “the philosophical stance informing the methodology and thus providing a context for the process and grounding its logic and criteria” (p.3). For Schwandt “acting and thinking, practice and theory, are linked in a continuous process of critical reflection and transformation” (2000, p. 191).

Two earlier thinkers in this field are Wilhelm Dilthey (1833-1911) and Max Weber (1864-1920) and their associations with *Erklaren* (explaining) and *Verstehen* (understanding) (Dilthey, 1976; Weber, 1949). Dilthey stated that natural reality and social reality are different kinds of reality and require different methods of investigation (Crotty, 1998; Dilthey, 1976). For Schwandt, interpretivism and positivism are marked by the differentiation between two things by identifying their contrasting qualities, “interpretivism was conceived in reaction to the effort to develop a natural science of the social” (Schwandt, 1994, p. 119). Characteristics of positivism are value-free, detached observation with explanation, control and predictability. Conversely, interpretivism “looks for culturally derived and historically situated interpretations of the social life-world” (Crotty, 1998, p. 67). Human action is inherently meaningful. Schwandt states that to understand a particular social action, we must grasp the meanings that constitute that action which “requires that one interpret in a particular way what the actors are doing” (2000, p. 191).

Alfred Schulz (1971) explains *Verstehen* as two-dimensional; primarily it is “the name of a complex process by which all of us in our everyday life interpret the meaning of our own actions and those of others with whom we interact” (Bernstein, 1976, 9. 139). Also, *Verstehen* is a method in the social sciences, a “process by which the social scientist seeks to understand the primary process, hence interpretivists aim to reconstruct the self-understanding of actors engaged in particular actions” (Schwandt, 2000, p. 193). Outhwaite (1975) and Schwandt (2000) stated that interpretivist epistemologies can be characterized as hermeneutic “because they emphasize that one must grasp the situation in which human actions make (or acquire) meaning in order to say one has an understanding of the particular action” (Schwandt, 2000, p. 193), therefore, *Verstehen* “considers understanding to be an intellectual process whereby a knower (the inquirer as subject) gains knowledge about an object (the meaning of human action)” (p. 194).

Schwandt defines hermeneutics as “the art, theory, and philosophy of interpreting the meaning of an object” (2001, p. 115) and that there are several varieties of hermeneutics with complex theoretical disputes. Dilthey (1833-1911) expanded on Schleiermacher’s (1768-1834) original definition to include the epistemology and methodology of the social sciences, therefore for Dilthey “hermeneutics has meant the theory of interpretation as a particular methodology” (Schwandt, 2001, p. 115). Heidegger (1889-1976) viewed hermeneutics as an existential-phenomenological analysis of *Dasein* (existence or being-in-the-world) and that hermeneutics is a concept of ontology or a basis characteristic of human existence (p. 115). Gadamer further developed Heidegger’s ideas to include the “centrality of language and dialogue to understanding” (p. 115). For Gadamer, “understanding is interpretation” and is not “an isolated activity of human beings but a basic structure of our experience of life. We are always taking something *as* something” (Schwandt, 2000, p. 194). Secondly for Gadamer, sociohistorically

inherited bias or prejudice is not something the interpreter must get rid of, it is “not something that is external, objective and past...tradition is a living force that enters into all understanding...and despite the fact that traditions operate for the most part behind our backs, they are there, ahead of us conditioning our interpretations” (p. 194). Prejudgments are “necessary to make our way, in everyday thought, conversation, and action” and that “meaning is negotiated mutually in the act of interpretation; it is not simply discovered” (p.195). Nietzsche (1844-1900), Foucault (1926-1984), Derrida, Ricoeur and to some extent Habermas, practiced “hermeneutics of suspicion” (Schwandt, 2001, p. 116), also called radical or deconstructionist hermeneutics: “this practice is profoundly suspicious of whatever purports to be the truth; it argues that all interpretations are false and there is no escape from false consciousness” (p. 116). For the deconstructionist, the goal is to “decipher, decode, or unmask the reality or truth of the meaning of all notions or ideas that we take for granted and show these meanings to be entirely contingent and relative” (p.116).

Schwandt (2000) contends that “human beings do not find or discover knowledge so much as we construct or make it” (p. 197). Crotty (1998) defines constructivism as the meaning-making activity of the individual mind; the unique experiences of each of us, suggesting that each one’s way of making sense of the world is valid and worthy of respect (p.58).

Crotty uses the term constructionism to mean the collective generation and transmission of meaning, emphasizing that our culture shapes us and shapes the way we see things and feel things and gives us a view of the world. There are two strands of constructivist thought: radical constructivism (or psychological constructivism) and symbolic interaction (resemblance to social constructionism (Schwandt, 2001, p. 31). Following Hegel and Marx, social constructionism is largely the work of Karl Mannheim (1893-1947) and Berger and Luckmann’s *The Social*

Construction of Reality (1967). The emphasis here is on “the actor’s definition of the situation-seeking to understand how social actors recognize, produce, and reproduce social actions and how they share an intersubjective understanding of specific life circumstances” (Schwandt, 201, p. 31-32). There are weak and strong versions of social constructionism (Schwandt, 2000; 2001). The weak version “does not deny reality in the ordinary commonplace sense of that term...this variety would not hold that *every* object, idea, and indeed *every* aspect of the world is a social construct” (Schwandt, 2001, p. 33). On the contrary, strong social constructionists “do appear to deny any ontology of the real whatsoever” (p.33).

The postmodernist interpretive viewpoint, such as the one held by Norman K. Denzin (1997), steadfastly rejects “that accurate representations of the world can be produced, and that these representations truthfully map the worlds of real experience” (p. 265). Denzin supports the point of view “of the historical and culturally situated individual” (Schwandt, 2000, p. 200) or standpoint epistemologies³⁸, and also considers the life-world³⁹. Schwandt (2000) reminds us that “social inquiry is a practice, not simply a way of knowing. Understanding what others are doing or saying and transforming that knowledge into public form involves moral-political

³⁸**Standpoint Epistemologies** as defined by Schwandt, 2001, p. 238. These are ways of thinking about the nature of knowledge that begin with the assumption that there is no universal from which we can know the world. All efforts to know, and all knowledge, are socially situated. Various kinds of standpoint epistemologies (women, gays, lesbians, people of color, people experiencing colonial oppression, etc.) share the assumption that *knowing* must begin in the experiences, interests, and values of some traditionally excluded group because in this way dominant knowledge claims can be effectively criticized and revised. Standpoint epistemologies are a means of deconstructing what has passed for knowledge so as to expose its exclusions and dominant perspectives (masculine, Eurocentric, racist, straight, etc.). Standpoints are almost always linked to some liberatory, emancipatory, or critical aim. There is an influence from postmodern thought that all views (standpoints) are partial and incomplete-it is impossible to unite them into a single complete or collective view of what knowledge is; knowing is always an act of living within limits and contradictions.

³⁹**Life-World** as defined by Schwandt, 2001, p. 147. The everyday world or the life-world (*Lebenswelt*) is the intersubjective world of human experience and social action; it is the world of commonsense knowledge of everyday life. It is constituted by the thoughts and acts of individuals and the social expressions of those thoughts and acts (laws, institutions, etc). For example, Alfred Schutz (1899-1956) developed a descriptive phenomenology of the life-world or a phenomenological sociology. He analyzed the concepts of subjective meaning, action, experience, intentionality, behavior, and intersubjectivity.

commitments and that moral issues arise from the fact that a theory of knowledge is supported by a particular view of human agency” (p. 203). So, how do we use these epistemological stances to explain the student’s experiences as they try to understand the complexities of a particular phenomenon of global security, such as terrorism?

The observation that one man’s terrorist is another man’s freedom-fighter is a sentiment echoed in Hoffman (2006), Dekmejian (2007), Pape (2005), and Pillar (2001). Whether they as the observers believe the actor’s (terrorist’s) stance of “freedom fighter” is a matter of point of view. Terrorism is an objective reality and a subjective interpretation. The destruction that terrorism leaves behind is observable and quantifiable – an objective reality, however what constitutes terrorism and who is a terrorist is a matter of subjective interpretation. Interpretive social constructionism (ISC) is the “more radical form of constructionism” (Harris, 2008. p. 232). Harris identifies themes from several diverse traditions, such as: pragmatism, symbolic interaction, phenomenology, ethnomethodology, narrative analysis, cognitive sociology, semiotic sociology and postmodernism; which lead to “the core principle of ISC is the idea that *the meaning of things is not inherent*” (p. 232). This applies to everything. Social phenomena are “*interpreted* entities whose existence and qualities are dependent in large part on people’s meaning-making practices” (p. 233). Objective social constructionists do not focus on the meaning, but on the “real state of affairs” (p. 234) and the creation of “real things” (p. 234). Real things are produced by the “actions of individual actors and groups, by constraining social forces, by the operations of class, race, gender, politics, or religion, and so on” (p. 234).

However, “this does not imply that human beings are little bubbles of culture. Culture shapes us but we also possess our own natures, independent of culture. Culture and society shape our personal and social identities but they do not definitively establish who we are. This is

important because structuralism is often seen to have an over-deterministic view of the individual's relationship to culture and society" (Pigrum, 1998, p. 125).

For example, in *Son of Hamas* (2010) Palestinian Mosab Hassan Yousef, the eldest son of Hamas co-founder Sheikh Hassan Yousef, details his life as one of the top spies for Shin Bet, Israel's internal security agency. Mosab Yousef describes his family as "one of the most religious Islamic families in the Middle East" (p. 5). His grandfather, Sheikh Yousef Dawood, was the religious leader for the small village of Al-Janiya. Mosad states that "because values and traditions have always meant more to the Arab people than government constitutions and courts, men like my grandfather often became the highest level of authority. Especially in areas where secular leaders were weak or corrupt, the word of a religious leader was considered law" (p. 7). At age 12, Mosad's father, Hassan was sent to Jerusalem to study religion and to learn to "rule" (p.7). By age 18 Hassan Yousef moved to the city of Ramallah to be an imam of a mosque in Old Town. After a short time in Ramallah, Hassan went to Jordan for advanced Islamic study.

If structure had an exhaustive determinate pull on the individual, the expectation would be that Mosad would follow in his father Hassan's and grandfather Yousef's footsteps and become a religious leader in the Islamic faith. Instead Mosad interprets his world as a "child of Islam and the son of an accused terrorist" and also as "a flower of Jesus"; Mosad is a rare Muslim to Christian convert (p. xiii). Having seen too much abject poverty, abuse of power, torture and death, Mosad believes that "God has given me a unique perspective by placing me on multiple sides of an apparently insoluble conflict" (p. xv).

One of the theoretical objectives of Herbert Blumer was to emphasize the differences between symbolic interactionism and the collectivist approaches such as functionalism which

“presented social structure as a straitjacket that determines behavior of individuals and groups” (Appelrouth, p. 477). Sheldon Stryker extracting from George Herbert Mead’s ideas framed his Identity Theory as a “social structural version of symbolic interactionism centered on specifying the reciprocal relationship between self and society-how each is a product of the other” (p. 477). Stryker goes deeper into an area not explored by Mead and Blumer that “a person has as many selves as he has patterned relations with others” (p. 478) and presents three concepts: identity, identity salience, and commitment:

An identity is a “part” of one’s self that is “called up” in the course of interacting with others. The number of identities a person possesses corresponds to the number of structured role relationships he participates in. Identity salience refers to how the self is organized according to a hierarchy of identities. Not every identity has the same salience or importance to the individual. When a situation structurally overlaps with other situations different identities are invoked. Commitment is a reflection of identity salience, yet identities are tied to socially structured role relationships that have been internalized as parts of one’s self. Thus social structure (society) creates identities (self) that (re)create social structure that creates identities that (re)create... (p. 478)

Using the Arab-Israeli conflict as an example of Objective Social Construction (OSC) to illustrate the identity salience and role relationships as a “real state of affairs” for the Palestinian Mosad, he is from that region and in the center of the conflict. Mosad states that the root of the problem stretches back to the “animosity between Sarah and Hagar” in the first book of the Bible, and to understand the political and cultural realities, “you don’t have to look much further than the aftermath of World War I and the Balfour Declaration” (p. xiv). However, Interpretive Social Construction (ISC) is dependent on the individual’s making meaning of the situation and actions. For example, Mosad states that “few Westerners can come close to understanding the complexities of the Middle East and its people” (p. xiii). For Mosad, the interpretation of the

conflict stems from the fact that the Palestinian territories are “nonsovereign territories” without a constitution to maintain order, therefore religious law becomes the highest authority, and “everyone is free to interpret and enforce the law as he sees fit, chaos ensues” (p. xv). The situation is what people believe to be real and then it is taken for granted what is believed is real.

2.3.2 Female Perspective

Not only does this study explore the expansion of reality regarding the issue of terrorism, another layer of exploration is added, that of gender, biology, and perspective; and how gender, biology and perspective shape reality. This section is not about feminist theory, “gender,”⁴⁰ “sex,”⁴¹ or “biology,”⁴² but “perspective”⁴³ and how perspective has both an effect and affect that is associated with the influence of all three terms, gender, sex and biology. From the perspective of neuropsychiatry “male and female brains are different from the moment of conception...there are deep differences, at the level of every cell, between the male and female” (Brizendine, 2010, p. 2). In *The Male Brain* Brizendine, a neuropsychiatrist discusses the Y chromosome and her contention that “this male brain biology produces his distinctly male behaviors” (p. 3). “The unique brain structures and hormones of boys and men create a male reality that is fundamentally different from the female one (p. 2). “Until eight weeks old, every fetal brain looks female-female is nature’s default gender setting” (Brizendine, 2006, p. 14). Brizendine states that if the Y chromosome is present then at eight weeks a huge surge of testosterone will turn the unisex brain into a male brain and the hormone starts “by killing off some cells in the communication

⁴⁰ The personal traits and social positions that members of a society attach to being female or male (Macionis, 2010).

⁴¹ The biological distinction between females and males (Macionis, 2010).

⁴² The science of life-including classification, physiology, chemistry, and interactions (Encarta Dictionary).

⁴³ A particular evaluation of a situation or facts, especially from one person’s (peoples) point of view (Encarta Dictionary).

centers and growing more cells in the sex and aggression centers...if the testosterone surge does not happen, the brain continues to grow unperturbed...and sprouts more cells in the communication centers and areas that process emotion” (p. 14).

Louann Brizendine, MD is a diplomate of the American Board of Psychiatry and Neurology and the Medical Board of Examiners and an endowed professor of clinical psychiatry at the University of California, San Francisco. I am not a scholar in neuropsychiatry, so I am relying heavily on her explanation of biology for my formulation and explanation of how social reality is created. In both her books, *The Male Brain* (2010) and *The Female Brain* (2006) she uses research findings from:

developmental neuroendocrinology, genetics, molecular neuroscience, neuropsychology, cognitive neuroscience, child development, brain imaging, psychoneuroendocrinology, primatology, animal studies, and observations of infants, children, and teens seeking insights into how particular behaviors are programmed into the male and female brains by a combination of nature and nurture...advances in genetics, electrophysiology, and noninvasive brain-mapping technology have ignited a revolution in neuroscientific research and theory. Powerful new scientific tools, such as genetic and chemical tracers, positron-emission tomography (PET) and functional magnetic resonance imaging (fMRI), now allow us to see inside the working human brain while it is solving problems, producing words, creating memories, making decisions, noticing facial expressions...as a result scientists have recorded a catalog of genetic, structural, chemical, hormonal, and brain-processing differences between men and women (2010, p. 3)

Brizendine (2006, 2010) reassures the reader that although the differences in hormones are crucial, biology does not tell the whole story. “Rather than being immutable, our brains are much more plastic and changeable than scientists believed a decade ago, the human brain is also the most talented learning machine we know” (Brizendine, 2010, p. 6). She has an insightful awareness of the role of the social in producing behavior and states “our culture and how we are taught to behave play a big role in shaping and reshaping our brains” (p. 6). Being a sociologist

and educator, I appreciate her assertion that “we humans are first and foremost social creatures, with brains that quickly learn to perform in socially acceptable ways and by adulthood, most men and women have learned to behave in a gender-appropriate manner” (p. 6). I struggle with the question, how much of social behavior is learned and how much of behavior is biologically innate?

According to Brizendine “more than 99 percent of male and female genetic coding is exactly the same...the less than one percent variation between the sexes is small,...but that percentage difference influences every single cell in our bodies-from the nerves that register pleasure and pain to the neurons that transmit perception, thoughts, feelings, and emotions” (Brizendine, 2006, p. 1).

Berger and Luckmann’s *The Social Construction of Reality; a Treatise in the Sociology of Knowledge* (1966) deals with how the construction and the processes of which individual and societal knowledge and reality occur; it is manufactured. Berger and Luckmann would have us believe that we equally contribute to the construction process and then that this construction is “real” to us because of our “knowledge” of our own individual certainty and our relation to a given society; therefore making “reality” slightly different for each person living in the boundaries of a jointly “created” society⁴⁴, but yet once we cross those individual or cultural

⁴⁴ I believe it is important to distinguish between the sociological concepts of “society,” “culture,” “subculture” “power,” “authority” and government.” The definitions are from *Sociology* Twelfth Edition by John J. Macionis, 2008.

Society refers to people who interact in a defined territory and share a culture.

Subculture cultural patterns that set apart some segment of a society’s population. Subcultures not only involve difference, but hierarchy. What we view as dominant or mainstream culture are patterns favored by powerful segments of the population.

Culture is the ways of thinking, the ways of acting, and the material objects that together form a people’s way of life. Culture includes what we think, how we act, and what we own; this includes nonmaterial culture-the ideas created by members of a society (from art to Zen), and material culture-the physical things created by members of a society (from armchairs to zippers).

Power is the ability to achieve desired ends despite resistance from others.

Authority is power that people perceive as legitimate.

boundaries, reality can greatly change. As stated previously, if reality were equally created from all individuals' and groups' conception of self; the deterministic factors of gender, race, age, religion, ethnicity, and socio-economics may be mitigated which would lead to events or outcomes that are different than those currently experienced by today's oppressed groups.

Berger and Luckmann state that “*the sociology of knowledge is concerned with the analysis of the social construction of reality*” (italics in the original text, p.3). The authors have two concerns in their analysis which are as follows: empirical knowledge which is referred to as “the general ways by which “realities” are taken as “known” (p.3); and the “processes by which *any body* of “knowledge” comes to be socially established as “reality” (p.3). My contention is that both of these concerns (realities as “known,” and socially established “reality”) are based in the circumstantial existence (-being born female or male) of the individual and the individual's approach to “reality.”

This can be viewed from the notion of “standpoint.” Dorothy Smith, a feminist theorist, uses the notion of standpoint to “emphasize that what one knows is affected by where one stands (one's subject position) in society” (Appelrouth, 2008, p. 585). We as participants in society must take full account for the “standpoint of gender and its effects on our experience of reality” (ibid, p. 585). Smith believes that the “scientific” and “objective” study of society has been almost entirely made from the point of view of white middle-class European males and reflects what is relevant to them, and their interests and perspectives. Speaking of sociological theory and knowledge she states, “its method, conceptual schemes and theories had been based on and built up within the male social universe” (Smith, 1990, p. 23). According to Appelrouth:

Government is a formal organization that directs the political life of a society.

Smith links a neo-Marxist concern about structures of domination with a phenomenological emphasis on consciousness and the active construction of the taken-for-granted world. ..men and women bracket and view the world in distinctive ways...the concept of bifurcation of consciousness...a separation or split between the world as you actually experience it and the dominant view to which you must adapt (Appelrouth, 2008, p. 586).

For example, Ameneh Bahrami is a thirty year-old Iranian woman now living in Spain, who was blinded in both eyes by acid thrown in her face by a spurned suitor. The Tehran court awarded Ms. Bahrami an eye-for-eye retribution or “qisas.” However, under Iranian law⁴⁵ women are not considered to be equal to men, therefore, she is entitled to blind him in only one eye, unless she can pay 20,000 Euros (or approximately \$25,110) to also blind the other eye. Ms. Bahrami had the societal mindset to follow the law of her land and bring the spurned suitor to court. She lives in a circumstantial reality of being female and living in a country that does not fully recognize her human worth to be equal of a man. This less worth is a concept created by males, not women, although women must follow this concept or law; to not succumb to this (male) authority⁴⁶ would be death. A rational person would tend to avoid a self-imposed death.

⁴⁵ **Laws** in every society are created by the dominate group as a means of social control. **Social Control**(s) are attempts by society to regulate people’s thoughts and behavior. (Macionis, 2008).

⁴⁶ This raises a philosophical question; is this (male) authority truly legitimate in a Weberian sense? Which males and how do they, and only they, come into power and hold the power and “authority”? Do closed-societies, Theocracies, Democracies, various religions, etc... differ? How do power, authority, laws and social control coalesce in terms of created “reality”? Thinking of the clerical sex abuse scandal of the Catholic Church, the Vatican/and Pope, “do the men who are at top and presumably in control of an institution have the right to destroy it?” Does the Pope, as Head of State have immunity in being subpoenaed in the United States, or were the Bishops who oversaw the abusive priests *employees* of the Vatican, therefore not protected by immunity? Is the Vatican’s (male) authority, by both legal and moral standards, destroyed for not reporting the sex abuse against children in the U.S., Ireland, Germany, etc? The reality of the imposed social control/authority of the church made the victims question themselves instead of the person/priest whose act of abuse was imposed upon them. Maureen Dowd, syndicated columnist for the New York Times, believes “it’s time for women to be in charge of the Catholic Church” the Pope continues the ban on female priests and is adamant against priests having wives; also he has started two investigations of American nuns to check their “quality of life” which is “code for seeing if they’ve grown too independent, ...the Vatican urging women to be submissive partners and not take on adversarial roles toward men.” The pope “devoted his Vatican career to rooting out any hint of what he considered deviance. The problem is he was obsessed with enforcing doctrinal orthodoxy and somehow missed the graver danger to the most vulnerable members of the flock” (Dowd). Quotes taken from the Pittsburgh Post-Gazette March 31, 2010, articles

Men hold the power in the government of Iran. Therefore, reality⁴⁷ created by social actors is not created from the point of view or standpoint of all the actors within the society.

She is living a reality that her sex did not create (and may not believe to be true), but yet it is a “reality” of her society. Women who accept the current societal reality are assuaged under a form of false consciousness. However, Bahrami left her country for medical treatment and is appearing in the media so that what she suffered is not repeated. Ms. Bahrami states that she is “not doing this for revenge” but to raise awareness (Pittsburgh Post-Gazette, 2009). Bahrami overcame the determinative factors of the society in which she lived by believing in her own independent (free-will) thoughts and actions. The notion of bifurcation of consciousness stresses that the subordinate group (in this case, women) are conditioned to view the world from the dominate point of view (male) and that the male point of view is “embedded in the institutions and practices of that world, while the dominate group enjoys the privilege of remaining oblivious to the worldview of the Other, or subordinate group, since the Other is fully expected to accommodate them” (Appelrouth, 2008, p. 587). Smith states that “it establishes two modes of knowing, experiencing, and acting” (Smith, 1987, p. 82).

The Social Construction of Reality by Berger and Luckmann is the compilation and examination of the scholarly male work by Scheler, Husserl, Dilthey, Mannheim, Mead, Schutz, Marx, Nietzsche, Durkheim, Weber, Marx, Merleau-Ponty, Sartre, and Goffman. Not one woman was used as a major reference source. The only two women that were mentioned by name, Ruth Benedict and Margaret Mead, appeared as a single footnote on page 196 in reference to Nietzsche and the “art of mistrust” on page seven. Women as a group are mentioned in

include: “A Church Bedeviled,” Dan Simpson; “Benedict Must Go”; Maureen Dowd and “Vatican defense tries to Shield Pope,” Nicole Winfield.

⁴⁷ Organized religion is also a creation of human beings, in most instances men, so the argument that God or Allah made women inferior is invalid.

relation to sexuality (p. 168), the socialization of children as their mothers, and as “significant others” and “loyal” wives (p. 151). The authors talk about society as objective reality and that “language provides the fundamental superimposition of logic on the objectivated social world” (p. 64). Yet not only is woman’s “voice” not heard, the entire book is written as “man,” “he” and “his.” Berger and Luckmann acknowledge that “most modern societies are pluralistic” (p. 125) and as such, these societies have a “shared core” with different “partial universes coexisting in a state of mutual accommodation” (p. 125)... with “pluralism itself as an accelerating factor ... to undermine the change-resistant efficacy of traditional definitions of reality” (p. 125).

They view intellectuals in modern pluralities as “revolutionaries” guiding society away from “monopolistic situations” (p. 123) and that these monopolistic situations fail “for a variety of historical reasons” (p. 123). “When a particular definition of reality comes to be attached to a concrete power interest, it may be called an ideology” (p. 123), yet through their entire book, the authors seem to be oblivious to the fact they too are only using traditional white male of European decent ideology and definitions of reality. There is a mistake of inductive fallacies, unthinking generalizations generalizing “reality” from too small of a group. “If men define situations as real, they are real in their consequences” (Thomas, 1925., P. 571-2), or behavior is shaped by or a consequence of the definition of the situation assigned by the individual; reality is created through the definition of the situation (Appelrouth, 2008, p. 481).

Berger and Luckmann (p.3) state that the sociology of knowledge is concerned with the *analysis* of the social construction of reality, however since the publication of their book in 1966, there have been significant advancements in the area of neurology and technology, now not only can science theorize how reality is constructed, technology can use a functional magnetic resonance imaging machine to monitor blood flow to different parts of the brain (Roth, 2010).

For example, researchers at Carnegie Mellon University studied how people categorize words. In the article, Dr. Just states that “a key lesson from the results is that people don’t primarily evaluate words based on such parameters as size, shape, color or texture, but by what the object means to them personally” (Roth, 2010). Another study found the same results when the participants were asked to think about abstract concepts, such as justice and love. CMU researcher, Dr. Tom Mitchell believes “people don’t think in single words, but in sentences and paragraphs. We are still at the level of how people understand a word, but now we think it’s time to look at word combinations” (Roth, 2010).

Having researched the female and male brains, neuropsychiatrist Louann Brizendine, M.D. wrote about the similarities and differences in her books, *The Female Brain* (2006) and *The Male Brain* (2010). Brizendine’s research concluded that throughout the different phases of life, the male reality is fundamentally different from female reality. She states that within the last decade we now can “see inside the human brain in real time...using positron-emission tomography (PET) and functional magnetic resonance imaging (fMRI) scans” (2006, p. 4). The male brain thrives under competition, instinctively plays rough and is obsessed with rank and hierarchy (2010). Male brains have “larger processors in the core of the most primitive areas of the brain, which registers fear and triggers aggression...men can go from zero to fistfight in a matter of seconds, while many women will try anything to defuse conflict” (2006, p. 3-4) A female brain has a bigger communications center, a larger emotional memory center, a greater ability to read verbal and non-verbal cues, “reality is dictated by communication, connection, emotional sensitivity, and responsiveness as primary values” (2006, p. 13). Chemicals (female and male hormones) “acting on the brain creates different realities” (2006, p. 12). Brizendine suggests:

we have to learn to recognize how the female and male brains are genetically structured and shaped by evolution, biology, and culture. Without that recognition, biology becomes destiny and we will be helpless in the face of it. Biology does represent the foundation of our personalities and behavioral tendencies. But if in the name of free will-and political correctness-we try to deny the influence of biology on the brain, we begin fighting our own nature. If we acknowledge biology we can prevent it from creating a fixed reality by which we are ruled. The brain is a talented learning machine. We can alter our reality and use our intelligence to both celebrate or change the effects of sex hormones on the brain structure, behavior, reality, creativity-and destiny (2006, p. 6-7).

Female and male brains have the same average intelligence, but the female brain's reality has often been misinterpreted to mean that it is less capable than the male brain. This is a product of societal patriarchy which believes that male traits are preferable. In a truly just, democratic and universal world both sexes would be seen for their strengths and weaknesses and work together to form an equal representation of "reality." Joseph S. Nye, Jr., a former United States assistant secretary of defense and currently a professor at Harvard in his 2011 book *The Future of Power*, describes his use of the term "smart power," a term he uses throughout the book. Smart power is a mix of hard power-mainly military and soft power-mainly cultural appeal, foreign aid, and persuasion. Smart power is important in today's global community in order for the United States to maintain maximum influence. My point is not to argue for or against, why or why not the USA should or should not maintain maximum influence in the world; my point is to show that some of today's military leaders are encouraging a "softer" side of US involvement in world affairs. Nye believes the key choices about war and peace in our future will depend not on gender, but on how leaders combine hard and soft power skills to produce smart strategies; both men and women will make those decisions and he correspondingly believes that the parts of the world which lag in the decline of violence are also

the parts of the world that lag in the empowerment of women (2011). Another Harvard professor, Steven Pinker, in his book “*The Better Angels of Our Nature*” (2011) states five major historical forces for peace; one of which is feminization-by which he means the empowerment of women; believing that men are naturally more violent, “over the long sweep of history, women have been and will be a pacifying force. Traditional war is a man’s game” (2011, p.). One of the goals of East Coast University is to empower the predominately female study body to become leaders in their communities whether that community is local, national or international. Female leaders should not lead according to the outmoded hierarchal, aggressive rules of *it’s a man’s world*, but need to lead in their own collaborative, participatory and persuasive style.

2.4 LITERATURE SUMMARY

Karl Marx as an economist and social critic would analyze the economic dynamics of capitalism along with the social and moral problems inherent in the capitalist system (Appelrouth, 2008). The United States being the largest capitalist state and the world hegemon “is a leading outlaw state totally unconstrained by international law, and it openly says so, what we say goes. The United States invaded Iraq, even though that’s a radical violation of the United Nations Charter” (Chomsky, 2007, p. 1). Emile Durkheim would examine the social facts, the conditions and circumstances external to the individual that determine the individual’s course of action (Appelrouth). In *Dying to Win* Pape uses Durkheim’s analysis of suicide to broaden “our understanding of suicide to include circumstances that we (in the United States) do not encounter every day but that are closely relevant to suicide terrorism” (Pape, 2005, p. 172).

Alfred Schutz, Peter Berger and Thomas Luckmann would emphasize the everyday world of the individual and the subjective categories behind and within which everyday life evolves. “They are interested in how people actively produce and sustain meaning” (Appelrouth, 2008, p. 11). Bruce Hoffman describes why terrorism is so difficult to define, “the meaning and usage of the word have changed over time to accommodate the political vernacular and discourse of each successive era, terrorism has proved increasingly elusive in the face of attempts to construct one consistent definition” (Hoffman, 2006, p. 20). Dorothy Smith integrates phenomenology and Marxism to create her ideas of standpoint theory (Appelrouth, 2008). “Perhaps nowhere was Muhammad’s struggle for economic redistribution and social egalitarianism more evident than in the rights and privileges he bestowed upon the women in his community. Beginning with the unbiblical conviction that men and women were created together and simultaneously from a single cell (4:1; 7:189), the Quran goes to great lengths to emphasize the equality of the sexes in the eyes of God” (Aslan, 2006, p. 60). An example of “unbiblical conviction” can be seen in James E. Morone’s book, *Hellfire Nation*, in which he states that early American Christian’s believed in “God’s strict social hierarchy; women submitted to men, men to their betters, all to God” (2003, p. 62).

Louann Brizendine studies the differences in the hormonal systems of female and male which produces different ways of organizing thought, feelings and actions (Brizendine 2006, 2010). “Until eight weeks old, every fetal brain looks female-female is nature’s default gender setting...circuit diagrams are being laid down according to the blueprint drafted by both genes and sex hormones. A huge testosterone surge beginning in the eight week will turn this unisex brain male by killing off some cells in the communication centers and growing more cells in the sex and aggression centers...biological destiny colors the lens through which each of us views

and engages the world” (Brizendine, 2006, p. 14). The differences in the male brain may in some instances explain the use of terrorism and war instead of the use of language skills, communication and diplomacy. The male brain has larger “centers for muscular action and aggression...for protection and territorial defense...pecking order and hierarchy matter more deeply to men...larger processors in the core of the most primitive area of the brain which registers fear...triggers protective aggression” (Brizendine, 2010, p. 4-5). However, Brizendine assures her readers that we are “first and foremost social creatures...so our culture and how we are taught to behave play a big role in shaping and reshaping our brains’ (ibid, p. 6).

Michel Foucault and Jean Baudrillard engage the meaning of modernity “by emphasizing how all knowledge including science is a representation of reality-not “reality” itself” (Appelrouth, 2008, p. 12). Foucault examines power/knowledge and believes in the “inseparability” of these words (ibid, p. 643). “Power appears in its most potent form when successfully translated into systems of knowledge and thus removed from reflection under the veil of obvious truths. It is not the acquisition of knowledge that gives one power, instead it must be said power is knowledge” (ibid, p. 643). Philip Jenkins⁴⁸ in his book, *Jesus Wars* details the conflict in the Christian religion between a few extremely powerful people who waged war over their respective agendas. The book examines the relationship between religion, violence and politics. Jenkins focuses on the Councils of Ephesus in A.D. 431 and Chalcedon in A.D. 451. The knowledge we have about God is actually a result of religious wars, which are rarely ever about religion but heavily influenced by politics, personal agendas and power (Jenkins, 2010). For the poststructuralists there is a more “fluid exercise of power that manifests itself in multiple forms within local contexts...as a result existing notions of truth and knowledge are not

⁴⁸ <http://live.psu.edu/story/45306>. Philip Jenkins. *Jesus Wars: How Four Patriarchs, Three Queens, and Two Emperors Decided what Christians would Believe for the Next 1,500 Years*. Penn State University.

seen as universal claims to a total understanding of reality, but are seen as derived from the perspective of individuals who inhabit positions of privilege (status and power)” (Appelrouth, 2008, p. 635). Also there is no longer “Truth” with a capital “T” but instead “a truth” from a particular privilege point of view (ibid).

Baudrillard contends that in contemporary society “reality” has “completely given way to a stimulation of reality, or hyperreality, as simulated experience has replaced the real” (Appelrouth, 2008, p. 12). Baudrillard in his *Spirit of Terrorism*⁴⁹ sees globalization as battling against itself and that terrorism is a symbolic reaction to the continued expansion of a world based solely upon commodity exchange. He also sees the Gulf War (1990/91) as a “carefully scripted media event” (Appelrouth, 2008, p. 665) or simulated reality and states it did not take place. However, he calls 9/11 the “ultimate” event in *The Spirit of Terrorism*. Baudrillard sees some of the most important changes giving rise to postmodernism as the rise of new media and interactive technology (Appelrouth, 2008). Bruce Hoffman comments on the use of new media by terrorists which empowers “these movements with the ability to shape and disseminate their own message in their own way, enabling them to completely bypass traditional, established media outlets...the conjunction of 21st -century Internet speed and 12th -century fanaticism has turned our world into a tinderbox” (Hoffman, 2006, p. 198).

To encapsulate the Literature Review, I explored the topics of terrorism, education, and reality construction. The purpose of in-depth definitions of terrorist/terrorism is to corroborate the complexity in defining the words “terrorism” and “terrorist”; equally important to this study is to show the remarkably long history of the use of “terrorism” and the word “terrorist.” In Chapter 4 the students’ written words will be introduced to this study and their words

⁴⁹ <http://www.egs.edu/faculty/jean-baudrillard/articles/the-spirit-of-terrorism/> Jean Baudrillard, *The Spirit of Terrorism*. Translated by Rachel Bloul. LeMonde November 2, 2001. EGS-The European Graduate School.

demonstrate that their knowledge of terrorism/terrorist is very limited; their focus has been primarily on believing only Muslims were terrorists and the only country to suffer from terrorism was the United States. “This class showed me many new terms and vocabulary words that I did not know and has taught me the actual meaning of the word terrorism. I thought it was an attack, but it could also be a threat, and terrorism can even be used through the computer” (Student 11).

Below is another quote from a student concerning the definition of terrorism/terrorist:

I feel this class gave me a very different view on who exactly a terrorist is, which seems to be a common problem for American people. Too many people of Muslim decent are stereotyped and singled out simply because of the way they look, because Americans don't understand that terrorism is not a regular practice for these people, it is the extremists who join the terrorist groups and choose to practice this lifestyle. I now understand that a terrorist can be anyone, from any religion, and from any ethnic decent, who has extreme beliefs and values (Student 42).

Secondly, the literature illustrates the necessity for educating toward a global world, a peaceful society and how the STEM initiative can support the goals of globality and peace. This section of the literature review states the importance of educating for STEM but also the importance of the liberal arts. Secretary of Education, Arne Duncan believes that the power to build and sustain our way of life, democratic system and free-economy resides in STEM. Math and science are international; as Chekhov (1908) stated “there is no national science, just as there is no national multiplication table.” Christopher Williams views education as a foundation for both individual and global security. Having a powerful military does not cover the other threats to human safety; for example security threats such as: environmental, water, food, and economic. However, Noam Chomsky deems educating toward a global world and a peaceful society requires knowing all sides of an issue and is a supporter of the liberal arts. Students also agreed that the liberal arts are important:

I would recommend the course to any student who has an interest in trying to understand the broad meaning of the term. It is important to be open-minded and to have the ability to think objectively if you truly want to get the full potential learning experience from the course. I do agree that having a sociology course as a prerequisite would be beneficial in understanding the thought processes of different groups and social tendencies. It is imperative to have an understanding of group ideologies and thought processes in order to have a more complete understanding of the root of terrorism. It is so loosely defined that I mostly learned to think more closely about the interactions of all sides; the actors and recipients of those actions (Student 10).

Walter Reich (1998) rationalizes that one of the best ways to understand terrorism and the terrorist is through interdisciplinary study, such as history, religion, political science and psychology. The definition of “blowback” and “truth” generated the task of the third section which was to understand the complexity of constructed realities from the point of view of those who lived the experience. Using as an example of lived experience through the lens of the Israeli and Palestinian conflict was the story of Mosab Hassan Yousef, the eldest son of Hamas co-founder Sheikh Hassan Yousef. Ameneh Bahrami, a thirty year old Iranian woman, was used as lived experience from the female perspective. Norman K. Denzin (1997) rejects “that accurate representations of the world can be produced, and that these representations truthfully map the worlds of real experience” (p. 265). He supports the point of view of the historically and situated individual, or standpoint epistemologies. Dorothy Smith, a feminist sociological theorist, also used the notion of standpoint to “emphasize that what one knows is affected by where one stand (one’s subject position) in society” (Appelrouth, 2008, p. 585). Smith believes that the “scientific” and “objective” study of society has been almost entirely made from the point of view of white middle-class European males and reflects what is relevant to them, and their interests and perspectives. “What is truth? This class really forced me to think about “the facts” that are presented on a daily basis by mainstream sources” (Student 23).

Bringing the third section to a close was the female perspective and the expansion of reality regarding the issue of terrorism from the standpoint of gender, sex and biology. The female perspective is important to this study because the students' discourse in Chapter 4 is written by women. The male point of view is not included in this social construction of reality. Neuropsychiatrist Louann Brizendine concluded from her research that throughout the different phases of life, the male reality is fundamentally different from the female reality.

This class made me pause and think about the subject. Terrorism is not as simple as the "bad guys" against the "good guys." Instead, it is a complicated set of interrelated issues. There is no simple fix. Learning about this subject helped me to be a more informed person and understand the issues in a way that I never had before (Student 21).

According to Brizendine, the male brain thrives under competition and instinctively plays rough; and can go from zero to fist fight in a matter of seconds. The female brain has a larger communications center and "reality is dictated by communications, connection, emotional sensitivity, and responsiveness as primary values (2006, 13). This may have implications for our global world in the future as to who should lead; leaders whose first response is to fight or leaders who communicate.

Socially, culturally, and educationally, I think we need more personal communication. The advancement of technology is alienating social interaction. People talk on cell phones at restaurants instead of interacting with the other people at their table. The reason I think everyone who participates in a class like this one is not because there are no tests, but you get to become informed on a subject, and then sit in the restaurant and share your opinions, beliefs, with face to face interaction (Student 31).

To me, intellectual courage is being willing to approach a subject with an open mind. It also means to examine evidence that is discussed without immediately dismissing it as nonsense just because it does not align with prior viewpoints (Student 23).

I view intellectual courage as the bridge between interpretive social construction (ISC) whose core principle is that the meaning of things is not inherent and that social phenomena are

“interpreted entities whose existence and qualities are dependent in large part on people’s meaning-making practices” (Harris, 2008, p. 233) and objective social construction (OSC) which does not focus on meaning, but on the “real state of affairs” (p. 234) and the creation of “real things” (p. 234). How we see, experience and interpret our world seems obvious to ourselves, but we often forget that others have different views, experiences and interpretations, and that many times “reality” is created by those in power and not by the views, experience or interpretations of the non-powerful.

In the next section, Chapter Three’s focus is methodology including the background for the study, theoretical framework, and the procedure and reasoning for the selection of students for the dialogue.

3.0 EAST COAST UNIVERSITY

This chapter details the student demographics of ECU and examines East Coast University's Core Curriculum and Liberal Arts Inquiry (LAI's), Skills Integration Areas (SIA's) and ECU's Core Themes which rotate on a yearly basis (Appendix E). The LAI and SIA requirements and the yearly themes prepare the students to participate in a global community, explore ideas and theories from a variety of disciplines, and prepare for leadership roles.

3.1 CORE CURRICULUM LAI'S

In August 2003 the East Coast University adopted their Core Curriculum which integrated academic experience by incorporating the values of the institution and its heritage as a religious, primarily female liberal arts college. The goal of this curriculum is to encourage independent thinking while linking the knowledge and skills inherent in the liberal arts and to enhance the student's understanding of the world. The faculty core curriculum committee created this curriculum to prepare the student for participation in the global community while beginning a journey of lifelong learning. The curriculum was approved by the entire faculty before implementation. All East Coast University students in every major must fulfill the core curriculum. The core curriculum is interdisciplinary and addresses the areas of liberal arts

inquiry (LAI knowledge areas) that ECU believes are essential for critical thinking and creativity thus enabling students to develop their potential for leadership as contributing members of society, and as thinking persons who value the liberal arts for the ability to illuminate the human experience and growth. The liberal arts inquiry (LAI) areas are:

E-Economic/Political Science	F-Fine Arts
G-Global Perspective and Language	H-History
L-Literary Arts	M-Mathematics
N-Natural Sciences	P-Philosophy
S-Social and Behavioral Sciences	T-Theology
W-Women's Studies	

One course in each of the LAI specified disciplines is required for all students in every major. East Coast University's document on the Core Curriculum Liberal Arts Inquiry Knowledge Areas Descriptions and Guidelines states:

The eleven Liberal Arts Inquiry (LAI) knowledge areas in the Core Curriculum are intended to provide students with a broad liberal arts experience for deeper study of the liberal arts as well as to professional preparation. A strong Liberal Arts education enables students to explore ideas and theories from a variety of disciplines in the arts, humanities, mathematics, natural sciences, and social and behavioral sciences. (As of May 6, 2003; please see Appendix E for more details.)

When I started teaching the Politics of Terrorism class in the fall of 2005, the course, POL240, already had the G-Global designation. A course can meet the Global Requirement in one of three ways: it may be a foreign language course; it may be a study abroad experience; or it may be an approved cross-cultural course. According to the Descriptions and Guidelines (approved on May 6, 2003) what a student should know to satisfy the LAI requirements for a global cross-cultural course include:

1. a focus on the investigation of a culture or cultures other than that of the student.
2. an understanding of factors that influence the culture(s) in focus.

3. an ability to make critical judgments about factors that influence the culture(s) in focus.
4. an ability to creatively express her/his understanding of the target culture.

The Politics of Terrorism (POL240) class is a “major elective” for the Political Science Major. Students are required to complete two courses from seven major electives. Other major electives include: Minorities and the Law; Constitutional Law; Social Welfare Policy Analysis; Women in Politics: Running for Office; and American Women and the Law. The Political Science major is described as “the process of interaction and the consequences of that interaction among constituencies-regional organizations, countries, women, men, and institutions...study how culture, class, race and gender impact interactions within the political system and how conflicts are resolved” (The School for Social Change Handbook, October 2004). The School for Social Change houses the departments of: Political Science, Sociology, Social Work, Communications, Public Policy, and Psychology. Not only was my class popular with Political Science majors but also students in many other majors because it fulfilled the G-Global LAI requirement, POL240 also fulfilled three of the Core Curriculum Skills Integration Areas.

3.2 CORE CURRICULUM SKILLS INTEGRATION AREAS

Other requirements include the Core Curriculum Skills which every student must take included the following classes: College Writing and Research; Presentation Skills and Argumentation; and Quantitative Reasoning. The remaining requirements are the Skills Integration Areas (SIA), which include: W-Writing; S-Speaking; R-Research; T-Technology; and Q-Quantitative

Reasoning; all students must take a minimum of two skills integration courses in each skill area. The Politics of Terrorism class fulfilled three Skills Integration Areas W-Writing, S-Speaking, and R-Research. When I arrived at East Coast University (Fall, 2005) the Politics of Terrorism class (POL240) did not have any skills integration areas associated with the course. I worked with the Associate Dean who was also the Director for the School of Social Change and the Chairperson of the Curriculum Committee to acquire the designated W, R, and S skills areas for POL240. Please see the Appendix E for the letter dated August 31, 2006 grandparenting the course designations back to Fall 2005.

The process of gaining the Skills Designations included separately filling out the forms and providing a separate description for each for each skill and how that skill was going to be accomplished in POL240; the approved skill areas are W-Writing, S-Speaking, and R-Research. The forms and descriptions are then signed by the Program Director, Division Chair, Curriculum Committee Chair, and the Vice President for Academic Affairs. The Writing Skills Integration requires a minimum of 25 pages of writing and development of the writing process; please see Appendix E for an in-depth writing rubric which details the different levels of assessment: distinguished, proficient and developing. Students in the POL240 course wrote a two-page abstract per reading for 14 readings or a total of 28 pages. Also students wrote two book reports that were three pages per report for a total of six pages for the book reports plus a five-page research paper and a four page reflection paper. Students were required to write a total of at least 43 pages for this course. Writing was assessed on rhetorical knowledge, critical thinking, process, and knowledge of conventions. W-Writing Course Guidelines are details in Appendix E. The S-Speaking Skills Integration has the requirement of two speaking assignments in the course: one must be at least two minutes long and another at least ten minutes long. The course

was structured as a seminar and discussion was integrated into the twice-weekly classes. In my grading for POL240, students were given ten points per class if they participated in class discussion. Most students easily participated in and completed the required two-minute-long “extemporaneously speaking assignment” required for the S-Speaking Skill. The S-Speaking Skill only required one 2-minute speech per semester. Most of my students were doing more than 2-minutes of speaking per class. My average size class was approximately 15 students and most classes ran for 75 minutes. During the semester each student was responsible for being the “lead discussant” for one class period. The lead discussant was responsible for one class period in which they lead the class discussion and gave a summary of what was in the day’s reading assignment. It was their day to be “the expert” on the topic. The student needed to be enough of an “expert” to be able to relate the class readings to outside media material from newspapers, the Internet websites such as CNN, and news magazines such as Time or the Economist, and the student was required to bring to class the outside material and integrate it into the discussion. The S-Speaking Skills requirement only needed to be 10 minutes; the lead discussant in POL240 spoke for approximately 20-35 minutes. Their length of speaking was determined by how much discussion occurred. The Speaking Skills Integration and Oral Presentation Rubric are detailed in Appendix E. The R-Research Skills Integration refers to “an individual’s ability to recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information” (Research Skills Overview, December 7, 2004), please see Appendix E for details. Students in POL240 selected a topic of their choice for a research paper, as pertaining to some aspect of terrorism, and were told to use at least five sources other than their text books including Internet sites, journals, and books. Students in POL240 did much more than what was required from the Skills Integrations for W-Writing and S-Speaking, and they needed to use their

critical thinking skills to apply their R-Research to their day as lead discussant and to their research paper. The class was structured so that students would be very active participants in their own learning and understanding of the topic, terrorism/terrorist.

3.3 CORE THEMES

The university identified three core themes which signify the values of the institution stated in the University's Mission Statement⁵⁰. The three themes are *Expanding Worldview, Valuing and Respecting Self and Others* and *Reflecting on Learning*. All three themes are addressed throughout the core curriculum, beginning with the First Year Experience course and the inquiry (LAI) courses; one theme will be the focus of lectures and activities at the college each year, the student's first year and last year will be the same theme (if a four-year program). Having the freshman and senior year repeating the same theme is a way for the student to examine and trace their undergraduate learning and growth.

I arrived on campus in August 2005 and the theme for 2005/2006 was *Reflecting on Learning*. I incorporated this theme into my final assignment for POL240, which as a reflection paper based on what we learned and discussed in class. The LAI for POL240 is G-Global Perspective and I designed the Politics of Terrorism (POL240) course to include the skill areas of Writing, Speaking and Research⁵¹. Not all courses have the skills requirement(s) and rarely do courses have three skills attached to the course. Having three skill areas attached to my course

⁵⁰ The Mission Statement and Core Values Statement is in Appendix D. The Statements are taken directly from the University's website. The true name has been changed to East Coast University.

⁵¹ The POL240 syllabus is in the Appendix and explains what is required in each of the skills area for WSR.

makes it popular to students in a variety of majors, as one student succinctly stated “it’s like killing three birds with one stone.” As we went through the school year, fall 2005-spring 2006 with the theme *Reflecting on Learning*, I noticed that the discussions in the POL240 class and the students’ final reflections papers not only reflected on their learning throughout the semester, but their writings were also inundated with concepts, thoughts and opinions connected to the other themes, *Expanding Worldview and Valuing and Respecting Self and Others*. I sensed that something noteworthy was happening in this course and at that point I knew the topic for my dissertation would be the social construction of terrorism.

Below are several comments from student reflection papers that show the value of the core G-Global requirement as applied to investigating and understanding other cultures, and the themes of reflecting, expanding worldview and respecting self and others. These comments from reflection papers of students who are not represented in the sample of seven students portrayed and analyzed in Chapters Five and Six.

I do feel more open and less opinionated regarding different beliefs and values besides my own (Student 15).

I am grateful for the new enlightenments and ability to have more intellectual discussions (Student 34).

I really believe more people should take this class. I would have never known about terrorism unless I took this class. It provides a lot of information that normally people would not learn about. This class opens people’s eyes and helps people to be less prejudice and less scared of people that are different than what they are used to. This class did inspire me to learn more about other cultures and other people’s beliefs and values (Student 23).

It was like I had discovered a whole new world and essentially that is exactly what had happened. Before this class I was the typical ignorant American, I am not completely aware of other people’s problems, this class has helped me improve; it was so much more than a politics class (Student 13).

This class has honestly changed me into someone I never thought I would be. The level of my hatred for politics before this class was completely reversed. I was forced to discover what I believed was right and why I thought that. The layout of the class facilitated free thinking, I would have never had been able to form my own opinions if we just read the books then were tested on the information presented in them. I needed to defend my ideas with well thought through opinions. I am now so interested, which is a major accomplishment (Student 37).

Every book presented a new concept for me to think about. I feel that, while terrorism was the subject, my worldview was changed in so many ways beyond just terrorism (Student 71).

My thinking of other people and cultures has changed as a result of this course. Before taking this course, I was of course in my bubble so to speak. And then, the talking about other cultures opened my eyes to what is actually happening in this world. If I learned anything about other people and cultures it would be that you must give them a chance and not to judge them at first glance or from what you hear (Student 55).

I interpreted from these examples that ECU's students were very comfortable intertwining the yearly themes of Reflecting on Learning, Expanding Worldview, and Valuing and Respecting Self and Others. These statements show the themes flowing smoothly into one another, and from these themes I believe that students created insights that were self-assured and self-confident, two traits which ECU wants its students to possess.

3.4 STUDENT INFORMATION

East Coast University has just under 2,300 total student population of which approximately 1,430 are undergraduates. Traditional-aged student are 58% of the undergraduate population and 42% are adult learners. The undergraduate student population is predominately female, 93%, and white 60%. Black/African Americans comprise 17% of the population; the remainder 23% of the students did not report an answer for this category. For the category of religion, 34% stated their affiliation as Catholic, Protestants were 6%, and unreported affiliations were 60%.

Most of the students, 63% came from the same county in which ECS is located, 33% came from the same state as ECU, 3.1% represented other states, and .2% were from other countries (ECU Handbook and Website, 2009-2010).

I first taught POL240 Politics of Terrorism at East Coast University (ECU) in the fall of 2005. Starting in the spring of 2006 and for the next three years I collected my students' reflection papers. During 2006-2009 I taught the course 12 times for a total enrollment of 185 students, of which 170 were female and 15 were male. This population included 157 seniors, 19 juniors, 8 sophomores, and one freshman. This was clearly an upper-level course. The one freshman was an evening student in the 8-week accelerated POL240 course. The Director for the School of Social Change and I discouraged freshman from taking the course and permitted only high-achieving sophomores to register for POL240. POL240 was a very strenuous course with 8 textbooks, twice weekly two-page written abstracts, a lead presentation, in-depth classroom discussions, a midterm research paper, a midterm book review, a final group project, and a final reflection paper. Even with all the requirements for this course, it was very popular. I am not sure if the popularity was based on the topic or the fact that students were able to accumulate the G-Global LAI, and the W-Writing, S-Speaking, R-Research Skills by taking only one class. POL240 was not only for Political Science majors, (14 out of 185 total students for the three years 2006-2009 were Political Science students); the course attracted students from many other majors⁵², such as:

Nursing (27)	Communications (9)	English (5)
Psychology (22)	Forensic Accounting (9)	Information Technology (5)
Art (17)	Biology/Autopsy (9)	Public Policy (4)
Biology Perfusion (13)	Creative Writing (7)	Social Work (4)
Sociology (11)	Health Management (6)	Spanish (4)
Early Child./Elem. Ed. (11)	History (5)	Philosophy (2)

⁵² As listed in the Registrar's Database .

Business Management (1)

Out of the top six majors, only Psychology and Sociology are housed in the School for Social Change with Political Science; the other four top majors; Nursing, Art, Biology Perfusion, and Early Childhood and Elementary Education are lodged in other Schools within ECU. The Politics of Terrorism course had an exceptionally wide appeal at ECU.

4.0 THEORETICAL FRAMEWORK AND METHODOLOGY

This chapter details the theoretical framework used in this study and the methodology. The theoretical framework is created with the awareness that reality is subjective and that there are multiple realities that exist in the global world. The subjectivity and multiple realities are presented in the students' reflection papers. The foundational question in heuristic inquiry is "what is my experience of this phenomenon and the essential experience of others who also experience the phenomenon intensely?" (Patton, 2002, p. 107). The "phenomenon" in this study is the meaning, the essence of classroom discussions, and the experience of POL240 as the course widens the discovery of self, the discovery of new worldviews, and the discovery of human experiences through the study of terrorism and terrorist.

4.1 THEORETICAL FRAMEWORK

In a research study, one could say that the goal of the investigation is objective knowledge, meaning that it is free from bias or prejudice, just as Max Weber envisioned. However, my contention is that this or any investigation would be subjective, influenced by the investigator's own experiences and interests, also that of the investigated; "the phenomenologist is committed to *understanding* social phenomena from the actor's own perspective" (Patton, 2002, p. 69).

The phenomenological analysis base is everyday life, “knowledge is almost always characterized by typification and oriented to solving practical problems...then this knowledge is influenced by the accumulated weight of institutionalized knowledge produced by others” (Abercrombie, 2006, p. 290). The critics of phenomenology contend that it deals with trivial topics, is purely descriptive, has little empirical application, and neglects social structure; my contention is that these “trivial topics” and intentions are the building blocks of social structure. Intentions are limited in their meaning to a particular language, culture, and social group, making knowledge relative and dependent on itself and not valid in any type of universal criteria of truth or falsity. For example, some theories in the sociology of knowledge “are relativist in that they suggest that all knowledge is socially produced and is therefore defective since it is distorted by social interest” (Abercrombie, 2006, p. 326). Berger and Luckmann (1966) in *The Social Construction of Reality* argue that the sociology of religion and the sociology of knowledge are alike in illuminating the processes by which the everyday world is rendered meaningful, and they maintain religion is “fundamental to the creation and preservation of social reality” (p. 205).

For the participants in this study, reality is subjective and there are multiple realities; however, I do not believe my subjects are lacking ontological security. My students are merely able to realize that reality is subjective and each individual, whether friend or foe, has a different perspective. “All reality, as meaningful reality, is socially constructed. There is no exception” (Crotty, 1998, p. 54). These students are capable of finding order and regularity in their lives and a stable sense of identity; however, what I believe is happening is that they are growing in their knowledge of multiple perspectives and learning to understand different realities. They are broadening their realities. *Constructivism* focuses on “the meaning-making activity of the individual mind” (Crotty, 1998, p. 58), whereas *constructionism* focuses on “the collective

generation and transmission of meaning” (p. 58). Many students stated that their worldview (see Core Themes section for several examples) expanded due to the information presented in POL240; the students grasped the notion of ontological relativity--that each person has a unique personal history from which to make sense of and create an individual reality that is valid to the self, while at the same time knowing that culture has an enormous influence on an individual’s worldview.

I agree with Gary Thomas (1997) in his article “What’s the Use of Theory?” that there should be “less structure for problem-solving” (p. 1). He states that defenders of theory “take the view that theory means any kind of structured reflection” (p. 4). My viewpoint is that structure would render the reflection invalid because it would lack the free-flowing thought process that a reflection should embrace. Thomas (1997) mentions Feyerabend as an anti-theorist, stating that “the trappings of theory are harmful, actively destructive of thought and progress” (p. 7). Thomas continues to make his argument against theoretical frameworks, stating “that once they exist they constrain thought within their boundaries” (p. 7). Two great Western thinkers from the late 19th-early 20th century also viewed the acquisition of knowledge as a progression without boundaries:

“Hell, there are no rules here--we’re trying to accomplish something”

Thomas Edison (1847-1931)

“If we knew what we were doing, it wouldn’t be called research, would it?”

Albert Einstein (1879-1955)

If I must for the sake of argument select a theoretical framework that reflects my image of society and guides my thinking and research, I would chose a loosely arranged combination of

frameworks falling under the category of symbolic interactionism,⁵³ by which I mean that society is an on-going process, people interact in countless settings using symbolic communications, and the reality that people experience is variable and changing. Under this very broad definition I would include the work of sociology of knowledge theorists: Berger, Luckmann, and Schutz. Also, I would add Harris' (2008) discussion regarding interpretive social construction (ISC) and objective social constructionists (OSC).

In using the students' written work to view their perceptions of the world, my framework is similar to the International Baccalaureate requirements of having students write extended essays investigating their:

main modes of thinking; questioning the nature of different subjects they have studied; to see the relationship between disciplines; to relate what they have learned to personal experience; to understand and apply logic, learning to discriminate between, for example, truth and opinion; in short, to participate in a community of enquiry that leads them to explore the meaning of the universe and to reflect on their place in it. (Hayden & Thompson, 1998, p. 68)

Social research is a form of literature; "the end product of an investigation is in any case a literary work" (Alasuutari, 1995, p. 177). At the end of my course, each student writes a "reflections paper" detailing the macro structures in the world and the present micro insights and personal links to the world. Even "objective" world structures are subjected to personal perception and interpretation. I looked for the expanding connections in the students' thinking as they read, wrote and analyzed the information in the textbooks and through the discourse of class discussions. My concern is with the students' analysis of the interaction between the self, the material presented and the construction of their social constructs concerning *terrorism* and *terrorist*. Erving Goffman, in *Frame Analysis* (1974), looks at the self as a social construct

⁵³ Summary of Symbolic Interactionism is from Macionis (2010).

flowing from the structure of interaction; “this highlights the fact that identities vary across different situations” (Alasuutari, 1995, p. 111). According to Alasuutari, we use “frames” in everyday life to make the situation understandable:

the concept of frame lies somewhere in the middle ground between interactionism, structuralism and discourse analysis. On the one hand, the concept can be approached from a cognitive point of view, looking at it as a framework for interpretation, in the spirit of symbolic interaction. Different frames can be applied to a certain situation or a certain phenomenon to make them appear in a different light, or to throw light on different aspects of them. (p. 111)

In *Frame Analysis* (1974) Goffman looks at how people understand situations and activities. One of the early theorists that had an impact on Goffman was Emil Durkheim (Appelrouth, 2008, p. 483). Both looked at rituals as a way of preserving social solidarity and reaffirming society’s collective conscience. Durkheim in *The Elementary Forms of Religious Life* (1912/1965) believed that the worshipping of gods was in fact a worshipping of society. Appelrouth (2008) interprets this as the individual experiencing and communing “with a power greater than themselves, an external force that inspires awe and demands respect, this greater power is in fact society” (p. 483). Alasuutari (1995) states that:

the structuralist undertones in the concept of frame are highlighted in the absence of any assumption that the actors are free to produce their own interpretations; the interpretations of meanings is regulated by the frames existing within the cultural context and within which expressions take on meaning⁵⁴ (and the interpretations of meaning takes place by combining those frames). (p. 111)

⁵⁴ I am specifically thinking of the textbook used in the Politics of Terrorism class, Robert A. Pape’s *Dying to Win. The Strategic Logic of Suicide Terrorism* (2005). In Chapter 9 “Altruism and Terrorism,” Pape uses Emile Durkheim’s study of suicide to analyze the logic of framing the action, interaction, reaction to the structure of the community and the individual’s protection thereof.

Examining social structure and interpretations, Pape throughout his book *Dying to Win* (2005) reminds us that a suicide terrorist organization is generally an integral part of society rather than a separate entity and that members of the group go to great lengths to deepen their social ties “to participate actively in social institutions and to adopt customs that display communal devotion” (p. 187). For Durkheim (1912/1965), “the idea of society is the soul of religion” (p. 466). The sacrifices we make in the name of gods, the feelings of dependence on their wisdom and mercy, the willingness to submit to their commands, “are nothing other than our offerings of allegiance to the society of which we are a part and through which our individual nature and fate is determined” (Appelrouth, 2008, p. 483).

While contemplating the association between natural science and society, according to Max Van Manen (1990), Wilhelm Dilthey was one of the first theorists to make the distinction in methodologies between the “natural” sciences and the “human” sciences: “the proper subject matter for the human world characterized by *Geist* – mind, thoughts, consciousness, values, feelings, emotions, actions, and purposes: which find their objectifications in languages, beliefs, arts, and institutions” (Van Manen, 1990, p. 3). The preferred method for human science involves description, interpretation, and self-reflective critical analysis (p. 4). Van Manen states that Dilthey suggested that lived experience is to the soul what breath is to the body: “lived experience is the breathing of meaning” (p. 36).

I believe the key terms and thoughts in the theoretical framework are as follows: objective knowledge, subjective knowledge, and institutionalized knowledge. Some students believe that their prejudices are true objective knowledge and not a subjective bias against other peoples and societies, as illustrated in the student comments in Section 3.3. However, within the

timeframe of a semester, these students are inter-twining what they once thought were objective truths (the believe in the truth of their prejudice) and realizing the subjectivity in their thinking, and then were able to construct new realities based on the awareness that the world's peoples have many multiple realities and that theirs (the student's) is just one of many multiple perspectives. What we think is objective knowledge becomes institutionalized and as it is institutionalized we believe even more in its "truth." We need to have "frames" in everyday life to make life understandable and ordered and to predict regularity. Frames are our shields against chaos. However, when those frames do not allow for the social flow of context, content, and construct, we lose our knowledge of multiple perspectives, the humanness of the "other," and our intellectual courage; this creates stiffness in social structures and institutions. For example: a country's (or group's) mindset that war is the only answer and that there is a need to destroy the "other." This raises the question from multiple perspectives: who's the terrorist?

4.2 METHODS OF DATA COLLECTION AND ANALYSIS

My study utilizes a purposeful sampling strategy drawing from my students' written personal final reflections⁵⁵ from the Politics of Terrorism courses from Fall 2006 through Spring 2009 as the analysis and discussion of constructing social realities. Purposeful sampling cases (e.g. people, organizations, communities, cultures, events, critical incidences) are selected for study because they are "information rich" and illuminative; that is, they offer useful manifestations of the phenomenon of interest. Sampling is aimed at insight about the phenomenon, not empirical

⁵⁵ A copy of the Final Reflection assignment is in the Appendix.

generalization from a sample to a population (Patton, 2002, p. 40). I am using the final reflections because the reflections present a holistic perspective to the Politics of Terrorism course. The whole phenomenon under study is understood as a complex system that is more than the sum of its parts; I focus on complex interdependencies and system dynamics that cannot meaningfully be reduced to a few discrete variables and linear, cause-effect relationships (Patton, 2002, p. 41). The reflections were the last assignment in the course and due during finals week; students were able to reflect on all the aspects of the class, such as the books, videos, discussions, written papers, and their own expansion. Many students were very astute in their observations and writings regarding interpretations, meanings and social forces, thus unwittingly using both Interpretive Social Construction (ISC) and Objective Social Construction (OSC) methods in their reflection papers.

4.2.1 Reflection papers

As a teacher, I have my students write reflective essays at the end of the semester to encourage them to reflect on their learning experiences and to discover relationships to the material, to themselves, and to others that were not readily apparent beforehand. In *Researching Lived Experience* (1990) Van Manen writes that “another common interest in the human sciences are diaries, journals, and logs for purposes that are of educational, research, personal growth, religious, or therapeutic value” (p. 73). One purpose of reflection is to grasp the meaning of something: “meaning or essence of a phenomenon is never simple or one-dimensional. Meaning is multi-dimensional and multi-layered. That is why the meaning [of an element] can never be grasped in a single definition” (Van Manen, pp. 77-78). Van Manen suggests looking for

“themes”--an element which occurs frequently in the text. He states themes are the “needfulness or desire to make sense; is the sense we are able to make of something; the openness to something; and the process of insightful invention, discovery and disclosure” (p. 88).

The idea to include a reflection paper in the course requirements came from ECU’s theme for the school year 2005-2006, which was *Reflecting on Learning*.⁵⁶ In an email sent to faculty at the beginning of the term, the suggestion was made to include some type of reflective experience. I decided on a written paper to be submitted after the final group project presentation. I wanted the reflection paper to be at the very end of the course for several reasons: first, I thought it would be more relaxing for the student to “reflect” if all the other course requirements were already completed; second, I wanted the students to include reflection on their group presentation, which was the last in-class assignment. POL240 does not have an in-class final exam; the reflection paper was the only “final” and was due the final week. The reflection paper was worth 275 points out of a total 1410 points for the semester. The syllabus in Appendix B details the grading and point allocation. The reflection assignment had the second highest allocation of points; I wanted the students to take the assignment seriously and not as a “fluff” assignment. Further, the assignment is valuable in terms of critical thinking and writing-expression skills. The only formatting requirement for the reflection was that it needed to be at least four single-spaced pages. Reflection papers and other written work in the class were not given a letter grade. Papers were given points and then the points were added at the end of the semester and the grading curve started with the student who had the highest accumulation of points. Papers for all the assignments had a similar grading criteria: the ability to follow the

⁵⁶ In the upcoming years, the theme would alternate with the other two themes: August ’06-May ’07 *Expanding Worldview*; August ’07-May ’08 *Valuing and Respecting Self and Others*; and back to *Reflecting on Learning* for August ’08-May ’09.

directions in the syllabus, such as spacing, the use of white paper, black ink, 12 Times New Roman font, and one-inch margins; content, such as adequately covering everything in the reading; and critical thinking, such as the student's ability to understand and apply the knowledge. For the reflection paper assignment I am very clear in my instructions that these are reflection papers and I believe a reflection cannot be "right" or "wrong." The papers are not graded as to whether or not the student agrees with my viewpoint, but if the student is able to express how and why she came to her viewpoint. Appendix C contains the extra handouts for the final reflection paper. Listed below are the directions stated in the syllabus for the reflection paper:

Final Reflections: Trace the development of your thinking, progress and expansion over the semester concerning the topics we covered in class; has your thinking changed, in what ways, if any, has it changed; has your thinking toward other people/cultures changed, in what ways, why/why not; what, if any, was the major source of the 'enlightenment'? Did this class facilitate an examination of yourself, other people, and different cultures, yes/no, in what ways? What course would be a good follow-up to this class? At least four single-spaced pages. Keep track of your thinking starting with the first day of class.

Besides the above statement from the syllabus concerning the reflection paper, I also gave the students two handouts: "Guidelines for Final Reflections" and "More Thoughts for the Reflection paper" (Appendix C). These two handouts were the same for the years 2006-2009; I only changed the date according to the semester and year in which they were distributed. Students needed only answer the questions from the syllabus; the handouts were given to students to help facilitate their thinking as I imagined them to be sitting in front of their computers blank-faced the night before the assignment was due. I would tell students this when I distributed the handouts. It was good for a chuckle from the class and a nod of realistic understanding of what it is like to be a student during finals week. I read the reflection for the context, content, and construction of reality that the writer was trying to portray from the

revealing of her thoughts. As long as the student wrote four pages tracing her development, progress and expansion over the course of the semester and used the correct format, she received the full point value for the assignment.⁵⁷

4.3 RESEARCH SUBJECTS, DATA ASSEMBLY AND ANALYSIS

Between the years 2006-2009, I had a population of 185 students in the POL240 Politics of Terrorism course. Out of the population of 185 students, I have 86 “data subjects” for my study. These 86 students signed and returned a consent form; the consent form is in Appendix A. The consent form was distributed the last day of class; some students signed the form in class, and some presented the consent form with their final reflections. Students were required to submit their reflection papers on the university’s scheduled day for their final. Since we did not have an in-class final most students either came to my office, left the reflection paper in my mailbox, or emailed an attachment with their paper. Students put their names on their final reflection assignment; when one of the 86 students who signed the consent form submitted her reflection, that student would also submit the same reflection paper without her name. Papers with names were graded; papers without names were considered for use in this project. Students were told their statements from the reflection papers may or may not be used. They were also assured that their real names would not be used and that either a pseudonym or a number, such as “Student 1,” would be assigned. In fact, once the student submitted a nameless reflection paper, I would

⁵⁷ I specifically state this format in the syllabus because of a prior incident in the same class at a Community College. I had one student who used three inch margins for his two-page paper. His “paper” looked more like a newspaper column than an academic paper. One student used BRIGHT yellow paper with BRIGHT pink *script* font and her friend used BRIGHT pink paper with BRIGHT yellow *script* font . Both papers from these students were totally unreadable. From this experience I learned to always state white paper, black ink and one-inch margins.

not have an official record of who submitted which reflection. However, since I spent four months in class with these students, each class with an average of 15, read their other assignments for class, knew their writing style, listened to their discussions and the revealing of their personal thoughts, and had the majority of these students in other classes, I had a reasonably assured awareness of the identity of many of the 86 students.

4.3.1 First Level Analysis

I struggled over how to present data that I collected over the three years of this study. There was so much good information that I wanted to share with all who would read this document. I started with an inductive design to “allow the important analysis dimensions to emerge from patterns found in the cases under study without presupposing in advance what the important dimensions will be” (Patton, 2002, p. 56). I read and re-read the 86 reflection papers several times. I scanned them into PDF files and then imported the files into NVivo (Bazeley, 2007). I coded the data using open coding and low-inference nodes, using as much as possible the students’ words for the names of the nodes. In some cases, the codes reflect students’ use of terminology from the course (such as “dignity of humankind,” “globalization,” and “intellectual courage”). Eventually, 28 patterns or nodes emerged from my initial analysis of the data (Appendix F). In NVivo, nodes are “containers for ideas within the project...it is a way to ‘think up’ from the data” (Download.qsrintrnational.com/document). Qualitative research methodologists more typically refer to nodes as “codes” or “categories” (Patton, 2002).

The first 19 nodes created on July 27, 2010 were:

Classroom Set-up	Concluding Understanding of Terrorism	Course Books
Course Videos	Dignity of Humankind	Egalitarian
Future Courses	Globalization	Groups
History	Initial Understanding of Terrorism	Intellectual Courage
Media	Others Logic/Ethnocentric Views	Political Propaganda
Reality	Technology	United Nations
Westernization		

Three days later after another review of the data, I created six more nodes that emerged from the 86 student papers:

Democracy	Business & Government
Terrorist/Terrorism	Presidential Administration
U.S. Military	Women & Culture

The third viewing of the data on August 9, 2010 yielded three more nodes:

Future Courses	State of the Nation	The United States of America
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Many of the student quotes overlapped into several categories. A popular overlap was women and culture, terrorism, and religion. I interpreted this overlap of nodes to mean that a large percentage of the women in the course were grateful to be women in the United States; they believed they had freedoms that were not available to women in some other cultures, such as access to education, employment, and freedom to date and marry whomever they choose. In their writing, in many ways the students were combining religion and culture. Religion and culture intertwined in class discussions and reflection papers. It was hard for them to separate the two; this interpretation from the data led me to believe that many of them were not doing so.

This particular overlap led me to update my syllabus in 2011, and now one of the required books for POL240 is *Half the Sky* (2009) by Nicholas Kristof and Sheryl WuDunn, with

the hope that reading this text would enable students to disentangle religion and culture. East Coast University is a female-centered university. Adding *Half the Sky* to the reading list not only expands the definition of terrorist/terrorism; the book also supports the ECU Core Values of the sacredness of Creation, reverence of each person, and compassion.

As Patton (2002) describes, “The heuristic process of phenomenological inquiry is a highly personal process” (p. 486). After immersing myself in the data and then letting the information from the data incubate,⁵⁸ I had an illumination that created an “expanding awareness and deepening meaning bring[ing] new clarity of knowing” (p. 486). From this illumination I was able to make new connections and clarifications and create a unifying presentation of the themes from the 28 NVivo free nodes. I attempted to organize the 28 nodes, and my concern shifted to how to represent the students’ experiences in a manner that fit the richness of the data. These themes by themselves lacked a holistic quality I was after. I organized the themes according to my revised research questions, emphasizing my interpretations of terrorist/terrorism and revolving around my students’ definitions of terrorist/terrorism and the rights and obligations of citizens and nations.

I sought a way to communicate my findings in a meaningful way. The 28 free nodes were not conveying the information in a way that I thought portrayed the essence of the classroom experience in POL240. I wanted to bring the pieces together into a total experience. My “creative synthesis” (Patton, 2002, p. 487) of the data, as portrayed in Chapter Five, constructs for this heuristic inquiry a “new vision of the [students’] experience. The fundamental richness of the [classroom] experience and the experiencing participants is captured and communicated in a personal and creative way” (p. 487). As I read and re-read the reflection

⁵⁸ This is when the heuristic researcher waits, allowing for space for awareness, intuitive or tacit insights, and understanding (Patton, 2002, p. 486).

papers I imagined these students talking with one another. To represent the data, I create an imaginary dialogue that answers the research questions. I decided to use the students' actual words from their reflection papers. While these are not words actually spoken in the classroom, the reflection papers provide a means by which I can convey the quality of interaction in the classroom. The imagined dialogues simulate class discussion and reflect the critical thinking that I observed my students engage in when the discussion turned to challenging topics. The dialogues suggest the small, intimate atmosphere of the institution, wherein students felt safe expressing their thoughts without being criticized by others. The dialogues presented here convey some of the most passionate conversations in the classroom; however, the reader should not carry away the impression that the entire class operated at that level of passion. The most passionate conversations occurred around issues related to the media, politics, and political propaganda that focused on war and national elections. Another very passionate issue, as suggested before, was the intersection of women, culture, and religion.

Using a term from an ethnographer's vocabulary on participant observation, I would be considered a "complete participant"- a member of the group being studied (Dewalt & Dewalt, 2002, p. 20). My students use my first name, Cindi, instead of referring to me as Ms. Karaffa; I want to be a "guide" and not have myself or my opinions to be viewed as omnipotent.

4.3.2 Sampling and Representation

In this section, I detail how I narrowed the data in order to produce the creative synthesis in Chapter Five. It is a process both of sampling and reducing the data for the sake of representation. To bring out the richness of the data while maintaining a holistic quality, I came up with the solution to narrow the copious amounts of data to selected students. These selected

students represent unique experiences in comparison to the 86 students who signed the consent form. To narrow the 86 to a selected sample, I omitted any student who did not follow the directions for the reflection paper outlined in the class syllabus. I did this because I believed I could not get the necessary clarity that would be needed for analysis. For example, I had one student who created a four-page poem concerning the class and what she learned about terrorism; the poem, while creative and personal, was difficult to fit into the dialogical style I chose for the creative synthesis. This step reduced the selection by 16 students.

Another 22 students only wrote about the books and videos that we used in class and not about their personal growth or experiences in the class. Writing about the books and videos is a valid reflection for a grade in the class, and the information on books and videos is valuable to me for constructing the following semester's syllabus. Nevertheless, information concerning the books and videos did not provide the richness that I was seeking in answering my research questions. Instead, the research questions directed me to focus on the personal and critical dialogues in class. This second reduction left 48 reflection papers to use as data for this project.

With these 48 papers, I undertook an additional layer of analysis and data reduction. I wanted any reader of this document, to feel and experience what I did as I read the reflections and listened to class discussion. I consider this heuristic inquiry⁵⁹ to be the core of this paper; to gain the essence of the data, the reader needs the "personal experience and insights of the researcher" (Patton, 2002, p. 1070) and the discoveries and reflections of the participants.⁶⁰ In order to give the feeling of this experience, I wanted to recreate the atmosphere in the classroom

⁵⁹ The foundational question in heuristic inquiry is "what is my experience of this phenomenon and the essential experience of others who also experience the phenomenon intensely" (Patton, 2002, p. 107). The "phenomenon" is this study is the meanings, the essence of classroom discussions, the experience of POL240 as the course widen the discovery of self, the discovery of new worldviews, the discovery of human experiences through the study of terrorism and terrorist.

⁶⁰ I am calling my students "participants"; Patton refers to the entities as "investigator" and "coresearchers" (p. 107).

discussion. To adequately portray the feeling, the essence of the POL240 classroom experience, my voice, perspective and reflexivity and that of my student participants is essential. I seek authenticity and trustworthiness by depicting the complexity of the themes as presented in the classroom. To accomplish this task, I narrowed the 48 reflection papers to a comparative classroom size. My smallest Politics of Terrorism class at East Coast University contained six students. My largest was 25; the average size was 15 students.

To narrow the focus from 48 to a smaller number while maintaining the diversity I saw in the classroom, I took numerous distinguishing factors into account, such as: academic major, traditional-aged and adult; rural and urban; U.S. born and international; service in the military; liberal political viewpoints and conservative; Muslim and Christian; white and black; absolute reality and the belief that reality is socially constructed. I re-read the 48 reflection papers, and using purposeful sampling, I looked for any of those distinguishing factors to be mentioned in the reflection paper, as this would be my only way to ascertain these factors. Employing purposeful sampling allowed me to “select information-rich cases whose [reflection papers] illuminate[d] the [research] questions” (Patton, 2002, p. 47); “the logic and power of purposeful sampling derive from the emphasis on in-depth understanding” (p. 46). Many of the writers of the 48 reflection papers stated their majors, being an adult student, being liberal or conservative, and being from the city or rural area. Several stated their Christian background.

From these 48 reflection papers, given these distinguishing factors and other statements contained in the reflections, I had reasonably assured awareness of the identities of the writers for 19 of the 48 reflection papers. Since I wanted to create a classroom dialogue with a diverse group of students resembling an actual classroom, I narrowed the 19 to a smaller number without too much overlap in the above listed distinguishing factors. Considering my smallest actual class

had six students, my largest had 25, and my average class size was 15, 19 student reflections still seemed too large.

After selecting for diversity and the distinguishing factors, and my awareness of the actual student from class and their participation in class, I narrowed the number from 19 to seven. Among the seven are representative the various categories of difference in age, ethnicity, religion, background, and experience. These seven are unique in a very important way, however. I knew these seven women to be very good students in their writing, speaking, research skills, and critical thinking abilities. My choice to represent these seven women exemplifies the use of what Patton (2002) refers to as intensity sampling, which is the use of “excellent or rich examples of the phenomenon of interest, but not highly unusual cases, or outliers” (p. 234). I consider one of the cases to be both an example of intensity sampling and another form of sampling that Patton describes, critical case sampling: “Critical cases are those that can make a point quite dramatically or are, for some reason, particularly important to the scheme of things” (p. 236). As I explain in Section 5.2.1, one of the dialogue participants, Tammy, had a cousin who served and died in the Iraq War.

This approach for representing the data is not a probability sample. This sample may not be generalized to other samples (at this or any other university) and populations. It is instead a purposeful sample (using intensity and critical case sampling) of seven women from a larger sample of 86 women who submitted their consent forms out of a total student population of 185 students from POL240 during the years 2006-2009. Of the 185 students in the years 2006-2009, I taught seven men, and only three men signed the consent form. Since most classes did not contain men, I decided to not include them in the sample. The claim cannot be made that these seven women are representative of all 185 students, since I know these seven to be in the top tier

of my students who excelled in POL240 in their writing, speaking and social analytical abilities. Their writing abilities were useful in constructing the dialogue in Chapter Five.

In the future, I may create an entirely different analysis using all 89 volunteers. There could be many variations on the selection process and many variations on the ways to present the data; however, I chose this one. I chose to present seven demographically diverse, information-rich cases and the best students to produce a heuristic to “elucidate the phenomenon of interest” (Patton, 2002, p. 24). Some of these students wrote the required amount of pages for the reflection assignment, some wrote a page or two more. Writing the required amount or writing more did not affect their grade. I did not code any key words in their reflections when I was grading the actual assignment.

These seven students are real individual students, not composites gathered together from the data to form student identities. Their stories are true, but the names have been changed. These students were not all in the same class. They are from different classes over the three years, but I want the reader to envision these students in a creative synthesis of the dialogue presented in Chapter Five. I want the reader to picture these participants together in an open, intimate classroom setting, sitting around a medium-sized conference table, in a small room on the fifth-floor of the building with two windows on the same wall that face the street, one blank wall, the other wall with a blackboard, and the fourth wall with a door that opens into the hallway. My wish is for the reader to become as attached to the students’ words as I did and to remember that the imaginary dialogue is taken from the actual written words from students’ reflection papers; some are fun, some are frightening, as exemplified by Kaweria when she almost became a statistic in the 1998 U.S. Embassy bombing in Nairobi, Kenya. Some are

absolutely heartbreaking, such as Tammy (the critical case), who lost a loved one in Iraq. Every time I read the words by Tammy I get a lump in my throat and a tear in my eye.

I start Chapter Five with my interpretation of terrorist and terrorism. From there the students are introduced and then their words. Picture the setting as a classroom discussion with the participants sitting in a circle and every participant sharing their deepest thoughts and feelings. Again, keep in mind that the setting is imaginary, but the students are real and their words are real. The reflection paper that each of the selected seven students wrote are their actual words; their actual written words are presented as an imaginary dialogue. I am using the students' actual words from their written reflection assignment to give voice to the imaginary dialogue constructed in Chapter Five. The imaginary and constructed setting that I have in mind is the actual conference room on the fifth floor of the building that houses the political science department. In the years 2006-2009 I held several of my smaller classes of POL240 in this conference room. The room comfortably seats 10 people around the conference table.

The student dialogue presented in Chapter Five is organized by my research questions as listed in Section 1.2 of this document. However, in writing their reflections, students did not number their responses according to each question, nor did they follow an orderly process of thought; many of the responses, even in a single sentence, contain information relating to several questions. Foremost the students' papers reflected their experiences about being in POL240. Subsequently, I constructed my research questions for this dissertation from their contemplations. Students were given a document (see Appendix C) that listed some topic areas they may wish to discuss in their reflections, but the assignment did not require students to strictly adhere to them. Students had the option of choosing to answer any or all the topics listed in the assignment, some of the questions were:

- in your own words define the “dignity of humankind”
- define “intellectual courage”
- give your opinion concerning the United Nations Universal Declaration of Human Rights
- do we have a collective responsibility to nourish the human spirit
- is globalization tearing the world apart or pulling it together?

Within the created imaginary student dialogue taken from the students’ actual words from the reflection paper, my voice comes back into the conversation as a guide. Nothing in their words has been changed, not even any grammatical errors. I want the reader to feel the flow of their words and thoughts, which is why the created imaginary dialogue is presented by the themes found in the research questions. To differentiate the student dialogue from my interjection of interpretation and connection to the literature, the students’ responses are presented in single spacing and my words appear in double spacing. Chapter Five starts with my first research question: what are my interpretations of “terrorism” and “terrorist” and how do these interpretations come across in my classes? It continues to the next research question and proceeds from there.

4.4 VALIDITY

Creswell (2007) believes a central concern for rigor in qualitative research is sufficient time spent in the field and the extensiveness of “the body of evidence used as data” (p. 289). I have spent more than six years teaching POL240 Politics of Terrorism in the political science department at ECU and have had many of these students in multiple classes. R. Burke Johnson

(1997) examines three types of validity: descriptive, interpretive and theoretical. Descriptive validity “refers to the factual accuracy of the account as reported by the researcher”: did the event really happen and is what is reported accurate in the “description of events, objects, behaviors, people, settings, times, and places” (p. 284)? Descriptive validity in this study occurs on two levels: (1) the factual accuracy of media and government accounts and (2) the accuracy of this researcher reporting the accounts of the written statements of the participants. Interpretive validity requires “developing a window into the minds of the people being studied..., accurately portraying the meaning attached by participants to what is being studied..., their viewpoints, thoughts, feelings, intentions, and experiences” (p. 284). Again, looking at two levels of who is doing the interpretation: (1) the United States government, other official entities, or the *terrorist*; (2) my students. Theoretical validity is a “theoretical explanation developed from a research study [which] fits the data and therefore credible and defensible...theory usually refers to discussions of how a phenomenon operates and why it operates as it does” (p. 285). Johnson states a “strategy for promoting theoretical validity is extended fieldwork” (p. 286). As previously stated I have been using my method of teaching for more than six years—an extended time.

For the last six years, I have “lived experience” (Schwandt, 2001, p. 84) in teaching this course and working with students concerning the topic of terrorism. Also, I have lived experience being in Paris during the 1995 subway bombings, and like many others September 11, 2001. Schwandt (2001) maintains that qualitative inquiry deals with lived experience and that lived experience is the “life-world as it is lived, felt, undergone, made sense of, and accomplished by human beings that is the object of study” (p. 84). Husserl’s (1970) life-world aspired to explicate the existence and meaning of the everyday world or the “intersubjective

world of human experience and social action” (Schwandt, 2001, p. 84). Schwandt explains that we take a third-person perspective toward our experience, in other words our “experience is objectified” (p. 84). This objectification enables us to test and validate knowledge claims. His explanation illuminates that *true* or *truth* “means that the findings accurately represent the phenomena to which they refer...and there are no good grounds for doubting the findings” (p. 267). Schwandt suggests criteria based on “the goodness, quality, truthfulness and so forth of the claims” (p. 42). The data used for this research is from the reflections of lived experiences of my students from their everyday life and as students in the POL240 class.

5.0 FINDINGS: THE CONSTRUCTION AND PERSPECTIVES OF REALITY

In Section 5.1 I explore the first research question: what are my interpretations of “terrorism” and “terrorist” and how do these interpretations come across in my class? Many students presume the instructor of a course to possess the answers to their questions; from this vantage point the instructor has the power, control, and influence to sway the beliefs of the class. As previously stated, even though I see myself as a “guide,” the discussions are directed by the lead discussant in each class period, and the direction of the discussion is often advanced by the class members, I realize that my opinions and statements have steered the development toward a certain path. The path I hoped my students would take is the one to intellectual courage—to be creative in their thinking; to critically think through events, scenarios, and problems; and to be open-minded. Section 5.2 introduces the imaginary dialogue and the dialogue participants. The dialogue is created from the real written words of the real students from their real reflection papers; the dialogue is set in an imaginary classroom with the fictitious interaction involving the fictitious dialogue from their real words. The words and people are real, the names have been changed, and the interaction and setting are imagined creations. Section 5.3 is the created dialogue in reference to the research questions: how do my students’ evolving definitions of “terrorism and “terrorist” provide insight into their acceptance of and resistance to “official” versions of “reality”? What warrants do they offer? How do the students define the rights and

obligations of being a “citizen,” or being a “nation”? What are the implications of these definitions?

5.1 MY INTERPRETATIONS OF “TERRORIST” AND “TERRORISM”

“War is Not the Answer” was the message imparted from the bumper-sticker of the little blue Dodge Neon that was parked in the middle parking lot on campus. Ever since the first billboards with its “Hi” advertising tagline, the Dodge Neon seemed like a friendly, happy car, even its headlights and grill seem to be smiling. No doubt that this friendly, happy car with its antiwar message on the bumper was the sentiment of the car’s owner and as I had come to learn, the sentiment of the majority of people on campus. From that instant, I knew I was in the right place. I arrived on campus August 2005 to teach the Politics of Terrorism class. I teach at a Catholic, Liberal Arts, predominately female university started in 1929 by the Founding Sisters, who believe in a “just and merciful world”⁶¹ and “the sacredness of creation,”⁶² of which war is the antithesis. Students who selected this institution for their college education may be predisposed toward a certain viewpoint of the world.

As stated in the literature review, as humans, we act toward things based on the meaning we give to them, that meaning stems from social interaction and these meanings are then interpreted by the individual experiencing the event. I too believe that war goes against the sacredness of creation, whether creation involves human beings, animals, any living thing and as a living thing-the environment. I love my country and there are endless amounts of praise I

⁶¹ From the Mission Statement

⁶² From the Core Values

could lavish on the United States. For example, we try to be inclusive and tolerant of all groups, sometimes we succeed sometimes we do not; I believe in *E Pluribus Unum*⁶³ as the way this nation should be and as the world should be, since we all share the common bond of humanity.

I have always believed the United States had no justification for the “Shock and Awe” Campaign and war in Iraq. The administration of George W. Bush used the phrase “War on Terror” to reach the American public and formulate policy. In *Terrorism and U.S. Foreign Policy*, Paul Pillar (2001) believes that the phrase is misleading, the use “of the war metaphor: that unlike most wars, counterterrorism does not have a definite beginning, and it will not have a definite end” (p. xxvi). To use the word “war” implies that someday there will be a victorious side. One of the themes in Pillar’s book is that “there is no clear division between the white hats and the black hats” (p. xxiv), only administrations and media writing history⁶⁴ from many perspectives as we go along. I believe we went into Afghanistan to get the “terrorists” responsible for 9/11/2001 as we should. However, in the case of Iraq I believe we were the perpetrator; therefore, the “terrorist.” Brian Jenkins from RAND acknowledges that “what is called terrorism thus seems to depend on one’s point of view” (p. 23) and C. Wright Mills (1956) wrote “all politics is a struggle for power” and “the ultimate kind of power is violence” (p. 171).

I started out thinking this dissertation was going to be about terrorism and international relations. As I read more and more student reflection papers, I began to realize that the topic was not terrorism or international relations, but that of perspective, specifically each individual’s perspective of the world around them. In particular a female perspective, a perspective couched

⁶³ “Out of many, One” or “One from many.” Original meaning was a single nation from a collection of states, but today we also view the phrase to mean a unified nation of people from many different backgrounds and beliefs. [Http://assumption.edu/ahc/](http://assumption.edu/ahc/) This website is from Assumption College and their E Pluribus Unum Project funded by the National Endowment for the Humanities.

⁶⁴“History is written by the victors.” Credited to Winston Churchill of unsure origin.

in middle-class viewpoints housed in the world's richest, strongest country.⁶⁵ These women (my students) were looking at the world from a safe, secure vantage point simultaneously experiencing cultural relativism⁶⁶ and ethnocentrism.⁶⁷ It is our (my and my students) construction of reality as we try to understand and construct theirs (the "terrorists"). Through education the students wanted to understand the world, and by greater community, national, international, and political involvement, these women wanted their voices heard and action to be taken. Not only does each individual have the right to contribute to culture's collective reality, women and men together as equals should equally contribute to the social construction of societal collective reality.

My work explores how my students form their reality of the world around them. My original topics were terrorist and terrorism. However, in the discussion of these two variables, many more appeared in the classroom conversations and in the final reflections assignment, such as: Westernization, culture, women, technology, propaganda, government, business, the Bush Presidential Administration, the dignity of humankind, and intellectual courage. Students were forming their new views from a combination of past opinions, the current classroom discussions in which they engaged in sharing thoughts, ideas and personal experiences with others in class, and by exploring topics of interest on the Internet, reading news websites (for example CNN), reading newspapers, weekly magazines, and the scholarly books on the course reading list. Their

⁶⁵ The United States as a post-modern, post-industrial, democracy, with relatively equal rights, stable legal system, public education and cutting-edge medicine.

⁶⁶ This is a method whereby different societies or cultures are analyzed objectively without using the values of one culture to judge the worth of another, a way of achieving this aim is to describe the practices of a society from the point of view of its members. Another meaning is that beliefs are relative to a particular society and not comparable between societies. There are therefore no absolute values common to all humanity. This type of cultural relativism is often attributed to Postmodernism. From the *Dictionary of Sociology* 5th ed., Penguin Reference, 2006, pp. 91-92.

⁶⁷ The term, first coined by W.G. Sumner (1906) to describe prejudicial attitudes between in-groups and out-groups by which *our* attitudes, customs and behavior are unquestionably and uncritically treated as superior to *their* social arrangements. The term is also used to criticize social scientists who (sometimes unwittingly) import narrow, parochial assumptions drawn from their own society into their research. *Ibid.* p. 136

views on reality were being constructed from many different sources. This work is an exploration of not only their journey of reality construction, but also mine.

5.2 INTRODUCTION TO THE DIALOGUE

The dialogue in Section 5.3 is created from the real written words of the real students from their real reflection papers; the dialogue is set in a fictitious classroom with the fictitious interaction involving the fictitious dialogue from their real words. The words and people are real, the names have been changed, and the interaction and setting are fictitious creations. Due to several of the students referencing the 2008 presidential election (November 2008) in their real written reflections, the “fictional” year for this created dialogue is fall 2008 which encompassed the last week in August to the beginning of the third week in December. To begin this fictitious dialogue on terrorism, I am using my students’ actual written statements concerning their knowledge of and definitions of “terrorist” and “terrorism.” These early impressions of terrorist and terrorism are being used as a benchmark to gauge their evolving insights into the complexities and nuances concerning the terms “terrorism” and “terrorists.” When starting the course most students emphasized their lack of knowledge regarding terrorism. Bruce Hoffman’s book *Inside Terrorism* (2006) is the first book that is read in class and for most students this book is an eye-opener as to the current definitions of terrorism, the changing definitions, the historical background, the perception of who is the terrorist and scope of the topic.

As Section 5.3 continues the dialogue widens into the students' acknowledgment of their acceptance of and resistance to "official"⁶⁸ versions of "reality."⁶⁹ This is most notably apparent during the dialogue on the definition, rights and obligations of being a "citizen," a "nation" and interpreting the media, for example students would start to make distinctions between media sound bites and scholarly researched work as presented in the textbooks.

5.2.1 Main Dialogue Participants

The main dialogue participants, their background and demographic characteristics are real, however to protect their identities the names have been changed. These seven women were all real students during the time period 2006-2009 in the POL240 course. From fall of 2006 through the fall of 2009 I taught the POL240 course eleven times. Tammy and Winnie are the only two students who were in the same real class, fall 2008. The dialogue presented in section 4.3 is a constructed classroom interaction with the words taken from their individual reflection papers. To reiterate, due to several of the participants referencing the 2008 presidential election in their real written reflections, the "fictional" year for this created dialogue is fall 2008 which encompassed the last week in August to the beginning of the third week in December. This is a snapshot in time and is not generalizable to current actual POL240 classes. The real students and

⁶⁸ My definition of "official" for this study reflects the definition I believe my students were using when they used the word "official." "Official" would include, but not limited to the following: statements coming from any level of United States government offices or elected representatives- their statements would be "official" by virtue of the authority of their title and office held; government policies; White House and other government press conferences; interviews and statements from government authorities, such as the President, Cabinet Members, members of Congress; and generally what we are told to believe without question.

⁶⁹ My definition of reality in this document is – what is perceived to be true or the truth by the individual, whether it is or not seen to be true or truth by other individuals or society/societies.

their real written reflections that created this fictional dialogue in this fictional classroom setting occurred during the unique situation of the United States being in two wars simultaneously and an election that changed the hands of leadership from a two-term Republican president to a Democrat coming into his first-term as the first-ever black president with a foreign sounding name, Barak Hussein Obama. For some of the students, the 2008 election was the first time they were eligible to vote.

Appearing in alphabetical order

- Addie:** Addie is an adult learner who is approximately in her early 30's. She is currently working as a nurse at Mercy Hospital and studying for the BNS (Bachelor of Nursing Science). She was in the eight-week day class for nursing students.
- Christine:** Christine has served her church as a Christian Missionary; she is a traditional-aged college student who is approximately 21-22 years old. Christine is very religious and travels internationally with her church group. She is studying to be a nurse (BSN) and took the eight-week POL240 night class. The night class was a mixed class of majors, not just nursing.
- Kaweria:** Kaweria is from Nairobi, Kenya and is approximately in her late 20's. She was a block away from the attack on the US Embassy bombing in Nairobi in 1998. Kaweria was in an eight-week night class. Her mother is Christian and her father is Muslim.
- Olivia:** Olivia had an older cousin who served in Iraq and was injured when his Humvee hit an IED. Her younger cousin was in boot camp as she took the course. Olivia is a traditional-age college day student.
- Ruby:** Ruby is from a very small, rural town and in her words had a very small-rural-town insular upbringing. She is a traditional-age college day student and a nursing major.
- Tammy:** Tammy had a cousin, Timmy, who was killed in Baghdad, Iraq. She is a traditional-age college day student.
- Winnie:** Winnie is a widow who is approximately in her early 40's. She is a day-class student. Her husband died in October 2001 when her son was two months old. Winnie was part of the Army Reserve and her five-year active call-back term had just expired right before 9/11. She states her political affiliation as Republican.

5.3 DIALOGUE ON THE RESEARCH QUESTIONS

In this section the students discuss their definitions of terrorism and terrorist, and their warrants⁷⁰ supporting their statements, corresponding to the research questions 2 and 2a. The reason for these two research questions being presented together is that in some of their statements students answer both research questions in the same sentence or grouping of sentences. Students' words are presented by their fictional name and in single-spacing units. To distinguish my words from theirs; my words are presented in double-spaced units. The dialogue starts with the disillusion of "truth"; and again, a reminder that the students' words and grammar have not been corrected. All the dialogue is taken directly from the real written reflection papers of seven real students and is constructed below into a simulated classroom discussion. The simulated time frame is fall 2008.

5.3.1 Research Questions 2 and 2a

Research Question 2: How do students' evolving definitions of "terrorism" and "terrorist" provide insight into their acceptance to "official"⁷¹ versions of "reality"⁷²?

Research Question 2a: What warrants do my students offer to support their interpretations of terrorism and terrorist?

⁷⁰ The definition of warrant(s) that I am using in this research is/are the self-affirmations, assurances, declarations, justifications and guarantees to self (the student's self) that their statements are what they see as true or truth. What is a conviction of truth or warrant for one student may not be the same for another. These are subjective warrants.

⁷¹ My definition of "official" for this study reflects the definition I believe my students were using when they used the word "official." "Official" would include, but not limited to the following: statements coming from any level of United States government offices or elected representatives- their statements would be "official" by virtue of the authority of their title and office held; government policies; White House and other government press conferences; interviews and statements from government authorities, such as the President, Cabinet Members, members of Congress; and generally what we are told to believe without question.

⁷² My definition of reality in this document is – what is perceived to be true or the truth by the individual, whether it is or not seen to be true or truth by other individuals or society/societies

Winnie: At one time I thought I knew what truth was. Today, I am not so sure. I believed that truth came from those we entrusted with our lives and livelihoods. Authority was given to anyone who was voluntarily placed in charge of our well-being. But there are events that can alter what we think we know. Particularly when our doubts come from those we place in authority.

Kaweria: I learned that terrorism has a different meaning depending on who was calling whom a terrorist.

Winnie: Radical Islam, as seen in “Obsession” portrayed us as terrorists. We, at the very least, have lived up to their expectations. It is my hope that the new administration can bring us back down to what we were meant to be, a leader.

Christine: Terrorism is not as simple as the “bad guys” against the “good guys.” Instead, it is a complicated set of interrelated issues.

Ruby: The first book I read for this class was *Inside Terrorism* which was written by Bruce Hoffman. When reading the introduction to this book, I found myself actually having an idea about what terrorism was for the first time. Before reading this, I assumed I knew what terrorism was, but I couldn’t have been more wrong.

Christine: One of the most interesting books that I read during this class was *No god but God*. I had previously only heard conservative Christians’ views on Islam in the past. I think that one of the most interesting things presented is Aslan’s effort to dispel many of the myths of Islam, most of which are propagated by those of other religions to justify discrimination. For instance, Aslan’s description of Mohammed’s view of the role of women and his obvious respect for his wives is so different from what is often portrayed by people of other faiths or cultures. His passion for aid to the poor is notable and commendable and was in response to the injustices of the age in which he lived.

Ruby: “*No god but God*” was very enlightening to me because of the fact that from my own personal background, I knew absolutely nothing about the Islamic religion and the differences between it and Christianity. The author of this book emphasized that there is great conflict between religions. I think this is important to remember as far as the United States is concerned because so many of us stereotype and come to unjust conclusions so quickly that we forget to really look for the facts.

Christine: I have an extensive knowledge of Christian church history and so much of the violence that was present both during his lifetime and after his death can easily be compared to the persecution that raged between Protestants and Catholics in the history of Christianity. Aslan suggests that the different sects of Islam are warring among themselves, much as Christians or other religious sects have persecuted those of their own faith. It is easy to think of Islam as being a cohesive force that is, in some respects, unified in its hatred of the West. However, Aslan presents this as far from the truth, instead presenting the conflict to be more amongst the Muslim world. This is a fascinating concept to me.

Tammy: Politics of Terrorism was an important class to me and it really helped me. Now I know that at the time the war started we were lied to. I know what terrorism is and that not all Muslims are a part of it. I can't say with one hundred percent certainty what my cousin was fighting for or what any soldier is fighting for because we have been lied to so much. But I know he was brave, he did his job without protest, he believed in what he was fighting for, and that he loved me. But we are going to need more answers soon, and that is one of the reasons why I was so fond of Richard Clarke, he may not have every answer we need, but at least he's trying.

Kaweria: Clarke did support the president, because to remain in his position he had to do so. After he resigned his position, I feel he did the right thing by exposing the President's failed policies pertaining to the war on terror and his misguided actions in attempting to protect the United States and its citizens.

Ruby: When I first came to ECU, I would find myself feeling awkward or uncomfortable being around people who "weren't the same" as I was which I now see as being completely ridiculous. Now, I don't even notice when there is someone from a different culture and if I do notice, I am very accepting of this and even more interested in learning about it.

Christine: The Aslan book and other texts presented in this class made me think so much about how much easier it is to lump people together into various groups and stereotypes in my mind. It is easy to think that there are "bad" people and "good" people. Often these categories are designed by who is most similar to us. I think that every person in the world is guilty of this phenomenon to varying degrees. However, the world would be a better place if people learned to be more tolerant. I wish that more people could read books like *No god but God* with an open mind and learn to put their prejudices aside. I think this would go a long way in solving some of the violence between people groups.

Ruby: This class also helped me to examine other cultures and filter through what myths I had heard about them and also simply to learn more about them.

Kaweria: While reading this book (Hoffman), I realized most of the international terrorism bitterness comes from the fact that Americans culture is sweeping the across world, personally, I do not support terrorism, but I do not like that fact that we have to be forced into adapting the Western culture and seeing ours as second or third grade. Muslims argue that American government and culture — by exporting Hollywood values, military actions in Iraq, and boycotts of Iraq and Iran, among other actions — are a terrorizing nation.

Addie: My thinking has dramatically changed over these last eight weeks. I now know how truly unknowledgeable I have been. Like most American's I go about my daily affairs not paying attention to events, issues.

Winnie: When I first enrolled in this class, I thought that it would simply entail going over the basic terrorism perpetuated by the media. After I saw the reading list, I assumed that I would be bored. However, after the first reading, I began to get more insight into what this class was going to be about. By the end of class, I have found that my thinking has indeed, changed regarding terrorism, politics, and the reality of 9/11. I cannot pinpoint one particular moment of enlightenment. I believe that things came together as a whole.

Tammy: I never knew terrorism had such a broad definition or that there were so many different kinds. I knew that it was motivated by politics but I did not know that terrorism was happening in the United States by our own people. Like many of the people in my generation the first time I really focused on terrorism was with 9/11 and my high school history classes never really discussed it unless they were talking about that day. I was only in seventh grade when the attacks happened so there was not much time for me to learn about terrorists prior to it, so everything I learned I learned living through the worst terrorist attacks in history. I was young, so I was easily persuaded. I never would have believed that the government would do any harm to us or lie to the citizens in any way. Now I know better.

Olivia: Before this class, all I knew about the government was that the president was a few nuggets short of a happy meal, and that Cheney was not the nicest person in the world

Ruby: By reading this first book, I found that although this is all true, terrorism is much more vast than I had ever thought before and started much further back in history that I thought as well.

Winnie: At the beginning of this course, I believed that I was at a distinct disadvantage. Not only because I was an adult when 9/11 happened, and that my classmates were, at best, in junior high, but also because I am a Republican. I am as guilty as many Americans in that I have a blind faith to my party. I believed in them as “my” leaders, and felt that anyone who attempted to show “just” cause about why we should NOT be in Iraq as someone who was disgruntled and trying to cause trouble. For whatever reason, I never truly listened to what they were saying. I’m not exactly sure at which point I decided that Bush was wrong in going to war in Iraq. But I think it was somewhere around reading Clarke. I still do not think we were necessarily wrong about going to war, but I do think that we were/are at war with the wrong people. And at this point, I don’t believe that there is a way that we can bow out gracefully. Oops, we made a mistake is not going to cut it. My mother is a whole-hearted Republican.

Kaweria: In fact when all these happened, I was getting ready to go to the American embassy in Kenya for a visa. The Kenyan local television broadcasted CNN direct uninterrupted news from London showing and reporting on what had already happened in America. To help me understand what happened on 9/11, I interviewed a civics high school teacher in Pittsburgh about what he thought transpired on September 11th, 2001. He said that the detailed analysis of the debris field, physical damages, and other factors in the alleged impact of a Boeing 757 on the Pentagon building on the morning of September 11, 2001 revealed an almost complete absence of debris expected from such an event. The initial hole made by the alleged impact on the ground floor of Wedge One of the building was too small to admit a Boeing 757. He went on to tell me that in order to decide whether or not a Boeing 757 (or aircraft of comparable size) could strike the Pentagon on the morning in question, a comprehensive review of all the debris and other physical evidence was hardly necessary. If there was such a case then the wings should have been sheared off by the impact, but instead they were entirely absent. He suggested to me that there might have been a substantial evidence of debris from a much smaller jet-powered aircraft inside the building. His final word to me was that he felt deeply that no Boeing 757 struck the building. My own thinking then is maybe there was a smaller plane or jets that may have been planned in advance to strike the building.

Addie: Clarke's *Against all Enemies* -my first and ongoing description is an overwhelming wow. He explained so much to me, and while it is cryptic at points I get it! The reference to did the president and questioning whether he say the report (did it get past Cheney's office) was astounding. I also was dumbfounded by Lynn Cheney quieting Clark down during the events of 9/11 so she could watch CNN. Next was the documentary 'Loose Change', for me this was the day after reading Clark so needless to say the events were very clear to me. On my ride home my mind was racing a million miles per minute. I was reliving 9/11 what I saw and heard and trying to make sense of it all. It was the processing of all of this, the cumulative effect versus and individual pint in which I gained enlightenment. Needless to say, my thoughts are greatly changed on this issue. I think back to how quiet our group was following this film. We were all processing what we saw. I think that alone should have said it all.

Tammy: Terrorism changes everyone in some form. Even if you didn't personally know anyone killed on September 11th or if you don't know anyone serving, you still had to see that day. You might have lost someone seven years ago or you might have lost someone yesterday but it doesn't really matter if you lost someone or not. We all lost the comfort of a secure nation and most of us lost belief in our government. I was so mad at the government for invading Iraq, but I didn't realize that so many people agreed. I kind of figured that the people directly affected would be the ones to protest but it was everyone.

Winnie: To be honest, this class was probably the first time since it happened in 2001 that I thought of 9/11. I was on my way home that day from taking my husband to work, when Flight 93 flew overhead. I had heard about the towers on the radio, but my only real thought was that it was flying rather low. I remember returning home and getting my two month old son settled. I turned on CNN or MSNBC and saw that a plane had crashed near Somerset. I called my mom at work and told her that planes were crashing down around me.

Tammy: I seemed to talk a lot about the Muslim and 9/11 aspect of terrorists the most but that is just because that is what affects me personally the most. I still learned a lot about other forms of terrorism through Matthews, Hoffman, Dekmejian, and so forth. But Savage and Clarke are the two authors that really made me focus on what was the most important to me.

Olivia: When I started to read *Against All Enemies* I discovered that even though the majority of the Bush administration was corrupt that there were a few people who really do want to see justice for those who died on 9/11 and for those killed since invading Iraq. In the beginning of the semester I was told that Bush knew bin Laden was not in Iraq and that Iraq had nothing to do with 9/11, and yet we still invaded. At first I found this hard to believe, but then I read Richard Clarke's book. Clarke gave an eye witness perspective on what happened on 9/11. He had the proof in his hand that Iraq was not involved, but Cheney and a couple other men put it into the president's head that Saddam had somehow played a part in the attack. He would not listen to reason and the proof that they had. It was no secret that Cheney has wanted to go into Iraq for years. He did not care that thousands of people had died for no reason, and that millions more Americans would want revenge for the grief and loss of security. He took advantage of our helplessness and worked on his own agenda to get the Iraq oil fields.

Tammy: The sight of someone in army, marine, air force, or navy uniform still makes me want to cry and bust back into my own bubble, but I can walk away from it now without the sight ruining

my whole day. It's hard to understand the pain unless you have lived it, and it's even harder to understand when you don't know what the person you love died fighting for. I'm still not completely sure but I understand more now.

Ruby: I feel that over the last 15 weeks I have grown and developed so much as a person. I cannot express how happy I am that I took this class. Because of it, my entire way of thinking has changed and I am not nearly as closed minded anymore about anything whether it be political or something simple that I fight with my Dad about. I am much more open to other points of view now. I also feel that I am now more accepting of other cultures. Not that I was prejudiced before, but I was from a very rural town where everyone is the same with no cultural or racial differences so I simply did not know any differently while I was growing up.

Tammy: In the beginning we watched the movie *Why We Fight* and that was probably one of the biggest eye openers for me. I knew that President Bush had some sort of vendetta against Iraq, but I did not realize that with each war we fought the President at that time had some sort of vendetta against whoever we were fighting. There was a quote during the movie by Edmund Burke, "The only thing necessary for the triumph of evil is for good men to do nothing." That quickly became one of my favorite quotes of all time.

Olivia: When I signed up for this class I did not think I would take anything away from it. To me, this class was just three credits I needed to fill an LAI course. However, as I began to read the books I started to find myself intrigued about what I was reading. At times, I was horrified about what I was reading. Suicide terrorism, state sponsored terrorism, and plenty more topics that made me want to scream at the US government and demand them to do something about this.

Tammy: On the first day of class you asked us who signed up to fill a requirement and who would be there regardless. It always matters that it fills a requirement, but I would have been there regardless. I signed up for Politics of Terrorism because of my cousin Timmy. I was always aware of what was going on in Iraq, constantly checking the news to see if anyone was killed in Baghdad, just in case it was him. I was aware of what was happening, but not in the same way I am now.

Ruby: The last book we read for this class was *Women and War* written by Jenny Matthews. Jenny Matthews is a documentary photographer who worked from 1982 until 2003 when the book was first published going around the world taking these amazing pictures. This book really makes terrorism and war realistic for those who have never experienced it firsthand. The women in these pictures are so brave to go through these horrific events. Part of the first quotation of the book states that "No woman who is a woman says of a human body, 'It is nothing!'" This quotation says a lot about the mind of a woman unlike that of the man. Not to say that men do not have feelings or emotions, or that that do not care about the death of another human being however, women are created differently than men and are much more in touch with their emotions. Women are the ones who give birth and see themselves as giving life to an innocent baby. It is because of this that women usually have much more emotional relationships. They are the ones who are traditionally "left behind" during war with their loved ones to be lost forever.

Winnie starts the dialogue on the research questions by stating “at one time I thought I knew what truth was. Today I’m not so sure.” This statement falls directly in line with what the poststructuralists believe that there is no longer “Truth” with a capital “T” but instead “a truth.” As *Kaweria* points out, “terrorism has a different meaning depending on who was calling whom a terrorist”; to finish the poststructuralist’s sentence - “a truth” from a particular privilege point of view. Radical Islam according to *Winnie* portrays the United States as the terrorist and states “we have lived up to their expectations”; and why wouldn’t we be viewed as the terrorist since according to Noam Chomsky “the U.S. is a leading outlaw state totally unconstrained by international law” (Chomsky, 2007, p. 1). Referring back to Hoffman, a terrorist “will never acknowledge he is a terrorist and moreover will go to great lengths to evade and obscure any such inference or connection” (p. 22). Pillar (2001) states that the word terrorism is a “catch-all pejorative” (p. 12) and is applied to the use of force, political authority or to someone else’s disliked policy agenda; according to Ross (2006) “terrorism” has become a value-laden term and that phrases such as “one man’s terrorist is another man’s freedom fighter” (p. 2).

Christine, coming from a conservative Christian background, has an interest in religion and terrorism and was impressed by Aslan’s (2006) “effort to dispel many of the myths of Islam...Mohammed’s view of the role of women and his obvious respect for his wives...the persecution that raged between Protestants and Catholics...the different sects of Islam are warring among themselves...and the need to improve human rights.” As the students read Aslan’s *No god but God*, they were surprised to learn that “Muhammad struggled for economic redistribution and social egalitarianism concerning the rights and privileges for women and the Quran goes to great lengths to emphasize the equality of the sexes in the eyes of God” (p. 60).

Christine in her statement—“terrorism is not as simple as the bad guys against the good guys. Instead, it is a complicated set of interrelated issues”—summarized in two sentences the exact intent of the course. I want my students to realize that it is a matter of viewpoint as to who the “bad guy” is and who the “good guy” is and that many political, national, international, economic, sociological, religious, ethnic, race and gender issues are interrelated in the complexity of terrorism/terrorist.

The traditional-aged students in my classes would have been in junior high or middle school during the attacks of September 11, 2001. They were now as college students becoming aware of and taking an interest in national and international events and politics. In class discussions students would often state that as children and young teenagers they would usually without question accept “official” versions of reality. Through these discussions students offered individual warrants to support their own interpretations of terrorist and terrorism resting on their view of reality and their personal experiences; Tammy’s reality and experience rested on the death of her cousin in Iraq; Christine found warrants in her religion; Kaweria found truth in being open-minded to different perspectives; Winnie put her confidence in those in “authority” positions; Ruby used gender and culture to express her stances on reality; Olivia, Tammy, Addie and Winnie all stated a reliance and belief in Richard Clarke (2004) and his book *Against All Enemies* along with their utmost respect for him and his courage to write about his tenure with the White House.

Kaweria details her interview with a high school civics teacher concerning September 11, 2001. According to her written words from the reflection, the civics teacher’s view is that a Boeing 757 did not hit the Pentagon. I used this statement in my actual classes to start discussions regarding 9/11. I do not take sides during these actual in-class discussions and let

the students debate among themselves. In my actual classes, I noticed the more time that passes since 9/11, the less intense these discussions have become. During the Bush Administration's second term, the class discussions were deeply exploring, inquisitive and intense, however since the 2008 election of Barak Obama students' interest in the previous administration's policies and antics has waned. In my actual spring 2009 POL240 class there was consensus that what has passed is past and no need for the Obama Administration to explore possible wrong-doing of the previous administration, the belief beginning that exploring for wrong-doings would not be good for the country and that charges would never be brought even if there was evidence of wrong-doing. However, before the election of a new president in the stimulated discussion, *Olivia* believed "the majority of the Bush Administration was corrupt...[and that] it was no secret that Cheney wanted to go into Iraq for years and did not care if thousands of people died for no reason...to get to the Iraq oil fields."

To keep my students interested in current events, I would bring newspaper articles, Internet articles from CNN, MSNBC, etc..., articles from Time and Newsweek and other sources to class; I would read them and then we would discuss the information. A report from MSNBC.com (February 6, 2007) on white Christian supremacist activity flourishing in the United States fueled by anti-immigrant passions bewildered some students because they did not comprehend that Americans, even those members of the Ku Klux Klan, skinheads and neo-Nazi groups are could be considered "terrorists." Many students grew-up believing that only Muslims are terrorists and that Muslims terrorize Americans. Americans are simply not terrorists; or so they thought. A torture suit filed against Rumsfeld (October 31, 2007) was another article from MSNBC.com that I read to the class. The article described a legal complaint filed by American and European rights groups in France accusing (former) United States Defense Secretary Donald

Rumsfeld of responsibility for torture in Iraq and Guantanamo Bay. The rights groups wanted their complaint to be examined by French prosecutors because people suspected of torture can be prosecuted in France if they are on French soil. This particular article created several simulating discussions on the meaning of who is a terrorist, what is terrorism, and if the complaint was pursued by the French courts what affect would that have on relations between the two countries. Not being able to trust those elected and appointed to public office has a demoralizing influence on the nation's citizens.

5.3.2 Research Question 2b

Research Question 2b: How are students defining the rights and obligations of being a citizen?

Christine: The feeling of powerlessness as an individual is at times overwhelming. However, one way that I as an individual can make a change is through informed voting.

Olivia: I will admit that before this class I never cared about becoming a registered voter. Then I realized that people who do not vote are people just like me who do not understand how such a corrupt government could get into office. I used to think that one vote didn't count, but if I vote then maybe my friends will come with me to vote, then their friends and family would vote. One vote can be enough influence to make more people vote. Without voters who actually know what is going on in the world, people like Bush and Cheney will continue to control the government. It is up to the American people to stop this.

Addie: I now look for international news and actively seek out to read what is occurring in the Middle East. I also have continued my education by watching documentaries on terrorism to gain additional information. I have also come to realize I have a responsibility to be knowledgeable and to act on it. One of the easiest ways I can show my conviction is through my vote for the next president.

Tammy: I never thought there was anything I could do to stop it, and then I reached voting age. Talking about the election really helped me figure out who I wanted to vote for. I knew I liked Obama's plan for Iraq but I did not want that to be the only thing I based my decision on.

Ruby: Now that I know more about these topics, and some of the truth behind them, I feel that I am a better American citizen due to the fact that I will no longer just believe everything I am told

about anything political. Through this class I have found that often, what American's are taught is not always the truth and now I will always go and find the information for myself.

Winnie: I heard talk of “weapons of mass destruction” and that Iraq was to blame for 9/11 and never gave it much more thought. I had complete faith in what we were doing. I worried about relatives that were still on active duty, but knew that if they were called to go to Iraq, it was their job, and they had chosen it willingly.

Tammy: I was so mad at Timmy for enlisting, especially after he was killed. The way I saw it was that he did not think signing up through as well as he should have. He promised he would be okay and he managed to keep that promise for a long time. Then he was killed and I became even more convinced that he did not think about what he was doing. I was so mad at him for leaving us and not thinking about what life would be like for us back at home if he was killed. I didn't think he thought about how hard the funeral would be and about how hard it would be to even hear the word Iraq. Timmy was killed on January 1, 2007, almost two years later and I still flinch when I hear the words Iraq, war, terrorism, or army.

Winnie: My only thought when I learned that we were going to war in Iraq was that I was grateful my five year term for recall into active duty had expired. Most people are not aware of the fact — myself included until I was discharged — that the military reserves the right to call back those who had been discharged to active duty for five years post their discharge date. Mine had expired in November of 2000.

Olivia: My younger cousin is in boot camp right now. I sent him a letter telling him about what I had learned. He sent a letter back to me saying that he does not care why the government is going to send him to Iraq. If it wasn't for the well-being and protection of his country he said he would not have joined the National Guard. So, even though I do not support the governments reasons for being in the war I completely support the reason most men and women are fighting in Iraq. They have their own ideas on why they are going to Iraq, and as long as they're fighting for what they believe in and the country believes in they deserve our full support.

Christine: Helping is one way that an individual can make a difference, both globally and domestically. Also, by doing so you are presented with something beyond yourself that forces you to think of others in a more inclusive way. By talking to those of other cultures, you realize that they are no different from you on the inside and should be treated with respect as human beings.

Graham Smith in his book *Democratic Innovations: Designing Institutions for Citizen Participation* (2009) focuses on six elements in democratic institutions; inclusiveness, popular control, considered judgment, transparency, efficiency and transferability. The students discuss the feeling of powerlessness is eliminated through informed voting. As the students read Aslan's

No god but God, they were surprised to learn that “Muhammad struggled for economic redistribution and social egalitarianism concerning the rights and privileges for women and the Quran goes to great lengths to emphasize the equality of the sexes in the eyes of God” (p. 60). It is the Christian faith that believes that God has a strict social hierarchy; women submitted to men, men to their betters, all to God. Likewise, Christianity has strictures against women’s public service – “let your women keep silence in the churches for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law” (1 Corinthians 14:34, King James Version). Based in part on this passage, the founders of the United States “excluded women from not just the suffrage and other trappings of citizenship (jury service, military service) but also the rights of property and bodily integrity, creating a system of coverture that transferred a woman’s civic identity to her husband at marriage” (Lawrence, 2010, p. 30). Carrying the idea of civic identity and being a good citizen, *Christine* has “the feeling of powerlessness as an individual and at times is overwhelming” but as an individual “can make a change through informed voting.” *Addie* agrees that “one of the easiest ways to show conviction is through my vote for the next president.”

In *Citizenship Across the Curriculum* the authors explore different definitions of citizenship from the viewpoint of varying disciplines other than political science. The disciplines and definitions include: cultural linguists-“actively involved and immersed in one’s surrounding community and civic society” (p. 37); communications-“self-authorship as to how one understands personal identity in relationship to others” (p. 64); physics-“being able to participate in an informed way in the ongoing social conversation around the issues and problems facing a society” (p. 149); and history/environmental studies- uses the phrase “ adaptive capacity to capture citizenship in an interdependent world” (p. 181). There were also more spiritual

understandings of citizenship, for example- “a soulful relationship with others” (p. 86) and it is a “vocation...something we are called to do” (p. 95). The book is a rich integration of different forms of knowledge, proficiencies, and ideals, which all lead to a more well-round citizen able to effect and reflect on public action. For my students, other ways to be a good citizen would include “helping” and “being informed”; for example, *Christine* believes we should “think of others in a more inclusive way. By talking to those of other cultures, you realize that they are no different from you on the inside and should be treated with respect as human beings.”

Jeffery L. Bernstein in his chapter on teaching American Government in *Citizenship across the Curriculum* (1976) makes the case for “citizenship-oriented perspective,” stating that discipline-based content knowledge orientation is limiting because “disciplinary knowledge alone is quickly forgotten by our students” and that a “citizenship-oriented perspective can give students tools and dispositions to be more effective participants in their government and community...these lessons will last longer than lessons about checks and balances ever will” (p. 14). The chapter incorporates the theme that citizenship is a perspective that needs to inform our teaching in a way that takes the teacher away from being the expert and conveyer of knowledge to the cognitive development and exploration for the student.

Students defined the rights and obligations of citizenship in several ways; voting, enlisting into military service, helping others, being informed by watching the news, reading, listening to radio such as NPR, the BBC, etc..., and most importantly being able to research and find the information and the “truth” for one’s self. Olivia, Addie, Tammy and Christine stated that voting was the primary way for an individual to be a good citizen. Tammy, Winnie and Olivia recognized that some individuals (citing their family members) believe to be a good citizen means to serve in the military whether that be active duty or the National Guard. What I

found to be an interesting trend in my classes is the effect of historical events and the lapse of time. From the time I first starting teaching this class in 2005 to the writing of this document students seem to become less interested in national and international current affairs. The class discussions in POL240 during the Bush years were fraught with a general malaise, dissatisfaction and anxiety regarding the administration, the wars, the nation and the world. They had much to say about their feelings, their perspectives; they seemed to have a need to vent their anger. I have had students tell me that this class was very cathartic, beneficial and healing for them. The election of Barak Obama seemed to act as an anti-depressant even though as president Obama has kept some of the Bush policies in place. A thought-provoking area for future research would be to compare the definitions of the rights and obligations of being a citizen over the timespan of the two different presidential administrations, Bush and Obama. Also another factor may be the age of the student; as time progresses from the event of 9/11, the students barely have a memory of the event.

5.3.3 Research Question 2c

Research Question 2c: How are students defining the rights and obligations of a nation?

Olivia: This class changed the way I looked at our government and what the media said about it. I still blame terrorists for the deaths of so many Americans and the loss of security the rest of us have felt, but now my level of thinking has expanded to encompass the US government with the blame. Reading books like the *9/11 Commission Report* and *Spectrum of Terror* made me think outside the box and I do not believe everything that the government says and now I question what the government does.

Winnie: The thought of reading the 9/11 Commission Report seemed to be a rather daunting task. I don't believe that the title gives it justice. I initially thought that it would be rather technical in nature, and a difficult read. However, I found it to be very informative and unbiased in nature.

Tammy: There are so many different accounts of what happened on September 11, 2001 because of the conspiracy theories and most people had a different reason for why we were going into

Iraq. I wanted to learn more, to figure out exactly what my cousin was fighting for and what ultimately cost him his life.

Olivia: After being told all of this information I went home. My older cousin who served in Iraq, and was injured when his Humvee hit an IED, was visiting us. I usually talk about my day to my parents and tell them about my class, but that day I kept my mouth shut on the topic. I didn't want my cousin to know that the government had different plans for him and that he wasn't fighting for his country's safety but for the government's own agenda. I couldn't bare the look I would have seen on his face.

Winnie: We place faith, authority and truth in corporate leaders to whom we rely on for our own well-being and prosperity. To see these leaders mismanaged not only entire companies, but also those who are employed there, in their own pursuit of wealth, is disturbing. To see these same people ask to be bailed out by the very people they have harmed is even more so. I think this gives some insight into our own morality.

Olivia: After 9/11 Bush announced that he would go after the terrorists who planned the attacks and take them down. At the time, I was proud of my president. I thought that bin Laden would be killed and al Qaeda would just be a small speck of history, and that would be all. When I came here I realized how naïve I really was. As the years went by and bin Laden was not caught I figured it was because he was hiding too deeply that our armed forces could not detect him. Like many other Americans, Bush had fooled me. The United States attacked Iraq in 2003 and within the past four years there have been no attempts to find bin Laden. They probably already know where he is, but during the 2004 election Bush and his administration did not want to kill him yet, even though he was in our line of fire more than once. The new battle plane the army is using is called the Sniper. It can be programmed to find one person and launch a missile specifically for that person. Bin Laden was in the line of fire, but the Sniper missed him. How can a 'smart bomb' that has its target in its scope not kill the target? Bush wanted him alive so that he can keep making video threats against the United States and he can keep telling the country that it is his only goal to get him.

Christine: Another question presented for discussion was the improvement of human rights in the 21st century; I cannot say that I see a good deal of progress on this front. A good example of the faults that the United States government has perpetrated against human rights can be seen in the book *Takeover*. Savage presents details of the Abu Garaib scandal. I was unaware of the majority of the details presented by Savage and, at the time, believed the statement by the President that this was merely a few "bad apples" who got carried away. I never realized the extent of the problem and the administration's duplicity in this matter. The administration used so many methods to circumvent Congress and the Geneva Conventions, from the location of Guantanamo to the use of signing statements. It is crazy to think that we are so able to put aside ethical behavior for supposed need. Savage's even explains that when more extreme method of torture is used it has been shown that, while people do talk, they do not always give accurate information. They simply want the torture to stop so will say anything to reach that end. It is not even helpful but, a sense of vengeance and the power to overstep the rules if desired circumvents human rights and dignity. This is a frightening thought. The famous quote, "power corrupts; absolute power corrupts absolutely" applies to this situation so well.

Winnie: My mother is a whole-hearted Republican. When I first started reading Hoffman, I went to her as said something regarding the fact that some countries might see America as terroristic in nature. Needless to say, that did not go over well. I don't remember the details of that conversation, but I do remember that I could not support that theory very well. And in my family, when it comes to politics, you better be able to back yourself up. At the end of this course, I still believe that there are countries that see us as terrorists. After reading the books and viewing the movies, I can clearly see why. We are a country motivated by our own needs. That does not make us any different than any other country, but perhaps that is the problem. We have the privilege of being a super power in the world, but perhaps we need to be knocked down a few notches.

Olivia: The Bush administration does not seem to care about the American people or the innocent Iraqis who have been killed in this war. They only want to benefit themselves and make themselves 'appear' to be the good guys who are working for the greater good of America.

Winnie: As with any aspect in life, when one person is given too much power, it goes to their head. They take what was once a good thing and distort it for their own needs.

Addie states that "the United States has culpability, we are not just the innocent victims portrayed. Our foreign policy and covert actions since the Cold War have led us to where we are today...our invasion of Iraq has thrown fuel on the fire creating what I believe will be the next generation of terrorist." Regarding Christopher Williams' article "Education and Human Survival" (2000), he asserts that the fundamental rationale of global security is the assurance of human survival and that the global security framework provides a viable way of reconceptualizing international education and development. Williams summarizes that the end of the Cold War the word "development" is an ongoing process of fulfilling human needs, applicable to all nations and that "security" means more than just military strength. The students are asking "what is right?" and does the United States have culpability, and too much power. Tammy talks about the fact we all had to live through the day of September 11, 2001.

Williams tells us that security of a nation is more than just strength. *Winnie* believes "we are a country motivated by our own needs which does not make us any different than any other

country, but perhaps that is the problem. We have the privilege of being a super power in the world, but perhaps we need to be knocked down a few notches.” The one of the rights and obligations of a nation is service to the people, not to politics and self-enriching money and power. *Winnie* mentions Enron and also the connection between government and business-“we place faith, authority and truth in corporate leaders to whom we rely on for our own well-being and prosperity. To see these leaders mismanaged not only entire companies but also those who are employed there in their own pursuit of wealth is disturbing.”

My students believe that a nation should not lie to its people or tell them they are bad citizens if they don't agree with the Administration; *Kaweria*- “we must never talk about how we feel, least we find ourselves in trouble with the authorities.” *Kaweria*'s remark was in reference to transparency, the students remarked about torture and going into Iraq. *Christine* comments on the Savage book, “when more extreme methods of torture are used people talk, but they don't always give accurate information. Torture is not helpful, but a sense of vengeance and power.” *Tammy* states, “I wanted to learn more, to figure out exactly what my cousin was fighting for and what ultimately cost him his life.” Many of the students respected Richard Clarke (2004): for *Tammy*, “I look up to him for coming out and talking about the Presidential Administration; and *Kaweria* “I feel he did the right thing by exposing the President's failed policies.” *Olivia* likes Clarke because “when I started to read *Against All Enemies* I discovered that even though the majority of the Bush Administration was corrupt that there were a few people who really do want to see justice for those who died on 9/11.” Overall, a nation needs to care about its people, and by most accounts the students believe the “the Bush Administration does not seem to care about the American people” – *Olivia*. In Chomsky's *Culture of Terrorism* (1988), he contends that

“the state must spin an elaborate web of illusion and deceit ...by conducting exercises of historical engineering” (p. 2).

In an article written by Dan Simpson, a former U.S. Ambassador and associate editor for the *Pittsburgh Post-Gazette*, “The Militarization of America” (July 23, 2008) and an article by Nicholas Kristof, a columnist for the *New York Times*, “The United States Needs to Make Diplomacy, Not War” (August 12, 2008), both talk of the growing influence of the military yet what is actually needed is a strong diplomatic corp. Simpson states that the defense budget has double from 2001 to 2009; that the vice president is a former secretary of defense and former CEO of a defense contractor; that many officers retire from the armed forces and find employment with U.S. defense contractors; and he ends the article with a reminder from former president and general Dwight D. Eisenhower about the growing influence of the military-industrial complex. Kristof laments the fact that the United States has more musicians in its military bands than it has diplomats and that the U.S. Army will add about 7,000 soldiers in 2008 which is more people than in the entire American Foreign Service. His complaint is that the United States is overinvesting in the military option and underinvesting in diplomacy. Defense secretary Gates states that “one of the most important lessons of the wars in Iraq and Afghanistan is that military success is not sufficient to win” (Kristof, 2008, p. B-5). The entire American diplomatic corps, about 6,500 people, is less than the staffing of a single aircraft carrier group, yet Congress is not interested in paying for a larger Foreign Service. Kristof states that our “intuitive approach to fighting terrorists and insurgents is to blow things up. But one of the most cost-effective counter-terrorism methods in countries like Pakistan and Afghanistan may be to build things up, like schooling and microfinance.

Olivia states that “the Bush administration does not seem to care about the American people...they only want to benefit themselves”; and *Winnie* says that “as in any aspect in life, when one person is given too much power, it goes to their head.” The class considered conspiracy theories, discussed torture and human rights, some believed we (the United States) are the terrorist, and *Winnie* in particular brings into the discussion the close ties between the government and corporations (such as Halliburton). In *Jimmy Carter Calls Dick Cheney a “Disaster”* (MSNBC.com, October 11, 2007), former president Carter denounced vice president Cheney as a “disaster” for the country and a “militant” who has had an excessive amount of influence in setting foreign policy. Carter called the Bush administration the “worst in history” in international relations. A series of articles that created lively conversations concerning the administration was by *The Washington Post* (July 24-27, 2007), “Angler-The Cheney Vice Presidency.” Angler was Cheney’s Secret Service code name. The series of articles focused on Cheney’s “largely hidden-understood role” in crafting policies for the War on Terror, the economy and the environment. Cheney made himself the most influential and powerful man ever to hold the office of vice president. The source that created the most discussion on the Bush-Cheney administration was *Charlie Savage’s Takeover-The Return of the Imperial Presidency and the Subversion of American Democracy*. Students wondered if the government works for the good of the people, or for the good of the individuals running the government.

5.3.4 Research Question 2d

Research Question 2d: How do students interpret everyday information, such as: non-classified government releases, mainstream media reporting, internet sources, information from family and friends?

Christine: What is truth? This class really forced me to think about “the facts” that are presented on a daily basis by mainstream sources.

Addie: I am now more knowledgeable in a number of ways. I have gained a great deal of information from our readings and discussions. I no longer accept things presented by the government and media at face value. I dig deeper for the true meaning, including searching for news sources outside the United States for differing perspectives.

Kaweria: We must never talk about how we feel, least we find ourselves in trouble with the authorities. It was sad to note that even the media changes the news as it receives pressure from the authorities to do so. Thus, it becomes hard for the citizens to know what to believe.

Tammy: For so long I thought that the government all wanted to invade Iraq and that everyone was pushing for this war. Then I read *Against All Enemies* by Richard Clarke. He said that everyone was so preoccupied with Hussein and Iraq that no one really paid much attention to al Qaeda and bin Laden. Reading the official *9/11 Commission Report* helped show what the government had done or claimed to have done, but reading Clarke’s accounts really gave a more detailed inside description. I think *Against All Enemies* has been my favorite book that we have read. September 11th and the war following it has had a huge impact on me and my family so hearing Clarke’s accounts of before the attacks, during, then up until a few years ago really helped. He blames President Bush for failing this country and was the only member of the government to apologize for failing us, and that takes some guts. Who knows if Clarke’s accounts are 100% truthful, but I look up to him for coming out and talking about a Presidential Administration that would still be in power years after *Against All Enemies* was published.

Ruby: Media coverage of terrorist attacks isn’t something I had previously seen as either a benefit or a problem. I was amazed that so many terrorist attacks have taken place all over the world and have touched so many countries. In a way, I was very closed minded in this aspect because I had only ever heard of terrorist attacks in America and a few very large ones in other countries that were very popular with media coverage.

Christine: When I watched the video *Why We Fight* I was very angry. I went home with so many questions about who to believe. I felt as though my brain had to be reorganized to process the new information presented. *Why We Fight* was completely new information. I knew in the back of my mind that reasons why the United States goes to war is more complex than what is presented to the average American. However, the depth of the issue had never been presented to me. It is hard to reconcile what you have been told your whole life with this type of new information.

Tammy: There was one part of that movie (*Why We Fight*) I did not agree with. One of the women talked about how this is not America’s war, this is the Bush Administrations war, and that if you sign up to fight you are not really fighting for your country, or something along those lines. I can understand that this is President Bush’s war, the more time that passes the more we realize that he lied to get us into Iraq. The way I see it though, is a war is a war, and you’re going to need soldiers to fight it. The movie claimed that every other war was fought because the President wanted us to, so wouldn’t it be that administration's war as well? What makes the War in Iraq different from the others? We still need soldiers to fight overseas and they are risking

their lives so the people they love do not have to. It may not be taking place in America and we may not have agreed with beginning it, but they are fighting and dying for us. Soldiers are doing the same things they have done in previous wars, we had no choice about whether we wanted this to happen and even they were lied to. How anyone can say it isn't and that those soldiers are not fighting for us is beyond me, this is our war now, we have to stand behind them.

Winnie: There is about a 12 to 15 year difference between myself and those I go to school with. It does not seem like a vast amount of time, but technologically speaking, it is ages. Information is not gathered from reading newspapers or the word of others, but at a click of the mouse. I think that the greatest asset anyone can have is to be informed.

Tammy: Some of our class discussions were a little hard to hear, there were some points that I just wanted to run out of the room, but talking about Iraq and September 11th brought me to terms with it a little more. After my cousin was killed I stopped watching the news altogether because it was just too hard. It was too hard to hear about more troops being deployed, too hard to hear about more soldiers dying, and too hard to hear President Bush making mumbling speeches where the words just sounded nice.

Addie: I have been ignorant and honestly am ashamed that I accepted things at face value. I accepted the media created portrayal of terrorism as all Middle Easterners. I have earned a great deal about my ignorance. First what you are presented in the media is the fundamentalist. They have extreme beliefs which include religious intolerance. This is not representative of the average Middle Easterner and should not cloud our opinion of the culture. Furthermore it does not reflect Islam and the moderate beliefs.

Tammy: Like most people I flinched at the idea of Muslims, I was young and it was drilled into my head that they were bad people and were the ones who did this to us. I did not realize that most Muslims are good people, that it is only the few radical extremists who take their religion to deadly strengths.

Ruby: September 11th Commission Report cleared up many things for me about the events that happened that day. Before reading this book, I was never exactly aware of the events that took place on 9/11. I was younger and still in high school when the attacks took place on that day. I remember sitting in my 9th grade American History class when another teacher came into the room and told us that a plane had just crashed into the world trade center. As soon as this happened everyone was uneasy wanting to know what happened but our teachers were instructed not to turn any of the televisions on and to not tell us anything else so I missed much of what was on the news that day. I guess also because I was younger that all I knew was that I was very scared. The facts weren't so much important to me as what was going to happen to myself and my family. It is for that reason that I am very thankful to read this book and better understand just exactly what happened on that day.

Kaweria: Pape in chapter twelve "A New Strategy for Victory" — claims it is not possible to leave the Middle East altogether, the U.S. should define victory as the separate objectives of "defeating the current pool of terrorists" and prevent a new generation from arising (238-39). The notion that the Islamic fundamentalism is bent on world domination is "pure fantasy" (244-45). I agree with the author that there is an attempt by the west to force Muslim societies to

transform their cultures to better resemble those in the Christian countries. These countries have tried through the media, Hollywood, and other means to accomplish this goal. “This effort should be stopped before it dramatically increases the threat we face” (245).

Ruby: I also found it interesting that prominent Christian speakers who are very influential among those who follow the religion have stated that Islam is so evil and wicked. This showed me that there is no quick and simple solution to this religious conflict. When learning about the United States and our allies against al-Qaeda, I found myself very interested because I had not known much about this previously. This is a topic that is very common and unfortunately before this class I had no reason to look further into the truth behind most of the things I had been taught whether in school, from my peers, my family, or simply from the media.

Tammy: I was a little unsure of this class once I found out about how many papers we would be writing and how many books we would be reading. But in some way each one of the books showed me something new. Hoffman taught me about the basics of terrorism. Matthews showed me what war is like for women all around the world, how hard it is for people and just how easy we have it. Aslan was actually a lot more interesting than I thought it would be. I wasn't really interested in the Islamic religion before but I thought Muhammad and the religion he built was really interesting. The Commission Report was a little dry and some parts of it sounded a little odd to me but it was pretty useful to hear what the Bush Administration did and what they wanted us to hear about that day. Reading all the time then writing a paper seemed so overwhelming at first but I grew to really like it. I would never have read those books if we hadn't had to write a paper on them.

Ruby: The pictures of the women in this book (Matthews) truly make me appreciate the things I have and especially the rights and freedom I have because I am a woman living in the United States of America. So many of the women in these pictures have no idea that the way they are treated and the things they are exposed to are wrong. They also don't know that things are so much better in other places like things here in the United States. I honestly don't think that anyone could read this book and not be touched in some way to do something about the things that are happening in these other countries.

Addie: This was a pathway to enlightenment over the last eight weeks. I attribute this to the books we read, the sequencing of them with media, and the classroom discussion. The mix in our class has been so beneficial to me in understanding differing points of views and perspectives. From previous classes I have learned so much more in this setting.

Ruby: *Dying to Win* written by Robert A. Pape is a book that I believe should definitely always be used in this class because of the way he reveals to the reader the mindset of a suicide terrorist. Not that I completely understand this now, but it helped me to at least attempt to see things from another point of view and how they may see things. I found myself constantly asking how someone could do that to another person all throughout the semester and I finally started to at least get some answers from this book. These answers don't make much sense to me because I have a hard time understanding it, but I feel like I am not judging suicide terrorists from my own point of view anymore and instead, I am able to see it from another aspect.

Tammy: I have a much broader view of the world now. I still can't handle watching the news

every night, but I watch it once or twice a week and I always keep up with the events online.

Christine: I can now follow news stories about terrorism and world events such as war and know some of the background behind the snippets presented. This class has driven me to talk about these issues with my family and friends. Hopefully the information I learned can bring about a change in thinking on, not only me, but to others that I come into contact with on a daily basis.

Olivia: I never thought I could find something interesting in a class which discussed a topic I hated. This class has expanded my mind and made me question what I am told. I do not mean to say that I am some kind of paranoid, everyone-is-out-to-get me American. However, I used to think that what I hear on the news and what the government officials say is everything I should know. Now I understand that there is a lot of information that is not told to us, and that I should do my own research to find the rest of the answer that no one is saying.

The dialogue returns to media and technology with Winnie stating she is older than her fellow students. Rudy brings in religion and Addie is searching for “why.” The students receive their information about the world through family, friends and the media. Since 9/11 there have been conceptions about Islam and Muslims within American society, “stereotypes about Muslims and terrorism are impediments to open dialogue and deeper social relations between Muslims and non-Muslims” (Mohamed & O’Brien, 2011, p. 62). Ever since 9/11 *Addie* has “been searching for the reason ‘why.’ I became angry and wanted those who did this to pay...this class has been personally cathartic. I no longer have the misplaced anger and misunderstanding. Instead I have been able to replace this anger with an appreciation of a culture of people who practice a deep and beautiful religion.” *Christine* wants to know “what is truth? This class really forced me to think about the facts that are presented on a daily basis by mainstream sources.” *Ruby* said “so many of us stereotype and come to unjust conclusions so quickly that we forget to really look for the facts.” *Addie* revealed “I accepted the media created portrayal of terrorism as all Middle Easterners.” *Tammy* disclosed “like most people I flinched at the idea of Muslims, I was young and it was drilled into my head that they were bad people.”

Ruby replied “before this class I had no reason to look further into the truth behind most things I had been taught whether in school, from my peers, my family, or simply from the media.”

Besides the students receiving their information from the media, they had not realized that the terrorists also rely on the media, “given that terrorism is inherently about attracting attention and publicity...deliberately play to an audience...media has been ruthlessly and successfully exploited by terrorists” (Hoffman, 2006, p. 177). *Ruby* declared “the media coverage of terrorist attacks isn’t something I had previously seen as either a benefit or a problem...I have heard of terrorist attacks in America and a few very large ones in other countries that were very popular with media coverage.” Students said that POL240 forced them to think about “truth” as it is presented by the media. As they became more knowledgeable in national and international affairs, they no longer accepted at face value what was being fed to them by the media, they were researching and digging deeper for meaning, and no longer willing to accept ignorance at face-value. Some students expressed anger and then having to reconcile new viewpoints. One student said she finally realized that Muslims are good people and that there are fanatics in all religions and groups. Kaweria said that Muslim countries do not like having the “west” forced upon them. One source that was viewed as “truthful” by many students was Richard Clarke. Students commented that the class books were more useful as sources of truth than the news. Students seemed to welcome their expanded worldview view, started to question media “truth” and expressed a desire to do more of their own research into finding the “truth.”

5.3.5 Research Question 2e

Research Question 2e: What are the implications of these definitions: terrorism and terrorist; and information from the media, government, family and friends?

Tammy: After doing the Class Discussion on Richard Clarke I decided I wanted to learn more about him, so I'm reading his new book, *Your Government Failed You: Breaking the Cycle of National Security Disasters* during break. I think the information he has to offer is worth reading and I really liked the fact that he seemed honest.

Winnie: As an adult student, I believe that my reflections on what I need as a university student to be successful are a bit different than those of my classmates. When I took typing in high school, it was on a typewriter. Those classes were not offered until high school. Currently, my seven year old son has keyboarding classes on a computer. If I need help on the computer, or want to know what something is, I ask my fifteen year old son. This is not a bad thing, but a sign of the times. Ironically, I think that in order to be successful, older adults, especially students, need to learn how to relate to a younger generation. I think that technology has given younger people an advantage that even people my age did not have - that of information.

Ruby: Of every class I have taken at ECU University, I have never been impacted as much as I have been by taking this class. So many of the classes we are made to take to fulfill our liberal arts requirements are of very little interest and have no long term impact on our lives. This class, however, has truly enlightened me to an entirely different way of thinking. Being a nursing major, most of the "extra" classes I take here are seen as a complete waste of time but for the first time, I feel I am a more intelligent, well-rounded individual because of the things I am taking away from this class.

Winnie: Perhaps a course that can bridge that gap would help those who have not grown up in this era to have a bit of an edge. I don't think that technology is the only thing older adults lack. World culture and geography has changed as well. Growing up, I had a general idea of where things were, but to me they seemed to be far off places that were of no concern to me. It was probably 9/11 that brought to light the fact that we are no longer our own little part of the world. It was only courses such as this that I learned about Muslims, their culture and beliefs. Prior to 2001, I never thought about other countries, or how we interact with each other. Perhaps if older generations know what the younger ones already do, how to interact with those of other cultures, it may be of assistance.

Tammy: Politics of Terrorism made me reconsider a lot of different things. It made me rethink the way I viewed my cousins enlistment, the way I saw people of Middle Eastern descent, the way I saw terrorism, and the way I saw myself. I always thought terrorism did not affect me, but it affects everyone.

Winnie: If this course has taught me nothing else, it has taught me to not accept anyone's word on blind faith. Though still a Republican — yes, I voted for McCain, even though I sort of saw Palin as a twit — I am not as apt to accept anything on word alone. To be honest, even though I

voted for McCain, I am not disappointed that Obama won the election. Nor am I rather surprised. Bush's actions not only gave the Republican Party a bad name as a whole, but forced an outrage that created a rush for the polls never seen before. So I am hoping for the best with this new administration, but will also view it with both eyes open.

Tammy: Every day after something like the debates happened we would all share our opinions no matter how long it took. I did not really share many of my opinions, I have always been a very quiet, soft spoken person, but just hearing everyone else's opinions helped. It helped me evaluate my opinions and see things from an unbiased manner. Obama wanting to get out of Iraq was enough reason to vote for him in my opinion but now I can list a lot more different reasons because we talked about things and I was able to get around my own personal beliefs and see the beliefs of the other people in the class.

Ruby: After this class, I believe it would be helpful to take the International Relations class at least for myself because as I have stated, I basically know nothing about politics and especially international relations. I also feel that I simple geography or world cultures class would have been helpful before this class just to allow the students to better understand some of the topics in the class that take place in a certain city or country. I feel that a more specific class on women and war would also be a very good follow up to this class because we have already learned a good bit about it. Going to a primarily women's college, I think many women would be interested in taking that as their liberal arts requirement for women's studies because many women who go here are not fond of the feminist movements that we learn about in a typical women's studies class. Instead, I think many of the women who go to this school would find it extremely interesting to learn about themselves while also learning about women in other countries and how they are affected every day by the wars in their countries.

Olivia: The part of the class that I most enjoyed is the discussions. Just reading the books may make me think about it for a few days, but then I would forget about ever reading them, and just go on with life as if nothing happened. However, discussing the books and articles related to them helped me keep the information in my head rather than just letting it go in one ear and out the other. Even from the beginning I would go home after class and discuss subjects like suicide terrorism or the differences and similarities between state sponsored and religious terrorism. I have progressed in the way that I think about fictional and historic books. Normally I would find them boring, but for this class I would find myself reading them just so I could understand the discussion for the following class.

Ruby: Although all of the books were very helpful in this change in my life, I believe that it was the in class discussion that was the primary source of the "enlightenment" in my life. It was such a relaxed atmosphere that it wasn't threatening to ask questions or make statements that were then discussed with the entire class. It also helped to listen to what others had to say about the same subjects which allowed me to question myself to determine exactly what it is that I believed. This class definitely did facilitate an examination of myself almost every time we had class because a new topic would come up and I had to really look within myself to see what I believed. When I say "believed" I don't mean what I believed for just one day, I mean what I truly believed because of who I am and the morals that are instilled within me.

Tammy: I never would have thought the world would end up like this someday. I always thought

we were America and it couldn't get bad again, I was so sure that we had learned from our previous mistakes. The one thing I have always been so sure of is that there isn't enough time in someone's life to make every mistake possible and learn from it. I always thought taking other people's mistakes and learning from those is extremely important, but here we are making the some of the same mistakes as before.

Kaweria: I based my reflection on political terrorism and religious terrorism, I concluded it with this short message, this course required courage because it meant risking one's moral purity in the pursuit of justice. This means the pursuer must depend on the grace of God for his justification, because when he is done acting on the historical stage, he will surely not be able to point with any pride to his pure works. The course also, requires that the courage to recognize the evil that lies buried in our own hearts, even as we try to root out international evil (Hoffman). It is easy to pursue evil if one believes oneself as pure. Let's all step into the future with humility, recognize that we cannot know God's will perfectly at every political turn.

Tammy: I see the world in a different way now. It's not all about what's going on around me that matters, people need to pay attention. If it weren't for this class I can't even be sure I would have voted. I like to think I would have, but this class is what got me interested in the election, so I could understand what we would talk about every day. I was in my own world and just did not want to hear a thing about politics anymore. I did not care who was elected, I was just ecstatic to know it could not be President Bush again.

Addie: We have the government and politicians to act for us, right? We entrust them to speak for us and do the right things. Initially I supported the Iraq war because we had proof of what Saddam did to us and he could do it again with his weapons of mass destruction. Remember these were evil terrorists who hated the United States for no good reason. How more uninformed could I have been?! We have allowed our government to morph before our eyes but not react. Our personal liberties have been jeopardized through legislation and rulings cloaked in patriotism and with the mantra to protect of our citizens.

Winnie: We are not the only country guilty of such actions. Often human dignity is taken away to justify an action that would otherwise be seen as abhorrent. Hitler's actions during World War II are another prime example. He measured human dignity based on religion. In doing that and entire country lost sight of what true human dignity is.

Tammy: One day we talked about how America tends to live in bubbles and I was living in one. One free of the pain I had been feeling since my cousin was killed, one where no more soldiers were dying, where I could just stick a sock in President Bush's mouth if I didn't want to hear him. But I have come to terms with the fact that my family isn't the only one grieving, that there are thousands just like us and everyone needs that community comfort that was extended to my family.

Winnie: In retrospect, after hearing the recorded calls and thinking about what was going on in that plane when I saw them, I can't even imagine what the passengers on that plane must have gone through. However, because that was the closest that 9/11 really affected me, another event certainly took precedence. My husband died in October of 2001. 9/11 was pushed to the back of my mind, as was the reality of what was going on in the "rest of the country."

Tammy: I don't even want to think about how bad this economic crisis could get. We spent all this money on Iraq and now were paying the price. No other country lives the way we do, we have all these freedoms and this democratic society yet we take them for granted. We have religious freedom which not everyone is guaranteed yet people are still racists. I don't understand how we can have so many opportunities yet we do nothing.

Winnie: When events such as Enron occur, we wonder how anyone could do that, and seek their punishment wholeheartedly. But I don't think that deep down they are any different than the average citizen. However, with the current election I also see that view changing a bit. We as citizens spoke out not only for ourselves, but for others as well. Others reality has become our own. Kant says in regard to human dignity that we should treat humans "always as an end, never as a means only." When it comes to whether I believe the United States or the world as a whole, is upholding the dignity of humankind, my answer is, no.

Addie: The United States has culpability, we are not just the innocent victims portrayed. Our foreign policy and covert actions since the cold war have led us to where we are today. And most recently, most frightening, our invasion of Iraq has thrown fuel on the fire creating what I believe will be the next generation of terrorist.

Winnie: Iraq is perhaps a prime example of why I have come to this conclusion. Prior to 9/11 we never gave a second thought to Muslims, their living conditions, or political system. It was not until we were attacked that we decided that it was necessary to go and "save" them from the tyranny they lived under. Their plight was given as justification to go into their country and disrupt their total way of life. This justification was merely a means to an end. Quite the opposite of how Kant viewed human dignity.

Tammy: Now I see that it's not just good and bad anymore because we don't know who the bad guys are. I'm starting to see a lot more shades of gray. Yes, we were attacked by Muslims and we should be afraid, but we shouldn't be afraid of all Muslims, just a small group of them. I never used to care about the generations before us and their presidents. Now I realized that because of the things the presidents before us did, or did not do, we pay the price. This whole people hating us thing didn't start with President Bush, it started years ago, and now I realize just how important it is to look back at that.

Winnie: We grow up believing that we control our own destiny. We can be anything we want to be in life. We have the constitutional right to the pursuit of happiness. But at who's expense? Where is the line drawn between what we feel are our own entitlements and the cost to others? We are a culture of individuality. Not that it is necessarily wrong. But I believe that it gives us a warped sense of morality. We become outraged when things affect us personally. Other people's lives are not our concern.

Olivia: Two of my cousins are in the National Guard. One has already done a tour in Iraq and the other one is graduating from boot camp in February. They are in the same infantry, and within a year both of them will be in Iraq. I thought that learning about terrorism would make me feel better about seeing them go to war. I was wrong. The more I learned about the 'politics' of terrorism, the angrier I became at not terrorists, partly because I couldn't be madder at them, but our own government. I didn't understand why we were fighting a war with a country that had

nothing to do with September 11th.

Tammy: When Timmy was killed I was so mad, logically I should have been mad at the terrorists who killed him, but since I never really knew who they were I got mad at him. I'm still sad all the time, but I'm not mad at Timmy anymore, I know better now.

Winnie: While I still believe that there are times when we must go to war, it is my hope that it will be the right place for the right reasons if there are any truly "right" reasons for war. I also believe that our invasion of Iraq was just the opposite. We went on blind faith, based on a lie. I also think that it will take the citizens of this country a long time to recover from that.

Addie: Ever since 9/11 I have been searching for the reason 'why'. In the days following I turned to religion for comfort but never felt at peace. I next became angry and wanted those who did this to pay, hoping this would alleviate some of the pain. When the war began, it didn't feel right and again I did not feel at peace. When I think about that day, I had so many unresolved feelings it was hard not to be emotional. These are memories burned in my mind and have scared me. It was for these reasons that I was drawn to this course. For me this class has been personally cathartic. I have finally been able to let go of many of these long pent up feelings. I have gained understanding. I no longer have the misplaced anger and misunderstanding. Instead I have been able to replace this with an appreciation of a culture of people who practice a deep and beautiful religion. I now find myself wanting to know more. I continue to actively seek information. As a student and an adult learner I have gained immeasurably from this class. I am no longer asleep, consider me informed. I appreciated the information and manner in which it was presented to me, allowing me to draw conclusions. I also have plans to obtain the suggested reading and continue my personal education during Christmas break. The activist has been created.

Winnie: We have always viewed ourselves as the knight on the white horse, going in to save the less fortunate from the evil trying to overtake them, and if we benefit from it, so much the better. There are times when I think we have pushed that view a little too far, and I believe that going to Iraq has been one such moment.

Tammy: I didn't want to hear about Iraq because it just brought the memories flooding back, but now I want to hear about it and I want to talk about it. I want to be more informed about what is going on around me and if another soldier is killed I finally feel okay about hearing it, about grieving for someone I have never meet just because I know what the pain of losing a soldier feels like. For so long I thought I had it bad, but now I realize that thousands of people are in the same boat as my family is, and some people had it worse. I can't always understand how it's like, a wife raising five kids by herself or a mother missing her son, but the pain I get, and I'm finally okay with embracing that.

Kaweria: Upon reflecting on the content of the seven books, the class discussions, the movies, the questions posed by the students, and the professor, and above all the broad knowledge of the professor on the topic of terrorism, the course greatly enhanced my knowledge of terrorism and ignited a quest for more information and understanding of this important activity at this point of the world's history. Though we may be from different cultures, our goal is to have a peace and a loving world. Education is the key to rooting away terrorism. It is important that all people are educated about terrorism. It is even more important that the world's population be much better

educated about how to love and live in harmony, especially with other people who think or pray differently or are of different nationality or race. Unfortunately, while the citizens of this world are fully aware of the fact that they are all human beings, they surely do not consider everyone worthy of living on this planet. Thus some of the world citizens become terrorists. Because there are terrorists in the world, many of the citizens of the world are frightened and hatred is cultivated.

Christine: A good follow-up to this class would be additional classes on global issues as well as additional political science classes. This is an area that I am very weak in and, as a nurse, I am constantly presented with people of other cultures and backgrounds. This sort of class is not a waste of time or simply filler for my education. It is vital to becoming a well-rounded student and individual in society.

Tammy: Politics of Terrorism was an amazing class and I absolutely loved it. I had thought that some of the basics of terrorism would be a little boring, but you made it really interesting and fun to learn. When you would incorporate things into the election you taught us about terrorism as well as relating it to current events. It really helped me to be able to sit around and talk about an election without worrying about saying something offensive, and if it were not for your class I don't know if I would have been as informed as I was.

Kaweria: Because of the learning I gleaned from this class, I want to pursue political science in a broader way in my master's program. The movie and the class discussions left my heart pained about why human beings do what they do to destroy one another.

Ruby offered her thoughts about the semester, "I feel that over the last 15 weeks I have grown and developed so much as a person. I cannot express how happy I am that I took this class. Because of it, my entire way of thinking has changed." *Kaweria* acknowledged "because of the learning I gleaned from this class, I want to pursue political science in a broader way in my master's program." Integrating the books, media, articles concerning current events into the discussion, *Tammy* stated "when you would incorporate things into the election you taught us about terrorism as well as relating it to current events. It really helped me to be able to sit around and talk about an election without worrying about saying something offensive, and if it were not for your class I don't know if I would have been as informed as I was." For *Olivia*, "the part of the class that I most enjoyed is the discussions. Just reading the books may make me think about

it for a few days, but then I would forget about ever reading them; however, discussing the books and articles helped me keep the information in my head.” *Tammy* responded that by “listening to what others had to say about the same subjects allowed me to question myself to determine exactly what it is that I believed. This class definitely did facilitate an examination of myself almost every time ...I had to really look within myself to see what I believed.” *Addie’s* response to the class was “this is a pathway to enlightenment over the last eight weeks. I attribute this to the books we read, the sequencing of them with media, and classroom discussion. The mix in our class has been so beneficial to me in understanding differing points of view and perspectives. I have learned so much more in this setting.”

Nellie Stromquist (2002) believes that educators “need to become highly conscious of the role that ideology and certain other forms of knowledge play in shaping our contemporary world” (p. viii). Carlsson-Paige and Lantieri state that schools should not only educate on the level of neighborhood, community, national knowledge, but also global, and that students need opportunities to engage in decision-making and pro-social action (in Noddings, 2005, p. 107). The tools that students need are: “critical thinking, problem-solving and conflict resolution” (in Noddings, 2005, p. 107). In keeping with the global theme, *Christine* proposes “a good follow-up to this class would be additional classes on global issues.” *Ruby* also advocates a global view point, “I believe it would be helpful to take an International Relations class...and geography or world cultures...also learning about women in other countries and how they are affected every day by the wars in their countries.”

Ben-Porath explores the relations of gender and war in the context of civil education. She contends that the more a nation is preoccupied with security issues the more it moves toward conservative conceptions of gender roles. “The war situation not only negatively affects

women's lives but also affects their social perceptions, making the war an important social and feminist issue of interest" (Ben-Porath, 2006, p. 76). In 2000 the United Nations adopted Resolution 1325 on women, peace and security which addresses the impact of armed conflict on women which "recognized the under-valued and under-utilized contributions women make to conflict prevention, peacekeeping, conflict resolution and peace-building and stressed their equal and full participation as active agents in peace and security" (Ben-Porath, 2006, p. 77). Men have been the main planners and pursers of war; however, in this social construction the female burden of war has often been overlooked, women are "usually the civilians who are hit first and hardest by war and its consequences, such as poverty, expatriation, rape, and destruction" (Ben-Porath, 2006, p. 77). In class we read and discussed Jenny Matthews' *Women and War* (2003) book which through pictures portrays the effects of war on women, children and society. She is a documentary photographer working on a world-wide project looking at women and war since 1982, working extensively in Latin America, the Middle East, Africa and Asia. *Tammy's* view of the book was, "Matthews showed me what war is like for women all around the world, how hard it is for people and just how easy we have it." For *Ruby*, "the pictures of the women in this book truly make me appreciate the things I have and especially the rights and freedom I have because I am a woman living in the United States. I honestly don't think anyone could read this book and not be touched in some way to do something about the things that are happening in these other countries."

Brizendine (2010) tells us that if a woman could see the world through "male-colored glasses" (p. 38) she would be astonished by how different her outlook would be. She states that the vasopressin and testosterone in male brains result in a "more territorial aggression" (p.38). However when men are in a stable hierarchy their testosterone and cortisol are lower than when

they are not, thus a stable atmosphere reduces anger and aggression; “a male’s tendency to violence can be either dialed up or dialed down by social conditions” (p.109). This fits into Pape’s (2005) contention that nearly all suicide terroristic attacks have one thing in common, “to compel modern democracies to withdraw military forces from territory that the terrorists consider to be their homeland” (pp. 4 & 38). The last word on war goes to *Winnie*, “while I still believe that there are times when we must go to war, it is my hope that it will be the right place for the right reasons if there are any truly ‘right’ reasons for war.” I believe by the end of the semester students gained an acceptance to the validity of their own self-confidence and awareness and not to accept by blind faith someone else’s definition of truth and reality. The class focus was terrorism; however what happened in the class was self-examination and growth.

6.0 CONCLUSIONS AND IMPLICATIONS

In this dissertation, I examine varied definitions of terrorism and terrorist. In this chapter I turn to conclusions and implications directed at the type of education needed to explore these concepts for meaning and understanding. The individual is raised in a family that is situated within a certain culture and society, bombarded by the media of that culture, and receives a formal education through schooling, all the while taking in the beliefs, ideas, knowledge, and other idiosyncracies of that culture/society. Adding another layer to the mix of family, media, education and culture is that of biological sex—the influence of male and female hormones on the individual—and then the gender roles and beliefs that are created therefrom. From all of this, is it possible to create and agree upon “reality”?

6.1 CONCLUSIONS

To summarize, my main finding is that my students’ have many different ways to consider reality and what leads an individual to become a terrorist resulting in terrorism. As a researcher grounded in the social sciences, I believe that reality is based on interpretation and that there are many ways of interpreting reality, such as: through economics (Marx); social facts (Durkheim); circumstances (Pape); subjective categories (Schutz, Berger and Luckmann); changing political vernacular (Hoffman); religion (Aslan, Morone, Jenkins); hormonal systems (Brizendine); and

the representation of reality (Baudrillard, Foucault), as summarized in Section 2.3.2.

Reflecting back over the years of teaching this class and writing this paper, my predominant interpretation of terrorist and terrorism (research question 1⁷³) is still the same: it is a matter of perception. Theoretically I understand C. Wright Mills' (1956) statement that "all politics is a struggle for power and the ultimate kind of power is violence" (p. 171), but from the core of my being, I do not understand why another person would want to violate another, why having power over another is so important, or how someone could kill another person and not feel remorse. Conversely, I do understand that there are no absolute values common to all humanity; beliefs are relative to the individual and to culture. Because of this lack of sameness and the lack of ability to live in harmony, Hoffman (2006) is correct in his statement that "our world is a tinderbox" (p. 198).

In these students' responses in the dialogue corresponding to research questions 2 and 2a,⁷⁴ the students also state that defining terrorism and terrorist is a matter of perspective: "terrorism is not as simple as the bad guys against the good guys; instead it is a complicated set of interrelated issues" (*Christine*, cross-reference, p. 112). *Tammy* "never knew terrorism had such broad definition or that there were so many different kinds" [of terrorism] (c.f., p. 114). *Christine* and *Tammy* had a political view of terrorism; *Ruby* had a gendered view. In reference to the *Women in War* book by Jenny Matthews (2003) *Ruby* states "no woman who is a woman says of a human body-it's nothing! This says a lot about the mind of a woman unlike that of a man" (c.f., p. 116).

⁷³ Research Question 1: What are my interpretations of "terrorism" and "terrorist" and how do these interpretations come across in my classes?

⁷⁴ Research Question 2: How do students' evolving definitions of "terrorism" and "terrorist" provide insight into their acceptance of and resistance to "official" versions of reality? Research Question 2a: What warrants do my students offer to support their interpretations of terrorism and terrorist?

The rights and obligations of a citizen (research question 2b) are grouped into three main areas: voting, serving one's country, and being informed. In research question 2c, the rights and obligations of a nation, some students such as *Olivia* believe that being a knowledgeable citizen gives them the right to question the policies of government; "reading books like the *9/11 Commission Report* made me think outside the box and I do not believe everything that the government says and now I question what the government does" (c.f., p. 124). Several of these students, such as *Christine*, had concerns about the U.S. Government lying to its' citizens. "The administration used so many methods to circumvent Congress and the Geneva Conventions, it's crazy to think that we [the United States] are so able to put aside ethical behavior" and that the United States would use "a sense of vengeance and the power to overstep the rules" (c.f., p. 125). Students want a government that is truthful to and respectful of its citizens and humanity. *Kaweria* in response to research question 2d⁷⁵ had a different view than *Olivia* concerning questioning the policies of the government: "we must never talk about how we feel, least we find ourselves in trouble with the authorities. It was sad to note that even the media changes the news as it receives pressure from the authorities to do so; thus, it becomes hard for the citizens to know what to believe" (c.f., p. 130). These seven students affirm that citizens need to be informed, not just by listening to friends, family and television news, but to learn to dig deeper into the complicated issues that cause a country to go to war, or terrorists to fight for their perspectives. The implications of the definitions of terrorism and terrorist varied, but centered on learning more about the topic. In support of their future learning concerning the topics of terrorism and terrorist each of these seven students acknowledge areas of interest. *Tammy* wanted to read more books by and learn more about Richard Clarke, stating that "the information

⁷⁵ How do students interpret "everyday" information (such as non-classified; government, media, family, self)?

he has to offer is worth reading and I really liked the fact that he seemed honest” (p. 136).

Winnie wanted to learn more about technology, other cultures, and the use of the computer to gain information; “I don’t think that technology is the only thing older adults lack, world culture and geography has changed as well” (p. 135). *Winnie* has also learned to “not accept anyone’s word on blind faith...but to view it with both eyes open” (p. 128). *Ruby* and *Olivia* noted reading more books and listening to others’ opinions (p. 128) and *Addie* now finds herself “wanting to know more” and she “continues to actively seek information” (p. 136). *Christine* wants to learn more about global issues (p. 140) and *Kaweria* is going to pursue “political science in a broader way” (p. 140) in her Master’s program, stating that heart was “pained about why human beings do what they do to destroy one another” (p.140). The focus of the class was terrorism; but what happened in the class was self-examination and growth.

6.2 IMPLICATIONS

The systematic study of these students’ words through this study led me to the following implications, which I explain in more detail below:

1. Keep class materials time-relevant
2. Constantly be aware of students’ ages in relation to the event
3. Keep current in cultural trends
4. A forum for discussing these issues can be quite valuable
5. Students’ personal histories, when brought into the dialogue of the classroom add dimension to the learning experience.

The movie *Why We Fight* was first shown in theaters in early 2005; at the time it was current up to the campaigns of Bush and Kerry for the 2004 presidential election. Now when I show the video in my classes, the students consider the information to be beneficial but from a historical perspective and not current with today's issues. I have a file cabinet filled with newspaper clippings that I have used in my POL240 classes from 2005 to the present. Now, however, with anything over a week or two old, the students seem to lose interest.

There does not seem to be much of an interest by the current students to learn about the history of the last ten years, which relates to the second implication of being constantly aware of the age of the student in relation to events. In this case, it is important to remember the age of students in relation to 9/11. When I first starting teaching this course in 2005, most of my students had been sophomores or juniors in high school at the time of September 11, 2001, and had a vivid memory of the day's events. They and their contemporaries are the ones who went off to war. In 2011, the POL240 students would have been approximately nine years old in 2001. They were old enough to know something was happening, but not old enough to understand the implications of 9/11 in the same way as their older counterparts. Many of my current students were not old enough yet to vote in the 2008 presidential election.

Because of the students' ages in relation to the event of 9/11, the third implication—keeping current in cultural trends—is relevant to class topics and materials. September 11, 2001 is an historical event to my current students; today's students seem to be more interested in different types of terrorism, such as the growth homegrown white supremacists due to the election of Barak Obama, viewing human trafficking and forced sexual slavery as terrorism and other human justice issues, the use of the internet/Cyber-terrorism, and the use of drones as a counter-terrorism effort. In an effort to keep current with cultural trends, in 2010-2011 I

changed the required reading list for POL240 to incorporate these new interest areas and less class time is spent on 9/11.

As a fourth implication, I believe that to analyze the meaning and understanding of the words terrorism and terrorist, a multidimensional theoretical approach is needed: theories that bridge the divide between individualist/subjective/micro and collectivist/objective/macro, and rational and nonrational orientations. Using Appelrouth's (2008) definitions from *Classical and Contemporary Sociological Theory*: individual-patterns of social life seen as emerging from ongoing interaction; collective-patterns of social life seen as the product of existing structural arrangements; non-rational-action motivated by ideals, values, morals, tradition, habits, or emotional states; and rational-action motivated by a strategic or calculated attempt to maximize rewards/benefits while minimizing costs (pp. 13-14).

A fifth implication, also as stated previously, is that I believe that interdisciplinary study gives us the background and knowledge on which to base our meanings and understanding while enabling us to appreciate others and their points of view. The liberal arts are able to bridge objective social construction (OSC) and interpretive social construction (ISC). With the "growing compression of the world" (Appelrouth, 2008, p. 790), the increasing connectivity and interdependence, we need to better understand the "Other."

I do not have the "Truth" to the answer if there is such a thing as a right reason for war or for a "terrorist" to protect what they see as their homeland and the security of their people, whether that "terrorist" be the United States or some "Other." Hoffman (2006) tells us that terrorism is "inherently political, it is also ineluctably about power" (p. 2) and that "terrorism is difficult to define... [and] the term has changed so frequently over the past two hundred years (p.

3) . Although I strongly believe that students need a good education in math, science, technology; equally important are the liberal arts. For the United States to survive, to understand and be able to lead the world, we need history, geography, sociology, international relations and diplomacy skills, languages, world culture classes, etc. How can we interact in the world if we do not understand it? The “power” that we need to stop war and terrorism is the power of education.

In this paper, I explored the literature, the research questions, what a discussion would be like in my classroom, multidimensional theoretical viewpoints, and the mix of student statements with the literature. I constructed this paper in this fashion because I wanted the reader to feel the power of the students’ words without interruption. Through the books, videos, writing papers and sharing their thoughts in class discussions, they constructed their “new” knowledge of the world and learned to do that through critical thinking. They also do not have the “Truth,” but now they feel better prepared to interact with the world on their quest for knowledge, truth and “reality.”

This study was conducted with an all-female population. A future project would be a comparison between female and male using the same class structure and materials. Would the constructed view of reality be similar? If there are differences, how do these differences contort action, laws and policy to favor the side with the most perceived power? Another interesting comparison would be the reality construction concerning terrorist and terrorism within different countries; how is one’s own nation views and how is the “other” viewed. Not only do we need to understand the political system and leaders of a country, we need to understand the people within the country. However, we must be able to extract if the peoples’ sense of reality is veiled by politics and power; further, how we exert our intellectual courage to defend the dignity of

humankind and prevailing collective responsibility for freedom, justice and peace in a rapidly globalized world.

A human being is a part of the whole, called by us Universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest--a kind of optical delusion of his consciousness. This delusion is a kind of prison, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty.

Albert Einstein

In a letter dated February 12, 1950 as quoted in the New York Times March 28, 1972.

APPENDIX A

IRB APPROVED PROTOCOL

[Image: "pitt"]

University of Pittsburgh

Institutional Review Board

3500 Fifth Avenue
Ground Level
Pittsburgh, PA 15213
(412) 383-1480
(412) 383-1508 (fax)
<http://www.irb.pitt.edu>

Memorandum

TO: CYNTHIA KARAFFA

FROM: CHRISTOPHER RYAN PHD, Vice Chair

DATE: 4/24/2008

IRB#: PRO08030226

SUBJECT: Constructing Reality in International Relations and Terrorism

The above-referenced project has been reviewed by the Institutional Review Board. Based on the information provided, this project meets all the necessary criteria for an exemption, and is hereby designated as "exempt" under section 45 CFR 46.101(b)(1).

Please note the following information:

* If any modifications are made to this project, please contact the IRB Office to ensure it continues to meet the exempt category.

* Upon completion of your project, be sure to finalize the project by submitting a termination request.

Please be advised that your research study may be audited periodically by the University of Pittsburgh Research Conduct and Compliance Office.

APPENDIX B

POLITICS OF TERRORISM SYLLABUS

East Coast University
Political Science 240
Politics of Terrorism, Spring Semester, 2008
Tuesday/Thursday 4:00-5:15pm

Cynthia (Cindi) Karaffa, MA, MPIA
Office Hours: before and after class
or by appointment

Textbooks

- Hoffman, Bruce. 2006. *Inside Terrorism*. New York: Columbia University Press.
- Pillar, Paul R. 2001. *Terrorism and U.S. Policy*. Washington D.C.: The Brookings Institution.
- National Commission on Terrorist Attacks Upon the United States Authorized First Edition. *The 9/11 Commission Report*. New York: W.W. Norton & Company.
- Matthews, Jenny. 2003. *Women and War*. University of Michigan Press.
- Pape, Robert A. 2005. *Dying to Win: The Strategic Logic of Suicide Terrorism*. Random House.
- Dekmejian, R. Hrair. 2007. *Spectrum of Terror*. CQ Press: Washington, D.C.
- Aslan, Reza. 2006. *No god but God. The Origins, Evolutions, and Future of Islam*. Random house: New York.
- Savage, Charlie. 2007. *Takeover. The Return of the Imperial Presidency*. New York: Little, Brown and Company.
- Clarke, Richard A. 2004. *Against All Enemies*. New York: Free Press.

Course Description

This course will be taught in the form of a seminar; as such students will be given the opportunity to explore related topics of interest such as political culture, social culture, religion, gender, economics, the media, and political organizations. The specific topic explored by this course is “terrorism.” But terrorism as it is practiced takes on political connotations depending on who is calling who a terrorist. Given the backdrop of 9/11, the meaning associated with terrorism has become dangerously overused in the media. This course will attempt to be egalitarian, democratic and sophisticated in exploring the use of the idea, the use of violence, the dynamics of war, the political economy of former colonial regimes, dependent economies, and how the world’s distribution of resources affects state nationals.

Terrorism is many things to many people, but it has both an archeology and genealogy, which are rarely given consideration by the media when the state is under siege. This course attempts, therefore to explore the complications of terror and terrorism beyond the “herd” mentality generated by media complicity, instead it illuminates those vehicles which have provoked and provided univocal forms to very multidimensional issues of freedom and self-determination.

Requirements

Students are **required to attend every class** and to read the designated assignments in preparation for class discussion. This is a comprehensive course. Thinking is compulsory. You will be expected to become conversant with terminology, ideas, and have the ability to apply theoretical positions to contemporary situations. Use the dictionary or ask for clarification of

terms and ideas. This is not a lecture course! Students are **required to be active agents in class**. This means you must become conversant with the subject material/assigned readings.

Skills Integration

Speaking

Students will be evaluated on their ability to:

- Adapt a presentation to the audience
- Organize a clear, coherent presentation utilizing the principles of an effective Introduction, Body and Conclusion of a presentation
- Develop an argument with sufficient, credible evidence
- Create and effectively use appropriate visual aids
- Deliver a coherent, clear extemporaneous (prepared and practiced from notes) presentation, using effective verbal (language) and nonverbal skills

Research

- Determine the extent of information needed
- Access the needed information effectively and efficiently
- Evaluate information and its sources critically
- Incorporate selected information into one's knowledge base
- Use information effectively to accomplish a specific purpose
- Understand the economic, legal, and social issues surrounding the use of information, and access and use information ethically and legally.
- Appropriately acknowledge sources of information and/or use correct citation style

Writing

Rhetorical Knowledge

- Focus on a purpose
- Respond to the needs of different audiences
- Respond appropriately to different kinds of rhetorical situations
- Use conventions of format and structure appropriate to the rhetorical situation
- Adopt appropriate voice, tone, and level of formality

Critical Thinking, Reading, Writing

- Use writing for inquiry, learning, thinking and communicating
- Understand a writing assignment as a series of tasks, including finding, evaluating, analyzing, and synthesizing appropriate primary and secondary sources
- Integrate your own ideas with those of others

Processes

- Be aware that it usually takes multiple drafts to create and complete a successful text
- Develop flexible strategies for generating, revising, editing, and proofreading
- Learn to critique your own work
- Use appropriate technologies to address a range of audiences

Knowledge of Conventions

- Develop knowledge of genre conventions ranging from structure and paragraphing to tone and mechanics
- Practice appropriate means of documenting your work including accepted citation styles
- Demonstrate a command of syntax, punctuation and spelling

Grading

Class attendance will be taken. Class Participation will be identified and measured by your responses to questions, your ability to handle theories, definitions, and ideas discussed in class and in the readings.

Attendance (28 class periods x 2 + 4 points final)	60 points (2 point per class period)
Participation (15 classes with abstracts x 10)	150 points (10 points per class)
Two page abstract per readings (14 abstracts x 20)	280 points (20 points per abstract)
Lead Discussion (one reading)	120 points
Midterm Research paper	150 points
Savage	100 points
Clarke	100 points
Final Group Oral Presentation	175 points
Final Reflections	275 points
Total	1410 points

Grading Scale

1410 - 1350 = A+
1349 - 1290 = A
1289 - 1228 = A-
1227 - 1175 = B+
1174 - 1125 = B
1124 - 1073 = B-
1072 - 1028 = C+

1027 - 985 = C
984 - 941 = C-
940 - 903 = D+
902 - 865 = D
864 - 829 = D-
828 - 0 = F

Abstracts: A full two-page double-spaced or a full one-page single-spaced, one-inch margins, white paper, black ink, number 12 Times New Roman font, state the main points of the readings for each class day **and** two questions about the readings to be shared in class discussion. Abstracts will be collected at the end of each class. Late abstracts will lose points.

Lead Discussion: Each student will have one class period in which they are **responsible for leading** the discussion on that day's readings. The class leader for that day will be responsible for writing an extended abstract of **3 to 4 pages**. Remember to have 4-5 discussion questions. Class leader will also relate outside information to the text reading: such as newspaper, internet (MSNBC, CNN, ...), and magazine (Newsweek, Time, ...) articles. This is your day to be the "expert." Attach outside material to abstract. **Do not READ abstract to the class.**

Midterm paper: select a topic of your choice. Look through the seven textbooks for ideas. However, do not rely solely on the textbooks for information. Go to the library and use other sources, at least five other sources other than the texts, and **do not use only Internet sites**. Write a five-page, double-spaced academic research paper, use correct citations. Endnote is good for citations.

Savage and Clarke: For each book, two-page, single-space summary of the book(s). And, one page discussion of your thoughts. Total paper three pages.

Final Presentation: Depending on class size, groups will consist of 2-4 people. Your group is part of a National and International Commission on Terrorism. The "Mission" is to provide a major study, with a comprehensive analysis of the financial dimensions of terrorist organizations; also taking into account the related issues of political culture, social culture, religion, and gender. This will be an in-class presentation. Each group will have one class period. A separate document will be distributed in class with more details.

Final Reflections: Trace the development of your thinking, progress and expansion over the semester concerning the topics we covered in class; has your thinking changed, in what ways, if any, has it changed; has your thinking toward other people/cultures changed, in what ways, why/why not; what, if any, was the major source of the 'enlightenment'? Did this class facilitate an examination of yourself, other people, and different cultures, yes/no, in what ways? What course would be a good follow-up to this class? At least four single-spaced pages. Keep track of your thinking starting with the first day of class.

Liberal Arts Inquiry

Political Science involves the study of power and justice and requires engagement in examinations of these concepts from both the philosophical and scientific perspectives. The process of behaviors of actors (domestic and international organizations, nation states, men,

women, and institutions) and the resulting consequences in society are also examined. These actions and interactions often generate cooperative relations and conflicts that various societal institutions seek to resolve dynamically always. Broadly, it also examines culture, class, race, and gender as key variables that influence actions and interactions within political, social and economic systems. Political Science broadens one's understanding of history, society, and human nature.

Economics is the study of the allocation of scarce resources within a society. Economists actively engage in political processes that influence the wide variety of actions mentioned above, as well as issues that affect domestic and international market structures and prices, labor policies, and environmental and health concerns.

Email

Students are expected to read email sent to your ECU email account. The instructor will not send email to alternate email accounts. If you would like to forward your email from your ECU account to another, more convenient, email account, please use the following documentation

Due to the Family Education Records Privacy Act ("Buckley Amendment") East Coast University, as an institution, forbidden to share any of your educational records, including financial aid, billing, grades, etc., with anyone other than you unless you give written permission for us to do so (this includes your parents and guardians as well). As we look at privacy policies, it has become apparent to us (and other educational institutions) that communication with you other than in person on any of the specified areas needs to be closely monitored. For that reason, faculty (both full and part-time) are required to use ECU email accounts when communicating with students. Consequently, those communications about classes, etc., will be delivered only to your East Coast University email account.

Disability Statement

East Coast University makes every effort to provide reasonable accommodations for students with disabilities. This includes individuals with physical disabilities, learning disabilities and mental health disorders who meet the definition of disability under the Americans with Disabilities Act of 1990. To determine whether you qualify for accommodations, or if you have questions about services and procedures for students with disabilities you should contact the Director of Disabilities Services. Any students with mobility impairments who may require assistance with classroom emergency evacuation should also contact the Director as soon as possible.

Schedule

Label each abstract by Abstract number listed in the syllabus

Tuesday January 8 Introduction to the Class. Review Syllabus.

Thursday January 10 Read Hoffman pages 13-41
Pillar pages vii-40
Dekmejian xi-23

First Abstract due

Tuesday January 15	Hoffman 43-130 2 nd Abstract due
Thursday January 17	Hoffman 131-195 3 rd Abstract due
Tuesday January 22	Hoffman 197-295 4 th Abstract due
Thursday January 24	Aslan Chapters 1-5 pages xiii-139 5 th Abstract due Topic of Midterm paper due
Tuesday January 29	Aslan Chapters 6-10 pages 140-266 6 th Abstract due
Thursday January 31	Pillar pages 41-129 7 th Abstract due First Draft of Midterm paper due
Tuesday February 5	Pillar pages 130-196 8 th Abstract due
Thursday February 7	Pillar pages 197-235 9 th Abstract due Start reading Savage
Tuesday February 12	Video: Why We Fight
Thursday February 14	Video: Why We Fight Savage due
Tuesday February 19	Dekmejian pages Part 1: 25-201 10 th Abstract due
Thursday February 21	Dekmejian pages Part 2: 203-325 11 th Abstract due
Tuesday February 26	9/11 pages xv-107 9/11 pages 108-214
Thursday February 28	9/11 215-323 9/11 pages 325-428 Abstract #12

Selection of Groups for Final Project

Spring Break March 2-9

Tuesday March 11 **Midterm papers due**
Video: The 9/11 Commission
Start Reading Clarke

Thursday March 13 Video: The 9/11 Commission

Tuesday March 18 Video: Loose Change
Clarke due

Easter Break March 20-24

Tuesday March 25 Paper pages 3-125
13th Abstract due

Thursday March 27 Paper pages 126-250
14th Abstract due

Tuesday April 1 Discussion on Savage and Clarke

Thursday April 3 Matthews 1-103
15th Abstract due (pick three pictures)
Matthews pages 104-192
16th Abstract due (pick three pictures)

Tuesday April 8 Groups

Thursday April 10 Possible Guest Speaker

Tuesday April 15 Presentations

Thursday April 17 Presentations

Tuesday April 22 Presentations

Thursday April 24 Presentations

Finals Week Starts April 28

* During the semester, reasonable changes to the Course Outline may be academically appropriate. However students will be notified of these adjustments in a timely manner.

APPENDIX C

FINAL REFLECTION ASSIGNMENT

Guidelines for Final Reflections
Spring 2008. POL 240

As stated in the syllabus: Trace the development of your thinking, progress and expansion over the semester concerning the topics we covered in class: has your thinking changed? In what ways, if any, has it changed or not changed. Has your thinking toward other people/cultures/ types of and ways of analyzing government changed, in what way, or not. Was there a source of enlightenment?

The young have a remarkable plasticity to adapt to an indeterminate range of cultural forms, beliefs, and patterns of behavior. The central task of socialization is to inculcate a restricted set of norms and beliefs-the set that constitutes the adult society the child will grow into. Societies can survive and maintain their sense of identity only if a certain degree of homogeneity is achieved in shaping its members, "education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands." Emile Durkheim, *Education and Sociology*.

School is properly a place apart from society: a place dedicated to knowledge, skills, and activities that are of persisting value, transcending the requirements of current social life. Indeed what students learn is to establish the grounds from which they can judge the appropriateness of the values, norms, beliefs, and practices of society. Plato.

What do you need (educationally, socially, culturally) as a university student having grown up in a modern multicultural society that is constantly undergoing rapid technological changes to ensure a successful future? More computer classes? More (international) communication classes-how to relate to others from different cultures? Culture and Geography? Language? Why/why not/ do you feel these are/ or not necessary? Other things?

Review the syllabus: we studied: Hoffman, Pillar, 9/11 Commission Report, Matthews, Pape, Dekmejian, and Aslan. We read *Against All Enemies*, and *Takeover*. We watched *Why We Fight, 9/11, Loose Change*, and *Sicko*. And, engaged the class in presentations on teaching the American public about terrorism. What was interesting/or not interesting? Why?

What do you think of the state of the world today? It is on the right track/ Yes, Why/No, why not? If not, what is wrong and what needs to be done to correct the problems? What can an individual, such as you, do to help? What would be a good follow-up to this class? Other comments?

Spring 2008

More thoughts for the Reflection paper

How would you define the “dignity of humankind”? Are we (the United States) and the world practicing, or upholding, the dignity of humankind? How would you define “intellectual courage”? This year is the 60th Anniversary of the United Nations Universal Declaration of Human Rights. After 60 years, how would you rate (the US) and the world? Explain. Reflect on the inherent dignity and of the equal and inalienable rights of all members of the human family. In your opinion, what would help to create a foundation of freedom, justice, and peace? What role do ideas, emotions, imagination and intuition play in the process of ongoing relationships? What is your individual and our collective responsibility to nourish the human spirit, if any? How do we develop ethical and moral human beings? What is the nature of our individual, community, and national responsibilities? Reflect on cultural changes in the United States: US consumerism, corporate America, mass media, individualism that promotes accumulation of private wealth. Reflect on the differences between the US and other countries and cultures. Is globalization tearing the world apart or pulling it together?

APPENDIX D

MISSION STATEMENT AND CORE VALUES STATEMENT

MISSION STATEMENT

East Coast University, a Catholic, women-centered, liberal arts institution embodying the heritage and values of the Founding Sisters, engages its diverse community in a process of life-long learning, scholarship, and research. This engagement empowers individuals to think clearly and creatively; to actively pursue intellectual endeavors; to discover, challenge, or affirm cultural and aesthetic values; to respond reverently to God and others; and to embrace an ethic of service for a just and merciful world.

CORE VALUES

*Sacredness of Creation

*We reverence each person and all of creation and the diversity they embody.

*Discovery/Quest

*We espouse critical thinking, research, contemplation, and action as essential to the learning process and significant in our search for God.

*Intellectual Integrity

*We speak the truth gleaned from our intellectual pursuits.

*Leadership

*We prepare leaders who influence societal, organizational, and family life for the betterment of all creation.

*Hospitality

*We honor the legacy of the Founder by being a student-centered, welcoming, and nurturing community of learners.

*Service

*We engage in service to others with competence and compassion.

*Student Progress

*We educate, challenge, and expect all students to uncover, expand, and realize their potential.

*We promote and affirm their progress in understanding and practicing each of these core values as witnessed by all members of the East Coast University community.

*The result of this combination of Catholic intellectual and Founding traditions is a women-centered culture that is animated by respect for the potential of each person—student, staff, and faculty—as lifelong learner and a competent and compassionate leader in service to the community.

Catholic Intellectual Tradition

Catholic, Women-centered

The mission and identity of East Coast University as a Catholic, women-centered institution of higher education has its deep roots in Catholic Intellectual Tradition. Catholic Intellectual Tradition rises out of the Catholic Church’s understanding that nature and history hold the potential to reveal God, or more precisely, that God is revealed in and through every element of nature and in the events and planning of history. Because of this fundamental belief, experiment and research, scholarship and artistic expression, teaching and learning, reflection and service are seen as ways in which we come to know the breadth and depth of God’s presence and revelation in the world. One author uses the phrase “sacramental beholders⁷⁶” to describe this approach to Catholic Intellectual Tradition. The term “sacramental” refers to a visible reality that reveals a deeper, invisible reality. By beholding nature and history as “sacramental,” that is, as holding the potential to reveal God, Catholic institutions of higher education engage in a process of revelation and discovery of the way God’s presence unfolds deep truth in nature and justice in history, all of this in an on-going search for what is true, what is good, and how justice comes about.

Because everything in nature and history holds the potential to reveal God, it stand to reason that women and women’s experience then hold the potential to reveal truth and justice through the revelation of God in women and their experience. When East Coast University describes itself as Catholic, women-centered, we mean that these are the primary lenses through which we approach experiment and research, scholarship and artistic expression, teaching and learning, reflection and service. East Coast’s foundation for this reaches back through Catholic

⁷⁶ Michael Himes, as quoted in *The Catholic Intellectual Tradition: Some characteristics, implications and future directions*, by Anthony J. Cernera and Oliver J. Morgan, in *Examining the Catholic Intellectual Tradition*, edit. Anthony J. Cernera and Oliver J. Morgan, Fairfield, CN: Sacred Heart University Press, 2000 (204)

Intellectual Tradition and the charism (unique gift to the Church and world) and mission of the Founding Sisters.

Statement on East Coast University Culture

The three significant elements of East Coast University's culture – Catholic, women centered, and learning centered – are intertwined and inseparable. No one stands without the others. They are reflected in the overlapping themes of the core curriculum – reflecting on learning, valuing and respecting self and others, and expanding world view – as well as in the curriculum's emphasis on the development of skills, knowledge and values. However, these elements of East Coast University culture extend beyond a core curriculum and the classroom to affect the daily life and fundamental assumptions of all of the persons that comprise East Coast University.

Diversity Statement

East Coast University embraces new students, primarily women, into a diverse campus community where differences are to be respected and celebrated. The Catholic liberal arts education calls each of us to share and learn from our respective culture, religion, race, language, nationality, dialect, sexual orientation, learning challenge, physical challenge, socioeconomic condition, class, ethnicity, physical appearance, educational level and family structure. When we embrace each member of this community we enhance our potential to discover all that we can, and we create for ourselves a wonderful foundation for life-long learning. It is then that the mission of East Coast University becomes a reality!

APPENDIX E

LAI's

SKILLS

WRITING RUBRIC

GRANDPARENTING

POLITICAL SCIENCE REQUIREMENTS

Core Curriculum Liberal Arts Inquiry Knowledge Areas –Descriptions and Guidelines

The eleven Liberal Arts Inquiry (LAI) knowledge areas in the Core Curriculum are intended to provide students with a broad liberal arts experience for deeper study of the liberal arts as well as to professional preparation. A strong Liberal Arts education enables students to explore ideas and theories from a variety of disciplines in the arts, humanities, mathematics, natural sciences, and social and behavioral sciences. Courses approved as LAI courses will have the following notations.

LAI Areas of Knowledge at

<u>Knowledge Area</u>	<u>Notation</u>
Economics/Political Science	E
Fine Arts	F
Global Perspectives and Languages	G
History	H
Literary Arts	L
Mathematics	M
Natural Sciences	N
Philosophy	P
Social and Behavioral Sciences	S
Theology	T
Women's Studies	W

Section I
GENERAL GUIDELINES
FOR THE PROPOSAL OF LIBERAL ARTS INQUIRY (LAI) COURSES
WITHIN THE CORE CURRICULUM

1. Faculty who submit a proposal to teach an LAI course must have the academic expertise in the area of knowledge for which they are submitting a course.
2. Faculty must be approved by the program, division or committee for which the course is being submitted.
3. Faculty must complete the *Liberal Arts Inquiry (LAI) Proposal Form* for endorsement by the Curriculum Committee.
4. The proposed course must be endorsed by the Division or Program under which it is being submitted.
5. The course should receive the appropriate designation for the discipline from whose program, division, or committee (e.g., Women's Studies) the course will be offered.
6. The course must be consistent with the specific guidelines of an area of knowledge.
7. The description of the goals and objectives should include the manner in which the student is expected to achieve the goal and objectives proposed.
8. The methods of evaluation presented should indicate how the accomplishment of each objective is measured.
9. All LAI Courses should reinforce the basic skills by concrete requirements directed toward the improvement of these skills for all students.
10. New LAI Courses must be consistent with the areas of knowledge designed as LAI courses by the faculty, unless the faculty amends its decision of the eleven areas included within the LAI Areas of knowledge of the Core Curriculum.

SECTION II
Descriptions of the LAI Knowledge Areas

Descriptions of the eleven LAI knowledge areas are provided on the next 11 pages. These descriptions include a description of the classical sense of the area of knowledge, a contemporary description of the area of knowledge and also a listing of what a student should know through the liberal arts inquiry.

Economics/Political Science (E)

CLASSICAL SENSE OF THIS AREA OF KNOWLEDGE IN THE TRADITION OF THE LIBERAL ARTS

Political Science involves the study of power and justice and requires engagement in examinations of these concepts from both the philosophical and scientific perspectives. The process of behaviors of actors (domestic and international organizations, nation states, men, women, and institutions) and the resulting consequences in society are also examined. These actions and interactions often generate cooperative relations and conflicts that various societal institutions seek to resolve dynamically always. Broadly, it also examines culture, class, race, and gender as key variables that influence actions and interactions within political, social and economic systems. Political Science broadens one's understanding of history, society, and human nature.

Economics is the study of the allocation of scarce resources within a society. Economists actively engage in political processes that influence the wide variety of actions mentioned above, as well as issues that affect domestic and international market structures and prices, labor policies, and environmental and health concerns.

CONTEMPORARY DESCRIPTION OF THIS AREA OF KNOWLEDGE

The discipline of Political Science covers the concept of power and influence in regions, countries, governments, processes, and institutions. It addresses the question of who gets what, when, where, and how in an increasingly changing world. Analyses of data on a variety of topics including political philosophies, political parties and interest groups, comparative systems, public policy, international politics, and research methodology allow the student to examine concepts from both the humanistic and scientific perspectives.

The discipline of Economics studies how people and society choose to use productive resources to produce, distribute, and consume various commodities among persons and groups in society. Economics uses deductive methods of logic and geometry, and inductive methods of statistical and empirical inference, to understand problems facing the citizen, family, organization, community, nation, and world. The study of Economics includes analyses of how alternative uses of resources, commodities, and wealth - now and in the future - may improve society.

WHAT A STUDENT SHOULD KNOW THROUGH THIS LIBERAL ARTS INQUIRY

1. The student will examine philosophical and scientific perspectives of power, order and justice.
2. The student will come to understand the actions and interactions of culture, race, class, and gender as key variables within political and economic systems.
3. The student will recognize basic political rights of citizens and civic responsibilities that exist in various governing systems.
4. The student will acquire an understanding of the use of resources in the production, distribution and consumption of commodities in society.
5. The student will come to understand alternative uses of resources, commodities, and wealth for the improvement of society.
6. The student will recognize consequences that result from political and economic decisions and actions that impact human lives both domestically and internationally.

Global Perspectives and Languages (G)

A course may meet this requirement in one of three ways:

- It may be a foreign language course.
- It may be a study abroad experience.
- It may be an approved cross-cultural course.

CLASSICAL SENSE OF THIS AREA OF KNOWLEDGE IN THE TRADITION OF THE LIBERAL ARTS

In antiquity the first three liberal arts were the arts of language (grammar, rhetoric, and logic). These provided "the tools for all learning" (Dorothy Sayers). * Through these arts one developed the skills and abilities to pursue knowledge of the world and to articulate and critique the world. One also could express through these arts beauty in prose and poetry. In this sense, language opened the world for the student, inviting one beyond one's own limited situation into a broader understanding of the world.

* quoted from "On Liberal Education," by J. Macoubrey Hubbard, in Logos 4:2, Spring, 2001

CONTEMPORARY DESCRIPTION OF THIS AREA OF KNOWLEDGE

Language always opens one's world to a global perspective. Each language presents a culture that sees the world so differently, with a richness that deepens the universal understanding of what it means to be human. The world and what it means to be human are the essential subjects of inquiry in the liberal arts. In this perspective the student comes to knowledge through three ways: study of a foreign language, study abroad, and an approved cross-cultural course.

WHAT A STUDENT SHOULD KNOW THROUGH THIS LIBERAL ARTS INQUIRY

What the student should know to satisfy the LAI requirement for a language course:

1. The student will employ the methodology of the discipline.
2. The student will explore the cultural contexts in which the language is spoken.
3. The student will explore the diversity within the cultural contexts in focus.

What the student should know to satisfy the LAI requirement for a study abroad experience:

1. The student will employ the methodology of the discipline.
2. The student will study the host language and culture.
3. The student will participate in a follow-up post-reentry presentation to the Community.

What the student should know to satisfy the LAI requirement for a cross-cultural course:

1. The student will focus on the investigation of a culture or cultures other than that of the student.
2. The student will demonstrate an understanding of factors that influence the culture(s) in focus.
3. The student will develop an ability to make critical judgements about factors that influence the culture(s) in focus.
4. The student will develop an ability to creatively express her/his understanding of the target culture.

Philosophy (P)

CLASSICAL SENSE OF THIS AREA OF KNOWLEDGE IN THE TRADITION OF THE LIBERAL ARTS

Philosophy, since Boethius, has come to be understood as the "Love of Wisdom" melded with a healthy skepticism of all intellectual systems, particularly those devised within its own tradition. From Hesiod's attempt to systematize the origins of the myriad Greek gods to Hegle's attempt to systematize the entire universe in terms of a single unified Idea, philosophers have advanced their field through the generally reasonable process of dialectical discourse. Philosophy, therefore, always entails the conflict of ideas. According to Aristotle, philosophy is born of wonder; for Plato, it is the pursuit of the good life; for Nietzsche and Marx it is over; for the existentialists it is the terrifying realization of one's inescapable moral responsibilities. But for all philosophers it remains the study of the broadest and most basic human questions: What is Reality (metaphysics)? What is knowledge (epistemology)? What is art and beauty (aesthetics)? What is the right thing to do (ethics)? What is good government (politics)? And there is no discipline whose origin is not ultimately to be found in philosophy, which at its simplest is the struggle to determine if even for just a moment, ones own miniscule place in the grandeur of the Big.

CONTEMPORARY DESCRIPTION OF THIS AREA OF KNOWLEDGE

As an academic discipline Western philosophy generally falls into the five branches, Metaphysics, Epistemology, Aesthetics, Ethics and Politics. In the United States, we also separate philosophy into three different approaches: Continental Philosophy, Analytic Philosophy, and Systematic Philosophy. The College philosophy program takes a Continental approach, which means philosophy at is studied primarily from an historical perspective rather than a strictly linguistic logical perspective, or a primarily Hegelian or Aristotelian perspective. Therefore all philosophy classes at College, from courses in applied ethics to courses in aesthetics, study intellectual systems from the perspective of the history of the conflict of ideas.

WHAT A STUDENT SHOULD KNOW THROUGH THIS LIBERAL ARTS INQUIRY

1. The course must focus on at least three major historical figures in Western Philosophy (e.g. Plato, Descartes and De Beauvoir).
2. The course must intentionally focus on at least one major branch in the Western philosophical tradition: Metaphysics, Epistemology, Ethics, Politics or Aesthetics.
3. The course must intentionally focus on at least two historical periods in the Western philosophical tradition: Ancient, Medieval, Modern or Contemporary.
4. The course must include a writing assignment that demands reasonable argumentation within the context of the Western philosophical tradition.
5. The course must be designed to be accessible to a student who has never before taken a course in philosophy.

Social and Behavioral Sciences (S)

CLASSICAL SENSE OF THIS AREA OF KNOWLEDGE IN THE TRADITION OF THE LIBERAL ARTS

The Social and Behavioral Sciences are composed of distinct and interrelated disciplines that use scientific methods to study human behavior and social interaction. This perspective allows students to develop a better understanding of themselves and others as individuals and as a part of various social groups.

CONTEMPORARY DESCRIPTION OF THIS AREA OF KNOWLEDGE

Courses in this part of the Liberal Arts Inquiry explore the theories and methods in the Social and Behavioral Sciences that emphasize human, social, and psychological development, social interaction, human diversity, and/or the interdependency of individuals and society including social change.

The Social and Behavioral Sciences include a variety of disciplines (e.g. Psychology, Sociology, Communication, and Social Work); therefore, a number of methods and theoretical frameworks are employed. However, in all cases, the focus is on human behavior and how individuals construct and respond to a larger social environment as well as systemic approaches to human conditions. Courses in the Social and Behavioral Sciences should help students to become active citizens and/or thinkers within a variety of social and cultural contexts at both the domestic and international levels.

WHAT A STUDENT SHOULD KNOW THROUGH THIS LIBERAL ARTS INQUIRY

1. The student should examine in a comprehensive manner, the approach and perspective of at least one discipline within the Social and Behavioral Sciences.
2. The student should learn the language, methods and theories that characterize that discipline.
3. The student should develop an understanding of how Social and Behavioral Scientists contribute to theory and praxis.

Women's Studies (W)

CLASSICAL SENSE OF THIS AREA OF KNOWLEDGE IN THE TRADITION OF THE LIBERAL ARTS

Women's Studies rightfully takes its place within a Liberal Arts Inquiry as a way of thinking that frees a student in order to broaden her or his breadth of knowledge and depth of variety of ways of thinking from the perspective of women's experience, participation and creativity.

CONTEMPORARY DESCRIPTION OF THIS AREA OF KNOWLEDGE

As an area of knowledge Women's Studies functions on two levels:

1. The uncovering of women's role in history and involvement and creativity in particular fields of studies and movements in the world, and
2. A variety of methodologies that recognize women's experience as a starting point of interpretation, understanding and creativity within themselves, others and the world.

The scholarship, critical analysis and hermeneutics developed through the variety of ways of thinking through feminist, womanist and other women's movements provide an essential critique for the student to recognize new ways of learning and raising questions, as well as a framework for reflecting on and responding to issues regarding all human beings and nature that arise within the student and the world.

WHAT A STUDENT SHOULD KNOW THROUGH THIS LIBERAL ARTS INQUIRY

1. The student questions the assumptions associated with the disciplines encountered regarding the behavior, achievement, expression and role of women.
2. The student discovers the historical and cultural context which shapes the identity of women: exposing stereotypic thinking about women; critiquing attitudes toward what women can achieve and studying women who have demonstrated qualities of leadership.
3. The student isolates a question about women and organizes sufficient material for a study which results in substantive research.
4. The student engages in critical, corrective scholarship in order to understand and verify the reality of women.



Curriculum Committee
Skills Integration Designation Request Form

* Course Number and Title	
Number of Credits	
Pre- or Co-Requisites	
Requested By	
Phone/FAX/E-Mail	
Division/Program	
Date of Request	

*** Note: This form only addresses skills integration** for existing courses. If this course is new the appropriate approval form – LAI, Interdisciplinary, Linked or New Course – must accompany the request for skills integration.

Signature of Program Director / Date
Signature of Division Chair / Date

Skills Area
 Indicate the Skills Integration area(s) for which approval is requested by placing an "X" in the box(es) and fill in the workshop attendance date where appropriate.

Recommendation for Approval
Curriculum Committee Chair / Date
Final Approval Signature
Vice President for Academic Affairs / Date

	Skills Area	Notation
<input type="checkbox"/>	Writing Workshop Attended on _____	W
<input type="checkbox"/>	Speaking Workshop Attended on _____	S
<input type="checkbox"/>	Quantitative Reasoning Workshop Attended on _____	Q
<input type="checkbox"/>	Research	R
<input type="checkbox"/>	Technology	T

Attach a detailed description of how the course satisfies the guidelines established for each skills area checked above. Please completely address each guideline individually. If you are requesting multiple skills integration designations you must provide a separate description for each as the guidelines are different and will be reviewed separately.

Research Skills Integration

Updated: December 7, 2004

Research Skills Overview

Research skills refer to an individual's ability to "recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information."¹ These skills are increasingly important in the contemporary environment of rapid technological change and proliferating information resources. Because of the escalating complexity of this environment, individuals are faced with diverse, abundant information choices--in their academic studies, in the workplace, and in their personal lives. Information is available through libraries, community resources, special interest organizations, media, and the Internet--and increasingly, information comes to individuals in unfiltered formats, raising questions about its authenticity, validity, and reliability. In addition, information is available through multiple media, including graphical, aural, and textual, and these pose new challenges for individuals in evaluating and understanding it. The uncertain quality and expanding quantity of information pose large challenges for society. The sheer abundance of information will not in itself create a more informed citizenry without a complementary cluster of abilities necessary to use information effectively.

Research skills form the basis for lifelong learning. It is common to all disciplines, to all learning environments, and to all levels of education. It enables learners to master content and extend their investigations, become more self-directed, and assume greater control over their own learning.

R Course Guidelines

Courses designated as Research (R) skills integration must have CC100, CC101 **and** CC102 as prerequisites and require the following skills of their students:

- Determine the extent of information needed
- Access the needed information effectively and efficiently
- Evaluate information and its sources critically
- Incorporate selected information into one's knowledge base
- Use information effectively to accomplish a specific purpose
- Understand the economic, legal, and social issues surrounding the use of information, and access and use information ethically and legally, if applicable
- Appropriately acknowledge sources of information and/or use correct citation style

These skills should comprise at least 20% of the student's final grade in the course.

R Course Approval Process

- a) Faculty must complete a proposal form describing, among other things, the research assignments and detailed descriptions of how the assignments would be evaluated.
- b) In addition to the proposal form, a course syllabus must also be submitted to the Skills Integration Subcommittee of the Curriculum Committee for their review and approval. Detailed descriptions of research assignments should be included on this syllabus.

Speaking Skills Integration

May, 2003

S Course Guidelines

Courses designated as Speaking (S) must have CC101 as a prerequisite and meet the following criteria:

- a) A minimum of 2 speaking assignments must be included in an S course. Both assignments may be given in the class, or one assignment may be given in class and the other assignment may be videotaped outside of class.
- b) The first assignment must be at least 2 minutes in length and feedback must be provided on this assignment to enable students to demonstrate improvement in their second assignment.
- c) Both speaking assignments for each student must be delivered extemporaneously and be a total of at least 10 minutes in length.
- d) The speaking assignments will be at least 20% of the student's final grade in the class.
- e) Faculty members must evaluate all presentation using the following five outcomes that are introduced to the students in CC101:
 - Adapt presentation to the audience.
 - Organize a clear, coherent presentation utilizing the principles of an effective Introduction, Body and Conclusion of a presentation.
 - Develop an argument with sufficient, credible evidence.
 - Create and effectively use appropriate visual aids.
 - Deliver a coherent, clear extemporaneous (prepared and practiced from notes) presentation, using effective verbal (language) and nonverbal skills.

Oral Communication Activities for S Courses: Instructors across disciplines and across the nation are using oral communication activities to facilitate active learning in their classes. The following are some formats used in these classes. (National Communication Association Conference, 1999)

Individual presentations: Students prepare and present individual reports.

Group reports: Students are assigned to or form small groups on their own. Each group researches a topic, prepares a report, and then presents it to the class.

Dramatic readings or scenes: Students prepare and present a dramatic reading of their own writing or published work.

Video-papers: In lieu of written papers, students may submit to the instructor videotaped oral presentations using extemporaneous delivery style. A written bibliography of sources should be included with this assignment.

Scholarship Day, Senior Research Presentations: Students present an overview of their research and respond to questions.

Convention panels: A group of students is assigned or selects a broad topic relating to the course's content. Each student writes a paper focusing on a specific aspect of that topic. Students orally summarize their research in class, as if at a professional convention.

Advocacy presentations: Students prepare and present arguments designed to persuade the audience of their position or topic.

Debates: Instructors may assign students to debate ethical, legal, and/or policy issues related to course content. Teams usually range from two to four in number, or may be individual.

Interviews: Students schedule outside-of-class interviews with experts on course-related topics. Often, they record these interviews on audio or videotape. They transcribe quotations for use in their papers, or they play excerpts from the tapes for their in-class oral reports.

Role-plays: Students role-play situations individually or in a group. For example, students may play roles of defendant, victim, police officer, judge and counselor to illustrate different perspectives and issues in criminal justice. They also may choose to role-play parent-teacher conferences or employee appraisal conferences.

S Course Approval Process

- a) Faculty must complete a proposal form describing, among other things, the speaking assignments and detailed descriptions of how the assignments would be evaluated.
- b) In addition to the proposal form, a course syllabus must also be submitted to the Skills Integration Subcommittee of the Curriculum Committee for their review and approval. Detailed descriptions of speaking assignments should be included on this syllabus.
- c) Non-Communication Studies Department faculty members who seek to teach an S course must participate in one faculty development workshop that reviews the principles of speaking assessment. This session will review some sample speeches for evaluation of speaking standards. Also, a rubric-style guide to speaking assessments will be distributed at these workshops; this rubric will be the mechanism by which faculty in all S courses will make comments on student speaking. Faculty members should attend at least one of these workshops prior to teaching their course.

Writing Skills Integration

May, 2003

W Course Guidelines

Courses designated as Writing (W) must have CC100 as a prerequisite and meet the following criteria:

- a. Minimum 25 pages of writing or equivalent (can be in a format appropriate to the subject matter --- i.e., appropriate format for a formal lab report, etc.) Revisions and second or third drafts of papers MAY COUNT as part of the 25-page-total requirement.
- b. Development of writing skills process (feedback from instructor on writing that is then incorporated into subsequent writing assignments within the context of the class).
- c. Overall writing evaluation constitutes at least 20% of the final grade for the course and must be clearly denoted on syllabus.
- d. Standard method of writing evaluation in all W courses (the same rubric for evaluation).
- e. Faculty members must evaluate all writing assignments using the following outcomes that are introduced to the students in CC100: (Council of Writing Program Administration, 2001)
 - (Rhetorical Knowledge)
 - Focus on a purpose
 - Respond to the needs of different audiences
 - Respond appropriately to different kinds of rhetorical situations
 - Use conventions of format and structure appropriate to the rhetorical situation
 - Adopt appropriate voice, tone, and level of formality
 - (Critical Thinking, Reading, Writing)
 - Use writing for inquiry, learning, thinking and communicating
 - Understand a writing assignment as a series of tasks, including finding, evaluating, analyzing, and synthesizing appropriate primary and secondary sources
 - Integrate their own ideas with those of others

- (Processes)
 - Be aware that it usually takes multiple drafts to create and complete a successful text
 - Develop flexible strategies for generating, revising, editing, and proof-reading
 - Learn to critique their own work
 - Use appropriate technologies to address a range of audiences
- (Knowledge of Conventions)
 - Develop knowledge of genre conventions ranging from structure and paragraphing to tone and mechanics
 - Practice appropriate means of documenting their work including accepted citation styles
 - Demonstrate a command of syntax, grammar, punctuation and spelling.

W Course Approval Process

- a) Faculty must complete a proposal form describing, among other things, the writing assignments and detailed descriptions of how the assignments will be evaluated.
- b) In addition to the proposal form, a course syllabus must also be submitted to the Skills Integration Subcommittee of the Curriculum Committee for their review and approval. Detailed descriptions of writing assignments should be included on this syllabus.
- c) Non-English Department faculty members who seek to teach a W course must participate in one faculty development workshop that reviews the principles of writing assessment. This session may review some sample writing for evaluation of writing standards. Also, a rubric-style guide to writing assessments will be distributed at these workshops; this rubric will be the mechanism by which faculty in all W courses will make comments on student writing. Faculty members should attend at least one of these workshops prior to teaching their course.

UNDERGRADUATE WRITING RUBRIC

	Distinguished	Proficient	Developing
Organization	Clear structure of thesis and supporting ideas that enhances the message; maintains clear focus; coherent paragraphs that flow well	Identifiable structure that adequately communicates; focus is sometimes muddled or distracted; functional, coherent paragraphs	Has confused or missing structure; slips into incoherent or unrelated ideas; lacks focus
Critical thinking (argument, analysis)	Explores the issue(s) thoughtfully and in depth; builds powerful arguments without fallacy	Shows some depth and complexity of thought, but may have some faulty reasoning or be overly simplistic	Distorts ideas or uses excessive generalization; superficial treatment
Evidence	Employs valid, appropriate, specific, well-integrated details, examples and support; uses scholarly research	Uses generally appropriate, specific details, examples and research that sometimes are poorly chosen, unscholarly or awkwardly integrated	Lacks appropriate support; often relies on generalizations with little detail and unsuitable or poorly integrated sources
Audience	Highly attuned to the nature and needs of the particular audience; engaging tone with appropriate level of formality	Attempts to engage and acknowledge audience, but doesn't always succeed or sustain; uneven tone or level of formality	Lacks awareness of audience, appropriate tone or level of formality
Tools & models	Shows facility with rhetorical models (persuasion, argument, description, classification, definition); uses appropriate MLA documentation style	Shows some ability to use models appropriately; makes occasional errors in MLA documentation style	Lacks awareness of or seems unable to effectively use the models or MLA documentation style
Conventions	Generally free from errors in grammar, usage and mechanics; effective, fluent style	Some errors but generally in command of effective grammar, usage and mechanics	Persistent errors in grammar, usage and mechanics interfere with effective communication

Undergraduate Assessment Rubrics

<i>Oral Presentation Rubric</i>			
	<i>Distinguished</i>	<i>Proficient</i>	<i>Developing</i>
<i>Organization</i>	Information is presented in a logical and interesting way that the audience can follow. Introduction, Body and Conclusion are well developed. Clear transitions are used.	Information is presented in a logical sequence. Introduction, Body and Conclusion are less clear. Transitions are used sparingly.	Audience has difficulty following the presentation because there is minimal organization of information.
<i>Critical Thinking and Argumentation</i>	Explores the issue(s) thoughtfully and in depth; builds powerful, logical arguments.	Shows some depth and complexity of thought, but may have some faulty or overly simplistic reasoning/argument.	Distorts ideas or uses excessive generalizations; superficial treatment of the issue(s).
<i>Evidence and Research</i>	Presentation is well developed and multiple sources of evidence are identified. Evidence is meaningful, collected from a variety of sources, and interpreted effectively for the audience.	Presentation is thought out. Some evidence is collected and identified, but is not credible and/or effectively used.	Presentation is not well thought out. Only limited and/or not credible sources of evidence are identified.
<i>Appropriateness (Audience Adaptation)</i>	Speaker uses appropriate language, content and delivery for target audience. Demonstrates appropriate responses to the audience's feedback during and after presentation.	Speaker makes some attempt to use appropriate language, content and delivery for target audience. Demonstrates little response to the audience's feedback during and after presentation.	Speaker makes little or no attempt to use appropriate language, content and delivery for target audience. Demonstrates little or no awareness of the audience's feedback.
<i>Tools (Visuals)</i>	Attractive and appropriate designs of visual aids are used to complement the presentation. Visuals are well coordinated with the presentation.	Average designs of visual aids are used to complement the presentation. Average coordination of visual aids is seen.	Visual aids are poorly designed and/or not coordinated with the presentation.
<i>Tools (Extemporaneous Delivery, Verbal and Nonverbal Skills)</i>	Speaker appears confident and uses natural body movement to display energy, create mood and help audience visualize. Speaker makes eye contact with entire audience. Uses voice to emphasize key points and speaks clearly. Rate of delivery is engaging.	Speaker shows some tension and uses some gestures to create mood and help the audience visualize. Speaker makes occasional unsustained eye contact with audience and uses satisfactory variation of volume and inflection. Rate of delivery is competent.	Speaker shows obvious nervous tension with non-movement or distracting gestures. Little or no effort to make eye contact with audience. Displays low volume and monotonous tone. Delivery is too fast or too slow.

To: Cynthia Karaffa
From: Emma Lucas-Darby
Chairperson, Curriculum Committee
Date: August 31, 2006
Re: Grandparenting of Course Designation

Course: POL 240

Core Designation(s) Grandparented: Skill R, S, W

Original Effective Date: Spring '06

Backdate to: Fall '05

These changes will be reflected on students' academic records by October 2, 2006.

C: Registrar
file

POLITICAL SCIENCE MAJOR REQUIREMENTS

The Political Science program offers a broad introduction to the study of government and politics. Political Science is the study of governments, public policy, and the political behavior of individuals and groups. This major uses both humanistic and scientific perspectives and skills to examine political institutions in the United States, interactions among and between global communities, political and economic conflicts, and political behaviors.

All majors are required to complete 36 credits (12 courses) that provide an introduction to political science, American government, global politics or political theory, research methods and a capstone experience. The B.A. in Political Science prepares students for a wide array of careers (including law) and active citizenship, both domestically and globally. Political Science majors are strongly encouraged to take advantage of experiential learning opportunities including internships, independent research under faculty supervision, study abroad, or service learning.

Major requirements include:

POL 101 Introduction to Political Science
POL 180 Political Theory
POL 210 International Relations or POL 309 Comparative Politics
POL 230 Foundations of American Political Development
POL 287 Introduction to Public Policy
SO 306 Research Methods I
SO 309 Research Methods II
POL 450 Internship

Students are also required to complete two courses from both the major electives and required cognates.

Major Electives (choose 2)

SO/POL 225 Minorities and the Law
POL 240 The Politics of Terrorism
POL 245 Constitutional Law
SW 303 Social Welfare Policy Analysis
POL 313 Women in Politics: Running for Office
SO/POL 328 American Women and the Law

Required Cognates – related courses (choose 2)

PH 208 Ethics, Politics, and Public Policy
CM 104 Mass Media and Society
CM 225 Political Communication
PY 240 Social Psychology
SO 151 Culture and Society
SO 152 Introduction to Sociology
SO 260 Urban Community

Majors must earn a "C" or better in any course used to fulfill a major requirement.

Skill and Liberal Arts Inquiry Requirements

(All courses meeting these requirements MUST be on the approved list. Consult with an Advisor.)

Skill requirements:

- _____ CC 100: College Writing and Research (3cr.)
- _____ CC 101: Presentation and Argumentation (3 cr.)
- _____ CC 102: Quantitative Reasoning (3 cr.)
- Total = 9 credits

Liberal Arts Inquiry:

- _____ Fine Arts (F)
- _____ History (H)
- _____ Literary Arts (L)
- _____ Mathematics (M)
- _____ Natural Sciences (N)
- _____ Philosophy (P)
- _____ Pol. Science/Economics (E)
- _____ Social & Behavioral Sciences (S)
- _____ Theology (T)
- _____ Women's Studies (W)
- _____ Global Society & Languages (G)

Total=33-34 credits

College Requirements:

- _____ First Year Experience course (1cr.)
- _____ Two Service Learning Experiences
- _____ Linked Courses (one experience)*
- _____ Interdisciplinary Experience*+
- _____ Liberal Arts Sequence – Three (3) courses outside of the major in the Arts and Sciences.
- _____ Example: an English major could use three (3) History courses.
- _____ Senior major experience

*Linked courses and interdisciplinary experience may be completed with LAI or other courses.

+Interdisciplinary experience may cover two LAI areas.

Skills Integration: (Beyond CC 100, 101 & 102; may be approved LAI or major courses)

- _____ Writing (W) 2 courses
- _____ Speaking (S) 2 courses
- _____ Research (R) 2 courses
- _____ Technology (T) 2 courses
- _____ Quantitative Reasoning (Q) 2 courses

APPENDIX F

FREE NODES

Name	Resources	References	Created On
Business Government	111	302	7/30/2010 5:29 PM
Classroom Set-up	89	219	7/27/2010 3:52PM
Concluding Understanding ofT	127	413	7/27/2010 3:45PM
Course Books	120	359	7/27/2010 3:51 PM
Course Videos	91	161	7/27/2010 3:53PM
Democracy	41	80	7/30/2010 5:20PM
Dignity of Humankind	55	115	7/27/2010 5:16PM
Egalitarian	21	28	7/27/2010 5:25PM
Future Courses	79	161	8/9/2010 3:17PM
Globalization	43	85	7/27/2010 5:17PM
Groups	95	211	7/27/2010 3:59PM
History	73	128	7/27/2010 4:02PM
Initial Understanding of Terrori	96	194	7/27/2010 3:40PM
Intellectual Courage	106	307	7/27/2010 5:28PM
Media	76	175	7/27/2010 3:48PM
Others Logic-Ethnocentric Vie	108	293	7/27/2010 5:12PM
Political and Propaganda	119	366	7/27/2010 3:54PM
Presidential Administration	99	226	7/27/2010 3:49PM
Reality	68	112	7/30/2010 5:13PM
Religion	95	210	7/27/2010 4:00PM
State of the Nation	55	93	8/9/2010 3:21 PM
Technology	20	26	7/27/2010 3:55PM
Terrorist Terrorism	125	436	7/30/2010 5:05PM
U.S. Military	53	90	7/30/2010 5:12PM
U.S.A.	126	374	8/9/2010 3:40PM
United Nations	15	21	7/27/2010 5:17PM
Westernization	21	29	7/27/2010 5:18PM
Women and Culture	108	269	7/30/2010 5:33 PM

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