TEXAS ★ STATE

UNDERGRADUATE RESEARCH

JOURNAL

T X S T U R

The Texas State Undergraduate Research Journal

A peer-reviewed journal for multidisciplinary research

Volume 2 Issue 2

Fall 2014

Editorial Board

Brittni Young is currently a senior at Texas State University, majoring in International Studies with an Asian Foci. Originally from Corpus Christi, she has always held great interests in the food, culture, history, and politics of the Asian region. Upon graduating with her master's degree in the future, Brittni looks to utilize her gained knowledge and guidance from her mentors to pursue her interests in International Development and empowerment of women in other countries and her own. When Brittni is not studying or working, you can find her in the kitchen experimenting with cuisines from across the globe or traveling to embrace other cultures in America and beyond its borders.

Nora Riordan is currently a junior at Texas State University, majoring in Creative Writing and minoring in Honors Studies. Originally from the Baltimore, MD, area, she joined the TXSTUR Editorial Board in the fall of 2014 and is really excited to be a part of it. She enjoys playing the guitar, singing, and writing songs. When Nora is not working on her music, she likes to spend time with her close friends and family.

Tyler George is currently a junior at Texas State University, majoring in both English and Theatre Performance and Production. In addition to being a Sr. Resident Assistant and a tutor at the Writing Center on campus, this is his first semester joining the TXSTUR Editorial Board. Upon graduation, Tyler plans on pursuing graduate school and his dreams of directing for the stage. His hobbies include attending local plays and music festivals, and drinking too much coffee.

Alexandra Wolfer is currently a freshman at Texas State University, majoring in Chemistry. Originally from Louisiana, she hopes to go into pharmaceutical research after graduation. She currently serves as the president of Venturing Crew 51.

Laurel Woodman is currently a sophomore at Texas State University, majoring in Exercise and Sports Science with a Pre-Physical therapy focus and an Honors minor. Originally from Fredericksburg, she is involved in the Honors Learning Community in Laurel Hall and works for the school as an Orientation Leader during the summers. Her hobbies include reading, cosplaying, and spending time with friends (when she is not trying to catch some sleep).

Chelsea Moran is currently a sophmore at Texas State University, double mojoring in Communication Design and Mass Communication. Her hobbies include anything art related, be it painting or good poetry. In the future, Chelsea hopes to use her knowledge gained from Texas State to pursue a job in Fashion Journalism.

Advisor: John Hood, Honors College

Dear Reader,

We invite you to explore Texas State University's top multidisciplinary undergraduate research. Each semester the editorial board of the Texas State Undergraduate Research Journal receives several submissions from the university's undergraduate students. The editorial board has reviewed and chosen the best research articles of their respective discipline, bringing together a diversity of thoughts, questions, knowledge, and enlightenment. Our students have worked to introduce several interesting and debatable topics for the readers. We have expanded our minds and the academic field through Texas State's undergraduate students, and we continue to encourage the rise of undergraduate research in all disciplines.

This voyage for prominent research was a grand journey made possible by our editorial board that has worked hard in creating this issue of TXSTUR. We want to thank Our Journal Advisor, Dr. John Hood, and Honors Dean Dr. Heather Galloway for their support and guidance of our journal. We also want to thank our undergraduate students for submitting their research to TXSTUR and taking part in Texas State University's rise as a research institute.

We continue to praise and strive for rising undergraduate research in all disciplines, and encourage you to consider publishing your research for the Spring 2015 issue. You can find more information on submissions and guidelines at http://journals.tdl.org/txstate/index.php/txstate/. The views expressed in the articles are not those of the editorial board or Texas State University. We want to thank you for taking the time to discover the research of Texas State's undergraduate students, and we hope you enjoy.

Sincerely,

Brittni Young
Managing Editor

In This Issue
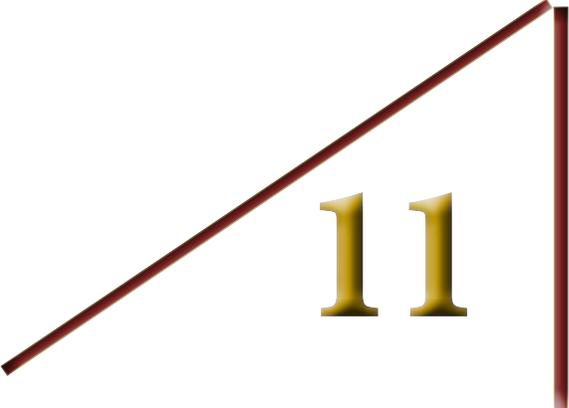
Sex Estimation Using the Lunate, Triquetral, and Hamate

Shelby Jenkins

Abstract

Sex estimation is essential to archaeological and forensic investigations when dealing with unidentified human remains. Estimating sex usually relies on the pelvis and the skull, but since these bones are not always recovered, or if found they are fragmented, it is important for other methods of estimating sex to be studied. This study investigated the accuracy and potential of Sulzmann, Buckberry and Pastor's (2008) research, focusing on the use of carpals for sex estimation. Different aspects of three carpals (the lunate, triquetral and hamate) from the left hand were measured. Each carpal had a different number of measurements depending on their survival rates and morphology (Sulzmann et al., 2008). The sample consisted of 14 females and 16 males from the Texas State Donated Skeletal Collection. From those carpal measurements, the sectioning points, classification rates, and a sexual dimorphism index were obtained. This study suggests the three carpals measured prove to be sexually dimorphic with varying degrees of sexual dimorphism between the three.

Introduction

Sex estimation is essential to archaeological and medicolegal investigations when trying to complete the biological profile (Sulzmann et al., 2008). It is the first and one of the most important steps in analyzing unidentified human skeletal remains (Mastrangelo, 2011). The accuracy of sexing skeletal elements depends on the degree of sexual dimorphism of the bone or feature and the completeness of the remains (Sulzmann et al., 2008). If the entire skeleton is present then the accuracy levels of predicting sex range from 90 to 100% (Krogman and Iscan, 1986). The skull and pelvis are most often used to estimate sex with 80 to 90% accuracy (Byers, 2002). However, sometimes they are not recovered or they are fragmented and cannot be used to estimate sex. Sex prediction accuracy levels can fall to about 80% when the skull or pelvis is not present (Byers, 2002). If this occurs estimating sex using other elements of the skeleton is needed in order to identify the individual.

Studies have been performed on known skeletal collections to develop new methods of estimating sex using postcranial remains and fragmented material. These skeletal collections are usually all from the same population to eliminate any discrepancies when the data is analyzed. These studies have developed new methods for determining sex of adult human skeletal remains by using metacarpal dimensions (Stojanowski, 1999), metatarsals (Robling, 1997), and the carpals (Sulzmann et al., 2008). In archaeological and forensic material, these small compact bones are often found intact, even if the remaining skeleton is fragmented. The above studies have successful accuracy levels that ranged from 75-90% for the metacarpals (Stojanowski, 1999), 87.5-93.5% on the metatarsals (Robling, 1997), and 64.6-88.6% on the carpals (Sulzmann, 2008).

In this study, I investigated the accuracy and potential of using Sulzmann and Buckberry's 2008 preliminary study of using carpals for sex assessment. I narrowed down the number of carpals used but kept the amount of measurements the same.

Materials

The adult human skeletal remains for this study were randomly selected from the Texas State University Donated Skeletal Collection residing in the Grady Early Forensic Anthropology Laboratory in San Marcos, Texas. All donated individuals were either living donors, donated by the next of kin or by a medical examiner A total of 30 individuals (14 females and 16 males) were analyzed from this collection; the study subjects belong to a 20th century birth year of known sex, age of over 18 years, and with no pathological lesions, such as fracture, or osteoarthritis.

Methods

Originally, all eight carpals were measured and assessed. However, I chose to focus on the lunate, the hamate, and the triquetral, because they had the most sexually dimorphic measurements out of all eight carpals. These carpals were assigned the specific measurements based on their morphology. Each carpal had their own number of measurements: the lunate had three measurements, the hamate had seven measurements and the triquetral had seven measurements. According to Sulzmann et al. (2008), these measurements were designed to capture the length, breadth, and width of the bone as well as size of facets most likely to withstand fragmentation. Explanations of these measurements are listed in Table 1. All measurements were taken from the left hand with a digital caliper to the nearest tenth of a millimeter. For intra-observer error testing, all measurements were taken by the author (SCJ).

Statistical analysis was undertaken through Microsoft Office Excel 2007 for Windows. Descriptive statistics, including the overall mean and standard deviation for each measurement for the male and female sample were calculated. Independent t-tests were administered for each measurement to find whether the measured carpals were sexually dimorphic.

Sectioning points were obtained by dividing the mean of males and females by two. The number of correct individuals for each sex was divided by the total number of individuals by sex. After, an average of the two sex-specific classification rates were obtained to get the final classification rates for both samples. Then an average of the two sex-specific classification rates were obtained to get the final classification rates for both samples (Spradley, 2011). Values that are equal to the sectioning point are considered undetermined, values below are considered female and values above are considered

male (Spradley, 2011). The sectioning points were used to find the classification rates of each measurement in order to estimate sex within the entire sample. The sexual dimorphism index (SDI) was obtained for each measurement by dividing the mean of males by the mean of females. This was used to see the difference of the measurements between the male and female samples.

Results

First, the mean and standard deviations were calculated from measurements of each individual then for both males and females combined. Refer to Tables 2 and 3 for averages, standard deviations, and classification rates for both males and females. The independent t-test was then performed on each measurement comparing males and females indicating a normal distribution (P > 0.05) (Table 4). The t-tests also showed all measurements except for triquetral C are highly significant indicating the presence of sexual dimorphism. The measurement with the most significance was hamate C indicating it was the most sexually dimorphic. Next the classification rate was calculated for each measurement using sectioning points. From these results, females classification rates ranged from 78.5-92.8% (Table 2), with an average of 86.1%; males ranged from 50-100% with an average of 76.8% (Table 3). The overall classification rate for males and females was 81.5%. Refer to Tables 1-4 for presented measurements and observations of those measurements.

Discussion

Human skeletal remains are sometimes found fragmented and incomplete when in a forensic and archaeological situation (Sulzmann, 2008). Since the skull and pelvis are the most widely used for estimating sex it is necessary to develop other methods for estimating sex using postcranial remains for when the skull and pelvis are not found or unidentifiable (Sulzmann, 2008). Studies suggest sexual dimorphism is present in the hand bones. Stojanowski (1999) reported accuracy levels of 75-90% of the metacarpals. Sulzmann et al.'s 2008 method of sexing the carpals produced accuracy levels of 64.6-88.6%. This study of using the carpals for sex estimation shows similar results compared to the studies on the metacarpals and carpals.

Results from the independent t-test showed

there was a significant sexual dimorphism between male and female carpals. The most sexually dimorphic measurements were hamate C, which measured the height of the hamate, and lunate C, which measured the maximum width of the dorsal horn. The least sexually dimorphic measurements were triquetral C, which measured maximum width of the triquetral, and triquetral I, which measured the maximum width of the hamate facet. The sexual dimorphism index (SDI) resulted in similar results with the highest SDI being measurements lunate C and hamate D. The lowest SDI were measurements triquetral C and triquetral I.

Based on the classification rates, I concluded the most successful measurement for females were lunate B, triquetral A and H, hamate B, C, and D, with a total classification rate of 92.8%. The male's most successful measurement was triquetral B with a classification rate of 100%. The most successful carpal for females was the hamate with an overall classification rate of 87.7%, while the males was the lunate with an overall classification rate of 87.5%. The female's least successful measurement was lunate A, triquetral C, E, and I, and hamate A with a classification rate of 78.5%. The male's least successful measurement was triquetral C with a classification rate of 50%. The least successful carpal for both males and females was the triquetral with a classification rate of 84.6% for females and 72.5% classification rate for males.

Conclusion

The three carpals measured in this study proved to be sexually dimorphic in many ways. The study showed potential for successfully estimating sex using the left carpals in archaeological and medicolegal investigations. The measurements applied to these three carpals should be applied to further studies in other populations. The weakness of this particular study was the small sample size of 30 individuals. Future studies using these measurements should include a larger sample size to produce population specific data. Another weakness of this study was only using three of the eight carpals to estimate sex. Establishing data from all eight carpals would further benefit professionals working in archaeological and medicolegal investigations. ⭐

TABLE 1. Measurements for each left carpal

Carpal Letter	Variable	Denomination
Lunate A	ML	Maximum Length
B	MW	Maximum Width
C	MWDH	Maximum Width of Dorsal Horn
Hamate	AMH	Maximum Height
B	MW	Maximum Width
C	HB	Height of Body
D	MWH	Maximum Width of the Hamulus
E	MWDF	Maximum Width of Distal Facets
F	HMVF	Height of Metacarpal V Facet
G	HMIVF	Height of Metacarpal IV Facet
Triquetral	AML	Maximum Length
B	MH	Maximum Height
C	MW	Maximum Width
D	MLLF	Maximum Length of Lunate Facet
E	MWLF	Maximum Width of Lunate Facet
H	MHHF	Maximum Height of Hamate Facet
I	MWHF	Maximum Width of Hamate Facet

TABLE 3. Descriptive statistics and classification rates for male samples for left carpals

Carpals	Average	Standard Deviation	Classification Rate
Lunate A	19.225	1.366	87.5%
Lunate B	19.451	1.381	81.3%
Lunate C	13.61	1.044	93.7%
Triquetral A	20.654	1.731	75%
Triquetral B	17.392	1.183	100%
Triquetral C	16.036	1.899	50%
Triquetral D	9.937	0.798	75%
Triquetral E	10.084	1.414	63%
Triquetral H	15.397	1.653	81.3%
Triquetral I	12.201	1.747	63%
Hamate A	26.049	1.820	75%
Hamate B	23.211	2.073	68.7%
Hamate C	14.622	0.918	75%
Hamate D	12.184	1.303	82.3%
Hamate E	15.902	1.439	87.5%
Hamate F	11.037	1.201	75%
Hamate G	11.623	1.653	75%

TABLE 2. Descriptive statistics and classification rates for female samples for left carpals

Carpal	Average	Standard Deviation	Classification Rate
Lunate A	16.848	1.417	78.5%
Lunate B	16.944	1.053	92.8%
Lunate C	11.203	0.935	85.7%
Triquetral A	18.445	1.481	92.8%
Triquetral B	15.052	.230	85.7%
Triquetral C	14.87	1.418	78.5%
Triquetral D	8.397	1.251	78.5%
Triquetral H	13.581	0.852	92.8%
Triquetral I	11.107	0.604	78.5%
Hamate A	22.654	1.663	78.5%
Hamate B	19.899	1.204	92.8%
Hamate C	12.705	0.716	92.8%
Hamate D	9.747	1.000	92.8%
Hamate E	13.481	1.282	85.7%
Hamate F	9.625	0.952	85.7%
Hamate G	10.053	0.690	85.7%

TABLE 4. Independent t-test and Sexual Dimorphic Index for male and female samples for left carpals.

Measurement	T-Test	Sexual Dimorphic Index
Lunate A	0.00008	1.14
Lunate B	0.000005	1.15
Lunate C	0.0000003	1.21
Triquetral A	0.0008	1.12
Triquetral B	0.00001	1.15
Triquetral C	0.065	1.10
Triquetral D	0.00004	1.18
Triquetral E	0.006	1.17
Triquetral H	0.0008	1.13
Triquetral I	0.03	1.10
Hamate A	0.00001	1.15
Hamate B	0.00001	1.17
Hamate C	0.0000006	1.15
Hamate D	0.000003	1.25
Hamate E	0.00004	1.20
Hamate F	0.001	1.15
Hamate G	0.002	1.16

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About the Author

Shelby Jenkins is a recent graduate from Texas State University as of December 2014. She earned her Bachelors of Science Degree in Anthropology with a minor in Geology. She plans on going to graduate school next fall to earn her Master's Degree in Bioarchaeology. One day, she hopes to be able to work with pre-Columbian remains in Latin America to study how higher rank individuals differ in living when compared to lower rank individuals. She is a member of the Lambda Alpha National Honor Society and of the Forensic Anthropological Society.

A Review of Johan Franzén's Red Star Over Iraq: Iraqi Communism Before Saddam

Jordan Barrett

Abstract

Johan Franzén's *Red Star Over Iraq: Iraqi Communism Before Saddam*, provides a detailed look at how the Iraqi Communist Party (ICP) came to be and how it held such an important role in Iraqi politics in the early-mid twentieth century. The text covers the early beginnings of the party from the construction of the modern Iraqi state to the party's decline when Saddam took power in 1979. Overall, Franzén provides readers with a thorough source on Iraq's history which otherwise has a limited selection.

Johan Franzén's *Red Star Over Iraq* is one of the great resources in an otherwise limited selection on the history of Iraq as he presents a detailed account of the rise and fall of the communist party in Iraq. The text covers the development of the Iraqi Communist party (ICP) from its origins in the early twentieth century to its demise in 1979 when Saddam Husayn took power of the country. Franzén explains how the ICP came to have an influential role in Iraqi politics, as well as its transformation into an Iraqi political party from an "international" communist party. This book is evidence of Franzén's understanding and empathy with the ICP, as well as the thorough research he put into this work.

The ICP fought against numerous obstacles throughout its short life; but, this was significant, history as Franzén points out. For much of its duration its existence was illegal, and in 1938 involvement with the party was punishable by death. The party was inclusive and supported by most of the citizens of Iraq including Sunni, Shi'a, Arabs, and Turks. However, the real draw was to the educated population where "study sessions" were held as a way to retain anonymity. The National Bourgeoisie in Iraq at this time was comprised of intellectuals and did not consider their economic standing because the country was not far advanced in its industrial age. Franzén does an exceptional job at pointing out the role of education played on the ICP's rapid growth and popularity.

The main content of the book focuses on how the party transformed itself into an Iraqi nationalist party and broke free from the shadow of the Soviet Union's communist party. The ICP never became a satellite party to the Soviet Union, and united the people of Iraq in their protest of imperialism. As Franzén points out, the party went against many of the ideological principles of Iraq at the time, and perhaps this is where it faced its greatest challenge. This is one of the main reasons why the party's political influence was shut down when Saddam came to power in 1979.

As someone with a particular interest in the 1952 communist uprising in Iraq, it was encouraging to see events in November were not condensed to only a few mentions in the text. . The big focus in Franzén's work, as well as most scholars' works is the July 1958 Revolution taking place in Baghdad. However, Franzén is one of the few scholars to include the important social uprising in November as something other than a footnote in his text.

A minor, but important criticism of Franzén's text is his heavy use of citing Hanna Batatu's The Old Social Classes and the Revolutionary Movements of Iraq as a primary source. While Batatu's book provides a wealth of knowledge on Iraq's history, the text is by no means a primary source of Iraq's history. The text published in 1978 is primary-source based, but it is important to note the text is not itself a primary source. Batatu clearly writes with a communist leaning bias also reflected in Franzén's work. While Franzén's work is not necessarily weakened by his reliance on Batatu, the inclusion of actual primary sources could have made the book a stronger resource.

Franzén provides a glossary at the beginning of the book for readers who are unfamiliar with the Arabic language, which helps a great deal, but not all terms are listed. While Franzén does a good job explaining the meaning behind the Arabic words, if a reader forgets the definition of "watani", for example, they must flip back throughout the text until they can find its original mention. There were no maps presented in the texts, and inclusion of this would have been helpful and convenient for readers to reference to.

Overall the book is a great read for anyone interested in the history of Iraq or the role of Communism in least developed countries. Franzén provides readers an insight into the history of a country that sadly has little written about it. The ICP played a crucial role in Iraqi politics in the twentieth century and Franzén delivers a great explanation as to why. For scholars who are just beginning their research or have a newly developed interest in Iraq, this book is a great place to start

A Review of Tareq Y. Ismael's
The Rise and Fall of the Communist Party of Iraq

Jordan Barrett

Abstract:

Tareq Y. Ismael's *The Rise and Fall of the Communist Party of Iraq* gives a look at the Iraqi Communist Party's origins in the early twentieth century to what the party is doing today. Overall, the text provides insight into a country where very few sources are available. The author though fails to capture some of the most important social revolutions that happened in the country that occurred during the earlier part of the twentieth century.

Tareq Y. Ismael's *The Rise and Fall of the Communist Party of Iraq* is one of the few books on political parties in Iraq. His book follows the massive The Old Social Classes and Revolutionary Movements in Iraq by Hanna Batatu and precedes Johan Franzén Red Star Over Iraq. All three works involve the rise of the Iraqi Communist Party (ICP) and how they came to be one of the most influential political parties in the country.

In his review, Ismael follows the party's origin between the first two World Wars and concludes with where the party is today. As Batatu's book was published in the 1970s and Franzén only covers the party until the start of the Saddam regime (1979), Ismael is one of the few accounts of the ICP in today's world.

Out of the three mentioned texts, Ismael's is certainly the most emotional one. In the preface he writes of when he was a boy and saw bodies of communists who were hung and his conversation with his father about them. In my opinion, unlike other historian this particular sections showcases the extent of his passion and work. He has been following the ICP since he was a boy, not as a member, but as an interested outsider.

This text offers a great amount of information on the ICP, and is one of the few texts written on Iraq not revolving around post 9/11. The number of resources available on Iraq's history is unfortunately small, and Ismael's account offers scholars the opportunity to learn about the elusive country.

However, Ismael fails to dive into the revolutions and coups occurring during the early to mid part of the twentieth century. For example, the 1952 Intifada in Iraq was only discussed in a short paragraph even though this was an uprising leaving dozens dead and even more injured. The Intifada was largely orchestrated by the ICP and the outcome of their protest was successful in changing the election law previously in place. Unfortunately Ismael did not feel the need to even dedicate a whole page to this event. Johan Franzén on the other hand gives a great account on the uprising, and Hanna Batatu provides us with an even better one.

Furthermore, Ismael's account on the July 1958 coup/revolution is also lacking. Perhaps it is because this event is covered in other texts, although the number of other texts is relatively small in comparison to the several texts dedicated to other events, such as the French Revolution. Perhaps Ismael did not feel the need to elaborate on one of the biggest events in Iraq's history. He went into more detail for this revolution than the previously mentioned Intifada, but more elaboration would be greatly appreciated.

Overall, his discussion on the earlier part of the twentieth century (1930s-50s) is all together underwhelming. This is largely due to my interests of this particular time in Iraq history. The 1936 coup led by Bakr Sidqi was supported heavily by the ICP, and afterwards were successful in obtaining two seats in Parliament from their party. When Sidqi and other government officials saw the influence of the ICP he betrayed them pledging loyalty to the monarchy resulting in the illegality of the communist party's existence and any associations with it punishable by death. Ismael only talks about the coup in two pages, and is unfortunate not to see the details not covered.

Ismael also fails to capture the social background of the ICP. When the party originated, a huge portion of party members were the educated or intellectuals of the country. For Franzén, this is a big point for his text and he manages to capture the spirit of the ICP. The members were largely students and when the party was deemed illegal in the 1930s they were forced to hold "study sessions" in order to avoid being caught, and continue to discuss their cause. This says a lot about the ICP. They were constantly attacked in one way or another, yet they were resilient enough to continue to grow into one of the most important and influential parties in Iraq.

Given the small number of resources available on Iraq, I would suggest scholars interested in this field should pick up whatever they get their hands on. However, if you are looking for important accounts of former social movements in Iraq, then Johan Franzén or Hanna Batatu a more beneficial resource. Ismael does know what he is talking about and is exemplified within his text, but, while the preface really is moving, the information following is sadly underwhelming. ⭐

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About the Author

A recent graduate of Texas State University's History department, Jordan Barrett started her career at Texas State in the fall of 2011. Prior to living in Texas, she grew up in Henderson, Nevada, and has also called Florida, New Jersey, and Oregon home. She hopes to one day attend graduate school with a focus on Modern US History.
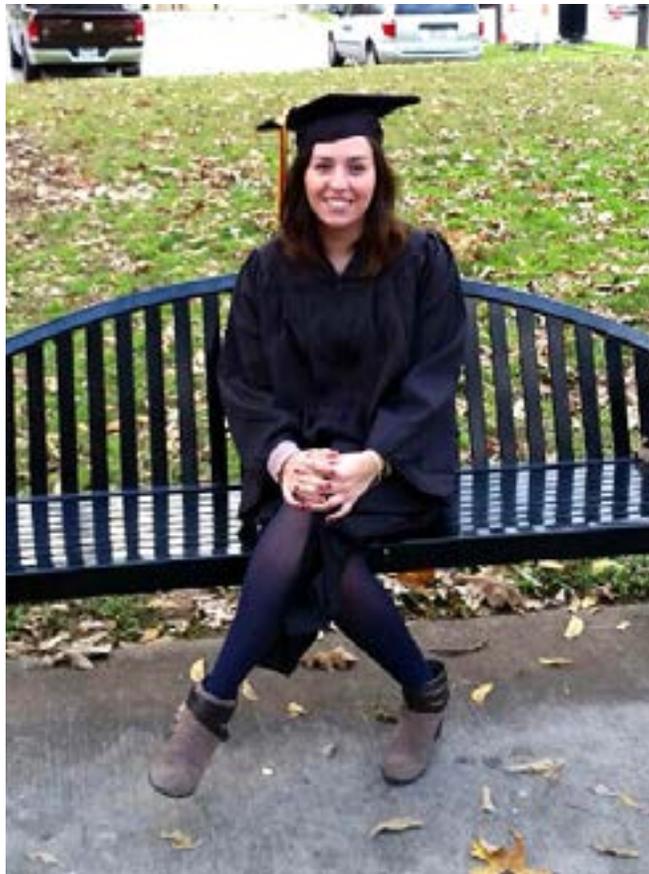
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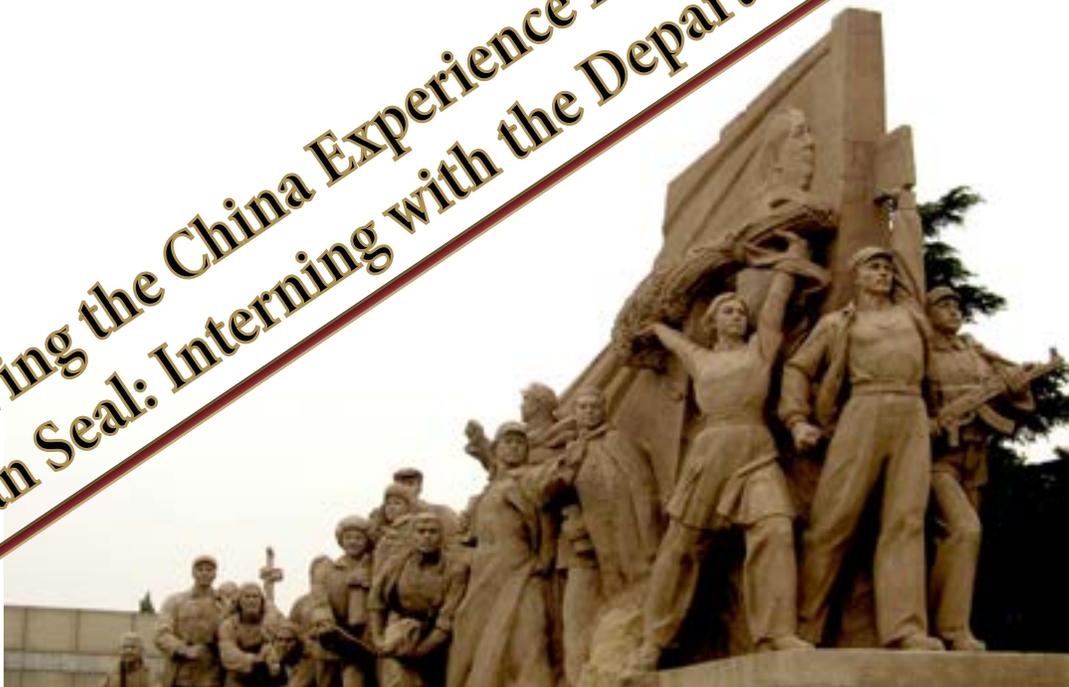
Brittni Young

Understanding the dynamics and functions of public diplomacy, and the relations between two countries, is best experienced first hand. Our comprehension of international relations and cultures is shaped through filters of the media, thought leaders, and peers. In order to cipher through these barriers and grasp the actual dynamics and functions of public diplomacy and state relations, I wanted to directly witness it through my internship with the Department of State. My internship landed me with an opportunity to work at the U.S. Embassy in Beijing, the second largest American Embassy in the world followed by Baghdad. The Embassy, much like the capital it resided in, was restless and full of excitement as diplomats and local staff prepared for visits from D.C., meetings, press inquires, amongst a longer list of matters. During this time, China was headlining several newspapers from its involvement in disputes over the South China seas, Uighur riots, to the dynamics of its increasing economic power within the international region. The capital was the perfect place to personally experience international relations between the U.S. and

China.

Lying behind the wall guarded by the China's Peoples Liberation Army is over twenty different agencies encompassing 1, 500 employees. It was a little intimidating entering into the Embassy on my first day of work knowing I would be working alongside prominent diplomats sanctioned to represent the United States and seek American interests abroad. Instead professional friendly staff greeted me, and any sense of intimidation soon faded away. Ethnicity, sexual orientation, and class distinction seemed non-existent. Apparent above all else was a communal group of individuals working within the Embassy to achieve a common goal.

Public Affairs is the largest section of the Embassy and is divided into Culture and Press. The Cultural Section focuses on introducing American culture to Chinese nationals, and also handles educational and cultural exchange. They work on a variety of scholarships, such as Fulbright Scholarships, to help fund Chinese students to study abroad in America for graduate studies. The U.S. also works closely with China to increase opportunities for minorities and low-income students to travel to China on scholarships. The Beijing American Center is an extension of the Cultural Section located off the Embassy facility. To introduce American culture to China, the BAC hosts a variety of free events open to the public, involving American speakers, musicians, artists, athletes, and other prominent Americans.

I was assigned to the Press section, which served as the face and voice of the United States in China. The Press Section is the information hub for any inquiries, controlling and shaping the outflow of information from the Embassy. BlackBerry cell phones constantly buzzed while the office phones rang off the hook. People rushed in out and of the office calling out to their colleagues at the other end of the hall. Emails arrived every minute, adding to the lively excitement. The animated dynamics within this section help to mitigate any external tension stimulated from the worlds focus on the Embassy's actions. At the onset of any current event happening within or outside of the region attention is turned to the Press Office to make a statement. The Press Office is responsible for prompt and accurate responses to inquiries remaining as transparent as possible with any information they held. Daily morning meetings energized by large cups of coffee followed by afternoon meetings and more coffee was vital to ensure everyone is up to date on the U.S. stance on any current event in order to minimize instances of miscommunication within the office and the media. Until my internship I was unaware of the process of assimilating and distributing information accurately and efficiently via media, but working in the Press Office allowed me to witness how the American government handles information to push out to the public. My experience there also gave me a more in-depth understanding of the importance of communication in international relations. The diplomats I worked with did their best to not regard me as an intern, but as a fellow colleague by inviting me to participate in several meetings inside and outside of the Embassy. After working in the Press Office and witnessing the restless nights of the diplomats, I gained a greater respect and appreciation for the honest individuals

working within the government.

One of several projects I worked on was the preparation for the U.S.- China Social and Economic Dialogue (S&ED). This conference brought Secretary Kerry and high-ranking officials from D.C. to Beijing to prepare for important talks on social, environmental, and economic interests

between the U.S. and China. Upon my first arrival in Beijing, I started my first day of work preparing for S&ED occurring a month later. Secretary Kerry's D.C. advanced team arrived the morning after my flight landed in Beijing. My first task for the Embassy was accompanying the diplomats and the D.C. team to plan the PR Op for Secretary Kerry at the Great Wall. The PR Op was to demonstrate Secretary Kerry's interest of the Chinese people and their culture. A month later, Secretary Kerry arrived with Ambassador Baucus on the Great Wall, which we scouted out for them to take in the Chinese culture, but unfortunately the infamous haze clouded the sky.

On the last day of the Social and Economic Dialogue, I assisted the Public Affairs Audio and Video team in preparing the press conference for Secretary Kerry and Under Secretary Lew. I've watched several press conferences live on TV, but it was a surreal experience to prepare and then sit in the conference to hear the Secretary of States remark about U.S. international relations. The Secretary's comments can greatly impact and dictate the stance of U.S.-China relations; many politicians and public figures have failed in their transparency and professionalism in addressing the public, bringing ill consequences. However, sitting in the press conference, I could see why Secretary Kerry was appointed to this position. He was passionate and knowledgeable about the events and relations occurring throughout the world, which gave him great credibility. His presence on the stage drew in the attention of the audience, and created a positive atmosphere encouraging dialogue with the press, in which he promptly responded to their inquiries with precision. After the press conference, my supervisor arranged for myself and other colleagues to have a photo op and meeting with Secretary Kerry. This indeed was the highlight of my internship, as the man I had seen in several press conference and online interviews was now going to be introduced to me. He was charismatic and friendly, as he thanked us for our assistance with the conference, and encouraged us to continue our studies to pursue whatever path we choose. His honesty and integrity gave me confidence in having him represent the United States internationally.

As a regular tourist in China, you are not always aware of the presence of the Chinese Communist Party. Working within the Embassy and engaging in new information daily made me view interactions and dynamics of China with a different perspective. The presence of the CCP was not readily apparent as in past communist history, but its presence was covertly felt through the PLA marching down the streets in their green military attire. My arrival in Beijing was a few days after the anniversary of the Tiananmen Square Protests. I was hoping to arrive the day of the anniversary, but this was not the case. Even several days after the anniversary, there a large presence of the PLA remained patrolling in and out of the square, filtering people through the security points. Families wandered through the square as a destination to spend an afternoon with friends and families, but for myself, I could not hold the same view. I walked the entire large square, taking in all the history that occurred within these boundaries. I reflected back to a book I read for one of my Chinese history classes titled Red China Blues, written by Jan Wong. Jan Wong, a Chinese Canadian reporter, lived in China during the Cultural Revolution, and later witnessed and reported the Tiananmen Massacre. With her story in mind, I tried to locate the place where her and her husband spent their time dodging through the chaos of protesters, smoke, and fire as they aimed to cover the events happening in the very place I stood. Unfortunately, I was unable to pin down the exact locations from memory and instead embraced the square's beauty and history. Across the way a large portrait of Chairman Mao loomed over the square smiling and watching from the Forbidden City as society continued to thrive

beyond his legacy.

China is a mystery to many Americans, views derived from media stereotypes and historical propaganda, fast food take out that poorly imitates authentic Chinese cuisine demonstrated the need for cultural exchange. The diversity within Chinese culture, cuisine, language, and history challenges the stereotypes as you cross from one province into the next. There were several aspects of China that took me by surprise, and slowly deterred the created images presented to me since childhood. In the glass window of bus stops throughout Sanlitun was an African model with beautiful dark mocha skin, exhibiting diamonds dressed around her neck and a crown upon her head. This beautiful ad took me off guard as I rarely saw dark skinned models in America and rarely representing African cultural royalty. In a country 91.6 % Han Chinese (CIA) it was interesting to see models of different ethnicities displayed throughout the city. Throughout my stay Chinese women's fascination with curly African hair was as fascinating to me, in the markets you can find numerous women in booth salons adding perms to their hair or adding extensions to achieve this style. Whith the presence of Africans I witness Chinese, Africans, Westerners, and several ethnic groups intermixing with one another. The melting pot was also apparent in the Chinese culture not quite on the American scale, but a big change from a homogenous past. In the outskirts of China people approached me with friendly curiosity. I never experienced any hostility from the Chinese and made numerous friends amongst them. This may also play into the CCP's control of the perceptions of ethnic groups to the public where negative misperceptions of the African community are not presented through the media. The importance of African-Chinese relations ushers for positive
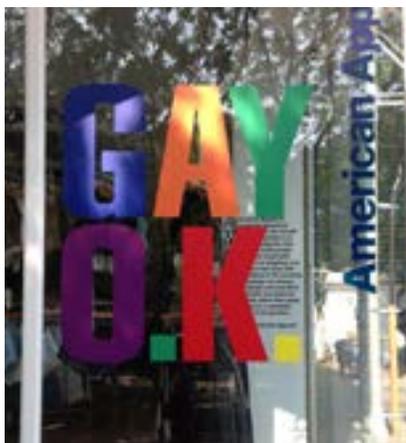
perceptions of both cultures and is reinforced through cultural and educational exchanges. The cultural exchanges did not end there, but continued to grow as I viewed window displays in the outside malls displaying words printed in alteration colors reading "Gay is O.K.", and another which displayed a beautiful Chinese model half nude. Up and down the streets, the Chinese expressed their individuality through their artistic expressions of their clothes. The advertisements I saw broke the conservative stereotypes of China.

"Do American people think we are ignorant, because the party controls the media? Do American people think we eat dogs? What do American people think of us?" The Chinese people I had the pleasure of befriending asked these several questions and more. The questions asked derived from the awareness of stereotypes created about them, and were eager to rule out these distorted perceptions. They held such a great desire to travel to America where some viewed it as the land of the free and the brave or the place where Sheldon from Big Bang resides. Their curiosity reminded me of the curiosity that drove me to learn their language, and take my first flight out of the country to the place deemed the Middle Kingdom through its history. I thought back to the ways in which the media pushed out skewed images of the Chinese. There is a lack of knowledge beyond the context media about China or other cultures resulting in misunderstandings. People are continuously trying to fight against the stereotypes placed on them, and it stresses a greater importance of cultural exchange.

The Media

There is no illusion that the Chinese Communist Party has the last say in what is published through the local electronic and print media. Outside of the nation's borders, there is a common perception about the Chinese people's knowledge about filtered information. This perception expresses that the Chinese are naive to accurate information and to the existence of certain social and political issues because there is no freedom of the press. However, I found nearly the opposite to be true. The Chinese news media reports on current events, although sometimes it is through a bias context, which you can find with any news source attributed to the control of information. The Chinese people are not ignorant to current

events occurring domestically or internationally. The profession of journalism and communications is still a highly sought after career despite the lack of or non-existent right of the press to report without oversight. Often over-looked, it is important to note the Chinese people are aware of the control of information and know how to read between the lines. The individuals I worked with and befriended did not openly accept information regardless of the source, but assessed the information presented to them. Innovative ways to obtain information or discuss topics is always on the horizon as the Communist party struggles to keep control of

information entering into the country.

On cable television in China, residents can access BBC world news, Western media news, and local news sources to keep up to date with current events. As my supervisor and I left the airport the day of my arrival, he preceded to give me an overview of all the information about living in Beijing I need to know. One thing he noted on pertained to watching news in the Peoples Republic of China. He told me if I am watching the news and the channel cuts to black this is the party censoring a story. I knew the party controlled the flow of information, but I did not believe it was to this extent. One evening as I was sitting in the living room with my roommates watching BBC World News, the picture began cutting in and out of a filler story until it finally went black. I thought the reception was poor, but every other channel was still working. I laughed to myself thinking back to what my supervisor told me a month before.

Twenty minutes later, the news came back on with a different story. By witnessing the clear removal of information, I gained a better understanding of what was occurring. I became aware of the difference between information censored from me, compared to information blindly left out with no evidence that it even existed. I knew I could discover the censored story like many Chinese nationals who have grown use to this tactic used by the Party. Later that evening, I learned that the censored story was about the Uighur knife attacks at a subway station. Witnessing this censorship, I was surprised to see many students still wanted to seek a profession in journalism. This made me want to know how the Party's media control differs from the filtering methods of the for- profit Western media.

The Environment

A common response I heard after telling individuals about my travel plans to Beijing was "Why? Isn't the pollution horrible there?" or "I heard breathing in Beijing is like breathing a pack of cigarettes a day." I read several books addressing the rising pollution concerns in Beijing, as it was also highlighted a major concern during the 2008 Olympics. When I browsed online for filtered masks before I left to China, I noticed there were many varieties. Because of the increase of demand for in the world's most polluted cities, designers and engineers are collaborating to introduce a fashionable way to save your lungs. In the end of my research for masks, I decided to wait and see the pollution levels for myself. At my connecting flight in Incheon, I met a young Chinese-American student visiting her grandmother for the summer. She told me the pollution in Beijing is terrible, and is especially worst in the wintertime. Before she leaves to China, she always packs tons of products to care for her skin against the pollution in the city. The scares about pollution levels in Beijing worried me more than anything else prior to my trip. With my arrival being in the evening, I could not see the thick pollution I read and worried so much about.

The morning after my arrival, I joined my supervisor and Secretary Kerry's D.C. advance team to the Great Wall. Ready to head out of my apartment to experience my first daylight in China, I was surprised to see clear blue skies. There was not a sign of haze in sight. My supervisor and many

other diplomats told me "Don't get use to it, and enjoy it while it lasts." The day on the Great Wall was a beautiful sight with clear skies and a cool breeze, but as the weeks prolonged, the beauty of the sky became shrouded by the famous Beijing pollution. The local staff encouraged me to wear my mask when we went out on days with heavier pollution. They did not bother wearing masks, even though some Chinese nationals did, since they lived in Beijing all their lives and were accustomed to the pollutant levels.

As the need for air filters rise, the public's voiced concerns to the Party increase, regarding this environmental emergency. This issue was a highlight in the Social and Economic Dialogue, as well as the American Chamber of Commerce (AMCHAM) Luncheon, and is continually stressed by the rest of the world. The attitudes of economically leading the nation were shifting as leaders of the country witnessed the ill effects of such methods. During the AMCHAM Luncheon's Q&A, a businessman thanked the United States for tracking the air quality level of Beijing and the rest of the region. Many of the business professionals agreed it was time for China to begin leading with the environment rather than economics. The two nations are now making the steps necessary for addressing and finding resolutions to this issue, but no matter how heavy the haze, local Beijingers continue to enjoy the outdoors. I took my leisurely Saturday strolls outside with the Chinese, young and old, walking for miles with friends and family. Young children played with vibrant energy in the streets and small parks maintained by the city. The poor environmental regulations would not trap the Chinese behind their doors. During my strolls, I came to have a greater appreciation of the blue skies and several nature trails I took advantage of with

my dog back home in Texas.

Traffic

Welcome to the live action version of Frogger, but in this version you only receive one life. Go! I immediately discovered that crossing the streets of Beijing was a strategic task a person must quickly adapt to. The strategy to walking in Beijing is to always go with others, follow the mass crowd of people, and make sure you are shielded to the left and right. Pedestrians are non-existent in the lanes of China, and it is easy to fear crossing the road and get stuck alone in the middle of traffic. I learned to brave the traffic and quickly make it to the other side. While this may appear a little over dramatic, it is the reality I quickly came to learn. As Beijing's population continues to grow due to in-migration and natural increase, more cars are placed on the road. Cars are viewed as a status symbol as opposed to the view of a convenient form of transportation vehicle. The gridlock traffic in Beijing makes owning a car the least convenient form of transportation. The cars zipping in and out of the streets are not your affordable and economical family friendly car. The income disparity is shown in every high-end luxury car compacting the streets. This took me by surprise as I saw Lamborghinis pass me followed by Maserati, Audis, young Chinese women behind the wheels of Mini Coopers, and the occasional Mercedes Benz. Driving through the streets seemed such an inconvenience, but still more appeared every day. I chose the more convenient form of transportation, favorably the metro subway system. I never experienced such a great form of transportation. The subways were cheap, convenient, and fast. Many diplomats and expats are deterred from using the subways because they are overcrowded at certain times. However, I enjoyed taking the subway for the two stops between work and home. Each morning, I would push myself into the crowded subway car, using people as my cushion from falling onto the ground. Coming back home to Texas, I felt as if I jumped back through a time warp into the Industrial Revolution of Rail and Steam.

My experience in Beijing drew my awareness of the importance of cultural understanding between countries. While many individuals do not have the opportunities to travel outside of the country, there is an importance to remove the stereotypes of ethnic groups created by the media and politicians.

These stereotypes have lent to creating negative perceptions and interactions between groups, and prevent positive growth towards a higher level of knowledge. Working in the United States Embassy allowed me to witness the benefits continuing to grow as the U.S. and China cooperate in increasing cultural exchanges between states. There are several opportunities to financially fund your way to China whether through scholarships, fellowships, or fundraising. We are not alone on this planet and with the diversity and beauty encompassing the Earth, I encourage everyone to travel when they still have a chance. ⭐

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About the Author

Brittni Young is currently a senior at Texas State University, majoring in International Studies with an Asian Foci. Originally from Corpus Christi, she has always held great interests in the food, culture, history, and politics of the Asian region. Upon graduating with her master's degree in the future, Brittni looks to utilize her gained knowledge and guidance from her mentors to pursue her interests in International Development and empowerment of women in other countries and her own. When Brittni is not studying or working, you can find her in the kitchen experimenting with cuisines from across the globe or traveling to embrace other cultures in America and beyond its borders.

When the Saved Becomes the Savior

Laura Bright

Abstract

From 1861 to 1865, American men played two types of "ball games." One was a sport that was just coming into its own and involved an athlete batting a ball far enough into a field to allow him to run past four bases and score a point. The other "game" was of a much more serious nature, during which the athlete became a soldier, replaced his bat with a rifle, and the "ball [gave] place to the leaden messenger of death." Athletes and soldiers, games and battles, each one shares similarities with the other. Sports and combat require teamwork and training. Players and soldiers alike learn to keep their goals in mind and stay focused on what lies before them. For soldiers during the Civil War, baseball and battle certainly shared a correlation. The great American game owed its existence to the soldiers who kept it alive during the war. In return, it provided them with a pastime that took the focus off fighting, brought two enemies together, encouraged a sense of equality, and provided a form of physical activity and fun way to work as a single unit.

A Mutualistic Relationship

He gripped the object firmly in his hands, taking care to hold it at just the right angle so as not to miss his target. His comrades, dressed in uniforms of the same style and color, kept their eyes on him, ready to make a run for it when the time came. His mind focused on the task ahead, recalling all of his past training and practice for moments like this. Suddenly, he heard a loud crack, a sound he knew all too well, and he began to run with all his might, hoping he had done enough to keep him in the clear. A few sprints later, he was safe, though he knew he could not let his guard down yet. He would not be out of enemy territory until he had made it back to the base.

During the American Civil War, men experienced scenarios like the one above on both the baseball field and the battlefield. The object they gripped in their hands was either a bat or a rifle. The matching uniforms were either designed by a club of men or issued by the army. The loud crack was either the thrilling clash of the bat hitting the ball made of cushioned wood or the threatening sound of a gun releasing a small grey ball made of very different material. From 1861 to 1865, American men played two types of ball games. One was a sport that was just coming into its own and involved an athlete batting a ball far enough into a field to allow him to run past four bases and score a point. The other "game" was of a much more serious nature, during which the athlete became a soldier, replaced his bat with a rifle, and the "ball [gave] place to the leaden messenger of death." For soldiers during the Civil War, baseball and battle certainly shared a correlation. The great American game owed its existence to the soldiers who kept it alive during the war. In return, it provided a pastime that took the soldiers' minds off fighting, brought two enemies together, encouraged a sense of equality, and provided a form of physical activity and fun way to work as a single unit.

A Country Torn Apart

Prior to the outbreak of the Civil War in 1861, the societal, political, and economic views of the northern and southern states shared few similarities. The lack of common ideologies and opinions drove a rapidly growing wedge between the two regions. The Kansas-Nebraska Act, passed by Congress in 1854, and various fugitive slave laws made matters even worse. The south claimed the acts of Congress favored the north, whereas the north claimed the reverse. Each side's desire to overpower the other steadily increased. Finally, in 1860 the eligible men of the United States elected northerner, Abraham Lincoln, as their president. Because of Lincoln's election and other perceived slights against the south, eleven southern states seceded from the U.S. and formed the Confederate States of America, throwing the already divided country into civil war. Whether by choice or mandate, many men left their homes, families, jobs, and familiar ways of life to fight for their country. They took with them reminders of home such as pictures, letters, Bibles, trinkets, and, perhaps the most unique of all, the great game of baseball.

Introducing Baseball

Although many baseball historians and enthusiasts have offered their own opinions on the game's beginnings, baseball's exact origin remains unknown. One story suggests that in 1839, a Union general, named Abner Doubleday created the game in Cooperstown, New York. In 1908, the Spalding Commission, a group dedicated to discovering baseball's origin, published a report crediting Doubleday as the "father of the modern game." Supporters of this tale claim that this man single-handedly created the term "baseball," as well as the shape of the field, the rules, and the positions. However, little evidence exists to support these claims, as they are based solely on "the testimony of an elderly man named Abner Graves." The creators of this tale more than likely wanted to build respect and pride for the American game, and, therefore, chose as its founder a man who represented patriotism and had already earned the respect of many fellow Americans. The truth is that many games involving a ball and some type of stick with which to hit it existed several decades before baseball formed into the sport we know and love today. People of all ages played games such as cricket, rounders, town ball, stool ball, old cat, and goal ball as early as the 18th century. Until recently, historians believed that baseball, as we know it, formed around the 1820's. However, after the recent discovery in a Massachusetts courthouse of records mentioning "base ball," some historians have pushed the year back to at least 1791.

Regardless of whether the game formed in the 1790's or 1820's, no one attempted to make

the game official until 1845, when a group of men, headed by Alexander Cartwright, formed the Knickerbocker Base Ball Club of New York. The club secured a permanent playing field at the Elysian Fields and published an official set of rules by which to play. The idea of playing by these rules and forming one's own club quickly caught on in New York's surrounding communities, as well as other New England states. Baseball's popularity increased tremendously over the next few decades as it spread to many other states, including those in the south. Members of each regions' aristocracy, i.e. the merchants, white-collar workers, and professional men, came together to play the relatively new sport. The northern states followed the rules set by the Knickerbocker team, while the southern states continued to play by an older set of rules. With the outbreak of the Civil War, however, who played the game and how began to change as baseball soon took on a new spirit.

The Game that Brought Enemies Together

Baseball both affected and was affected by Civil War soldiers in many ways. The greatest effect the Civil War had on the game was that it helped bring the more modern form of baseball to both the south as well as remote areas that might not have seen baseball for many more years. Many baseball historians agree that "it was the mass participation of everyday soldiers that helped spread the game's popularity across the nation." In between training, marching and fighting, both northern and southern soldiers taught their versions of the game to their fellow men-at-arms. These games helped keep the soldiers busy and energized. Numerous records show that men in both regions organized countless games in both the training and army camps. Union soldiers of the 13th Massachusetts and 51st Pennsylvania regiments played against one another prior to deployment, while across the way, Confederate soldiers in the 24th Alabama regiment also played each other to pass the time. Due to the sharing between soldiers, the number of those familiar with the game of baseball grew. Many of these men would then return home after the war and take their knowledge of baseball with them. Indeed, "[a]fter the war ended, many men from both sides returned home to share the game that they had learned near the battlefield." In this way, the soldiers of the Civil War helped the game

of baseball endure.

Just as the fighting men of the north and the south helped baseball, America's pastime provided for the soldiers by functioning as a distraction to take their minds off the war. Military historians have gathered proof from letters, pictures, and newspapers that baseball "helped both Union and Confederate soldiers temporarily escape the horror of war." Baseball served as a distraction from the fighting and horrors to which they constantly had to bear witness, gave them something to look forward to, and laid the foundation of love and admiration in the hearts of many men. Some of these men would then continue playing, and supporting baseball after the war ended. In a letter home to Virginia, one private in the Union army observed:

It is astonishing how indifferent a person can become to danger. The report of musketry is heard but a very little distance from us...yet over there on the other side of the road most of our company, playing bat ball and perhaps in less than half an hour, they may be called to play a Ball game of a more serious nature.

Instead of focusing on the artillery fire in the distance or the number of men not returning from battle, soldiers could concentrate, for a short while, on hitting a homerun or throwing the ball hard enough to first base to get an out. They could view with indifference the battle that would surely take place by keeping their attention on scoring a run. This helped keep the soldiers sane and gave them something familiar and dear to hold onto during the war.

The appreciation for the game remained in many soldiers' lives after the fighting was over, evident by the number of soldiers who stayed involved in the sport once the fighting ended. After the war, Americans recognized names like Abraham G Mills, Abner Doubleday, Al Pratt, and Jim "Deacon" White for their service to both the military and baseball. A.G. Mills was a soldier in the 5th New York Volunteer Infantry and always "packed a bat and ball with his Army gear." During his service in 1862, Mills participated in a Christmas baseball game along with many other Union soldiers. The holiday game served as a diversion to take the soldiers' minds off the war and ultimately attracted more than 40,000 troops. Twenty years later, Abraham Mills would become the president of the National League of Professional Baseball

Clubs. As a general in the northern army, Abner Doubleday "organized several exhibitions between Union divisions and was a… fan of the game. Many of these contests were attended by thousands of spectators and often made front-page news equal to the war reports from the field." Doubleday used baseball as a distraction for his soldiers, and, in appreciation for his work, was later given credit as the father of baseball. Although the title is not an accurate description, Abner Doubleday is still an important name in the baseball world. Both Al Pratt and Jim "Deacon" White learned how to play baseball during the Civil War. The two men even ended up playing for the same team after the war. White later became a teammate of A. G. Spalding, a man who would become a giant in the baseball world. These men and many more of their comrades participated in the sport during the war to take their minds off the constant death and fighting that surrounded them and to become a part of something familiar and carefree. Baseball helped the soldiers maintain their sanity during the war, and, in return, the soldiers helped their beloved game grow, even after the fighting stopped.

Not only did the ballgame provide short periods of psychological peace for individuals, it also provided brief moments of peace between the adversaries. As mentioned above, the north and south played by different sets of rules. However, this changed when the northern soldiers spread across the south, bringing with them a new way to play baseball. When men from the northeast joined the Union army, they introduced Alexander Cartwright's "updated" form of the game to other northern men. Then, as the Union army marched further into the south, they introduced Cartwright's new way of playing to southerners. This new way to play the game gained popularity and became a common ground over which enemy soldiers could relate. On a number of occasions, both northern and southern soldiers held captive in enemy prison camps played against their military adversaries. In 1864, Confederate soldiers in a Union prison camp played a game of baseball against enemy Union soldiers. (The Confederate team won 19 to 11.) Later, in 1866, Union prisoners of war at a Confederate prison camp in North Carolina also took part in a game against their captors. Incredibly, in both situations, the enemy soldiers did not let the differences in rules and allegiance get in the way

of playing a nonaggressive game of baseball. Some regiments even watched their enemies play games from afar without firing a shot. Historians discovered documents and personal letters providing proof of such situations, during which southern soldiers watched northern soldiers play games of baseball from across a river or field without reacting with hostility. For example, in 1862, "Confederate sentries stationed across the Chickahominy River" watched the Irish Brigade, members of the Union army, play multiple games of baseball. There were also reports of a few games of baseball that were interrupted by gunfire. However, more often than not, enemy armies found it within themselves to hold their fire and show respect for the game, if for nothing else. These instances brought admiration from and for both sides. Because baseball could provide these periods of ceasefire between the two rivals and give them something to which they could relate, the ballgame survived the war and continued traveling with the men long after.

The American pastime provided yet another advantage for the men-at-arms. Baseball brought together soldiers from various types of backgrounds. It "converted the sport formerly reserved for 'gentlemen' into a recreational pastime that could be enjoyed by people from all backgrounds." This had not always been the case. Reports on one particular southern game in 1859 mentioned, "'commodious tents for the ladies spread under umbrageous branches of fine old live oaks,' where refreshments were served by 'the polite stewards of the clubs.'" For southerners, baseball was an event attended only by the wealthy ladies and gentlemen. The "common" man did not partake in the event, unless he was one of the stewards serving the food. Likewise, in the north, to join the Knickerbockers, and other similar clubs, "[m]ere skill in playing was not the only requisite for admission; a certain standing in the community was necessary as well." Before the war, baseball was a game officially played by elitists and aristocrats- a pastime for the privileged. However, during the war, men of a wide variety of backgrounds, social standings, and military ranks played equally. Officers and enlisted men played side by side, earning their position on the field because of ability, not wealth. Private Alpheris B. Parker of the 10th Massachusetts recalled in a letter to his family:

The parade ground has been a busy place

for a week or so past, ball-playing having become a mania in camp. Officer and men forget, for a time, the differences in rank and indulge in the invigorating sport with a schoolboy's ardor.

This feeling of equality and acceptance of different "types" of men carried on throughout the duration of the war and remained after the war ended, changing baseball forever. Men were chosen to play because of their athleticism or physicality, rather than their social standing or military importance. Here, soldiers helped promote the game of baseball by making it more available to a larger selection of players, and the game, in return, made the soldiers begin to feel that all men were indeed created equal.

The final advantage of playing baseball was that it provided an easy and healthy form of physical activity that not only kept the men active, but also helped soldiers work as a single unit or team. Military leaders needed activities that kept their men busy and out of trouble, yet also entertained them and did not exhaust their energy. If the activity inadvertently required them to work on building their group skills, that was even better. Baseball was the perfect solution to the leaders' needs. "Both Union and Confederate officers endorsed baseball as… [it] provided physical conditioning." Baseball required men to use the muscles in their arms when batting or throwing, helped to improve aim and focus, provided an enjoyable way to exercise their cardiovascular systems, and much more. A large amount of the effort that baseball required related to the work that campaigning in the army necessitated. Even just watching the game and cheering for a team got the men's blood flowing. The game also boosted morale and, "[a]fter long details at camp, it eased the boredom and created team spirit among the men. Often, the teamwork displayed on the baseball diamond translated into teamwork on the battlefield." It was the hope of the leaders that the men would learn to work together and form bonds of unity on the baseball field, and then use those bonds and abilities of working as a united team on the battlefield. Of course, not every group carried with them a proper ball and bat, but baseball was an easy sport to recreate. Luckily for the leaders and the men, it did not matter whether the bat was made at a shop or picked off the ground, or the ball was a chunk of wood wrapped in leather or a rock taken out of a stream. "[P]oles or fence rails instead of regulation bats, and balls made of tied rags" sufficed as baseball equipment. The men could also use "a board, a section of some farmer's rail fence, or a slightly trimmed hickory limb" as their bat. And sometimes, "[t]hey might have nothing better for a ball than a walnut wrapped with yarn." In this way, the game gave the soldiers a fun and harmless way to blow off steam, maintain physical activity, and work together as a group, as it could be taken to any location and played anywhere.

Baseball: The Savior or the Saved?

It is certain that baseball was alive and well during the Civil War and that it brought a sense of relief to the soldiers. Some historians will say that the Civil War, rather than sustaining and assisting baseball, had more of a negative effect on the sport and almost brought about its demise. Peter Morris, a baseball historian, wrote that the war was one of the main causes that closed "the curtain on the pioneer era of baseball." In other words, some believe "the war stopped the game's momentum," and ruined its chances of spreading and evolving. It is true that America saw a reduction in the number of baseball clubs. Many clubs "disbanded at the outset of war and either never reorganized or were never the same again." Moreover, the number of games played in large cities dropped as "[t]housands of members of… baseball clubs volunteered for service in the Union Army, while a handful chose the Confederate side." And of course, men in the south "who enjoyed playing informal forms of early baseball enlisted in the ranks of the Confederacy" as well. Certainly, the war slowed down baseball's momentum, but it never fully stopped it, as Morris claims. Baseball's pioneer era was still in full swing during and after the Civil War. The men's love for the game and appreciation for what it provided kept baseball very much alive throughout the fighting and long after. As payment to the men for saving its existence, baseball served as an amusing distraction, gave the enemy armies a reason to cease fire momentarily, made equality between classes more of a reality, presented an outlet for lighthearted physical activity, and taught the men how to work together as a team. There is no arguing that the popularity and love of baseball remained as the country plunged itself into war. That love persisted through the Civil War and came out at the end stronger than ever. So, did baseball save the

men, or did the men save baseball? Without a doubt, they saved each other. ⭐

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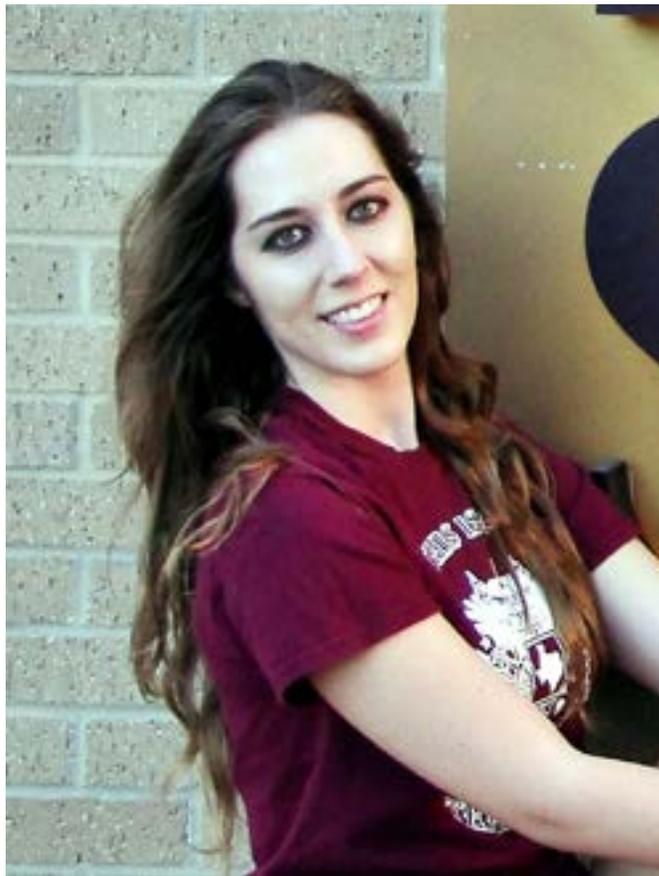
Living the Salafi-Jihadist Dream: Applying Structural Strain Theory to Al Qaeda

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Abstract

Robert Merton introduced strain theory in 1938 to explain the occurrence of crime and deviance in American society. When stripped of its cultural context, strain theory can help explain behaviors in societies or groups that have a displaced value on non-biological drives. In particular, the framework of strain theory, when removed from the context of American society and capitalism, can help to explain why al Qaeda resorts to acts of terror to further perpetuate their actions in the name of jihad. This paper explores how the structure of strain theory is applicable to al Qaeda, and why jihad, among other actions, are appropriately explained by their organizational structure.

On September 11, 2001, the United States was forced into a state of shock when 19 al Qaeda militants hijacked four planes and carried out various suicide attacks against the nation. Two planes deliberately crashed into the towers of the World Trade Center, a third plane hit the Pentagon, and the final crashed in a field in Shanksville, Pennsylvania. After these attacks, the United States launched a campaign against terrorism. In response to these attacks, President George Bush said, "The United States will hunt down and punish those responsible for these cowardly acts …these acts of terror will not stand" (Peters and Woolley.). One could even argue the attacks of September 11, 2001 will stand as this generation's Pearl Harbor, "a day which will live in infamy" (Peters & Woolley.). If the nation's current relations, including policies dealing with the Middle East are not based on sound theory, they are destined to fail. Furthermore, these policies must address the causes and the origination of terrorism in order to bring an end to it.

Merton's Strain Theory was introduced in the late 1930s to understand what causes certain individuals to engage in methods of criminal activity while others do not. Merton's Strain Theory, stripped of its cultural context, provides a possible format to understand how the ideologies and structure of al Qaeda encourages acts of terrorism as a preferred method to spread ideals through the Muslim population and world.

Merton's Strain Theory

Robert Merton's Strain Theory was introduced to challenge earlier biological theories proposing crime as a direct result of innate inner drives, or some physical malfunction or defect. However, in Social Structure and Anomie Merton (1938) suggested the breakdown of social structure and norms is instead attributable to society itself, and nonconformity or deviance arises from something other than biological origin. Merton's Strain Theory encompasses two elements - cultural goals and institutional means. These two elements make up the social structure that can elicit either conformist or nonconformist behavior. Cultural goals make up an "aspirational guidelines" for what the members of the society should achieve. These guidelines are not biologically driven, but originate from a society's norms and social constructs.

Institutional means, abbreviated as "means" in this paper, are simply approved methods of achieving the proscribed cultural goals.

Merton's Strain Theory proposes when there is an overemphasis on cultural goals, and not enough emphasis on the means, the individual is more likely to use means not approved or legitimate to attain that goal. When there is disjunction existing between cultural goals and institutionalized means, an anomie, a breakdown of norms or normlessness occurs. Depending on how an individual is socialized, anomie can manifest as feelings of angst, frustration, or anger when the individual cannot achieve these culturally established goals. This can ultimately elicit nonconformist or deviant behavior from society if an individual chooses to pursue other non-sanctioned methods of obtaining their goal. In the past Merton's theory was only applied to American society, where goals of economic success are overemphasized and the utilization of approved norms is sacrificed when certain individuals encounter strain. Under this model, there are five adaptations currently in existence: conformity, innovation, ritualist, retreatist, and rebellion.

Conformity is the most common response in society, if this was not true, "the stability and continuity of society could not be maintained" (Merton: 677). Conformity consists of acceptance of cultural goals and institutional means. The vast majority of society will subscribe to both the approved and legitimate means, as well as the institutionalized goals. Most citizens in American society subscribe to the idea of financial success, and therefore employ means legitimate to achieve these goals.

Frustration, when it originates from the lack of legitimate means can also be responsible for the creation of the non-conformist responses of innovation, ritualism, and rebellion. Merton indicates the response is dictated by "particular personality, and thus the particular cultural background involved" (678). Innovation is the acceptance of culturally accepted goals, but not the usage of sanctioned means. Since the cultural goal of economic success is overtly stressed, many were socialized to use any necessary method regardless of morality to obtain their goals. When economic success becomes the primary goal individuals may result to illegitimate means of crime and vice to obtain these goals. Through the innovation

response, the balance between goals and means is broken resulting in crime.

The innovation response involves individuals participating in white-collar crime and drug dealing. In both instances, when an emphasis is placed on the institutionalized means, individuals may engage in criminal behavior resulting in a profit. This act proves the acceptance of the institutional goals, but the rejection of legitimate means. In these cases, when the need to meet the institutional goal is overtly stressed the individual experiences frustration or strain in reaching financial success. This behavior rules out moral justice as they engage in certain activities to garner material wealth. The individual makes a calculation allowing the reward of criminal activity to outweigh the consequences of illicit activity.

Ritualism is a possible response "wherein the goal is dropped as beyond one's reach, but conformity to the mores persist" (Merton: 678). In this response, a person is socialized to accept the mores, but denies the goals defined by their culture. In this mode of adaptation, the adherence to cultural goals is forgotten, and subscribing to the institutional means becomes almost obsessive (Merton). This particular mode of adaptation emphasizing legitimate means can also represent, traditionally bound neo-phobic citizens, valuing stability over economic risks as a necessary accommodation to attain wealth.

Compared to conformity, retreatism, the rejection of both socially approved goals and means is one of the least prominent adaptations under Merton's model of Strain Theory. Merton identifies these individuals as the true aliens of society completely rejecting society's goals and instead has, "made adjustments that are not in accord with these institutional norms" (Merton: 677). These individuals are characterized as psychotics, vagrants, alcoholics, and drug addicts. While retreatists are present, they do not represent well-adjusted participants of society—they exist in the social structure, but are not of it. This escape mechanism is a result of "continued failure to obtain the goal by legitimate measures …the problem is solved by eliminating both precipitating elements, the goals and means" (Merton: 678).

The final response is rebellion where an individual completely rejects the standards previously dictated by society. In turn, the individuals create their own goals and means in an attempt to create a new social order. While they may employ the use of their own means in an effort to obtain a goal the means may not directly influence their own goals. The emancipation of the institutional goals and legitimate means can represent a criticism of normative society possessed in the individual posing the greatest threat to the social structure of society.

Merton's Aspirational Framework Applied to al Qaeda

Merton introduced the idea of deviance or nonconformity as a direct result of social structure, "this generates the circumstances in which infringement of social codes constitutes a normal response" (672). He further provides a framework to understand the socio-cultural sources of behavior in any culture—and understand how social structures exert a definite pressure on certain individuals to subscribe to non-conformist behavior (Merton: 672). An integral part of this framework essential to understanding nonconformist behavior is both the culturally defined goals, and institutional means. Merton identified, "every social group invariable couples its scale of desired ends with moral or institutional regulation of permissible and required procedures for attaining these ends" (673). More simply, any culture, given the correct environment, (framework of aspirational guidelines along with socially accepted modes of achieving said aspirations), can elicit maladaptation of nonconformity. Merton's Strain Theory, when stripped of its American culture and capitalist context can explain deviant behavior when a displaced value on non-biological drives exists.

The al Qaeda terrorist group has a unique social structure and aspirational guidelines that can make Robert Merton's framework applicable to its own distinctive culture. In his book, Inside Al Qaeda: Global Network of Terror, Rohan Gunaratna discusses al Qaeda's ideologies, noting, "martyrdom is assigned the highest priority by al Qaeda's volunteers … Killing and dying for Allah are viewed as the highest form of sacrifice … By condemning the target … the ideologies reinforce the appeal of death in war" (91-92). The disproportionate emphasis on these culturally dictated goals present in al Qaeda's ideology is even clearer when one examines fatwas, or Islamic legal pronouncement

issued by Osama bin Laden. In 1996, Bin Laden stated, "[there is] no more important duty than pushing the American enemy out of the holy land," also calling Muslims to concentrate on "destroying, fighting and killing the enemy until, by the Grace of Allah, it is completely defeated" (The Heritage Foundation). As well, these statements show al Qaeda's endorsement and encouragement of terrorism and the jihad as institutionalized means of winning the war against the Western world.

Al Qaeda-Ideology and Background

Al Qaeda puts a displaced emphasis on anti-Americanism or more specifically anti-capitalism. Their structure and organization, along with their distorted views disguised among Islamic ideals provides for an environment allowing terrorism as a conformist response presently found in their subculture. The group certainly does not represent the majority of practicing Muslims, but instead reflects an extremist minority seeking to destruct Western ideals. Instead they represent remnants of Muslim radicalism still existent in the Middle East, and are forced to adapt to the ever-changing climate in the Middle East to ensure its longevity and influence in the region. Additionally, the group has the ability to export its ideologies and radicalize various terrorist organizations worldwide (U.S. House of Representatives, 2002). This extremist philosophy reflects a political vision of restoring Muslim through removing Western influence in the region. The organization continues to convene attacks against the West, not only challenge differing ideals, but to challenge the United States as a world power.

Gunaratna also notes many groups including al Qaeda, misinterpret or even reinterpret the meaning of jihad as the "the holy war" (Gunaratna: 84). In fact, the meaning of jihad is not as easily translated as it is by these groups. Linguistically, jihad is meant to remove injustice and oppression, restore well-being, and remove the barriers inhibiting the spread of the truth. Acts of terror, as employed by al Qaeda, are directly prohibited by the Koran, because the act of killing non-combatants violates its text (Gunaratna). As with most Islamic Extremist Groups, al Qaeda follows a conservative form of Islamic tradition, Salafism or more specifically Salafi Jihadism, that helps guide their organization's beliefs and ideals. According to

the United States House of Representatives in 2006, Salafism is rooted in the belief that the Koran is the ultimate Al Qaeda's distorted Salafi ideals attracting Muslim followers worldwide, and dividing the Muslim population into two factions: one against the West, and one specifically targeted at the United States and its allies.

Al Qaeda & the Application of Strain Theory

The first response, conformity, represents the vast majority of a society or group subscribing to the institutionalized goals, and legitimate means. In 1996, Osama Bin Laden issued a fatwa, an Islamic religious decree, against the West stating, "the call to wage war against America was made because America has spearheaded the crusade against the Islamic nation" (Bin Laden: 84). Later, in a second fatwa, Bin Laden (1998) issued a call to "[E]very Muslim who believes in God and wishes to be rewarded to comply with God's order to kill the Americans and plunder their money wherever and whenever they find it" (The Heritage Foundation). Al Qaeda believes a violent jihad is the only way to recapture control of the Muslim community, and protect the Muslim population from the United States and its allies. In 2006 the U.S. House of Representatives stated the "contemporary Salafi [-jihadists] believe violence is a legitimate means of reasserting control of the world's Islamic community" (US House of Representatives: 8). Acts of terror, ironically enough, are what ensure al Qaeda's organization and mission persists throughout the world. Terrorism is both an accepted and encouraged means to further the war against the west for al Qaeda.

As noted, the second response, innovation is the acceptance of goals, but the denial of the socially approved means. Many countries give money to al Qaeda to support the goals of the organization, but do not participate in the acts of terror themselves. Throughout the Middle East, al Qaeda has public, albeit hidden, support mainly in the United Arab Emirates and Saudi Arabia. Many philanthropic foundations channel funds and services that aid al Qaeda in recruitment and building support (Gunaratna). Al Qaeda's financial infrastructure is resilient, complex, and compartmentalized within the organization to try and elude the attention of the agencies intelligence. To keep al Qaeda solvent, it is estimated to take around $50 billion per year, which

is obtained from wealthy benefactors throughout Saudi Arabia and United Arab Emirates, along with Qatar and Kuwait (Gunaratna).

Another manifestation of the innovation response is the presence of al Qaeda bank accounts in some Western countries. According to Gunaratna, in order to disperse their funds, al Qaeda relies on hawala, which are informal banking systems where funds are transferred freely and are not under financial or governmental scrutiny or accountability. They do have a financial network present in the West, and frequently move their funds from country to country. Scandinavia, in particular, refused to sign the United Nations convention on the "Suppression of Financing Terrorism," which opened for signature in 2000 (Gunaratna). Allowing al Qaeda to use the country's financial network to disguise their funding and terrorist activities is another acceptance of the war against the West, while denying the institutional means of terrorism.

Under Merton's model ritualism requires the denial of cultural goals, but the acceptance of the institutional means. The relationship between the Taliban and al Qaeda proves as a maladaptation, in reference to the cultural goals of al Qaeda. The connection between the Afghan Taliban and the al Qaeda is a product of the 1990s, and certainly seems as if an alliance between these two groups does not really exist. During a hearing before the United States Senate, expert Dr. Paul Pillar of Georgetown University prepared a statement in regards to the connection of Pakistan and Afghanistan governments to extremism, and more specifically, terrorism. In this statement, Dr. Pillar noted that while many Americans believe this link to be true, there is in fact no true intrinsic link between the governments (United States Senate, 2011). The Afghan Taliban, as it stands today, is more concerned with the presence of the United States in Afghanistan, and how the visiting nation impairs their social order, rather than their relationship with al Qaeda (United States Senate, 2011).

During the 1980s, the Afghanistan-Pakistan region was a host for many Islamic-extremists groups. Further, al Qaeda and the Taliban did not form a relationship until the 1990s when these groups banded together to overthrow the Soviets, even though both groups had extremist, albeit different, ideologies (United States Senate, 2011).

The Afghan Taliban has since come to realize that this "marriage of convenience" can no longer serve them. Taliban leaders were aware that their largest setback, losing power during Operation Enduring Freedom, was directly connected to their operations with al Qaeda (United States Senate, 2011). The Taliban also realized any organization mimicking al Qaeda would welcome unrestricted air attacks from the United States Army placing them at a disadvantage of trying to regain Afghan control of the government. As long as the United States had any sort of presence in Afghanistan and Pakistan, the Taliban would not serve any advantage from reestablishing a relationship with al Qaeda (United States Senate, 2011). While the Taliban remains an extremist group with their own brutal methods of enforcing Islamic law (accepting the institutional means), they never really truly conform to al Qaeda's extremist ideologies.

Retreatism entails the denial of both cultural goals and institutional means. According to William McCants' (2006) work in al Qaeda's Challenge, at the time of the World Trade Centers attack Osama bin Laden hoped the acts of terror would be successful in rallying the Muslim population against the West, particularly the United States. Even though the death toll was higher than al Qaeda expected, it was alarmingly unsuccessful in its attempts to unify the Muslim world (McCants). Al Qaeda had hoped to gain control of Iraq after the fall of Saddam Hussein, in hopes of forming an Islamic State. In 2006, the creation of a subsidiary al Qaeda group in Iraq, declared the country an Islamic State. The subsidiary group did not heed the warning of current Al Qaeda leader Ayman al-Zawahiri, who had warned the jihadists against taking action until they gained popular support from the Muslim masses in Iraq. The only success that al Qaeda achieved in Iraq was disgruntling the moderate Sunni's through their ruthless implementation of Islamic Law and their relentless attacks on the Shiites (McCants).

Al Qaeda lost many of their allies in Iraq when they threatened retaliatory acts against constituents of the state if they did not give in to the group's demands. Due to their demands and to the little control over territories in Iraq, al Qaeda was successful in angering the Sunni Militants (McCants). They had little support for their extremist objectives, along with few allies

in Iraq. Eventually, this led to the more moderate Sunni's taking over leadership, and forced the abandonment of Al Qaeda objectives along with a botched "Islamic State" (McCants).

The final response in Merton's model of strain, rebellion, requires neither the acceptance nor denial of culture goals and institutional means, but instead calls for a substitution of new goals and means. The United States current counter-terrorism efforts can serve as an apt example of rebellion adaptation in regards to the structure of al Qaeda. In Reexamining the "War of Ideas" and "Us-Them" Differentiation: Implications for Counter-terrorism, Lankford identifies the war currently engaged between "Western powers and Islamic terrorists" is simply a result on differing thoughts between "us versus them" (Lankford: 2). Terrorists acknowledge the fact that they do not have the economic resources, weapons, or manpower to wage war against full nations, and instead turn to terrorism to participate in war (Lankford). Terrorism simply becomes a strategy that is adopted to further perpetuate their extremist ideals. Acts of terrorism is al Qaeda's way to "intimidate the world into paying attention", so they will listen to their religious ideals—and possibly be converted & recruited (Lankford). To gain support worldwide, al Qaeda has made it clear that they will do or say anything to turn a country or group against the west to gain supporters. This crucial element is part of their "us versus them" differentiation strategy, and has important implications for counter-terrorism (Lankford).

In past experiences, the "us versus them" differentiation has enabled al Qaeda to ensure that the empathy for the enemy, the United States, is reduced and can further facilitate violence and conflict (Lankford). Military presence in the Middle East has helped to hinder al Qaeda's attempts in establishing their Muslim rule. For example, many groups such as the Afghan Taliban do not have an alliance with al Qaeda, because the military attacks would hinder their own extremist progress. The United States military's presence in Iraq seeks to establish a new social order by literally enacting systems of government mimicking our own democratic systems in order to strengthen the Iraqi government from these extremist groups.

To reduce this violence and conflict, the United States should increase the communication between the Islamic world and America. Implementing this in diplomacy practices serves several purposes. Mainly, eliminating the "us versus them" mentality within our diplomatic efforts, and in the creation of a new social order, can allow one to fully understand the social structure (and its implications) in al Qaeda. Once this difference is reduced, effective formal diplomacy is possible, giving differing governments a chance to properly fight al Qaeda and their acts of terrorism against the West.

Conclusion

The current status of al Qaeda has proven resilient and able to adapt with relative ease to fit their circumstances. Understanding how acts of terror perpetuated and encouraged by members is a conformist response in the sub-culture of al Qaeda. September 11, 2001 delivered a blow to the American population leaving the nation shocked and stunned. When the structure of al Qaeda is examined under the theoretical structural framework of Merton's strain theory, it clarified how anti-Americanism and jihad, forces its members to conform by adhering to acts of terror as a form of legitimate means to achieve the institutionalized goals. If encountered with strain or anomie, others might feel the need to respond in various maladaptations in response to the strain. Implications of this examination can help us to understand why the members are motivated by jihad, and help to hinder, and if possible to stop further acts of terror from al Qaeda. ⭐

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