From Tragedy to Policy

Introduction

As the world becomes more globalized, the tangible lines dividing countries and cultures are increasingly blurred. The interconnection of events provides thousands of miles away from each other together in a matter of seconds. However, as globalization has proliferated, other theories of dividing the world have arisen. One of the most popular—some may argue it is the most popular—is the concept of the Clash of Civilizations.

The core argument of Huntington's theory is that the world is divided into nine civilizations: Western, Latin American, African, Islamic, Sinic, Hindu, Orthodox, Buddhist, and Japanese. "Instead of East and West, it is more appropriate to speak of the West caricatured as Latin, Catholic, and dehumanizing, and the rest, which at least implies the existence of many non-Western societies. This is the moment of clarity. The clash of civilizations is at hand..." (Huntington 1992).

Methodology

From September 11, 2001 to December 31, 2001 I designed a methodology that proved that politics and religion are both at play. I examined the Tuesday paper each week in all four of our sources. I chose the Tuesday of every week because it was the day that many articles were released. Additionally, because my media analysis was, in some respects, a comparative study, the materials I was analyzing were from the same source and thus were comparable. Fortunately, I was able to find many different types of articles that provided a similar analysis as mine. Due to my breadth and interpretation of some articles that were not available because of my state-specific analysis. The lack of time available for analysis due to my summer research program was another added liability when it came to my in-depth research. In my media analysis, I looked for explicit stemmatics and implicit allusions to the Clash of Civilizations.

Explicit allusions: a ‘clash’ between Islam [Muslim world] and the West; Islam vs. the West, the Middle East as backward and sick; and the Islamic world as different—in other words, good vs. evil, and descriptions of the West, particularly the US, as all-powerful. This demonstrates the dialectical relationship between the West and Islam.

Implicit allusions: the coverage of the oppressed Afghan woman under the rule of the Taliban—which is the reason for a secular for a woman, who is also someone criticized to liberate these women; the concept of ‘knowing’ why the enemy hates ‘us’ because of our values adheres to the concept of the Clash of Civilizations because they do not hold our same values, which in this case are implied to be ‘right’—it subordinates the enemy as weak-minded because they are easily understood, and it absolves the US of all responsibility for potentially instigating the actions of others.

Huntington’s core argument/ media framework

Geopolitical

The world ended into nine civilizations: Western, Latin American, African, Islamic, Sinic, Hindu, Orthodox, Buddhist, and Japanese. “Instead of East and West, it is more appropriate to speak of the West caricatured as Latin, Catholic, and dehumanizing, and the rest, which at least implies the existence of many non-Western societies.” (Huntington 1992).

The Clash of Civilizations is at hand—"...The Western is the [jealous] of [Islam]..." (Huntington 1992).

Micro-political

Part 1: “The West’s universalist pretensions increasingly bring it into conflict with other civilizations, most seriously with Islam and China.” (Huntington 2001). The West’s universalist pretensions increasingly bring it into conflict with other civilizations, most seriously with Islam and China. The West’s universalist pretensions increasingly bring it into conflict with other civilizations, most seriously with Islam and China. The West’s universalist pretensions increasingly bring it into conflict with other civilizations, most seriously with Islam and China.

Part 2: “The survival of the West depends on its pacification their Westernizing and Islamization, the most crucial of which is the task of confronting Islam...” (Huntington 2001). The survival of the West depends on its pacification their Westernizing and Islamization, the most crucial of which is the task of confronting Islam and... The survival of the West depends on its pacification their Westernizing and Islamization, the most crucial of which is the task of confronting Islam and... The survival of the West depends on its pacification their Westernizing and Islamization, the most crucial of which is the task of confronting Islam and... The survival of the West depends on its pacification their Westernizing and Islamization, the most crucial of which is the task of confronting Islam and...

Three issues within Islamic and Confucian societies that the West must become more involved in:

1. Technology: to become unassailable through policies of nonproliferation and counterproliferation with respect to nuclear, biological, and chemical weapons.
2. Economic: to continue economic development and displace its dependency on Western sources.
3. Intellectual: an ethic of Western social and political integration against challenges from non-Western societies” (Huntington 2001).

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