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Bystander Effect and Religious Group Affiliation: Terrorism and the Diffusion of Responsibility

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Abstract

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MJA, Norwich University, 2008

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Dissertation Submitted in Partial Fulfillment

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Abstract

The collective nature of group affiliation may inhibit an individual from exhibiting prosocial behavior regarding acts of religiously-motivated terror. This study's purpose was to investigate the nature of bystander intervention as it relates to religious group affiliation. Darley and Latane's bystander effect theory provided the theoretical framework for this study. The research questions examined the impact of religious group affiliation and group size on the dependent variables of civic moral disengagement (CMD) and commitment to the war on terror (CWT). Three validated survey instruments were administered to a random participant pool of 206 respondents. An ANCOVA and Spearman's rho correlation were employed to address the research questions. Findings revealed that neither religious group affiliation nor group size significantly predicts either CWT or CMD after controlling for the degree of religious commitment. Further research should test alternative theories associated with leadership and group dynamics. Positive social change is advanced by acknowledging that bystanders to acts of terrorism may not be influenced by factors such as group affiliation or size of religious group affiliations. These findings underscore the complexity of the relationship between behavior and religious affiliation. Policy makers and future researchers may benefit by redirecting their focus for prevention and intervention toward influences such as the motivational dynamic between religious leaders and their followers.

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Dedication

This is dedicated to my wife and best friend Tammy. Without you none of this would have been possible.

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Throughout this process there have been many people that have provided encouragement and support. On the academic side I would like to express the greatest of appreciation to Dr. Anne Hacker. She has been an immense help in many ways and I could not have chosen a better chair for my committee. I would also like to thank both Dr. Mi Young Lee and Dr. Kathleen Schulin for their support and guidance throughout this process.

I cannot express the importance of family enough in making this a reality. My parents, Thomas and Joan Schillinger have played an important role in keeping me motivated. Their curiosity, excitement and an occasional bottle of Merlot have given me the ambition needed to complete this work. My wife Tammy has instilled and fostered in me the appreciation of higher education.

My daughter Olana deserves special thanks. She is the smartest woman I have ever known. Her love of learning and her excitement for life has taught me that life is more wonderful then I could have ever dreamed. She has sat with me throughout my studies and has been my greatest inspiration.

This dissertation is as much theirs as it is mine.

Table of Contents

List of Tables

List of Figures

vi

Chapter 1: Introduction to the Study

Introduction

Human conflict is composed of a variety of interrelated components generally set within an environment of competition for resources or power.   In terms of religiously motivated conflict, these dynamic forces take a global stage, incorporate the collective experiences and passions of generations, and pressure millions of bystanders to take notice and engage the conflict. Religious terrorism is both the most prevalent and deadly form of terrorism (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013). Terrorism remains a tactic that generates fear and elicits a response from bystanders. Therefore, the role of the bystander is not simply an important element but instead it holds an integral position within the dynamics of terrorism itself. The role of the bystander and their degree of participation remain determining factors in the trajectory of future action (Staub, 2013a). The choice to take an active or passive stance in the face of terrorism may either mitigate or perpetuate the violence associated with religious conflict (Staub, 2013a). This study investigated the relationship between religious group affiliation and the variables associated with civic moral disengagement and perceptions regarding the war on terror.

Active and passive bystandership, or the degree of passivity that an observer exhibits, can be seen in human behavior during times of large scale human conflict (Staub, 2013b). Staub (2013b) has shown that this phenomenon exists in global as well as domestic conflicts. Staub stated that an individual might demonstrate a diversion of responsibility, which would diffuse the individual's perceived role in preventing or

mitigating the conflict. This diversion could be projected onto the perpetrator themselves or other bystanders that witness these acts. When bystanders choose to not act, the perpetrators of these actions become emboldened, and their power over the event is reaffirmed (Staub, 2013b). Therefore, the inaction of bystanders may in fact be an active component of the perpetuation of this conflict. The bystander effect theory presents the concept that as the number of bystanders increase the intensity of responsibility, diversion also increases (Darley & Latane, 1968; Latane & Darley, 1970).

Acts of terrorism place all the nations of the world and the people they govern under the umbrella of a knowledgeable bystander. Humans routinely see large nations and groups of people standing idly by during atrocious violence such as genocide and religiously motivated terrorism. Investigation into the dynamics of religious group affiliation and the degree of bystander intervention may provide opportunities for public policy design. Religious groups and their followers are powerful collective forces that can be channeled to mitigate acts of religiously motivated terrorism. The cultural and historical aspects of religious conflict span generations, and it is these religious followers who have the ability to alter the future trajectory of these relationships. Public policy must recognize the role of the religious followers and their collective responsibility. This could be through direct engagement with religious leaders, who have the ability to mobilize their followers. The religious bystanders of these conflicts have the power to confront, mobilize, engage, or disengage from overt acts of terrorism that spawn from the ideology of their group affiliation. A richer understanding of this dynamic will assist in

the development of effective policy that capitalizes on the collective power of religious

group affiliation and advances positive social change.

The following components of this chapter provide a comprehensive introduction

to this study. The extreme violence associated with religiously motivated terror demands

that research seek out not only reactions to, but also mitigating forces associated with the

dynamics of terrorism. The problem statement and purpose of this study contain this

essential aspect of conflict resolution. As a theoretical construct, the bystander effect

theory was utilized in an attempt to understand the psychology associated with the role of

the bystander in these global events. The survey instruments and the research questions

were selected to triangulate the elements of religious commitment, moral responsibility,

and investment in the war on terror.

Background

The murder of Kitty Genovese in 1964 spawned great interest into the aspect of

bystander intervention and eventually led to the development of the bystander effect

theory (Fischer et al., 2011). In the aftermath of this crime, there were allegations that 38

people had observed a violent murder and none of them intervened to prevent this

woman's death. Media exposure fueled public outrage and concern for the decay of

society. Social scientists began to examine the psychological aspects of either active or

passive intervention. Bystander effect theory developed with the assumption that people

who have observed critical incidents were able to diffuse their own responsibility by

placing communal blame on all bystanders (Darley & Latane, 1968; Latane & Darley,

1970). This early research also examined a variety of elements associated with group

dynamics and the influence this plays on the bystanders' degree of situational intervention. These elements included such things as severity of the incident, sex of victim and bystander, and size of bystander group, among several other factors (Darley & Latane, 1968; Latane & Darley, 1970). Staub (2013b) expanded this research by further incorporating the concepts of active and passive bystandership. This expanded the theory by discussing the degree of active or passive participation within the role of bystander.

The events of September 11, 2001 encouraged extensive research into the field of terrorism. The abundance of empirical research that is now available provides insight into the nature and complexity of the terrorist phenomenon. However, this robust body of literature does not adequately address the nature and role of the bystander in the perpetuation of conflict. This gap provides an opportunity for future research into religious group affiliation as a mitigating force within the violent struggles of religious ideology. This study investigated the nature of religious group affiliation and its relationship to bystander intervention. It is at this intersection where opportunities to mitigate the cyclical forces of religious violence may be found.

Problem Statement

Acts of terrorism occur with millions of religiously affiliated bystanders. The problem that this study addressed is that the collective nature of group affiliation may inhibit the individual from exhibiting prosocial behavior (Levine & Crowther, 2008). Religious institutions have the power to mobilize or hinder prosocial behavior in conflict situations. Contemporary acts of terror often have global implications and motivations that have strong roots in political, social, and religious traditions. The group connectivity

associated with religious organizations places the individual members of these groups in the role of bystander within the greater ideological conflict associated with religious terrorism. This role offers the individual an opportunity to take an active or passive stance in the mitigation or proliferation of conflict.

The research conducted following the events of September 11, 2001 has provided substantial insight into the dynamics of terrorism and psychological aspects associated with individuals who perpetrate these acts. The war on terror has entered its second decade, and like the wars on drugs and poverty that preceded it, it has failed to eliminate the fundamental threats that have been so aggressively targeted. This lack of finality following the expenditure of massive resources encourages deeper research into alternative elements associated with the phenomenon of terrorism. Attention placed on the foundations of religious conflict and the role in which bystanders play in this cycle offer opportunities to further pursue a reduction in violence. The focus of this study was on the actions of religiously affiliated bystanders. It is this component that holds the collective power and influences to alter the trajectory of religious conflict.

Purpose of the Study

This purpose of this quantitative study was to investigate the nature of bystander intervention as it relates to religious group affiliation. This study examined the relationship of this group affiliation and the diffusion of responsibility regarding acts of terrorism. Religiously motivated terrorism transcends national boundaries and often aligns itself within the boundaries of religious ideological traditions. Although the

current trend in addressing terrorist acts are through political mechanisms, the role of the organized religions themselves are not as eagerly approached.

The deep religious content for which these events pull inspiration and motivation may also be where the effective diffusion mechanisms exist. These religiously motivated conflicts position the religious followers themselves as bystanders on a global stage. Media outlets spread the news and the people of the world watch these events unfold. Followers of organized religion can either mobilize individually or collectively in a way that could potentially mitigate the events associated with these acts of aggression.

Within the bystander effect theory is the observation that individuals may in fact diffuse their own responsibility onto the larger organization that they are affiliated with (Darley & Latane, 1968; Latane & Darley, 1970). The mobilization of religious followers can have large scale impacts on how these events are confronted. The identification of elements associated with bystander intervention as they find themselves in religious group affiliation may present opportunities for conflict mitigation and response. This more holistic approach to understanding can be used to seek out a more peaceful resolution of religiously motivated conflict. Acts of terrorism cannot be resolved solely through the use of governmental and political mechanisms. These conflicts must incorporate both political and religious leadership working in consort. Each of these components has strengths that can be exploited in order to mobilize the population and produce a mutually beneficial outcome. A cooperative working relationship between these leaders may provide a multipronged approach to the mitigation and reduction of acts of terror.

This study explored the relationship between religious group affiliation and the role of the bystander in regards to acts of religiously motivated terror. The independent variables of religious affiliation and group size of religious affiliation were tested with two dependent variables associated with moral disengagement and investments in the war on terror. Although group affiliation was tested, the degree of religious commitment within these groups may have offered substantive influence as well. Considering this potentiality religious commitment was used as the covariate. There are eight mechanisms of moral disengagement. The totality of these was used as a dependent variable. These variables include moral justification, euphemistic language, advantageous comparison, displacement of responsibility, diffusion of responsibility, distorting consequences, attribution of blame, and dehumanization. Additionally, the totalities of the four elements that comprise investment in the war on terror were used as a dependent variable. These elements include the following: satisfaction, alternatives, investments, and commitment to the war on terror. The demographics of gender and age were used as intervening variables. Table 1 shows the variables that were used throughout this study.

Table 1

Variables

	Level	Type
Gender	Nominal	Intervening
Age bracket	Ratio	Intervening
Religious affiliation	Nominal	Independent
Religious group size	Ordinal	Independent
Religious commitment	Ordinal	Covariate
Civic Moral Disengagement	Ordinal	Dependent
Commitment to War on Terror	Ordinal	Dependent

Note. The Covariate is retrieved from the Religious Commitment Inventory – 10 (Worthington et al., 2003a); dependent variables are retrieved from the Civic Moral Disengagement Scale CMDs (Caprara, Fida, Vecchione, Tramontano, & Barbaranelli, 2009b) and the War on Terror Investment Model Scale (Agnew, Hoffman, Lehmiller, & Duncan, 2007b).

Research Questions and Hypothesis

The central research questions this research addressed are provided below along with their corresponding null and alternative hypothesis.

1. Does religious group affiliation impact civic moral disengagement after controlling for the degree of religious commitment?

Null Hypothesis ($H_0 1$): Religious group affiliation does not significantly impact civic moral disengagement after controlling for the degree of religious commitment.

Alternative Hypothesis ($H_1 1$): Religious group affiliation does significantly impact civic moral disengagement after controlling for the degree of religious commitment.

Religious affiliation was used as the independent variable. This was a nondichotomous variable that measured the participants' religious affiliations as being Muslim, Christian, Jewish, Other Religious Faith, or Atheist. The Civic Moral Disengagement Scale (Caprara et al., 2009b) was used to assess the mitigation of moral consequences of harmful actions. This scale encompasses the eight mechanisms of moral disengagement, the totality of which was used as a dependent variable. These eight mechanisms include moral justification, euphemistic language, advantageous comparison, displacement of responsibility, diffusion of responsibility, distorting consequences, attribution of blame, and dehumanization. The Civic Moral Disengagement Scale utilizes a 1 to 5 Likert scaling that ranges from *do not at all agree* to *completely agree*. The Religious Commitment Inventory (Worthington et al., 2003a) was used to determine the degree of adherence to religious beliefs and values. This survey utilizes a 1 to 5 Likert scaling that ranges from *do not at all agree* to *completely agree*. The level of religious commitment was used as a covariate. The association tested was between the specific religious affiliation and the level of civic moral disengagement.

2.   Does religious group affiliation impact commitment to the war on terror after controlling for the degree of religious commitment?

Null Hypothesis (H_02): Religious group affiliation does not significantly impact commitment to the war on terror after controlling for the degree of religious commitment. Alternative Hypothesis (H_12): Religious group affiliation does significantly impact commitment to the war on terror after controlling for the degree of religious commitment.

Religious affiliation was used as the independent variable. This was a nondichotomous variable that measured the participant's religious affiliations as being Muslim, Christian, Jewish, Other Religious Faith, or Atheist. The war on terror investment model (Agnew et al., 2007b) was used to measure support for the war on terror. This scale encompasses four elements, the totality of which was used as a dependent variable. These elements include satisfaction, alternatives, investments, and commitment to the war on terror. The war on terror investment model scale utilizes a 1 to 9 Likert scaling that ranges from *do not at all agree* to *completely agree*. The Religious Commitment Inventory – 10 (Worthington et al., 2003a) was used to determine the degree of adherence to religious beliefs and values. This survey employs a 1 to 5 Likert scaling that ranges from *do not at all agree* to *completely agree*. The level of religious commitment was used as a covariate. The association tested was between the specific religious affiliation and the participant's support for the war on terror.

3.   Is there a relationship between group size of religious affiliation and civic moral disengagement?

Null Hypothesis ($H_0$3): Group size of religious affiliation is not significantly related to civic moral disengagement. Alternative Hypothesis ($H_1$3): Group size of religious affiliation is significantly related to civic moral disengagement.

Group size of religious affiliation was used as the independent variable. This was a variable that measured the size of the participant's religious group affiliation. The bracketing of this group membership was as follows: 0, >100,100-499, 500-999, 1000-1999, 2000-9999, 10000+. The Civic Moral Disengagement Scale (Caprara et al., 2009b)

was used to assess the mitigation of moral consequences of harmful actions. This scale encompassed the eight mechanisms of moral disengagement, the totality of which was used as a dependent variable. These eight mechanisms include moral justification, euphemistic language, advantageous comparison, displacement of responsibility, diffusion of responsibility, distorting consequences, attribution of blame, and dehumanization. The Civic Moral Disengagement Scale CMDs employs a 1 to 5 Likert scaling that ranges from *do not at all agree* to *completely agree*. The Religious Commitment Inventory – 10 (Worthington et al., 2003a) was used to determine the degree of adherence to religious beliefs and values. This survey utilizes a 1 to 5 Likert scaling that ranges from *do not at all agree* to *completely agree*. The association tested was between the group size of the participants' religious affiliation and the level of civic moral disengagement.

4.   Is there a relationship between group size of religious affiliation and commitment to the war on terror?

Null Hypothesis ($H_0 4$): Group size of religious affiliation is not significantly related to commitment to the war on terror. Alternative Hypothesis ($H_1 4$): Group size of religious affiliation is significantly related to commitment to the war on terror.

Group size of religious affiliation was used as the independent variable. This was a variable that measured the size of the participant's religious group affiliation. The bracketing of this group membership was as follows: 0, >100,100-499, 500-999, 1000-1999, 2000-9999, 10000+. The war on terror investment model (Agnew et al., 2007b) was used to measure investment in the war on terror, which was a dependent variable in

this study. This scale measured the four elements of satisfaction, alternatives, investments, and commitment to the war on terror. The war on terror investment model scale employs a 1 to 9 Likert scaling that ranges from *do not at all agree* to *completely agree*. The Religious Commitment Inventory – 10 (Worthington et al., 2003a) was used to determine the degree of adherence to religious beliefs and values. This survey uses a 1 to 5 Likert scaling that ranges from *do not at all agree* to *completely agree*. The association tested was between the group size of the participants' religious affiliation and the participant's support for the war on terror.

Theoretical Framework

The bystander effect theory (Latane & Darley, 1970) was incorporated into this study as the theoretical framework. This theory examines the psychosocial aspects of bystander intervention in situations where people need help (Latane & Darley, 1970). The theory postulates that when people are in smaller bystander groups, they have more of a tendency to intervene in a conflict situation than when they are part of a larger bystander group (Latane & Darley, 1970). Increases in group size may have the ability to magnify the individual tendency toward passive bystandership. This is believed to be the result of a diffusion of responsibility as the individual diverts this role toward the larger group (Darley & Latane, 1968; Latane & Darley, 1970). Further explanation of bystander effect theory and its origins are discussed in Chapter 2 of this dissertation. This study investigated bystander intervention in relation to terrorism mediation through the environment of religious group affiliation.

This research was an exploratory investigation into the interaction of the individual within a larger group affiliation. Voluntary participants were used in order to ascertain whether or not a relationship exists between the degree of bystander intervention and the size of the religious organization to which they belong. Data were collected specifically regarding the participants' level of civic moral disengagement and perceptions regarding the war on terror.

The bystander effect theory was tested by comparing the individual's perception of their level of responsibility and the size of the religious organizations that they affiliate with. A parallel test was conducted to investigate the religious faith itself and the individuals' perception of their level of responsibility. It was the aim of this research to identify potential relationships between an individual's perception of responsibility in relation to the terrorist phenomenon and the religious group environments that they associate with. The identification of elements that contribute to prosocial intervention could aid in the mitigation of religiously motivated conflict.

Staub (2013b) defined the degree of bystandership as the actions of a bystander in a conflict situation where a reasonable person would believe that intervention is necessary. Terrorism is a global issue that permeates nationalistic boundaries but often adheres to preestablished religious traditions. The identification of motivating factors to encourage prosocial behaviors has a potential to lessen the prevalence of future conflicts.

Nature of the Study

The plan for this study was to conduct analytical research utilizing a quantitative method. A quantitative method is used when a researcher infers evidence by measuring

variables that produce numerical outcomes (Field, 2013). The study investigated the

relationship between religious group affiliation and the variables associated with civic

moral disengagement and perceptions regarding the war on terror. A demographics

questionnaire identified the participants' gender, age bracket, religious affiliation, and

size of religious group affiliation. This research used three validated survey instruments:

the Religious Commitment Inventory (RCI-10; Worthington et al., 2003a), the Civic

Moral Disengagement Scale (Caprara et al., 2009b), and the war on terror investment

model (Agnew et al., 2007b). These instruments measured the participants' level of

religious commitment, level of civic moral disengagement, and perceptions regarding the

war on terror. The data collected from the demographics questionnaire and the three

survey instruments were coded and statistically evaluated to determine if a significant

relationship exists between these variables.

The independent variables of religious affiliation and group size of religious

affiliation were tested with the two dependent variables associated with moral

disengagement and investment in the war on terror. The level of religious commitment

was used as a covariate. Civic moral disengagement was used in this study as a

dependent variable. The eight mechanisms of moral disengagement were each measured.

These mechanisms include moral justification, euphemistic language, advantageous

comparison, displacement of responsibility, diffusion of responsibility, distorting

consequences, attribution of blame, and dehumanization (Caprara et al., 2009a). The

dependent variable of investment in the war on terror was also used. The elements that

comprise the investment to the war on terror include satisfaction, alternatives,

investments, and commitment to the war on terror. The demographics of gender and age were used as intervening variables.

Operational Definitions

The literature examines the bystander effect from an array of specific angles. Each researcher has used specific terms that define these psychological phenomena. Within the later list of definitions are specific terms used by these researchers to describe the bystander effect. The choice of terminology appears to be a matter of preference, conceptual placement, and context of the research itself. In the field of global terrorism, there are also variations in terminology. Some varieties pull from cultural nuances while others result through variations derived through translation. The use of specific terminology shifts with the researchers themselves while the organizations they describe remain static. For instance al Qaeda (AQ) is often spelled as *al Qaida, al Qa'ida*, and *al Qaeda*. For this research *al Qaeda* was primarily used due to the apparent preference toward this version in the literature. A glossary of terms is included in Appendix F, which includes many of these variations. The below list of operational definitions provide the basic meanings and concepts used in this study.

Bystander effect: Bystander effect is a psychological phenomenon that refers to how an individual's likelihood in helping decreases when additional bystanders are present during a serious situation (Fischer et al., 2011).

Bystandership: Bystandership can be described as either active or passive and defines the actions of bystanders during violent situations (Staub, 2013b). Active bystandership would be the positive or helpful actions that a bystander takes during a

conflict situation. Passive bystandership would be the passive and nonintervening stance that individuals may take while witnessing a conflict situation.

Competitive victimhood: Competitive victimhood is the perceptions of victims when they feel they have been victimized and have suffered more than another victim or group of victims (Staub, 2013b).

Mechanisms of moral disengagement: There are eight mechanisms of moral disengagement (Caprara et al., 2009a). The first mechanism is *moral justification,* which operates on the behavior locus of the self-regulatory system (Caprara et al., 2009a). This represents the ability for a person to transform inexcusable conduct by framing them in a moral context (Caprara et al., 2009a). The second mechanism is *euphemistic language*, which operates on the behavior locus of the self-regulatory system (Caprara et al., 2009a). This represents a labeling of immoral conduct in a way that camouflages the true nature of the issue. The third mechanism is *advantageous comparison*, which operates on the behavior locus of the self-regulatory system (Caprara, Fida, Vecchione, Tramontano, & Barbaranelli, 2009a). An example of this would be a comparison of a perceived wrong against a greater wrong that would theoretically occur if the initial act were not taken. The fourth mechanism is the *displacement of responsibility*, which operates on the agency locus of the self-regulatory system (Caprara et al., 2009a). This represents the ability to shield one's own actions behind the direction given by authority or society (Caprara et al., 2009a). The fifth mechanism is the *diffusion of responsibility*, which operates on the agency locus of the self-regulatory system (Caprara et al., 2009a). This represents the individuals' ability to disperse their perceived responsibility to act

onto a larger group (Caprara et al., 2009a). The sixth mechanism is *distorting consequences*, which operates on the outcome locus of the self-regulatory system (Caprara et al., 2009a). This represents the diversion of blame away from an individual's own behavior (Caprara et al., 2009a). The next mechanism is the *attribution of blame*, which operates on the recipient locus of the self-regulatory system (Caprara et al., 2009a). This represents the ability to assign blame and responsibility onto a victim (Caprara et al., 2009a). The final mechanism of moral disengagement is *dehumanization*, which operates on the recipient locus of the self-regulatory system (Caprara et al., 2009a). This mechanism represents a process of perceiving a victim as less than human and in a way that impersonalizes them to the observer (Caprara et al., 2009a).

Pluralistic ignorance: An aspect of human psychology describes a situation in a group setting where the majority of the group members quietly accept the direction of the group. This is done without fully understanding the degree of acceptance from each of the members individually or collectively (Staub, 2013b).

Religious commitment: The degree of adherence to religious practices, beliefs, and values and the application of these within an individual's daily life (Worthington et al., 2003b). For this study, the Religious Commitment Inventory (RCI-10; Worthington et al., 2003a) was used to measure the degree of religious commitment.

War on terror investment model scale: A validated survey instrument, which was developed off of the investment model of interpersonal commitment (Agnew et al., 2007a). This model of interpersonal commitment is based on the principle of opposing forces of attraction and repelling (Agnew et al., 2007a). There are four functions within

this instrument. The first function is *satisfaction with the war on terror*. This function

relates to the survey participant's personal satisfaction with the policies and direction of

the ongoing United States war on terror (Agnew et al., 2007a). The second function is

alternatives to the war on terror. This function relates to the survey participant's

perceptions of the presence of more viable options to the United States war on terror

(Agnew et al., 2007a). The next function is *investments in the war on terror*. This

function relates to the survey participant's perceptions of the investments that the United

States has placed into the war on terror (Agnew et al., 2007a). These investments include

economic as well as human casualties associated with the war. The final function is

commitment to the war on terror. This function relates to the survey participants

commitment to the United States war on terror (Agnew et al., 2007a).

   Terrorism: Currently, the United States Department of State defines acts of

terrorism as "premeditated, politically motivated, violence perpetrated against non-

combatant targets by sub-national groups or clandestine agents, usually intended to

influence an audience" (U.S. Department of State, 2002, p. xvi). This study included the

element of religious motivation within the definition of terrorism. This included all

religious affiliations and the violence perpetrated on behalf of these beliefs.

Assumptions

   This study was conducted with the assumption that the participants will answer

the survey honestly. Another assumption is that the collective sample group is

representative of the greater population. This assumption includes demographics,

religious group affiliation, and ideological dispositions. An assumption was also made

regarding the size of the religious group affiliation. This size of this group affiliation is the perceived size and not necessarily the actual size. An individual may have strong connections to a local house of worship but little if any connection to the larger, global affiliation that the house of worship connects with. The inverse may also be true in some cases. In order to attach meaning to group affiliation, it must be representative of the perception of the group from the standpoint of the participants and not that of a statistical survey of the religion itself.

Scope and Delimitations

The delimitations of this study primarily centered on the thought that in one way or another, the majority of the world's populations are bystanders to global acts of religious based terrorism. The scope of this study could not account for all of the religious affiliations and numerous conflicts that occur throughout the world. As further discussed in Chapter 2, the Abrahamic religions hold a near monopoly on religiously motivated terrorism (Ward & Sherlock, 2013). For this reason, the demographics survey used these three religions and provided "other" for all other religions. This provided perspectives from inside the Abrahamic traditions as well as external perspectives. The complexity of terrorism and the political manipulation of terminology related to terrorism create a confusing landscape. Individuals may support a group labeled as a terrorist while holding that others are criminals. The sampling for this study was conducted from the position of a western democratic society. This excluded some of the most passionate individuals engaged in these conflicts. It is these individuals who have the most to gain or lose as a result of the perpetuation of these conflict situations. At the same time, this

included some of the most influential bystanders in the war on terror. The nature of a democratic system of government provides a mechanism for citizen participation. As a result or democratic processes, the actions of a nation are a reflection of the collective will of its citizenry. For those who choose not to participate in the democratic system, they instead assume a passive stance as seen in the concept of passive bystandership. The results of this study may be generalizable to a western democratic society but not necessarily on a society where freedoms are constrained.

Limitations

The limitations of this study included the potential to include a sample of individuals who would be inherently biased to specific conflict situations. Survey participants may have been directly or indirectly impacted by terrorist activity. This can be through direct means such as having family members perish as a result of a terrorist event. This may also be indirectly as in the example of mistreatment and prejudicial treatment of the Muslim population since the attacks of September 11, 2001. Although the individual position of a person within the context of terrorism may shift, this is also a strength in that it is more representative of the broader population. A clear limitation was the inability to readily survey individuals who would be considered to live within the various war zones or in distant places throughout the world. The bystander to extreme violence in Fallujah, Iraq or the Helmand Province in Afghanistan will likely have drastically different perspectives then a bystander in Bartlesville, Oklahoma. This limitation encouraged a refinement of focus to the perceptions of a western democratic society.

After examining the completed surveys, additional limitations became clear. The most obvious issue was the lack of diversity among the religious group representation. The vast majority of participants were of Christian (69.9%) faith with a very low representation of the Muslim (.02%) and Jewish (.009%) faiths. Another limitation that surfaced was the perception of group size. This can be seen as not adequately representing the population who is engaged in religious conflict associated with terrorism. Modern religiously motivated terrorism often involves struggles between the Muslim faith and western societies. Both the Muslim and Jewish faiths are not adequately represented in this study and therefore skew the results.

Significance

The purpose of this quantitative study was to investigate the relationship between religious group affiliation and the variables associated with civic moral disengagement and perceptions regarding the war on terror. Acts of terror have political, economic, and social implications that have transcended national boundaries. These terrorist acts are often addressed through the use of established political mechanisms. Acts of terror are often steeped with religious history, which extend over many generations. As these religious conflicts progress and evolve, the religious followers themselves become bystanders. These bystanders perpetually observe dramatic acts of violence being vividly displayed through various media outlets. Religious followers have the ability to mobilize individually or collectively in order to mitigate the impacts and persistence of terrorist acts. The bystander effect theory suggests that group affiliation may allow the individual to diffuse this responsibility onto the greater organizations for which they belong. The

mobilization of religious followers can have profound impacts on the way in which these events are addressed. The identification of factors that influence bystander intervention within religious followers can be a key element in the response to and mitigation of religiously motivated terrorism. A holistic understanding of bystander intervention for the purpose of conflict resolution can be used to develop public policy in a way that reduces the prevalence of conflict. The perpetuation of acts of terror and religious conflict cannot be resolved solely through political outlets. In order to effectively confront the challenges associated with terrorist activity, political leaders will have to work in consort with the moral leadership found within the array of organized religion. Both of these groups have strengths that can be exploited in the mobilization of the respective groups. The development of policy that capitalizes on cooperative arraignments between these various types of leadership may have a multipronged impact on the reduction and mitigation of acts such as terrorism.

Summary

The trend toward globalization alters human relationships and the individual and collective responsibilities that develop as a result of these changed relationships. The role and responsibilities of bystanders has also been altered as a result of the international stage of global affairs. Media outlets of all varieties routinely broadcast violent actions taken by terrorist organizations and therefore transform the citizens of the world into the role of bystander. The structure and mechanisms of a democratic society provide an outlet for these bystanders to actively engage these situations. Although traditionally bystanders have been defined as physically present the power of mass media, global

communications and the presence of democratic traditions have transformed the nature of the bystander themselves. The modern terrorist has utilized the technology of media in a way that has shifted the role of the citizen into one of a bystander who must choose to take a side, act, or simply disengage. The nature of religiously motivated terror inherently falls on the convictions of faith. This prong of religious trajectory demands more than a political response but also a religious response.

This study incorporated the psychological theory of bystander effect as a theoretical scaffold to investigate the individual bystander and their diffusion of responsibility regarding acts of transnational terror. With this role comes the ability to act actively or passively. It is this changing social dynamic that provides opportunities to study the individual and group psychology incorporated in bystander effect theory.

The independent variables of this study were religious affiliation and group size of religious affiliation. The level of religious commitment was incorporated as a covariate. The eight mechanisms that comprise moral disengagement were used as a dependent variable. These mechanisms include moral justification, euphemistic language, advantageous comparison, displacement of responsibility, diffusion of responsibility, distorting consequences, attribution of blame, and dehumanization. The four elements that comprise investment in the war on terror were also used as a dependent variable. These included satisfaction, alternatives, investments, and commitment to the war on terror. The demographics characteristics of gender and age were used as intervening variables.

This study used survey instruments to illicit information from voluntary participants. Surveys were made available to a broad spectrum of people in order to include diverse perspectives and religious backgrounds. The diversity of religious backgrounds was used as comparative elements to explore the relationship between religious group affiliation and the bystander effect theory. Three survey instruments were incorporated and the data triangulated to explore this relationship. Collectively, these instruments assembled data regarding religious commitment, bystander intervention, and perceptions regarding terrorist activities. These diverse areas were incorporated into this study in order to provide insight into the relationship of bystander effect and religious group affiliation regarding acts of terror. Statistical analysis was conducted to determine the degree of significance between these variables.

Chapter 1 has provided an introduction to this research study. This has included an overall background and purpose of the study. Additionally, this chapter has presented the overall framework and research questions that were addressed by conducting this research. The following chapter provides a review of the literature that relates directly to the primary components of this study. The nature and historical context of religious conflict and religiously motivated terrorism were incorporated as the overall backdrop. Literature associated with group conflict and group dynamics were included to establish the foundations of psychosocial research into this area. A comprehensive review of literature associated with bystander effect theory provided the theoretical framework for the study. The collective review of the literature in each of these areas provides a solid theoretical foundation and current knowledge base for which this study was based.

Chapter 3 provides the research design and methodology for this study. The fourth chapter details and outlines the results, and the fifth and final chapter provides conclusions and recommendations for future research.

Chapter 2: Literature Review

Introduction

The problem that this study addressed is that the collective nature of group affiliation may inhibit the individual from exhibiting prosocial behavior (Levine & Crowther, 2008). The identification of elements that prohibit positive changes in human behavior can assist in the reduction of both interpersonal and intergroup conflict. Public policy can be designed in ways that minimize the effects of these prohibitive elements. Group affiliation with religious organizations offers opportunities in the development of policy that incorporates moral guidance and collective forces for prosocial behavior. A fundamental aspect of many religious organizations is the pursuit of peace. Ironically, at many times it is these same religious beliefs that perpetuate the conflict that gives rise to terrorism. The collective nature of religious affiliation provides a powerful outlet for group mobilization in response to tragedy and suffering. It is also these same organizations that have the ability to mobilize or hinder these followers from pursuing peaceful responses to acts of terror.

The decade following September 11, 2001 has provided extensive insight into the dynamics and psychological aspects of terrorism. As the war on terror has entered its second decade, the reality and persistence of the threat of terrorism remains. The massive expenditure of resources has provided short-term solutions to problems that extend over many generations. A closer look at the foundations of religious conflict and the role that bystanders play in the cycle of violence may offer new avenues to seek out reductions in conflict.

The purpose of conducting this quantitative study was to understand the nature of bystander intervention as it relates to religious group affiliation. Transnational terrorism often aligns itself with the Abrahamic religious traditions (Ward & Sherlock, 2013). This is a significant characteristic in that policy designed to address this problem must acknowledge the influences of religious group affiliation. Contemporary responses to terrorist acts have largely been through political mechanisms. In response to religiously motivated terrorism, organized religions appear to defer response to nation states. However, the deep religious content for which these events pull inspiration and motivation may also be where the effective diffusion mechanisms exist. The nature of ideological conflict positions the followers of organized religions and citizens of the world as bystanders on this global stage. The influence and speed of media and other forms of technological communication keep these bystanders readily informed. This endless pool of collective bystanders can either mobilize individually or collectively to mitigate the events associated with these acts of aggression.

One component of the bystander effect theory is the observation that individuals may in fact diffuse their own responsibility onto the larger organization that they are affiliated with (Darley & Latane, 1968; Latane & Darley, 1970). The study of group dynamics and bystander intervention may hold positive opportunities for conflict mitigation and response. After over a decade of political and governmental response to terrorism, it appears that further religious engagement is necessary in order to effectively meet this challenge. A unified approach between governmental and religious leadership can exploit the powers of group mobilization and provide a mutually beneficial outcome.

Through violence, murder, and fear, a terrorist attempts to manipulate their adversary. The aims of terrorist organizations tend to be unrealistic religious, social, or political objectives (Staub, 2013b). The terrorist event itself can be seen as a manifestation of the individual's frustration at not being able to fulfill his or her ideological vision. The inability to fulfill this vision presents itself as an eruption of anger and violence. Many acts of terror leave questions as to the underlying motives due to their often unrealistic ambitions. It is these motives that appear to move beyond the stated political aims and into magnanimity for ideological group aspirations. Alterations in perspective and religious values that are seen in terrorist activity can also be seen through the lens of Lawrence Kohlberg's moral development theory (Kohlberg & Hersh, 1977). Kohlberg (1977) argued that there were six steps in the development of an individual's perception of right and wrong. Each of these steps builds upon the previous and cannot be bypassed until the earlier one is satisfied (Kohlberg & Hersh, 1977). At the higher levels are the steps of law and order morality, social contract, and principle (Kohlberg & Hersh, 1977). At the morality level, the primary concepts are a duty to society and social order (Kohlberg & Hersh, 1977). The level of social contract builds upon this and includes the concepts of rights, correction of unjust laws, and democracy. At the highest level is principle (Kohlberg & Hersh, 1977). At this level, the concepts of civil disobedience and a duty to the concept of justice are incorporated (Kohlberg & Hersh, 1977). The religious connection with terrorism directly connects to ideas and concepts of morality and duty. When taken into context with religious faith, the duty to uphold the standards of a supreme being is paramount.

The violence demonstrated in a terrorist strike will likely elicit a proportional response from the adversary. It is this engagement in futile combat that perpetuates a cyclical pattern of violence. Investigations into aspects of human behavior that can alter the cyclical patterns of violence can provide avenues to pursue paths that lead toward peace.

The political component of terrorist acts fosters an environment where a precise definition of terrorism itself cannot be found. Various dictionaries, political organizations, and pieces of legislation define acts of terror in a variety of ways (Burns, 2011). Many of these definitions display a bias toward nationalistic or political motivations. The preferred definition in the United States is the one established by the State Department (Burns, 2011). Currently the United States Department of State defines acts of terrorism as "premeditated, politically motivated, violence perpetrated against non-combatant targets by sub-national groups or clandestine agents, usually intended to influence an audience" (U.S. Department of State, 2002, p. xvi). The language used in describing a method of attack or mode of violent conflict is chosen through a lens of perspective. The use of this language is often seen as mere rhetoric or a method of influencing public or political opinion.

Although this act of human aggression eludes precise definition, it is absolute in its presence. From a western democratic standpoint, statistical compilations have been made that provide insight into the scope of the violence perpetrated through terrorist activity. Estimates have been made suggesting that 6,771 acts of terror occurred throughout the world in the year 2012 (National Consortium for the Study of Terrorism

and Responses to Terrorism, 2013). It is also estimated that these events have taken the lives of 11,098 victims and wounded 21,652 others (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013). The massive scope of violence and the victims who lay in its wake demand a deeper understanding of elements that both perpetuate and mitigate these conflicts.

For this study, the primary focus was on bystanders of religiously motivated terrorist incidents. Religiously motivated terrorist acts were considered to have an identified conflict with religious ideology. Many of these religiously motivated terrorist activities have strong political influences that weave themselves into the religious fabric of the outwardly expressed ambitions. This investigation provided insight into the relationship between the affiliation of the bystander's religious group and its relationship to moral disengagement and perceptions regarding the war on terror.

This chapter provides a review of the literature as it relates to the primary components of this research. Following this introduction is a breakdown of the literature search strategy that demonstrates the process for which scholarly source material was located. The literature review itself begins with insight into the nature of terrorism and the Abrahamic religious traditions. A brief overview of this direct relationship and the historical context of this relationship are included. This avenue is further explored in its contemporary manifestation of Islamic terrorism. Although popular belief may associate acts of terrorism directly with the Muslim faith, the review of the literature clearly demonstrates a historical relationship among all three of the Abrahamic traditions.

The review of the literature continues further as it examines the nature and dynamics of group interactions. Human behavior associated with group cohesion also establishes an environment that fosters inter- and intra-group conflict. This chapter continues with a review of literature that pertains to the bystander effect theory, which was the theoretical framework for this study. I conclude this chapter with a discussion of the context and background of the survey instruments that were used.

Literature Search Strategy

The review of the literature was conducted by compartmentalizing the primary components of the study. The elements of this study include the relationship between religions and terrorism, historical aspects of the Abrahamic religions and religious group conflict, group dynamics, and bystander effect theory. These topical areas encompass a wide variety of social and behavioral sciences. This array of topical areas required that I use of an equally broad spectrum of databases to be searched during the literature review.

I reviewed the literature associated with terrorism and its relationship with religious affiliation. This search encompassed databases that included policy and administration, military and security, and psychology. These databases included EBSCO's Political Science Complete, SAGE's political science collection, EBSCO's International Security & Counter Terrorism Reference Center, EBSCO's Military & Government Collection, National Archives, the Homeland Security Digital Library, Global Terrorism Database, RAND Database of Worldwide Terrorism Incidents, PsycINFO, PsycARTICLES, and LexisNexis Academic. The searches were conducted initially with broadly defined terminology such as *terrorism, global terrorism, religious*

terrorism, jihad, terrorist activity, religious conflict, transnational terrorism,

international terrorism, and *martyrdom.* These terms were more refined and specific as

relevant material was identified. I used more refined search terminology such as *jihad, al*

Qaida, al Qa'ida, al Qaeda, al Qaeda in Iraq, al Qaeda in the Arabian Peninsula,

Tehrik-e Taliban Pakistan, Tehrik-i-Taliban Pakistan, Harakat Shabaab Al Mujahidin, Al

Shabaab, Boko Haram, Taliban, Aum Shinrikyo, Hezbollah, Hizballah, Hamas,

Palestinian Liberation Organization, and the *Palestinian and Israeli Conflict.* All of

these key search words were used in various combinations in order to elicit the most

academically appropriate literature. Additionally, they were often paired with words

associated with terrorism such as *violence, bombing, jihad, martyrdom, terror,* and

terrorism.

Interdisciplinary databases were also searched in the same manner. These

databases included EBSCO's Academic Search Complete, ProQuest Central, Science

Direct, ERIC, and Google Scholar. In addition to database searches, web sources directly

related to the collection of terrorist activity were used. These included the FBI's Reports

and Publication on Terrorism and the International Institute for Counter-Terrorism. The

literature related to group dynamics overlaps into the area of leadership/followership,

which directly relates to studies involving business. Therefore, in addition to the above

listed databases, EBSCO's Business Sources Complete was also used. Key words and

phrases included *group dynamics, leadership, followership, inter/intra-group relations,*

inter/intra-group conflict, and *groupthink.* The study of bystander behavior relates

directly to human psychology. The psychology and multidisciplinary databases listed

above were the primary sources for material. The key words and phrases used during

these searches included *bystander, bystander effect, bystander effect theory, bystander*

behavior, bystander intervention, bystandership, and *diffusion of responsibility*.

The initial searches were conducted without date restrictions in order to retrieve

both historical context as well as foundational research within all of these fields. Several

articles with earlier publication dates defined the foundation of current research and the

traditions from which they derived their current trajectories. This is particularly the case

regarding studies conducted on bystander intervention. Much of the foundational

research for this theory was conducted in the late 1960s and early 1970s. The years

immediately following the September 11, 2001 attacks provided an abundance of

literature on terrorism. The current trend of research regarding the issue of terrorism

remains robust but has dramatically decreased in recent years. Latter searches of these

databases included date restrictions to include only literature published since 2010. This

provided more current research and source material for this literature review. Key

articles identified as most relevant were scoured for additional references. These

references were searched for individually.

Terrorism and the Abrahamic Traditions

The several thousand terrorist attacks that occur each year provide insight into the

essence and motivational influences of these acts of violence. Historical and trend

analysis of these statistics provide an undeniable connection between terrorist activity

and religious group affiliation. Ideological conflict propels much of the global conflict

that people have experienced between Judeo-Christian and Muslim societies. This

religious component along with the global geopolitical context draws the need for a multipronged approach between religious and political leaders as peaceful resolutions are sought.

The three Abrahamic faiths have a long parallel history with a singular root. The worshipers of the Muslim, Christian, and Jewish faiths all claim to have origins that extend back to the patriarch Abraham (Burton, 2013; Karim & Eid, 2012; Ward & Sherlock, 2013). Additionally, all three of these religions are monotheistic, with a belief in the same God (Burton, 2013). All three of these faiths also bring with them a belief in life after death. Furthermore, all three of the Abrahamic faiths share the violent traditions of terrorism. These faiths account for nearly all of the religiously motivated terrorism that has occurred throughout human history (Ward & Sherlock, 2013).

There are two elements that distinguish religious terrorism from other types of politically motivated terror. The first element includes a justification and rationale from a transcendent source (Ward & Sherlock, 2013). The other element is a structure of rewards and punishments within the monotheistic religions (Ward & Sherlock, 2013). These rewards provide profound motivation, which is greater than rewards obtainable in the physical world (Ward & Sherlock, 2013). The religious terrorist finds inspiration through the directives and wishes of God and not that of manmade nations, organizations, economic systems, or socially recognized norms. The rewards for pursuing God's will are eternal, and therefore shedding of earthly existence is simply seen as a beginning of something greater (Ward & Sherlock, 2013). Pain and even torture become more

bearable due to the belief of penalties much worse if the followers disavow their faith and convictions (Ward & Sherlock, 2013).

Terrorists often use similar tactics. These similarities include the use of violence, murder, and martyrdom. Violence and even murder in the name of religious conviction is condoned within the sacred writings. In Number 25 of the Bible, Moses commands the imposition of death to worshipers of Baal of Peor, a pagan God who embodies sensual indulgence. A murder that was carried out by Phinehas under this guidance is described as conducting the work of God (Jerusalem Center for Public Affairs, 2012). It is this murder that modern white supremacists often cite for justification of violence in the furtherance of religious and ethnic separation (Ward & Sherlock, 2013). White supremacist organizations such as the Phineas Priesthood embody the Christian identity movement and the acceptance for the use of terrorism.

The historical traditions of martyrdom come from early Judeo-Christian practices (Ward & Sherlock, 2013). During times of subversion, these groups used this tactic with the belief that they would be further rewarded for their actions after death. Jesus himself can be seen as a martyr, and therefore the act of self-sacrifice for God is integral to the culture and linage of the entire faith. Early Christian martyrs were worshiped and became central to early religious practices (Ward & Sherlock, 2013). The Christians most broadly used martyrdom during oppression under the Roman Empire (Koscheski, 2011; Ward & Sherlock, 2013). The use of martyrdom within the Jewish faith was most prominent during the first Crusade (Ward & Sherlock, 2013). Martyrdom has been used as a mechanism for group survival (Houmanfar, Hayes, & Fredericks, 2011; Ward &

Sherlock, 2013). Ethnic groups such as the Palestinians have embraced this method and give praise to individuals who take up this cause. The history of the Jewish faith has seen a broad use of martyrdom up to the point of the holocaust. Following the mass murder of millions of Jews during World War II, the Rabbis of the Jewish faith condemned and abandoned its use (Ward & Sherlock, 2013). In a modern context, people of the Muslim faith adopted these tactics from the Jewish and Christian faiths (Ward & Sherlock, 2013). In a contemporary context, Sunni Muslims account for the vast majority of acts of martyrdom (Ward & Sherlock, 2013). This reality is likely due more to the current balance of world power structures and less to the affinity to the Muslim faith itself. Human history demonstrates shifts in power that are directly correlated with violent struggles from groups and individuals who perceive themselves as oppressed or dominated.

Throughout different periods of time the followers of these religions have found themselves in conflict as they sought dominance or a greater degree of control in a particular area (Burton, 2013). The crusades offer a picture of the nature of these struggles as they manifested over time. The several crusades, which occurred throughout the middle ages, placed all three of these religions at odds with one another. These crusades led to prolonged power struggles and left in their wake religious inquisitions, heresy trials, and excommunications (Litonjua, 2013).

The historical context of the crusades continues to be used in reference to religious terrorism and responses to terrorism. Bin Laden used the label of crusader to identify the United States as an enemy of Muslim in his 1998 declaration of jihad against

the United States (Pankhurst, 2010). In response to the September 11, 2001 attacks,

President George W. Bush utilized the term crusade to categorize the war on terror

(Esposito, 2011). This evocation of religious historical conflict continues in the verbiage

of many terrorist leaders. Al-Zawahiri labeled the ongoing conflict in the Middle East as

a Zionist-Crusader campaign (Loidolt, 2011). Other individuals who invoked this

terminology have included Muhammad al-Awfi, Al-Shihri, and Nasir al-Wahayshi

(Loidolt, 2011). The evolution of the ongoing conflict in the Middle East is rife with

inflammatory language that aligns violent conflict with the duty of religious faith. Even

the language itself has roots that evolve and cross religious confines. The Muslim term

shahid as it is used to denote a martyr originates from early Christian traditions (Ward &

Sherlock, 2013). Even the term *fundamentalist* stemmed from early twentieth century

writings that describe Christian doctrines as nonnegotiable (Ward & Sherlock, 2013).

The use of language has proven to be an effective mechanism in both the perpetuation

and diffusion of conflict. Through rhetoric the skilled orator can manipulate, emphasis,

deemphasize, interpret and cherry pick particulars that support the fundamental religious

principles that they preach. The problem is further compounded when religious texts,

which are deemed the word or directive of God, contain numerous contradictions.

Contemporary Use of Religiously Motivated Terror

The Taliban are a group of Islamic fundamentalists with influence primarily in the

countries of Pakistan and Afghanistan. Their belief structure is founded on a radical

version of political Islam that seeks the attainment of a pristine Islamic state (Sareen,

2011). Within this Islamic state Sharia Law would be established (Soherwordi, Ashraf,

& Khattak, 2012). Sharia Law defines the individual's obligations to community and encompasses economic, social, political, and religious aspects of human life (Turner, 2012, Sareen, 2011). The inflexibility in life choices that are associated with Sharia Law conflict dramatically with what are viewed by the Taliban as being more liberal western traditions. The Taliban has utilized a path of violent *jihad* in pursuit of power and conflict with existing political and cultural establishments (Sareen, 2011). The Taliban movement grew in Afghanistan during the years following 1992 and the withdrawal of Soviet Union forces (Soherwordi et al., 2012). The Taliban ideology draws primary support from the madrassas or Islamic religious schools (Soherwordi et al., 2012). The Taliban were responsible for an estimated 525 terrorist attacks resulting in 1842 deaths in the year 2012 (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013).

Boko Haram is a militant Islamic organization that primarily operates in Nigeria and surrounding territories. It was originally founded by Mohammed Yusuf (Gourley, 2012) and grew strength out of the failed nation state of Nigeria (Niwuru, 2013). The core belief structure of the Boko Haram terrorist group rests on the sharia code of ethics. They have stated that their goal is to establish a Shariah state in Nigeria (Gourley, 2012, Igboin, 2012). There is evidence to support a potential transformation of Boko Haram into an al Qaeda franchise (Gourley, 2012). They maintain networks with and hold similar religious and political aims as both al Qaeda and al Shabaab (Gourley, 2012). They have established open communications between one another and share resources (Gourley, 2012). They are in what Thye, Lawler, and Yoon (2011) have described as a

network-to-group process whereby the transition between individuals who share resources become more closely affiliated. This demonstrates the fluid and ever changing dynamics associated with terror group interactions. Boko Haram was responsible for approximately 364 terrorist attacks that claimed the lives of 1132 individuals in the year 2012 (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013)

The third most active terrorist organization in 2012 was Al-Qa'ida in Iraq (AQI) or the Islamic State of Iraq (ISI) with an estimated 249 acts of terror (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013). These events caused approximately 892 casualties (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013). Al-Qa'ida in the Arabian Peninsula (AQAP) caused an additional 282 deaths with approximately 108 acts of terror (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013). The terrorist group Harakat Shabaab Al Mujahidin or al-Shabaab has been identified as being responsible for 121 acts of terror which totaled 278 deaths in this same year (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013). Al-Shabaab supports its terrorist actions by declaring *Jihad* on what they deem enemies to Islam (Tase, 2013).

There are a variety of al Qaeda affiliated organizations throughout the world that conduct terrorist operations. The original al Qaeda organization was founded by Osama bin Laden in 1988 (Bergen, & Cruickshank, 2012). This was during the armed conflict between Afghanistan and the Soviet Union and the original membership come from militant fighters of this conflict. The original aims of the organization were to establish a

formal Arab Islamic military force for the Afghan War (Bergen, & Cruickshank, 2012).

They maintained a strict Islamic ideology, which supported Sharia Law. In 1996 Osama

bin Laden and his al Qaeda organization declared jihad on the United States. Among bin

Laden's grievances against the United States was his belief that the religion of Islam

itself was under attack by the culture and military force of the United States (Charron,

2011). This declaration of jihad framed the conflict that persists until today as a holy war

between the fundamentalist Muslims and the perceived infidel forces of western nations.

The subsequent invasion of Afghanistan and Iraq following the September 11, 2001

attacks targeted these fundamental Islamic militants including al Qaeda and the Taliban.

These invasions ultimately led to a splintering of the organization and outgrowths of al

Qaeda franchises throughout the world. Most prominent of these organizations has been

Al-Qa'ida in Iraq (AQI) or the Islamic State of Iraq (ISI). In the year 2012 they were the

third most active terrorist organization in the world. They conducted an estimated 249

acts of terror causing 892 casualties (National Consortium for the Study of Terrorism and

Responses to Terrorism, 2013). al Qaeda maintains an affiliate organization in Yemen

called Al-Qa'ida in the Arabian Peninsula (AQAP; Loidolt, 2011). AQAP is a Sunni

extremist militant group that maintains loyalty to the fundamentalist Islamic ideology as

interpreted by Osama bin Laden (Loidolt, 2011). AQAP currently hold a position as the

most active al Qaeda affiliate outside of Iraq (Loidolt, 2011). In 2012 the AQAP

organization killed 282 people during 108 acts of terror (National Consortium for the

Study of Terrorism and Responses to Terrorism, 2013).

Tehrik-e Taliban Pakistan (TTP) is a militant Islamic terrorist established in 2008 by Maulana Fazlullah as a transition from the Tehrik-e-Nifaz-e-Shariati-Muhammadi (TNSM) movement (Akhtar, 2010). Their primary area of operation is within the Pakistan-Afghanistan boarder regions of Swat and Pashtun (Akhtar, 2010). Although not directly related with the other terrorist groups previously mentioned they do share similar ambitions. They have religious and political ambitions of promoting jihad and instilling Sharia Law (Akhtar, 2010). Tehrik-e Taliban Pakistan was associated with 103 acts of terror causing an additional 510 casualties in 2012 (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013).

Another fundamentalist Islamic militant group is the Harakat Shabaab Al Mujahidin or Al-Shabaab. This terrorist organization also maintains ambitions of instilling Sharia Law. These terrorists are indigenous to Somalia and have conducted terrorist operations throughout Africa (Holseth, 2012). In 2012 Al-Shabaab was responsible for 121 terrorist attacks, which took the lives of 278 people (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013). Al-Shabaab supports its terrorist actions by claiming religious Jihad on what they deem enemies to Islam (Tase, 2013). Al-Shabaab and their pursuit of Islamic jihad have become increasingly confrontational with western forces and have been the targets of the United States drone attacks as late as 2012 (Holseth, 2012).

There is an adverse relationship that exists between the casualties that are incurred during a terrorist incident and underlying religious motivations for the attack. Terrorist attacks are most dangerous when this connection to religion is present (National

Consortium for the Study of Terrorism and Responses to Terrorism, 2013). Religiously

motivated conflict has taken the lives of over 10 million people since the end of World

War II (Al Ramiah & Hewstone, 2013). A large percentage of terrorist incidents end

with either a single fatality or none at all. During the year 2012 there were an estimated

2.56 deaths per religiously motivated terrorist event that occurred throughout the world.

This demonstrates a significantly higher fatality rate then has been seen in non-religiously

motivated event (National Consortium for the Study of Terrorism and Responses to

Terrorism, 2013).

Although religious conflict exists in many parts of the world the most prominent

hub of controversy exists in the region of Israel and the Palestinian territories. The

establishment of the state of Israel in 1948 and the ongoing Israeli-Palestinian conflict

continue to evoke passionate disputes that threaten to destabilize the Middle East. The

displacement of the Palestinian people by the Israeli Zionist movement has pitted the

Jewish community against the Muslims in a religious struggle over territory and identity.

In this struggle the predominantly Christian nations of the western world have staunchly

shown support for the state of Israel. The ongoing dispute has elevated the stature of

such terrorist groups as Hamas and Hezbollah. More recently the areas of the West Bank

and Gaza has seen the influx of al Qaeda (Charron, 2011). The politically and religiously

charged environment of this region has rippling effects and directly or indirectly impacts

the degree of terrorist activity that perpetrates throughout the world. Violence related to

this conflict has included hijackings of airplanes and the assignation of Senator Robert F.

Kennedy by Palestinian Sirhan Sirhan. These conflicts arise from religious traditions and

ideologies that extend far from the boundaries of the Israeli state and encompass geo-religious territories throughout the Middle East and Northern Africa. Cultural and economic influences from western societies such as the United States threaten the established norms of religious traditions in these areas. These ideological conflicts have been associated with many terrorist attacks around the world and provide clear indication of the connections between terrorist activity and underlying religious ideology.

Group Conflict

Group conflict is inherent to the dynamics of group connectivity and is exacerbated by a variety of factors. These include interpersonal loyalties, beliefs, values, traditions, and historical interrelations with external groups. Interpersonal group connectivity takes on several forms including intimate relationships, religious, social, institutional, academic, professional, and nationalistic. The membership and interactions within these groups provide the individual with identity, community, and purpose. Within human affairs each of these self-identified groups interacts with other similar and dissimilar groups. These interactions may be conducted with toleration, acceptance, assimilation, or confrontation.

Intergroup conflict emerges from a competition between groups over values, resources, and power (Al Ramiah & Hewstone, 2013). The conflict spectrum extends from prejudice and discrimination to overt violence (Al Ramiah & Hewstone, 2013). The principles of social identity theory suggest that individuals will gravitate to members of groups they identify with, as opposed to people with greater differences or out-group members (Al Ramiah & Hewstone, 2013). This would suggest that cultural and group

identities inhibit effective group interactions. Political and social conflicts around the world often involve groups demarcated by arbitrary qualities such as religion, race, and nationality (Mahajan et al., 2011).

By increasing the frequency of intergroup contact there is likely to be a reduction in prejudice and intergroup conflict (Al Ramiah & Hewstone, 2013). Studies have demonstrated that increases in contact between Israeli-Jewish and Palestinian students and adults have increased their perceptions and acceptance of compromise and peace (Al Ramiah & Hewstone, 2013). Even para-social intergroup contact, such as virtual communication through Internet channels, can also lead toward more positive out-group attitudes (Al Ramiah & Hewstone, 2013). The degree of interpersonal interactions may therefore have a correlating effect on bystander intervention.

The modern development of transportation and widespread accessibility of the Internet has facilitated economic and social globalization. This process has dramatically accelerated the frequency and diversity of human interactions. In the long term, these interactions create the opportunity for intragroup cohesion and reductions in intergroup bias and prejudice (Al Ramiah & Hewstone, 2013). The immediate changes that occur as a result of these interactions can result in cultural conflicts and in turn violence and the perpetuation of terrorist activity. Intergroup conflict during these exchanges arises from sociological, political, historical, economic and psychological factors (Al Ramiah & Hewstone, 2013). The dramatic differences between Middle Eastern and western cultures continue to hinder the development of positive relations.

In some circumstances global conflict can perpetuate over generations and at times can consume the lives of many individuals. Eruptions of violence can establish psychological conflicts that persist long after overt conflict ceases (Al Ramiah & Hewstone, 2013). These psychological conflicts may cause the negative perceptions and interactions that take place between opposing groups (Al Ramiah & Hewstone, 2013). The deterioration of relationships between conflicting groups may establish conditions that encourage mass violence, terrorism and even genocide (Staub, 2013a). Intragroup conflict has the tendency to increase intragroup cohesion (Benard, 2012). Religious conflict often has complex dynamics that are unlikely to provide unilateral and unconditional support. When group members dissent the tendency of the group is to sanction the dissenter and support more centralized leadership (Benard, 2012). According to Staub (2013b) centralized leadership and a followership that maintains obedience to authoritarian leadership actually promote the psychological acceptance to violence between groups.

Power and opportunity are sources of conflict that exist in a variety of environments where terrorist activity has flourished. Inequalities between groups of people have developed disparities in the access to economic opportunities. This economic disparity was clearly demonstrated in Northern Ireland conflict between the Catholics and the Protestants (Thomas & Jesse, 2012). It is these disparities that encouraged "The Troubles" or violent conflicts between the Catholics and Protestants that extended from the 1960s to the late 1990s. Declines in the degree of disparity have coincided with significant reductions in violent conflict. Northern Ireland continues the

use of widespread segregation but due to the gradual equaling of opportunities these groups manage to coexist (Thomas & Jesse, 2012). Governmentally sanctioned economic disparities between racial groups were also demonstrated in the South African Apartheid between 1950 and 1994 (Martotti, 2012). Apartheid provided a system of government that established economic and social restrictions that favored the white minority over the black majority (Martotti, 2012). This institutionalized inequality provided an environment that encouraged conflict between racial groups and established a legitimizing ideology for the ruling class. Incidents such as the murder Steve Biko, a non-violent social revolutionary, while in police custody in 1977 further exacerbated the situation (Maanga, 2013). The use of the terrorist label was also used on peaceful revolutionaries such as Nelson Mandela by the South African government and its allies as a means of repressing these individuals and their aspirations for equality (Maanga, 2013). As previously mentioned, the manipulation of terminology creates a mechanism to enhance support for a political objective.

In addition to power, group conflict often arises out of a desire for material resources (McPherson & Parks, 2011; Staub, 2013b). These resources can be economic, security-oriented or religious in nature (McPherson & Parks, 2011). Many of these aspects play a role in the ongoing Israeli-Palestinian conflict. Even access to water has become a driving force in the survival of these two groups (Fischhendler, Dinar, & Katz, 2011). The development countries such as the United States placed pressure on indigenous people, often resulting in their devaluation and slaughter. A more contemporary issue would be struggles for access to and control over the global oil

market (Staub, 2013b). The energy market fuels economic growth and can dramatically influence social stability and the acquisition of wealth.

Ideological or psychological forces can also motivate group conflict. The individual and group identity may influence the importance of contentious issues and exacerbate the foundational disagreements. Persistent and prolonged conflict can develop a group psychology where each side believes that they are a force of good while the other is perceived as immoral and categorically wrong (Staub, 2013a). This group psychology impedes progress toward peaceful solutions as it becomes difficult for either side to concede ground when they believe they are in the right. The Israeli-Palestinian conflict demonstrates the frustrations that arise from this aspect of group conflict (Staub, 2013a). The two groups in this conflict believe that their actions are justified and that the actions of the opposing group use the tactics and philosophy of terrorism (Staub, 2013b).

Separate and apart from all of these groups and the conflicts they engage in are the individuals themselves. Although theories such as groupthink may provide explanations of faulty decision-making (Henningsen, Henningsen, Eden, & Cruz, 2006) they do not fully account for the individual's ability to intervene when no formal decision-making process is present. Groupthink may play a role in political decision making in response to global terror. An example would be the inability or unwillingness of the United States to intervene or even clearly define the act of genocide that occurred in Rwanda in 1994. The self perceived degree of responsibility for the individual bystander would better be observed through the lens of bystander effect. The individual's group affiliation often places them in a position of bystander. They can actively engage

the conflict or take a position of bystander as the events unfold. The bystander role can be active or passive and will ultimately play a role in the dynamic of the group expression. In either situation their participation and responsibility cannot be detached as they maintain membership in the greater ideological aspirations that are associated with this group and their actions.

Religious Group Conflict

Religions by their nature are collections of cohesive units brought together by shared experiences, values and belief structures. When these groups of individuals confront one another or otherwise share the space of other groups there is a potential for conflict. Time has demonstrated that there has been a close alignment with violent religious conflict and the manifestation of the phenomenon of terrorism. Terrorist events that have religious motivations have shown elevated numbers of casualties as compared to terrorist incidents that are more politically or socially motivated. Terrorist attacks in 2012 that had a religious institution as the primary target inflicted and average of 2.56 casualties (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013). This number is strikingly high when compared with the fact that during this same year over 70% of the 1,283 terrorist incidents killed no more than one person with approximately 50% having no fatalities (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013).

Human history is interspersed with religious conflict that has touched all parts of the world. These conflict situations have encompassed all three of the Abrahamic religions and many facets, subcultures, and sects that have grown from them. There is a

fluid dynamic to the interrelations of these groups that adapt and modify over time.

Alliances are built and eventually deteriorate. An example of this dynamic can be seen in

the early support of Hamas from Israel (Staub, 2013b) and the current opposition that

they have for one another. The ongoing conflict in Syria and the struggle of the Syrian

people against an oppressive regime also demonstrate changing dynamics of alliances.

The rebel forces of Syria have close connections with al Qaeda affiliates (Jenkins, 2013).

The United States once supported the Assad regime and is now placed in a position

where support for the overthrow of this dictator grows (Jones, 2013). The political and

moral dilemma of supporting organizations that maintain connections with al Qaeda was

at one time inconceivable. Time has placed many of the once enemies of the United

States as close allies. Examples of these changes in allegiances can be seen with

England, Germany, and Japan.

Conflict between these organizations escalates as competition for natural

resources, strategic or religious property, as well as political and economic power evolves

in the course of human events. Violent conflicts between the Muslim and Jewish people

extend back to the seventh century founding of Islam (Payne, 2012). These two religious

faiths share religious significance to geographical areas that include the Palestinian land,

the Temple Mount and several cities and towns (Payne, 2012). The cohabitation of the

Muslim and Jewish people within the same geographic area has increased the

opportunities for both competition and conflict.

The current world climate regarding religious conflict is accentuated by the

ongoing disputes of the Israeli and Palestinian people. Since the establishment of the

state of Israel in 1948 there has been conflict and controversy between the Jewish and Muslim people. The establishment of Israel and the global resettlement of the Jewish people are interpreted by many Arabs as an invasion (Payne, 2012). This conflict is overtly about land, property and living space. However, there is a psychological component that involves the identity as a group of people (Staub, 2013b). The movement of Jewish people into Israel and this protracted conflict to displace the Palestinian people, many of whom have become refugees (Staub, 2013b). Arab countries that include Saudi Arabia, Egypt, Iran, Syria, Jordan and Lebanon continue to assert influence over the territories of the West Bank, Gaza Strip (Staub, 2013b). These Arab nations share a degree of culture, history and religion that provides differing levels of support for the Palestinian plight.

This conflict has given rise to various militant and terrorist groups that have developed in the land of Palestine (Payne, 2012). Of these groups the most prominent has been Hamas, which was formed in 1987 (Filiu, 2012). Hamas gained political legitimacy through the democratic process in 2007 (Filiu, 2012) and initially was supported by the Israelis (Staub, 2013b). This support was a measure to counterbalance the power and support of Fatah, a faction of the Palestinian Liberation Organization (PLO; Staub, 2013b). This support eventually eroded as the ambitions of Hamas gradually turned against the state of Israel (Staub, 2013b). The United States continues to maintain Hamas on its list of Foreign Terrorist Organizations (U.S. Department of State, 2013b). This list also includes the Palestinian Liberation Front (PLF), Palestinian Islamic Jihad (PIJ), Popular Front for the Liberation of Palestine (PFLF), Popular Front for the

Liberation of Palestine – General Command (PFLP-GC), Abu Nidal Organization (ANO), Al-Aqsa Martyrs Brigade (AAMB), and the Army of Islam (AOI; U.S. Department of State, 2013b). All of these organizations have direct links to the Palestinian struggle.

There are also several designated terrorist groups outside of the Palestinian territory that maintain sympathies with the Palestinian people. These include influential terrorist organizations such as Al-Qu'ida (AQ) and Hisballah. In addition to designated terrorist groups there are several nations that oppose the establishment of Israel and its role in the Palestinian-Israeli conflict. This opposition was clearly demonstrated by the invasion of Israel by five Arab nations immediately following their declaration of statehood in 1948 (Staub, 2013b). During this war approximately 700,000 Palestinian people were expelled or fled from this territory (Staub, 2013b). Nations such as Iran are routinely accused of providing military support to Palestinian Terrorist groups such as Hamas, the Al Aqsa Martyr's Brigades, Palestinian Islamic Jihad, and Popular Front for the Liberation of Palestine-General Command (Katzman, 2013). This support takes the form of providing weapons, funding and training in support of the destabilization of the peace process between Palestine and Israel. It is this unstable situation that impacts the motivations of groups of religious followers and nations alike. It is also this situation that brings into conflict religious, ethnic, and political ideological differences between eastern and western civilizations.

The terrorist attacks on the United States on September 11, 2001 were events that provided a paradigm shift of western perception regarding the nature of terrorist activity.

Although the United States had been the victim of numerous terrorist attacks prior, it is this singular event that highlighted the vulnerabilities that exist domestically. Citizens of western cultures have been the targets of religiously motivated terrorist attacks throughout the world. Many of these events have targeted United States citizens and military facilities due to the country's staunch support of the nation of Israel. This target of violence provides an image that the victims of religiously motivated terrorist attacks are predominately from western societies and spring from the Judeo-Christian traditions. The reality is that people of the Muslim faith often incur the bulk of the casualties related to terrorist activity. Between the years 2007 and 2008 it is estimated that between 82% and 97% of the victims of terrorist attacks were Muslim (Office of the Coordinator for Counterterrorism, 2012).

Group Dynamics

The dynamics of group affiliation encompass a collective human experience with social and psychological components. Human behavior identifies group affiliation with strategies of survival (Hoverd, Atkinson, & Sibley, 2012). Through cooperative relations strategic advantages can be elicited from one another. Human evolution has replaced strength and instinct with social learning and cooperative relations (Hoverd et al., 2012). Assimilation into a group occurs when there is a perception of belonging to that group and they begin to share resources in an already competitive environment (Thye, Lawler, & Yoon, 2011). Therefore there is internal competitive power struggle that exists upon formation of the group and this struggle plays a role in the development and lifecycle of

these groups. The structural power that exists in organizations and groups provides an inherent inequality between members of the group (Thye et al., 2011).

Throughout individuals' lives they coalesce into a variety of social, religious and organizational groups. Each of these groups brings with it a collective identity that the individual shares with other members of these groups. Both Hoverd et al. (20120 and Basuchoudhary and Shughart 2010 studied this phenomenon. Each of these groups acts as a mark of demarcation that differentiates the in-group from out-groups (Hoverd et al., 2012). These various groups have strategic, emotional and psychological properties that the individual member elicits for their own unique needs. People gravitate toward groups that share their cultural, ethnic, or religious affiliation. Interactions with likeminded individuals with shared life experiences will reinforce already existing belief structures. Ethnic or religious groups that emphasize differences between groups cultivate the grievances that that they may have (Basuchoudhary & Shughart, 2010). Terrorist groups that share bloodlines and long-term friendships are difficult to be infiltrated (Basuchoudhary & Shughart, 2010). These interpersonal bonds provide a strategic advantage over a governmental or other organized adversary.

Group size has been shown to have a relationship with the degree that an individual psychologically identifies with the group (Hoverd et al., 2012). Smaller group size tends to enhance the psychological connection while larger group sizes tend to provide a lower degree of psychological identification (Hoverd et al., 2012). Small group sizes are defined as comprising less than 1.4% of the population (Hoverd et al., 2012). Group size and psychological identification of group members are integral aspects of

terrorism studies from both the perpetrator and bystander roles. Terrorist organizations tend to be smaller in size then conventional groups (Staub, 2013b). The use of terrorism as a tactic has historically been a method of conflict used by a smaller group of people toward a larger perceived threat. The religiously affiliated bystanders of terrorist activity will be derived from all size groups. The sizes of the groups vary depending on geography and span of relative comparison. For instance People of Jewish faith comprise 75.6% of the Israeli population but only .22% of the global population (Central Intelligence Agency, 2013). Terrorist activity can either be confined to a small geographic location such as the areas around the Gaza Strip and the West Bank or it can take on a more global stage. This relative comparison to group size must take into account the specific terrorist activity itself.

Religious group affiliation is a primary method for individuals to share religious practices and beliefs (Hoverd et al., 2012). Out of the global population it is estimated that only 11.67% are either non-religious or identify themselves as atheists (Central Intelligence Agency, 2013). The remaining 88.33% of the global population claims affiliation with an organized religion. This religious affiliation has a profound impact on global geopolitics (Hoverd et al., 2012). Conflicts between these religious groups have altered national boundaries and continue to be primary concerns of international affairs. The conflicts between people of Jewish and Muslim faiths have continued since the original founding of Islam (Payne, 2012). This persistent conflict continues to this day in the dispute over territory and religious lands (Payne, 2012).

The terrorist phenomenon has a close relationship with religious group affiliation and intragroup conflict. On a primary level these relationships can be seen as groups align similar religious belief structures with opposing ideological standpoints and aspirations. Terrorists can be seen as a product or element within a larger cyclical dynamic of mass violence. Shifting patterns of group power alternate roles and tactics during these fluid situations. In cases such as genocide and large scale group violence the more powerful group devalues and discriminates against members of the less powerful group (Staub, 2013a). It is these devalued groups and their sympathizers that resort to the use of terrorism in order to combat the more powerful group (Staub, 2013a). In certain circumstances the less powerful groups become the dominant force and then resorts to acts of genocide against the group that initially suppressed them (Staub, 2013a). This cycle of violent suppression and struggle demands external intervention in order to change the trajectory.

Group affiliation has a far greater complexity that includes internal and external power struggles. The wide varieties of terrorist groups that have risen from the Palestinian-Israeli conflict (U.S. Department of State, 2013a) demonstrate a lack of coordinated response and organizationally divergent aims and goals. When considering group affiliation with nationalistic and culturally established groups, the influence that these affiliations have in the perpetuation of terrorist activity must also be considered. An individual may simultaneously hold multiple group affiliations and sympathies. These group affiliations provide a mechanism for individuals to gain strength through unity and mutual support.

Religious institutions also offer direction and moral guidance in a manner that is supportive to prosocial activities. Through sermons and interpersonal exchange, religious affiliation can provide encouragement and a mechanism to facilitate helping behaviors (Einolf, 2011). Individuals who participate in helping behavior such as charitable donations and volunteerism tend to have a stronger religious identity than individuals who demonstrated a lesser degree of prosocial behavior (Einolf, 2011). The connection made between terrorist activity and religious affiliation can therefore be counterbalanced by a deep connection between faith, altruism, and helping behavior.

Geopolitical conflict such as the Israeli-Palestinian conflict will not be able to be politically resolved without the assistance of the religious community. The dimension of faith that underlies this conflict attracts international involvement (Khan, 2010). This global interference brings with it a complex set of religious-political narratives. The relationship between Muslim faith and political rule has a long-standing tradition (Hashemi-Najafabadi, 2010). Islamic fundamentalists believe in the theory of Imamate or absolute political and religious rule over the Muslim population (Hashemi-Najafabadi, 2010). The foundation and backbone of Israel is the establishment of a Jewish nation. These two ideological perspectives are fundamentally irreconcilable. The infusion of global politics into this conflict enhances the difficulties and hinders an effective peaceful resolution. The international involvement that occurs is often seen by outside observers as one sided without proper consideration of other perspectives (Khan, 2010). This style of one-sided interference perpetuates the conflict and offers little in the way of reconciliation or cooperative problem solving. The religious leadership and their

followers have a role in the identification of shared values contained in their faith in order to build a sustained peace (Khan, 2010).

Religious groups offer a moral narrative with historical significance for a collective group of people. For these traditions to perpetuate for future generations, the organizational culture must develop a mechanism for sustainability. This requires stabilization of belief systems, traditions and organizational structure (Litonjua, 2013). The religious institution itself has needs and priorities that exist in the material world that run parallel to the role of mediator of faith (Litonjua, 2013). These differing priorities motivate the actions of the institution and the followers themselves as they balance immediate need with ideological demands. Therefore, the priorities associated with the sustainment of the institution itself may inhibit or facilitate group action. As organizations grow or evolve they threaten adjoining groups, which may or may not have shared values. These organizations ultimately compete with one another for membership. The absoluteness of religious faith often creates conflict and intolerance between other religious groups. This inability to accept the plurality of religious faith counteracts the behavior needed to reduce conflict. Acceptance of others and the ability to forgive remain at the core of healing and reconciliation (Staub, 2013a).

Perceptions are significant factors in understanding intergroup and intragroup conflict. The inherent religious, cultural, and ideological divides that are inherent to group identity limit fruitful interchanges between cultures. Karim and Eid (2012) suggest that the conflict that exists between western and Muslim civilizations is based primarily on ignorance between them. Distortions of knowledge between groups will promote

intergroup conflict (Karim & Eid, 2012). Some Muslim groups believe they have been reduced to a singular identity by non-Muslims (Cameron, Maslen, & Todd, 2013). Prejudicial beliefs have defined all members of the Muslim community as potential terrorists (Cameron et al., 2013). A variety of external stimuli can contribute to increases in bias and prejudice. The portrayal of Arabs as terrorists in video games has been linked to increases in anti-Arab sentiment by non-Muslims (Saleem, & Anderson, 2013). Broad coverage of terrorist actions in the media has compounded this problem and created elevations in distress and post-traumatic stress (Ben–Zur, Gil & Shamshins, 2012, Neria, DiGrande, & Adams, 2011). Factors such as stress and prejudice will ultimately impact the perceptions that bystander groups share.

Cultivating an environment of inclusion remains difficult for these divergent societies and requires inter-cultural leadership. Studies on children have suggested that building successful relationships with cross-ethnic peers can develop leadership skills (Wilson, Rodkin, & Ryan, 2013). Improvements in relations between cross-religious or political leaders should aid in the reduction of conflict. Perceived threats from external groups can provide double standards in values and judgment (Abrams, Randsley de Moura, & Travaglino, 2013). Studies have shown that the group member's perceptions of actions taken by the leaders of their own group are seen differently than similar actions taken by leaders of opposing groups. A group member is more likely to forgive the leader of his or her own group for serious transgression while not providing the same degree of forgiveness for opposing leadership (Abrams et al., 2013). Strelan and Lawani

(2010) argued that the more inclusive with a group the individual is the more likely they are to lean toward reconciliatory action.

Bystander Effect

Group affiliation has been shown to impact the behaviors and cognitive abilities of the individual within the larger group. One such aspect of psychological research has been applied to the nature of bystander intervention. Researchers studying a highly publicized murder in 1964 developed what has become known as the bystander effect theory. In this incident a young woman by the name of Kitty Genovese was brutally raped and murdered while her neighbors, with full knowledge of the attack, failed to intervene (Fischer et al., 2011). Early accounts of this incident indicate that as many as 38 individuals observed this murder from the safety of their own homes and failed to act in any manner that would prevent her death (Latane, & Darley, 1968; Fischer et al., 2011). The neighbors that overheard the struggle not only did not physically intervene but also did not call the police and report the assault. Any intervention on the part of these individuals may have resulted in the saving of this woman's life. Latane and Darley were early investigators into the inhibition and psychology behind the individual intervention during dangerous situations. Their work developed into what is now referred to as the bystander effect theory.

Bystander effect is an aspect of human behavior that suggests an individual's likelihood of helping others in a critical situation decreases when passive bystanders are present (Latane, & Darley, 1968, 1970). Research has indicated that the perceived group size of bystanders impacts the likelihood that an individual would intervene (Latane, &

Darley, 1968). As the size of the group increases the individual diffuses the responsibility to intervene onto the larger group (Latane, & Darley, 1968, 1970). The bystander effect theory continues to be theoretically influential in understanding the nature of helping behavior (Fischer et al., 2011). This study investigated the nature of religious group affiliation and its relationship to bystander intervention regarding terrorist activity.

Development of Bystander Effect Theory

Following the murder of Kitty Genovese the behaviorisms of bystanders became of increased interest to social psychologists. Latane and Darley (1970) pioneered research in this area beginning in 1966 with a series of experiments, which has since developed into the bystander effect theory. These experiments explored variables associated with bystander intervention. The initial experiments included college students requesting minor assistance from strangers. This assistance included the request for the time, monetary change, directions, and the name of the stranger (Latane, & Darley, 1970). The researchers were successful at determining differences in the degree of assistance provided changed as the type of assistance requested. Minor assistance such as directions and time were the most successful with less success in requesting the stranger's name. The least success in attaining assistance was observed when the strangers were asked for money (Latane, & Darley, 1970). Other experiments altered the number of requestors for assistance and the gender of these individuals (Latane, & Darley, 1970). They determined that a relationship existed in that when the requester was female and part of a group they are more likely to receive help (Latane, & Darley, 1970).

At the same time when the person being asked for assistance was in a group or female

they tended to provide assistance less often (Latane, & Darley, 1970). Other experiments

considered the thought process involved in making a decision itself (Latane, & Darley,

1970). This included the individual's interpretation of a situation as an actual emergency.

Following the determination of a situation as an emergency was the investigation into

whether or not the individual believes they are responsible for intervening in the situation

(Latane, & Darley, 1970). The degree of perceived responsibility along with the size of

the bystander group remains an integral part of the bystander effect theory as it has

continued to develop over time. This has been examined in situations where other

bystanders are known to exist but cannot be directly seen, such as the witnesses to the

Kitty Genovese murder (Latane, & Darley, 1970). Research has also looked at this

aspect in regards to situations where other bystanders are physically present and visible to

one another (Latane, & Darley, 1970). One of the most well known studies conducted by

Latane and Darley (1970) involve the introduction of smoke into a room where the

number and behavior of confederates were altered while naïve bystander's actions were

examined (Latane, & Darley, 1970). It is this experiment that has further identified the

relationship between group size and bystander intervention. These early experiments

continued with emphasis placed on manipulating variables associated with the

characteristics of the bystanders, perpetrators and victims as well as the degree of severity

of the emergency situation itself.

Since these early experiments, the bystander effect theory has further developed

and other variables explored. In recent years the bystander effect theory has been used in

experiments related to bullying behavior and the development of programs to reduce

aggressive behavior (Polanin, Espelage, & Pigott, 2012; Pöyhönen, Juvonen, &

Salmivalli, 2012; Obermann, 2011). Other areas of study have included sexual

aggression and rape and the actions of bystanders in these situations (Parrott et al., 2012;

Banyard, & Moynihan, 2011). The identification of factors that support the promotion of

prosocial behaviors continues to drive programs that seek the reduction of interpersonal

violence. Abbate, Ruggieri, and Boca (2013) have determined that preemptive

approaches such as the priming of individuals with prosocial terminology increase

helping behavior. Their research suggests that when individuals are exposed to

terminology that encompasses the concepts of helping, they are more likely to engage in

helping behavior (Abbate, Ruggieri, and Boca, 2013). Once again, the manipulation of

terminology can be employed to dramatically impact social behavior.

Bystander effect theory has been used to investigate a wide variety of social and

interpersonal violent situations. The atrocities of Nazi Germany have been seen as a

wide scale diffusion of responsibility (Staub, 2013b). This act of genocide was

perpetrated with a wide variety of bystanders that included individuals, groups, and

nations. These bystanders included people that were physically present and others that

had knowledge of the killings of millions of individuals. The self-concept of bystanders

plays a part in the placement of role responsibility. The bystanders of genocide can

believe that they are also victimized (Monroe, 2008). Staub (2013b) has further explored

the relationship of bystander intervention related to helping behavior as it relates to acts

of genocide, terrorism and other violent conflicts. Staub (2013b) has advanced the theory

of bystander effect by investigating what he has called active or passive bystandership. He has advanced this theory through research into the genocides of Nazi Germany, Rwanda, and the Ottoman genocide of the Armenians (Staub, 2013b).

This study considered the elements that have built upon one another and the factors that have led to the development of this bystander effect theory. This study built upon this intellectual tradition and advances the theory by investigating the dynamics of religious group affiliation. The relationship of group size and bystander intervention has been soundly established. There is a gap in the available literature regarding the nature of religious group affiliation in this equation. The global nature of religiously motivated terrorism affords the opportunity to investigate the individual as a bystander in these ideological conflicts.

Bystander Groups

Bystanders can be classified into either internal or external bystander groups (Staub, 2013b). Internal bystanders are people that are part of the population but are neither perpetrators nor potential victims (Staub, 2013b). In regards to acts of terror, this would include individuals within a religious group with the ability to know the actions or terrorist intentions of other members within their group. This could also include family, friends or other acquaintances. Additionally, individuals or groups that interact within an ideological framework that may lead to extremist behavior may be considered internal bystanders. External bystanders are groups or individuals outside the immediate population that are in a position to know the events that are taking place (Staub, 2013b). In the context of terrorism or large scale conflict, these bystanders could include nations,

people outside the country, Non-Governmental Organizations (NGOs) and a variety of international organizations (Lučić, 2013; Staub, 2013b). For example, the media positioned the United States government as a bystander to the Bosnian conflict in the 1990s (Lučić, 2013). This study investigated external bystanders within a religious group affiliation.

Religiously motivated terrorism is a global phenomenon whereas all of the nations of the world and their representative governments are in effect bystanders. Integrated within these national group affiliations are overlapping religious group affiliations. Although nationalistic group affiliation is geographically static religious group affiliation is porous in that it has no geographically established boundaries. The individual person is often affiliated with multiple groups that overlap and interplay with one another. These groups take on differencing degrees of commitment and hold different levels of personal and spiritual value. The degree of commitment to each of these group values and ideological viewpoints are motivational forces. The terrorist and the bystander each pull their motivations from these group affiliations and their overreaching ideological views.

Inhibiting Factors

The study of bystander intervention provides insight into forces that inhibit a person to act. These inhibiting factors influence the individual's degree of passivity. The historical context of group interaction influences the degree of bystander intervention that may be exhibited. A group that has been historically devalued by another group will tend to exhibit a lesser degree of bystander intervention (Staub, 2013b). Shared social

experiences such as a difficult economic status combined with a history of being socially

devalued can contribute to a cultural tilt that impacts the active or passive stance of these

bystanders (Staub, 2013b). Racial, ethnic, religious bias or blatant racist ideology can

contribute to the degree of intervention or passivity that bystanders exhibit. Bystanders

are more inclined to intervene when the victims are from common category groups

(Levine & Crowther, 2008).

An inhibiting factor closely associated with the bystander effect theory is the

diffusion of responsibility. An individual tends to transfer his or her own perceived

responsibility onto the larger group. As the size of the group increases the degree of

transference also increases. There is an imitation or modeling behavior that takes place

when the larger group collectively fails to act. Modeling behavior during a serious

incident is likely to lead to non-responding behavior (Latane, 1970). This social

influence provides a social inhibition to intervene (Latane, 1970). Preemption is also

seen as a form of social influence. This takes place when a few people initially intervene

in a situation and the individual then perceives that they are no longer needed to act

(Latane, 1970).

Pluralistic ignorance is another inhibitor of action. This aspect of human

psychology describes a situation in a group setting where the majority of the group

members quietly accept the direction of the group. This is done without fully

understanding the degree of acceptance from each of the members individually or

collectively (Staub, 2013b). The individual bystander may believe that the majority of

the group accepts or condones a certain behavior and remains silent. In this situation the

majority of members may privately reject the idea while assimilating to the actions of the minority.

Competitive victimhood exists when opposing groups feel they have been both victimized and they each believe they have suffered more then the other (Staub, 2013b). Bystanders can believe that they are also victimized by the circumstances (Monroe, 2008). This can be seen through a historical observation of the Israeli-Palestinian Conflict. The extensive suffering that the Jewish people underwent throughout history remains the backdrop and motivation behind the establishment of the nation of Israel. Bystanders may also believe that a certain group of victims are responsible for the actions taken against them. This can lead bystanders to scapegoat their problems onto a targeted group of devalued people. The intense anti-Semitism that existed in Europe and Germany provided the Nazi regime a large bystander group that took a largely passive stance toward the persecution of the Jewish people (Hackmann, 2009; Staub, 2013b). The self-concept of these bystanders can also be shaped in a way where they feel they lack control and have low efficacy (Monroe, 2008).

Fear is a powerful inhibitor for intervention that can stem from internal or external group forces (Staub, 2013b). This can be fear of personal harm from the external group of perpetrators themselves. An individual may choose not to intervene as a means of self-preservation from a dangerous situation. Fear from the perpetrators can also come from threats against family, economic status or standard of living. Fear can also inhibit bystander intervention when it comes from internal groups. A group of people may have ideological splits or fractures that can potentially divide themselves

apart if they do not stand uniformly. Movements toward peaceful solutions may conflict

with the ideological aspirations of the larger group further destabilizing the security of

the individual (Staub, 2013b).

The absence of inhibiting factors can encourage the action of perpetrators as well.

The Abu Ghraib prison encouraged a trend toward abuse as it lacked institutionalized

inhibitors (Staub, 2013b). The inaction and passive bystander behavior of prison

supervisors and fellow guards further encouraged the evolution toward prisoner abuse

(Staub, 2013b). The superintendent of Abu Ghraib did not establish appropriate

guidelines for the guards to follow (Staub, 2013b). The guards as bystanders to the

abusive interrogations that took place modeled this aggressive behavior in their own

activities (Staub, 2013b).

Perpetrators Affirmation

The perpetrators of violence observe the reactions of bystanders and react to

them. When the Nazis began to implement anti-Jewish legislation and persecution they

observed the actions of the German citizens as well as the international community

(Staub, 2013b). The reaction from these bystanders was either passive or overtly

encouraging and therefore the Nazi movement was afforded affirmation for their

discriminatory actions (Staub, 2013b). Instances of genocide are also seen as the result of

political manipulation of a passive citizenry (Monroe, 2008). During the Rwandan

genocide of 1994 the lack of response from the international community provided similar

affirmation (Staub, 2013b). Terrorist actions fall along similar lines as they determine

the boundaries that they self-impose in order to gain recruits and external support.

Terrorist organizations may deliberately choose to avoid the killing of women, children

or other civilian groups in order to reduce the backlash and a loss of public or internal

support. Displaced aggression also plays a role when aggressors target innocent

bystanders (DeWall, Finkel, & Denson, 2011). A terrorist that targets innocent people

may be displacing the aggression that has accumulated as a result of previous situational

factors. The targeting of victims can play a significant role in the perpetuation of the

organization and the broader ideological cause.

Active and Passive Bystander Intervention

Bystanders either individually or collectively react to events around them. They

can assume active or passive roles as the incident unfolds. An active bystander can either

demonstrate support for the perpetrators of violence or demonstrate a more prosocial

behavior in support of the victims. Their actions can either encourage or hinder the

trajectory of the events that take place (Staub, 2013b). The position of bystanders shifts

along a continuum from innocence to guilt (Fredricks, Ramsey, & Hornett, 2010). The

degree of active participation can vary greatly. In group conflict such as the Rwandan

genocide of 1994 the international community played a semi-active participative role

when the United Nations pulled its peacekeeping force from the country providing

powerful affirmation for continued violence (Staub, 2013b). During this incident the

bystander nations provided a degree of semi-active participation by affirming the actions

of the perpetrators. Bystanders can also choose to play a semi-active role by condoning

or participating in discriminatory practices that lead to the devaluing of potential victims.

During the regime of Saddam Hussein the Iraqi government provided financial rewards to

the family members of Palestinian suicide bombers (Staub, 2013b). Irish Americans routinely provided financial support for the Irish Republican Army and their struggles against British rule (Staub, 2013b). Each of these examples demonstrates how individual or national bystanders can take an active role in the perpetuation of terrorist acts. In the case of the Irish American support for the IRA the individuals were acting both as an individual and a group that shared ethnic identity.

A passive bystander observes a situation but fails to intervene in a way that supports prosocial behavior. The complicacy of the bystander can provide affirmation for the conduct of the perpetrators. Additionally, their inaction can further encourage others toward complacency or inaction (Staub, 2013b). This can be seen by the resistance of the United States government in the use of the term genocide for the killing that took place in Rwanda. The United States encouraged other bystander nations not to act by actively resisting the need to intervene. Bystanders tend to automatically distance themselves from the victims in order to reduce their own empathetic distress and personal guilt (Staub, 2013b). Passive bystanders tend to act in similar ways to the perpetrators themselves as they dehumanize and blame the victims themselves (Staub, 2013b). This can lead to an assimilation of bystanders into semi-active bystanders or even perpetrators.

Religious institutions contain moral guidance for its followers. It is within these groups that shared identity and faith are fostered. It is the religious institutions themselves that provide the reinforcement of right and wrong within a religious context. The relationship between religion and acts of terrorism align closely with concepts of morality and shared responsibility. The global acts of terror and the oppression that it

brings align the vast majority of religious followers in a position where they are either active or passive bystanders in these ideological conflicts. The degree of intervention of religious bystanders within this context provides a moral aspect that rejects complacency (Hill, 2010). Inaction in the face of oppression acts as a moral failure to respect the victims of the conflict (Hill, 2010). The individual and the greater religious affiliation have a significant role in the diffusion of religious conflict and the pursuit of peaceful resolutions.

Bystander Intervention and Flight 93

Bystander intervention did play a role in the attacks of September 11, 2001. The individuals aboard passenger Flight 93 became aware of the events that were unfolding through cell phone calls and media coverage (National Commission on Terrorist Attacks upon the United States, 2004). Once the broader intentions of the hijackers became clear the passengers communicated amongst themselves then made a collective decision to intervene and directly confront the hijackers (National Commission on Terrorist Attacks upon the United States, 2004). The passengers stormed the cockpit area, which directly resulted in the inability for the terrorists to complete their goal of flying the plane into either the U.S. Capital building or the White House (National Commission on Terrorist Attacks upon the United States, 2004). This incident is unique in that it has the elements of individuals directly involved in a terrorist attack but also bystanders in a broader terrorist plot. The knowledge that was obtained through phone calls changed the dynamic of the situation. This knowledge shifted the role of bystander into that of active participant.

Survey Instruments

This study attempted to triangulate relationships between three distinct areas of human behavior and psychology. These areas include the field of religion, the participants' degree of engagement in external events and their attitudes and opinions toward terrorism response. In order to collect data from these distinctly different areas three validated survey instruments were chosen. They include the Religious Commitment Inventory (RCI-10; Worthington et al., 2003a), the Civic Moral Disengagement Scale (Caprara et al., 2009b), and the war on terror investment model scale (Agnew et al., 2007b).

The independent variables that were used were the religious affiliation of the participant and the size of this religious group affiliation. The relationship that these variables have on the dependent variables may be influenced by the degree of religious commitment that the participants have. Therefore, religious commitment was identified as a covariate within this study. Several survey instruments were located that measure aspects of an individuals commitment to their faith. The RCI-10 was one of the most recent published and encapsulated the basic concept of degree of religious commitment in a short ten-question instrument. Earlier instruments that were reviewed were lengthier and exhibited similar results. Some of these earlier instruments were designed specifically for the Judaic and Christian traditions (Worthington et al., 2003b) whereas this survey was administered to people from a wider variety of faiths. The religious affiliations of the bystander to terrorist incident come from all faiths and the chosen

survey would have to incorporate this multidenominational aspect. Both of these issues were addressed when this survey instrument was developed.

This study incorporated the use of the bystander effect theory as a theoretical framework. This theory postulates that a diffusion of responsibility occurs when an individual is in a group setting. Several survey instruments were reviewed in order to determine the most appropriate instrument for this study. The Civic Moral Disengagement Scale (Caprara et al., 2009b) was chosen as the most appropriate for a variety of reasons. This survey instrument measures the eight mechanisms of moral disengagement (Caprara et al., 2009a). Of primary interest was the singular element of diffusion of responsibility, which is a significant component of the bystander effect theory. Several other variables measured were directly related to an individual's ability to engage or disengage their moral responsibility for events that occur around them. This overall degree of moral disengagement not only incorporates the concept of diffusion of responsibility but also expands the ability of the study to investigate other components of human psychology.

The final survey instrument chosen was the war on terror investment model scale (Agnew et al., 2007b). There exists a broad range of survey instruments available for the study of terrorism. Many of these include time specific criteria such as the timeframe directly following the events of September 11, 2001 or the time immediately following the United States invasion of Iraq. Other surveys were aligned more toward studies of the influence of media in the perceptions of terrorism. Although this survey is also time specific the ongoing war on terror is still current and applicable for this study. The war

on terror investment model scale is designed from an investment model of interpersonal

commitment. The commitment that this model attempts to measure is based on the

principle of opposing forces that attract and repel one another (Agnew et al., 2007a).

Therefore, this interaction acts as the bond that holds a commitment together. Agnew et

al. (2007a) designed this instrument as a way to measure an individual's degree of

commitment toward the war on terror using the same factors associated with the

interpersonal model. The survey is broken down into the four factors of satisfaction,

alternatives, investments and commitment to the war on terror. This study was chosen

for its ability to investigate the personal relationship that the participants have with the

issue of terrorism. Factors such as investments in this war may not be personal

investments but contain a communal element that is more appropriate to studies of group

affiliation.

Summary

The current landscape of religiously motivated conflict springs from the conflict

of the Abrahamic religious traditions. Historical accounts detail times where each of

these traditions have engaged in what researchers now define as acts of terror. From the

events leading up to the September 11, 2001 attacks through the entire span of the war on

terror there has been a resurgence of Islamic terrorism. The prevalence of Islamic

terrorism is a result of modern conditions such as political and militaristic dominance of

one group over another. The tactics of terror are used by groups such as al Qaeda, Boko

Haram and al Shabaab as a method of engagement toward a far stronger adversary. This

balance of power is a reflection of the landscape of modern power distribution and not singularly that of the teachings of a single faith.

The dynamics of group affiliation and intra-organizational operations need to be examined when investigating group conflict and the tactics of terror. As with any organization, terrorist groups have leaders, followers, allies, enemies, and the omnipresent bystander. Why groups of people coalesce and what drive their actions are components of human interactions that need to be further understood in order to reduce conflict and pursue peace. The coalescing of individuals into groups often falls along ethnic, nationalistic, religious or ideological lines (Mahajan et al., 2011). Groups of opposing individuals in their pursuit of collective goals develop power struggles. Group conflict springs from competition for power and available resources (Al Ramiah & Hewstone, 2013). The collision of cultures that occurs as a result of globalization increases the competitive atmosphere and encourages this conflict. However, it is these increased interactions that also have the potential to reduce prejudices and intergroup conflict (Al Ramiah & Hewstone, 2013).

The events of September 11, 2001 shifted the consciousness of the American people. Through increased knowledge, social interactions, and political action many citizens engaged this conflict with either fervor or animosity. The principles of democracy, freedom, independence and liberty were challenged as the conflict sprawled throughout the world. The role of bystander, either active or passive, has become essential in shaping the trajectory and momentum of this conflict. Shifts in public opinion including both support and outrage can define the course of actions for years to

come. Democracy itself allows further inclusion of the bystander and as such the ability

to shape world events. This expanded role of bystander in defining and molding current

events encourages the exploration of the psychological essence of this role. Early studies

by Latane and Darley (1968, 1970) demonstrate the nature of bystander effect. These

studies highlighted aspects of human nature and behavior that alter the behaviorisms of

the bystander. These included such things as the size of group affiliation, gender of

participants, types of assistance being requested, interpretation of the seriousness of the

event among other factors (Latane, & Darley, 1968, 1970). The literature does not reveal

adequate research into the areas of religious faith or religious group affiliation. Initial

studies of bystander effect centered on the role of a bystander as an individual being

physically present during an event. The spread of democracy, global communication,

transportation and transnational terrorism have transformed citizens of the world into this

role of bystander. The component of physical presence is no longer essential and further

research into this area needs to be explored. Violent and genocidal events have all

occurred and been influenced by the actions or inactions of bystanders (Staub, 2013b).

The horrors of Nazi extermination, Rwandan genocide, and global terror all occur under

the watchful eye of the global bystander (Staub, 2013b). The affirmation that occurs

when passive bystanders do not confront the perpetrators of these crimes encourages their

behavior, firmly establishes their objectives and fuels their momentum.

        The issue of terrorism is complex and maintains a multidimensional and shifting

landscape. It eludes a precision definition, has political and often religious components,

and encapsulates the element of human struggle through violence. The frequency and

intensity of these violent actions offer insight into the motivations and human passions that fuel them. This insight provides little permanence in satisfactorily building a definition, as the event needs to be observed in the context of the moment. Although terrorism in conflict is interconnected with other terrorist acts it also remains isolated and independent from them. The element of religion that materializes from many of these acts provides unification that spans generations and diverse populations of people. This common unifying factor remains omnipresent in persistent and prolonged conflict.

The following chapter will provide a breakdown of the methodology and statistical procedures that were used in this study. The use of survey instruments were incorporated as a method of providing insight into the perceptions of individuals regarding their civic moral responsibility and the ongoing war on terror. The data collected were examined to determine if connections could be made regarding religious affiliation and levels of intervention regarding acts of terror.

Chapter 3: Research Method

Introduction

This dissertation study investigated the relationship between religious group affiliation and the variables associated with civic moral disengagement and perceptions regarding the war on terror. The study was constructed in a manner that places events of terrorism as a critical incident and the singular individual as a global bystander to these events. The interconnectivity of the world's religions provides a global networking of religious faith that carries the ideological conflicts associated with the Abrahamic traditions. By connecting these elements it is possible to examine the relationship between an individual's religious group affiliation and their degree of civic moral disengagement as well as their commitment to the war on terror. Religiously motivated terrorism transcends national boundaries and aligns itself with the traditions of religious ideology. Political and militaristic actions are often used to address acts of terror, but the influence of the religious organizations themselves may be underused.

Religiously motivated terrorists acquire their inspiration from deep-seated religious traditions (Ward & Sherlock, 2013). It is this same area where effective diffusion mechanisms may be found. Religiously motivated conflicts place individuals throughout the world in a position of bystander to these perpetual engagements. Media and social networking outlets connect individuals who are not physically present to an incident and alter their relationship to that event (Robertson, 2013). The event becomes a shared experience with the viewers (Robertson, 2013). Therefore, these religious bystanders have a collective engagement in the conflict (Robertson, 2013).

One of the components of the bystander effect theory is the ability for an individual to diffuse responsibility onto the larger group (Darley & Latane, 1968; Latane & Darley, 1970). Bystanders of terrorist incidents and global conflict have a variety of groups to diffuse responsibility onto. These groups include political entities, nation states, armed forces, ethnic groups, and religious institutions themselves.

The degree to which an organized religion engages a situation can alter the course of the event itself. By identifying specific elements of bystander behaviorism as it relates to religious affiliation, areas of opportunity to mitigate conflict can be found. A holistic approach to conflict resolution can be applied to diffuse the violence associated with religiously motivated terrorism. A holistic approach would include the power and influence of both religious and political leadership. Each of these avenues holds unique strengths that can be exploited in a manner, which effectively mobilizes people and provides a more unified response.

The remainder of this chapter will provide the research design and methodology that were used in this study. The portion of this chapter that details the research methodology is further segmented to include population, sampling procedures, recruitment of participants, instrumentation and organization of constructs, and procedures for statistical analysis. This chapter will conclude with a discussion of the threats to validity and ethical considerations that were associated with this research.

Research Design and Rationale

The research that was conducted was an exploratory study using a quantitative method. This study incorporated an ex-post facto design and the use of three validated

survey instruments. An ex-post facto design is a method of comparing preexisting groups with a dependent variable. In this study, the assignment of participants to religious groups was naturally occurring or something that occurred in the past. The two independent variables, religious affiliation and group size of religious affiliation, were tested on the two dependent variables, civic moral disengagement and commitment to the war on terror. The covariate of religious commitment was controlled in the study. The dependent variables have been selected to measure the eight mechanisms of civic moral disengagement and the four categories of investment associated with the war on terror. This data were collected in order to determine if a relationship exists between bystander intervention (e.g., civic moral disengagement and commitment to the war on terror) and the individual's religious group affiliation. The three validated instruments used both a 5-point and a 9-point Likert scaling method. Scores at the low end of the scale expressed disagreement with the provided question, and scores at the high end of the scale expressed a high degree of agreement. According to Frankfort-Nachmias and Nachmias (2008), the design of a Likert scale is best suited to measure the attitudes of participants regarding a specific topic. This makes the Likert scaling most appropriate for this study on religious group affiliation and group size of religious affiliation as they relate to their commitment to the war on terror. The three surveys were consolidated into a single document that was then distributed to voluntary participants. The data collected from these instruments were quantitatively measured using the IBM SPSS Statistics 21 software package. The Walden University On-Line-Research Participation System and

the services of Survey Monkey were used to reach a broad spectrum of diverse individuals.

The ecological fallacy consists of a generalization between both complex and simple units of analysis (Frankfort-Nachmias & Nachmias, 2008). In order to avoid this issue, a random sample of individuals from various religious faiths was used. The individualistic fallacy occurs when generalizations are made on larger groups following investigations targeted at individuals (Frankfort-Nachmias & Nachmias, 2008). This was avoided by using a representative sample from each religious faith providing a more broad perspective of the prevalence of bystander effect within the greater organizations. I chose this design to investigate individual perceptions regarding bystander intervention and the issue of terrorism. The use of validated survey instruments allowed me to ask participants questions regarding their perceptions and make comparisons with their religious affiliation.

Methodology

Population

Individuals within the Walden University community could voluntary participate for this study through the Walden Participant Pool. Recruitment was conducted in a manner that attempted to capture a representative sample of the greater population. The intent of conducting this research was to reach as diverse of a group as possible in order to be able to generalize the results onto the larger population. The ethnic and cultural diversity of the Walden University community provided an adequate representation of a pluralistic society. The student body consists of nearly 50,000 people who participate in

a virtual environment and live in many areas of the world (Laureate Education, 2014).

The Walden Student body consists of an ethnically diverse population containing 47.2%

white, 40.4% black, 6.8% Hispanic/Latino, 3% Asian/Pacific Islander, .6% American

Indian/Alaskan, and 1.8% Multicultural (Laureate Education, 2014). There is an

overrepresentation of women in the student body with 77.1% being female (Laureate

Education, 2014). There is also a relative balance of age groups at Walden University

that includes 16.3% from 24 to 29, 33.0% from 30 to 39, and 28.5% from 40 to 49

(Laureate Education, 2014). This diversity provided a suitable population in that it is

inclusive of a variety of backgrounds that are found within the United States and other

western societies.

　　　　After initial data collection, it became clear that an alternative source of data

collection would be needed. The services of Survey Monkey were used to obtain in order

to get the adequate number of surveys required for this study. The population of the

Survey Monkey audience is representative of the United States and is taken exclusively

from this country (Survey Monkey, 2014). These representative samples include the

demographics of gender and age distribution. Survey Monkey (2014) acknowledges that

their pool of survey participants may be skewed toward the more economically

advantaged as computer technology is required in order to take these surveys (Survey

Monkey, 2014). This skew away from the overall population is similar to what would

occur if solely the Walden university population were used.

Sampling and Sampling Procedures

This research allowed for an investigation into the self-perceptions of individuals, and comparisons can be made to their religious group affiliations. This was an exploratory research that used a random sampling strategy. The voluntary participants took a survey instrument that was distributed to the Walden University's Participant Pool. The sampling frame was adults of at least 18 years of age and currently enrolled in, employed by, or faculty of a large online university based in the United States. Demographics related to the participants' gender, religious affiliation, group size of religious affiliation, and age are available and detailed in Chapter 4.

This study incorporated the use of two statistical tests. These included ANCOVA for the first two research questions (Q1 and Q2) and Spearman's rho for the second two research questions (Q3 and Q4). In order to determine the appropriate sample size to use for this study, the G*Power software package was used in configurations that took into account these two statistical tests. A review of the literature regarding bystander effect determined that a medium effect size of .30 would be most appropriate for this study. An alpha of $\alpha = .05$ was chosen due to the wide acceptance of this standard in the literature of the social sciences, as well as the recommendation by Field (2014) as an acceptable level for scientific research. This provided a 95% likelihood of avoiding a Type I error. The statistical power of 80% or $1-\beta = .80$ was also chosen due to its acceptance in the field of social sciences (Field, 2014). This provided an 80% likelihood of avoiding a Type II error. By using these three figures, the sample size was calculated using the G*Power software package.

The first calculation using this software was done using ANCOVA, fixed effects, main effects, and interactions. The internal parameters were set with a medium effect size of .30, an α err prob of .05, a 1-β err prob of .80, and a group size of 5. The calculations of this software provided a Critical F of 1.8824580 and a total sample size of 190. The second calculation was conducted using the correlation point biserial model. The internal parameters were set to one tail, a medium effect size, an α err prob of .05, and a 1-β err prob of .80. The calculations of this software provided a Critical *t* of 1.6698042 and a total sample size of 64. As two distinctly different sample sizes were calculated, the larger size of 190 was used in this study.

Recruitment of Participants

The participants for this study were voluntarily recruited from the Walden Participant Pool and the Survey Monkey audience. Parameters were set that specifically recruited individuals who are 18 years or older. The demographic information that was collected included the participant's gender, age, religious affiliation, and group size of religious affiliation. This provided a defined scope of the sample population that can be generalized onto the greater public. Walden University has a highly diverse student population (Laureate Education, Inc., 2014), which provided an adequate representation for a pluralistic society. This diversity was also representative of the sample taken using the services of Survey Monkey (Survey Monkey, 2014). IRB approval from Walden University was secured before any research was conducted. IRB number 05-20-14-0352200 was assigned. This approval by IRB ensured that proper guidelines and safeguards were in place to protect all participants. Each participant prior to the initiation

of the survey completed a consent form (Appendix A). Walden's On-Line Research Participation System allows for an electronic data collection to take place that ensures anonymity of all individuals who used the system. The participants of Survey Monkey were also kept anonymous in the same way. There was no specific debriefing or follow-up interviews conducted after the survey was completed.

Instrumentation and Organization of Constructs

This research was an analytical study that incorporated a quantitative method. Data were collected regarding the participants' religious group affiliation and group size of religious affiliation. Statistical analysis was conducted to determine if there was a relationship between these variables and the participant's civic moral disengagement and their commitment to the war on terror. The covariate of religious commitment was controlled in this study. Data were collected using three validated survey instruments. These instruments included the Religious Commitment Inventory-10 (RCI-10; Worthington et al., 2003a) in order to measure the covariate of religious commitment, the Civic Moral Disengagement Scale (Caprara et al., 2009b) to measure the DV civic moral disengagement, and the war on terror investment model scale (Agnew et al., 2007b) to measure the dependent variable (DV) commitment to the war on terror. All three of these instruments have been tested for reliability and validity.

The distributed survey began with a demographics questionnaire. This collected data regarding the participants' gender, age bracket, religious group affiliation, and size of the religious group affiliation. For this study, the participants' religious group

affiliation and group size of religious affiliation was used as independent variables (IV).
The participants' gender and age were incorporated as intervening variables.

It was hypothesized that the IVs of religious affiliation and group size of religious affiliation may be influenced by the degree of religious commitment held by the participant. For this reason, religious commitment was used as a covariate within this study and was controlled. The Religious Commitment Inventory collected data regarding the degree of commitment that an individual has towards their religious faith. Although several survey instruments have been published that measure an individual's faith, this instrument was one of the most recently developed. The RCI-10 was published in 2003 by Worthington et al. The authors developed this instrument to address a few concerns that were raised from previous instruments. These authors sought to develop a short questionnaire that would reliably measure the participants' degree of religious commitment. Earlier instruments that were being used were lengthier and exhibited similar results (Worthington et al., 2003b). The primary reason that this instrument was selected was due to the reality that earlier instruments were designed specifically for the Judaic and Christian traditions whereas this survey was developed to accommodate a broad spectrum of religious faiths (Worthington et al., 2003b).

The validation of the RCI-10 included a battery of tests. The population of these tests included college students, Christians, Muslims, Buddhists, Hindus, and nonreligious individuals (Worthington et al., 2003b). The tests that were conducted provided an alpha of .95 with a range between .92 and .98 for individual religious groups (Worthington et al., 2003b). The authors provided a limited endorsement based on the studies they

conducted. They believe that evidence does exist to endorse its use with research conducted at the university level but withheld endorsement at the clinical level. This published instrument clearly indicates that it can be used for noncommercial and research purposes without seeking permission from the authors.

The theoretical framework of this study was constructed on the bystander effect theory. An aspect of this psychological theory includes elements that inhibit bystander intervention. This research incorporated the concept of civic moral disengagement in an attempt to determine if a relationship exists between religious affiliation and moral disengagement. The Civic Moral Disengagement Scale (Caprara et al., 2009b) is the second of the three instruments that were incorporated into this study. This survey instrument measures the eight mechanisms of moral disengagement (Caprara et al., 2009a). Of primary interest within this instrument was the singular element of diffusion of responsibility, which is a significant component of the bystander effect theory. Several others of these eight mechanisms directly relate to the participants' ability to engage or disengage their moral responsibility for events that occur around them. Civic moral disengagement incorporates the diffusion of responsibility and allows the research into bystander effect to expand into the broader area of moral disengagement.

The Civic Moral Disengagement Scale was published in 2009 by Caprara, Fida, Vecchione, Tramontano, and Barbaranelli. These authors developed this scale in an attempt to measure aspects of human behavior that do not correspond with socially accepted behavior. Two tests were undertaken to validate this instrument. These tests were designed to examine the instruments' dimensionality, internal consistency, and

discriminant validity (Caprara et al., 2009a). The participants of these two studies included Italians between the ages of 15 and 85. Tests on this 32-item scale demonstrated a Cronbach's alpha of .92. This instrument consists of 32 questions, which have a 5-point Likert scaling. The low end of the scale represents disagreement and the highest range of 5 is complete agreement (Caprara et al., 2009a). This published instrument clearly indicates that the use of this survey can be used for noncommercial and research purposes without seeking permission from the authors.

The third survey instrument used in this study was the war on terror investment model scale (Agnew et al., 2007b). The ongoing war on terror provides an environment where the perceptions of global bystanders to these conflicts can be observed. The often-distant battleground does not alleviate the individual of responsibility due to the participative structure of their democratic societies. The war on terror investment model scale is designed from the investment model of interpersonal commitment. The commitment that this model attempts to measure is based on the principle of opposing forces that attract and repel one another (Agnew et al., 2007a).

This instrument was published in 2007 by Agnew, Hoffman, Lehmiller, and Duncan. The authors intended to design this instrument as a way that would measure an individual's degree of investment in the war on terror. This measurement would utilize the same factors associated with the previously established interpersonal model. The survey is broken down into the four factors of satisfaction, alternatives, investments and commitment to the war on terror. This instrument was chosen for its ability to investigate the perceived personal relationship between participants and the ongoing war on terror.

This survey consists of 16 questions that have a 9-point Likert scaling. The low scale of one is complete disagreement with the statement and a score of 9 is complete agreement.

To test the validity of this instrument the authors conducted two studies. The two studies combined consisted of 285 (110 and 175) Purdue University students, which were predominately Caucasian (77% and 88%). The authors developed this instrument to measure 4 constructs of investment related to the war on terror. These measures included satisfaction level with an alpha = .91, the quality of alternatives to the war on terror with an alpha = .60, investment size with an alpha = .80, and commitment to the war on terror with an alpha = .84 (Agnew et al., 2007a, p. 1563). This published instrument also clearly indicated that the use of this survey could be used for non-commercial and research purposes without seeking permission from the authors.

Operationalization.

This study investigated the bystander effect as it is being applied to religious affiliation. Two independent variables related to the participants' religious affiliation were used. These included the participants' *religious affiliation* (IV) and the *group size of religious affiliation* (IV). Each of these independent variables were obtained by a demographics questionnaire. The participants' *religious affiliation* (IV) is both a categorical and a nominal variable which was comprised of the following five classifications: Christian, Jewish, Muslim, Other, Atheists. The *group size of religious affiliation* (IV) is an ordinal variable that will consist of the following classifications: 0, >100, 100-499. 500-999, 1000-1999, 2000-9999, 10000+.

There was a potential that the relationship between the independent variables and the dependent variables may be influenced by the participants' degree of religious commitment. Therefore, the covariate of *religious commitment* was introduced into this study. This covariate was controlled in order to identify if a relationship exists between the independent and dependent variables. The religious commitment inventory – 10 (RCI-10) was used to measure this covariate. This survey instrument was developed with a 5-point Likert scaling. A score of 1 equals *not at all true of me* and a score of 5 equals *totally true of me* (Worthington et al., 2003a). As an example, the following statement is included in this instrument: "I often read books and magazines about my faith" (Worthington et al., 2003a, p. 2).

This study included two distinctly different dependent variables. The first of these included *civic moral disengagement* (DV), which was measured by the Civic Moral Disengagement Scale (Caprara et al., 2009b). This survey instrument is also scored on a 5-point Likert scaling. A score of 1 equals *agree not at all* and a score of 5 equals *completely agree* (Caprara et al., 2009a). The development of this instrument was designed to measure the eight mechanisms of moral disengagement. These include moral justification, euphemistic language, advantageous comparison, displacement of responsibility, diffusion of responsibility, distorting consequences, attrition of blame, and dehumanization (Caprara et al., 2009a). As an example, the following statement is included in this instrument: "Victims generally have trouble staying out of harm's way" (Caprara et al., 2009b, p. 2).

The second dependent variable was *commitment to the war on terror* (DV), which was measured by the war on terror investment model scale (Agnew et al., 2007b). This survey instrument was developed with a 9-point Likert scaling. A score of 1 equals *do not agree at all* and a score of 9 equals *agree completely* (Agnew et al., 2007b). This instrument was developed to measure four elements of the investment model as it applies to the war on terror. These elements include satisfaction, alternatives, investments and commitment. As an example, the following statement is included in this instrument: "I want the 'war on terror' to last as long as necessary" (Agnew et al., 2007b, p. 2).

Data analysis plan.

Statistical analysis of the data were conducted using the IBM SPSS Statistics 21 software package. Prior to the initiation of the statistical tests the data were cleaned. Cleaning procedures included a verification that the survey instruments were completed in their entirety and that all responses fall within the predefined values. The four research questions and corresponding hypothesis that were used in this study are as follows:

1. Does religious group affiliation impact civic moral disengagement after controlling for the degree of religious commitment?

The Null Hypothesis ($H_0 1$): Religious group affiliation does not significantly impact civic moral disengagement after controlling for the degree of religious commitment. The Alternative Hypothesis ($H_1 1$): Religious group affiliation does significantly impact civic moral disengagement after controlling for the degree of religious commitment.

2.   Does religious group affiliation impact commitment to the war on terror after controlling for the degree of religious commitment?

The Null Hypothesis ($H_0 2$): Religious group affiliation does not significantly impact commitment to the war on terror after controlling for the degree of religious commitment. The Alternative Hypothesis ($H_1 2$): Religious group affiliation does significantly impact commitment to the war on terror after controlling for the degree of religious commitment.

3.   Is there a relationship between group size of religious affiliation and civic moral disengagement?

The Null Hypothesis ($H_0 3$): Group size of religious affiliation is not significantly related to civic moral disengagement. The Alternative Hypothesis ($H_1 3$): Group size of religious affiliation is significantly related to civic moral disengagement.

4.   Is there a relationship between group size of religious affiliation and commitment to the war on terror?

The Null Hypothesis ($H_0 4$): Group size of religious affiliation is not significantly related to commitment to the war on terror. The Alternative Hypothesis ($H_1 4$): Group size of religious affiliation is significantly related to commitment to the war on terror.

This study primarily incorporated the use of two statistical tests including the analysis of covariance (ANCOVA) and Spearman's rank correlation coefficient (Spearman's rho or ρ). The first two research questions, Q1 and Q2, meet the six assumptions required to use an analysis of covariance. These assumptions include outliers, normality of dependent variables, homogeneity of variance, multicollinearity,

and the final assumption which is that ANCOVA is sensitive to missing data. In order to provide for a confidence level of 95% for the F tests the alpha level used was .05.

For research question 1 (Q1) the statistical test of ANCOVA was used. The independent variable of religious group affiliation (IV) was tested with the dependent variable of civic moral disengagement (DV). The relationship between these variables may be influenced by the degree of religious commitment that the participants have. The covariate of religious commitment was controlled during this test.

For research question 2 (Q2) the statistical test of ANCOVA was used. The independent variable of religious group affiliation (IV) was tested with the dependent variable of investment in the war on terror (DV). The relationship between these variables may be influenced by the degree of religious commitment that the participants have. The covariate of religious commitment was controlled during this test.

A correlation was conducted for research question 3 (Q3) using the statistical test of Spearman's rho (ρ). The independent variable of group size of religious affiliation (IV) was tested with the dependent variable of civic moral disengagement (DV).

A correlation was conducted for research question 4 (Q4) using the statistical test of Spearman's rho (ρ). The independent variable of group size of religious affiliation (IV) was tested with the dependent variable of commitment to the war on terror (DV).

Threats to Validity

The design of this study required that two threats to internal validity be considered. The internal threat to validity of *history* was of primary concern. The passage of time brings with it the knowledge and experience of current events. Although

this study consisted of a singular questionnaire, the time that elapses and the events that unfolded from the development of this study through its delivery could not be controlled. Events that take place throughout this study had the ability of influencing the outcome of the study (Creswell, 2013). Incidents of terrorism and the human reactions to them are fluid and ever changing. An actual significant terrorist event could have dramatically skewed the results of the study. The impact of this threat to validity remained minimal as each of the participants was reasonably expected to have experienced or have knowledge of a potential event such as this.

The internal threat to validity of *selection* also needed to be considered. The group dynamics associated with religious affiliation are naturally occurring in the greater population. This research used random sampling of participants. The use of random participants should have allowed for an equal distribution of characteristics (Creswell, 2013) associated with religious group affiliation. This also prevented any unintended bias toward a religious group or belief structure.

Ethical Considerations

This research was conducted with attention paid to ethical standards and the rights of the voluntary participants. This consideration was made at all levels of the study up to and including the dissemination of the final results. Emphasis was made on the protection and privacy of the participants. Participants in both the participant pool and the college classroom settings were provided an informed consent form (Appendix A). All participants were afforded the opportunity to review the informed consent form prior to completion of the survey instrument. This form provided background for the study,

the procedures being used, confidentiality, and an emphasis on the voluntary nature of their participation. This form clearly stated that the participants were voluntarily taking this survey and that no penalties existed if they choose not to participate. Contact information for the researcher as well as the university's Institutional Review Board (IRB) was also provided. IRB approval was secured prior to any data being collected. This approval was obtained in order to protect the participants of the study by providing external review and approval by Walden University. All of the participants' privacy will be maintained by limiting access to the data that was collected. The Walden University participant pool offers the ability to electronically sign the informed consent form prior to beginning the survey. This electronic pool also has the ability to generate a coded numerical identifier, which shields the identity of the participant from the researcher. All information collected was used solely for this study and will not be disseminated in any other format.

Summary

This research was an exploratory study using a quantitative method. This was conducted using an Ex-Post Facto design and three validated survey instruments. In addition to the three survey instruments, a demographics questionnaire was used to measure the independent variables. Religious affiliation and group size of religious affiliation were the independent variables. These two variables were tested on the dependent variables of civic moral disengagement and commitment to the war on terror. This study incorporated the use of religious commitment as a covariate. The questions on the survey instruments were incorporated into a single electronic document.

Voluntary participants of an age of 18 or older were acquired from the Walden Participant Pool and the services of Survey Monkey. There are four research questions that were addressed through this study. Two of them required the use of the analysis of covariance test (ANCOVA) for data analysis. The second pair of questions was correlations that used Spearman's rho for data analysis. These tests were both conducted using the IBM SPSS software. Two threats to internal validity, *history* and *selection*, were identified. The external threat to validity, *interaction of history and treatment*, were also identified. All three of these threats were manageable while maintaining the integrity of the study itself. The design and methodology of this study minimized any negative impact on the participants. Approval from the universities Institutional Review Board (IRB) was obtained prior to conducting this study. This ensured that ethical standards were maintained and that the rights of the participants were preserved.

Chapters four and five of this dissertation detail the results of the study. This includes all aspects of data collection including discrepancies that arose from the original plan. Additionally, the findings of the research are covered. This includes an evaluation of the statistical assumptions and an analysis of the overall findings.

Chapter 4: Research Findings

Introduction

The purpose of this study was to investigate the nature of bystander intervention as it relates to religious group affiliation. This study examined the relationship of religious group affiliation and the diffusion of responsibility regarding acts of terrorism. This investigation addressed four specific research questions.

1. Does religious group affiliation impact civic moral disengagement after controlling for the degree of religious commitment?

The Null Hypothesis ($H_0 1$): Religious group affiliation does not significantly impact civic moral disengagement after controlling for the degree of religious commitment. The Alternative Hypothesis ($H_1 1$): Religious group affiliation does significantly impact civic moral disengagement after controlling for the degree of religious commitment.

2. Does religious group affiliation impact commitment to the war on terror after controlling for the degree of religious commitment?

The Null Hypothesis ($H_0 2$): Religious group affiliation does not significantly impact commitment to the war on terror after controlling for the degree of religious commitment. The Alternative Hypothesis ($H_1 2$): Religious group affiliation does significantly impact commitment to the war on terror after controlling for the degree of religious commitment.

3. Is there a relationship between group size of religious affiliation and civic moral disengagement?

The Null Hypothesis ($H_0$3): Group size of religious affiliation is not significantly related to civic moral disengagement. The Alternative Hypothesis ($H_1$3): Group size of religious affiliation is significantly related to civic moral disengagement.

4.   Is there a relationship between group size of religious affiliation and commitment to the war on terror?

The Null Hypothesis ($H_0$4): Group size of religious affiliation is not significantly related to commitment to the war on terror. The Alternative Hypothesis ($H_1$4): Group size of religious affiliation is significantly related to commitment to the war on terror.

The next component of this chapter details the process in which data were collected for this study. This is followed by a comprehensive discussion of the results found by statistically analyzing the data. The final component of this chapter provides an overall summary of the research findings.

Data Collection

The initial data collection began on May 21, 2014 when the survey instruments were placed on the Walden Participant Pool. Data collection using this service concluded on June 26th 2014. After the initial 2 weeks of data collection, less than 10% of the needed surveys were completed. Due to the slow response rate, a modification to the original data collection plan was made. On June 6th 2014, a request for change in procedures was sent to Walden University's IRB. On June 20th approval was secured by IRB to use the services of the company Survey Monkey to distribute 190 surveys. On June 24th 2014, the surveys were distributed by Survey Monkey, and on June 26th 2014, the data collection using this survey concluded.

The use of the Survey Monkey service provided a similar population to the originally anticipated population of Walden University's Participant Pool. The demographics of Survey Monkey's distribution pool are reflective of the population of the United States (Survey Monkey, 2014). According to Survey Monkey (2014), this reflection of the United States population is based on criteria such as age and gender distribution. This organization has the ability to further target more selective groups but aims at maintaining a pool of participants that is based off of the population of the United States (Survey Monkey, 2014). One factor of the demographics of these participants that needs to be acknowledged is their access to the Internet. According to Survey Monkey (2014), the respondents' access to the Internet inherently skew the population toward the higher education and income levels of people within the United States. This may or may not be true. The distribution and accessibility to computer technology in the United States extends through all economic levels. This alleged skew from the overall population of the United States is similar to what would have been expected by solely using Walden University's Participant Pool.

The population that is used by Survey Monkey can be narrowed depending on the needs of the study. The parameters for this study were set to accept only participants that were at least 18 years of age. Other than this criterion, there were no other targeting criteria used. All of these participants voluntarily took this survey and were not directly compensated for their time (Survey Monkey, 2014). There is a built in incentive structure, which provides a $.50 contribution to a charity of their choice (Survey Monkey,

2014). This cost was absorbed as a portion of the fee paid by the researcher to use this service.

At the completion of data collection, a total of 18 surveys were collected from the Walden Participant Pool and 200 from Survey Monkey for a total of 218 completed surveys. The data were cleaned through removal of 12 surveys that were found to have multiple answers chosen for the same question.

Results of the Study

The first two researched questions were tested using the statistical test analysis of covariance (ANCOVA). There are six assumptions when using ANCOVA as analysis. These assumptions include outliers, normality of dependent variables, homogeneity of variance, multicollinearity, and sensitivity to missing data (Frankfort-Nachmias & Nachmias, 2008). All of these assumptions were met in this study. The second two research questions use Spearman's Rho, which has two assumptions. These are that the two variables used are ordinal, interval, or ratio and that these variables have a monotonic relationship (Field, 2013). Both of these assumptions have been met in this study.

The data analyzed included a total of 206 surveys from 88 males and 118 females. The age bracket of this sample included 50 between 18 and 29 years of age, 30 between 30 and 39 years of age, 47 between 40 and 49 years of age, 46 between 50 and 59 years of age, 17 between 60 and 69 years of age, and 16 who were 70+ years of age (see Figure 1).
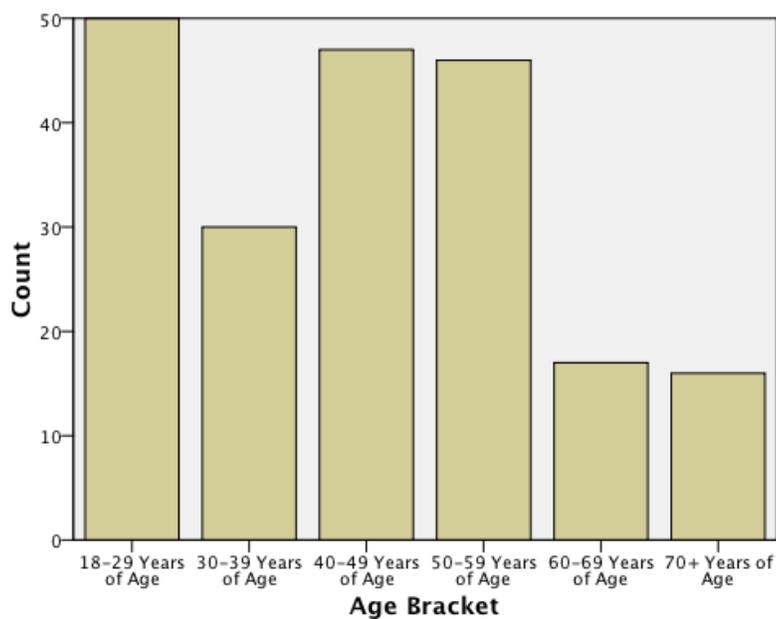
Figure 1. Age distribution of survey participants.

There was an overrepresentation of Christian participants (69.9%) and an

underrepresentation of both Jewish (.009%) and Muslims (.02%) The participants

included five Muslims, 144 Christians, two Jewish, 33 Other, and 22 Atheists (see Figure
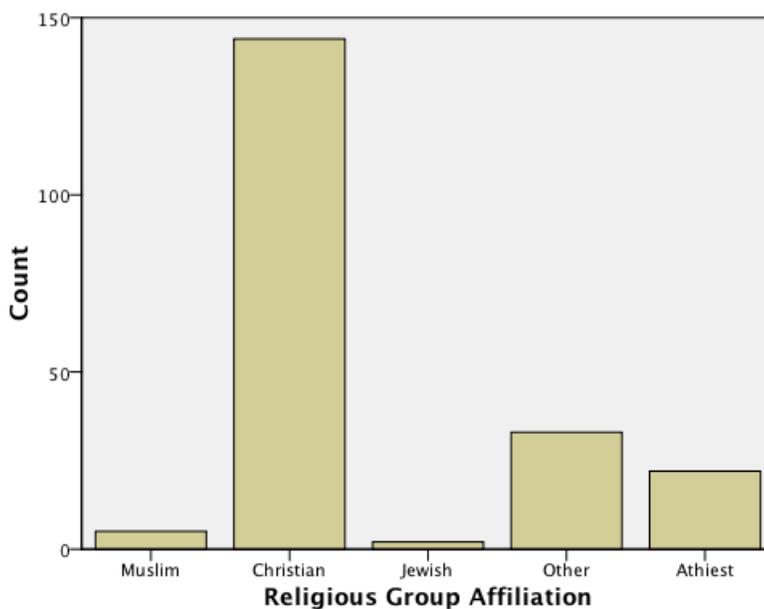
2)

Figure 2. Distribution of survey participants based on religious group affiliation.

The size of religious group membership was well dispersed. This included 80 (group size of 0), 31 (group size <100), 29 (group size 100-499), 6 (group size 500-999), 6 (group size 1,000-1,999), 11 (group size 2,000-9,999), and 43 (group size 10,000+). Figure 3 displays the distribution by religious group size.
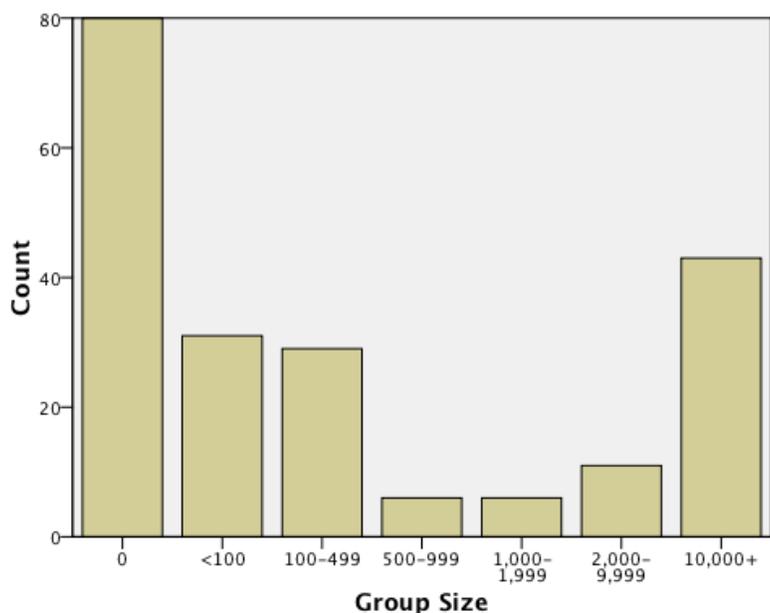
Figure 3. Distribution of survey participants based on religious affiliation group size.

The age distribution of the survey participants was distributed relatively similar to the United States adult population. This country's adult population consists of approximately 21.9% between the ages of 18 to 29, 25.8% between the ages of 30 to 34, 29.1% between the ages of 45 to 60, and 23.2% above age 60 (Survey Monkey, 2014). The religious group affiliation was also fairly representative of the United States where it is estimated that 77% identify themselves as Christian, 1.7% Jewish, and .6% Muslim (Newport, 2014). The results of group size are more subjective as they represent a perception from the survey participant themselves.

Table 2 provides descriptive statistics for age bracket and group size. The age bracket variable had a range from 1 to 6 with a mean of 2.99 and a standard deviation of

1.543. The group size variable had a range from 1 to 7 with a mean of 3.13 and a

standard deviation of 2.382.

Table 2

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std Deviation
Age bracket	206	1	6	2.99	1.543
Group size	206	1	7	3.13	2.382
Valid N (listwise)	206				

The results of this study are provided below. These results are organized by each

of the four research questions. Tables detailing the results of these tests are provided.

Research Question 1

For Research Question 1 (Q1) the statistical test of ANCOVA was used. The

independent variable of religious group affiliation (IV) was tested with the dependent

variable of civic moral disengagement (DV). The relationship between these variables

may be influenced by the degree of religious commitment that the participants have.

Therefore, the degree of religious commitment was controlled during this test.

As shown in Table 3, the Levene's test was not significant ($p>=.05$). This means

that the variances in the different experimental groups are not significantly different.

Table 3

Levene's Test of Equality of Error Variances[a]

F	df1	df2	Sig.
1.652	4	200	.163

Note. Dependent variable: civic moral disengagement.Tests the null hypothesis that the error variance of the dependent variable is equal across groups. Design: Intercept + TotalSumRCI + GroupAffiliation

     ANCOVA results indicate a nonsignificant main effect for religious group affiliation, $F(4,199)=.892$, $p=.470$, partial $\eta^2=.018$. The covariate of religious commitment did significantly influence the dependent variable, group affiliation, $F(1,199)=8.411$, $p=004$, partial $\eta^2=.041$. The amount of variation accounted for by the model or SS_M was calculated at 5919.960. The unexplained variance or SS_R was 108800.362. The effect size was calculated using the Partial η^2 value of .052. Therefore, the null hypothesis $H_0 1$ cannot be rejected. These results are displayed in Table 4.

Table 4

Tests of Between-Subjects Effects

Dependent Variable: TotalSumCMD

Source	Type III sum of sq	df	Mean squares	F	Sig.	Partial η^2
Corrected model	5919.960[a]	5	1183.992	2.166	.059	.052
Intercept	62606.680	1	62606.680	114.510	.000	.365
Religious commitmt	4598.778	1	4598.778	8.411	.004	.041
GroupAffiliation	1949.877	4	487.469	.892	.470	.018
Error	108800.362	199	546.735			
Total	1225786.00	205				
Corrected total	114720.322	204				

Note. a. *R* squared = .052 (Adjusted R squared = .028).

Research Question 2

For Research Question 2 (Q2), the statistical test of ANCOVA was used. The

independent variable of religious group affiliation (IV) was tested with the dependent

variable of investment in the war on terror (DV). The relationship between these

variables may be influenced by the degree of religious commitment that the participants

have. Therefore, the degree of religious commitment was controlled during this test.

As shown in the Table 5, the Levene's test was not significant ($p>=.05$). This

means that the variances in the different experimental groups are not significantly

different.

Table 5

Levene's Test of Equality of Error Variances[a]

F	df1	df2	Sig.
1.257	4	201	0.288

Note. Dependent variable: Investment in the War on Terror
Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

    a.   Design: Intercept + TotalSumRCI + GroupAffiliation

ANCOVA results indicate a nonsignificant main effect for religious group affiliation, $F(4,200)=.810$, $p=.810$, partial $\eta^2=.008$. The covariate of religious commitment did significantly influence the dependent variable, investment in the War on Terror, $F(1,200)=21.887$, $p=000$, partial $\eta^2=.099$. The amount of variation accounted for by the model or SS_M was calculated at 14992.634[a]. The unexplained variance or SS_R was 116952.279. The effect size was calculated using the Partial η^2 value of .114. Therefore, the null hypothesis H_O2 cannot be rejected. These results are displayed in Table 6.

Table 6

Tests of Between-Subjects Effects

Dependent variable: TotalSumWOT

Source	Type III sum of sq	df	Mean squares	F	Sig.	Partial η^2
Corrected model	14992.634[a]	5	2998.527	5.128	.000	.114
Intercept	46952.507	1	46952.507	80.293	.000	.286
Religious commitmt	12798.620	1	12798.620	21.887	.000	.099
GroupAffiliation	931.207	4	232.802	.810	.810	.008
Error	116952.279	200	584.761			
Total	1154266.00	206				
Corrected total	131944.913	205				

Note. a. *R* squared = .114 (Adjusted R squared = .091).

Research Question 3

A correlation was conducted for research question 3 (Q3) using the statistical test of Spearman's rho (ρ). The independent variable, group size of religious affiliation (IV) was tested with civic moral disengagement (DV). This test was not significant ($p=.491$). The null hypothesis ($H_0 3$) cannot be rejected. These results are displayed in Table 7.

Table 7

Correlations

		Group Size	TotalSumCMD
Sperman's rho group size	Correlation coefficient	1.000	-.048
	Sig. (2 tailed)	.	.491
	N	206	205
CivicMoral disengmt	Correlation	-.048	1.000
	Sig. (2 tailed)	.491	.
	N	205	205

Research Question 4

A correlation was conducted for research question 4 (Q4) using the statistical test of Spearman's rho (ρ). The independent variable, group size of religious affiliation (IV) was tested with, dependent variable of commitment to the war on terror (DV). This test was not significant ($p=.268$). The null hypothesis ($H_0 4$) cannot be rejected. These results are displayed in Table 8.

Table 8

Correlations

		Group size	TotalSumWOT
Sperman's rho group size	Correlation coefficient	1.000	.078
	Sig. (2 tailed)	.	.268
	N	206	206
Commitment to the War on Terror	Correlation	.078	1.000
	Sig. (2 tailed)	.268	.
	N	206	206

Summary

This study investigated four specific research questions. Each of these questions was directly related to the participant's religious group affiliation. The returned survey instruments were properly coded, entered into the SPSS statistical software package, and the results were analyzed. The results for each of the questions are listed below.

Research Question 1

Does religious group affiliation impact civic moral disengagement after controlling for the degree of religious commitment?

The null hypothesis ($H_0 1$): Religious group affiliation does not significantly impact civic moral disengagement after controlling for the degree of religious commitment has been supported.

Research Question 2

Does religious group affiliation impact commitment to the war on terror after controlling for the degree of religious commitment?

The null hypothesis ($H_0 2$): Religious group affiliation does not significantly impact commitment to the war on terror after controlling for the degree of religious commitment has been supported.

Research Question 3

Is there a relationship between group size of religious affiliation and civic moral disengagement?

The null hypothesis ($H_0 3$): Group size of religious affiliation is not significantly related to civic moral disengagement has been supported.

Research Question 4

Is there a relationship between group size of religious affiliation and commitment to the war on terror?

The null hypothesis ($H_0$4): Group size of religious affiliation is not significantly related to commitment to the war on terror has been supported.

Summary

The results presented within this study were obtained by examining 206 surveys that contained three validated instruments. The data that was collected from these surveys were coded and placed into the SPSS software package. There were four distinct statistical tests run. This included two ANCOVA tests and two Spearman's rho correlation tests.

The following chapter provides an overview of this research and the results are presented. The findings obtained through this study are discussed along with the implications for social change. This chapter also provides recommendations for further research.

Chapter 5: Summary, Conclusions and Recommendations

Introduction

The purpose of this study was is to investigate the nature of bystander intervention as it relates to religious group affiliation within the context of terrorism. This was done by examining the relationship between religious group affiliation, civic moral disengagement, and commitment to the war on terror. Religiously motivated terrorism transcends national boundaries and often aligns itself within the boundaries of religious ideological traditions. Although the current trend in addressing terrorist acts is through political mechanisms, the role of the organized religions themselves are not as eagerly approached. The deep religious content for which these events pull inspiration and motivation may also be where the effective diffusion mechanisms exist.

The bystander effect theory makes observations that individuals may in fact diffuse their own responsibility onto the larger organization that they are affiliated with (Darley & Latane, 1968; Latane & Darley, 1970). The mobilization of religious followers can have large scale impacts on how these events are confronted. Ward and Sherlock (2013) presented substantial evidence that supports the relationship between religious group affiliation and the phenomenon of terrorism. However, this evidence focuses on the acts of violence itself and not the diffusion of violence by bystanders associated with these religious groups. Al Ramiah and Hewstone (2013) supported the strategy of increasing intergroup contact as a way in which to reduce conflict. Further understanding of individual behavior within groups can offer a foundation for which to build strategies that support peace. This knowledge can also be leveraged to nurture

environments that repel tendencies toward intergroup conflict. The identification of elements associated with bystander intervention as they find themselves in religious group affiliation may present opportunities for conflict mitigation and response. This more holistic approach to understanding can be used to seek out more peaceful resolution of religiously motivated conflict.

This was an analytical research study that used a quantitative method. The study investigated the relationship between religious group affiliation and the variables associated with civic moral disengagement and perceptions regarding the war on terror. A demographics questionnaire was used to identify the participants' gender, age bracket, religious affiliation, and size of religious group affiliation. This research also used three validated survey instruments: the Religious Commitment Inventory (RCI-10; Worthington et al., 2003a), the Civic Moral Disengagement Scale (Caprara et al., 2009b), and the war on terror investment model (Agnew et al., 2007b). A detailed summary of these survey instruments was presented in Chapter 3. These instruments measured the participants' level of religious commitment, level of civic moral disengagement, and perceptions regarding the war on terror. The data collected from the demographics questionnaire and the three survey instruments were coded and statistically evaluated to determine if a significant relationship existed between these variables.

The independent variables of religious affiliation and group size of religious affiliation were tested with the two dependent variables associated with moral disengagement and investment in the war on terror. The level of religious commitment was used as a covariate. Civic moral disengagement was used in this study as a

dependent variable. The dependent variable of investment in the war on terror was also used. The elements that comprise the investment to the war on terror include satisfaction, alternatives, investments, and commitment to the war on terror. The demographics of gender and age were both used as intervening variables.

This research asked four distinctly different questions. The first question asked if religious group affiliation impacted civic moral disengagement after controlling for the degree of religious commitment. The answer to this question was that there was no significant impact. The second research question asked if religious group affiliation impacted commitment to the war on terror after controlling for the degree of religious commitment. The answer to this question was also that there was no significant impact. The third question asked if a relationship exists between group size of religious affiliation and civic moral disengagement. This study found that no relationship exists between these variables. The final question asked if a relationship exists between group size of religious affiliation and commitment to the war on terror. For this question the answer was also that no relationship was found between these variable.

Interpretations of Findings

Four questions were asked in this study. After analyzing the data corresponding to the collected surveys, the following conclusions were made: Religious group affiliation does not significantly impact civic moral disengagement after controlling for the degree of religious commitment; religious group affiliation does not significantly impact commitment to the war on terror after controlling for the degree of religious commitment; group size of religious affiliation is not significantly related to civic moral

disengagement; and group size of religious affiliation is not significantly related to commitment to the war on terror.

These results have to be taken within the context of the study itself. The survey participants were nearly all, if not all, from the United States. There was also an overrepresentation of Christians, while Muslims and Jews were underrepresented in the sample population. Therefore, these results are heavily skewed toward a pool of western Christian culture. This element regarding Christian influence of western societies has been a point of contention between many terrorist groups such as al Qaeda (Charron, 2011) and al-Shabaab (Holseth, 2012). This narrow pool is not insignificant given the influence of Christianity within the United States. The boundaries of this study focused on religious group affiliation as an inhibitor of bystander intervention. The results of this study suggest that bystander effect does not play a significant role regarding religious group affiliation as it relates to terrorism. This conclusion tends to support the idea that religious group affiliation does not have any impact on bystander intervention within a western society such as the United States. This is significant in that religious affiliation remains a fulcrum where individuals can individually or collectively effect positive social change. Therefore, the individual should not be expected to independently mobilize in support of conflict mitigation. This mobilization would need the influence and guidance of the moral leadership within these religious groups.

Limitations of the Study

This study began with the understanding that there would be limitations related to direct and indirect exposure to terrorist incidents. This would include such aspects as

knowing people who were wounded or perished in an attack or being the target of discriminatory acts following a terrorist incident. A clear limitation was the inability to readily survey individuals who would be considered to live within the various war zones or in distant places throughout the world.

After reviewing the returned surveys, additional limitations became clear. The most obvious issue was the lack of diversity among the religious group representation. The vast majority of participants were of Christian (69.9%) faith with a very low representation of the Muslim (.02%) and Jewish (.009%) faiths. Another limitation that surfaced was the perception of group size. This can be seen as not adequately representing the population who is engaged in religious conflict associated with terrorism. Modern religiously motivated terrorism often involves struggles between the Muslim faith and western societies. Both the Muslim and Jewish faiths are not adequately represented in this study and therefore skew the results.

Recommendations

This study tested the bystander effect theory (Darley & Latane, 1968; Latane & Darley, 1970) on the variables of civic moral disengagement and commitment to the war on terror. The results of this study determined that religious group affiliation and group size of religious affiliation have no impact on these two variables. Further research should test alternative theories associated with group dynamics. The theory of groupthink (Janis, 1972) may be an avenue to explore. This theory centers on the decision making process of groups whereby poor decisions are collectively made in an effort to support the group itself (Janis, 1972). Pervasive arguments theory (Pruitt, 1971)

also offers potential in understanding the decision making process within groups. This theory investigates the presentation of arguments to support group goals in an extreme way (Pruitt, 1971). The extremity of the arguments is used in a way to generate support from group members for their positions (Pruitt, 1971).

This study used preexisting validated survey instruments. Further research would benefit by the creation of a refined survey targeted specifically at a conflict situation whereby terrorist acts are likely. For instance, a survey could be designed that is specific to the Syrian conflict-taking place between Bashar al-Assad's progovernment forces and the Syrian opposition. This investigation narrowed the scope of terrorism to religiously motivated terror, but further refinement could provide a richer understanding of the interaction of group dynamics and the phenomenon of terror.

Implications

Public policy is a mechanism that can be leveraged to address the issue of terrorism. However, the available literature supports the unwavering relationship between the faiths of the Abrahamic religions and the violent tactics used by terrorists. The doctrines of these religious traditions transcend the geographic boundaries of nation states and reach to all areas of the world. Therefore, public policy must be developed in a way that acknowledges and incorporates this reality. This would include the development of partnerships between governmental organizations and religious institutions. Public policy must more effectively engage religious leadership in order to address religious conflict such as terrorism. These two organizational types cannot effectively confront the challenges in isolation of one another. The bystander effect

theory and potential connections to religious faith were tested in this study. It was determined that bystander effect does not play a significant role regarding religious group affiliation as it relates to terrorism. This supports the idea that religious affiliation does not impact bystander intervention.

The implications of this study center on the development of public policy in a way that effects positive social change. Cultivating an awareness of the complexity of bystander social dynamics can leverage positive social change. There is no easy way to stratify potential reactions based upon religious affiliation. The factors that influence the reactions of the individual regarding acts of terror thrive in a highly complex environment. It is likely that a host of factors play a role in the manifestation of individual response, both independently of one another as well as in aggregation. This is true even when the center of focus is placed on factors associated with the individual's narrowly defined religious affiliation. It is difficult to place potential individual responses into status groups.

<div align="center">**Conclusions**</div>

Human ideological conflict manifests itself within opposing groups of individuals during competition for land, power, and resources. The individual can gain strength, guidance, and material support through group affiliation. Religious doctrine adds to this dynamic and creates additional complexity. Human history shows that as these conflicts escalate the phenomenon of terrorism arises. Scholars of public policy must examine these dynamic forces that influence the emergence and responses to acts of terrorism. By researching these elements and how they relate to one another, policy

makers can articulate their goals and capitalize on strategies that encourage reductions in conflict and the inevitable emergence of terrorist acts.

This study focused on bystander effect theory as a potential component of the conflict cycle of religiously motivated terrorism. As a result of this study, four determinations were made. Religious group affiliation does not significantly impact civic moral disengagement after controlling for the degree of religious commitment. Religious group affiliation does not significantly impact commitment to the war on terror after controlling for the degree of religious commitment. Group size of religious affiliation is not significantly related to civic moral disengagement. Group size of religious affiliation is not significantly related to commitment to the war on terror. This does not demonstrate an exhaustive look into the potential relationship of bystander effect and religious group affiliation but does provide indication that there is no significant influence present. The lack of influence suggests that religious group affiliation may not be an inhibiting factor in regards to bystander intervention.

These findings can be of particular interest to policy makers by raising awareness of the complexities in attempting to stratify the potential reaction of the individual bystander. The individuals' reactions may be influenced by numerous factors working independently and in conjunction with one another. This presents a highly dynamic environment that complicates the researchers' ability to categorize potential responses.

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Appendix A: Informed Consent Form

CONSENT FORM

You are invited to take part in a research study that investigates perceptions of responsibility and potential relationships that may exist regarding religious group affiliation. The researcher is inviting adults of at least 18 years of age to be in the study. This form is part of a process called "informed consent" to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named Thomas Schillinger, who is a doctoral student at Walden University.

Background Information:
The purpose of this study is to investigate the relationship between perceptions of responsibility and religious group affiliation. This is being done within the context of terrorism.

Procedures:
If you agree to be in this study, you will be asked to:
- Complete a demographics questionnaire regarding your gender, age, and religious affiliation
- Complete a series of questions regarding religious commitment, the mitigation of moral consequences, and perceptions regarding the war on terror
- The entire questionnaire should take approximately 10 minutes to complete

Here are some sample questions (which are to be rated on a five point scale):
I enjoy spending time with others of my religious affiliation
Using force is often inevitable to protect one's own interests.
I feel satisfied with the U.S.'s waging of the 'war on terror.'

Voluntary Nature of the Study:
This study is voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one at Walden University will treat you differently if you decide not to be in the study. If you decide to join the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study:
Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as stress or becoming upset. Being in this study would not pose risk to your safety or wellbeing.

Participation in this study may assist research in further understanding the relationship between religious group affiliation and perceptions of personal responsibility.

Payment:
Participants are also not provided any benefits or monetary compensation for completion of this survey. Participants will be allowed to choose a non-profit organization that will receive a 50-cent donation for completing the survey.

Privacy:
Any information you provide will be kept anonymous. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by being locked in a filing cabinet that is only accessible by the researcher. Data will be kept for a period of at least 5 years, as required by the university.

Contacts and Questions:
You may ask any questions you have now. Or if you have questions later, you may contact the researcher via email. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University representative who can discuss this with you. Her phone number is Walden University's approval number for this study is **05-20-14-0352200** and it expires on **05/19/2015.**

Please print or save this consent form for your records.

Statement of Consent:

I have read the above information and I feel I understand the study well enough to make a decision about my involvement. By clicking the link below, I understand that I am agreeing to the terms described above.

Appendix B: Demographics Questionnaire

This demographics questionnaire is important in determining factors directly associated with the pool of participants and their religious group affiliation. Please complete the following information in its entirety.

Gender: Male ____   Female ____

Age Bracket   18-29 ____   30-39 ____ 40-49 ____ 50-59 ____ 60-69 ____ 70+ ____

Religious Group Affiliation

        Muslim   ____

        Christian   ____

        Jewish   ____

        Other   ____

        Atheist   ____

Size of Religious Group Membership

        0   ____

        >100   ____

        100-499   ____

        500-999   ____

        1,000-1,999   ____

        2,000-9,999   ____

        10,000+   ____

Appendix C: Religious Commitment Inventory - 10

RCI-10 items are rated on a five-point scale from 1 = not at all true of me to 5 = totally true of me.

5. My religious beliefs lie behind my whole approach to life.   _____

3. I spend time trying to grow in understanding of my faith.   _____

8. It is important to me to spend periods of time in private religious thought
    and reflection.   _____

7. Religious beliefs influence all my dealings in life.   _____

4. Religion is especially important to me because it answers many questions
    about the meaning of life.   _____

1. I often read books and magazines about my faith.   _____

9. I enjoy working in the activities of my religious organization.   _____

6. I enjoy spending time with others of my religious affiliation.   _____

10. I keep well informed about my local religious group and have some
    influence in its decisions.   _____

I2. I make financial contributions to my religious organization.   _____

Appendix D: Civic Moral Disengagement Scale CMDs

The measure uses a 5-point Likert scale (from 1 = agree not at all to 5 = completely agree) response format.

1. When there are no efficient refuse disposal services, there is no sense reproaching citizens who leave trash on the street. _____

2. Some people are real disasters. _____

3. To forget to declare a financial error in our favor is not serious, since it is the responsibility of the receiving person or institution to check for errors. _____

4. There is no reason to fine those who draw ''graffiti'' on walls since others commit much more serious acts of vandalism. _____

5. When traffic moves quickly, drivers who exceed the speed limit in order to keep up should not be fined. _____

6. It doesn't make sense for the individual to worry about environmental deterioration since the harmful effects are produced at the societal level. _____

7. Evading taxes cannot be considered reprehensible considering the squandering of public money. _____

8. Those who behave brutishly can only expect to be treated the same way by others. _____

9. Thefts in large department stores are irrelevant compared to the stores' earnings. _____

10. Victims generally have trouble staying out of harm's way. _____

11. Thefts do not damage retail sales very much since insurance covers the losses. _____

12. Drawing graffiti on walls is the expression of ''creative spirit.'' _____

13. There is no sense feeling guilty for damages we have contributed to a problem if our contribution is a small part of the problem. _____

14. Fraud in economic transactions is simply a ''strategic distortion.'' _____

15. Silencing those who continue to be annoying, even using hard measures, is understandable. _____

16. There is no sense in blaming individuals who evade a rule when everybody else does the same thing. _____

17. Gambling is a pastime just like any other one. _____

18. For the advance of science, it is lawful to use humans as ''guinea pigs'' even in high risk experiments. _____

19. If people leave their belongings around, it is their fault if someone steals them. _____

20. If someone loses control during a brawl, he/she is not completely responsible for the consequences of his/her actions. _____

21. Citizens who litter the streets should not be severely persecuted since industry produces much more serious pollution. _____

22. Using force is often inevitable to protect one's own interests. _____

23. Given the widespread corruption in society, one cannot disapprove of those who pay for favors. _____

24. In order to keep family cohesion, its members should always be defended, even when they are guilty of serious crimes. _____

25. Destroying old things is a way of convincing the state to provide new facilities. _____

26. It is not the fault of drivers if they exceed the speed limit since cars are made to go at high speeds. _____

27. Young people cannot be considered guilty if they smoke a joint since most adults use much stronger drugs. _____

28. Rivals deserve being humiliated and maltreated. _____

29. Loyalty involves not denouncing the transgressions committed by one's friends. _____

30. Employees are never responsible for executing the illegal decisions of their bosses. _____

31. In order to force some people to work, they have to be treated like beasts of burden. _____

32. Pornography is basically a cheap form of erotic activity. _____

Appendix E: War on Terror Investment Model Scale

War on Terror Investment Model Scale items are rated on a 9-point scale ranging from 1 (do not agree at all) to 9 (agree completely).

Satisfaction with the war on terror
I feel satisfied with the U.S.'s waging of the 'war on terror.'   _____
The 'war on terror' is much more effective than the U.S.'s other counterterrorism
     efforts.   _____
The 'war on terror' being conducted by the U.S. is close to ideal.   _____
The 'war on terror' does a good job of fulfilling U.S. needs for international
     security.   _____

Alternatives to the war on terror
U.S. alternatives to waging the 'war on terror' are not very appealing.   _____
U.S. alternatives to the 'war on terror' are close to ideal (e.g., non-military
     counter-terrorism efforts or criminal justice responses).   _____
U.S. alternatives to the 'war on terror' are attractive.   _____
U.S. needs for international security could be easily fulfilled by counter-terrorism
     efforts other than the 'war on terror.'   _____

Investments in the war on terror
The U.S. has put a great deal into the 'war on terror' that it would lose if the
     policy were to end.   _____
Many aspects of U.S. policy have become linked to the 'war on terror' and the
     U.S. would lose all of this if it were to end its policy.   _____
The U.S.'s relationships with other countries would be complicated if the U.S.
     were to end the 'war on terror.'   _____
Compared to other countries, the U.S. has invested a great deal in the 'war on
     terror.'   _____

Commitment to the war on terror
I want the 'war on terror' to last as long as necessary.   _____
I am committed to the U.S. maintaining the 'war on terror' as long as necessary. _____
I would not feel very upset if the 'war on terror' were to fail.   _____
I am prepared for the 'war on terror' to be waged over a long period of time.   _____

Appendix F: Glossary of Terms

Abu Nidal Organization (ANO): A Palestinian organization that operates primarily in the West bank and has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Al-Aqsa Martyrs Brigade (AAMB): Abu Nidal Organization (ANO) - An organization that opposes the nation of Israel and has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Allah: Supreme Being (God; Fallon, 2013).

al Shabaab: Militant Islamic organization that claims religious jihad on enemies of Islam (Tase, 2013). This organization is also known as Harakat Shabaab Al Mujahidin (Tase, 2013). Al Shabaab has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

al Qaeda (AQ; al Qaida, al Qa'ida, al Qaeda): Militant Islamic organization founded by Osama bin Laden (Bergen, & Cruickshank, 2012). This organization and the variety of affiliated franchise organizations have declared religious *jihad* on western countries including the United States (Bergen, & Cruickshank, 2012). Al Qaeda has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

al Qaida in Iraq (AQI; al Qa'ida in Iraq): al-Qaeda franchise with a focus on areas in and around Iraq and is designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

al Qaeda in the Arabian Peninsula (AQAP): al Qaeda franchise with primary operation in Yemen and surrounding geographic locations (Loidolt, 2011). AQAP is currently the most active al Qaeda franchise outside of the country of Iraq (Loidolt, 2011). AQAP has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Army of Islam (AOI): A Palestinian organization that has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Boko Haram: This is a militant Islamic organization and al Qaeda franchise with primary operation in the country of Nigeria and surrounding territories (Gourley, 2012). This organization seeks to instill a governmental structure based on Sharia Law (Gourley, 2012). Boko Haram has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Caliphate: An Islamic form of government that transcends national boundaries (Pankhurst, 2010).

Fatah: A faction of the Palestinian Liberation Organization (PLO; Staub, 2013b).

Hamas: Palestinian Organization that grew as a result for the struggle for independence of the Palestinian people. This organization gained political legitimacy through a democratically elected process in 2007 (Filiu, 2012). Hamas has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Harakat Shabaab Al Mujahidin: Militant Islamic organization also known as al Shabaab (Tase, 2013).

Hizballah (Hezbollah, Hizbullah): organization that has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Islamic State: A nation that implements Shariah Law (Pankhurst, 2010).

Islamic State of Iraq (ISI): Militant Islamic organization also known as Al-Qa'ida in Iraq (National Consortium for the Study of Terrorism and Responses to Terrorism, 2013).

Jihad: The term jihad has multiple meaning. It is often interpreted as an Islamic war against non-believers. This term can also be interpreted as an internal struggle of Muslims to become better people by improving themselves and their communities (Soherwordi et al., 2012).

Madrasa: Islamic school (Soherwordi et al., 2012).

Mujahideen (Mujahedeen): Islamic Holy warrior (Keling, Saludin, Von Feigenblatt, Ajis, & Shuib, 2010).

Palestinian Islamic Jihad (PIJ): A Palestinian organization that has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Palestinian Liberation Front (PLF): A Palestinian organization that has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Palestinian Liberation Organization (PLO): Organization originally created in 1964 by the Arab states with a stated objective to destroy Israel. The PLO has since acknowledged Israel's right to exist. This organization is considered to be the only legitimate organization to represent the Palestinian People (Staub, 2013b).

Popular Front for the Liberation of Palestine (PFLF): A Palestinian organization that has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Popular Front for the Liberation of Palestine – General Command (PFLP-GC): A Palestinian organization that has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Sharia Law (Shari'ah law): System of governance based on the Qur'an and the teachings of the Islamic prophet Muhammad (Fallon, 2013).

Taliban: A group of radical Islamic fundamentalists that have primary operation in the countries of Afghanistan and Pakistan. They motivation centers on the establishment of a pristine Islamic state through the establishment of Sharia Law (Sareen, 2011).

Tehrik-e-Taliban Pakistan (TTP; Tehrik-i-Taliban Pakistan): A militant terrorist group that operates along the Afghanistan and Pakistan boarders (Akhtar, 2010). The TTP has been designated a Foreign Terrorist Organization by the United States Government (U.S. Department of State, 2013b).

Curriculum Vitae

Thomas Schillinger

Education

November 2014 **PhD in Public Policy and Administration,** Walden University, Minneapolis MN

August 2008 **Master of Justice Administration** - *Cum Laude***,** Norwich University, Northfield VT

February 2007 **BS in Interdisciplinary Studies,** Empire State College, Saratoga Springs NY

June 1995 **AS in Business Administration**, Tunxis Community College, Farmington CT

Professional Experience

2007-Present **Sergeant,** N.Y. State Park Police**,** Staatsburg N.Y.
Supervise and organize the activities of police officers in various law enforcement functions including patrol, criminal and non-criminal investigations and arrest processing. Supervisory and administrative responsibilities have included scheduling, payroll, crime reporting, eJustice and Spectrum Justice System (SJS) terminal area coordinator (TAC) and data entry oversight, report writing and review, incident action planning and internal personnel investigations.

2002-2007 **Police Officer,** N.Y. State Park Police, Saratoga, N.Y.
Patrolled and responded to dispatched calls over a large and geographically diverse area. Enforced the laws of New York State and ensured public safety. Investigated criminal activity, conducted interviews of crime victims, witnesses and criminal suspects. Conducted pedestrian and motor vehicle accident investigations and enforced the New York State Vehicle and Traffic Law. Administrative responsibilities included evidence handling and processing, written investigative reports and computer data entry. Appeared and testified in County, City, Town and Village Justice Courts. Conducted background investigations on new hire police candidates.

1987-2002	**Inventory Control Manager**, McLane Food Service Distribution, Guilderland N.Y.

Held several management positions throughout my employment. Management responsibilities included inventory procurement, financial budgeting and analysis, public relations, development of training courses, human resource administration including the management and oversight of fifty employees, scheduling, payroll, pre-employment interviews, hiring and progressive discipline measures.

Teaching Experience

2010-Present	**Associate Instructor**, Ashford University, Bachelor of Arts in Social and Criminal Justice program. Courses of Instruction:

Consequence Management: Terrorism Preparation & Response
Corrections Administration Management
Crime and Society
Politics and Law Enforcement
Principle and Theory of Security Issues
Probation and Parole
Psychology of Criminal Behavior
Technological Management in Law Enforcement

2012-Present	**Adjunct Instructor**, Brandman University, Bachelor of Arts in Criminal Justice Program. Courses of Instruction: Homeland Security

2003-Present	**Police Academy/Law Enforcement Instructor**, NY State Park Police Academy, Rensselaerville, N.Y. Prepare, develop, and instruct a variety of law enforcement courses for police recruit officers and seasoned police officers. Additionally, instructed at the Dutchess County Zone 14 Police Academy.

Activities

2012-Present	**Emergency Operations Center Government Liaison**, American Red Cross, NENY

Honors

2013	*Pi Alpha Alpha*
2013	**Golden Key International Honor Society**

Association Memberships

>The American Society of Criminology
>Academy of Criminal Justice Sciences
>American Society for Public Administration

Leadership Training

>**Management Leadership School**, Birkman Method of workplace psychological assessment. Training included instruction on the psychosocial expectations in relationships that drive workplace behavior.

>**Critical Thinking,** Corporate Insights, Topics included the impact of emotion on decision making, obstacles to effective thinking, and the pitfalls of assumptions and inferences

Law Enforcement Certifications

Aquatic Death and Homicidal Drowning Investigations, NYS DCJS
Forensic Statement Analysis, NYS Division of Criminal Justice Services
NYS Police Firearms Instructor, NYS Division of Criminal Justice Services
NYS Law Enforcement Accreditation Assessor, NYS DCJS
Personal Radiation Detectors (PRD) Instructor, U.S. Dept. of Homeland Security
Law Enforcement Response to WMD Incidents Instructor, Louisiana State University
Police Mental Health Instructor, NYS Division of Criminal Justice Services
Radar/Lidar Instructor, NYS Division of Criminal Justice Services
Standardized Field Sobriety Testing Instructor, NYS DCJS
Aerosol Subject Restraint Instructor, NYS Division of Criminal Justice Services
Law Enforcement Instructor Evaluator, NYS Division of Criminal Justice Services
Advanced Latent Print Processing, NYS Division of Criminal Justice Services
Crime Scene Photography, NYS Division of Criminal Justice Services
Criminal Investigations, NYS Division of Criminal Justice Services