



# APA STYLE LITERATURE REVIEW SAMPLE

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## POLITICS OF FEAR AND TERRORISM

Basically, in his sociological thought, Emile Durkheim, sees the society as a concrete object, that is, a substantive and tangible reality. For him, society is a separate being that constitutes concrete individuals with its constant interactions and practices. As such, it consists of a collective body (that is, a material base) and a collective consciousness that signifies the form of the psychic life of the body. The collective body has two aspects: its substrate - the quantity of individuals, and its own structure - the simple or complex quality of the organism that these individuals form (Lehmann, 1993, p. 20 - 22). Collective awareness is the most important aspect of society. Although its material base is found in the collective body of society, its most direct components are the consciousness of individuals who construct it through their interconnectedness (Lehmann, 1993, p. 22 - 23).

The interconnectedness of individuals is best reflected in their interactions, the development of ideas, the construction of identity and interests, social practices, and the action of institutions and other social facts. Durkheim himself, emphasizing the absolute value of the mental and moral aspects of society, sometimes spoke of collective consciousness and is the whole of society (Lehmann, 1993, p. 22 - 25). The raw material of any collective consciousness is connected with a number of social elements, that is, with the way they are grouped and arranged, but that does not mean that it is reducible to the consciousness of the individuals who form it (Durkheim, 2012, p. 39). Once formed, collective consciousness represents a new, partially autonomous reality, which has its own characteristics and functions on the newly created but now inherent principles (Durkheim, 1953; Durkheim, 1982). When we claim that collective consciousness represents simply every individual consciousness that forms it, we would say that every individual of a particular society is identical to all others, which of course is not the case. Durkheim's words (1999, p. 99): "The whole is not identical to the sum of all parts, but it is something else, and its properties are different from those of which it is composed." Consequently, the collective consciousness of a particular society transcends individual consciousness (its own substrate) and determines and controls them. The ideas and sentiments contained in collective consciousness have the power and authority to govern the behavior of individuals.

"When these ideas drive our will, we feel guided and directed by the energy that does not come from ourselves, but is imposed on us from outside" (Durkheim according to Lehmann, 1993, p. 26 - 27). Although the collective consciousness of each individual society exists as a partially autonomous reality, the way in which it is constructed leaves room for its reconstruction or upgrading. In other words, the action of new ideas and the creation of new meanings that arise through interactions between social actors, if they become universally accepted, thus become an integral part of the collective consciousness of that society. The following chapter will explain the ways in which social actors construct their own identities, interests, and images of themselves and others, and how on the basis of these images they react to the world around them and give it meaning. In the field of international relations, constructivism emerged in the 1980s and soon, with realism and liberalism, became one of the most prominent theories.

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By combining sociological approach and critical theory, constructivists claim that the world is constructed through mutual interactions and practices of actors (McDonald, 2008, p. 59). Nicholas Onuf, the first representative of this approach, argues that constructivism serves not only the study of security and international relations, but that it is also a way of studying social relationships of any kind. The basic assumption of constructivism is that man is a social being and that society is the only thing that makes us human. In other words, "social relations create or construct people - us - in this kind of being as we are" (Onuf, 1998, p. 58). Although as a research approach founded in the eighties of the last century, we find the roots of constructivist reflection in the works of Max Weber and Emile Durkheim. Studying the relationship between actors and structure, Weber argues that people are cultural beings endowed with the ability and willingness to think worldly and give meaning to it.

Durkheim argues that social things (facts) are taken only by people and that they are a product of human activities. They are nothing but realization of ideas that people carry in themselves. Social facts, therefore, do not arise on their own, but are explained by the action of ideas and through intersubjective interaction among actors who give them meaning (Durkheim, 1982). For the purposes of this paper, a special consideration will be given to constructivism as a social theory in order to better understand the way in which social reality is constructed and to have a better insight into the relation of the actor and structure. On the other hand, we will see, through this very relationship, that constructivists think and study the concept of security as one of a series of social constructs. In social theory, constructivism emphasizes the social construction of reality (Berger and Luckmann, 1991).

Interpersonal relations, according to the constructivists, depend on ideas and images of others and the world around them, not necessarily on material conditions and the distribution of power. The social world does not exist on its own - it is not a kind of exterior that exists "there somewhere" regardless of the thoughts and ideas of people involved in it (Jackson, Sørensen, 2013; Risse, 2004). However, this does not mean that the constructivists deny the existence of an external, objective world, but consider that this world is not completely determined by physical reality, but that it is socially emergent, that is, it arises through social practices, ideas and meanings that people attach to material entities. Moreover, the identities, interests and behavior of actors are partially socially constructed through collective meaning, interpretation, and assumptions about the external world (Adler, 1997, p. 324). People and society are part of an ongoing interconnected relationship. Accordingly, people are made up of society, but society also makes people.

Nicholas Onuf at this place introduces a third element that marks the link between the first two - social rules. Social rules tell people what they should do. The question "what" allows them to identify the situation they are in, and "need" gives them instructions on how to behave in that situation. The way people react to social rules - whether to follow them or violate them, either to create, modify or eliminate them - are called social practices (Onuf, 1998, p. 59).

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Social rules, among other things, indicate to us who are members of the society, its active participants. These constructivist actors call actors or agents. Even without knowing the meaning of certain rules, they can be roughly understood by observing the practice of social actors (Onuf, 1998, p. 95). In the first consideration of the concept of social actors, they can be considered individuals acting on behalf of other people. However, the social actor is any person who actively participates in social processes within the area of his own interests or interests of the group he represents. Furthermore, social actors are not necessarily individual persons, and groups of people or institutions may also fall under this term. What is important here is that the institutions themselves are social constructs, and their emergence is manifested through the development of ideas and the consistency of social practices within and between certain social groups. But once constructed, they appear as a separate actor in the wider social field. Thus, Onuf gives an example of government (state institutions) as a social construction that, with the help of the relevant social rules, acts on behalf of the state as a much greater collectivity (Onuf, 1998, p. 95).

One of the central points within the constructivist social theory (but, how will we see, and in their thinking about security) certainly occupy the identities of social actors. Ted Hopf (1998, p. 174 - 175) claims that identities ensure a minimum level of predictability and order in society. Interaction among actors is based on sufficiently stable intersubjective identities that allow them to predict and understand the behavior of others. A world without identity is chaotic and pervaded by irreversible insecurity, "the world is much more dangerous than anarchy" (Hopf, 1998, p. 175). The question that relies on the above claims is: "What is identity and how does it form?". Identity denotes the basic characteristic of intentional actors generated by their motivational dispositions and their behavior.

"This means that identity is essentially the subjective character of the actors, rooted in its self-understanding. However, the meaning of this understanding will often depend on whether other actors (those with whom it interacts) have the same idea of the former, and in this way the identity (this actor) will also have intersubjective or systemic quality" (Wendt, 1999, p. 224). For example, a person may think of himself as a faculty professor (to adopt a certain identity), but if his belief is not shared by his students, then his identity will have no role in their interaction. Therefore, we can say that two types of ideas can affect the identity of the actors - those that the actor has about himself and those that other actors have about him (Wendt, 1999, p. 224). The construction of the identity of the actor takes place, therefore, under the influence of two structures - internal and external. The internal structure refers to self-awareness, while the external one signifies the existence of significant others in the way that the actor directs his own actions with regard to others, that is, what are the images about them and what images others have about him (which is partially beyond the control of the actor himself). The external structure in the final sense means an intersubjective world filled with mutually accepted meanings, norms, values and social practices (Wendt, 1999, p. 224 - 231; Hopf, 1998, p. 173 - 175). Considering which of these structures exerts greater pressure (and in what way), Wendt (1999, p. 224) lists four types of identities: personal or corporate, typological, functional and collective identity.

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