

Faulty Towers of Belief:

Part II.

Rebuilding the Road to Freedom of Reason

By

Laurie A. Manwell

Anyone who has common-sense will remember
that the bewilderments of the eyes
are of two kinds, and arise from two causes,
either from coming out of the light or from going into the light,
which is true of the mind's eye, quite as much as of the bodily eye;
and he who remembers this when he sees anyone whose vision is perplexed and weak,
will not be too ready to laugh;
he will first ask whether that soul of man has come out of the brighter life,
and is unable to see because unaccustomed to the dark,
or having turned from darkness to the day is dazzled by excess of light.
And he will count the one happy in his condition and state of being, and he will pity the other;
or, if he have a mind to laugh at the soul which comes from below into the light,
there will be more reason in this
than in the laugh which greets him who returns
from above out of the light into the den.

- Plato, *The Republic*¹

¹ From *Book VII: On Shadows and Realities in Education: The Allegory of the Cave*.
<http://etext.library.adelaide.edu.au/p/plato/p71r/book07.html>

PREFACE

After having received many responses regarding Part I, most of which offered interesting and astute observations and suggestions for Part II, I've included an important preface to Part II. I believe that a brief discussion of the role of *consilience*, the uniting principles of knowledge across all scholarly arenas, in the search for 9/11 truth is sincerely warranted. Back in 1998, when I first read Dr. Edward Wilson's *Consilience*,² I waited with eager anticipation for a sweeping revolution in research, which I naïvely believed would be the overwhelming response to such an eloquent call for the unity of knowledge across all fields of academia. How could professors ignore the need for greater fluency in education, as Wilson (1998) so earnestly appealed for:

Every college student should be able to answer the following question:

*What is the relation between science and the humanities,
and how is it important for human welfare?*

Every public intellectual and political leader should be able to answer that as well. Already half the legislation coming before the United States Congress contains important scientific and technological components. Most of the issues that vex humanity daily - ethnic conflict, arms escalation, overpopulation, abortion, environment, endemic poverty, to cite several most consistently before us - *cannot be solved without integrating knowledge from the natural sciences with that of the social sciences and humanities*. Only fluency across the boundaries will provide a clear view of the world as it really is, not as seen through the lens of ideologies and religious dogmas or commanded by myopic response to immediate need. Yet the vast majority of our political leaders are trained exclusively in the social sciences and humanities, and have little or no knowledge of the natural sciences. The same is true for the public intellectuals, the columnists, the media interrogators, and think-tank gurus. The best of their analyses are careful and responsible, and sometimes correct, but the substantive base of their wisdom is fragmented and lopsided.

A balanced perspective cannot be acquired by studying disciplines in pieces but through pursuit of the consilience among them...It gives ultimate purpose to intellect. It promises that order, not chaos, lies beyond the horizon. I think it is inevitable that we will accept the adventure, go there, and find out.
[italics added]

² Edward O. Wilson, 1998. *Consilience: The Unity of Knowledge*. New York: Vintage Books. Wilson is also the author of two Pulitzer Prize-winning books, *On Human Nature* (1978) and *The Ants* (1990, with Herbert Hölldober). From the cover: "One of our greatest living scientists presents us with a work of majestic learning and ambition whose central argument is at once path-clearing and as old as the Enlightenment. For biologist Edward O. Wilson believes that all knowledge is intrinsically unified, and that behind disciplines as diverse as physics and biology, anthropology and the arts, lies a small number of natural laws, whose interlocking he calls consilience. Using the natural sciences as his model, Wilson forges dramatic links between fields. He explores the chemistry of the mind and the genetic bases of culture. He postulates the biological principles underlying works of art from cave drawings to *Lolita*. Ranging the spectrum of human knowledge and synthesizing it into a dazzling whole, *Consilience* is science in the grand visionary tradition of Newton, Einstein, and Feynman."

Since then, I have had pointed discussions with colleagues regarding the need for greater collaboration between experts in overlapping fields and the formation of interdisciplinary networks that promote cross-investigations of both scientific and humanitarian phenomena. In fact, this goal has directed my own research across many intersecting fields, having studied under supervisors who are experts in the following areas of research: Cellular, Molecular, and Developmental Biology; Physics; Chemical Engineering; Behavioral Neuroscience; Applied Cognition; Clinical and Social Psychology; and Biomedical Sciences. To them and others I have posed the question of why we need more interdisciplinary research efforts. Some have been quite receptive, and some not. Surprisingly, some alleged that, not only do their disciplines not overlap with certain others, but that those disciplines are not to be even considered “real” science worthy of study!

And I have pleaded with professors whose research specifically concerns human nature, social justice and responsibility, and even just war theory, to investigate the evidence of 9/11 for themselves. I have contacted several of the authors of the articles cited in Parts I and II only to have received a handful of responses. To those who have returned my requests for consideration of the importance of these issues, I am deeply grateful, having gained many insights from our discussions. However, of the many non-receptive answers I have received from professors regarding these issues, that have ranged from unawareness to dismissal, the ones that concern me the most are those that are just plain indifferent. Being told that, although they believe that there is merit in such work, they are ‘too busy career-building’ or ‘cannot see how it directly affects them,’ is deeply troubling. In the aftermath of 9/11, it is strangely ironic that many academics still choose to remain within the proverbial ‘ivory towers’ of intellect, while the rest of the human population fights for truth from deep within the trenches. How can scholars, especially those who study the plight of people affected by deception, aggression, terror, and war, dispossess themselves of the responsibility to stop it, whilst accepting the public’s money to further their own careers? Have we academics lost sight of the needs of our fellow man, to whom we endeavor to teach our insights? How long can we safely continue to believe that these towers too will not fail, as most of us believed on 9/11?

Thus, to those who would question the breadth and depth of Part II, which is absolutely more political than Part I, I respectfully ask you to consider the reasons why I endeavor to cross the boundaries of science and the humanities.

First, I genuinely question whether any subject is, in fact, capable of truly being an ‘apolitical’ entity. Even biomedical researchers who seek answers for the purposes of curing diseases, would acknowledge the use of such mechanisms for private pharmaceutical profiteering or militarized bio-weaponry. Similarly, psychologists and philosophers who try to understand the workings of the human psyche and its motives, to help people navigate the world around them with greater awareness, undoubtedly recognize the abuses of such information by cult-like organizations and propaganda machines. Hence, the study of the events of 9/11 – *from any academic discipline* – is also inherently political. In fact, these events are so complex that they cut across all facets of human existence: from the basic laws of physics, engineering, and biology; to aviation, international security, and war; to political and religious debate; to psychology, sociology, and the global psyche; to media communication, public education and policy; to changing the very course of history and the trajectory of the future of the human race.

Second, our duty as public servants requires us to provide a return to the public on their investment in our research. Let us not forget that this return can take many forms. Any expertise or skill that an academic possesses, and can be used to improve the lives of those who support our work, should be encouraged and applied to public education and matters of societal responsibility.

Third, if our academic peers find fault with transcending the arbitrary lines dividing disciplines, it is up to us to present them with new ways of thinking about and studying the world. The fear of exclusion should not preclude the quest for new ways of examining phenomena. If it did, we would literally still be living in the dark ages.

Fourth, to do anything less is a “failure of imagination,” a shortcoming that all scholars should be unceasingly vigilant of. Let us encourage each other to study phenomena from as many perspectives as we can possibly envision.

And finally, but in thinking most forwardly, as one human being to another, we must seek always to find a common ground, a purpose for our efforts, a meaningfulness of life, and keep its binding power between us sacrosanct at any cost.

“Justice will only exist where those not affected by injustice are filled with the same amount of indignation as those offended.”

-Plato

“If we have no peace, it is because we have forgotten that we belong to each other.”

- Mother Teresa

Part II.

Imagine for a moment that it is you who has just been asked to re-evaluate some of the most basic beliefs that you hold about the world around you. Again, if you are reading this, it is likely that you have already been asked to reconsider your beliefs about the events of 9/11 and your perception of the world thereafter. How did you respond? How did those around you interpret your responses? And most importantly, how can you use the insights you've gained in order to pass along to others the same opportunity to re-examine some of the core beliefs about the events of 9/11? Similar questions have been asked long before September 11th 2001, by minds of greater depth and insight, yet we continue to be reminded of the necessity to ask them again and again – to be vigilant and always question our beliefs - lest our beliefs enslave us to a reality that does not exist. Before we can ask others to re-examine their beliefs about the events of 9/11, we must do so first, we must lead the way by example. And we must do so through reason and with authenticity.

Hence, the focus of Part II of this article will be on how to use your experience and knowledge of 9/11-related events to encourage others to also question the official account in a non-threatening, peaceful, and most effective manner. The reasons for this are four-fold: i) to achieve justice for the victims of 9/11 through, ii) the demand for a new independent international investigation and criminal prosecution of the true perpetrators of 9/11, concurrent with iii) an end to the illegal wars in Afghanistan and Iraq perpetrated on the basis of the events of 9/11, and prevention of a third war with Iran on said basis, and iv) most importantly, to awaken the global psyche in order to prevent such events from happening again and with our complicity, whether due to ignorance or indifference.

Timeless Lessons from Plato's Allegory of the Cave: The War Between Faulty Belief and Reality

Briefly reviewing the research on attitudes presented in Part I, we see that the attitudes people already have can be automatically activated by mere reminders of the events of 9/11, and the longer and stronger these attitudes are held, the more resistant they are to change. One mechanism of attitude change is through the experience of *cognitive dissonance*, wherein tension arising from conflicting beliefs, feelings, and actions compels one to resolve the inconsistency. However, when people feel that they are under some form of attack, including strong challenges to their existing beliefs and worldview, they may also engage in various defensive mechanisms, often in an effort to reassert a perceived loss of control. Thus, in the context of re-evaluating the events of 9/11, the question becomes this: "How can the seeds of dissonance be planted within one's belief system without actively engaging the defense mechanisms that will work to uproot them?"

This is where objective evaluation of the evidence of 9/11, in concurrence with the experience of self-examination, will help to promote honest and compassionate discussion with those who have not yet gone through this process or are in the midst of struggling through it. However, before suggesting specific ways to effectively discuss the facts of 9/11 with others, it is important to refresh our memories of how we first

encountered information contradicting the official account and how it affected our worldviews. One of the most poignant examples of the opening of one's mind goes far back to the teachings of Socrates and Plato, as described in Plato's most famous book, *The Republic*.³ The Allegory of the Cave⁴ (included below) was designed to help a young philosopher understand the world of naïvety and ignorance that many people live in and their dependence upon it, even when they are given a chance to be enlightened by the truth.

A brief synopsis shows Socrates giving Glaucon a description of human prisoners in a cave, who have been shackled since childhood and permitted only a very limited view of their surroundings, including various shadows cast on a wall, but never the men that cast them. Socrates then poses a series of questions to Glaucon regarding the nature of the prisoners' view of the world that is presented to them by their captors. Socrates points out that, for the prisoners, "the truth would literally be nothing but the shadows of the images." However, if the prisoners were to be released from the cave, this truth would be challenged, and this challenge could be observed in the various responses of the newly liberated men. Socrates continues with the following pivotal question: "Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?" However, liberation is much more a state of mind than body. Thus, as the former prisoners appear to be free to accept or reject it, their freedom is largely based upon their ability to integrate the new worldview with the old. Whereas some struggle to comprehend the meaning of two opposing worldviews, some simply cannot. And only a few can transcend both and truly be free in body and mind:

[Socrates is speaking with **Glaucon**]

[Socrates:] And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: --Behold! human beings living in an underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

[**Glaucon:**] I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

³ From *The Republic: Book VII: On Shadows and Realities in Education: The Allegory of the Cave*. Refer to <http://etext.library.adelaide.edu.au/p/plato/p71r/book07.html> or <http://faculty.washington.edu/smcohen/320/cave.htm>

⁴ Those familiar with the popular culture *Matrix* movies will undoubtedly see the analogy to the "red pill or blue pill" choice Neo is given by Morpheus and the painful transformation which he must go through: "Rather than selfishly remain in the outside world, the prisoner returns to tell the others, who reward his kindness with mockery and resistance, believing he has gone insane." *The Matrix and Philosophy*, (Ed.) W. Irwin, 2002. USA: Carus Publishing Company (pp. 12)

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

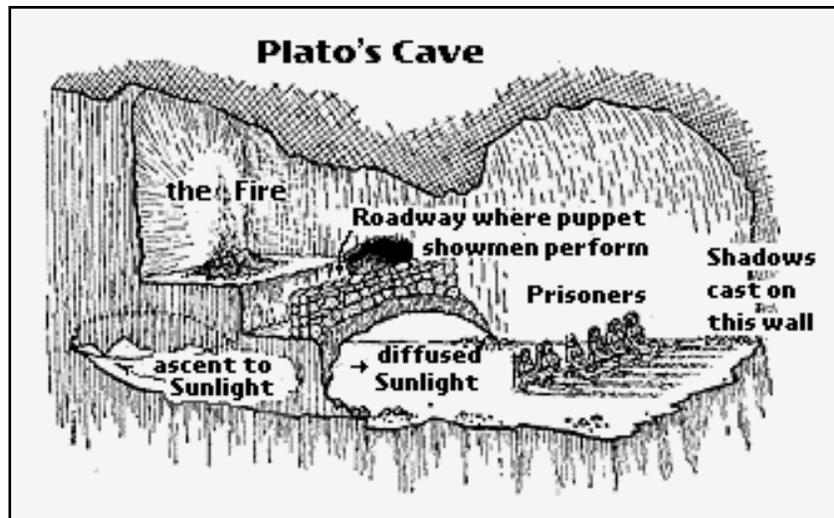
Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

No question, he replied.



To them, I said, *the truth would be literally nothing but the shadows of the images.*⁵

That is certain.

⁵ Images from: http://www.dispuuttau.nl/content/tautologica/08_plato.html

And now look again, and see *what will naturally follow if the prisoners are released and disabused of their error*. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, *-what will be his reply?* And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, -- will he not be perplexed? *Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?*

Far truer.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he said.

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

Not all in a moment, he said.

He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Certainly.

Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

Certainly.

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would first see the sun and then reason about him.

And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

Certainly, he would.

And if they were in the habit of conferring honors among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honors and glories, or envy the possessors of them? Would he not say with Homer,

Better to be the poor servant of a poor master, and to endure anything, rather than think as they do and live after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Imagine once more, I said, such a one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, *my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort*; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed. [italics added]

The process of questioning beliefs in the Allegory of the Cave is not unlike the experience of many or even most people within the 9/11 truth movement today. At first, the process of experiencing a new worldview may be overwhelming and terrifying, causing many to retreat into their old beliefs, where they feel safe, and even content. When people experience a new worldview and cognitive dissonance is gradually resolved, the old worldview will either persist or be deconstructed. Often what supports the persistence of the old worldview is the fear of the unknown and the perception of change that it necessitates. For example, what may scare people most is not whether or not their lives will become different, but how much they may have to change to adapt to their new view of the world. Therein also lies the possibility that this process, having occurred once, will occur again and again, necessitating the continual re-evaluation of one's beliefs about the world. Of course, this is precisely the mechanism for assessing the validity of one's beliefs, culminating in a continuously self-liberating process, based on independent thought. In fact, this is also the opposite of the process of subversion of introspection and critical thinking employed by propaganda machines and cult-like organizations. Plato takes this process one step further, explaining that once a person has experienced a new worldview, a choice must also be made: whether or not to pass along the chance for others to also experience a different worldview, or not.

In the Allegory of the Cave, there are four main steps to be taken on the path of transformation from unquestioning belief towards knowledge, awareness, and a new understanding of reality: i) all prisoners are taught from childhood, through exposure to their conditions within the cave, that the shadows are the only reality; ii) prisoners who are freed are afforded an opportunity (albeit mostly forced) to see the actual objects which cast the shadows as separate entities from the shadows; 3) prisoners who are freed venture to the outside of the cave to see the rest of the world that has been hidden from their worldview; and iv) free men have the choice to return to the cave, which means either facing the unknowing prisoners with new insight, and either staying in the cave or compelling others to leave and experience freedom – of body and mind - for themselves. Unfortunately, those who choose to return to help free their fellow prisoners are usually rewarded with disbelief, fear, ridicule, and exile. The new worldview is always the first to be challenged or censured by whatever means necessary when a preexisting worldview is to be maintained. In fact, there is a term for this psychological phenomenon called *naïve realism*, which is the tendency to believe that oneself always sees and responds to the world objectively, and thus when others do not agree, it is because their behavior is not based on reality (Ross and Ward, 1995, 1996).

Indeed, that the attacks of September 11th 2001 were much more than a terrible tragedy, but were also an important opportunity for private and public introspection, has become evident in the rising public discourse in the years since, as explained by Edwards (2004) in “After the Fall” in *Discourse and Society*:

For ‘ordinary’ people, however, there has certainly been a rude awakening. Particularly in the period immediately following the attacks, for instance, there were various American expressions of bewilderment – one woman spoke for many when she tearfully asked ‘why do they hate us?’⁶ This is an

⁶ Quoted from Edwards (2004) footnote 7: “It wasn’t only ‘ordinary’ Americans who were so publicly undone, of course. Recall the striking image of Dan Rather, the veteran news ‘anchor’, collapsing in tears

innocence resulting from a potent combination – isolation and ignorance – that arises in the broader context of a superpower aware of its might, but also poorly informed and often uncaring about the lives of those unfortunate enough to live outside its borders. This is the very face of middle America, a parochial and ill-educated constituency but (unfortunately, for a great many global citizens) also a powerful one: a still more potent combination, to be sure. To repeat, since innocence and bewilderment here are embedded in a context of obvious power, plaintive displays of dismay, hurt and betrayal can easily coincide with blatant expressions of flag-waving and aggression: ‘what have we done to deserve this?’ is on one side of the coin, and ‘make no mistake...we’re gonna get these folks...we’ll find ‘em and smoke ‘em out / drain the swamp / bury them in caves’ is on the other.⁷

...Of most significance in this story, however, are the missed opportunities for close self-examination. *Such introspection seems simply not to have occurred to most people*; more disturbing than that is the violent reaction against those who have suggested or recommended it as a necessary exercise. The failure of the academic constituency, conceived broadly, to find a place for moderate discussion in the shriller discourse of the day is worrying, for it must be concluded that, notwithstanding the heavy hand of ACTA,⁸ this constituency has not fulfilled its obligations. [italics added]

In fact, the Allegory of the Cave is analogous to what many have called the Myth of 9/11.⁹ In both Canada and America, we have been taught since childhood to believe in democracy, and that the people run the government in an open and free society. Common worldviews of America as a benign or benevolent providence to the rest of the world, and

on a late-night talk show. The weeping newsman is also mentioned in an interesting discussion of stiff upper lips and their opposites by Heather Mallick (2001; see also Groen, 2001).”

⁷ Ibid. Footnote 8: “That only one in five Americans possesses a passport is a small but perhaps telling indicator of parochial realities (and, incidentally, a concrete example of American ‘exceptionalism’). This statistic appeared in the *Harper’s* ‘index’ (a regular monthly feature in the magazine) for February 2002. But, interestingly enough, it was also highlighted in comments made on the BBC by the American playwright Bonnie Greer, shortly after the attacks. She argued that the inward-looking nature of much of American society was an important factor in the current malaise – and, as a proof, she claimed that only about 7 percent of her countrymen carried passports. Even if we accept the higher *Harper’s* percentage, there is still food for thought here.”

⁸ ACTA is the American Council of Trustees and Alumni which commissioned the (2001) report *Defending Civilization: How Our Universities Are Failing America and What Can Be Done About It*. View at <http://www.goacta.org>

⁹ The Myth (as also concluded by the 9/11 Commission Report): That 19 hijackers, directed by Osama bin Laden, took over 4 commercial jets with box cutters, and while evading the North American Air Defense System (NORAD), hit 75% of their targets. In turn, World Trade Center Towers 1, 2, and 7 collapsed due to structural failure through fire in a “pancake” fashion, while the plane that hit the Pentagon vaporized upon impact, as did the plane that crashed in Shanksville. The 9/11 Commission found that there were no warnings for this act of Terrorism, while multiple government failures prevented adequate defense. For a detailed analysis see any of Dr. David Ray Griffin’s books listed in the references. As Griffin (2007b) points out that although some have stated that “a professor of theology is not qualified to talk about anything but myths,” this is precisely why he is absolutely qualified to discuss the official account, or myth of 9/11.

“just how important continued American dominance is to the preservation of a reasonable level of international security and prosperity,”¹⁰ are largely disseminated within North America,¹¹ (e.g., Kagan, 1998; D’Souza, 2002; Griffin, 2007a). However, historical example strongly suggests the reverse, as described by Richard Falk (2004),¹² Professor Emeritus of International Law and Policy at Princeton:

There is no excuse at this stage of American development for a posture of political innocence, including unquestioning acceptance of the good faith of our government. After all, there has been a long history of manipulated public beliefs, especially in matters of war and peace. Historians are in increasing agreement that the facts were manipulated (1) in the explosion of the USS Maine to justify the start of the Spanish-American War (1898), (2) with respect to the Japanese attack on Pearl Harbor to justify the previously unpopular entry into World War II, (3) the Gulf of Tonkin incident of 1964, used by the White House to justify the dramatic extension of the Vietnam War to North Vietnam, and, most recently, (4) to portray Iraq as harboring a menacing arsenal of weaponry of mass destruction, in order to justify recourse to war in defiance of international law and the United Nations... Why should the official account of 9/11 be treated as sacrosanct and accepted at face value, especially as it is the rationale for some of the most dangerous undertakings in the whole history of the world?

¹⁰Quoted from Kagan (1998). *The Benevolent Empire*. Foreign Policy, Summer Issue, 24-35. <http://www.carnegieendowment.org/publications/index.cfm?fa=view&id=275>

¹¹ Ibid. Quoted from Kagan (1998): “For the truth about America's dominant role in the world is known to most clear-eyed international observers. And the truth is that the benevolent hegemony exercised by the United States is good for a vast portion of the world's population. It is certainly a better international arrangement than all realistic alternatives. To undermine it would cost many others around the world far more than it would cost Americans - and far sooner... As Samuel Huntington wrote five years ago, before he joined the plethora of scholars disturbed by the "arrogance" of American hegemony: "A world without U.S. primacy will be a world with more violence and disorder and less democracy and economic growth than a world where the United States continues to have more influence than any other country shaping global affairs."... Let us not call this conviction selfless: Americans are as self-interested as any other people. But for at least 50 years they have been guided by the kind of enlightened self-interest that, in practice, comes dangerously close to resembling generosity. If that generosity seems to be fading today (and this is still a premature judgment), it is not because America has grown too fond of power. Quite the opposite. *It is because some Americans have grown tired of power, tired of leadership, and, consequently, less inclined to demonstrate the sort of generosity that has long characterized their nation's foreign policy.* What many in Europe and elsewhere see as arrogance and bullying may be just irritability born of weariness.” [italics added]

See also D’Souza (2002). *In Praise of an American Empire*, Christian Science Monitor, April 26. <http://www.csmonitor.com/2002/0426/p11s01-coop.html> “America is the most magnanimous imperial power ever. After leveling Japan and Germany during World War II, the US rebuilt them. For the most part, America is an abstaining superpower. *It shows no real interest in conquering the rest of the world, even though it can.* On occasion, the US intervenes in Grenada or Haiti or Bosnia, *but it never stays to rule them...* By contrast, if America, in the middle of a war, accidentally bombs a school and kills 200 civilians, there is an uproar and an investigation. All of this demonstrates America's evident moral superiority. If this be the workings of empire, let us have more of it.” [italics added]

¹² Forward (p. ix) in *The New Pearl Harbor: Disturbing Questions about the Bush Administration and 9/11* (2004).

To an escalating population, the “official account” is an example of one of the greatest myths ever told to keep the public from questioning the well-established contradictions of the events of 9/11. In the interests of social responsibility, we must ask: “Why do we need to be vigilant of faulty ideologies in our North American democratic society, especially in the regards to the events of 9/11?” *We must charge both the sciences and the humanities with the responsibility to demolish any false beliefs, however widely-held, about the events of 9/11 and rebuild them with the truth, based on real evidence and reason, which only comes with the freedom of unchained thought.* As Ralph Waldo Emerson (1950) once said, it is the duty of the teacher and scholar to toil against presumption to reveal the truth, and to do so, not with arrogance, but with the utmost of authenticity: “The office of the scholar is to cheer, to raise and to guide men by showing them facts amid appearances. He plies the slow, unhonored, and unpaid task of observation.”

Deconstructing the “Conspiracy Theory” Label Non Sequitur

Numerous scholars from divergent disciplines have already “debunked” *non sequitur* labels, such as “conspiracy theory/theorist,” as mechanisms for *a priori* dismissal of a person’s arguments, most absurdly within the realm of scientific discourse (Herman and Chomsky, 1989; Simons, 1994; Parenti, 1996; Coady, 2003; Chomsky, 2005; Fetzer, 2007; Griffin, 2004, 2007a/b; Jones, 2007a/b). In fact, a recent sociological analysis by Husting and Orr (2007), “Dangerous Machinery: “Conspiracy theorist” as a Transpersonal Strategy of Exclusion” in the journal *Symbolic Interaction*, discusses in detail the inherent dangers of applying “conspiracy” labels to public exchanges of ideas and scholarly dialogues, specifically exposing how people fall into the trap of such logical fallacy, especially in the new post-9/11 world:

In a culture of fear, we should expect the rise of new mechanisms of social control to deflect distrust, anxiety, and threat... Our findings suggest that authors use the conspiracy theorist label as (1) *a routinized strategy of exclusion*; (2) *a reframing mechanism that deflects questions or concerns about power, corruption, and motive*; and (3) *an attack upon the personhood and competence of the questioner*. This label becomes dangerous machinery at the transpersonal levels of media and academic discourse, symbolically stripping the claimant of the status of reasonable interlocutor – often to avoid the need to account for one’s own action or speech. We argue that this and similar mechanisms simultaneously control the flow of information and symbolically demobilize certain voices and issues in public discourse... Variants of the label *conspiracy theorist* become dangerous. The mechanism allows those who use it to *sidestep sound scholarly and journalistic practice, avoiding the examination of evidence, often in favor of one of the most important errors in logic and rhetoric – the ad hominem attack*. [italics added]

As we can see then, there are in fact, dire consequences to derailing public debate regarding the events of 9/11, especially by methodically excluding dissenting voices from the rational exchange of public ideas. Moreover, the unwillingness to discuss evidence - in particular evidence that contradicts a theory - and summary dismissal of alternative

theories, such as in the case of 9/11, is, as Coady (2003) states, the equivalent of “intellectual and moral failing.”¹³ The actual consequences to democracy of such failings are discussed in deHaven-Smiths’ (2006) article on policy science in *Administrative Theory and Praxis*, “When Political Crimes are Inside Jobs: Detecting State Crimes Against Democracy”:¹⁴

Public administration scholars and practitioners have seldom considered the possibility that agencies or whole branches of government might be corrupted by top leaders or subverted for illegal purposes by strategically placed insiders. Although theory and practice have addressed issues of administrative control, discretion, and accountability, these issues have been conceptualized as managerial challenges associated with normal political and bureaucratic tensions. Even the ideas of “guerrilla government” (O’Leary, 2005) and “politics from below” (Brower and Abolafia, 1997), which acknowledge common but problematic forms of administrative opposition, do not envision organized efforts by public officials to undermine democracy and popular control of government. In an era of extensive government secrecy, warrantless wiretaps, paperless voting machines, and outed CIA agents, *this is a dangerous blind spot...*

Although conspiracy theorists have failed to develop an adequate account of state criminality, they deserve credit for highlighting a dangerous possibility long overlooked by social scientists...[State crimes against democracy] SCADs can be defined as concerted actions or inactions by public officials that are intended to weaken or subvert popular control of their government...Hence, any concerted effort by public officials to mislead or distract the electorate, discourage citizen participation, or in other ways undermine enlightened citizen choice constitutes an assault on democracy...Official investigations have often attributed assassinations, elections fiascos, defense failures, and other suspicious events to such unpredictable, idiosyncratic forces such as lone gunmen, ricocheting bullets, antiquated voting equipment, bureaucratic bumbling, and innocent mistakes. In effect, the government has answered *conspiracy* theories with *coincidence* theories.

Changing Attitudes: The Opening of Closed Minds One Person at a Time

In a recently published paper in the *Journal of Educational Psychology*, “An Ecological Study of Intersubjectivity and the Opening of Closed Minds,” Bengston and Marshik (2007) identified several mechanisms of both resistance to attitude change and

¹³ Dr. David Coady, a Professor of Philosophy at the University of Tasmania, studies social epistemology, in particular the epistemology of conspiracy theories, applied ethics, politics and public policy, and the role of causation in our understanding of a number of concepts, including, perception, knowledge, reference, and rational choice. <http://fcms.its.utas.edu.au/arts/philosophy/pagedetails.asp?lpersonId=2135>

¹⁴For a detailed review, refer to Table 1 “Crimes against American democracy committed or allegedly committed by elements of the U.S. government” in deHaven-Smith (2006), which includes the 9/11 terrorist attacks in 2001 as a “planned international event” designed to “control war policy” wherein “President G. W. Bush and V.P. Cheney arrange for a “stand down” of the military, or the attacks were actually committed by U.S. intelligence operatives.”

authentic transformation of attitudes by comparing two very different responses to evidence contradicting one's belief system: i) the illogical adherence to flawed beliefs of a well-respected academic and social scientist (Biklen), and ii) the remarkable transformation of a neo-Nazi (Hasselbach) who forges a new identity based on moral responsibility. In addition to comparing the psychodynamics of defensiveness and openness, Bengston and Marshik's (2007) analysis also considered their findings in regards to public education on matters of societal responsibility:

For [democratic governance] to work as a viable alternative to rule by sheer power, citizens have to be not only knowledgeable *but also educable* – able to learn from experience and debates about policy to take a more pernicious view of what constitutes their interests than they might have started with. *But defensiveness has its appeal*. If it did not, if ideologues and neurotics would not be amply gratified by their illusions and delusions, they would have no reason to resist moving forward. And so it is a measure of teaching effectiveness...that can cultivate open-mindedness in persons who would otherwise be happily closed-minded...The contrast also touches a personal nerve because it is a professional member of the enlightened establishment – and is a social scientist at that – *who resists reality testing*, whereas it is a bigoted and virulent Nazi skinhead who proves *susceptible to enlightenment and reformation*. [italics added]

In the first case study, the social scientist Biklen is resistant to information that effectively disconfirms the therapeutic intervention he widely promoted and initially received credit for as a breakthrough treatment. The authors describe Biklen's defensive mechanisms of *dissociation*,¹⁵ *narcissistic withdrawal*,¹⁶ and *hyper-rationalization*¹⁷ as contributing factors to his denial in the face of evidence disproving his theories. In comparison, the second case study follows the remarkable transformation of the neo-Nazi Hasselbach that culminates in a very public denunciation of his former ideological beliefs. The authors describe Hasselbach's acceptance of shaming information about himself and his political ideology as an important factor in his attempts to forge a more integrated persona. The following is a summary of the most relevant and important of Bengston and Marshik's (2007) findings that are analogous to the problem of faulty ideologies and discussing contradictions to the official account of 9/11 presented here:

¹⁵ *Dissociation* is the process by which the mind compartmentalizes thoughts, feelings, and behaviors when they become too overwhelming to integrate consciously. This process of mental decompensation, which occurs outside of conscious awareness, is generally considered neither extraordinary nor pathological in itself (Carson et al., 1996).

¹⁶ *Narcissistic withdrawal* refers to a person's retreat into an exaggerated sense of self-importance and entitlement in response to information that contradicts his or her self-perceived grandiosity. This retreat is supported by the person's inability to see things from the perspective of other people (Carson et al., 1996).

¹⁷ *Rationalization* is the process by which people defend their actions by creating "good" reasons to justify them, including fabricating explanations to conceal or disguise disreputable motives for their behaviors (Carson et al., 1996).

Examples of Psychological Resistance and Defensiveness

1. Suspension of Burden of Proof: “[The scientist Biklen] seems blithe to the obligation that when something is marketed as a solution to a problem, *the burden of proof falls on the proponent to demonstrate that it works in the manner claimed*, not on the skeptic to prove it does not or cannot ever work.” The obvious analogy here is to the 9/11 Commission Report and studies by NIST, rife with unsubstantiated conclusions and allegations, which proponents of consistently fail to support with reasonable evidence.¹⁸ That anyone who would reasonably point out the flaws of the report is either ignored, dismissed, ridiculed, castigated, or even threatened, is a testament to the fact that its proponents are, at best, sidestepping examination of the evidence, and at worst, in denial of the true significance and consequences of the evidence contradicting it.

2. Suspension of the Exception Breaking the Rule: “But [the scientist Biklen] is right about the limitations of induction – multiple confirmations of covering law generalizations can be overruled by a single case.” Regarding the official story, we are expected to believe that the events of 9/11 occurred within an historical vacuum and defy pre-established laws of mathematics and physics, let alone common sense. For example, the sudden destruction¹⁹ of three skyscrapers, occurring at near free-fall speed, due to fire all in a single day, never having occurred prior to nor after 9/11, is basically granted stand-alone, exception-from-the-rule status, as *it neither necessitates re-evaluation of the laws of mathematical probability or physics* – which one would expect if the general rule is broken by a single contradictory example – *nor re-evaluation of the official account*.

3. Suspension of Common Sense: “If anything, it is not a lack of rationality but a hyper-rationality that enables true believers to keep the faith and avoid knowing what would be readily apparent if common sense were allowed to rule.” This is analogous to a person’s unconscious questioning making itself known, through a complex interplay between conflicting emotions and beliefs arising from contradictions from outside sources, and hence, the defensive hyper-rationality of protecting the myth of 9/11 from scientific scrutiny. This is driven, in part, by a societal collusion of the *collective unconscious*,²⁰ which blocks out any and all information contradictory to the official

¹⁸ For detailed explanations of *The 9/11 Commission Report* failings read the following: *The 9/11 Commission Report: Omissions and Distortions*, Olive Branch Press, 2004; *9/11 and the American Empire: Intellectuals Speak Out, Vol. 1*, Olive Branch Press, 2006; *Debunking 9/11 Debunking: An Answer to Popular Mechanics and Other Defenders of the Official Conspiracy Theory*, Arris Books, 2007; *The New Pearl Harbor: Disturbing Questions about the Bush Administration and 9/11*, Olive Branch Press, 2004. See also sworn testimony from *The Citizens’ Commission on 9/11* archived on the 9/11 Citizens Watch website <http://www.911busters.com/911-Commission.html>.

¹⁹ For detailed analysis read *Why Indeed Did the WTC Buildings Collapse?* by Steven E. Jones at <http://journalof911studies.com/volume/200609/WhyIndeedDidtheWorldTradeCenterBuildingsCompletelyCollapse.pdf> or in *9/11 and American Empire: Intellectuals Speak Out, Vol. 1*, (Eds.), David Ray Griffin and Peter Dale Scott, Olive Branch Press, 2006.

²⁰ The *personal and collective unconscious*, as described by Carl Gustav Jung in *The Psychology of the Unconscious* (1911, revised in 1956 as *Symbols of Transformation*), refer to the vast, hidden psychic

account of 9/11. Evidence of the collective unconscious can be observed by the promulgation of *archetypal images*. The collapse of the WTC Twin Towers and the lexical and semantic representations of September 11th 2001, as “9/11”, is an example of an archetypal image, for example, in the symbolism of “1-1” as representative of the Twin Towers, and in “9-1-1” as the emergency call for matters of life and death, which is responded to by governmental agencies such as the fire department, police, and paramedics. When a particular mind-set governs this collective unconscious to promote its own agenda, such as Biklen’s theories and the perpetrators behind 9/11, the result is what Professor John McMurtry (2007) refers to as the *ruling-group-mind (RGM)*:

Here is a “regulating group-mind” or socially regulating syntax of thought and judgment which locks out all evidence against its assumptions and blinkers out the destructive effects which reveal its delusions...Since the *ruling group-mind* always operates *a priori*, facts cannot dislodge what its categorical structure perceives and knows already...[For example] primary connections which are pre-empted on the most general plane are: (1) the policy declaration in 2000 by U.S. national security planners in PNAC,^[21] which expressed the commitment to “full-spectrum dominance” by the U.S. state across the world; (2) its expressed desire for a fast-track to this dominance rather than a “prolonged one”; and (3) the perfect consistency between this policy, what happened on 9/11, and what happened afterwards through the 9/11 Wars on Afghanistan and Iraq.

4. Suspension of Moral Responsibility and Social Justice: “[The scientist Biklen] would be patently immoral if his denial were consciously motivated, say, by monetary gain, or to avoid professional shame, or because he too much enjoys the idolatry bestowed by his followers...Biklen does nothing to discourage their wrapping themselves in sanctimony and walling themselves off in cult-like fashion...*Instead of fostering inquiry and critical thinking, he patronizes escapist fantasy.*” The analogies to President George W. Bush and his administration are endless, as depicted in their public addresses since September 11th 2001:

resources commonly shared by all people, such as the basic motifs, or *archetypal images*, found in most human myths, symbols, dreams and desires.

²¹ PNAC is the Project for a New American Century [<http://www.newamericancentury.org/>] which commissioned the *Rebuilding America's Defenses: Strategy, Forces, and Resources for a New Century* report [<http://www.newamericancentury.org/RebuildingAmericasDefenses.pdf>]. The report calls for the ability to fight two wars simultaneously (“U.S. armed forces should be shaped by a “two-major-war” standard” p. 9), and to achieve such military preeminence, a transforming event is needed, such as a new Pearl Harbor (“the process of transformation, even if it brings revolutionary change, is likely to be a long one, absent some catastrophic and catalyzing event – like a new Pearl Harbor” p. 51). For plans to gain military preeminence in the Middle East on a permanent basis and the capacity to provoke war, see also the following sections: *Army: To ‘Complete’ Europe and Defend the Persian Gulf* (p.22) and *Air Force: Toward a Global First-Strike Force* (p. 30).

i) *Denouncement of dissent*: “Either you are with us, or you are with the terrorists,”²²

ii) *Unrestrained fear-mongering and offensive-aggression*: “Our war on terror begins with al-Qaeda, but it does not end there. It will not end until every terrorist group of global reach has been found, stopped and defeated.”²³ “And for America, there will be no going back to the era before September the 11th, 2001 - - to false comfort in a dangerous world. We have learned that terrorist attacks are not caused by the use of strength; they are invited by the perception of weakness. And the surest way to avoid attacks on our own people is to engage the enemy where he lives and plans. We are fighting that enemy in Iraq and Afghanistan today so that we do not meet him again on our own streets, in our own cities.”²⁴

iii) *Constant use of classic Orwellian doublespeak*²⁵ *intended to confuse or suppress reasoned thought*:²⁶ “Freedom and fear are at war. The advance of human freedom -- the great achievement of our time, and the great hope of every time -- now depends on us. Our nation -- this generation -- will lift a dark threat of violence from our people and our future.”²⁷ “I also want the young to know that this country, we don't conquer people, we liberate people.”²⁸ “I just want you to know that, when we talk about war, we're really talking about peace,”²⁹ “See,

²² George W. Bush, September 20, 2001, Address to a Joint Session of Congress and the American People, United States Capitol, Washington, D.C. <http://www.whitehouse.gov/news/releases/2001/09/20010920-8.html>

²³ *ibid.*

²⁴ George W. Bush, September 7, 2003, President Addresses the Nation, Cabinet Room <http://www.whitehouse.gov/news/releases/2003/09/20030907-1.html>

²⁵ A concept coined by George Orwell (1948) in his classic book *1984*, *doublethink* and *doublespeak* are terms used to describe thought or speech that is intentionally evasive and ambiguous and designed to deceive or confuse. William Lutz's (1989a/b; 1996) analysis of *doublespeak* includes the following uses: to mislead; distort reality; false pretense to communicate; make “bad” seem “good;” avoids or shifts responsibility; makes the negative appear positive; creates a false verbal map of the world; limits, conceals, corrupts, and prevents thought; makes the unpleasant appear attractive or tolerable; creates incongruity between reality and what is said or not said.

²⁶ See also Lynch, T. *Doublespeak and the War on Terrorism*. Cato Institute Project on Criminal Justice Briefing Papers, Sept. 6, 2006.

²⁷ George W. Bush, September 20, 2001, Address to a Joint Session of Congress and the American People, United States Capitol, Washington, D.C. <http://www.whitehouse.gov/news/releases/2001/09/20010920-8.html>

²⁸ George W. Bush, June 18, 2002, Remarks by the President on Homeownership, Department of Housing and Urban Development, Washington, D.C. <http://www.hud.gov/news/speeches/presremarks.cfm>

²⁹ *Ibid.*

free nations are peaceful nations. Free nations don't attack each other. Free nations don't develop weapons of mass destruction,"³⁰ "See, we love — we love freedom. That's what they didn't understand. They hate things; we love things. They act out of hatred; we don't seek revenge, we seek justice out of love."³¹

iv) *Re-defining perceptions of history*: "But all in all, it's been a fabulous year for Laura and me,"³² (George W. Bush, summing up his first year in office only three months after the attacks and declarations of global warfare), "My trip to Asia begins here in Japan for an important reason. It begins here because for a century and a half now, America and Japan have formed one of the great and enduring alliances of modern times. From that alliance has come an era of peace in the Pacific."³³ (denying the monumental events of World War II, including the attack on Pearl Harbor by Japan and the nuclear attacks on Hiroshima and Nagasaki by the U.S.A.).

iv) *Moments of unguarded truth and Freudian slips*:³⁴ "And I think all of us have a sense if we imagine the kind of world we would face if the people who bombed the mess hall in Mosul, or the people who did the bombing in Spain, or the people who attacked the United States in New York, **shot down the plane over Pennsylvania** and attacked the Pentagon..."³⁵ "Here we're talking about plastic

³⁰ George W. Bush, October 3, 2003, President Bush Discusses Economy, Small Business in Wisconsin, Midwest Airlines Center, Milwaukee, Wisconsin.
<http://www.whitehouse.gov/news/releases/2003/10/20031003-4.html>

³¹ George W. Bush, August 29, 2002, Oklahoma City.
<http://citypages.com/databank/25/1247/article12600.asp>

³² George W. Bush, December 20, 2001, President Highlights Administration's First-Year Accomplishments, The Oval Office. <http://www.whitehouse.gov/news/releases/2001/12/20011221-2.html>

³³ George W. Bush, February, 18, 2002, President Discusses Unity Between the U.S. & Japan Remarks by the President to The Diet, Tokyo, Japan.
<http://www.whitehouse.gov/news/releases/2002/02/20020218-2.html>

³⁴ A Freudian slip is a verbal mistake that is thought to reveal an unconscious belief, thought, or emotion.

³⁵ Donald Rumsfeld, speech to US troops in Mosul, Iraq, December 24, 2004, broadcast by CNN.
<http://edition.cnn.com/TRANSCRIPTS/0412/24/nfcnn.01.html>

See also Prof Michel Chossudovsky's *Slip of the tongue? Rumsfeld admits that Flight 93 was shot down*. Global Research, May 12, 2007: "Well, I discussed it with the president. Are we prepared to order our aircraft to shoot down these airliners that have been hijacked? He said yes... I--it was my advice. It was his decision." (Vice President Dick Cheney, September 11, 2001, source CBS News Archives) "That's a sobering moment, to order your own combat aircraft to shoot down your own civilian aircraft. But it was an easy decision to make, given the--given the fact that we had learned that a commercial aircraft was being used as a weapon. I say easy decision. It was--I didn't hesitate; let me put it to you that way. I knew what had to be done." (President George W. Bush, September 11, 2001, source CBS News Archives) "The airplane rolled onto its back, and one of the hijackers began shouting, 'Allah is the Greatest'. With

knives and using an American Airlines flight filled with our citizens, and **the missile to damage this building** and similar (inaudible) that damaged the World Trade Center. The only way to deal with this is by taking the battle to the terrorists, wherever they are, and dealing with them.”³⁶ “It's amazing I won. I was running against peace, prosperity, and incumbency,”³⁷ (regarding the 2000 election while speaking to Swedish Prime Minister Göran Persson, unaware that a live television camera was still rolling), “Our enemies are innovative and resourceful, and so are we. They never stop thinking about new ways to harm our country and our people, and neither do we.”³⁸ “If this were a dictatorship, it would be a heck of a lot easier, just so long as I’m the dictator.”³⁹

...*VERSUS*...

Examples of Psychological Openness and Transformation

5. Accurate Acknowledgement of Behavior: “[The neo-Nazi Hasselbach] acknowledges having been manipulative and self-serving...Hasselbach was trading in illusions: He dispensed ideological bromides and pretended to be a caring mentor to win the men’s allegiance.” Many 9/11 truth activists are the first to acknowledge that they too believed the official account of 9/11 and experienced many of the defensive reactions described in detail in Part I when confronted by contradictory evidence. Initially, I

the sounds of the passenger counterattack continuing, the aircraft plowed into an empty field in Shanksville, Pennsylvania, at 580 miles per hour....” (National Commission on Terrorist Attacks upon the United States, July 2004, Chapter 1) Rumsfeld stated in a speech to US troops in Iraq (24 December 2004) that United Airlines Flight 93 was “shot down” on 9/11: *And I think all of us have a sense if we imagine the kind of world we would face if the people who bombed the mess hall in Mosul, or the people who did the bombing in Spain, or the people who attacked the United States in New York, shot down the plane over Pennsylvania and attacked the Pentagon”* (Donald Rumsfeld, speech to US troops in Mosul, Iraq, December 24, 2004. The speech was broadcast by CNN. For complete transcript of Rumsfeld's speech see below) Was it a slip of the tongue on the part of the former Secretary of Defense? Or was he simply corroborating the statements of the President and Vice-President on September 11, 2001? These statements confirm unequivocally that the President and Commander in Chief had ordered the shooting down of a commercial aircraft on the morning of 9/11. (see quote above)”
<http://www.globalresearch.ca/index.php?context=va&aid=5626>

³⁶ Donald Rumsfeld, October 12, 2001, US Department of Defense transcript, in an interview with Lyric Wallwork Winik from Parade Magazine.

<http://www.defenselink.mil/transcripts/transcript.aspx?TranscriptID=3845>

³⁷ George W. Bush, June 14, 2001, Gothenberg, Sweden.

http://www.newshounds.us/2004/08/26/citizen_over_the_age_of_35_you_qualify.php

³⁸ George W. Bush, August 5, 2004, President Signs Defense Bill, Remarks by the President at the Signing of H.R. 4613, the Defense Appropriations Act for Fiscal Year 2005, Dwight D. Eisenhower Executive Office Building <http://www.whitehouse.gov/news/releases/2004/08/20040805-3.html>

³⁹ George W. Bush, December 18 2000. Online News Hour with Jim Lehrer

http://www.pbs.org/newshour/bb/politics/july-dec00/trans_12-18.htm

reacted with defensive dismissal when first presented with questions about the authenticity of the official story in early 2006. Only after being given a documentary film in late 2006, demonstrating some of the scientific evidence which did not support the official account, did I commit to investigating all of the facts, in depth, and on my own initiative. Eventually, I formed my own conclusion that the official story is not based in reality and is, in fact, a myth designed to divert investigation away from the events of 9/11, which as of yet, are still largely unknown. In fact, Dr. D.R. Griffin provides a similar account of transformation in his latest book, *Debunking 9/11 Debunking: An Answer to Popular Mechanics and Other Defenders of the Official Conspiracy Theory* (2007):

The evidence that 9/11 was an inside job is overwhelming. Most people who examine this evidence with an open mind find it convincing, or at least profoundly unsettling. There are, however, several widely held beliefs that work to prevent people from examining this evidence with, in Richard Falk's phrase, "even just a 30-percent open mind." These beliefs often keep people from examining the evidence at all. I can use myself as an example.

Until the spring of 2003, I had not seriously looked at any of the evidence. I was vaguely aware that there were people, at least on the Internet, who were suggesting a revisionist account of 9/11, according to which US officials were complicit. But I did not take the time to find their websites. I was busy writing a history of American imperialism, which I had begun the day after 9/11. Having accepted the official account of the 9/11 attacks, I had also accepted the liberal interpretation thereof, according to which they were "blowback" for US foreign policy, especially in the Arab and Muslim worlds. This interpretation convinced me that the large book on global problems on which I had been working for several years would be incomplete without a separate chapter on American imperialism.

Studying this history probably helped me later change my interpretation of 9/11, because I had learned that several of our nation's wars, such as those against Mexico, the Philippines, and Vietnam, had been justified by incidents that, although they were created by our own armed forces, were used to claim that we had been attacked. But this awareness did not lead me immediately to conclude that 9/11 had also been orchestrated as a pretext. Although that possibility did cross my mind, I did not take it seriously.

I maintained this mindset even after being introduced, late in 2002, to a professor from another country who said he was quite certain that 9/11 had been an inside job. I remember replying that I did not think the Bush administration – even the Bush administration – would do such a heinous thing. However, I added, I would be willing to look at whatever he considered the best evidence. He directed me to some 9/11 websites, but I did not find them convincing. I do not know if they were bad sites or whether I looked at their evidence with less than a 30-percent open mind. In any case, I went back to working on American imperialism, assuming 9/11 not to be an instance thereof.

My response was quite different, however, a few months later when another colleague sent a different website, which had an abbreviated version of Paul Thompson's massive 9/11 timeline.⁴⁰ Although this timeline was

⁴⁰ Quoted from Griffin (2007) footnote 2: "This is Fred Burk's website wanttoknow.info.

drawn entirely from mainstream sources, it contained hundreds of stories that contradicted one or another aspect of the official account of 9/11. Additional reading then led me to Nafeez Ahmed's *The War on Freedom: How and Why America Was Attacked September 11, 2001*.⁴¹ On the basis of the combined evidence summarized by Thompson and Ahmed, it took me only a short time to realize that there was strong prima facie evidence that the Bush administration had, at the very least, intentionally allowed the attacks to occur. Through additional study, I became aware that some of the strongest evidence indicated that forces within the government must have actually orchestrated the attacks.

4. Cognitive Dissonance: “However, unlike Biklen, Hasselbach *came to question both the ideology and his own sense of righteousness*...Hasselbach subsequently abandoned the movement in a very public way by burning a picture of Hitler in a televised interview. The threat of recriminations for his betrayal forced him to go underground.” For analogies to 9/11, refer back to the section in Part I detailing actual people who became “whistleblowers” after experiencing *cognitive dissonance*, often at great risk to their careers and personal safety. Again, as a case example, after experiencing great dissonance in learning that the official account could not be true, I was compelled to speak out in a way that I could contribute to raising public awareness of the true events of 9/11, and hence the writing of these articles.

5. Activation of Conscience: “Hasselbach’s transformed awareness is both outer- and inner-directed, intellectual, and moral. These are the integral strands of experience...A psychological wholeness emerged from the encounter that contrasts with the dissociation that a modularized self countenances by its compartmentalization of experience. In effect, his growth entails becoming a better person, someone with the strength of character to face down some painful truths and move forward...We construe his unreal, debased condition as a Nazi ideologue to be metaphorically *equivalent to that of the deluded shadow watchers in Plato’s myth cave*.” For analogies to 9/11, refer back to the section in Part I discussing the activation and/or creation of the *moral identity* and the sense of obligation towards others for truth, freedom, safety, and justice.

In summary, Bengston and Marshik’s (2007) comparison of two very different responses to challenged flawed ideological beliefs – mainly *resistance/defensiveness* versus *openness/transformation* – underscores the fact that merely arousing cognitive dissonance is not a sufficient catalyst for changing behavior. Although both Biklen and Hasselbach experienced challenges to their flawed beliefs, Biklen remained closed-minded, whereas Hasselbach attempted to be open-minded to further consideration of the conflicting information. Bengston and Marshik (2007) attributed the difference in responses to Hasselbach’s greater identification with the person whom illuminated the contradictions, in contrast to Biklen’s weaker identification with a similar counterpart. The stronger identification, which resulted in Hasselbach’s interpersonal and philosophical explorations, were described as encouraging his transformation through

⁴¹ Ibid. Footnote 3: “Nafeez Mosaddeq Ahmed, *The War on Freedom: How and Why America Was Attacked September 11, 2001*. (Joshua Tree, CA: Tree of Life Publications, 2002).”

moral culpability,⁴² *realism*,⁴³ and *experiential enlightenment*⁴⁴ (Bengston and Marshik, 2007):

If Hasselbach's case illustrates how unforced, philosophical talk about "deep" consequential matters can be a boon to learning and reality testing, then Biklen's case keeps us from being Pollyannaish about that by showing that honest and probing talk can also be threatening and result in more rather than less denial and resistance. Of course that is not reason to conclude it is a waste of time. On the contrary, *that should be the impetus for more talk (or more listening)*, for figuring out what can be said or done to get some intersubjective conversation going.

Changing Attitudes: Questioning the Official Account of 9/11

From both Plato's Allegory of the Cave and Bengston and Marshik's Study of Intersubjectivity, we see how people can be enslaved by false beliefs and that, when those beliefs are challenged, people have a choice to either re-examine those beliefs in a new light, or retreat into the familiarity of a fabricated worldview. Moreover, it is not simply that the truth is illuminated 'once-and-for-all,' nor even revealed 'all-at-once.' Rather, as more light is shed upon people's worldviews, there are greater opportunities, and hence greater responsibilities, for those people to continually examine their beliefs and re-adjust their worldviews and behaviors accordingly. In fact, disturbingly similar to the four steps prisoners transcend in the allegory of the cave, and reflected in the transformation of ideological beliefs that the former neo-Nazi Hasselbach experienced, many of the responses to the myth of 9/11 can be summed into four parallel progressive steps, as described by Dr. Griffin (2007):⁴⁵

[1] For those Americans who accept the official interpretation of the event, 9/11 was a surprise attack on the U.S. government and its people by Islamic terrorists.

[2] For some Americans, "9/11" has a more complex meaning. This second group, while accepting the official interpretation of the attacks, thinks of 9/11 primarily as an event that was used opportunistically by the Bush administration to extend the American empire. This interpretation is

⁴² *Moral culpability*, also referred to as conscience, is observed when a person experiences moral anxiety which arises from one's action (real or perceived) that conflicts with an individual's super-ego causing feelings of guilt (Carson et al., 1996).

⁴³ *Realism* is the opposite of the *denial of reality*, which is a defensive mechanism that serves to protect a person from an unpleasant reality simply by refusing to acknowledge it (Carson et al., 1996).

⁴⁴ *Experiential enlightenment* refers to the process of acquiring knowledge and understanding through direct experience in contrast to abstract reasoning (Bugental and McBeath, 1995). Here the transformation requires authentic relationships with oneself and with others (Elliot and Greenberg, 1995).

⁴⁵ D.R. Griffin (2007) 9/11, the American Empire, and Common Moral Norms. In D.R. Griffin and P.D. Scott (Eds.) *9/11 and the American Empire: Intellectuals Speak Out Vol. 1*, Massachusetts: Olive Branch Press.

effectively presented by writers such as Noam Chomsky, Rahul Mahajan, and Chalmers Johnson.⁴⁶

[3] For a third group of Americans, the term “9/11” connotes an event with a more sinister dimension. These citizens believe that the Bush Administration knew the attacks were coming and intentionally let them happen. A Zogby poll indicated that 49 percent of the residents of New York City held this view in 2004.⁴⁷

[4] According to a fourth view of 9/11, the attacks were not merely foreknown by the Bush Administration; they were *orchestrated* by it. Polls in Germany and Canada in 2003 and 2004, respectively, indicated that this view was held by 15 to 20 percent of their people. (A Zogby poll in 2006 showed that 42 percent of the U.S. public believes that there has been a cover-up, but this poll did not distinguish between the third and fourth views.)⁴⁸

It should be noted that these four alternative views, and the proposed eight-fold hierarchy of complicity presented by Griffin (2004) which is discussed later in this article, do not exhaust all the possible explanations of the events of 9/11, as he explains in much greater detail in his book. Primarily, these delineations are based upon a continuum of complicity that subsumes a *conscious* agenda across U.S. agencies and officials that may not, in fact, have been necessary for the events to have occurred as they did. It is entirely possible that various people participated in ways that resulted in the events of 9/11 without consciously or collectively orchestrating them. As discussed earlier, there are many psychological phenomena that can account for perceived discrepancies between motive and behavior. For example, people can act in a conscious manner under the influence of an unconscious goal (refer back to Part I) and behavior can be psychologically defended by rationalization or compartmentalized by dissociation (refer to Parts I & II). Moreover, the collective unconscious can be hijacked by a dominating mind-set, such as a ruling-group-mind, and block out evidence that contradicts its primary agenda (discussed earlier in Part II).

⁴⁶ Quoted directly from Griffin’s (2007) reference: “See Chomsky’s *Hegemony or Survival*, his *9/11* (New York: Seven Stories, 2001) and his forward to Phyllis Bennis, *Before and After: U.S. Foreign Policy and the September 11th Crisis* (Northampton: Olive Branch Press, 2003); for Rahul Mahajan, see *The New Crusade: America’s War on Terrorism* (New York: Monthly Review Press, 2003) and *Full Spectrum Dominance: U.S. Power in Iraq and Beyond* (New York: Seven Stories Press, 2003); for Johnson, see *The Sorrows of Empire*.

⁴⁷ Ibid. “See www.zogby.com/news/ReadNews.dbm?ID=855. This information, however, was evidently not considered news fit to print by the *New York Times* and other mainstream sources. Also generally unknown is the fact that already in 2002, the *Atlanta Journal-Constitution*, believing that Congresswoman Cynthia McKinney had charged that the Bush Administration had foreknowledge of the attacks, conducted a poll that asked its readers if they were “satisfied the Bush administration had no advance warning of the September 11 attacks.” Surprisingly, 46 percent of the respondents said “No, I think officials knew it was coming.” See “Poll Shocker: Nearly Half Support McKinney’s 9/11 Conspiracy Theory,” *Newsmax* 17 April 2002. I discussed the McKinney episode in the *The New Pearl Harbor: Disturbing Questions about the Bush Administration and 9/11* (Northampton: Olive Branch Press, 2004) 161-64, 242-44nn.”

⁴⁸ Ibid. “See the *Toronto Star* 26 May 2004; Ian Johnson, “Conspiracy Theories about Sept. 11 Get Hearing in Germany,” *Wall Street Journal* 20 September 2003; and “Zogby Poll Finds Over 70 Million Voting Age Americans Support New 9/11 Investigation” (www.911truth.org/article.php?story=20060522022041421).”

To help explain how people form these very different views of 9/11, Griffin (2004) describes two main theories, first, the *coincidence/incompetence* theory which explains the events given in the official account [views 1 and 2], and second, the *complicity/planned* theory which explains the alternative accounts [views 3 and 4]. The *coincidence/incompetence* theory purports that, other than the planning by Osama bin Laden and al-Qaeda, the events of 9/11 were a series of disastrous coincidences, constituting a “failure of imagination”⁴⁹ in not preparing for an attack on preeminent icons of American economic and military power, such as the flying of airplanes into the WTC Twin Towers and the Pentagon. Alternatively, the U.S. government’s inadequate response in protecting its citizens was merely incompetence and nothing more, as described by Griffin (2004):⁵⁰

What some critics call the *incompetence* theory can be understood as simply part of a larger *coincidence* theory, because it entails that FAA agents, NMCC and NORAD officials, pilots, immigration agents, US military leaders in Afghanistan, and numerous US intelligence agencies all coincidentally acted with extreme and unusual incompetence when dealing with matters related to 9/11. But the coincidence theory requires even greater credulity. To accept it requires holding not only that each conjunction of events on the above list – which a conspiracy theory could explain by regarding each one as part of a pattern of events that had been planned – was purely coincidental.

However, in unquestioningly accepting the *coincidence/incompetence* theory, we must also deferentially accept that some of the most basic mathematical laws of probability and physics were violated by the events of 9/11. For example, the co-occurrence of the collapse of the Twin Towers WTC 1 and 2, as described by Fetzer (2007):

Most Americans may not realize that no steel-structure high-rise building has ever collapsed from fire in the history of civil engineering, either before or after 9/11. If we assume that those fires have occurred in a wide variety of buildings under a broad range of conditions, that evidence suggests that these buildings do not have a propensity to collapse as an effect of fire. That makes an alternative explanation, especially the use of powerful explosives in a

⁴⁹ CNN.com Politics Friday July 23, 2004: *9/11 Panel Report: ‘We Must Act’*: “Thomas Kean and his fellow panelists cited a “failure of imagination” that they said kept U.S. officials from understanding the al Qaeda threat before the attacks on New York and Washington that killed nearly 3,000. The independent National Commission on Terrorist Attacks Upon the United States released its findings on Thursday in a 570-page report. Congress established the bipartisan panel to investigate events before, during and immediately after the attacks. Every expert with whom we spoke told us an attack of even greater magnitude is now possible and even probable. We do not have the luxury of time,” said Kean, a former Republican governor of New Jersey. “We must prepare and we must act. The al Qaeda network and its affiliates are sophisticated, patient, disciplined and lethal.””

<http://www.cnn.com/2004/ALLPOLITICS/07/22/911.report/index.html>

⁵⁰ See Griffin (2004) for the complete list of the main events that would need to be simultaneously considered to be coincidental. Pp. 141-145.

controlled demolition, an hypothesis that must be taken seriously. Indeed, there appear to be at least ten features of the collapse of the Twin Towers that are expectable effects of controlled demolitions but not from fires following aircraft impacts.⁵¹ They include that the buildings fell about the rate of free fall; that they both collapsed virtually straight down (and into their own “footprints”); that almost all the concrete was turned into very fine dust; that the collapses were complete, leaving virtually no steel support columns standing; that photographic records of their collapse show “demolition waves” occurring just ahead of the collapsing floors; that most of the beams and columns fell in sections of 30’ to 40’ in length; that firemen reported hearing sequences of explosions as they took place; that seismological events were recorded coincident with aircraft impacts and again when the buildings collapsed; and that pools of molten metal were observed in the subbasements for weeks after.⁵²...Suppose, as before, we adopt a value of 1 time in 10 for any one of these features to occur as a causal consequence of an aircraft impact and ensuing fire. We know that it is a fantastically high number, since this has never occurred before or since. But, for the sake of argument, let us assume it. Then if we treat these features as having propensities that are independent and equal, for those ten features to have occurred on any single event of this kind would have a propensity equal to 1 over 1 followed by ten zeros, that is 1/10,000,000,000, which is one chance in ten billion! Of course, since there were two such events – given WTC1 and WTC2 – the probability that they would both display these same ten features on the very same occasion is equal to the product of one in ten billion times on in ten billion, which is 1 over 1 followed by twenty zeros, or 1/100,000,000,000,000,000,000. This is a very small number. And these calculations assume values that are far too high.⁵³

⁵¹ Quoted from Fetzer (2007) footnote 41: “Griffin 2005, pp. 26-27. Griffin’s recent study, “The Destruction of the World Trade Center” in Griffin 2006, adds even more. As Frank A. DeMartini, who was project manager for the construction of World Trade Center, during an interview recorded in January 2001, explained, “The building was designed to have a fully loaded 707 crash into it – that was the largest plane at the time. I believe that the building could probably sustain multiple impacts of jet liners because this structure is like mosquito netting. It really does nothing to the screen netting” <http://www.prisonplanet.com/articles/november2004/121104designedtotake.htm>. Three other engineers involved in the project – Lee Robertson, Aaron Swirski, and Hyman Brown – offered similar opinions <http://www.rense.com/general17/eyewitnessreportspersist.htm>. DeMartini died at the towers on 9/11.”

⁵² Ibid. Footnote 42: “See the discussion of seismic phenomena in Section 10. Peter Tully, President of Tully Construction, who was involved in the process of clearing the site, reported seeing pools of “molten steel” an observation confirmed by Mark Loizeaux, President of Controlled Demolition, who said they had been found at the subbasement level as low as seven levels down. Moreover, those pools remained “three, four, and five weeks later, when the rubble was being removed” http://www.americanfreepress.net/09_03_02_/NEW_SEISMIC/new_seis-mic.html. These extreme temperatures would not result from either burning fuel or collapse due to the “pancake effect,” which would have propensities of zero or null, but would be expectable effects of the use of powerful explosives to bring them down.”

⁵³ Ibid. Footnote 43: “Indeed, most of these features would have a null propensity on the official account. Suppose, for example, that the collapse was brought about by a “pancake” effect, with one floor falling and overwhelming the capacity of the lower floor to support it. Suppose, further, that the collapse of one floor onto another occurred at an average speed of ½ second per floor. (Try dropping a set of key from various heights and measure the time!) Even if the initial collapse occurred more slowly and increased with

In a paper just published in the journal *Cognition*, “From Mere Coincidences to Meaningful Discoveries,” Griffiths and Tenenbaum (2007) discuss specifically how coincidences can be the basis of both *widespread faulty beliefs* and *significant scientific discoveries*:

Previous research has tended to focus on only one of these two faces of coincidences. Inspired by examples similar to that of Snow [1855; connecting an outbreak of cholera to a contaminated water source],⁵⁴ one approach has focused on conceptual analyses or quantitative measures of coincidences that explicate their role in rational inference (Horwich, 1982; Schlesinger, 1991), causal discovery (Owens, 1992), and scientific argument (Hacking, 1983). An alternative approach, inspired by examples like the bombing of London [Clarke, 1946; Johnson, 1981],⁵⁵ has analyzed the sense of coincidence as a prime example of shortcomings in human understanding of chance and statistical inference (Diaconis and Mosteller, 1989; Fisher, 1937; Gilovich, 1993; Plous, 1993). Neither of these two traditions had attempted to explain how the same cognitive phenomenon can simultaneously be the force driving human reasoning to both its greatest heights, in scientific discovery, and its lowest depths, in superstition and other abiding irrationalities...Before presenting our account, *we first critique the common view of coincidences as simply unlikely events. This analysis of coincidences is simple and widespread, but ultimately inadequate because it fails to recognize the importance of alternative theories in determining what constitutes a coincidence.* We then present a formal analysis of the computational problem underlying causal induction, and *use this analysis to show that coincidences may be viewed as events that provide strong but not necessarily sufficient evidence for an alternative to a current theory.* After conducting an experimental test of the qualitative predictions of this account, we use it to make quantitative predictions about the strength of coincidences in some of

increase in falling mass, even though resistance was increasing, too, for all 110 floors to collapse – using averages, it would not matter which collapsed first or where the planes hit! – would have taken about 55 seconds. The buildings actually fell in about 10 seconds, as even *The 9/11 Report* itself concedes (Zelikow 2004, p. 305). That, however, is about the speed of free fall through air for objects encountering no resistance at all. If these assumptions are even remotely correct, then that the buildings should have collapsed so much faster than 55 seconds would appear to be physically impossible on a “pancake” account. Eric Hufschmid, “Painful Deceptions” (2003), a video he produced, has shown that seismic data has confirmed that towers come down in about 10 seconds.”

⁵⁴ Quoted from Griffiths and Tenenbaum (2007) footnote 2: “Such examples abound. In considering the apparent rotation of stars about the Earth, Aristotle viewed the coincidence between the rate of motion and the distance traversed as evidence for the existence of a single celestial sphere (Franklin, 2001, pp. 133-134). Halley would never have discovered his comet without noticing the surprising regularity in the paths and dates of a table of orbits (Cook, 1998; Hughes, 1990; Yeomans, 1991). Semmelweis might not have developed this theory of contagion without noting the similarity in the symptoms of a doctor injured during an autopsy and those of patients in his ward (Hempel, 1966). Perrin’s (1913/1990) argument for the objective reality of molecules was based upon the suspiciously similar estimates of Avogadro’s number produced by several quite different methods of measuring molecular magnitudes (Hacking, 1983).”

⁵⁵ Ibid. “Again there are many examples. Diaconis and Mosteller (1989), Gilovich (1993), Hardy, Harvie, and Koestler (1973), and Plous (1993) all present a number of surprising coincidences that ultimately seem to be simply the work of chance.”

the complex settings where classic examples of coincidences occur...We conclude by returning to the paradox of coincidences identified above, considering why coincidences often lead people astray and discussing their involvement in theory change. [italics added]

Using Bayesian networks to show how people evaluate the probability of multiple coincidences, Griffiths and Tenenbaum (2007) examined the cognitive processes which people experience when transitioning from *mere coincidence* to *evidentiary belief*. Griffiths and Tenenbaum (2007) showed that, when people are able to more *accurately assess the strength* of coincidences, they are also more likely to come to correct conclusions regarding the causality of concurrent events. For example, the probability of any single suspicious event can be quite high on its own (e.g., greater than 50 out of 100 or 0.5), but several occurring together tends to be much lower (e.g., $(0.5) \times (0.5) \times (0.5) = 0.125$, or 12.5 out of 100). As an illustration, consider the “black widow” scenario,⁵⁶ wherein the improbability of several coincidences suggests a causal relationship:

A woman’s first husband dies a few months after their marriage from an apparent gastrointestinal disorder. This is not suspicious; it is sad. The woman remarries, and her second husband dies a few months later, again of an apparent gastrointestinal disorder. This is suspicious, because the timing is similar, and the cause of death is the same. If the same thing happened a third time, no doubt all the husbands’ bodies would be exhumed and tested for evidence of poisoning.

Griffiths and Tenenbaum (2007) propose that, based on previous work and their own experimentation, the locus of human irrationality regarding coincidences may, in fact, be a *failure to accurately assess* the plausibility of a suggested theory:

The formal analyses we have presented in this paper have characterized coincidences as involving data that provide support for a theory that has a low *a priori* probability. Coincidences thus constitute an opportunity to discover that one’s current theory of how the world works is false. This characterization of coincidences suggests that they may play an important role in theory change, similar to the role of “anomalies” in accounts of scientific discovery in philosophy of science...*Anomalies can also be responsible for large-scale theoretical change, inducing crisis that is resolved by the development of a new theory...The strongest kind of anomaly is an event that is impossible under a particular scientific theory, having zero probability...Coincidences pose an intriguing paradox, playing key roles both in significant discoveries and in propagating false beliefs...By attending to coincidences, we have the opportunity to discover that our beliefs are false, and to develop more accurate theories. Our sensitivity to coincidences is not just a source of curious tales and irrational conclusions – it is one of the cognitive capacities that makes causal discovery possible, both in science and everyday life.* [italics added]

⁵⁶ A clarifying common sense example provided by Dr. deHaven-Smith during formal communications.

Using Griffiths and Tenenbaum's (2007) framework for causal induction, a coincidence can be considered to be "an event that provides support for an alternative to a currently favored causal theory, but not necessarily enough support to accept that alternative in light of its lower prior probability." In this context, the low prior probability of many other anomalous events of 9/11, from the co-occurrence of five or more U.S. war-games simulating events similar to those that actually happened, to the putative extreme incompetence of FAA flight controllers, NMCC and NORAD officials on that day and that day only,⁵⁷ should not be summarily discounted as mere coincidence, but explored further. As we can see, then, it is very likely that the numerous "coincidences" of September 11th 2001 are, in fact, not just coincidences but could also reasonably be considered evidence in support, but not proof of, alternative theories. What then could the possible alternative theories and causal agents responsible be? Let's return to the *complicity/planning* theory for further analysis, as outlined by Griffin (2004):

There are at least eight possible views of what official complicity in the attacks of 9/11 might mean. In order that readers can decide, as they examine the evidence, which kind of official complicity, if any, the evidence supports, I list these eight possible views here in ascending order of seriousness – meaning the seriousness of the charge against the Bush administration that the view would imply.

1. *Construction of a False Account*: One possible view is that although US officials played no role in facilitating the attacks and did not even expect them, they constructed a false account of what really happened – whether to protect National Security, to cover-up potentially embarrassing facts, to exploit the attacks to enact their agenda, or for some other reason. Although this would be the least serious charge, it would be sufficiently serious for impeachment – especially if the president had lied about 9/11 for personal gain or to advance some pre-established agenda, such as attacking Afghanistan and Iraq.

2. *Something Expected by Intelligence Agencies*: A second possible view is that although they had no specific information about the attacks in advance, some US intelligence agencies – such as the FBI, the CIA, and some intelligence agencies of the US military – expected some sort of attacks to occur. Although they played no role in planning the attacks, they perhaps played a role in facilitating them in the sense of deliberately not taking steps to prevent them. Then, having done this without White House knowledge, they persuaded the White House after 9/11 not only to cover up their guilt, by constructing a false account, but also to carry out the agenda for which the attacks were intended to gain support.

3. *Specific Events Expected by Intelligence Agencies*: A third possible view is that intelligence agencies (but not the White House) had specific information about the timing and the targets of the attacks.

⁵⁷ See Griffin (2004) for a detailed analysis of the extensive list of anomalous events and "smoking guns" of 9/11. FAA (Federal Aviation Administration), NMCC (National Military Command), NORAD (North American Aerospace Defense Command).

4. *Intelligence Agencies Involved in Planning*: A fourth possible view is that intelligence agencies (but not the White House) actively participated in planning the attacks.

5. *Pentagon Involved in Planning*: A fifth view is that the Pentagon (but not the White House) actively participated in planning the attacks.

6. *Something Expected by White House*: A sixth possible view is that although the White House had no specific knowledge of the attacks in advance, it expected some sort of attacks to occur and was a party to facilitating them, at least in the sense of not ordering that they be prevented.⁵⁸ This view allows for the possibility that the White House might have been shocked by the amount of death and destruction caused by the attacks that were actually carried out.

7. *Specific Advance Knowledge by White House*: A seventh view is that the White House had specific foreknowledge of the targets and the timing of the attacks.

8. *White House Involved in Planning*: An eighth possible view is that the White House was a party to planning the attacks.

There exists, in fact, a broad continuum of responses to the events of 9/11, from unquestioning belief in the official account, to suspicions about the numerous coincidental events, to evidence for causal agents responsible within the US government. Again, it is important to recognize that people's responses to the attacks on 9/11 are as multifaceted and profound as the events of September 11, 2001 themselves and their consequences thereafter. This is, as Dr. de-Haven-Smith⁵⁹ points out, a critical consideration when dealing with any state crime:

It's important to avoid oversimplifying the situation surrounding 9-11 and other state crimes or alleged state crimes. If we go with Griffin's continuum, we would address the criminal tendencies of government by looking for villains and evil doers. If, on the other hand, we conclude that the intentions and actions of governments are as complicated as those of individuals – that sometimes the right hand does not know what the left hand is doing; that competing, parallel initiatives can be set in motion, the events decided almost accidentally according to the success or lack of success of different lines of action; that officials often disperse responsibility and compartmentalize actions to the point that no one is really in control even though their actions are nonetheless coordinated – then we will be inclined to look not only for criminals but also for institutional disabilities that allow decisions to perambulate, institutional checks to be short circuited, and accountability to become impossible.

⁵⁸ Quoted from Griffin's (2004) footnote 39: "This view of the White House could be combined with any of the previous five views insofar as those views deal only with the involvement of other US agencies. This sixth view, therefore, has five possible versions. The same is true of the seventh and eighth views."

⁵⁹ Formal communications with the author printed with permission.

Changing Attitudes: Applying Lessons Learned

Using information detailed in Part I, on the automatic activation of attitudes and defensive reactions that occur when people believe that their worldviews are threatened, and information detailed in Part II, on the factors underlying responses to challenges to flawed ideologies, mainly *resistance/defensiveness* versus *open-mindedness/transformation* of flawed ideologies, we can construct a method for broaching 9/11-related discussions that attempt, as much as is realistically possible, to *avoid* provoking psychological reactance and *promote* unconstrained freedom of thought and reasoning. For example, studies show that when controlling language is used to influence a message, it evokes strong psychological reactance (Brehm, 1966) that can result in the rejection of the message precisely because of perceived threats to the person's freedoms (Worchel and Brehm, 1971; Miller et al., 2007). Thus, the primary barrier we need to address is the automatic activation of a person's attitudes and goals arising in response to the phrase "9/11," which itself can provoke threatening thoughts and emotions.

One way to deal with this is directly, by encouraging the process rather than suppressing it, and instead letting the attitudes that arise lead the discussion. This method is also supported by research showing that messages providing opportunities for people to restore their perceived freedom to think and act autonomously, such as merely giving the person a choice in his or her response, can reduce psychological reactance (Brehm, 1966; Miller et al., 2007). For example, using a layman's version of the Rorschach technique,⁶⁰ which is a projective test designed to elicit aspects of a one's personality in response to an ambiguous stimulus, such as an inkblot (Carson et al., 1996), we can provide people with a choice, namely the choice of what they would be comfortable discussing in relation to the subject of 9/11. Here, the simple phrase "9/11" can be used as the ambiguous stimulus and the person's response as an indicator of the types of attitudes and goals automatically activated, for example, "*What comes to mind when you think of 9/11?*" In comparison, if we were to ask, "Did you know that the official account of 9/11 is false?" we would be projecting our own attitudes and goals onto the discussion without allowing the person to express their own views first. If, instead, people are free to openly express their worldview, without immediate challenge, we can then use follow-up questions to explore areas of further discussion in an atmosphere that is non-threatening, and thus more conducive to exploring contradictions to their perceptions of 9/11. Most important is the use of questions and information highlighting the incontrovertible inconsistencies of the official account, which can contribute to cognitive dissonance regarding the person's existing beliefs about 9/11.

When discussing the evidence, it is important to be authentic, regarding both the evidence and your presentation of the evidence. Only speak about what you know and what you honestly believe. In addition, focus on common goals between you and the person to which you are talking whenever possible. In addition, whenever possible, encourage accountability by requesting participation in investigating the events of

⁶⁰ The Rorschach test, originally designed by Swiss psychiatrist Hermann Rorschach in 1911, used inkblots to help assess personality. The test is quite simple but can be very revealing, although it does have its limitations.

September 11, 2001. Research shows that civic participation is greatly increased when people are recruited to become involved during discussions of social responsibility (for review see Zuckerman, 2004; Klofstad, 2007).

With these guidelines in place, let's go through some examples of possible responses to thinking about 9/11 and follow-up questions, talking points, and participation requests to focus on to encourage people to consider and investigate the facts further. Although I have tried to categorize responses based on the major issues raised (refer to Tables 1 to 3), due to the inherent complexities of 9/11, there will be significant overlap across all sets of responses and follow-up discussions. I will take the reader through the examples in all three Tables in detail to demonstrate how to use them. In addition to the information presented in these tables, I would encourage the reader to use the reference lists for Parts I and II as additional sources of information in asking people to actively participate in further discussions. And, of course, these examples are only a handful of the many significant issues surrounding the events of 9/11 – before, during, and after – its occurrence, which we must continue to discuss in the hopes of effecting real and enduring change.

Table 1.

Responses including “terrorists,” “Osama bin Laden,” “al-Qaeda,” “War on Terror,” “religious extremists,” “weak foreign government/policy,” “Patriot Act,” “9/11 Commission Report,” etc...

Responses to 9/11

Terrorists; Osama bin Laden; al-Qaeda; Muslim fanatics; religious extremists; ‘with-us-or-with-the-terrorists’; suicide missions/bombings; weak foreign government or policy; ‘War on Terror’; ‘innocent victims’ vs. ‘enemy evildoers’; ‘they hate our freedoms’; the 9/11 Commission Report; NORAD, FAA, CIA, FBI, military and other government agencies charged with civilian protection; Patriot Act

Potentially Activated Attitudes/Goals

1. These responses suggest conflicting concerns between freedom and safety, including the forfeiture of rights in exchange for government protection
 2. They also suggest concerns with interpersonal conflict, such as a “victim” versus “perpetrator” mindset, which is vulnerable to exaggeration and faulty attributions of blame
 3. Other concerns include: dispositional attributions of blame; belief in a just world; mortality salience; compensatory conviction; defensive zeal; dissociation; compartmentalization; hyper-rationalization; narcissistic withdrawal; exceptionalism; escapist fantasy; hysteria; suspension of common sense; closed-mindedness; patriotism; intolerance; retribution/vengeance; ‘thin-slice-of-evidence’
-

Follow-up Questions

- What is “terrorism” and who are, in fact, the “terrorists”?
- What does the “war on terror” really mean?
- Which terrorists have been identified and/or arrested for criminal prosecution for 9/11?
- What crimes has Osama bin Laden been charged with in regards to the attacks on America on September 11th 2001?
- How has the War on Terror protected people from terrorism?
- How have freedoms been affected by the Patriot Act?
- Are there any other people who would or have benefited from the events of 9/11?
- How might Americans view the world and the events of 9/11 differently than non-Americans?
- How do we determine who are the “victims” and who are the “perpetrators”?
- What would it mean if these two perceptions have common characteristics?
- Who is accountable for the consequences of the global war on terror?
-

Talking Points

Terrorism and the culture of fear; loss of civil rights; psychological warfare; strategy of tension; propaganda and Orwellian doublespeak; ‘blowback’ and false-flag operations; neo-imperialist agendas versus multilateralism; faulty beliefs, political rhetoric, misinformation; denouncement of dissent; stereotyping, retribution and rush to judgment; corporate news agendas and profits vs. publicly funded or independent alternative news; world-wide disbelief of the U.S. official account; opportunity for introspection to prevent further human loss; redefining perceptions of history; ‘trading in illusions’ and moments of unguarded truth and exposed lies

Participation Requests

1. Investigate the evidence, think critically about the implications; inquire into criminal prosecutions of the perpetrators of 9/11; contact political representatives to request answers and action
 2. Watch the BBC’s *The Power of Nightmares: The Rise of the Politics of Fear* (2005) by Adam Curtis: Pt I. Making of the Terror Myth, Pt II. Phantom Victory Myth, Pt III. Shadows in the Cave <http://news.bbc.co.uk/2/hi/programmes/3755686.stm> or view for free at: <http://www.question911.com/linksall.htm>
 3. Watch *Iraq for Sale: The War Profiteers* (2006) by Robert Greenwald at: <http://video.google.com/videoplay?docid=-6621486727392146155>
 4. Watch *Breaking The Silence: Truth and Lies in the War on Terror* (2003) by John Pilger <http://question911.com/linksall.htm>
 5. Read *9/11 and the American Empire: Vol. I. Intellectuals Speak Out* and *Vol. II. Muslims, Christians, and Jews Speak Out* (2006, 2007), any of Dr. David Ray Griffin’s books (2004, 2005, 2007a/b)
 6. Access any alternative news media to compare to mainstream corporate media, e.g., *Global Research* at: <http://www.globalresearch.ca/>, *Guns and Butter* at: <http://www.gunsandbutter.net/>, The Real News Network at: www.therealnews.com
 7. Watch *Zeitgeist* at: www.zeitgeistmovie.com with documented resources at: <http://www.zeitgeistmovie.com/sources.htm>
-

As described in detail in Part I, the responses listed in Table 1 suggest strong conflict between basic human desires for freedom and safety, for example, profound tension arising from forfeiting rights and freedoms in exchange for governmental protections. Specifically, these responses suggest concerns regarding threats to one's personal safety and ascribing *dispositional attributions* for 9/11, such as blaming specific people or groups for the events of 9/11. They also suggest identification with interpersonal conflict, and perhaps viewing people and their actions in morally defined terms, such as in situations of "victim" versus "perpetrator" interactions. These concerns also reflect belief in a "fair and just world," which, when combined with *mortality salience*, can bolster feelings of anger and desires for retribution.

On an individual level, when reminded of 9/11, many people still display *compensatory conviction* and *defensive zeal*, proclaiming that they themselves were under attack by a foreign enemy that is most often described by the Muslim-extremist/radical Islamist stereotype. On a societal level, the interwoven rage and rhetoric arising from the ruins of 9/11 served to strengthen the psychological reactance of the American people, providing a global call to arms for the "good citizens of the world" to fight against "the enemy evildoers." However, in the years since, as the dust has settled and reason returned, many have re-evaluated the damage these beliefs and actions have done. This has provided an invaluable opportunity for people to re-examine their emotions, thoughts and behaviors in reaction to 9/11 in a new milieu. Once again, Edwards (2004) points out the potential and need for serious reflection regarding how rhetoric shaped the majority response to 9/11:

One of the first sentiments to emerge from the rubble was the idea that 11 September represented some sort of global dividing point, a transition from orderly past – as seen, that is, in the rosy glow of hindsight – to a present (and future) now fraught with uncertainty and menace. In the service of this sentiment were various supporting statements ('this wasn't an attack on the United States alone...it was an attack on all democracy everywhere, on world freedom'; or, even more general in scope, 'those who did this are against life itself'). Such views reflect a desire to galvanize public opinion and, more specifically, to encourage the formation and maintenance of what came to be known as the 'international coalition'. But a more interesting motivation has to do with another desire – the wish to raise the psychological ante, to magnify the scope of the tragedy, to more fully demonize the opposition. And the central core of this is the portrayal of America (its' system, values, and so on) as a universal symbol. To say that by attacking the United States the terrorists attacked the world is to suggest that America *is* the world – or, at least, what the rest of the world aspires to become. This position is enlightening and revealing in itself, and it underlies the deep disparities among 'world-views' within and without contemporary America...

This sort of observation reminds us of a difficulty apparent from the start: *how can America reconcile its 'exceptional' status with its argument that all democracies were attacked on 11 September, that the terrorists have broader targets in their sights?* How can it argue a universal case when attempting to define and maintain a particularist position? *And how does it imagine such dissociative behavior affects onlookers?* [italics added]

Edwards (2004) raises relevant points and thought-provoking questions about challenging beliefs and changing worldviews across time and introspection. Thus, in the context of the responses given in Table 1, the following questions would also be helpful to ask in attempting to understand people's beliefs about the perpetrators and victims of the attacks and how their beliefs may have changed in the years since 9/11:

What is "terrorism" and who are, in fact, the "terrorists"?

What does the "war on terror" really mean?

Which terrorists have been identified and/or arrested for criminal prosecution for 9/11?

What crimes has Osama bin Laden been charged with in regards to the attacks?

How has the War on Terror protected people from terrorism?

How have freedoms been affected by the Patriot Act?

Are there any other people who would or have benefited from the events of 9/11?

How might Americans view the world and events of 9/11 differently than non-Americans?

How do we determine who are the "victims" and who are the "perpetrators"?

What would it mean if these two perceptions have common characteristics?

Who is accountable for the consequences of the global war on terrorism?

These are all important questions to ask to help identify any faulty beliefs that may be supporting a person's *defensiveness/resistance* and thus interfering with *openness/transformation* in discussing the events of 9/11 and evidence contradicting the official story. Reviewing the concepts presented in Parts I and II, the following are all relevant areas for follow-up discussion: terrorism and the culture of fear; psychological warfare; strategy of tension; propaganda machines; 'blowback' and false flag operations; neo-imperialist agendas; faulty beliefs; political rhetoric, misinformation, and disinformation; denouncement of dissent; doublespeak; stereotyping; retribution and rush to judgment; corporate news agendas versus publicly funded or independent alternative news media; world-wide disbelief regarding the U.S. official account; and opportunities for introspection. Let's explore some of these areas in greater detail as an example of how to encourage discussion of important concepts relevant to understanding the significance of 9/11.

Similar to the deluded shadow watchers in Plato's myth cave, people who hold uninformed or misinformed beliefs about terrorism and war may have difficulty discussing situations that challenge them to consider how governments have historically used terror tactics on their citizens to gain support for waging war against their political opponents. Just as the prisoners in Plato's cave had to *gradually* become accustomed to seeing the rest of the cave and the world outside of the cave in a new way, many people need a gradual introduction to questioning the events of 9/11. Thus, questions and discussions about the *nature of terrorism* and its *uses in warfare* may provide solid foundations for presenting the more complex contradictions and serious implications of the attacks on 9/11. For example, the following description of *terrorism* and the goals of the terrorist in the *context of war* are succinctly presented by Professor of Philosophy and Director of International Studies Dr. Brian Orend in *The Morality of War* (2006):

War should be understood as an *actual, intentional* and *widespread* armed conflict between political communities...war is about governance, using violence instead of peaceful measures to resolve policy...ultimately, war is

profoundly anthropological: it is about which group of people gets to say what goes in a given territory...Because of September 11, 2001, the world is wary of attacks by so-called non-state actors, particularly terrorist groups...Terrorism, defined, is the use of random violence – especially killing force – against civilians with the intent of spreading fear throughout a population, hoping that this fear will achieve a political objective. Crucial to terrorism is not just the deed itself, but also what some have called “the propaganda of the deed.” Since terrorists want to spread fear, it is vital that their deed not only be terrible but be so terrible that it gets covered by the media, and word and image about the threat become disseminated throughout the population. The 9/11 attacks, e.g., were clearly motivated not just by the desire to kill civilians but also by the drive to maximize the propaganda value of the high-profile attacks.⁶¹...The terrorist seeks to short-circuit all these things and simply inflict his will on a population, probably because he knows his extreme beliefs would have no chance of achieving mainstream success. He cannot persuade people so he seeks to coerce them. The terrorist, in this sense, is actually much like a tyrant – but without the power and control the tyrant already has.

After discussing the goals of terrorism in the context of war, the following type of probing question could be posed: “Are there similar characteristics of tyranny that have emerged in the U.S. government’s responses to the attacks of 9/11?” The point of asking such questions is to *gradually challenge the beliefs* that people have about the events of 9/11 in ways that will encourage them to continue the questioning on their own. For example, herein lies an uncanny analogy between al-Qaeda as “terrorists” and the Bush administration as “terrorists,” depending upon which of Griffin’s (2007) four main interpretations of 9/11 is endorsed. In fact, many others have made direct parallels between the actions of the Bush administration and terrorism, as demonstrated by Professor of Economics Michel Chossudovsky (2006):⁶²

From the very outset, I questioned the official story, which described nineteen Al Qaeda sponsored hijackers involved in a highly sophisticated and organized operation. My first objective was to reveal the true nature of this illusive "enemy of America," who was "threatening the Homeland." The myth of the "outside enemy" and the threat of "Islamic terrorists" was the cornerstone of the Bush administration’s military doctrine, used as a pretext to invade Afghanistan and Iraq, not to mention the repeal of civil liberties and constitutional government in America. Without an "outside enemy," there could be no "war on terrorism." The entire national security agenda would collapse "like a deck of cards." The war criminals in high office would have no leg to stand on. It was consequently crucial for the development of a coherent antiwar and civil rights movement, to reveal the nature of Al Qaeda

⁶¹ “Jim Sterba, ed. *Terrorism and International Justice* (Oxford: Oxford University Press, 2003); Der Spiegel Magazine, *Inside 9/11* (New York: St. Martin’s Press, 2002).

⁶² Michel Chossudovsky, 2006. *The Truth Behind 9/11: Who Is Osama bin Laden?* At 11am, on the morning of 9/11, the Bush administration had announced that Osama was behind the attacks. Global Research, September 10, 2006.
<http://www.globalresearch.ca/index.php?context=viewArticle&code=20060910&articleId=3198>

and its evolving relationship to successive US administrations. Amply documented but rarely mentioned by the mainstream media, Al Qaeda was a creation of the CIA going back to the Soviet-Afghan war. This was a known fact, corroborated by numerous sources including official documents of the US Congress. The intelligence community had time and again acknowledged that they had indeed supported Osama bin Laden, but that in the wake of the Cold War: "he turned against us." After 9/11, the campaign of media disinformation served not only to drown the truth but also to kill much of the historical evidence on how this illusive "outside enemy" had been fabricated and transformed into "Enemy Number One."

Discussions of terrorism are pivotal to understanding another important area, the *culture of fear and propaganda* that has taken hold of the North American psyche. Similar to the prisoners in the cave, people who rely on mainstream corporate media for information may falsely believe that they are being presented with all sides of the debate about the events of 9/11, the War on Terror, and the ensuing wars in Afghanistan and Iraq. Thus, an important foundation for questioning the official story of 9/11 is the challenge to people's beliefs about the role of the media in supporting or questioning the government. In fact, there have been many examples of a 'revival of the propaganda state' since 9/11 to prevent questioning such inconsistencies, as succinctly pointed out by Snow and Taylor (2006):

The dominance of censorship and propaganda is a triumph of authoritarian over democratic values. During times of international crisis like the Cold War or now in the so-called 'Global War on Terror,' authoritarian values of secrecy, information control and silencing dissent would appear to take precedence over democracy, the First Amendment and a free press. The general trend since 9/11, especially in the US, has been away from openness and toward increasing government secrecy coupled with what can seem a rise in contempt among inner circle policy-makers for a public's right to know that may override national and homeland security concerns. Every official pronouncement is now framed within the psyche of a nation 'at war' – epitomized by the renaming of Newark airport to Liberty International Airport to the commercial marketing of a hot sauce with the phrase 'burn, bin Laden, burn!!' – a war in which 'you are either with us or against us' and which 'there is no neutral ground.'

...When modern nations go to war, propaganda is a normal characteristic of their battle on the 'information' front, a fourth arm alongside military, naval, and air campaigns. This was evident both in the war in Afghanistan begun a month after 9/11 and with Iraq...The father of modern American journalism lays out two essential tools in modern media collusion with the state: censorship and propaganda. Censorship ends the free flow of information so essential for democracy and makes dissent less likely.

In this context, censorship and propaganda in the War on Terror is itself *psychological warfare*,⁶³ described by Swiss historian Dr. Daniele Ganser as "*the use of*

⁶³ From Dr. Daniele Ganser's *Fear as a Weapon: The Effects of Psychological Warfare on Domestic and International Politics* at:

propaganda and other psychological techniques to spread fear among the enemy in order to bring about his defeat; however, the methods to create and manipulate fear also involve terrorism (sometimes state-sponsored) and may target domestic populations in order to make them receptive or hostile to certain political or economic policies.” An example would be the commission of a crime(s) which are then attributed to supposed “terrorist” groups that, in fact, did not perpetrate them, in order to induce fear and emotional distress in a population, also known as the *strategy of tension*,⁶⁴ also described by Dr. Ganser:⁶⁵

Psychological warfare can come in many different and seemingly unrelated forms: As leaflets, books, posters, movies, radio programmes or television reports, all designed to shape the thinking and feeling of the target group. It is therefore sometimes popularly referred to as ‘propaganda,’ yet this is imprecise as propaganda is but one variation of psychological warfare. Other less known variations include the ‘strategy of tension’ which targets the emotions of human beings and aims to spread maximum fear among the target group. A terrorist attack carried out by private or state actors in a public place such as a railway station, a market place or a school bus which necessarily kills innocent civilians is the typical technique through which the strategy of tension is being implemented. Terrorism is psychological warfare, for its aim is to spread maximum ‘terror’, the Latin expression for ‘great fear’.”

Dr. Ganser cites the documented example of the terror attack on the Italian village of Peteano, which was originally blamed on the Red Brigades, but later determined to be carried out by a militant anti-communist, Vincenzo Vinciguerra, who had been aided by members of the Italian military intelligence (now known as SIMSI, Servizio per le Informazioni e la Sicurezza Militare).⁶⁶ Such attacks are examples of *false-flag*

<http://www.danieleganser.ch/e/fachzeitschriften/worldaffairs/pdf/GanserPsywarFearWorldAffairsWinter2005.pdf>

See also Professor Ola Tunander’s *The War on Terror and the Pax Americana* In Griffin and Scott (Eds.) *9/11 and The American Empire: Intellectuals Speak Out*.

⁶⁴ For a detailed review, read Daniele Ganser’s *The “Strategy of Tension” in the Cold War Period* (2007) in (Eds.) D.R.Griffin and P. D. Scott, *9/11 and the American Empire: Intellectuals Speak Out, Vol. 1*. Northampton, Massachusetts: Olive Branch Press. See also Gladio in Italy http://en.wikipedia.org/wiki/Gladio_in_Italy#_note-2

⁶⁵ From Dr. Daniele Ganser’s *Fear as a Weapon: The Effects of Psychological Warfare on Domestic and International Politics* at <http://www.danieleganser.ch/e/fachzeitschriften/worldaffairs/pdf/GanserPsywarFearWorldAffairsWinter2005.pdf>

⁶⁶ Ibid. See also *“Terrorism in Western Europe: An Approach to NATO’s Secret Stay-Behind Armies” Acrobat file* by Daniele Ganser: “Vinciguerra explained at his trial in 1984: “*With the massacre of Peteano and with all those that have followed, the knowledge should now be clear that there existed a real live structure, occult and hidden, with the capacity of giving a strategic direction to the outrages. [This structure] lies within the states itself. There exists in Italy a secret force parallel to the armed forces, composed of civilians and military men, in an anti-Soviet capacity, that is, to organise a resistance on Italian soil against a Russian army.*”” http://www.danieleganser.ch/e/fachzeitschriften/whitehead/pdf/DanieleGanser_Terrorism_in_Western_Europe.pdf

*operations, defined as: “covert operations conducted by governments, corporations, or other organizations, which are designed to appear as if they are being carried out by other entities. The name is derived from the military concept of flying false colors; that is, flying the flag of a country other than one's own - false flag operations are not limited to war and counter-insurgency operations, and have been used in peace-time; for example, during Italy's strategy of tension.”*⁶⁷

Other prominent examples of *false-flag operations* include the following: the German Parliament Reichstag Building fire (1933)⁶⁸ which was set by the Nazis and blamed on van der Lubbe and the Communists to exploit public fear and seize power; the Japanese “surprise” attack on Pearl Harbor (1941)⁶⁹ which was the result of a detailed plan to provoke Japan into attacking the U.S. to galvanize the American public into supporting entrance into WWII; Operation Northwoods (1962)⁷⁰ which was a plan devised by the U.S. Department of Defense to cause acts of terrorism against Americans as a pretext for war with Cuba and “*had the written approval of the Chairman and every member of the Joint Chiefs of Staff, called for innocent people to be shot on American streets; for boats carrying refugees fleeing Cuba to be sunk on the high seas; for a wave of violent terrorism to be launched in Washington, D.C., Miami, and elsewhere. People would be framed for bombings they did not commit; planes would be hijacked. Using phony evidence, all of it would be blamed on Castro, thus giving Lemnitzer and his cabal the excuse, as well as the public and international backing, they needed to launch their war*”⁷¹; and finally, the “terrorist” attacks on September 11th (2001) putatively directed by Osama bin Laden, but likely aided and abetted by people and organizations other than al-Qaeda.

At this point, people may be ready for information with more serious implications, such as the fact that, in addition to millions of people world-wide, there are hundreds of highly regarded scholars⁷² who seriously question the official account of

⁶⁷ False flag: http://en.wikipedia.org/wiki/False_flag For a brief review of well documented false-flag operations see also Barrie Zwicker’s chapter “Gunpowder, Treason and Plot: From 1605 Through 9/11 to Today” in his book (2006) *Towers of Deception: The Media Cover-up of 9/11*. British Columbia, Canada: New Society Publishers.

⁶⁸ Documented in American journalist and historian William L. Shirer’s (1960, republished 1990) *Rise and Fall of the Third Reich: A History of Nazi Germany*. Simon and Schuster.

⁶⁹ U.S. Navy veteran Robert B. Stinnett’s (2001) *Day of Deceit: The Truth About FDR and Pearl Harbor*. New York: Touchstone. See also D.R. Griffin’s *The New Pearl Harbor*.

⁷⁰ Operation Northwoods [http://en.wikipedia.org/wiki/Operation_Northwoods]. View the original documents online at the National Security Archive at the George Washington University (April 20, 2001) *Pentagon Proposed Pretexts for Cuba Invasion in 1962* <http://www.gwu.edu/~nsarchiv/news/20010430/northwoods.pdf>

⁷¹ Quoted from journalist James Bamford’s (2001) *Body of Secrets: Anatomy of the Ultra-Secret National Security Agency from the Cold War Through the Dawn of a New Century*. New York: Doubleday.

⁷² Peter Philips and Andrew Roth (2006). *Project Censored Responds on 9/11 Scholar’s Talk: When Scientists Dispute Matters as Important as 9/11, it Seems Appropriate to Review the Evidence*. Global

9/11, and many academics and scientists who believe that the Bush administration either let or made the “terrorist” attacks of 9/11 happen as a pretext for unlimited war.⁷³

During all of these types of discussions, it is imperative to ask people to be *accountable for examining the evidence* on their own. Thus, requests for participation would include asking people to look into what has been done so far to bring the perpetrators to justice, including contacting their own government representatives to follow-up and report back on such investigations. In addition, ask people to respond once they have had a chance to think critically about these issues on their own and pass along the same opportunity to others. Suggest sources of information such as any of the articles referenced in this paper, in particular any of Dr. D.R. Griffin’s works cited here. Request that the person access multiple sources of information for verification. For example, using publicly funded, independent or alternative news media, such as *Global Research*⁷⁴ or *Guns and Butter*,⁷⁵ which are available on the internet and for free, to compare to the narrowly represented views presented by mainstream corporately controlled news media. Suggest watching independent documentary films such as the BBC’s *The Power of Nightmares*⁷⁶ (2004), *Iraq for Sale: The War Profiteers*⁷⁷ (2006) by Robert Greenwald

Research, November 19. <http://www.globalresearch.ca/index.php?context=va&aid=3920> See also registered members of Scholar for 9/11 Truth <http://www.scholarsfor911truth.org/>

⁷³ Jaya Narain (2006). *Fury as Academics Claim 9/11 was “Inside Job.”* Global Research, September 6: “The 9/11 terrorist attack on America which left almost 3,000 people dead was an “inside job”, according to a group of leading academics. Around 75 top professors and leading scientists believe the attacks were puppeteered by war mongers in the White House to justify the invasion and the occupation of oil-rich Arab countries.” <http://www.globalresearch.ca/index.php?context=va&aid=3162>

⁷⁴ From their website: “*The Centre for Research on Globalization (CRG)* is an independent research and media group of writers, scholars and activists. It is a registered non profit organization in the province of Quebec, Canada. The Global Research webpage at www.globalresearch.ca based in Montreal publishes news articles, commentary, background research and analysis on a broad range of issues, focusing on social, economic, strategic, geopolitical and environmental processes. Our website was established on the 9th of September 2001, two days before the tragic events of September 11. Barely a few days later, Global Research had become a major news source on the New World Order and Washington's "war on terrorism". Since September 2001, we have established an extensive archive of news articles, in-depth reports and analysis on issues which are barely covered by the mainstream media.”

⁷⁵ From their website: “*Guns and Butter* investigates the relationships among capitalism, militarism, and politics. Maintaining a radical perspective in the aftermath of the September 11th attacks, “Guns and Butter” reports on who wins and loses when the economic resources of civil society are diverted toward global corporatization, war, and the furtherance of national security.”

⁷⁶ “*The Power of Nightmares* is a BBC documentary film series, written and produced by Adam Curtis. The series is subtitled *The Rise of the Politics of Fear*. The film consists of three 1-hour parts, which were first broadcast in the UK in late 2004. The film is arguably Curtis's most controversial film. It compares the rise of the American Neo-Conservative movement and the radical Islamist movement, makes comparisons on their origins and suggests a strong connection between the two. More importantly, it argues that the threat of radical Islamism as a massive, sinister organized force of destruction is in fact a myth perpetrated by the Neo-Conservatives in an attempt to unite and inspire their people following the failure of earlier, more utopian ideologies.” http://en.wikipedia.org/wiki/The_Power_of_Nightmares

and *Breaking The Silence: Truth and Lies in the War on Terror*⁷⁸ (2003) by John Pilger of British ITV channel about the wars in Iraq and Afghanistan, and how 9/11 was used to allow both to happen, and Zeitgeist documenting the relationship between the various myths of religion, 9/11, and the Federal Reserve, which includes a complete resource list for further investigation.

⁷⁷ http://en.wikipedia.org/wiki/Iraq_for_Sale: "Iraq for Sale the War Profiteers is a 2006 documentary about the ongoing Iraq War and the behavior of companies with no-bid contracts working within Iraq...Specifically, the film claims four major contractors are over-billing the government (and by extension, the American public) and doing substandard work while endangering the lives of American soldiers and private citizens. The documentary contends these companies are composed of ex-military and ex-government workers who unethically help their companies get and keep enormous contracts and milk the American taxpayer. The companies criticized are: Blackwater, KBR-Haliburton, CACI, and Titan."

⁷⁸ Quoted from Bullfrog Films website: "Award-winning journalist John Pilger investigates the discrepancies between American and British claims for the 'war on terror' and the facts on the ground as he finds them in Afghanistan and Washington, DC. In 2001, as the bombs began to drop, George W. Bush promised Afghanistan "the generosity of America and its allies". Now, the familiar old warlords are regaining power, religious fundamentalism is renewing its grip and military skirmishes continue routinely. In "liberated" Afghanistan, America has its military base and pipeline access, while the people have the warlords who are, says one woman, "in many ways worse than the Taliban". In Washington, Pilger conducts a series of remarkable interviews with William Kristol, editor of The Weekly Standard, and leading Administration officials such as Douglas Feith, Under Secretary of Defense for Policy, and John Bolton, Under Secretary of State for Arms Control and International Security. These people, and the other architects of the Project for the New American Century, were dismissed as 'the crazies' by the first Bush Administration in the early 90s when they first presented their ideas for pre-emptive strikes and world domination. Pilger also interviews presidential candidate General Wesley Clark, and former intelligence officers, all the while raising searching questions about the real motives for the 'war on terror'. While President Bush refers to the US attacks on Afghanistan and Iraq as two 'great victories', Pilger asks the question - victories over whom, and for what purpose? Pilger describes Afghanistan as a country "more devastated than anything I have seen since Pol Pot's Cambodia". He finds that Al-Qaida has not been defeated and that the Taliban is re-emerging. And of the "victory" in Iraq, he asks: "Is this Bush's Vietnam?" <http://www.bullfrogfilms.com/catalog/break.html>

Table 2.

Responses including “WTC Twin Tower collapses,” “hole in the Pentagon,” “crater by Shanksville,” “Official Account,” “conspiracy theories,” “NIST, Popular Mechanics, and other defenders,” etc...

Responses to 9/11

Collapse of WTC Twin Towers; Flights AA11 and UA175 as planes crashed into buildings; Flight AA77 and the hole in the Pentagon; Flight UA93 and crater by Shanksville; Official 9/11 Account; questioning government is un-patriotic or anti-American; NIST, Popular Mechanics, and other defenders of official story; incompetence/coincidence vs. complicity/planning; media coverage; whistleblowers

Potentially Activated Attitudes/Goals

1. These responses suggest strong conditioned association of images of death/destruction and concerns about the fallibility of American icons of economic/military power to protect its citizens
 2. Also suggested are fears of dissenting, ridicule, exclusion and anxiety about being unpatriotic, being labeled, or appearing anarchistic
 3. Other concerns include: mortality salience and archetypes; collective unconscious and ruling-group-mind; approach vs. avoidance goals; concern with appearing rational and reputable; fear of the future consequences of alternate theories; speculation vs. scientific evidence; majority opinion vs. minority opinion; vulnerability to rhetoric, logical fallacies, and propaganda
-

Follow-up Questions

- What are the dissenting opinions of 9/11? What does true patriotism mean?
 What is the definition of a conspiracy and which conspiracies have resulted in criminal prosecutions?
 What could have caused the collapse of WTC 1 and 2 and WTC 7 that was not hit by a plane?
 Who profited financially from the planes hitting their targets?
 What if “stand-down” or “shoot-down” orders were given inconsistently?
 How have your perceptions changed in the passing years and what questions do you still want answers to?
-

Talking Points

1. Conspiracy theory labels used as i) a strategy of exclusion; ii) reframing mechanism to avoid questions regarding power, corruption, motive; iii) attack on personhood and competence of questioner; example of error in logic and rhetoric, such as the *ad hominem* attack
 2. *Mythos of Consensus* and its transformation into a *Mythos of Fear*
 3. Majority opinions tend to induce immediate persuasion vs. minority opinions that tend to induce immediate resistance
 4. Coincidences can be the basis of both faulty/ irrational beliefs and evidence for vital scientific discoveries
 5. People make more correct conclusions about phenomena when they make more accurate assessments of the strength between events
 6. Numerous polls indicate growing dissent regarding official story amounting to mainstream political reality not a fringe phenomenon
 7. Psychological warfare of ‘shock and awe’ in WTC destructions and statistical improbability of 3 towers failing due to fire in one day
 9. Insurance policy for terrorist attacks on WTC buildings and billion dollar profits to owner Larry Silversteinⁱ
 10. 9/11 insiderⁱⁱ trading and financial profits from “put-options” placed on United and American Airlines
 11. Norman Mineta’s testimonyⁱⁱⁱ regarding Vice President Dick Cheney’s actions on 9/11
 12. Omissions and distortions in government reports^{iv} about Flights 11, 175, 77, and 93, and the destruction of WTCs 1, 2, and 7
-

Participation Requests

1. Watch *9/11 Mysteries*^v documenting the WTC collapses and comparisons to controlled demolitions <http://video.google.com/videoplay?docid=-8129564295534231536>
 2. Read Professor Steven Jones’ (2006) paper “Why Indeed Did the WTC Buildings Completely Collapse?” http://www.journalof911studies.com/volume/200609/Why_Indeed_Did_the_WTC_Buildings_Completely_Collapse_Jones_Thermite_World_Trade_Center.pdf
 3. Read other papers published at the *Journal of 9/11 Studies* discussing evidence supporting alternate theories of controlled demolition using explosives and eye witness accounts of explosions: <http://www.journalof911studies.com/>
 4. Read Barrie Zwicker’s (2006) *Towers of Deception: The Media Cover-Up of 9/11* or watch *The Great Conspiracy: The 9/11 New Special You Never Saw at*: <http://www.question911.com/linksall.htm>
 5. Read Edwards’ (2004) “After the Fall” in *Discourse and Society* at: <http://das.sagepub.com/>
 6. Read Husting and Orr’s (2007) “Dangerous Machinery: “Conspiracy theorist” as a transpersonal strategy of exclusion” in *Symbolic Interaction* <http://ucpressjournals.com/journalJoin.asp?j=si>
 7. Read deHaven-Smith’s (2006) “When Political Crimes are Inside Jobs: Detecting State Crimes Against Democracy” in *Administrative Theory and Praxis* <http://www.pattheory.org/atp.htm>
 8. Read Griffiths and Tenenbaum’s (2007) “From Mere Coincidences to Meaningful Discoveries” in *Cognition*: http://www.elsevier.com/wps/find/journaldescription.cws_home/505626/description#description
-

As described in detail in Parts I and II, the responses in Table 2 suggest strong *conditioned association* of images of death and destruction with the fallibility of American icons of economic and military power. *Mortality salience* in the context of the government's ability to protect its citizens may evoke strong psychological reactance when people are confronted with questions about their own government's role in the attacks on 9/11. These responses also suggest anxiety about being unpatriotic, appearing irrational, and being ridiculed or socially excluded. The *collective consciousness* of a society in fear, particularly one governed by a specific agenda or *ruling group mind*, works to exhort evidence supporting its mindset, whilst working to suppress all evidence to the contrary. In fact, as discussed in Part I, the perception of a *majority opinion* tends to induce immediate persuasion, whereas the perception of a *minority opinion* tends to induce immediate resistance. However, the more a minority opinion is heard, the more familiar it appears, which tends to increase its appeal. Thus, the more often critics of the official story are given voice, the more likely they will be tolerated and accepted by the general public. Here are some examples of the questions we need to keep asking so that others will join in us in appeals for a new international independent investigation:

What are the dissenting opinions of 9/11? What does true patriotism mean?

What is the definition of a conspiracy and which conspiracies have resulted in criminal prosecutions?

What could have caused the collapse of WTC 1 and 2 and WTC 7 that was not hit by a plane?

Who profited financially from the planes hitting their targets?

What if "stand-down" or "shoot-down" orders were given inconsistently?

How have your perceptions changed in the passing years and what questions do you still want answers to?

In addressing these questions, it is important to adhere to indisputable facts and refrain from ambiguity and speculation. As discussed in detail in Part II and listed in Table 2, there is strong evidence contradicting the official account regarding the following: the collapse of the Twin Towers and WTC 7 which was not hit by a plane; terrorist insurance policies on the buildings owned by Larry Silverstein, which were the only three buildings that collapsed at free-fall speed all on the same day; foreknowledge of the collapses and eyewitness testimony of first responders regarding explosions in the buildings; insider trading and financial profits from "put-options" placed on United and American airlines in the event that their stocks would plummet; and profuse and glaring omissions and distortions in the 9/11 Commission Report. Again, it is of the utmost importance to ask people to research this information themselves rather than taking it on blind faith as the official account has been taken. Only by active inquisition will people be able to confidently come to their own conclusions about the authenticity of the official story, and thus about many other related issues. Sources of information to begin with could include the following: reading articles published in the Journal of 9/11 Studies, in particular experimental research conducted on WTC debris by physicist Dr. Steven Jones; watching documentaries such as 9/11 Mysteries that compare the WTC collapses to controlled demolitions; reviewing media critic Barrie Zwicker's work on the profound lack of coverage by mainstream corporate media of 9/11 related events and evidence

contradicting the official story; and many of the scholarly articles cited in this paper, specifically “When Political Crimes are Inside Jobs: Detecting State Crimes Against Democracy,” “From Mere Coincidences to Meaningful Discoveries,” and “Dangerous Machinery: ‘Conspiracy Theory’ as a Transpersonal Strategy of Exclusion.”

ⁱ *Silverstein Makes a Huge Profit Off the 9/11 Attacks*: “Instead of renovation, Silverstein is rebuilding, funded by the insurance coverage on the property which ‘fortuitously’ covered acts of terrorism. Even better, Silverstein filed TWO insurance claims for the maximum amount of the policy, based on the two, in Silverstein’s view, separate attacks. The total potential payout is \$7.1 billion, more than enough to build a fabulous new complex and leave a hefty profit for the Silverstein Group, including Larry Silverstein himself. As reported in *The Washington Post*, the insurance company, Swiss Re, has gone to court to argue that the 9/11 disaster was only one attack, not two, and that therefore the insurance payout should be limited to \$3.55 billion, still enough to rebuild the complex.”
<http://www.whatreallyhappened.com/silverstein.html>

ⁱⁱ Christopher BoylIn (2004) “Revealing 9-11 Stock Trades Could Expose The Terrorist Masterminds Revealing 9-11 Stock Trades Could Expose The Terrorist Masterminds” Global Research: “A transparent and thorough investigation of suspicious trades before Sept. 11 could expose the masterminds behind the attacks by revealing who knew and profited from advance knowledge—if only the government wanted to. Manipulators with inside information made huge profits on sophisticated trades as the stocks of the airline and insurance companies plummeted in the aftermath of the Sept. 11 disaster. The inside information was so precise that experts have concluded that it could have only come from those who masterminded the terror attacks. This money trail is the closest investigators have come to “a smoking gun” and could lead directly to those who planned the attacks. But with the notable exception of Rep. Cynthia McKinney (D.-Ga.), Congress has yet to demand a thorough and open investigation. In the days following the terror attacks, suspicious and unusual stock trading activity indicated that people used inside information to make huge profits. The money made from the trades done with apparent inside information has been estimated at up to \$15 billion worldwide. The Institute for Counter Terrorism (ICT), located in Herzliya, Israel, published an article, “Black Tuesday: World’s Largest Insider Trading Scam?” on Sept. 19, 2001. Author Don Radlauer, an expert in stock options and derivatives, provided details of the types and volumes of the suspicious trades and said: “Obviously, anyone who had detailed knowledge of the attacks before they happened was, at the very least, an accessory to their planning; and the overwhelming probability is that the trades could have been made only by the same people who masterminded the attacks themselves.”
<http://www.globalresearch.ca/index.php?context=va&aid=320>

ⁱⁱⁱ Refer back to footnote 35 regarding Prof. Michel Chossudovsky’s (2007) “Slip of the tongue? Rumsfeld admits that “Flight 93” was shot down VIDEO Footage and transcripts” at Global Research.
<http://www.globalresearch.ca/index.php?context=va&aid=5626>
See also: Prof Griffin’s (2005) “The 9/11 Commission’s Incredible Tale: Flights 11, 175, 77, and 93” Global Research: “<http://www.globalresearch.ca/PrintArticle.php?articleId=1478>

^{iv} Prof Griffin’s (2005) “The 9/11 Commission’s Incredible Tale: Flights 11, 175, 77, and 93” at Global Research: <http://www.globalresearch.ca/PrintArticle.php?articleId=1478>

^v Official website:
http://www.911weknow.com/index.php?option=com_content&task=blogcategory&id=10&Itemid=5

Table 3.

Responses including “First responders,” “Ground Zero,” “Troops and Soldiers,” “9/11 Wars,” “Afghan and Iraqi people,” “Taliban,” “Saddam Hussein,” etc...

Responses to 9/11

First responders; Ground Zero; helping the victims and their families; troops and soldiers; remembering the dead and wounded; Afghan and Iraqi people; tributes to the fallen; Jersey Girls; survivors stories; William Rodriguez; the 9/11 Wars; Afghanistan and the Taliban; Iraq and Saddam Hussein; possible future war with Iran; world opinion; racial profiling, stereotyping, discrimination

Potentially Activated Attitudes/Goals

1. Responses suggest concern for others’ wellbeing, importance of a moral identity, social justice, and societal responsibility, and equanimity; sadness, healing and rebuilding; restraint, forgiveness, and desires for peace
 2. Also suggests circle of moral regard, including obligations towards others and their welfare, future generations, humanitarianism, sensitivity and willingness to listen and be heard; conscience; realism; openness and transformation; experiential enlightenment
 3. Suggests concerns with wars America’s fighting abroad based on official account of 9/11, terrorism and weapons of mass destruction
-

Follow-up Questions

How have the First Responders and other victims of 9/11 been treated by the US government?

Who is involved in 9/11 Press for Truth and what are their goals?

How has the US followed up on its commitment to bring freedom, sovereign government, necessities of life and other resources to the Afghan and Iraqi people in the past 6 years?

How many people have been killed in the “War on Terror” world-wide?

Is a global war an appropriate response to a terrorist attack, even one such as 9/11?

What if the attacks were a pretext for declaring a global war?

Has mainstream media met its responsibilities to provide accurate and fair representations of world events?

Talking Points

Moral and societal responsibility to care for 9/11 first responders; responsibility to Afghan and Iraqi people to restore order and rebuild their nations; allegory of the cave and the plight of the deluded shadow watchers; human rights world-wide; the morality of war and the need to return to a just war theory and practice; working towards making things better; restoring reason; false sense of righteousness; 9/11 as pretext for war

Participation Requests

1. Watch *9/11: Press for Truth* (2006)^{vi} by Ray Nowosielski documenting the victims’ struggle to get the Bush administration to begin an investigation: <http://video.google.com/videoplay?docid=5589099104255077250>
 2. Read Prof Graeme MacQueen’s^{vii} (2006) 118 Witnesses: Firefighter’s Testimony to Explosions in the TwinTowers http://www.journalof911studies.com/articles/Article_5_118Witnesses_WorldTradeCenter.pdf
 3. Watch Michael Moore’s *Sicko* showing the plight of 9/11 first responders in obtaining adequate health care to deal with severe life-threatening ailments caused by the events of 9/11, physical psychological: <http://www.michaelmoore.com/words/message/index.php>
 4. Read the *Mount Sinai Medical Center* report on the health study of thousands of 9/11 first responders in New York^{viii} http://www.wtcexams.org/pdfs/ehp/20060905_ehp_sinai_press_release.pdf and <http://www.nytimes.com/2006/09/06/nyregion/06health.html?ex=1182657600&en=1562c6e9b821bcf2&ei=5070>
 5. Visit the *Human Rights Watch* website at: <http://www.hrw.org/>
 6. Watch *Why We Fight* (2005) by Eugene Jarecki <http://www.sonyclassics.com/whywefight/>
 7. Watch *Ghosts of Abu Ghraib* (2007) by Rory Kennedy at: <http://www.hbo.com/docs/programs/ghostsofabughraib/index.html>
 8. Watch the *Hometown Baghdad* series^{ix} at: <http://www.hometownbaghdad.com/> and <http://www.youtube.com/chattheplanet>
 9. Read *After the Fall* (2004) on dissent, exceptionalism, good and evil, terrorism, us-vs-them mentality
 10. Read Project for a New American Century document *Strategies for Rebuilding America’s Defenses* (2000) at: <http://www.newamericancentury.org/RebuildingAmericasDefenses.pdf> and discussions of by Dr. Griffin^x at: <http://www.globalresearch.ca/index.php?context=va&aid=4961>
 11. Visit Dr. Paul William Roberts documentation of devastation in Iraq and *The War Against Truth and Homeland* <http://www.paulwmroberts.com/index.htm> and <http://paulwmroberts.blogspot.com/>
-

^{vi} http://en.wikipedia.org/wiki/9/11:_Press_for_Truth: “Approximately half of *9/11: Press for Truth* follows three of the Jersey Girls (activist widows of individuals killed in the attacks) as well as other family members in their search for the truth about the attacks and subsequent government response that they believe had been hidden by the United States government and media....The focus is partially on efforts by the George W. Bush administration following the attacks to obstruct the establishment of an independent investigation, and traces the efforts of the 9/11 family members whose pressure finally helped to convince the administration to create the 9/11 Commission. It further explores the many questions about the events of 9/11 and the government’s handling of the situation, and makes the point that 70 percent of the detailed questions developed by and presented to the 9/11 Commission remain unanswered. The film draws on the Complete 9/11 Timeline (a website later published as *The Terror Timeline*), authored under the pseudonym “Paul Thompson” for part of its narrative. The second half of the film identifies a number of media stories suggesting various links between the hijackers, Osama bin Laden, Al Qaeda, the Taliban and the Pakistani ISI.” Official website at: <http://911pressfortruth.com/>

^{vii} Professor Graeme MacQueen at Sky Dragon Centre: “Graeme MacQueen is a member of the Religious Studies Department at McMaster University in Hamilton, Ontario, Canada, where he is currently Associate Professor. His academic specialization is Buddhist Studies, in which he received his doctorate from Harvard University. In 1989 Graeme helped found McMaster’s Centre for Peace Studies, of which he became director from 1989 until 1996. He was also a founder and co-director of the Centre’s War and Health programme committee and was co-director of the three year Health of Children in War Zones project funded by Health Canada. The project was active in three war zones. Graeme has recently been co-director of two projects in Afghanistan. He is currently co-director of the project Media and Peace Education in Afghanistan, funded by the Canadian International Development Agency. With colleagues, he has expressed some of the principles utilized in the war and health work of the Centre for Peace Studies in Peace and Change (1997), the British Medical Journal (1998), Medical Crossfire (2000) and The Lancet (2000).” <http://www.skydragon.org/html/graeme.html>

^{viii} See also:

- 1) Injuries and Illnesses Among New York City Fire Department Rescue Workers After Responding to the World Trade Center Attacks. 2002. Center for Disease Control (CDC) Morbidity and Mortality Weekly Reports (MMWR), September 11. <http://www.cdc.gov/mmwr/preview/mmwrhtml/mm51SPa1.htm>;
- 2) *Surveillance for World Trade Center Disaster Health Effects Among Survivors of Collapsed and Damaged Buildings*. 2006. CDC / MMWR, April 5. <http://www.cdc.gov/mmwr/preview/mmwrhtml/ss5502a1.htm>;
- 3) Mental Health Status of World Trade Center Rescue Workers and Recovery Workers and Volunteers – New York City, July 2002 – August 2004. 2004. CDC / MMWR, September 10. <http://www.cdc.gov/mmwr/preview/mmwrhtml/mm5335a2.htm>

^{ix} From Chat the Planet: “On March 19, 2007, the war in Iraq entered its fifth year. While images of destruction dominate our media, the life of the everyday Iraqi is the great untold story. In response, Chat the Planet produced Hometown Baghdad, an online documentary series about life during wartime. Watch as the three young Iraqis struggle to maintain a semblance of life, sanity, and safety as their country descends further into civil war.”

Responses in Table 3 are primarily focused on other people, suggesting concerns for humanity and the wellbeing of all of its members, also known as the *circle of moral regard* described in detail in Part I. Potentially activated attitudes and goals would include a strong *moral identity* and the desire for social justice, societal responsibility, and equanimity for all people. Specifically, as described in Part I, a deep sense of sadness, as opposed to anger, can act to compel people to focus on healing and rebuilding rather than retribution. This is embodied in people with greater *circles of moral regard*, which can foster the following behaviors: sensitivity and willingness to listen as well as being heard; restraint, forgiveness, and enacting peaceful resolutions; meeting obligations towards others such as humanitarian goals world-wide; paving the way for success of future generations; and finding meaning in events and looking for lessons to learn. Thus, the following questions also focused on human welfare would be essential areas to begin discussions:

How have the First Responders and other victims of 9/11 been treated by the US government?

Who is involved in 9/11 Press for Truth and what are their goals?

How has the US followed up on its commitment to bring freedom, sovereign government, necessities of life and other resources to the Afghan and Iraqi people in the past 6 years?

How many people have been killed in the "War on Terror" world-wide?

Is a global war an appropriate response to a terrorist attack, even one such as 9/11?

What if the attacks were a pretext for declaring a global war?

Has mainstream media met its responsibilities to provide accurate and fair representations of world events?

Further discussions could focus on the moral and societal responsibility to care for not only the first responders, but to restore order and rebuild in Afghanistan and Iraq what the 9/11 wars have devastated and destroyed. Moreover, there is a dire need for discussions about restoring open and reasoned public debate about the morality of war and the need to return to a *just war theory* and practice, and the plausibility that 9/11 was planned as a pretext for unlimited American wars in the Middle East. For example, many people may not remember nor be aware of the significance that within only one day of the 9/11 attacks, President Bush declared that the attacks were, in fact, "acts of war,"⁷⁹

⁷⁹ The White House: Remarks by the President in Photo Opportunity with the National Security Team: September 12, 2001: "THE PRESIDENT: I have just completed a meeting with my national security team, and we have received the latest intelligence updates. The deliberate and deadly attacks which were carried out yesterday against our country were more than acts of terror. They were acts of war. This will require our country to unite in steadfast determination and resolve. Freedom and democracy are under attack. The American people need to know that we're facing a different enemy than we have ever faced. This enemy hides in shadows, and has no regard for human life. This is an enemy who preys on innocent and unsuspecting people, then runs for cover. But it won't be able to run for cover forever. This is an enemy that tries to hide. But it won't be able to hide forever. This is an enemy that thinks its harbors are safe. But they won't be safe forever. This enemy attacked not just our people, but all freedom-loving people everywhere in the world. The United States of America will use all our resources to conquer this enemy. We will rally the world. We will be patient, we will be focused, and we will be steadfast in our determination. This battle will take time and resolve. But make no

and not only upon the American people, but on people around the entire world. Another very relevant follow-up question to ask would be: “Why was there such an unprecedented and unquestioned rush to declaring a world-wide war without serious congressional debate?” Similarly, many people may not be aware that on September 14th 2001, the only member of the US Congress to vote against the following resolution was Representative Barbara Lee (D-Oakland), the so-called “lone dissenter” (Snow and Taylor, 2006):

That the president is authorized to use all necessary and appropriate force against those nations, organizations, or persons he determines planned, authorized, committed, or aided the terrorist attacks that occurred on September 11, 2001, or harbored such organizations or persons, in order to prevent any future acts of international terrorism against the United States by such nations, organizations or persons.

Within two days of this resolution passing – and within only five days of the attacks themselves - President Bush then declared Osama bin Laden to be the prime suspect, despite reports that bin Laden himself had immediately denied involvement.⁸⁰ Yet another vital question to ask would be: “How could U.S. intelligence agencies so quickly determine bin Laden’s involvement, and with reasonable certainty, having never suspected such attacks to occur?”⁸¹ This could be followed up by asking: “How could

mistake about it: we will win... But we will not allow this enemy to win the war by changing our way of life or restricting our freedoms.” <http://www.whitehouse.gov/news/releases/2001/09/20010912-4.html>

⁸⁰ *The White House*: Remarks by the President Upon Arrival: The South Lawn, September 16, 2001. “Q: Mr. President, do you believe Osama bin Laden's denial that he had anything to do with this? THE PRESIDENT: No question he is the prime suspect. No question about that. ... Q: Mr. President, would you confirm what the Vice President said this morning, that at one point during this crisis you gave an order to shoot down any civilian airliner that approached the Capitol? Was that a difficult decision to make? THE PRESIDENT: I gave our military the orders necessary to protect Americans, do whatever it would take to protect Americans. And of course that's difficult. Never did anybody's thought process about how to protect America did we ever think that the evil-doers would fly not one, but four commercial aircraft into precious U.S. targets - never. And so, obviously, when I was told what was taking place, when I was informed that an unidentified aircraft was headed to the heart of the capital, I was concerned. I wasn't concerned about my decision; I was more concerned about the lives of innocent Americans. I had realized there on the ground in Florida we were under attack. But never did I dream we would have been under attack this way. That's why I say to the American people we've never seen this kind of evil before. But the evil-doers have never seen the American people in action before, either - and they're about to find out.” <http://www.whitehouse.gov/news/releases/2001/09/20010916-2.html>

⁸¹ *Ibid.* The President: “No one could have conceivably imagined suicide bombers burrowing into our society and then emerging all in the same day to fly their aircraft - fly U.S. aircraft into buildings full of innocent people - and show no remorse. This is a new kind of -- a new kind of evil. And we understand. And the American people are beginning to understand. This crusade, this war on terrorism is going to take a while. And the American people must be patient. I'm going to be patient. But I can assure the American people I am determined, I'm not going to be distracted, I will keep my focus to make sure that not only are these brought to justice, but anybody who's been associated will be brought to justice. Those who harbor terrorists will be brought to justice. It is time for us to win the first war of the 21st century decisively, so that our children and our grandchildren can live peacefully into the 21st century.”

the 9/11 world-wide wars on terrorism, presumably to find Osama bin Laden, have been launched so quickly when he *has not been charged* in direct connection to the events of September 11, 2001?" Again, many people are not aware that this has been explicitly stated by the F.B.I.:⁸²

The FBI gathers evidence. Once evidence is gathered, it is turned over to the Department of Justice. The Department of Justice then decides whether it has enough evidence to present to a federal grand jury. In the case of the 1998 United States Embassies being bombed, Bin Laden has been formally indicted and charged by a grand jury. *He has not been formally indicted and charged in connection with 9/11 because the FBI has no hard evidence connecting Bin Laden to 9/11.*" [italics added]

Within only 45 days of the 9/11 attacks, the Patriot Act⁸³ was drafted and passed, providing U.S. law enforcement agencies with sweeping powers putatively to protect the public against terrorism. Is it possible that President Bush, acting under the unconfirmed or faulty belief that Osama bin Laden was responsible for 9/11, misled the American people into the "War on Terrorism" in Afghanistan and Iraq, before the 9/11 Commission Report was even released on July 22, 2004? Asking people to consider this possibility is paramount before asking more serious questions, such as: "Is there evidence to suggest that the wars were pre-planned and required only a pretext to be executed without public

⁸² Statement made by F.B.I. Chief of Investigative Publicity Rex Tomb on June 5, 2006 to the Muckraker Report and reprinted at Global Research <http://www.globalresearch.ca/index.php?context=va&aid=2623>. See also Federal Bureau of Investigation, Most Wanted Terrorists, Usama Bin Laden, <http://www.fbi.gov/wanted/terrorists/terbinladen.htm>

⁸³ The White House <http://www.whitehouse.gov/news/releases/2004/04/20040417.html>

See also Frank Morales (2003) "Homeland Defense: The Pentagon Declares War on America" Global Research: "The "PATRIOT Act" is a repressive "coordination" of the entities of force and deception, the police, intelligence and the military. It broadens, centralizes and combines the surveillance, arrest and harassment capabilities of the police and intelligence apparatus. Homeland defense is, in essence, a form of state terrorism directed against the American people and democracy itself. It is the Pentagon Inc. declaring war on America." at: <http://globalresearch.ca/articles/MOR312A.html>

See also Prof. Michel Chossudovsky (2007) "Bush Directive for a "Catastrophic Emergency in America: Building a Justification for Waging War on Iran" Global Research: "*Another [9/11 type terrorist] attack could create both a justification and an opportunity that is lacking today to retaliate against some known targets*" (Statement by Pentagon official, leaked to the Washington Post, 23 April 2006) The US media consensus is that "the United States faces its greatest threat of a terrorist assault since the September 11 attacks" (USA Today, 12 February 2006) The American Homeland is threatened by "Islamic terrorists", allegedly supported by Tehran and Damascus. America is under attack" by an illusive "outside enemy". Concepts are turned upside down. War becomes Peace. "Offense" becomes a legitimate means of "self-defense". In the words of President Bush: "Against this kind of enemy, there is only one effective response: We must go on the offense, stay on the offense, and take the fight to them." (President George W. Bush, CENTCOM Coalition Conference, May 1, 2007) The intent is to seek a pretext to wage a preemptive war." <http://globalresearch.ca/index.php?context=va&aid=6134>

dissent?”⁸⁴ Again, many people may not be aware that President Bush publicly stated in March 2002 that he did not know, nor care, about Osama bin Laden’s whereabouts.⁸⁵ This would be an important factual inconsistency in the official story to point out and then ask people’s opinion of, including what it might mean in the context of the official story, the hunt for bin Laden, and the global War on Terror.

Questioning the source of the information is just as important as questioning the information itself, such as: “If the American people have been misled about the reasons for the 9/11 wars, could they have also been misled about the origins of al-Qaeda, also accused of the attacks?” This question is succinctly addressed by Dr. Peter Dale Scott (2007):

The truth is that for at least two decades, as the United States has engaged in energetic covert programs to secure US control over the Persian Gulf and also to open up Central Asia for development by US oil companies, the US had used so-called “Arab-Afghan” warriors as assets – the very jihadis whom we loosely link with the name and leadership of al-Qaeda.⁸⁶...the al-Qaeda network accused of the 9/11 attacks was supported and expanded by the US intelligence programs and covert operations, both during and after the Soviet Afghan War. Congress should rethink their decision to grant still greater powers and budget to the agencies responsible for fostering this enemy in the first place.

Although questions regarding the execution of the attacks on 9/11 as a planned pretext for war are very serious, they still must be asked, but more general questions can lead into such discussions, such as: “Is war a legitimate response to the attacks on September 11, 2001?” This is addressed in detail in Dr. Brian Orend’s *Mortality of War* (2006) and his belated warnings of exploiting the 9/11 attacks for the purposes of war:

We should be very hesitant to agree that America is in a supreme emergency, and we should consider skeptically the motives and incentives of those who do. Why might they want to hype the notion that America suffers from supreme emergency? ...Declaring a supreme emergency in America, post 9/11, is an invitation to: 1) irrationality (since it is not true and stimulates panic); 2) moral violation or even atrocity (on far-away battlefields and prisons); 3) internal political repression; 4) external strategic mistakes (Abu Ghraib, and probably Iraq in general); and 5) experiencing profound regret later, when the country comes to realize that, in knee-jerk reaction to the

⁸⁴ Refer back to PNAC and the report *Rebuilding America’s Defenses: Strategy, Forces, and Resources for a New American Century*.

⁸⁵ George W. Bush, “Press Conference,” Washington, D.C., March 13, 2002.
<http://www.whitehouse.gov/news/releases/2002/03/20020313-8.html>

⁸⁶ Quoted from Scott (2007) footnote 1: “Western governments and media apply the term “al-Qaeda” to the whole “network of co-opted groups” who have at some point accepted leadership, training, and financing from bin Laden (Jason Burke, *Al-Qaeda: The True Story of Radical Islam* [London: I.B. Tauris, 2004] 7-8. From a Muslim perspective, the term “al-Qaeda” is clumsy and has led to the targeting of a number of Islamist groups opposed to bin Laden’s tactics. See Montasser al-Zayyat, *The Road to Al-Qaeda: The Story of Bin Laden’s Right Hand Man* (London: Pluto Press, 2004).”

shock of 9/11, it accidentally authorized a whole slew of controversies which it could have resisted.

Follow-up discussions of 9/11 as a planned pretext for war should focus on evidence of foreknowledge of the attacks and significant preparation for the wars *before* the attacks even occurred. While requesting that people research this information for themselves, several credible sources of information can be suggested, such as the following: the Project for a New American Century (PNAC) report “Strategies for Rebuilding America’s Defenses” released in 2000; documentary films on the 9/11 wars, such as *Why We Fight* (2005) by Eugene Jarecki, *Ghosts of Abu Ghraib* (2007) by Rory Kennedy, and the *Hometown Baghdad* series; films documenting the plight of 9/11 First Responders such as *9/11: Press for Truth* (2006) by Ray Nowosielski and *Sicko* (2007) by Michael Moore, and the Mount Sinai Medical Center report (2006); and reviewing information about other human rights violations from Human Rights Watch and Dr. Paul William Roberts eyewitness accounts of the Iraq war.

Moving Forward in Freedom of Thought and Hope for the Future

When I look back at the major transformations I've personally experienced in the years since September 11th 2001, I cannot help but have hope that, no matter how lost in our ways we may become, there will always be people out there searching for some way to re-illuminate the truth and find a path that will lead us back to the freedom of reason. But I have to wonder, sometimes, when the dissenting voices begin to dwindle, just who will these people be? As a dear friend and academic colleague of mine once pondered in our discussions on human nature, "alas, most people are, in the end, utterly disappointing." I count myself among those he spoke of. I am deeply regretful, and yes, even quite ashamed, that I did not do more and do it sooner. I say this not to be self-effacing, but in fact, in a more selfish endeavor to encourage others to also look within and ask what else they could be doing to make the world a better place – for everyone. My conscience is inconsolable in its acknowledgement of the immense suffering in the world today and of the sources sponsoring it; ignorance, indifference, greed, power, tyranny, war, and desires of global dominance. And my conscience keeps me awake many nights for not doing more to alleviate such injustice and suffering. I question myself more than I question anyone else in regards to how humanity has failed to protect those who cannot protect themselves.

Again, I want to re-emphasize the need for *consilience*, the unity of knowledge that transcends all academic disciplines. We must always be able to answer the question of how the relationship between science and the humanities can be preserved and held in the highest regard and utmost of importance. And I ask my colleagues to consider what exactly we are in search of. We have the means to debate the facts, to put truth to the test, not just in the halls of academia, but deep within the trenches of human existence. How else will we ever change anything?

Over twenty years ago, former U.S. military psychiatrist Dr. M. Scott Peck (1983) pointed out that it is precisely the *necessity for constant self-analysis* and *questioning of one's motives* that separates those who would seek the truth, with all of its consequences, from those who would seek to bury it at all costs:

Evil is not committed by people who feel uncertain about their righteousness, who question their own motives, who worry about betraying themselves. The evil in this world is committed by...the self-righteous who think they are without sin because they are unwilling to suffer the discomfort of significant self-examination.

In several deeply unsettling moments, I have come to realize that there are people who act as if the 9/11 truth movement is a game, worth nothing more than an amusing and distracting pastime at best and, as I shudder to think, a war of scruples to outwit the truth at worst. Of course, there are those that are just not ready to comprehend the immense significance and consequences of the events of 9/11. *But make no mistake, there are people who, whilst masquerading under the guise of innocence, ignorance, fear, or patriotism, are actually part of the propaganda machine promoting the myth of 9/11 at the expense of those who would work tirelessly to seek the truth and make changes to*

benefit humanity. Remarkably, this is even blatantly admitted by some debunkers,⁸⁷ who, after claiming to “fear” alternative accounts of 9/11, continue to self-promote their personal agendas:

⁸⁷Quoted from James Bennett: http://screwloosechange.blogspot.com/2006_05_01_archive.html

See also *Correspondence Between James Bennett and Laurie Manwell* in the Letters section on the Journal of 9/11 Studies. Through communications with Bennett, it is evident that there are many people to which this is a game. In fact, Bennett’s website, www.screwloosechange.com, contributes little to the debate except disinformation dressed up as satiric vitriol, which I shall not repeat here, but that I ask you to see for yourself instead. After openly answering Bennett’s questions and encouraging further discussions, it became apparent that Bennett’s only concern was to “debunk” my paper and attack my character and not to try to come to an understanding of the issues or work towards a common goal of criminal prosecutions for the perpetrators of 9/11. One would think that this would be a priority since the perpetrators have still not been caught after nearly six years of the “War on Terror,” costing more than \$437 billion dollars and tens of thousands of lives. Compare this to the government’s own estimates of the costs to al-Qaeda for the attacks of 9/11: “somewhere between \$400,000 and \$500,000 to execute.” [The 9/11 Commission Report: Final Report of the National Commission on Terrorist Attacks Upon the United States: Executive Summary. Viewed at: http://www.9-11commission.gov/report/911Report_Exec.htm

See also *The New York Times* January 17 2007: *What \$1.2 Trillion Can Buy*: “The war in Iraq. In the days before the war almost five years ago, the Pentagon estimated that it would cost about \$50 billion. Democratic staff members in Congress largely agreed. *Lawrence Lindsey, a White House economic adviser, was a bit more realistic, predicting that the cost could go as high as \$200 billion, but President Bush fired him in part for saying so.* These estimates probably would have turned out to be too optimistic even if the war had gone well. Throughout history, people have typically underestimated the cost of war, as William Nordhaus, a Yale economist, has pointed out. But the deteriorating situation in Iraq has caused the initial predictions to be off the mark by a scale that is difficult to fathom. The operation itself — the helicopters, the tanks, the fuel needed to run them, the combat pay for enlisted troops, the salaries of reservists and contractors, the rebuilding of Iraq — is costing more than \$300 million a day, estimates Scott Wallsten, an economist in Washington. That translates into a couple of billion dollars a week and, over the full course of the war, an eventual total of \$700 billion in direct spending. The two best-known analyses of the war’s costs agree on this figure, but they diverge from there. Linda Bilmes, at the Kennedy School of Government at Harvard, and Joseph Stiglitz, a Nobel laureate and former Clinton administration adviser, put a total price tag of more than \$2 trillion on the war. They include a number of indirect costs, like the economic stimulus that the war funds would have provided if they had been spent in this country. Mr. Wallsten, who worked with Katrina Kosec, another economist, argues for a figure closer to \$1 trillion in today’s dollars. My own estimate falls on the conservative side, largely because it focuses on the actual money that Americans would have been able to spend in the absence of a war. I didn’t even attempt to put a monetary value on the more than 3,000 American deaths in the war.” <http://www.nytimes.com/2007/01/17/business/17leonhardt.html?ex=1326690000&en=7f221bfce7a6408c&ei=5090>

See also *The Washington Post’s Faces of the Fallen*: <http://projects.washingtonpost.com/fallen/>

See also *Human Rights Watch News* New York April 25, 2007: *Iraq: Release Data on Civilian Deaths: Government Downplays Human Cost of War*: “In the past, the Iraqi government has released official data on civilian injuries and deaths – an important barometer of the war’s human cost. But in an apparent reversal of policy, the government has refused to provide the United Nations with current data, which the UN requested for its new human rights report, released on April 25, 2007. “Iraqi citizens face extreme violence every day and they deserve a full and accurate picture of what is taking place,” said Sarah Leah Whitson, Middle East director at Human Rights Watch. “The Iraqi government should make public its figures on civilian deaths even if the picture is bleak. Withholding the facts will not make the situation any safer.” ...Previous UN human rights reports have included official Iraqi figures on civilian casualties. The last report, issued in January 2007, said that 34,452 civilians were killed and more than 36,000 wounded in 2006.” <http://hrw.org/english/docs/2007/04/25/iraq15776.htm>

See also *The Iraq Body Count Database: The worldwide update of reported civilian deaths in the Iraq war and occupation.* at: <http://www.iraqbodycount.net/database/>

This is the downside of conspiracy theories. I talk to a couple of my friends about the debunking we're doing here, but I don't dwell on it because I know it's not interesting to them. And I'm not obsessed with it. Well, maybe a little obsessed, but you know how it is; I believe that 19 Muslim fanatics trained by Al Qaeda committed 9-11, which is a whole lot less terrifying than thinking Dick Cheney and Donald Rumsfeld committed 9-11.

However, even amidst such self-congratulating clamor and propaganda, the voices of reason can still be heard regarding the psychological aftermath of 9/11, most poignantly by Edwards (2004), who speaks to the competing perceptions and images within the North American psyche, detailing the complex nuances and arguing against the rush to judgment, *calling for continued discussion and serious debate*:

The attacks on America in September 2001 were a disastrous fall. But what – besides the Manhattan towers themselves – actually fell? Who are the fallen, and where does duplicity lurk? *What has emerged from the rubble and the rhetoric?*

There is not one story here, but many; consequently, the lessons learned and the conclusions drawn can be expected to vary. This is the enlightened academic view, one that reflects a sensitivity to nuance and perspective, that is aware of divergent and often competing perceptions, that rejects the headlong rush to judgment. The difficulty, of course, is that tumultuous events tend to stifle sensitivity and nuance, to ride roughshod over alternative views and explanations, and to demand immediate and unequivocal conclusions. It has been said that *truth is the first casualty of war*, and a corollary is that *those whose job it is to seek it are likely to find themselves unemployed, ignored or attacked*: they too may be counted among the fallen. [italics added]

Many people have asked me why I am seemingly “obsessed with this 9/11 stuff.” I have many responses, some more cerebral than others, and some that are more instinctual. What comes to mind most often is a reflection based on images of children everywhere who have, and will continue for a long time to come, pay the price of our “failure of imagination.” Then I see my own children looking out at the world through such eyes. If that same injustice were being inflicted upon my children I would want someone to stand up and stop it. How can I not do the same for someone else’s children? A selfish excuse nonetheless, but the alternative I cannot bear to live with.

In all of our pursuits of “scientific” evidence, let us not forget the evidence presented to us from the “humanities,” which is just as important to consider. After reading Part I, Dr. Paul William Roberts⁸⁸ contacted me and provided some of the most

⁸⁸ From Dr. Paul William Roberts’ website: “Author of eight books, dozens of articles and several screenplays, Dr. Paul Roberts has also been an award-winning writer/producer for television. He has written for many magazines and newspapers, including *The Toronto Star*, *Harper's*, *Toronto Life*, *The Globe and Mail* and *The Washington Post*. His personal account of the 1991 Iraq war for *Saturday Night* won a National Magazine award, and he has received a Canadian Author's Award for fiction. His account of the 2003 Iraq war, *A War Against Truth*, was a finalist for the Charles Taylor Prize for best nonfiction

poignant and disturbing images yet, based on his personal experiences in Iraq in the midst of the American “War on Terror”.⁸⁹

For Iraqi journalist Nermine al-Mufti and some 20 million others, the Inferno of Wolfowitz, Cheney, Rumsfeld and the rest of the inhuman gang masquerading as politicians in Washington, is their life. And it is no exaggeration to describe the conditions of that life now as worse even than the death-camp gulags of the Nazi Holocaust. Malnutrition, torture, mutilation, rape, kidnapping, utter anarchy, near total unemployment, and the incessant, hideous violence of a three-way civil war that frequently flattens entire neighborhoods, has the morgues overflowing daily with corpses, and makes even a trip to the local market more dangerous than life in the trenches during WW I. Electricity power-outs occur daily, often for hours. The tapwater is toxic. Only those with satellite telephones or computer up-links can contact the outside world --- but even this small group of people fear deploying such technology because it is widely known satellite hook-ups call in US airstrikes when they briefly turn phones and laptops into location tracking devices. The Pentagon not only ought to cease and desist from attacks upon Iraqi civilians, it must also recognize and uphold its legal obligations to maintain and protect the security of all Iraqis, along with their food supply and so on.

Is this evidence not as important to consider as all the rest? Furthermore, where the sciences may not yield hope from facts and formulas, the humanities provide it in abundance. These are the “findings” that I hold onto to keep me moving forward, without falter, the additional words of hope for freedom of reasoned thought, also from Dr. Roberts:

The Iraqis are extraordinary examples of the human spirit freed from shackles of Mammon and soaring ---- out of this nightmare a dream will come and in that dream they will play a major role. Most have lost everything, their homes, their careers, their loved ones, their city, and even their country, yet they have gained something beyond all price, something far greater. They truly care about one another. As John Lennon so wisely said: "Love is the answer, and you know that it's true." Iraqis live in this love, which reflects our essential unity with all things, with all of creation and the vast loving intelligence you can actually see and feel and know is running through it, shaping, binding. They share what little they have with whoever's in need. They value what is truly valuable, and in that they seem rich indeed to me. It is we who have lost sight of what matters. We're the ones with a botched civilization, sitting in a roller coaster that won't stop and still thinking someone has a brake, someone's in charge. We won't kill the planet --- 'they'll' deal with it. But there's no 'they' --- it's you, me, us, we --- we have to deal with it because no one else will. We must make sure these atavistic creatures never again get hold of the reins. The desire for power ought to be a sign to keep that person

book of the year. He is considered to be one of Canada's top experts on Middle Eastern affairs.”
<http://www.paulwmroberts.com/index.htm>

⁸⁹ Formal communications included with Dr. Roberts' permission.

away from power, just as anyone who wants to be a policeman ought to be disqualified automatically. It has been our laziness in letting whoever run everything that we must blame... I want to live on a planet that reflects the truths and beauties we all claim to adore yet won't struggle to attain. I don't want to feel some other species --- a primitive and dangerous one -- is in charge of everything because we're too polite or not pushy enough and find ambition rather vulgar. I don't know how one creates an entity that will dismantle all politics and create a new organizational structure --- but I am willing to sit down and find out how it can be done. Because I know it can be.

In summary, I have tried to present, first, a detailed review of the psychological barriers to discussing evidence contradicting the U.S. government's official account of 9/11, and second, detailed examples of how to open closed minds by encouraging the questioning of one's belief system and the collective worldview of the myth of 9/11. *I ask you, as Socrates asked Glaucon, to consider the strange images of reality you have been shown - and to risk venturing out of the prison of chained thought, out from under the false shadows, and into the free realm of reason, and onto a new road.* I ask you to lead, when others will only follow, and by example, in exploring the evidence and contributing to the debate. And I ask this for the most imperative of reasons: if people across the sciences and the humanities do not unite to compel an immediate and peaceful resolution, we will undoubtedly face an inevitable and violent one. I leave you with one final question:

Where is your voice and how will you be heard?

For correspondence, please contact:

Laurie A. Manwell: lmanwell@uoguelph.ca

B.Sc. Biology and Psychology, University of Waterloo

M.Sc. Biology (Molecular, Cellular, Developmental) University of Waterloo

Ph.D. Candidate Behavioral Neuroscience, University of Guelph

REFERENCES

- Altheide, D. 2000. Identity and the definition of the situation in a mass-mediated context. *Symbolic Interaction*, 23: 1-27.
- Ahmed, N. 2002. *The War on Freedom: How and Why America Was Attacked September 11, 2001*. Joshua Tree, CA: Tree of Life Publications. *Psychology*, **62**: 893-912.
- Bamford, J. 2001. *Body of Secrets: Anatomy of the Ultra-Secret National Security Agency from the Cold War Through the Dawn of a New Century*. New York: Doubleday.
- Barrett, K., Cobb, J., and Lubarsky, S. 2007. *9/11 and the American Empire: Vol. 2: Muslims, Jews and Christians Speak Out*. USA: Olive Branch Press.
- Bengston, J.K., and Marshik, T.T. 2007. An ecological study of intersubjectivity and the opening of closed minds. *Journal of Educational Psychology*, 99: 1-11.
- Brehm, J.W. 1966. *A theory of psychological reactance*. New York: Academic Press.
- Bower, R.S. and Abolafia, M.Y. 1997. Democratic politics: The view from below. *Journal of Public Administration Research and Theory*, 7: 305-331.
- Bugental, J.F.T. and McBeath, B. 1995. Depth existential therapy: Evolution since World War II. In (Eds.) *Comprehensive Textbook of Psychotherapy: Theory and Practice*. Oxford Textbooks in Clinical Psychology. New York: Oxford University Press. Pp. 111-122.
- Carson, R.C., Butcher, J.N., and Mineka, S. 1996. *Abnormal Psychology and Modern Life*, 10th edition. New York: HarperCollins College Publishers.
- Castano, E. 2004. In case of death, cling to the ingroup. *European Journal of*

- Social Psychology, 34: 375-384.
- Cho, J., Boyle, M.P., Keum, H., Shevy, M.D., McLeod, D.M., Shah, D.V. et al. 2003. Media, terrorism, and emotionality: Emotional differences in media content and public reactions to the September 11th terrorist attacks. *Journal of Broadcasting and Electronic Media*, 47: 309-327.
- Chomsky, Noam. 2005. On historical amnesia, foreign policy, and Iraq. *American Amnesia*. Retrieved March 14, 2005, from <http://www.chomsky.info/interviews/20040217.htm>.
- Chossudovsky, M. 2006. The Truth Behind 9/11: Who Is Osama bin Laden? At 11am, on the morning of 9/11, the Bush administration had announced that Osama was behind the attacks. *Global Research*, September 10. 2006.
- Clarke, R.D. 1946. An application of the Poisson distribution. *Journal of the Institute of Actuaries (London)*, 72.
- Coady, D. 2003. Conspiracy theories and official stories. *The International Journal of Applied Philosophy*, 17: 197-209.
- Cook, A. 1998. *Edmond Halley: Charting the heavens and the seas*. Oxford: Clarendon Press.
- deHaven-Smith, L. 2006. When political crimes are inside jobs: Detecting state crimes against democracy. *Administrative Theory and Praxis*, 28: 330-355.
- Diaconis, P. and Mosteller, F. 1989. Methods for studying coincidences. *Journal of the American Statistical Association*, 84: 853-861.
- D'Souza, D. 2002. In Praise of an American Empire. *Christian Science Monitor*, April 26.
- Edwards, J. 2004. After the Fall. *Discourse and Society*, 15: 155-84.

- Elliott, R., and Greenberg, L.S. 1995. Experiential therapy in practice: The process-experiential approach. In (Eds.) *Comprehensive Textbook of Psychotherapy: Theory and Practice*. Oxford Textbooks in Clinical Psychology. New York: Oxford University Press. Pp. 123-139.
- Emerson, R.W. 1950. The American Scholar. In B. Atkinson (Ed.), *The complete essays and other writings of Ralph Waldo Emerson* (pp. 45-63). New York: Modern Library.
- Falk, R. 2004. Forward (p.ix) in D. R. Griffin (2004) *The New Pearl Harbor: Disturbing Questions about the Bush administration and 9/11*. Northhampton, Massachusetts: Olive Branch Press.
- Fetzer, J.H. 2007. *The 9/11 Conspiracy: The Scamming of America*. Illinois, USA: Catfeet Press. Pp. X.
- Fisher, R.A. 1937. *The Design of Experiments*. London: Oliver and Boyd.
- Franklin, R.A. 2001. *The Science of Conjecture: Evidence and probability Before Pascal*. Baltimore, MP: John Hopkins University Press.
- Ganser, D. 2007. The “Strategy of Tension” in the Cold War Period. In (Eds.) D.R. Griffin and P. D. Scott, *9/11 and the American Empire: Intellectuals Speak Out*, Vol. 1. Northhampton, Massachusetts: Olive Branch Press.
- Gilovich, T. 1993. *How we know what isn't so: The fallibility of reason in everyday life*. New York: Free Press.
- Goffman, E. 1981. *Forms of Talk*. Philadelphia: University of Pennsylvania Press.
- Griffin, D.R. 2004. *The New Pearl Harbor: Disturbing Questions about the Bush Administration and 9/11*. Northhampton, Massachusetts: Olive Branch Press.

- Griffin, D.R. 2005. *The 9/11 Commission Report: Omissions and Distortions*.
Northampton, Massachusetts: Olive Branch Press.
- Griffin, D.R. 2007a. *9/11, the American Empire, and Common Moral Norms*. In D.R. Griffin and P.D. Scott (Eds.) *9/11 and American Empire: Intellectuals Speak Out* Vol. 1. Northampton, Massachusetts: Olive Branch Press. Pp. 1-18.
- Griffin, D.R. 2007b. *Debunking 9/11 Debunking: An Answer to Popular Mechanics and Other Defenders of the Official Conspiracy Theory*. Northampton, Massachusetts: Olive Branch Press.
- Griffiths, T.L. and Tenenbaum, J.B. 2007. From mere coincidences to meaningful discoveries. *Cognition*, 103: 180-226.
- Groen, R. 2001. *The Aesthetics of Disaster*, *Globe and Mail*, September 22.
- Hacking, I. 1983. *Representing and intervening*. Cambridge: Cambridge University Press.
- Hardy, A., Harvie, R., and Koestler, A. 1973. *The challenge of chance*. New York: Random House.
- Hempel, C.G. 1966. *Philosophy of Natural Science*. New York: Prentice-Hall.
- Herman, E., and Chomsky, N. 1989. *Manufacturing Consent*. New York: Pantheon.
- Horwich, C.G. 1982. *Probability and Evidence*. Cambridge: Cambridge University Press.
- Hughes, D.W. 1990. *Edmond Halley: His Interest in Comets*. In N.J.M. Throver (Ed.) *Standing on the Shoulders of Giants: A Larger View of Newton and Halley* (pp. 324-372). Berkeley and Los Angeles: University of California Press.
- Hume, D. 1751/1996. *An inquiry concerning the principles of morals*. LaSalle, IL: Open Court.
- Husting, G., and Orr, M. 2007. *Dangerous machinery: "Conspiracy theorist" as a*

- transpersonal strategy of exclusion. *Symbolic Interaction*, 30: 127-150.
- Irwin, W. (Ed.) 2002. *The Matrix and Philosophy*. USA: Carus Publishing Company (pp. 12).
- Johnson, D. 1981. *V-1, V-2: Hitler's Vengeance in London*. New York: Stein and Day.
- Jones, S.E. 2007a. What are the goals of the 9/11 Truth Community? *Journal of 9/11 Studies, Letters* (updated Mar 7, 2007)
- Jones, S.E. 2007b. Revisiting 9/11/2001: Applying the Scientific Method. *Journal of 9/11 Studies*, 11: 55-81.
- Jones, S.E. 2007c. Why indeed did the World Trade Center Buildings Collapse? In D.R. Griffin and P.D. Scott (Eds.), *9/11 and the American Empire: Intellectuals Speak Out*. Northampton, Massachusetts: Olive Branch Press.
- Jung, C.G. 1911/1956. *The Psychology of the Unconscious*. Revised as *Symbols of Transformation*. *Collected Works, Vol. 5*. Princeton: Princeton University Press.
- Kagan, R. 1998. The Benevolent Empire. *Foreign Policy*, Summer: 24-35.
- Klofstad, C.A. 2007. Talk leads to recruitment: How discussions about politics and current events increase civic participation. *Political Research Quarterly*, 60: 180-191.
- Lynch, T. 2006. *Doublespeak and the War on Terrorism*. Cato Institute Project on Criminal Justice. Briefing Papers, Sept. 6.
- Mallick, H. 2001. Money, Not Patriotism, Make the World Go Around. *Globe and Mail*, September 22.
- McMurtry, J. 2007. Explaining the Inexplicable – Anatomy of an Atrocity. In J.H. Fetzer (Ed.), *The 9/11 Conspiracy: The Scamming of America*. pp. 221-290.
- Miller, C.H., Lane, L., Deatrck, L.M., Young, A.M., and Potts, K.A. 2007. Psychological reactance and promotional health messages: The effects of controlling language, lexical correctness, and the restoration of freedom. *Human*

- Communication Research, 33; 219-240.
- O'Leary, R. 2005. *The Ethics of Dissent: Managing Guerrilla Government*. Washington, D.C.: CQ Press.
- Orend, B. 2006. *The Morality of War*. Ontario, Canada: Broadview Press.
- Owens, D. 1992. *Causes and Coincidences*. Cambridge: Cambridge University Press.
- Parenti, M. 1996. *Dirty Truths*. San Francisco: City Light Books.
- Peck, M.S. 1983. *People of the Lie: The Hope for Healing Human Evil*. New York: M. Scott Peck, M.D.
- Perrin, J. 1913/1990. *Atom*. (D.C. Hammick, Trans.) Connecticut: Ox Bow Press.
- Plato. *The Republic*. Book VII. On Shadows and Realities in Education: The Allegory of the Cave. <http://etext.library.adelaide.edu.au/p/plato/p71r/book07.html>
- Plous, S. 1993. *The Psychology of Decision Making*. New York: McGraw-Hill.
- Ross, L., and Ward, A. 1995. Psychological barriers to dispute resolution. In M. Zanna (Ed.), *Advances in experimental social psychology* (Vol. 27, pp. 255-203). San Diego, C.A.: Academic Press.
- Ross, L., and Ward, A. 1996. Naïve realism in everyday in everyday life: Implications for social conflict and misunderstanding. In T. Brown, E.S. Reed, and E. Turiel (Eds.), *Values and knowledge. The Jean Piaget Symposium Series* (pp. 103-135).
- Salutin, R. 2002. *The Uniqueness of the Event, the Ordinarity of the Agony*. *Globe and Mail*, September 6.
- Schlessinger, G.N. 1991. *The Sweep of Probability*. Notre Dame, IN: University of Notre Dame Press.
- Scott, P.D. 2007. The background of 9/11: Drugs, oil, and US covert operations. In D.R.

- Griffin and P.D. Scott (Eds.) 9/11 and the American Empire: Vol. 1: Intellectuals Speak Out. Northampton, Massachusetts: Olive Branch Press.
- Simons, H. 1994: 'Going meta': Definition and political applications. *Quarterly Journal of Speech*, 80: 468-481.
- Snow, J. 1855. *On the Mode of Communication Cholera*. London: John Churchill.
- Snow, N. and Taylor, P.M. 2006. The revival of the propaganda state: US propaganda at home and abroad since 9/11. *The International Communication Gazette*, 68: 389-407.
- Stinnet, R.B. 2001. *Day of Deceit: The Truth About FDR and Pearl Harbor*. New York: Touchstone.
- Wilson, E.O. 1998. *Consilience: The Unity of Knowledge*. New York: Vintage Books.
- Worchel, S., and Brehm, J.W. 1972. Direct and implied social restoration of freedom. *Journal of Personality and Social Psychology*, 18: 294-304.
- Yeomans, D.K. 1991. *Comets: A Chronological History of Observation, Science, Myth and Folklore*. New York: Wiley.
- Zuckerman, A.S. 2004. Returning to the social logic of politics. In (Ed.) *The social logic of politics: Personal networks as contexts for political behavior*. Philadelphia: Temple University Press.
- Zuckerman, M. 1979. *Sensation Seeking: Beyond the Optimal Level of Arousal*. Hillsdale, N.J.: Lawrence Erlbaum Associates, Inc.
- Zwicker, B. 2006. *Towers of Deception: The Media Cover-up of 9/11*. Gabriola Island, BC: New Society Publishers.

