

Dissertations Chaired

Eric Mark Kramer, Ph.D.

University of Oklahoma

Table of Contents

1. Akande, O. (2002). A semiotic analysis of political cartoons: A case study of Nigeria. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3045839).	3
2. Al-Habib, Saleh Abdullah. (1995). The perception of Jordanian and Saudi elites on national and international radio services. (UMI No. AAT 9619707).	3
3. Anderson, A. T. (2004). Shortwave broadcasting in a new world order: An historical examination of the influences of satellite radio and Internet radio on shortwave broadcasting since the end of the Cold War. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3128839).	3
4. Callahan, L. C. (2002). Adaptation versus fusion theory in the experience of returned LDS missionaries. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3070644).	4
5. Croucher, S. (2006). Looking beyond the hijab: An analysis of Muslim adaptation to French culture. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3206178).	4
6. Dalton, P. D. (2002). Swing voters: A hermeneutic analysis of swing voters' interpretations of 2000 presidential campaign spots. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3038983).....	5
7. Doty, T. (2007). The spirit of the Patriot Act: A hermeneutic analysis of patriotism as argument during House Judiciary Committee debate. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3264591).	5
8. Gough, D. L. (2002). The development and globalization of a transnational media conglomerate: A historical case study of Matsushita Electric Industrial Company. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3045827).	5
9. Hall, H. T., Jr. (2005). Exploring the relationship between United States governmental secrecy and democracy: Classification, cultures of secrecy, and the public sphere. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3164564).	6
10. Hobbie, G. D. (1992). An examination of the views of seminary professors regarding the use of clinical methods in homiletical training. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9305957).	6
11. Ikeda, R. (1995). Changing interpretations of gender relations in Japan. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9541484).	7
12. Isa, M. (1996). Empowerment and disempowerment: The social-cultural reintegration of the wives of Japanese corporate sojourners. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9711464).....	7
13. Iwakuma, M. (2002). An adjustment process and communication dilemma of people with disabilities in Japan. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3042503).	8
14. Jafri, A. H. (2003). Karo kari (honor killing) in Pakistan: A hermeneutic study of various discourses. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3082947).	8

15. Kim, S. H. (2002). Embodiment, technology and communication: A phenomenological exploration of communication in the technological milieu. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3045835)..... 9
16. Lee, S. (1997). Colonizing consumer culture: A semiotic analysis of the Korean advertising. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9733699)..... 9
17. Matusitz, J. A. (2006). Cyberterrorism: A postmodern view of networks of terror and how computer security experts and law enforcement officials fight them. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3207541). 9
18. McIlwain, C. D. (2001). Communication ecologies and contemporary African American families: A study of Black family death rituals. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3004877)..... 10
19. Nnochirionye, S. I. (2005). Graduate student perceptions of teacher nonverbal and verbal immediacy and credibility in distance education. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3163447). 10
20. O'Brien, M. W. (1997). A rhetorical analysis of "The Contract with America". Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9812261). 11
21. Pathak, A. A. (1998). To be Indian (hyphen) American: Communicating diaspora, identity and home. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9839803). 11
22. Sakai, Jiro. (1997). A phenomenology of intercultural communication. (UMI No. AAT 9721059). 12
23. Scannell, D. (2007). Italian American identity: A hermeneutic examination of Tampa's Italian community. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3253701)..... 12
24. Tovstiadi, K. (2008). Cultural identity and personal involvement of community interpreters. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3336906)..... 13
25. Wanstrom, J. (2005). No time for reason: Deliberation, status, and democracy in the modern society. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3208005). 13
26. Worth, D. S. (2003). The built environment as communication: Totality, alterity, and dissociation in urban and suburban spaces. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3082925)..... 13
27. Yamada, M. (2005). An analysis of Japanese TV commercials that feature foreign celebrities: A content analytic and interview approach. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3152839)..... 14
28. Yoshitake, M. (2008). The modern language ideology of English pedagogy in Japan: Intercultural and international communication consequences. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3303528)..... 14
29. Zeybek, A. Y. (1996). Turkish television to Central Asia: Perceptions of Turkish Avrasya television in Kazakhstan and Kyrgyzstan. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9622967)..... 15
30. Zuckerman, S. D. (2003). Caught in the crossfire: Non-combatant communicative practices in Northern Ireland. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3102432). 15

Akande, O. (2002). *A semiotic analysis of political cartoons: A case study of Nigeria*. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3045839).

Using two methodological approaches, a purely structural semiotic analysis with hermeneutics, this study analyzes how meaning is produced in Nigerian political cartoons published in three magazines during 1993-1996. This was a time when Nigeria was characterized as a model of democracy for third world countries even though censorship of the press was at its peak. This era also reflected the most volatile period of Nigeria's political activity. This study contributes to our understanding of political cartoons as a political communicative tool and specifically how cartoons are used as political statements in assessing political developments in Nigeria. Furthermore, the contribution of this dissertation to communication literature is that it addresses the question of how political cartoons work to establish dominant political themes. This study uses Nigerian political cartoons as a case study in order to increase our understanding of the structures and important features of political cartoons.

Al-Habib, Saleh Abdullah. (1995). *The perception of Jordanian and Saudi elites on national and international radio services*. (UMI No. AAT 9619707).

This study investigated the use of national and international radio services (VOA, BBCI and RMC) among the Jordanian and Saudi elite. This study also investigated the perception of the Arab elite toward national and international radio services in terms of credibility, satisfaction, and censorship. The first set of analyses were exploratory in nature; a description of national and international radio use. The second set of analyses examined the media exposure to international and national radio (controlling for demographics such as gender, country, age, and group elites). The third set of analyses assessed the perception of the Arab elite in terms of credibility, satisfaction, and censorship related to demographic characteristics. A survey method was employed to collect the data in Jordan and Saudi Arabia by the researcher. The sample was drawn from the Arab elite in Jordan and Saudi Arabia. A sample size of 150 was selected from each country with the total being 300 Arab elite. An exploration of national media found that the Jordanian elite was exposed to the national radio service more than the Saudi elite. Also, Jordanians perceive their national radio service as more credible than Saudis. As for international radio exposure, it was found that the Saudi elite tend to be exposed more to VOA, BBC, and RMC than the Jordanian elite. The Saudi elite perceives BBC, VOA, and RMC as more credible and satisfactory than the Jordanian elite. The BBC is found to be more popular in Saudi Arabia than RMC and VOA. In Jordan, RMC is the most popular radio station compared to the BBC and VOA. VOA, relative to RMC and the BBC, is considered less popular in both countries. The national media perceived censorship was positively related to international radio service (VOA, BBC, and RMC) exposure. Also, perceived credibility of VOA, BBC, and RMC was positively correlated to international radio service exposure. In terms of possible influence, mixed results were found. Exposure to the BBC, VOA, and RMC was positively related to shaping the Saudi elite's perception of the Gulf War. In Jordan, exposure to RMC was found to be positively associated to the Jordanian elite's opinion about the Gulf War.

Anderson, A. T. (2004). *Shortwave broadcasting in a new world order: An historical examination of the influences of satellite radio and Internet radio on shortwave broadcasting since the end of the Cold War*. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3128839).

From the application of shortwave frequencies to broadcasting in the 1920s until the last decade of the 20th century, international broadcasting was synonymous with shortwave broadcasting by state-run radio stations. For the bulk of this history of international broadcasting, such cross-border communication was developed, sustained, and refined in war--first the radio propaganda wars preceding World War II, then World War II, and finally the Cold War which dominated geopolitics for the better part of 40 years. With the emergence of other international communication media such as satellite broadcasting beginning in the 1960s, and the internet in the 1990s, the potential for the monopoly in practice and name of shortwave on international broadcasting has been ever present.

Additionally, at the termination of the Cold War conflict, the social/political framework that had governed international broadcasting for nearly half a century was removed, thus creating the potential for additional revisions and mutations in the realm of international broadcasting. This project examines the first decade of state-sponsored international broadcasting following the end of the Cold War in order to document the changes that have taken place in international broadcasting. Specific attention is paid to the emergence of newer international broadcasting media through which international broadcasting has begun to be carried and received since 1991. Additionally, changes made, and challenges faced, by the state-run international broadcasters are examined and documented in order to better understand the evolution of international broadcasting at a time in history that may well mark the beginning of the decline of the nation state in the face of such changes in international broadcasting. It will be illustrated that with the advent of additional electronic media for international broadcasting which is increasingly becoming commercially driven, the nation state that emerged on the heels of the advent of the printing press is in the process of mutation and possible decline.

Callahan, L. C. (2002). Adaptation versus fusion theory in the experience of returned LDS missionaries. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3070644).

This dissertation investigates the outcomes of theory-making, as well as many underlying assumptions surrounding intercultural contact. It does this by examining two competing intercultural theories, Kim's Adaptation Theory and Kramer's Fusion Theory, based on a specific intercultural encounter. This study concentrates on the theoretical descriptions surrounding what happens when individuals return "home" from living in a culture foreign to their own. In this way, determinations of acculturation, deculturation, psychological health, and cultural connection were made and then compared against the theoretical descriptions. Subjects consisted of 55 returned LDS missionaries, individuals spending 18 months to two years immersed in a foreign culture. Each was asked to complete a survey instrument measuring theoretical variables. Responses were then coded with concurrent descriptions of either Adaptation or Fusion Theory, followed by tests of significant difference. Results demonstrated that Fusion Theory was more descriptive of the experience of returned LDS missionaries. Other variables, such as time and co-cultural affiliation, were also identified as important in the intercultural exchange.

Croucher, S. (2006). Looking beyond the hijab: An analysis of Muslim adaptation to French culture. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3206178).

This dissertation examines Muslim cultural adaptation to French culture. Specifically, this project asserts the Muslim symbol hijab, or headscarf, is a religious and cultural symbol of Islam that is in direct clash with the French concept of secularism. In 2004 the French government passed a resolution forbidding the wearing of the hijab in French public schools. In response to this resolution Muslim men and women protested and have begun to argue for the establishment of a French-Muslim identity. Thus, this analysis closely examined the 2004 law in regard to how it has potentially impacted Muslim cultural adaptation into French culture. The results of this study reveal cultural adaptation has failed in France, the Muslim and non-Muslim French populations are in an identity crisis and that in response to mounting pressures to assimilate, the French-Muslim community (ummah) has responded by closing its doors to outside influence. Moreover, this examination reveals how Islam is in a transformation stage, from a magic/mythic religion into a more perspectival religion. Ultimately, this analysis calls for a communicative society, one where all members of the culture will meet together and discuss the issue of Muslim immigration and French integration practices.* *This dissertation is a compound document (contains both a paper copy and a CD as part of the dissertation).

Dalton, P. D. (2002). *Swing voters: A hermeneutic analysis of swing voters' interpretations of 2000 presidential campaign spots. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3038983).*

Swing voters are often neglected in the study of political advertising. Because swing voters constitute the single-most important group of voters, it behooves political advertising researchers to understand their reactions to advertisements more completely. This study examines swing voters by studying how they interpret political advertisements. The study specifically focuses on swing voters' responses to spots from the 2000 presidential election. Because little research has been undertaken to better understand this group of voters, the following approach is interpretive: This study constitutes an initial attempt at understanding them as voters. Data was collected and analyzed utilizing an ethnographic approach wherein subjects were shown political ads, asked to write responses, and participated in interviews that explored their reactions to the spots. An analysis reveals a consistent philosophy regarding politics. Swing voters are critical and active voters. They want to vote, yet without the framework of party or ideology, they have trouble settling on candidates. Analysis of interviews is followed by a hermeneutic explanation of the swing voter's horizon. Essentially, it is maintained that the philosophy of swing voters is a logical product of the values that underlie democracy. The act of democratic participation in the United States has developed to make the individual more important (relative to the interests of the group), yet it has placed a burden on the voter that makes it difficult to make decisions, given our culture's emphasis on informed and rational voting.

Doty, T. (2007). *The spirit of the Patriot Act: A hermeneutic analysis of patriotism as argument during House Judiciary Committee debate. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3264591).*

The purpose of this project is to explore the symbolic meaning of "patriot" by bracketing the way in which it is negotiated during the policymaking process utilized to authorize, oversight, and reauthorize the Patriot Act. Narrowing the purpose a bit further, I should specify that what I am looking for is the way in which participants in the deliberative process describe their own credibility as patriots, the credibility of other participants in the debate, the credibility of people outside the debate who have a bearing on the way in which the war on terror is engaged, and the way in which this discussion about patriotism speaks to the credibility of the deliberative process itself. In other words, to use Aristotelian terms, I am viewing the debate over patriotism as primarily a matter of ethos---as distinguished from logos (e.g. legal extrapolation of the law) and pathos (e.g. appeals to fear, anger, or sadness). This is not to say that appeals to ethos, logos and pathos can necessarily be separate from each other. In fact, it is nearly impossible to discuss the presence of ethos without also considering logos and pathos, but from my vantage point, I hone descriptive efforts toward the way in which all the various appeals converge to frame the meaning of what it means to be credible as a "patriot."

Gough, D. L. (2002). *The development and globalization of a transnational media conglomerate: A historical case study of Matsushita Electric Industrial Company. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3045827).*

Matsushita Electric Industrial Co., Ltd. is one of several media conglomerates that pursues an idealized, transnational conglomerate model. Matsushita Electric participates in the development of technology, the disbursement of goods in a global economic market, and the amassing of wealth and power on an international scale. From a technological determinism perspective, technological developers are viewed as the instigators of social changes and providers of the fundamental understructure of social organization. Media determinism postulates the power of media technology to impact social change. Both theories question the role of technology in shaping human behavior. To study these issues more closely, Matsushita Electric is examined, using the historical case study method. Specific areas of concern include how a transnational media conglomerate's rise to global

prominence begins; the social, political and economic events that allow a transnational media corporation to develop and to flourish; the method by which a transnational media conglomerate can gain and hold political, economic and social power; and, the consequences of the business practices and influences that a transnational media conglomerate exerts upon the behavior of consumers. The main emphasis for this study is the history of Matsushita Electric and the impact on society that it has had through the development and distribution of media technology. Further, this project examines the role of Japanese business practices and influences on the Matsushita Corporation as well as the actions and reactions of the United States in dealing with such a strong economic entity.

Hall, H. T., Jr. (2005). *Exploring the relationship between United States governmental secrecy and democracy: Classification, cultures of secrecy, and the public sphere. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3164564).*

For the past 60 years government secrecy in the form of officially classified documents has increased dramatically. According to the Information Security Oversight Office there were slightly fewer than 16 million classification decisions in 2004 alone. In what way does classification impact representative democracy as it is practiced in the United States? This dissertation employed hermeneutic analysis to investigate the phenomenon of government secrecy and its effects on democracy. Through the analysis of executive orders, legislation, and official documents, the nature and scope of government secrecy was explored. The internal effects of secrecy on the information flow between governmental agencies were investigated, as well as the external effects of secrecy between the government and its constituents. Findings suggest that overclassification not only negatively impacts the internal communication networks of the government, but also, negatively impacts the public sphere, as citizens are denied access to information vital to informed decision making. The effect of secrecy on civil liberties is also examined. What emerges from this comprehensive hermeneutic analysis is a simple pattern consisting of a threat, followed by increased secrecy and legislation, which finally results in the infringement on individual and group civil liberty. Historically, this pattern frequently repeats itself.

Hobbie, G. D. (1992). *An examination of the views of seminary professors regarding the use of clinical methods in homiletical training. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9305957).*

This study is an exploratory analysis of the views of homiletical professors regarding the use of clinical methods. The study relies upon the collection of qualitative data, which was gathered in two phases: (a) a mail questionnaire, sent to 176 homiletical professors, and (b) semi-structured interviews of selected homiletical professors. Initial information is gathered through the literature review of previous communication and homiletical studies. This information is used to design a multiple choice questionnaire which is sent to 176 Protestant and Roman Catholic homiletical professors teaching in seminaries listed in the American Association of Theological Schools. The questionnaire gathers general opinions about three categories of information: (a) the significance of the preacher's personality in preaching, (b) the appropriateness of addressing personality issues in homiletical training, and (c) the value of employing clinical methods in homiletical training. The analysis of the questionnaire provides general information related to the study questions. This information is then used in making interviewee selections and in developing the interview guide. The questionnaire respondents are categorized according to their responses, as negative or positive towards the use of clinical methods in homiletics. Five interviewees are selected from each of the negative and positive categories for a total of ten interviewees. Telephone interviews are audiotaped and transcribed. The transcriptions are then entered into the Ethnograph computer program. This program provides an efficient means of analyzing and coding data. The interview process generates descriptions of problem situations which hinder preaching effectiveness and descriptions of specific clinical methods employed by the professors. Patterns and themes which emerged are grouped and summarized. The general status of clinical methods in homiletics is described. Recommendations are made for future research and for the application of clinical methods in a homiletics context.

Ikeda, R. (1995). Changing interpretations of gender relations in Japan. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9541484).

What counts as appropriate gender behavior is currently being questioned in Japan. Traditional values compete with a new, emerging ideology of gender relations in Japan, where “manhood” and “womanhood” are being redefined. Such confusion is manifested in the phenomenon of sexual harassment, the concept of which was introduced to Japan from the United States. Although the concept of sexual harassment has begun to take hold, what constitutes sexually harassing conduct remains problematic. Furthermore, many Japanese perceive the phenomenon of sexual harassment as a disturbing challenge to the traditional attitude of gender relations in Japan. This dissertation attempts to delineate the two different attitudes of gender relations. It unfolds the meanings of the phenomenon of sexual harassment where at least two different attitudes are in conflict. In order to reveal how two different interpretations of sexual harassment--perceiving it as ridiculous as opposed to seeing it as a serious problem--have emerged, sexual harassment, in particular, and gender relations, in general, must be situated in a historical context of Japan. To that end, this study applies Husserl's archaeology and Gebser's cultural hermeneutics. Both Husserl's archaeology and Gebser's hermeneutics are based on the principle of phenomenology and hermeneutics--what happened in the past is still alive in the present, which encompasses the future. An essential characteristic of sexual harassment is also delineated in contrast to a similar, but essentially different, conduct--flirting. Finally, gender relations in a postmodern world are illustrated as a systatic phenomenon of differences and harmony.

Isa, M. (1996). Empowerment and disempowerment: The social-cultural reintegration of the wives of Japanese corporate sojourners. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9711464).

This is the first attempt to investigate the phenomena of reentry shock of the wives of returning Japanese corporate sojourners. This study examines data from 28 in depth, face to face, 90 minute interviews, and 340 self-administered questionnaires sent to Japanese housewives who lived in the U.S. and returned to Japan. The interviews and survey were conducted in 1995 in Japanese. Both quantitative (survey) and qualitative methods (phenomenology/hermeneutics) were used to investigate the phenomena of reentry shock of returnee mothers in more depth. Results of the study reveal that reintegration at home after sojourn not only contains some stress and discomfort, physical health issues and illness, but also some special problems for most returnee mothers: (1) problems in primary relationships (i.e., husband, parents, relatives, friends), (2) problems in daily functions (i.e., children, house, financial problems, husband's job, neighbors), and (3) the wife's job related problems. The women's value change is the most powerful predictor associated with reentry shock and reentry problems. Children's educational problems in Japan (i.e., children's readjustment to school and mother's satisfaction with child' education) have significant direct effect on reentry shock and problems in daily functions. Gender role orientations have significant impact on problems in primary relationship and problems in daily functions. Marital satisfaction has significant direct effect on problems in primary relationships and problems in daily functions. Communication with host country during the sojourn has significant direct impact on reentry shock. Phenomenological analysis explicated how four factors of: (1) space, time, and emotion in Japanese urban cities, (2) space, time, and emotion in Japanese corporate/school organization, (3) space, time, and emotion in Japanese human relationships, and (4) spatial and emotional separation between men and women in Japan influenced returning mother's life. The findings of phenomenological analysis lend support to most of the quantitative findings in the study. Value change and the widened hermeneutical horizon for these mothers occurred after living in the U.S. Upon their reentry, comparison is unavoidable and a new identity emerged with these contrasted differences. These differences made the returning mothers feel alienated in their native culture, the essence of reentry shock. The interview data show that those who learned English, participated in voluntary activities, learned new skills, and attended parties or invited Americans to their homes during the U.S. sojourn were empowered. However, after

returning home, the mothers experienced disempowerment and experienced difficulty in creating or sustaining a healthy relational context, which resulted in reentry problems.

Iwakuma, M. (2002). An adjustment process and communication dilemma of people with disabilities in Japan. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3042503).

Throughout their lives, people make various kinds of adjustments. Most people are capable of making adjustments in order to survive challenging experiences. This fact is especially true for newly disabled individuals whose lives have been turned upside down. An adjustment to a severe disability is accompanied by significant psychological (lowered self-esteem), physical (restricted mobility), and social (changed social identity, “disabled”) changes, and such sudden changes also require short-term (physical) and long-term (psychological and social) adjustments. In other words, the investigation of adjustment to a disability gives social scientists a unique opportunity to study various facets of human adjustment strategies and processes. This research focuses on how people with disabilities in Japan have changed their worlds after acquiring a disability. The researcher used ethnography and an interview method to follow the participants' disability transformations for three years. Several themes emerged, such as information pooling places for the disabled, interacting with others with disability and adjustment to the disability, negotiation with the non-disabled, an early going-out as a prologue to the disability adjustment, changed perceptions toward the wheelchair, and changed communication with others, just name few. Moreover, based on these themes, this researcher generated three binary oppositions. They are integration-separation, defying disability-accepting disability, and independence-dependence. In the end, it was concluded that communication was the main vehicle for the disability adjustment. The researcher summed up that communication with others facilitated the participants' disability transformations, and in return, they adjusted their communication as they adjusted to their disability.

Jafri, A. H. (2003). Karo kari (honor killing) in Pakistan: A hermeneutic study of various discourses. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3082947).

Honor killing is one form of extreme violence perpetrated on women by men. In Pakistan it is called karo kari (literally: blackened man, blackened woman). It most commonly is a premeditated killing of a girl or woman, committed by her brother, father, or combination of male agnates in the name of restoring what they consider their family's honor by her behavior. The genesis of honor killing in human societies is deeply sedimented in history but has been linked by various scholars with ascendant patriarchal structures. A large number of honor killings are reported from Mediterranean, Latin American, and certain Muslim societies, but research suggests that it would be an error to view it as being peculiar to a certain geographical area or belief system. Pakistan is one of the countries where the incidents of honor killing are among the highest in the contemporary world. There have been important scholarly contributions on the concept of honor and how it is behaviorally expressed and understood in various societies--particularly in the Middle East and around the Mediterranean--but little such work has been done in Pakistan. As a hermeneutic study, and borrowing from theorists and philosophers as diverse as Gebser, Foucault, Barthes, Ricoeur, Kramer, Gramsci, and Spivak, this dissertation contextualizes and analyses the various representative discourses in Pakistan in order to come to an understanding of the possible cultural, religious, and historical reasons that create the exigency for men to kill a female member of their own family. This work looks at this kind of killing as a message, a vivid rhetorical move, in several contexts of Pakistani national life and analyzes how these messages are communicated, and toward what rhetorical ends.

Kim, S. H. (2002). *Embodiment, technology and communication: A phenomenological exploration of communication in the technological milieu. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3045835).*

Our potential for communication depends on a mutational characteristic of the consciousness structure as embodied, and not on the conscious subject as claimed by the objectivistic- or subjectivistic-biased theories that are based on Cartesian dualism. This study criticizes the absurdity of the objectivistic bias, as illuminated by Husserl, Merleau-Ponty's notion of "embodiment," and Gebser's philosophy of "plus-mutation." After exploring the modern technological milieu as the inevitable consequence of objectivistic-biased tradition, the dangers of this milieu are illustrated with Ellul, Heidegger, and Mumford's arguments. Thereafter, this work considers how the annihilation of space results in the annihilation of communication. For that purpose, Peirce's semiotics, Gebser's "plus-mutation", and Kramer's dimensional accrual/dissociation theory are used as a methodological framework. This study shows the topological characteristic of the lived body that is rooted in habit and that develops through our embodiment within a social and cultural world. Through this phenomenological account of communication in the technological milieu, the fact that institutional, not constitutional, process between technologies as world and lived-human is integral to existential understandings of our relations to technology is indicated.

Lee, S. (1997). *Colonizing consumer culture: A semiotic analysis of the Korean advertising. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9733699).*

The purpose of this research is to articulate the relationships between the cultural forms of advertising in Korea and the underlying ideological message. Specifically, this study interprets the structure and content of individual advertisements. This study employs a semiotic method as an analytical framework. Because semiotics makes it possible to connect the underlying meaning of an advertisement with its function within a culture. The overall form of this research may be divided into two sections: The first section of this study deals with the theoretical foundations for analyzing ads, including (a) advertising as a consumer culture, and (b) Gebser's notion of plus-mutation. The second section analyzes Korean advertisements appearing in various magazines and TV based on the theoretical foundations of the first section. This study attempts to interpret the ideological structure as it appears in Korean advertisements with a close attention to English expressions appearing in these ads. Such expressions comprise indications of Westernization. In addition, Korean ads work by using English as a "systematically distorted communication" using the magical structure of consciousness. Jeans ads provide an excellent example of how Western consumer culture has influenced Korean advertising and raise the issue of cultural colonization. Essentially, jeans retain traces of their Americanness wherever they are sold. In this sense, the worldwide proliferation of American cultural commodities suggests a new aspect of cultural homogenization. Korean Nike ads attempt to create magical and mythic structures using the image of Michael Jordan in order to persuade customers. The mythic process of shifting the signified to the status of signifier in Nike ads makes them the form of the perfect meta-structure of mythology. For Koreans, however, the Nike ad serves as the simulation of the real world because this ad creates the (hyper)real world of a utopia. In conclusion, such an analysis makes clear that the uniqueness of Korean advertising is not displaced by its future configurations, but rather integrated into the new consumer culture. That is, Korean culture creates its own uniqueness by combining Western and traditional components. Therefore, this study contributes to the area of investigation using a semiotic approach on the basis of a Gebserian perspective.

Matusitz, J. A. (2006). *Cyberterrorism: A postmodern view of networks of terror and how computer security experts and law enforcement officials fight them. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3207541).*

The purpose of this study is to investigate how cyberterrorists create networks in order to engage in malicious activities against the Internet and computers. The purpose of the study is also to

understand how computer security labs (i.e., in universities) and various agencies (that is, law enforcement agencies such as police departments and the FBI) create joint networks in their fight against cyberterrorists. This idea of analyzing the social networks of two opposing sides rests on the premise that it takes networks to fight networks. The ultimate goal is to show that, because of the postmodern nature of the Internet, the fight between networks of cyberterrorists and networks of computer security experts (and law enforcement officials) is a postmodern fight. Two theories are used in this study: social network theory and game theory. This study employed qualitative methodology and data were collected via in-depth conversational (face-to-face) interviewing. Twenty-seven computer security experts and law enforcement officials were interviewed. Overall, this study found that cyberterrorists tend not to work alone. Rather, they team up with others through social networks. It was also found that it takes networks to fight networks. As such, it is necessary for experts and officials to combine efforts, through networking, in order to combat, let alone understand, cyberterrorist networks. Of equal relevance is the fact that law enforcement agents and computer security experts do not always engage in battle with cyberterrorists. They sometimes try to interact with them in order to obtain more information about their networks (and vice versa). Finally, four themes were identified from the participants' accounts: (1) postmodern state of chaos, (2) social engineering, (3) know thy enemy, and (4) the enemy of my enemy is my friend.

McIlwain, C. D. (2001). *Communication ecologies and contemporary African American families: A study of Black family death rituals. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3004877).*

Research in family communication has three current limitations: (a) The lack of a general theory explaining contemporary family interaction; (b) The focus on the family unit as the primary object of study; and (c) A lack of consideration of cultural/ethnic variations in family communication patterns. This study seeks to fill this void by studying the death rituals of African American families. This study seeks to fill this void by studying the death rituals of African American families. This study takes an ecological approach to the study of family interaction utilizing Kramer's theory of dimensional accrual/dissociation to describe and explain family communication patterns in the death ritual process. The study also compares the ritual process of African American and white families and how death rituals helps shape African American family identity. The study finds great similarity among black and white families in the death ritual process, differing in the freedom of emotional expression expressed more by black families. The study also finds that dissociation is evidenced in the death ritual process which is identity-seeking, expressed in myth and entangled in the capitalist process of commodification and commercialization. African American families are shown to include an extended group as family during the death ritual process, with a primary relationship among the family, church and funeral directors.

Nnochirionye, S. I. (2005). *Graduate student perceptions of teacher nonverbal and verbal immediacy and credibility in distance education. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3163447).*

This study was designed to examine how student perceptions of teacher nonverbal and verbal immediacy relate to dimensions of credibility between I-TV face-to face and distance education classroom settings. The study further examined to what extent classroom setting was a moderator for the relationship between teacher immediacy and credibility. Specifically, the study compared the master's level graduate classes at East Central University, Ada, Oklahoma that are taught face-to-face on-campus and broadcast simultaneously to students at seven selected I-TV distance education classrooms via the Interactive Television (I-TV) instructional system. A total of 224 graduate students participated in this study which was conducted at East Central University, Ada, Oklahoma in the Spring of 2002. Of the 224 participants, 79 were on-campus (ONC) and 145 were off-campus (OFC) at seven selected distance education sites in Oklahoma. A total of nine I-TV instructors participated in this study, six of whom were females and three were males. The following results were found: (1) The first hypothesis predicted that perceived teacher nonverbal immediacy will be

significantly lower in the distance education classroom than in the face-to-face classroom was not supported even though the means were in the predicted direction. (2) The second hypothesis that predicted perceived teacher verbal immediacy would be lower in the distance I-TV classroom than in the face-to-face I-TV classroom was significant. Therefore, there was a stronger relationship between class format and verbal immediacy than perceived teacher nonverbal immediacy. (3) Hypotheses 2b and 2e, which predicted that perceived teacher competence and composure will be lower in the distance education I-TV classroom than in the face-to-face I-TV classroom was supported. However, hypotheses 2a, 2c and 2e, which predicted that perceived teacher sociability, extroversion and character respectively will be lower in the distance education I-TV classroom than in the face-to-face I-TV classroom were not significant, even though the means were in the predicted direction. (4) The result of the research question that asked "Was classroom setting a moderator for the relationship between immediacy and credibility in distance education?" indicated no support. All the correlations showed a positive relationship between teacher immediacy behaviors (nonverbal and verbal) and the five dimensions of credibility (competence, sociability, extroversion, composure, and character) and all were significant at the .01 alpha level, except the correlations between nonverbal immediacy and competence for the on-campus students, which was not significant ($r = .181$; $p > .05$). Thus, this pattern of results does not suggest that classroom setting is a moderator for the relationship between nonverbal and verbal immediacy and dimensions of credibility, as these variables were related positively in both classroom settings. This report reviews relevant literature, outlines the methodology utilized in this study, reports and discusses the findings, limitations of this study, and recommendations for future research.

O'Brien, M. W. (1997). A rhetorical analysis of "The Contract with America". Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9812261).

The Contract with America (CWA) was rhetorically analyzed to answer the question of how Ludwig Wittgenstein, Aristotle, and Jean Gebser might have reacted to the document based on their philosophies. Wittgenstein's language rule analysis was applied to show that the CWA pretends to play by the "rules" of a contract; implies an authentic dialectic between the Democrats and GOP; and that through the use of language, the CWA creates a "common man" image for the GOP. Analysis using Aristotle focused on structure--arguments, arrangement, and proofs. He would likely have concluded that the CWA is "sophistry," and would base this on the Contract's lack of structured arguments and proof. The Contract primarily appeals to ethos (to attack ethical character) and pathos. Gebser's analyses of modes of awareness were used to show that the Contract simultaneously manifests all three modes of consciousness--magic, mythic, and mental. He would likely have concluded that democracy is moving backwards, that is, modes of awareness for democracy are returning to mythic and magic modes and, therefore, mentalism (as Gebser uses it to describe rationality) is lacking in the Contract. Wittgenstein, Aristotle, and Gebser's ideas about rhetoric all suggest that democracy is only as good as the degree to which people participate in it and, since there is a lack of participation, democracy will remain image-driven and the country will see more attempts from politicians and parties to deceive the public with rhetorical tools such as the "Contract." As television played an important role in the image of the CWA, future studies should explore the mediating effects of television on interpretations of the Contract.

Pathak, A. A. (1998). To be Indian (hyphen) American: Communicating diaspora, identity and home. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9839803).

In this postmodern world, the notion of "identity" is defined as in crisis. This is because the way in which one defines identity is no longer limited by space or time. This crisis is most visible when one considers the growing use of the hyphen in the process of labeling self. Furthermore, though immigration into the United States continues, the type of immigrant coming into this country is continually changing. This change is redefining the notion of "Americanness" at the same time that it is changing the sense of one's original culture. Focusing on the post-1965 immigrant experiences of Asian Indian-Americans, this dissertation serves to examine the notion of identity, diaspora and

home. A multi-method study utilizing hermeneutics, ethnography, survey method and phenomenology, this work presents a theory of cultural fusion. Furthermore, this work serves to critique adaptation theory as it is presented in the intercultural communication literature. Informed by a postcolonial perspective, this dissertation examines the notion of hyphenated identities and how identity is both preformed and communicated. Through observations, ethnographic interviews, and survey responses, it is clear that Indian-Americans do engage in cultural fusion, creating a culture in which both original cultures are continuously present and visible. Additionally, as culture is dynamic and continuously changing, the notion of “Indianness” and “Americanness” is continually being re-defined by and within the Indian-American community. This idea of cultural fusion is best examined utilizing Jean Gebser's theory of civilizational expression. In his text, *The Ever-Present Origin* (1949/1985), Gebser explains the structures of consciousness as ways of being and structuring perception. Utilizing Gebser's work, this dissertation presents a historical hermeneutics of Indian-American identity, examining issues such as the concept of model minority, frozen-in-time memory, religion as a system of cultural preservation and the westernization of the world.

Sakai, Jiro. (1997). A phenomenology of intercultural communication. (UMI No. AAT 9721059).

The present dissertation has two major purposes. The first is to examine the origin of intercultural communication as an independent academic field cultivated in the US. In order to carry out this task, this study employs Edmund Husserl's archaeology as a method. In short, this study unveils intercultural communication has developed as a manifestation of Western ideologies (e.g., individualism, pragmatism, etc.). The second objective, on the other hand, is to examine the necessary conditions which constitute the phenomenon of intercultural communication we experience in reality. Eidetic analysis is employed as an appropriate method for accomplishing this objective. The present eidetic analysis elucidates that differences in logics and styles are two necessary conditions which constitute a phenomenon of intercultural communication. This study suggests intercultural communication is not a pre-determined fixed phenomenon, but a unique place where different logics and different styles meet together. It is a manifestation of basic human similarities and meaningful human diversity. This dissertation also indicates latency (i.e., latent presuppositions, latent topics, latent methods, and latent theory, etc.) in the field of intercultural communication in the end.

Scannell, D. (2007). Italian American identity: A hermeneutic examination of Tampa's Italian community. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3253701).

This study focuses on how diverse interpretations of ethnicity within the United States produce meaning for Italian Americans. Research regarding Italian Americans and the effects of negative stereotypes, cultural products, and organized crime is plentiful, but the dialogue concerning the de-ethnicizing effect of assimilation on Italian American culture is limited (Barolini, 1985; Tamburri, 1998). Assimilation carries a specific discourse that functions as both an ideology and a system of control. As an ideology, it offers a positivistic solution to the dilemma of human difference. As a system of control, it organizes peoples' lives into a one-size-fits all framework. Moreover, the communication field, and the social sciences in general, lack a clear understanding of what it means to be both Italian and American at the same time because there is no consensus on its singular definition (Krase, 2005). The object of this study is to develop insights that allow communication scholars to understand the intercultural complexity associated with an “assimilated status” and to explore the dynamics of this culturally produced truth. This study attempts to look beyond the external signs of pragmatic assimilation and reveal the internal expression of Italian American culture. This study is a hermeneutic examination of the assimilated status of Italian Americans and the application of the assimilation narrative told by and for the Italian American community. Finally, this research builds and extends on research in cultural fusion and contributes to our understanding of the culturally fused experience of Italian American Identity.

Tovstiadi, K. (2008). *Cultural identity and personal involvement of community interpreters. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3336906).*

The current study is based on 30 in-depth interviews with Russian professional interpreters. It addresses three broad questions: cultural identity, invisibility / involvement, and the relationship between the two. In doing so, it attempts to connect the literature in intercultural communication and in translation / interpreting studies and provide a foundation for interdisciplinary dialogue. It was expected that cultural identity could be based on a single speech community, several communities, or on a transcendence of / denial by speech communities. The majority of respondents talked about an identity centered on their own culture. This is most likely the consequence of the monolingual / monocultural Russian society that although welcoming foreignness, usually reinterprets in its own terms. Invisibility and involvement are about the perception of the interpreter's role as active or passive and the enactment of that role. Most interviewees saw invisibility as an ideal that is theoretically desirable but practically unattainable. They preferred to adjust the level of their involvement spontaneously based on the severity of the situation, rather than blindly follow a set standard. It was expected that cultural identity will have an influence on the amount and the kind of the involvement performed by the interpreter. This expectation was not met, for several reasons. First, only one variation of cultural identity was present in the sample (an identity based on one community). Second, all the interviewees worked with English, a language of international communication where the cultural component was diluted and hence had little influence on the interpreters' identity. Third and most important of all, the interviewees showed a remarkable ability to separate their personal and professional lives (backstage and frontstage in Goffman's terms) and by doing so break the link between identity and action.

Wanstrom, J. (2005). *No time for reason: Deliberation, status, and democracy in the modern society. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3208005).*

Economic use of time (efficiency) and democracy are common features in many modern western societies. However, a strong egalitarian democracy requires equal participation in the social construction of meaning, reason and ultimately knowledge. That is, the intersubjectivity that is formed through communication and social interaction is the base of a democratic society. The pursuit of efficiency and status often stand in opposition to broad social interaction and human communication and therefore our ability to build common understanding and reason. That is, the temporal anxiety (the need for constant quantifiable gratification), that is strongly connected to the modern notion of individualism, negatively affects the creation of social bonds. The modern western society is therefore characterized by a quantifiable mass of disconnected individuals rather than a connected group of citizens.

Worth, D. S. (2003). *The built environment as communication: Totality, alterity, and dissociation in urban and suburban spaces. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3082925).*

This study of the contemporary American built environment works applies several concepts in a semiotic study aimed at understanding the values presented in the built environment. In particular Kramer's theory of dissociation, Gebser's theory of mental-rationality, Merleau-Ponty's concept of alterity, and Levinas' concept of totality are used in order to read the built environment as expressing modernity. Observations were made and visual data collected in several major American cities and interpreted according to communicative expression. Spaces explored included settings consistent with Giedion's concept of anonymous history. That is, mundane spaces of freeways, residential areas, and other everyday spaces were observed. The built environment was found to express many of the characteristics elaborated by the above authors. Emphasis on vision, supervision, flow, and sectorization were especially prevalent.

Yamada, M. (2005). An analysis of Japanese TV commercials that feature foreign celebrities: A content analytic and interview approach. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3152839).

In this dissertation, by examining the meaning of Western celebrities in Japanese television commercials, I have proven the existence of a one-way flow of information between the US and Japan. In Japan, many television commercials have celebrities, not only Japanese but also Western celebrities. I utilized three methodologies: semiology, content analysis, and interview. First, I analyzed 11 Japanese commercials by semiology. This semiological analysis reveals the significance of having Western celebrities in Japanese TV commercials. Second, I collected 6,424 Japanese commercials, randomly selected 25% of them, or 1,606 commercials, and examined the tendency of utilizing foreigners and Western celebrities in them. The results showed a very high rate of European language penetration into Japanese commercials. Almost half of the commercials had either Japanese or Western celebrities, which showed the dependence of Japanese commercials on having celebrities. In terms of background, foreigners appeared to be structurally associated with urban, rather than rural, environments. Third, interviews were conducted with professionals including ad agents and professors. The total number of interviewees was 43. According to these interviews, the main reason for Japanese television commercials to have Western celebrities seems to be the Western celebrities' popularity. Interviews also indicate a Japanese inferiority complex toward the West and especially Caucasians. Overall, though Japan and the US are almost the same economically, the information flow is almost always one-way, from the US to Japan. In Japan, Western celebrities, Hollywood movies, and other American television programs, music, and magazines have all penetrated into Japanese society. On the other hand, the American audience does not know much about Japanese culture, except for some cartoons and animated characters. There are almost no Japanese celebrities seen in American television commercials, and few Japanese movies are available in theaters. Therefore, the US is a rather closed country in terms of media, though it is an open country in terms of interpersonal acceptance. On the other hand, Japan is a closed country in terms of interpersonal acceptance, but a rather open country in terms of media.

Yoshitake, M. (2008). The modern language ideology of English pedagogy in Japan: Intercultural and international communication consequences. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3303528).

The purpose of this study is to investigate language ideologies of English language education (ELE) policies in Japan, especially focusing on the implementation of ELE in elementary schools, from the phenomenological perspective. My research questions are: (1) What kinds of language ideologies do the current English language education policies of Japan have; (2) In what way are the language ideologies reproduced in the policymaking process; (3) do implementers of the policies share the same ideologies as policymakers; (4) in what way are the policies implemented; and (5) what are possible impacts of the implementation of the policies going to be on Japanese identities, cultures, societies, and intercultural and international communication? To answer the research questions, I carried out two studies. In Study 1, qualitatively content analysis was conducted on the documents that reflected the viewpoints of policymakers, implementers, industries, and parents as well as the opinion columns of three major newspapers in Japan that explicitly argued for or against ELE in elementary schools. In Study 2, two groups of participants were interviewed: Those in the policymaking side and those in the implementing side. In Study 1, a basic structure was identified underlying the debate, which takes a form of emphasizing the importance of either ELE or national language education. Japanese tend to be exposed to the perspective from the outside, either through their direct experiences or mediated by the mass media, and also tend to hold the senses of crisis and anxiety of loss of Japanese identity because of excessive emphasis on English or isolation from the rest of the world owing to the lack of English abilities. Education emerges as a key to solve such problems and is believed to fulfill the need for international and intercultural communication. Here Japanese language is regarded as supporting the root of Japanese identity, while English language is as the tool that can be used for communicating with the outside of Japan, clearly indicting the

subject-object dichotomy. In Study 2, four language ideologies shared by policymakers were elicited: (1) English as a tool for communication, (2) Japanese as a root of identity, (3) other foreign languages for culture-specific communication, and (4) multilingualism as better than monolingualism. Even though the content analyses revealed that there was a debate between the first and the second, all the language ideologies coexisted in policymakers in the way that multilingualism allowed them to be paralleled. It was also found that their language ideologies were significantly based on their personal experiences of English language, and that the Ministry's selection of the members, therefore, made it possible for such language ideologies to be reflected on the policies. Among implementers, the same language ideologies were identified, yet the second received more emphases, particularly when English language domination issues arose. Furthermore, implementers believed that English language education in elementary schools was important, but that they were not as important as other subjects. They had English complex, which made them anxious about conducting English classes, yet the emphasis on communication education rather than on English education allowed them to feel more positive about challenging the classes. Indeed, they tried to be an ideal learner by displaying their attitudes to attempt to enjoy English and communication with foreign teachers. According to implementers, children also liked English classes. Overall, English activities in elementary schools are a Japan's modern project. They are set to respond to today's globalization. Because Japanese people tend to regard themselves as too passive to contact with foreign people and as not fluent in English, the Ministry of Education, Culture, Sports, Science and Technology (MEXT) is trying to change them to more outgoing and self-disclosing so that they can successfully gain a strong sense of identity and manage English language to communicate with foreigners in English. Certainly, learning language changes one's identity, but the Japanese never lose Japanese-ness but retain it, unless Japanese language is abandoned, because what is happening is cultural fusion. Considering the fact that the Japanese tend to hold a rigid dichotomy between the inside as cultural homogeneity (us) and the outside as cultural heterogeneity (them) arising from the Japanese way of childrearing and socialization in which meeting Otherness is avoided, nonetheless, there is a possibility that this MEXT's project might merely expand students' ego, make their sense of community collapse, and end up with accelerating globalization, rather than responding to it.

Zeybek, A. Y. (1996). *Turkish television to Central Asia: Perceptions of Turkish Avrasya television in Kazakhstan and Kyrgyzstan. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 9622967).*

This dissertation examines the perceived influence of Turkish Avrasya TV on Turkic subjects in Kazakhstan and Kyrgyzstan. Four research hypotheses were posited about the theoretical relationship among the key variables. It was hypothesized that (1) credibility and contemporariness affect dependency; (2) dependency affects exposure; (3) exposure affects ethnic identity; (4) and finally, exposure affects ethnic tolerance for Turkic subjects. Using standardized, structured survey interview questionnaires, data was collected from 741 randomly selected people from the capitals of Kazakhstan and Kyrgyzstan in Central Asia. All the scales were created and used to measure the research variables. All the scales possessed satisfactory reliability. The results of simple and multiple regressions showed that: (a) credibility and contemporariness affected dependency, indicated by significant positive and direct effects on dependency; (b) dependency affected exposure, indicated by significant positive and direct effect on exposure; (c) exposure affected ethnic identity, indicated by a significant, positive direct effect on ethnic identity; (d) exposure also affected ethnic tolerance, indicated by a significant, positive and direct effect on ethnic tolerance for controlling religion and radicalism's negative effects. The findings need to be replicated in different contexts to increase their generalizability and external validity.

Zuckerman, S. D. (2003). *Caught in the crossfire: Non-combatant communicative practices in Northern Ireland. Doctoral dissertation, The University of Oklahoma. (UMI No. ATT 3102432).*

This dissertation in the area of Language and Social Interaction (LSI) study, approved by the University of Oklahoma Institutional Review Board (IRB) as #2003-233, investigates language use

and cultural identity of non-combatants in Belfast, Northern Ireland. The study uses multiple methods of investigation in the form of 17 open-ended interviews, minor participant observation, semiotic analysis of 80 photographs of political murals, and quantitative content analysis of 46 newspapers to show that individuals carefully choose labels for the people and places of Northern Ireland, create murals that mark identity and territory, and (re)present such symbols in the printed news media.