

The Thirty Years War vs. Modern Wars: A Shift in Motive

Zhiwei Wei

Abstract:

This research paper dissects the Thirty Years War, 9/11, and the Iraq War to find the answer to the ultimate question: Is religion still the defining feature of conflict in the early 21st century given the historical importance of the Thirty Years War as a reference point regarding the Westphalian system and sovereignty for the West? The analysis of this focus on juxtaposing the three events with each other and finding the major differences between what an actual religious war such as the Thirty Years War look like compared to modern events such as 9/11 and the Iraq War which have hints of religion embedded into them.

Keywords: Thirty Years War; Religious Conflict; Westphalian System; Modern Warfare; Geopolitics

Introduction

European history had revolved around countless battles which all shaped the continent to what it is today. As one of the smallest continents in the world, it has over forty independent, sovereign nations. This development took centuries but ultimately it was the Thirty years War that acted as a watershed event that transformed the European continent. Even the concept of independent and sovereign nations was a product of this war with the formation of the Westphalian System. However the most significant outcome of this war was arguably the break up of non-secular and secular branches. This begs the question: Is religion still the defining feature of conflict in the early 21st century given the historical importance of the Thirty Years War as a reference point regarding the Westphalian system and sovereignty for the West? As conflicts continue to arise in Europe and around the world, this question is imperative to answer. However, to understand this theme and juxtapose these two periods of time, we have to revisit

European history. Prior to the war, Europe had plenty of other conflicts. Whether it was the Great Schism or the Protestant Reformation notably, they were religious based. Monarchs used religion to justify their rule, church officials used it to gain power and wealth, and states used it to justify violence such as the Crusades or massacres on certain religious minorities. The Thirty Years War was no exception as the war sparked in the Holy Roman Empire due to conflicts between the Catholics and Protestants. However, the difference was that the Thirty Years War marked a turning point where the usage of religion as a primary reason became unpopular. Now, around four centuries later, the use of religion to achieve a purpose or cause a conflict is seen in a completely different way.

In this thesis, the term religious conflicts does simply refer to conflicts caused by religion. This includes the crusades where the pope used religion to assemble soldiers and knights to attack Jerusalem which was at the time controlled by Muslims. History explains that the Crusades were fought since the Emperor asked

for the Pope to send troops. Soldiers fought for believing the Pope while their trust for Christianity is used for the Emperor's ambitions. Despite religion not being the sole purpose, it was the primary reason and was why it was known as the most famous religious wars. Likewise, the Thirty Years War was also defined as a religious war. It is commonly known as the last of Europe's religious wars.

Literature Review

Before going any deeper into this thesis, the book *The Other* by Ryszard Kapuściński gives a perspective that is worth hanging on to while contemplating on this topic. In his series of essays, Kapuściński describes his "other" as "non-Europeans, non-whites, while fully aware that for the latter, the former are just as much 'Others'." (Kapuściński, 13) In his writing, Kapuściński used his expertise as a journalist and his experience in traveling to uncover the concept of the other. In Kapuściński's sense, the 'other' are minorities who are viewed as lesser, which causes many conflicts. The examples can vary from World War Two concentration camps or the global migration fever in the present day. Kapuściński noted the connection of the other with Soviet Gulags and Nazi concentration camps. As minorities, these countries were able to persecute them. The Nazi regime in particular was known for their effort to wipe out the Jewish race. Before Germany lost the war, they killed 6 million Jewish people and other minorities such as Gypsies and disabled people. In modern times, Kapuściński claims that global migration made people come in contact with the 'other' more often. Although in our more civilized world, it does not lead to massacres; Kapuściński alarmed that discrimination and racism are contentious problems that also hold grave impacts to modern society. In a greater scheme of things when we look into conflicts in the 21st century, the concept of the other still applies. In this case it is not a group of people but money. If we look at recent conflicts in a politically oriented view, we can uncover that competition between nations and political disputes are the true purposes.

Another academic article worth pointing out is *Terrorism Post 11 September 2001: The Economic Globalization and Religion (Islamophobia) Perspective*. This paper by Mustafa gives the audience an understanding of 9/11 and America's war on terror. In the article Mustafa provided both political but also religious insights which makes it valuable and relevant. In the article, Mustafa noticed how America's war on terror, whether in the Middle East or Afghanistan or Iraq, are all subjected towards Muslim countries. He connects this in a logical way. He points out the idea that the 9/11 attacks, which were caused by Muslims,

uses "the process or the selective interpretation on the religious texts in justifying and supporting their activities especially by the fundamentalists or militants." (Mustafa et al., 2021) Mustafa stresses that this is not generalizing as more events were laid out that shows the connection between religion and politics in the present day. For example the terrorist attack in Paris in 2015 which caused the death of 130 people and left 494 wounded. Mustafa explains that most of these terrorists were involved due to religious beliefs which seems to be connected with religious wars. However that is not all. Mustafa argues that religion was used as a persuasive factor through education to achieve a political purpose. Another event was in Malaysia where a violent group tried to bring down the Malaysian government and replace it with an Islamic government. The motive here is similarly political however the name of the movement is Islam which is a religion. Mustafa concludes why religion is used to achieve these purposes in a simple and direct way. "For a man, if religion requires him to implode and believes that God will grant him Heaven and salvation, he is willing to do it." (Mustafa et al., 2021) This sort of belief is unseen of in other methods, making religion a prime way for extreme attacks and violence. It also sets a strong juxtaposition to the Thirty Years War which makes it imperative to dive deeper into.

Methodology

This thesis will go over the historical background of the Thirty Years war to give a clear picture of a so-called religious war. Next the paper will describe modern conflicts using the examples of 9/11 and the Iraq war. Using these major events in history, we can juxtapose past religious wars with 21st century conflicts. The purpose of this thesis is to prove that unlike historical religious wars, modern warfare revolves around economic opportunities even when there are hints of religion imprinted in the conflict. Although generalizing two conflicts to represent present day warfare cannot perfectly prove this hypothesis, it could provide a basic but relevant insight into this question. The 9/11 event being a watershed event that shook the world and the Iraq war being one of the biggest and most opposed wars in the 21st century, these events could give us a good understanding of the situation.

Historical Background

The Thirty Years War was a long conflict that was even called the actual first world war due to its complexity. This war was the traditional definition of a religious war. It is split into four different phases. In the first phase it was just a domestic conflict in the Holy Roman Empire. (History

Guild, <https://historyguild.org/the-thirty-years-war/?srsltid=AfmBOoohhWxAJdtidj3pt3sCeFMjs7BJHtW-I9Vi-VujAM3E1o4kajrw>) It was second phase onwards where more and more European powers joined the war. The first phase, known as the Bohemian Phase, was caused purely by religious disputes. In 1555, the Peace of Augsburg was signed which promised religious tolerance for protestants. However conflicts between the two sides still occurred. Bohemian protestants revolted against Catholics and threw the governor out the window. This event sparked the Thirty Years War and started the Bohemian phase between Catholics and Protestants in the HRE which is present day Germany. However the war soon grew in size as the king of Denmark joined the war. As a Lutheran, he supported the protestant effort. Furthermore he had territory in the Hamburg region of Germany, which further gave him an excuse to join the war. The Swedish joined the war in the third phase. Also a protestant, Swedish king Gustavus Adolphus was able to regain much of the land lost to the German and Spanish Catholics. The Dutch and French also joined but for different purposes. The Dutch joined to gain independence from Spain while France had territorial disputes with Spain. At the French Phase, the conflict was global. The catholic side of Austria, Spain and Germany fought against the Protestant side of Denmark, The Netherlands, French and Sweden. After the Battle of Prague where the Swedish army captured the city, the Peace of Westphalia was signed in 1648. (ibid) This treaty was a huge step forward for European society. Unlike the Treaty of Augsburg which was not strong enough to keep Europe away from religious wars, this new treaty firmly restated that the Treaty of Augsburg would be recognized by all parties. This gave European states the sovereignty they are justified with. Each state chooses their own religion and it is not limited to Catholicism or Lutheranism, but also other protestant religions such as Calvinism. (ibid) This was a huge step towards sovereignty as the church is decided by the head of state, thus the monarch is more powerful than the secular branch. To further move towards the concept of sovereignty, the treaty also states that each country agreed to fully respect the other's right to control their own territory and citizens. Each state also agreed to take responsibility if their citizens caused acts of war. This could effectively prevent wars from sparking and protect each state's independence and control to a maximum. Another important factor of this agreement was widespread religious tolerance. Just because a state becomes Catholic or Protestant does not mean citizens have to practice that form as their religion. This was uncommon in the past as many wars and massacres such as the Saint Bartholomew's Day Massacre or even the crucifixion of Christ were caused by clearing out religious minorities

who cannot be forced to switch religion. (Encyclopedia Britannica, <https://www.britannica.com/event/Massacre-of-Saint-Bartholomews-Day>)

9/11 (2001)

Both 9/11 and the Iraq war are events that happened in recent history just a few decades ago. With these two conflicts we can see how the most powerful nation in the world, The United States of America, solves conflict in the Middle East. This is similar to the situation in Europe as during the Thirty Years War since Europe was one of the most developed civilizations ever at the time with established government and trade systems. The 9/11 event was a terrorist attack that shocked the entire world, leading to changes not only in aviation history but alarmed the world of the chaos in the middle east. The Iraq war was one of the many conflicts that tells us about the crisis in the middle east, especially on post 9/11 conflicts. An estimated nine hundred forty thousand people were killed in Iraq by direct post 9/11 violence alone. (Thomas J. Watson Jr. School of International and Public Affairs, <https://watson.brown.edu/costsofwar/costs/human>) This number is too big for many people to even process. As a reference, that is more than the entire city of San Francisco, which has less than nine hundred thousand residents. (US Census Bureau, <https://www.census.gov/quickfacts/fact/table/sanfranciscocountycalifornia/PST045224>) Putting it in simpler words but not any simpler for anyone to process, it means over merely two decades, a whole city of people is wiped out and half of the deaths were civilian. A major cause of this was 9/11, an attack that lasted for just less than an hour but led to tremendous, irreversible losses to the entire globe. On a normal Tuesday morning in New York City, two planes that took off from the nearby city of Boston crashed into the Twin Towers. Noted in Map two, the first impact was at eight o'clock in the morning when everyone was grabbing their morning coffee and heading to work. The second plane crashed only seventeen minutes after. A plane that took off from Dulles changed route, turned one hundred and eighty degrees and crashed into the nearby Pentagon in Arlington, Virginia. Another plane took off from JFK and was also heading towards the Washington D.C. area but passengers and crew members fought for the control of the plane so it did not cause more harm to innocent people, however the plane still crashed in a field in Pennsylvania and forty people died. (National Park Services, <https://www.nps.gov/flni/index.htm>) As the man behind this was revealed as Muslim terrorist Osama Bin Laden and his terrorist group, Al Qaeda the tension with the Islamic world was at an all time high. (Huiskes, Timeline: The September 11 Terrorist Attacks, <https://millercenter.org/remembering-september-11/september-11-terrorist-attacks>) Looking only from this perspec-

tive, many people can categorize this as another religious war. The motive being to terrorize America and create a world of fear under Islam. This made sense to people at the time as Osama Bin Laden was unknown before the attack but afterwards, people did not feel safe and they do not know if another plane might crash into them. The word “terrorists” automatically translates into the words Middle East, Islam, or Muslim. However 9/11 occurred because of a completely different reason. During the twentieth century, the Middle East was not in great shape. Osama Bin Laden blamed this on America. He believed that America is a thief that was the original problem with society. However Al Qaeda was not powerful enough to do any damage to the American military thus they choose other targets that’s simpler to attack but have similar importance. (ibid) The Twin Towers are a symbol of the prosperous financial sector of America in the world famous city of New York. In *Symbolism and the city: From towers of power to ‘Ground Zero’*, Robert Patrick and Amy MacDonald explain the complicated feelings many people faced while contemplating on the 9/11 attack. In this article, the authors explain how some people felt a negative sense of the twin tower as it is a mark of America’s political economic domination while others believed it is associated with American freedom and economic strength. Either way however, this event hit the hearts of many people who could agree that the Twin Towers symbolize part of America and the destruction of the towers is devastating. Thus in this way, Al Qaeda created a national panic and raised the alarm for national security. It also led to many more conflicts in the region in Central Asia. In Afghanistan, where Al Qaeda is based, the American military stationed troops and moved out just recently in 2020. In other muslim countries such as Pakistan, American troops found Osama Bin Laden and raided his mansion.

Iraq War (2003)

In Iraq, there was a huge military operation that cost hundreds of thousands of lives. The conflict actually started in the 1990s when Iraq leader Saddam Hussein invaded their neighbor Kuwait. The United States took action and pushed Iraqi forces out of Kuwait in the Gulf War. This laid the groundwork for the upcoming Iraq War in 2003. (Encyclopedia Britannica, <https://www.britannica.com/event/Iraq-War>) The 9/11 attacks continued to add tension between US-Iraq relations. Although the attacks were not directly related to Iraq, it brought Iraqi tensions up and made it a growing threat. Thus in 2003, the United States invaded Iraq and Saddam Hussein’s government fell almost immediately. In less than a year, American forces found Hussein’s hideout and captured him. However the war was far from over as Sunni and Shia conflicts escalated. Over the next few years, America sent more troops into Iraq until in 2008, America agreed to slowly withdraw US troops. Similarly with this event, the Sunni Shia conflict and the connection to 9/11 gives people the impression or a hint of religious conflict. (ibid) However, religion did not play a crucial role unlike the Thirty Years War. In the Thirty Years War, the initial conflict in Prague broke out due to religious disputes. However in 9/11 and the Iraq War, the conflicts focused on national security and world peace. US troops went to Pakistan to remove Osama Bin Laden and stop terrorism from spreading. (FBI, <https://www.fbi.gov/history/famous-cases/osama-bin-laden>) They sent troops to Iraq to remove Saddam Hussein, who was known as a brutal leader seen by his act of aggression towards Kuwait. This way, America hopes to bring democracy to the Middle East and Central Asia which could effectively stop terrorism from doing more harm to the world.

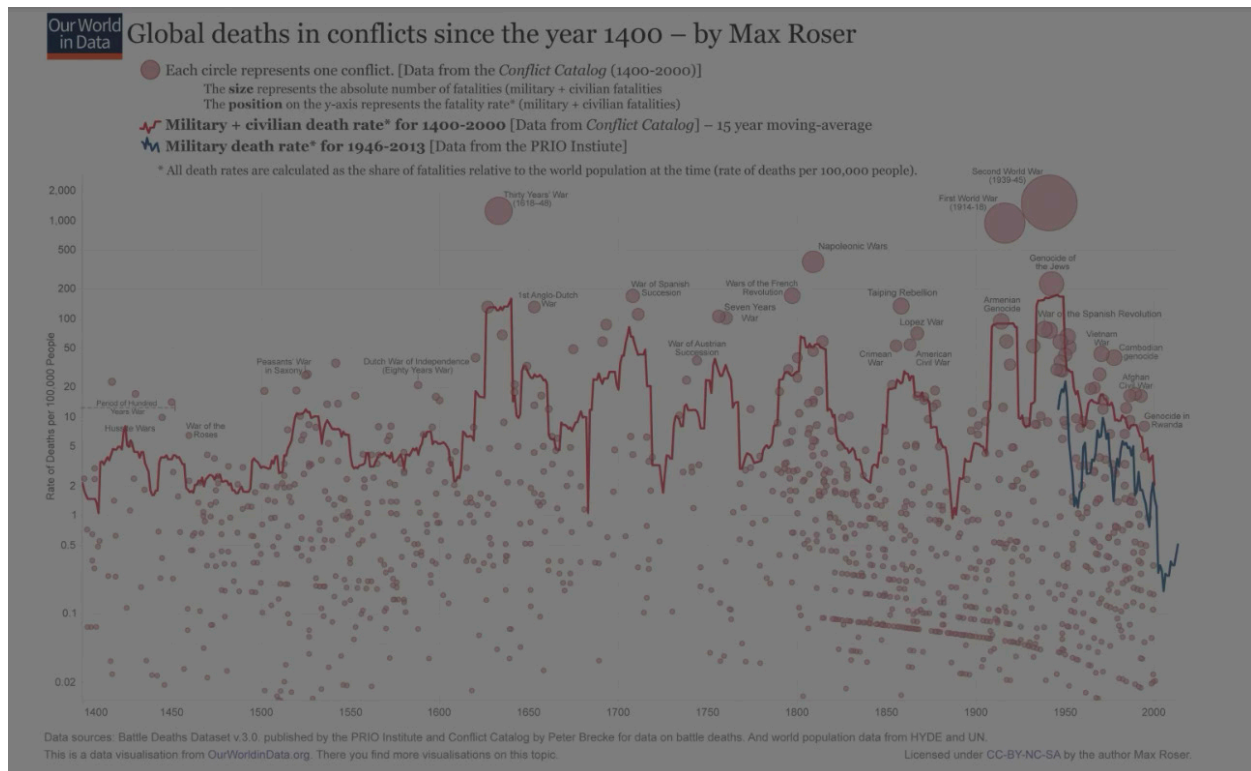
Findings

Chart one

	Causes/Ideologies	Tactics/ Diplomacy/Alliances	Results
Bohemian Phase 1618-23	Calvinist Protestant Union in Bohemia Catholic League - Ferdinand	Treaty of Ulm - status quo Dutch from Flanders	Battle of White Mountain - Prague Forced Bohemia to become Catholic; purged the middle and commercial classes
Wallenstein 1623-30 Danish	Desire to unite the empire under Hapsburg rule	Richelieu formed the Great Alliance of Danes, English, French, and Dutch Catholics fought under Wallenstein	Wallenstein defeats Danish Christian IV 1629 was peak of Hapsburg power; passed the Edict of Restitution Catholic forces are divided
Gustavus' Saga 1630-35 Swedish	Gustavus Adolphus "struggled for security through power"	Alliance with Scotland, Poland, Brandenburg, and Saxon states	Swedes victorious at Lutzen End of Hapsburgs ambition for imperial authority Edict of Restitution is suspended
Degradation 1635-48 French	Germans resist foreign troops	Alliance French, Dutch, Swedes, with Scots, Finns, and Germans	Peace of Westphalia results in French and Swedes dominant powers; gain Alsace and Baltic regions Germany is split north-Protestant and south-Catholic Bourbons replace the Hapsburgs as the dominant power

This chart depicts the four phases of the Thirty Years War and lists the cause, alliance, and results of each phase. It provides a clear picture of the entire process of the war.

Graph one



This shows the death count in historic wars and conflicts from the year 1400 to 2000. The red line represents military and civilian deaths, the blue line only accounts for military deaths while the death count is determined by the size of the red bubble. This graph aims to compare the statistics of different conflicts throughout history.

Analysis

The findings in chart one depict a clearer picture of this argument and showcases the three events in a more detailed way. First is a simple chart of the four phases of the Thirty Years War. This however is not a repeat of the historical background. This shows a clear picture of the situation in each phase and why countries made certain decisions. First in the Bohemian Phase we see how it is almost purely a religious conflict. From Calvinism to Catholicism, this religious war started out in similar fashion to many other historical European wars. In the Danish phase, the alliances were interconnected with religion. The Hapsburgs, for example, are a traditional and historical catholic family that ruled many countries throughout Europe. The chart also depicts how the Catholics fought under Wallenstein which further strengthens the religious factor in the war. Although the Swedish phrase does not

talk about religion directly, it still has many religious factors intertwined into it. Gustavus Adolphus, the leader of Sweden, for example, was a Protestant who disliked Catholics for taking his land. These alliances with countries such as Scotland are not just random countries who agree to work together, but a symbol of religious unity. At the end phase of the war, the results were oriented towards religion as well. The split of religious preference in Germany and a change of power from Hapsburg to Bourbon. Thus the Catholic Hapsburgs were replaced by Bourbons who famously wrote the Edict of Nantes which granted religious tolerance in France for protestants even while France is a Catholic state. If we rethink about *The Other*, there are some similarities. Just as the “other” is discrimination against minorities according to Kapuściński, the “other” in terms of the Thirty Years War is religion. Just as discrimination led to conflicts, religion sparked the war and created complicated alliances that are close to the size of a total war. Graph one shows this historical piece of data in an understandable form. The size of the bubble for the Thirty Years War was unprecedented in history. It is notably bigger than any wars that happen before it. This shows the main source of conflict during European history as religion as it can stir up massive conflicts that are unseen of. This is partially due to the strong belief of people

towards religion at the time but also due to the strong alliances religion created. However that has changed as time progressed. The map of Iraq shows this by proving political groups are the ones in power and Islam, although the main religion, does not have influence over this. Political power weighs over religion as the main source of conflict. This does not mean religion does not play a role, just that it is no longer the primary reason. This aligns with the 9/11 attacks. Osama Bin Laden views 9/11 as a method to slow down America. In his speech he advocates this idea by saying “for over seven years the United States has been occupying the lands of Islam in the holiest of places, the Arabian Peninsula, plundering its riches, dictating to its rulers, humiliating its people, terrorizing its neighbors, and turning its bases in the Peninsula into a spearhead through which to fight the neighboring Muslim peoples.” (Bin Laden, World Islamic Front Statement Urging Jihad against Jews and Crusaders, 1998) It was exactly this that led to the attacks. Using religion as an excuse, Osama Bin Laden made terrorism sound like something more meaningful to his followers. His men took his word that America wanted to destroy Islam and the countries Islam represents. Bin Laden continues further by stating “We -- with Allah’s help -- call on every Muslim who believes in Allah and wishes to be rewarded to comply with Allah’s order to kill the Americans and plunder their money wherever and whenever they find it.” (ibid) With this sort of perspective planted into Bin Laden’s men, they feel justified to do the extreme. When terrorists crash planes into buildings during 9/11, the terrorists do not feel wrong or like the bad guys but instead that Allah is on their side and they are doing it for the correct cause. This use of religion to achieve another purpose seems to be revolving around many modern wars and conflicts. The conflict in Malaysia or the one in Paris referred to by *Terrorism Post 11 September 2001: The Economic Globalization and Religion (Islamophobia) Perspective* adds on to a few of the many political disputes that use religion to persuade terrorism. The article gives the perspective and explanation on how religion could be a powerful tool in the modern world of politics. Although it did not work with the same power as the system of European history, it could still be used to a degree of power where terrorists and leaders of violence can harness to perform grave threats to this world. This contrasts with historical European wars where religion is the reason why they fight instead of an excuse to fight. In the Thirty Years War, religion was used to create alliances which made a regional conflict spread out to almost the entire continent. This shows the power and influence of religion at the time as common beliefs foster connections and creates allies. Unlike the modern era where religion is merely a tool, it is the center of conflict in the Thirty

Years War and often the case in much of European and world history. People identify themselves as Catholic or Calvinist or Lutheran and this identification has the power to change the entire scale and balance of the war. On the other hand, modern conflict uses religion to connect people in a different way. Bin Laden and other terrorist organizations use it as a resource to make people create violence that is unprecedented. It was a way to brainwash people into killing people or threatening others while the religion actually teaches the opposite. The twisting and manipulation of religion creates interpretations that betray the original purpose of the belief and causes harm to many innocent lives.

Conclusion

The Thirty Years War stands out as an example of how religion once played a defining role in European conflict. It shaped not only the continent’s politics but also the principles of sovereignty and secularism. It was a war deeply connected with religion and its seen throughout the course of the war. At the end of this war, the Peace of Westphalia marked the decline of religion as a justification for war and the rise of state sovereignty and independence. Fast forward to modern history, 21st-century conflicts such as 9/11 and the Iraq War may appear religious on the surface but reveal deeper motivations when looked closely. These modern conflicts, while involving actors who use religion as justifications, are primarily driven by geopolitical, economic, and ideological goals rather than religious supremacy. Osama bin Laden may seem to have advocated his actions in the considerations of the Islamic regions of the world, but his motivations are seen through as political and economic plans. Likewise, the U.S. invasion of Iraq was not a crusade against Islam, but rather a complex campaign shaped by fears of terrorism, control over strategic regions, and long-term security interests.

Thus, while religion may still serve as a symbol in some conflicts, it is no longer the main cause as it was in Europe’s historical wars. In today’s world, economic competition, political instability, and the struggle for influence spark warfare far more than religious disputes. The evolution from religious warfare to economically and politically motivated conflict marks a significant transformation in the nature of global tensions. The Thirty Years War provides a perspective that we can use to understand this shift. It illustrates how modern sovereignty was built and moved beyond religious warfare. Therefore, religion is not anymore the defining feature of conflict in the early 21st century, but rather one of many tools used to justify deeper political and economic interests.

Acknowledgments

I would like to express my sincere gratitude to Professor Mazzucelli for her expert guidance, feedback, and encouragement throughout this research on the Thirty Years War and for giving me a direction to start this paper. I also want to thank my PCA, Ms. Jessica Mahoney, who made the entire summer program much easier and clearer. Finally, I wish to thank my family for their patience, understanding, and steady support during the completion of this project.

References

- Beauchamp, Zack. "600 Years of War and Peace, in One Amazing Chart." *Vox*, Vox, 23 June 2015, www.vox.com/2015/6/23/8832311/war-casualties-600-years.
- bin Laden, Osama. "World Islamic Front Statement Urging Jihad against Jews and Crusaders." *Irp.fas.org*, 23 Feb. 1998, irp.fas.org/world/para/docs/980223-fatwa.htm.
- Brown University. "Human Costs | Costs of War." *Watson.brown.edu*, 2021, watson.brown.edu/costsofwar/costs/human.
- Economic Motivations for Armed Conflict | The Princeton Encyclopedia of Self-Determination*, pesd.princeton.edu/node/386. Accessed 16 July 2025.
- fehringwinston. "Thirty_Years_War_Chart_Completed." *Scribd*, 2025, www.scribd.com/document/791912308/Thirty-Years-War-Chart-Completed. Accessed 2 Aug. 2025.
- "How Many Countries in Europe?" *Worldometer*, www.worldometers.info/geography/how-many-countries-in-europe/. Accessed 13 July 2025.
- Huiskes, Katherine. "Timeline: The September 11 Terrorist Attacks." *Miller Center*, Rector and Visitors of the University of Virginia, millercenter.org/remembering-september-11/september-11-terrorist-attacks.
- 9/11 Memorial & Museum. "9/11 FAQs." *9/11 Memorial and Museum*, National September 11 Memorial & Museum, 2023, www.911memorial.org/911-faqs.
- Icrc. "The Thirty Years' War: The First Modern War?" *Humanitarian Law & Policy Blog*, 16 Feb. 2018, blogs.icrc.org/law-and-policy/2017/05/23/thirty-years-war-first-modern-war/.
- Jazeera, Al. "Mosul: Iraqi Army Battles ISIL in 'Historic Operation.'" *Al Jazeera*, 17 Oct. 2016, www.aljazeera.com/news/2016/10/17/mosul-iraqi-army-battles-isil-in-historic-operation. Accessed 3 Aug. 2025.
- Kiely, Eugene, and Robert Farley. "Timeline of U.S. Withdrawal from Afghanistan." *FactCheck.org*, 17 Aug. 2021, www.factcheck.org/2021/08/timeline-of-u-s-withdrawal-from-afghanistan/.
- Krasner, Stephen D. "Compromising Westphalia." *International Security*, vol. 20, no. 3, 1995, pp. 115–51. JSTOR, <https://doi.org/10.2307/2539141>. Accessed 13 July 2025.
- Kapuściński, Ryszard. *The Other*. Verso, 2018.
- Lee, Sarah. "Thirty Years War: A Historical Analysis." *Numberanalytics.com*, 2025, www.numberanalytics.com/blog/thirty-years-war-historical-analysis. Accessed 2 Aug. 2025.
- McGlinchey, Stephen, et al. "1.2: The Westphalian System." *Social Sci LibreTexts*, 26 Jan. 2019, [socialsci.libretexts.org/Bookshelves/Sociology/International_Sociology/Book%3A_International_Relations_\(McGlinchey\)/01%3A_The_Making_of_the_Modern_World/1.02%3A_The_Westphalian_System](http://socialsci.libretexts.org/Bookshelves/Sociology/International_Sociology/Book%3A_International_Relations_(McGlinchey)/01%3A_The_Making_of_the_Modern_World/1.02%3A_The_Westphalian_System).
- Mustafa, Mahfudzah, et al. "Terrorism Post 11 September 2001: The Economic Globalisation and Religion (Islamophobia) Perspective." *International Journal of Academic Research in Business and Social Sciences*, vol. 11, no. 11, 24 Nov. 2021, <https://doi.org/10.6007/ijarbss/v11-i11/11666>. Accessed 31 Dec. 2021.
- National Park Service. "Flight 93 National Memorial (U.S. National Park Service)." *Nps.gov*, 2016, www.nps.gov/flni/index.htm.
- Patrick, Robert, and Amy Macdonald. *Symbolism and the City: From Towers of Power to "Ground Zero."*
- Ray, Michael. "8 Deadliest Wars of the 21st Century." *Encyclopedia Britannica*, 13 June 2025, www.britannica.com/list/8-deadliest-wars-of-the-21st-century#ref423787. Accessed 19 July 2025.
- Tikkanen, Amy. "Timeline of the September 11 Attacks." *Encyclopædia Britannica*, 2019, www.britannica.com/list/timeline-of-the-september-11-attacks.
- "The Crusades: Definition, Religious Wars & Facts." *History.Com*, A&E Television Networks, 28 May 2025, www.history.com/articles/crusades.
- The Editors of Encyclopedia Britannica. "Massacre of Saint Bartholomew's Day | Definition, Background, & Facts." *Encyclopædia Britannica*, 17 Aug. 2018, www.britannica.com/event/Massacre-of-Saint-Bartholomews-Day.
- "The Thirty Years' War." *History Guild*, 20 Sept. 2022, historyguild.org/the-thirty-years-war/?srsltid=AfmBOoo-hhWxAJdttdj3pt3sCeFMjs7BJHtW-I9ViVujAM3E1o-4kajrw. Accessed 2 Aug. 2025.
- Tzifakis, Nikolaos. "Economic Motivations for Armed Conflict." *The Princeton Encyclopedia of Self-Determination*, 2010, pesd.princeton.edu/node/386.
- United States Census Bureau. "QuickFacts: San Francisco County, California." *Census Bureau QuickFacts*, United States Census Bureau, 2024, www.census.gov/quickfacts/fact/table/sanfranciscocountycalifornia/PST045224.
- United States Holocaust Memorial Museum, *United States Holocaust Memorial Museum*, encyclopedia.ushmm.org/content/en/article/documenting-numbers-of-vic

tims-of-the-holocaust-and-nazi-persecution. Accessed 13 July 2025.

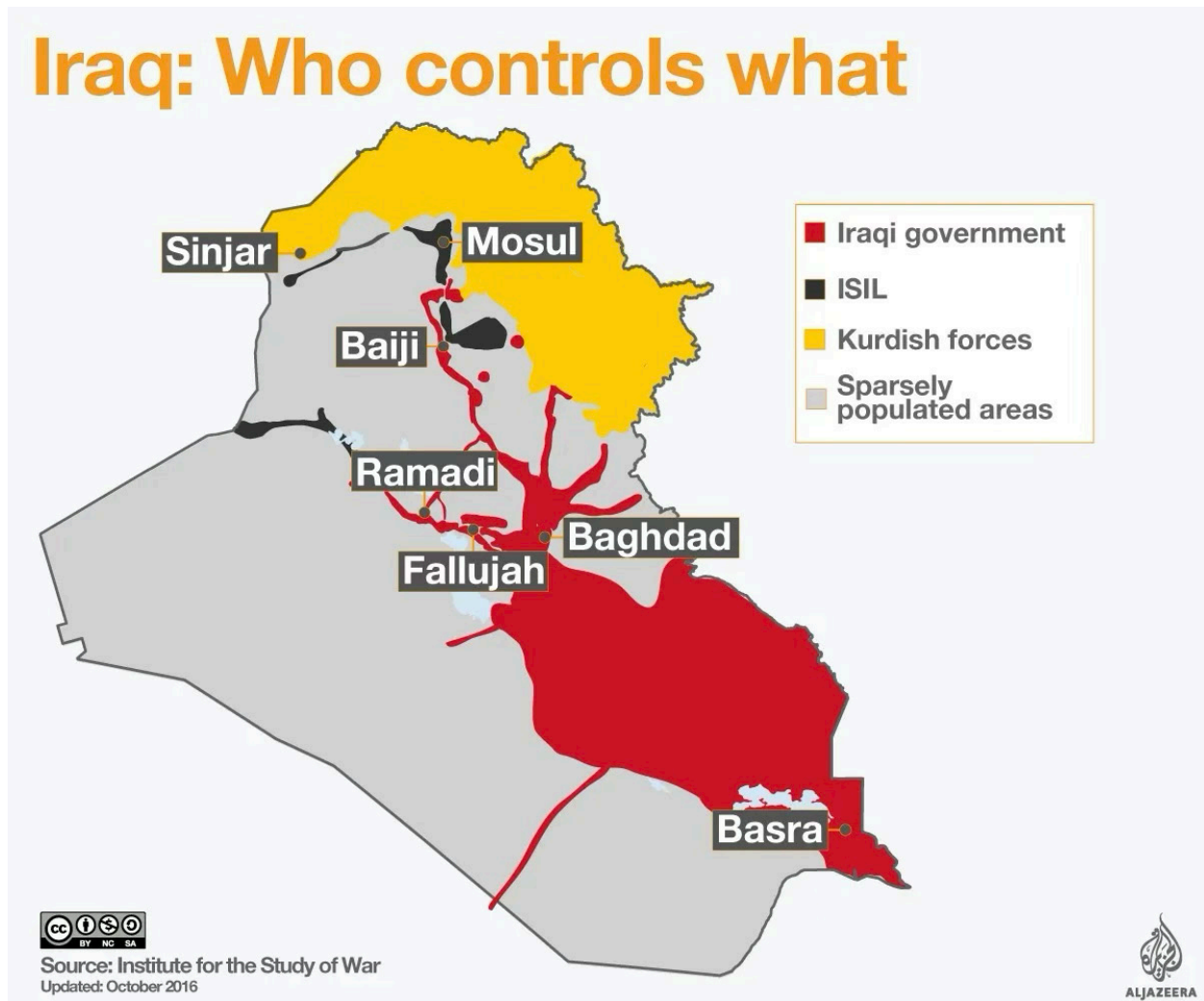
Williams, Katherine. "Timeline of Thirty Years War." *Steven's Balagan*, 1 Jan. 2008, balagan.info/timeline-of-thirty-years-war.

Wilson, Peter H. "Dynasty, Constitution, and Confession: The Role of Religion in the Thirty Years War." *The International History Review*, vol. 30, no. 3, 2008, pp.

473–514. JSTOR, <http://www.jstor.org/stable/40110988>. Accessed 13 July 2025.

Appendix

Map one



This map shows the situation in Iraq with each color representing a different political group. This map conveys the message that Iraq is in a political turmoil which explains and justifies American interference.

Map two



This map shows most of the east coast of the United States of America. The four colors represent the flight path of the four planes that were hijacked on September 11, 2001.

This map aims to show a vivid picture of the event and corresponds with the historical background.