

Fifth Anniversary Edition,

From the Advisor

Greetings from the Advisor and congratulations to the current and all previous editors of The Gold Star Journal! This fifth anniversary issue is a tribute to your hard work and dedication to your advisor's dream, a publication for and by the students at The Citadel.

Brad Moorner, first Editor-In-Chief, 1996-7, Assistant Editor 1997-8, class of 1999.

Joshua Jenkins, Editor-In-Chief 1997-8, Assistant Editor 1996-7, class of 1999.

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Courtney Walsh, Co-editor 1999-2000, class of 2001.

Crystal Spring, Co-editor 2000-1, class of 2001.

Caleb Swigart, Co-editor 2000-1, class of 2002.

The journal started in the summer of 1996, as a way to recognize students' achievement through the nonfiction papers that they write for various courses at The Citadel. Since that time twenty four papers from ten different departments have been represented in the journal: biology, business administration, chemistry, computer science, education, English, history, Honors Program, mathematics, psychology, and political science. The essay of a Truman Scholar also appeared in a previous edition.

This journal provides the editorial staff the experience and the responsibility of a scholarly publication, an experience that many faculty esteem. Over the past five years, I have been blessed to work with some of the best students at The Citadel as editors. These individuals have had varied majors (biology, business administration, computer science, French, German, mathematics, and political science) and career paths (armed services, business, graduate school in math, military intelligence, and software technology). Many of the past editors have been honors students as well.

I would like to thank and congratulate this year's editors for continuing the tradition of The Gold Star Journal with a fine edition. Good job!

Dr. Suzanne T. Mabrouk
Advisor to The Gold Star Journal
Associate Professor of Chemistry

Greetings From the Editors

Welcome to the fifth annual edition of the Gold Star Journal, The Citadel's only scholarly publication. We have worked hard to collect and prepare articles with particular scholastic merit. These works represent a wide variety of majors and classes within the corps of cadets. Each year submissions are screened for quality and content. Those deemed worthy of publication are subsequently edited for the journal.

The Gold Star Journal has traditionally been distributed on Corps Day, making it available to the largest audience possible. It is our sincere hope that after you have taken the time to enjoy this publication, you will pass it on so others may appreciate the exceptional works of talented cadets. We would like to thank you for your interest in the scholastic aptitude of the five authors represented.

Once again the staff would like to thank Dr. Suzanne Mabrouk for her unwavering support of our efforts as the advisor since the journal's inception in 1997. This yearly publication is the culmination of many years of hard work and dedication on the parts of all involved. We hope that this fifth edition marks the beginning of an enduring tradition.

Best Regards,

Crystal Spring

Caleb Swigart

Co-Editors, 2001 GSJ

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Thank you to all of the authors represented, and to those
who were considered, for your contributions.

Joyce's *Portrait of the Artist As a Young Man*

Jeremiah Petersen, class of 2003, is an English major from Laurel, MD. He wrote this essay for Dr. Tony Redd in Honors English 202, The Literature of Lost Causes. On graduating The Citadel, Jeremiah would like to become a Surface Warfare officer in the Navy.

In James Joyce's *Portrait of the Artist as a Young Man*, the novelist weaves many different themes together forming a brilliant tapestry of his life leading up to his decision to be an artist. These many threads include the process towards Stephen Dedalus' choice to leave Ireland, his sensory experiences, and his religious journey. The path that Stephen takes toward his eventual decision to be a worshiper of the religion of art is the major seam in the fabric of the story. As a child, Stephen is raised Catholic; he then converts to the religion of lust, and finally to hedonism. The grievousness of his sin during his lustful and hedonistic phases brings him to repentance and back to Roman Catholicism; in the end, he makes his final conversion to the religion of art. Each of the course changes that Stephen makes in his religious voyage is clearly marked. At each of these turning points, a woman is crucial to the change of Stephen's spiritual outlook. Emma Cleary initiates his conversion to the religion of lust, forcing Stephen to the prostitute in his first sexual encounter. She is the catalyst for his hedonism, the Virgin Mary brings Stephen back to the Catholic fold,

and finally, the secular Mary, Stephen's muse, ends his journey with the religion of art.

The first indication of the important role that women will play in Stephen's life comes when he links Eileen Vance, a Protestant acquaintance, with words spoken in the Catholic Mass. He connects two phrases describing the Virgin Mary with Eileen. He associates her "long thin cool white hands" with the words "tower of ivory" (Joyce 49). On pondering her "fair hair" that "streamed out behind her like gold in the sun," he recognizes the significance of the phrase "house of gold" (49). Early in Stephen's life, he displays a connection between religion and femininity. Interestingly, this insight is also a precursor to his break with Catholicism. He does not find the meaning in these phrases from a Catholic priest or by studying a Catholic girl. He discovers the meaning of Catholic words by studying the hands and hair of a Protestant, showing that he will not always find the answers to his questions in Catholicism. Just as a Protestant substitutes Romanism in this instance, other beliefs will eventually and completely replace the uncertainty in Stephen's life.

The next important girl in Stephen's spiritual life is Emma Cleary. She opens to Stephen the heady world of lust. His first experience with her takes place during his early adolescence. She and Stephen are waiting for a tram, and Stephen thinks that she is giving him the opportunity to kiss her. Implicitly, he is not

contemplating romantic love throughout this incident. He follows her "movements like a cork on a tide," and connects with "what her eyes said to him from beneath their cowl" (70). He focuses not on her feelings, but on "her vanities, her fine dress and sash and long black stockings, and knew that he had yielded to them a thousand times" (70). He is concerned only with her body, her appearance, and the unconsciously sensuous way that she moves. If he feels love for her, he would show more care for her emotion, for her soul. However, he chooses to direct his attention to her sexual aspect. Joyce further emphasizes this trait as the wait for the tram continues: "She too wants me to catch hold of her, he thought. That's why she came with me to the tram. I could easily catch hold of her and kiss her" (70,71). He is not interested in a mutual love experience, but one where she is in his power. Wanting to seize her is not love, it is a lustful desire to be in control.

Stephen has another experience with Emma over two years later and this encounter is what eventually drives him into his first sexual experience. It occurs on the night of the Whitsuntide play, in which Stephen has the lead role. On hearing that she is going to attend, his feelings for her are rekindled. For the entire day of the performance, he thinks of "nothing but their leave-taking on the steps of the tram at Harold's Cross, the stream of emotions it had made to course through him, and the poem he had written about it" (77). Once again, he is consumed with

"the old restless moodiness" that "filled his breast as it had done on the night of the party but had not found an outlet in verse" (77). This restlessness that Emma ignites eventually leads to flames of lust sending Stephen to prostitutes in his search for fulfillment. He again displays signs of lust when he is about to go onstage as he imagines another encounter with her: "He saw her alluring eyes watching him from among the audience and their image at once swept away his scruples, leaving his will compact. Another nature seemed to have been lent him" (83). Stephen be-

lieves that once he sees her, he will be able to reach beyond his conscience and be infused with a new Stephen, one who is strong and resolute. This theory is a desire merely to use Emma as an object, not to make love to her as a living, breathing, human being. When the play is over, he longs to find her and fulfill this vision. Unfortunately for him,

she is gone before he gets outside. This occurrence only frustrates him more, sending the flames of lust higher and higher in his heart: "Now that the play was over his nerves cried for some greater adventure. He hurried onwards as if to overtake it. [...] He mounted the steps to the garden in some haste, eager that some prey should not elude him" (83, 84). This desire for "greater adventure" is what leads him to his trysts with prostitutes. As he continues to search for her, "Pride and hope and desire like crushed herbs in his heart sent up vapors of maddening incense before the eyes of his mind. He strode down the hill amid the tumult of

"Pride and hope and desire like crushed herbs in his heart sent up vapors of maddening incense before the eyes of his mind."

sudden risen vapors of wounded pride and fallen hope and baffled desire" (84). This decay of his pride, hope, and desire only fuels the lust that already rages in his breast. At this point, it is certain that he needs something to quell this barely restrained desire.

As a consequence of Stephen's experiences with Emma, he is filled with the burning hungers of lust that intensify as he tries to satisfy them in other ways. The language that Joyce uses indicates that this lust in Stephen's life is akin to a religion. He describes the fulfillment of this lust as a "holy encounter" (95). Stephen becomes a worshiper of lust. In his gruesome rituals "he exulted to defile with patience whatever image had attracted his eyes" (94). These once "demure and innocent" girls became bestial icons "transformed by a lecherous cunning, [...] eyes bright with brutish joy" (94). It is some time, however, before he comes into contact with his religion's temple and its idol. Stephen finds them in the area where the prostitutes offer their wares. At the sight of "women and girls dressed in long vivid gowns," he recognizes very quickly that his pilgrimage has come to an end (95). For Stephen, the discovery of this vulgar house of worship is an intense religious experience: "A trembling seized him and his eyes grew dim. The yellow gasflames [sic] arose before his troubled vision against the vapoury [sic] sky, burning as if before an altar. Before the doors and in the lighted halls groups were gathered arrayed as for some rite. He was in another world" (95). At the culmination of this wild, heady feeling, while "his heart is clamouring [sic] against his bosom in a tumult," the vague object of his worship

appears, a prostitute (95).

This prostitute starts Stephen on the next phase of his religious journey. His encounter with her does not turn out as Stephen had originally expected. When on his long search for the goddess of his lust, he longed to "hold fast to the frail swooning form that eluded him and incited him" (95). Rather than her being in his power, she is the one who is clearly in control: "Her round arms held him firmly to her [...] He wanted to be held firmly in her arms [...] With a sudden movement she bowed his head and joined her lips to his [...] He closed his eyes, surrendering himself to her, body and mind" (96). This prostitute has much more of an effect on Stephen than merely helping him lose his virginity. She does not quench his sexual thirst; rather, she makes him all the more eager for sin. As a result of his tryst with this one prostitute, a whole host of other transgressions ensue. He falls into the sins of "covetousness in using money for the purchase of unlawful pleasure, envy of those whose vices he could not reach [...], gluttonous enjoyment of food, the dull glowering anger amid which he brooded upon his longing, the swamp of spiritual and bodily sloth in which his whole being had sunk" (100). The prostitute causes Stephen's soul to go "forth to experience, unfolding itself sin by sin" (97). Worst of all, once his initial passion fades, he is left with a "cold lucid indifference" and a "cold indifferent knowledge of himself" (97). His act with the prostitute brings him to the realization that his soul is in very serious danger of Hell, but he no longer cares.

Two women helped Stephen drag himself out of the slimy pit of sin into the solid grace of Roman Catholicism. Initially,

the images of the Virgin Mary and Emma only scathe his conscience, but they eventually end his indifference. Mary is the first to have an effect on him in this regard. Despite his heinous transgressions, he retains his place in the Church where "the falsehood of his position did not pain him" (98). At the lowest point of his life, the image of Mary reaches down to him from the altar in his church, captivating his soul. Ironically, "his sin, which had covered, him from the sight of God, had led him nearer to the refuge for sinners" (99). It is not Mary's intent to "humiliate the sinner who approached her," yet she manages to make Stephen aware of his sin and feel it completely (99). It is "the wish to be her knight," that urges him to "cast sin from him and to repent the impulse that moved him" (99). In this dark time in his life, the Blessed Virgin is the only stimulus for his conscience, and she deeply affects him. His indifference to sin is shaken as he begins to find a bittersweet pleasure in feeling condemnation, a feeling not present before his visions of her.

During the holiday in honor of St. Francis, he comes under Mary's influence again; this time leading to repentance. The priest, speaker for the retreat, gives two sermons on the horrors of Hell. The minister paints a picture of how God's wrath will descend on the wicked. While this sermon cuts Stephen deeply, it is not what brings him to the confession booth. The sermons drive Stephen farther from God, despite the intense conviction that he feels. Stephen can not overcome the complete awe and misery he feels in God's presence: "When the agony of shame had passed from him he tried to raise his soul from its abject powerlessness. God and the Blessed Virgin were too far from him:

God was too great and stern and the Blessed Virgin too pure and holy" (108). At first he feels as if neither God nor Mary will forgive him his hideous transgressions, but then he sees Mary's eyes that "seemed to regard him with mild pity" (99). He realizes that he can find forgiveness from Mary, but not from God: "Their error had offended deeply God's majesty though it was the error of two children, but it had not offended her [...] The eyes were not offended which she turned upon them nor reproachful" (108). It is Mary's pity, acceptance, and love that bring him back to religion, not the awesomeness of God's power and terrible holiness.

Emma also plays a role in Stephen's repentance. Her image continues to affect his life. Following the first sermon, her image assaults his conscience as he ponders the depths of his sin. The thought of what she might think of the raging lust he felt for her tears him to pieces: "The image of Emma appeared before him and, under her eyes, the flood of shame rushed forth anew from his heart. If she knew to what his mind had subjected her or how his brutelike [sic] lust had torn and trampled on her innocence!" (107). Stephen must first procure Emma's forgiveness for his sin before he can receive Mary's. It is only after he has "humbly, in tears, bent and kissed the elbow of her sleeve," that Mary will look on him with love and pity (108).

The final woman to affect Stephen's spiritual life appears in conjunction with the last stage of his religious journey. After the school director discusses with Stephen the prospect of taking up holy orders, he feels that he can no longer serve the Catholic Church. He realizes

that "his destiny was to be elusive of social or religious orders" (144). He then experiences a period of questioning, trying to discover his destiny, his new religion. He wanders aimlessly, trying to find the answer to this all-important question. Finally, at the sound of his name, his soul takes off: "At the name of the fabulous artificer, he seemed to hear the noise of dim waves and to see a winged form flying above the waves and slowly climbing in the air. What did it mean?" (149). He does not recognize the shape at first, but as he considers it, the wonderful reality appears: "His soul was soaring in an air beyond the world and the body he knew was purified in a breath and delivered of incertitude and made radiant his eyes and wild his breath" (150). He realizes that he has found his peace. This was not "the dull gross voice of the world of duties and despair, not the inhuman voice that had called him to the service of the altar," but a call to his soul (150). He is to be a worshipper of art, one who will "create proudly out of the freedom and power of his soul" (150). He abandons all cares to the wind in pursuit of the source of this feeling. He merely walks in no particular direction, following the sound of the voice that calls him, yearning to see the muse that has touched his soul. At long last, he finds the woman who has been singing to him his whole life.

The woman is a Mary for the religion of art. However, she blends together not only characteristics of Mary, but characteristics of all of the women who have played a role in Stephen's spiritual wanderings. This union of the various women who have influenced Stephen indicate that he has finally come to the end of his long

religious journey. Joyce shows this unity best in his description of this bird-like woman's eyes: "When she felt his presence and the worship of his eyes her eyes turned to him in quiet sufferance of his gaze, without shame or wantonness" (151). This idol of Stephen's new religion has eyes that accept Stephen's, just as Mary did. Mary's eyes drew Stephen to her, and this muse's do the same. Stephen had a fascination with the accepting eyes of Mary, that "seemed to regard him with mild pity," not rejecting him as God's stern eyes did (99). The secular Mary's eyes also parallel Emma's eyes while she was waiting for the tram with Stephen. Emma's eyes had asked Stephen for a kiss, yet he refused her. Now eyes similar to Emma's call for his worship and his soul. This time, he is ready to respond in the proper way: "Her eyes had called him and his soul had leaped at the call" (152). Other features of Stephen's muse show that she is the sum of the other women who have dominated his spiritual life. This muse also is a fulfillment of the phrase "tower of ivory, house of gold." The Catholics describe Mary with this phrase, and Stephen had seen it in Eileen Vance's hands and hair. Stephen now notices another "tower of ivory" in his idol's "long slender bare legs" and "her thighs, fuller and soft-hued as ivory" (151). He sees the "house of gold" in "her long fair hair" (151). The sexual terms in which Joyce describes this vision relate to Stephen's sexual union with the prostitute who led him into the realm of mortal sin. Stephen notices that she has "long slender bare legs," that her thighs "were bared almost to the hips... Her slate-blue skirts were kilted boldly about her waist," as if she is

inviting Stephen to a sexual union that will once and for all end Stephen's spiritual journey (151).

This is clearly another step, the final one in the religious journey that has dominated Stephen's life so far. Joyce uses a number of religious symbols to describe Stephen's experience with his vision of his new goddess. While she combines the characteristics of all of the women who have a role in Stephen's religious journey, she is primarily a secular Mary. Her garments are made up of the same colors, as those in common depictions of Mary. Mary is often portrayed as a young lady with a white robe and a blue sash. Stephen's muse has "slate-blue skirts" with white undergarments (151). It is apparent that Stephen views her religiously. He worships with his eyes this "wild angel [...], the angel of mortal youth and beauty, an envoy from the fair courts of life, to throw open before him in an instant of ecstasy the gates of all the ways of error and glory" (152). Stephen has finally come to the end of the road of spirituality. One indication is the combination of the important religious figures in Stephen's life: Eileen, Emma, the prostitute, and the Virgin Mary. The union these points signifies that his religious life is in balance after years of spiritual upheaval. The secular Mary calls to his soul, unlike any of the other muses. The Blessed Virgin has spoken to his heart, and Emma and the prostitute have spoken to his loins, but none of them touch the inner essence of who he is: his soul. Since his experience with Emma, he has longed for "the holy encounter [...] at which weakness and timidity and inexperience were to fall from him" (95). With this image, he real-

izes that experience: "Where was his boyhood now? Where was the soul that had hung back from her destiny?" (151). This muse finally opens to him the unexplored realm of his destiny, a life as an artist.

At long last, Stephen Dedalus finds his calling. He has put his childhood wanderings behind him and answers his heart's cry to be an artist. He would never have arrived at this final point without the influence of the women who dominated his life. Each uniquely leads him along the path to his religious fulfillment, equipping him for the life of an artist. Emma takes him past his starting point, from the Catholic Church into the raging furnace of lust. He attempts to quench the flames of lust with the prostitute, but only sinks deeper in sin. The loving, pitying eyes of the Virgin Mary are instrumental in pulling him out of this pit, but only bring him back to Roman Catholicism. He ends his journey when he lays his eyes on his personal muse, the secular Mary, who brings together all of the other women who have played such important roles in his life. She possesses the accepting eyes of Mary, the intense sexuality of the prostitute, and the inviting eyes of Emma. In the end, Stephen devotes his whole life to the worship of this muse, committing all of his days to her through his writings.

Economies in Transition: Russia at the Crossroads.

Anastasiya Smertina, class of 2002 is a Business Administration major with a minor in German. Her hometown is Apatity, Russia. Her future Plans include International Business and Commerce. The paper was written as an Honors History class requirement.

Russia, as any other country in the world, is committed to the development of a stable and efficient economic system, which will benefit the global economy. Russia is a country whose economy is still in a process of transitioning from communism to capitalism. Numerous changes have taken place over the past ten years, since the collapse of the Soviet Union. The quick economical change to capitalism has not been without problems. The lack of a well-established legal system to co-operation with the forces of government allowed for an increase of business crimes. Different types of foreign aid are being used to help the economy, which is still going through changes. However, fuelling Russia's economy might seem to be an unknown and foreign subject to many people. The purpose of this paper is to determine important aspects and problems of the foreign aid to Russia and their influence on the world economy.

Many foreign countries already invest in Russia, and their activities have taken on more of a long-term nature. At the same time many radical changes in the economy impact business relations

with these countries, the USA in particular. There has always been a question about how to make the Western economic model successful. Some foreign aid and investment statistics show that the current investment level is below Russia's potential demand, even with a slight increase in 1995-1997. Eastern European countries provide the largest volume of foreign investments (14.5%). The US businesses, as of July 1, 1993, account for the largest number of joint ventures in Russia (1433 US enterprises, 15.7% of the total number). The specifics of Russia's business environment determine the sectors of Russian economy preferred by foreign investors. In general, the experts say that the sectors in which foreign aid is needed have not changed: 1) production of consumer goods, 2) construction, 3) services, advertising and publishing.

The pressure has been put on Russia, new to the experience of democracy and capitalism, to meet these foreign economic standards and expectations. Lately, the illusions about western-backed reform in Russia have been evaporating. According to the World Bank report of 1998, providing foreign aid has been successful in reducing poverty in countries with poor economic management and corrupted government institutions. The list of countries that meet the criteria for using foreign aid has increased dramatically in the 1990's; Russia is definitely on that list. However, the aid to this former Soviet country had been decreased by nearly

50%. Many experts say this decline is the result of many problems, one of the leading ones being corruption. The Interior Minister of Russia said in a speech, "Mafia-style gangs are tightening their grip on Russia's economy, political and judicial systems, imperiling the country's security and market reforms" (McGeary 57). The Bank of New York scandal greatly shook the confidence behind US monetary aid. Independent experts reported that it was one of "the latest blows," which involved American authorities in one of the largest money-laundering scandals ever uncovered. This scandal was about the apparent use of Bank of New York accounts, as well as those of several European banks, to process approximately \$10 billion in illegally received Russian gains. The media reported that Bank of New York then decreased its relationships with other banks in the former Soviet Union. Most other investigations involved unsubstantiated allegations, and will take years to provide the exact names and facts. Nevertheless, the IMF's loan to Russia was denied even after an audit of the Russian Central Bank by Pricewaterhouse Coopers, reported to be without any evidence of theft. Political and economical experts use this example to try to predict the future of foreign aid to Russia. They plan to enact strict limitations and to have the western experts watch the uses of this money so that it will not line the pockets of top business executives and corruptive government officials.

You, Russians, pretend to be creating a law-based, market-friendly liberal democracy. We, westerners, pretend to believe you - and what's more, we pay you for it...

--American joke told to Boris Yeltsin

Although corruption is the leading cause for the decrease in foreign aid to Russia, there are some other aspects that do not directly involve politics. There is a slow in foreign investments as most Russian enterprises seek foreign partners and investors to offer financial resources. Most of the investors offer technology and equipment, though the great majority of enterprises in Russia need money. This fact is especially true in the provinces, where there are no foreigners on the money companies' Board of Directors. Another problem is that the investors do not merely want guarantees that the business will be successful, but also seek businesses with a good public name.

Several patterns followed by foreign investors exist. Most investors avoid high-tech industries, and prefer to work with low investment barriers and speedy terms (for example, commercial and consulting activities and services). They seek to establish confidential and long-term informal relations in Russia's bureaucratic corridors of power. A step-by-step approach is beneficial in business. First, build the trade with the same partners. Second, create long-term export and import contracts. Finally, make joint investments in production. Traditional joint ventures tend to decline during their existence due to a lack of reliable methods. There are currently ore enterprises that are either 100% foreign-owned companies or minority joint ventures. The United States, for example, shows the pattern of being

active primarily in the private sector and deals with companies that are already risking their own money; companies ready to share the responsibility of profitable exploration. The US is becoming more involved with state owned industries such as Energomash (an equivalent of Pratt & Whitney in the US). In the contrast, Canada has prepared better in business dealings with Russia. The Canadian businesses begin research and studies in close cooperation with Russian experts. The result of this cooperation is the success of 71% of ventures with Canadian capital, compared to 35% as the total venture success rate (www.state.gov/www/issues/economic/trade).

The attitudes of both Russians and Americans play a very important role. Experts that discovered the common Russian view of the economy is that it will work well with monetary aid. The US view is that, for an investment of a few billion dollars, Russia could be quickly transformed into a country in their own image - open to American business and cooperative with American diplomacy. However, the analysts believe that if problems become bad enough, including political ones, there will be nothing left of Russian-Western relations.

Far from being "civilized," the wreckage of Soviet economy is running the risk of corrupting the western side through transactions with the West. According to the predictions, though, the foreign investment should increase. The main reason does not lie in the money issue itself. The real goal is not only the creation of ideal outcomes, but also the prevention of a catastrophe: a civil war or a nuclear problem. Avoiding these disasters

is a worthy goal of government policy, even though it might create "less-than-impressive" economic improvements. Western governments should be prepared to provide emergency aid to Russia, rather than forcing the IMF to engage in survival games.

Influence of Railroads on the Economy

South Carolina in the late 19th to early 20th Century

Stephen Foland, class of 2002, is a History major from Alliance, Nebraska. His future plans include pursuing an Army commission, working in the civil service. This paper was written as term paper requirement for Dr. Sinisi's History 303 class, who suggested I submit this paper for review.

In a 1783 letter to the Marquis de Chastellux, an officer on General Rochambeau's staff, George Washington wrote, "I could not help taking a more contemplative and extensive view of the vast inland navigation of these United States, and could not but be struck with...the goodness of that Providence which has dealt his favours [sic] to us with so profuse a hand." He then beseeched God to grant America the wisdom to improve on those favors.¹ It has often been said that America built her railroads and, in return, those railroads built America. In the 1800s railroads were new, exciting, and presented endless possibilities in fulfilling Washington's dream of a thriving network of internal improvements.

Washington was not alone in that dream. Charleston, South Carolina was one of America's wealthiest cities in the eighteenth century and dominated the South's trade through the War of 1812, but her fortunes changed soon afterward. The 1819 financial panic stifled Charleston's commerce and other cities—principally Savannah, Georgia—drew away most of what remained. The city lost

most of her cotton traffic to the Savannah River, most of her retail trade to towns further upstate, and most of her imports to other harbors. By the early 1820s the city was deep in an economic depression.²

Charleston's merchants saw the root of their problems. The region's rivers were navigable for only a few miles inland before disappearing into a brackish quagmire; the state's canals were expensive to operate and unreliable, and poor maintenance and erosion handicapped the state turnpike system. To recover from the depression the city needed a quick source of reliable inland transportation, and some saw a railroad as the remedy. As early as 1821 Robert Y. Hayne had proposed the construction of a "patent railway" between Charleston and the Savannah River at Hamburg, but nothing had come of his plan. By 1827, however, the railroad idea had wide popular support, and in December the South Carolina General Assembly chartered a railroad to connect Charleston and Hamburg. The South Carolina Canal & Rail Road Company (the "South Carolina") was organized the following May. Construction began in 1830 and was completed in 1833.³

The area's merchants hoped the railroad would be Charleston's salvation, and would quickly return the city to her former glory. A special committee of the city's Chamber of Commerce predicted a host of benefits for Charleston, including increased tourism and trade, decreased unemployment, new markets galore, the

elimination of yellow fever and the population's relocation away from disease-ridden waterways, among others.⁴

Things did not turn out that way. While the railroad was moderately successful and would prosper in later years, its first few years were bittersweet.⁵ Charleston eventually rebounded from the depression and regained her position as one of America's leading ports, but the South-Carolina Canal & Rail Road Company had little to do with that recovery. The railroad did not secure its place in history by saving Charleston from economic ruin. However, the South Carolina did earn a premier position in American railroad history. The effects were subtle, and took many years to realize, but they eventually extended far beyond the city of Charleston, the state of South Carolina, and the South in general. The South Carolina Railroad earned its place by helping to pave the way for the rise of the American rail industry.

The South Carolina was not the first railroad chartered in the United States; that honor went to the Baltimore & Ohio Railroad (now a part of CSX Transportation), chartered in Maryland in February 1827. Nevertheless, it scored several other firsts in railroad history. The South Carolina was the first railroad in America to provide regularly scheduled service. The *Best Friend of Charleston*, its flagship engine, was the first general service locomotive built in the United States (and the first one to blow up in a boiler explosion, June 1831). The town of Summerville, platted by the South Carolina twenty miles from Charleston, was America's first railroad-promoted town site. The South Carolina was also the first

American railroad to carry both mail and passengers; the first to carry armed troops, during the Creek and Seminole Wars; the first to use chemicals to preserve its wooden ties; the first to use headlights on its trains; the first to have a train fired upon by a disgruntled citizen; and when it was completed in 1833, it boasted what was then the world's longest rail line.⁶

Serving as a proving ground, the South Carolina also provided the foundation on which the basics of railroad construction were laid, not the least of which was basic track structure.⁷ To reduce costs, the South Carolina's track was originally laid on wooden pilings, which soon proved too weak to handle the line's increasing traffic. By 1839 the entire line had been reconstructed, at great expense, on ballasted earthen embankments.⁸ Some criticized the company's apparent lack of foresight, but the use of pilings allowed the railroad to commence operations more quickly than would have otherwise been possible. The South Carolina thus demonstrated the viability of railroad technology more quickly, spurring further construction efforts across the United States.⁹ In addition, during the 1820s and 1830s different railroads tried various methods of building track, including laying rails across stone blocks set in the ground, variations on the piling system, and rails set directly on the earth. Before long, however, nearly all settled on the system of ballasted embankments pioneered by the South Carolina. That system is still in use today.

The South Carolina also pioneered the use of steam locomotives in the United States and laid the foundation for the do-

mestic locomotive industry. England's first steam locomotive ran in 1804, but America's earliest railroads (including the Baltimore & Ohio) relied on horse-drawn carriages to move their cargo. From its first moments, the South Carolina's chief engineer, Horatio B. Allen (who spent several years in Great Britain studying steam power and was well aware of its advantages), had advocated the exclusive use of steam locomotives. The company followed his advice and contracted with the West Point Foundry to build the *Best Friend of Charleston*. The *Best Friend* made its inaugural run from Charleston to a flag stop west of the city and back on Christmas Day, 1830.¹⁰

Then, in 1831, the Philadelphia Museum commissioned a jeweler named Matthias W. Baldwin to build a miniature display steam engine. The model was a success, and New Jersey's Camden & Amboy Railroad hired Baldwin to build a full-sized locomotive. He then built several more, but quit in 1833, frustrated by the effort involved in their construction. The South Carolina and another railroad persuaded Baldwin to build two last locomotives, and he then decided to stay in business.¹¹ Before it closed its doors in the 1950s, the Baldwin Locomotive Works built more than 70,000 locomotives, more than any other manufacturer in the world.

Yet, the South Carolina Railroad's greatest impact stretched beyond the realms of industry and technology. The railroad and those it spawned soon became intimately involved with many aspects of antebellum America. Citizens across the country followed South Carolina's lead and railroads mushroomed across the nation. This fostered a trans-

portation revolution that touched commerce, politics, and society like little else, setting the pattern for the eventual structure of the American railroad industry. The South Carolina inspired railroad projects like no other company.¹² The railroad struggled financially in its first few years, but its concept fired imaginations across the country. As other lines followed the South Carolina's lead, American commerce changed forever.

The canal had been the principal form of interstate transportation for most of the early nineteenth century. America's first canal was the Santee Canal, connecting the Santee and Cooper Rivers north of Charleston. Completed in 1800, it provided an all-water route from Charleston to the watersheds above Columbia, eliminating the need for a hazardous sea journey between the Santee's mouth near Georgetown and Charleston. Other major canals included the Chesapeake & Ohio Canal, which paralleled the Potomac River in Maryland, and upstate New York's famous Erie Canal, which connected Lake Erie and the Hudson River. Unfortunately for the canal trade, railroads quickly proved to be a faster, cheaper, and more efficient form of transportation.

Upon completion of the South Carolina's line between Charleston and the Savannah River, traffic on the Santee Canal began declining. Within a few years, the canal's traffic had fallen drastically. It was abandoned in 1850. In Pennsylvania, the Schuylkill Navigation Company lost that state's coal trade to the Reading Railroad and went bankrupt. As railroads were built across New York in the 1840s, traffic on the Erie Canal died away, and it was abandoned shortly before the Civil War.¹³

Thus, the Santee Canal's death at the hands of the South Carolina Railroad set a trend for the eventual extinction of canal trade in America.

With inland waterway competition effectively neutralized, Charleston's merchants saw money to be made in extending the railroad westward, winning new markets in the emerging states of the trans-Appalachian West. As early as 1829, before its first rail had even been laid, the railroad's engineers advocated its extension beyond the Savannah River and into the Old Northwest. In 1833, the railroad's president, Elias Horry, stated, "Our best interests prompt us to procure by means of the Rail-Road System, an ample portion of the trade and commerce of the West..."¹⁴

The cities along the Ohio River, especially Cincinnati, actually made the first overtures in that direction. Cincinnati was looking for both a source from which to import raw materials and an export market for surplus agricultural goods. A 700-mile line over the mountains to Charleston would provide the city with its closest Atlantic port, and, in turn, would give Charleston an advantage in exploiting America's interior markets. As soon as Cincinnati broached the idea, Charleston took control of the project. By the time the original South Carolina charter passed the South Carolina General Assembly in 1827, there was already agitation for a trans-Appalachian line. The railroad's moderate success during the 1830s only made Charleston hungry for more.¹⁵

To that end, surveys of the Blue

Ridge Mountains began in 1835. The planned route, located by the Army Corps of Engineers, ran from the South Carolina's original line at Branchville through Columbia, up the French Broad River valley, over the Blue Ridge to the head of the Tennessee River, and then down to the Ohio River. In 1836 the General Assembly chartered the Louisville, Cincinnati & Charleston Rail Road Company (the "Cincinnati") to build the proposed line. The North Carolina and Tennessee state legislatures followed suit. The project ran into considerable opposition from Kentucky legisla-

tors, who eventually acquiesced when the company agreed to a series of conditions.¹⁶

The Cincinnati project enjoyed wide popular support in South Carolina. The Cincinnati's directors elected Robert Hayne, who had just finished his term as

governor, president of the company. Charleston's merchants looked to new western markets and saw the enormous benefits of a trans-Appalachian trade. There were political benefits as well. Hayne argued that a rail connection between the South and the Ohio River would give the Midwesterners a better understanding of and an interest in the South's "peculiar institution," as well as a stake in its defense.¹⁷

However, despite the Cincinnati's initial success, it ran into considerable difficulty from within. The directors hotly debated the route's location. Hayne had appointed John C. Calhoun (arguably the most powerful man in the United States

Cincinnati was looking for both a source from which to import raw materials and an export market for surplus agricultural goods.

Senate at the time) to the road's board of directors. Hayne favored the French Broad River route, while Calhoun wanted the road to follow a more southerly (and considerably longer) course into Georgia and then northward through Tennessee and Kentucky. The two men argued vehemently over the route, and Calhoun resigned his position on the Cincinnati's board in 1838. Thus, America's foremost proponents of states' rights, who stood together during the 1832 Nullification Crisis, split apart.¹⁸ Hayne's untimely death early in 1839 eliminated any chance of reconciliation.

The Cincinnati project soon collapsed. Without Robert Hayne, the company's directors became too disorganized to proceed with his plans. The Panic of 1837 started a new economic recession. Calhoun's continuing opposition to the northern route presented a powerful political obstacle. The company's engineers underestimated the difficulties involved in scaling the Blue Ridge Mountains, and finally, the presence of slavery drove away many potential investors. In the end, the Cincinnati completed sixty-nine miles of track before work ended.¹⁹ In 1843 the Cincinnati and the South Carolina Canal & Rail Road Company merged, forming the South Carolina Railroad Company.²⁰

The Cincinnati debacle had its positive effects as well. Although railroad companies continued to rely on the federal and state governments for charters, they shied away from the intimacy that had led to widespread nationalization in Europe. The presence of U.S. Army engineers on the Cincinnati project had been a sore point with Calhoun, who felt that

the federal government had no business interfering in a state's pursuits.²¹ Calhoun's opposition to federal involvement left its mark. Since the 1840s American railroads have hired their own engineers, and nearly all aspects of American railroading have been the domain of private enterprise.

The 1830s were also the period of Jacksonian democracy. For the most part, the federal government refrained from intervening in railroad projects, including those of the South Carolina. Andrew Jackson and his allies opposed large internal improvement programs and generally pursued a laissez-faire policy. A minority view even felt that railroads, being under a company's control and not open to the general public, were somehow undemocratic. The public demanded more railroads, and it received them. In 1830, there were twenty-eight miles of track in the United States; in 1840, there were 2,800 miles.²² Calhoun and the South Carolina helped ensure those railroads were the province of private citizens.

Beyond technology, commerce, and politics, the South Carolina Railroad also helped to shape the society that built it. It is easy to forget the exhilaration Americans felt when railroads were first built here. To the state in general and Charleston in particular, the South Carolina represented everything that was noble about civilization. The Chamber of Commerce's initial 1828 report predicted the railroad would eliminate yellow fever and bring peace to the city by reducing transit time between Charleston and the federal arsenal at Augusta, Georgia.²³ Some fellows went as far as to say that railroads would abolish warfare altogether,

making it possible to transport troops so quickly they would arrive before fighting could even start.²⁴ In either case, the railroad stood for something good and decent in South Carolina.

The railroad also helped unify, at least temporarily, a society that was threatening to tear itself apart. After the General Assembly nullified the federal tariff of 1828 and South Carolina nearly seceded from the Union, the state's railroad projects helped to cool off some of the hostility within the country. Although the Cincinnati project failed, the attempt to join the South and the Midwest showed that different regions of the country were willing to cooperate on something that would benefit all. After the Civil War, Northerners and Southerners alike worked on the great western transcontinental railroads, drawing on South Carolina's example.

Finally, the South Carolina Railroad fired a new wave of nationalism. The merchants backing the railroad felt the South and the Midwest would be brought together through commercial and social ties strong enough to overcome their differences. The South and Midwest had economic and political ties going back to the turn of the nineteenth century, but the railroad gave citizens physical proof that those ties existed. In an editorial article supporting the Cincinnati project, a Tennessee reporter wrote, "These...iron bands...will bind the various sections of our beloved country together by a community of interest and fraternal feeling, and it is hoped, will render our union dissoluble."²⁵

Perhaps the most significant of all was that these contributions to industry and society were made in the sparsely

populated, agrarian, slave-holding South.²⁶ At the very least, the ideas that these rail projects represented—industry and national unity—were not those generally associated with the antebellum South, and it seems strange indeed that one of America's leading industries owes so much to an antiquated society. In the end, the South Carolina Railroad Company had a significant impact on the rise of the railroad industry in the United States and with it, America's overall industrialization. It impacted technology, commerce, politics, and society as little else before it, and paved the way for the great changes that followed the road's example after the Civil War.

On October 2, 1833, President Elias Horry delivered an address at the Medical College in Charleston (now the Medical University of South Carolina) commemorating the South-Carolina Canal & Rail Road Company's completion. "The completion of our Rail-Road," he stated, "will be considered an era in the history of South-Carolina." He predicted that, someday, travelers would move freely across the country, that merchants would attend to their businesses without middlemen, that planters would ship their crops to market in less time at lower cost, and that previously neglected lands across America would be cultivated. "Farms will be established along the lines of location," he said. "Villages will grow up...in them schools will be established...and churches and chapels will be erected...all tending to the prosperity of the State...and the extention [sic] of civilization."²⁷

In 1874, a line connecting Charleston and Cincinnati was finally completed

over the Blue Ridge Mountains. In 1899, the Southern Railway System bought and absorbed the South Carolina. In 1982, the Southern merged with the Norfolk & Western Railway to form the Norfolk Southern Corporation, which is now one of America's largest railroads. Today, the Norfolk Southern still follows the South Carolina's original route between Charleston and Augusta, laid out in 1828 and 1829. The 173 years since the South-Carolina Canal & Rail Road Company was chartered have more than borne out Horry's eloquent prediction. If railroads have ever made a contribution to our civilization, it was in bringing that civilization across the vast distances of North America. In more ways than one, it was the South Carolina Railroad that started it all.

Notes

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Feminine "Anthills" in *Herland* and *Brave New World*

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With *Herland* presenting women as the prima gender and *Brave New World* portraying girls¹ as necessary instruments of tension release, these novels' subjugation of individuality by society in search of perfection en masse is highlighted through the grandiose accomplishments in *Herland* and the congruent bland stability of a mechanized *Brave New World*. The occlusion of men from the infrastructure in *Herland* allows for the initial degradation and misinterpretation of their matriarchical society by the three male visitors². Through the morose eyes of the savage³, girls in a *Brave New World* are morally impoverished by their conditioned sexual subversion. Whether as Brokovsky twins in *Brave New World* or eternal ranks of sisters in *Herland*, these female personifications of political agendas are stigmatized individually to better serve their societies and are subjected to varying treatments by different individuals.

With the women of *Herland* creating their own anthill and the girls of *Brave New World* being too conditioned to metamorphoses into women, both cultures cultivate society while withering the soul. The women of *Herland* may not be ac-

customed to "horrible ideas" such as our Christian Hell, but they do not understand either our "unending, immortal" love (Gilman 111, 116). *Brave New World* allows animalistic breeding instincts combined with drugs to subdue and convert girls into our modern day version of an "Impudent strumpet" (Huxley 194). Whether pleasing men⁴ or blissful handing over their children to other women⁵, both societies destroy feminine instincts that would seem normal through conditioning to create a utopian society of efficient machines. The "divergence" in Gilman's society is bred in through careful education and selective mutation, much the same as Huxley's "Social Predestination Room" (Gilman 78, Huxley 11). The treatment of women in either society is merely defined by society's goals and regulations, as is seen most clearly in Huxley's exposition that "Unorthodoxy threatens more than the life of a mere individual; it strikes at Society[sic] itself" (148).

"Anthill" efficiency creates a new awareness of feminine abilities within the males of the human species as found in *Herland* (Gilman 100). Although reluctant to put aside prejudices and misgivings about women's abilities, Van and Jeff come to understand and value these unique women and their works. Terry's belief that "an unnatural condition's sure to have unnatural results" allows him to accept the generality of feminine accomplishments, all the while "taking his fun

where he found it" (Gilman 82, 131). Although his fun results in eventual punishment, the women still forgive him beyond the presumed capabilities of men. In stark contrast to the rigid guidelines for feminine behavior in Gilman's era, her boldly masculine invaders find "a daring social inventiveness, a social consciousness and a broad sisterly affection" where they had intended to find a heap of useless women in need of a man's help (82).

Initial approaches to interacting with the women of *Herland* by the adventurers were defiled by Terry's "visions of a sort of sublimated summer resort," Jeff's "rose-colored halos" he placed on them and Van's pointed revelations on the "physiological limitations of the sex" (Gilman 9). The first meeting with the girls, and an attempt at snatching one with trinkets, only leads these men to believe in an abundance of gorgeous girls cared for by some males. Even with the application of all three distinct approaches: scientific, chauvinistic, submissive; the men were unable to interact on any intelligent level with the women. Rather than attempting an egalitarian approach, it took a "sense of being hopelessly in the wrong" to combat the males' tyrannical intrusion on the all woman society (Gilman 21). This feeling became apparent as they were cornered and forcibly detained by the "troops" of women. Unable to accept the complexity of the female, the visitors assume, until complete communication is achieved, that no men are spotted due to some "peculiar division of labor" or similar idea (Gilman 30). Views of the time greatly understated the inherent abilities of women, posing them as figurines rather than able-bodied *Homo sapiens*. Extraor-

dinary accomplishments abounding, the male inquisitors remain all too eager to invest credit in their gender without accepting these creations as the work of the "highly civilized ladies" (Gilman 28).

Using promiscuity and the drug soma applied to "standard men and women; in uniform batches" created by Bokanovsky's Process of fertilization, girls are mere costabilizers of society (Huxley 6). Due to intense conditioning and hypaenopedia the girls are unable to do anything requiring intelligence, merely following instructions in work and giving themselves over to masculine "needs." In a society where "everyone belongs to everyone else" and intelligence proves the defining factor of caste, the value of girls rests in their submissiveness as tools for sexual release (Huxley 43). Trained as objects to be used by males to curb their natural competitiveness and ardor, Huxley's girls are stripped of the opportunity to love in order to create a utopia based on the principles of "Community, Identity, Stability" (7). In a society where "passion and neurasthenia" are banned as they mean "instability," girls occupy jobs beneath men and are maintained to remove these "symptoms of political inefficiency" (Huxley 237).

In a society where the patting of a girl on her behind is a mark of "The strictest conventionality" and one always "ought to be a little more promiscuous," the government's conditioning of girls treats them as slaves to man's desire (Huxley 42, 43). Not only is Huxley's society consumer based by maximizing consumption of goods, it maximizes consumption of girls. Even within a society where children are engineered rather than born, men are "safe on the solid ground of daily

labour[sic] and distraction,” with each “pneumatic girl” being as replaceable as a movie (Huxley 56). “Walking and talking” no longer being socially acceptable, Huxley’s *Brave New World* finds disquiet in public and provokes open orgasmic intimacy and mutual consumption (Huxley 38). Being “Free to have the most wonderful time” is society’s answer to happiness, and being a good piece of “meat” is a compliment to a girl (Huxley 91, 93), both of which enslave her to eternal simplicity.

Where the men in *Herland* come to understand and appreciate the society’s inhabitants, those men in *Brave New World* who attempt to appreciate girls as more than sex toys are removed from society as nuisances. The women of *Herland* possess “a higher level of active intelligence, and of behavior” than the male invaders could ever fully comprehend, leading to a more reverent treatment of these female inhabitants (Gilman 79). “It’s such horribly bad form” for Lenina to see merely one man at a time especially for a period of four months, this being the kind of thing that get citizens denounced publicly (Huxley 41). *Herland* becomes more educated about the world outside, coming to argue with the accepted philosophy that women become the property of men upon marriage rather than merely adding to their own identities. Bernard’s yearning for a single, caring and meaningful relationship puts him at odds with the women who are strict adherents to the society’s beliefs in unity. Mustafa Mond⁶, due to an outbreak

caused by Hemholtz⁷ and the Savage, admits finally that in his society “science is a public danger,” directly tied into the oneness of the people which directs their sexual promiscuity (Huxley 227).

The overall key to the sublime attitude permeating both Gilman and Huxley’s societies is the mere absence of any knowledge that something is missing. If the women residing in the *Herland* that Gilman creates were to have an equivalent understanding of love as the men, the integral framework of unity and sisterhood

would forever be shattered by the disputation and power plays the men initially expected. Without out this key concept, happiness comes from the solidarity of communal living rather than the vain misgivings of independent thought that plague our society in the women’s eyes. From an amoralistic sexual conduct to the programmed, mechanized actions of the

Both societies sacrifice freedom for happiness, and those who look in from the outside do not understand how the individual citizens can accept certain treatments from each other.

women at work, Huxley’s women in *Brave New World* remain oblivious to what we consider the rudimentary sciences of love and invention. Introducing these variables would no doubt create such chaos and disorder in contrast to what the society is working to achieve that the Savage poses almost as much of a threat as he does a spectacle. Both societies sacrifice freedom for happiness, and those who look in from the outside do not understand how the individual citizens can accept certain treatments from each other.

Knowing only the love of sisterhood and Motherhood, the women of *Herland* remain untainted by the loves of marriage

and sexual reproduction. Incomprehensive of how this egalitarian treatment is able to manifest among the women, the men only come to realize the true depth of the women's shallow society by examining everything from their "virgin birth capacity" to their "Land Mother" (Gilman 68, 76). Their education, language and rituals all stem from their conformation to the set guidelines of empty lives, "Mother-love ... a religion" (Gilman 69). Utopian continuity only managed to thrive by the adaptation of the individual to the collective consciousness and rigid conformity to the predetermined principles and guidelines. Only able to participate in the tasks for which they were conditioned to from infancy, one was only able to raise children if one were "fit for that supreme task" (Gilman 83). This resurgent theme of societal preservation by conditioning members to its predestined treatment of them creates the framework for a societal utopia while demeaning and demolishing the individual. With the arrival of men, and a new outlook on life, a new approach to the world, and the knowledge of new concepts, society as the women of *Herland* know it can not remain unchanged even after the expulsion of the males.

Through the drug induced, soma, stupor of their daily lives, the women of *Brave New World* are taught to cast aside all "fears" of individuality and give into the "Freedom to have the most wonderful time," so long as this freedom is found through state sanctioned activities (Huxley 91). Where human beings are decanted from bottles, created with social needs in mind, relying on "corpus luteum extract," "artificial maternal circulation," and a

"blood-surrogate" to breed thousands of identical twins, women are bred to their social status and job, kept there by the constant hypnopaedia of quips and lessons (Huxley 12). Huxley's women are predestined before they are even brought into "Independent existence" to be either the bearers of ovaries for society, destined to live with a "cartridge belt, bulging with the regulation supply of contraceptives" and no right to their own reproductive system, or freemartins, created as women only "Guaranteed sterile" from the moment of "birth" with a tendency to male traits as the sterilization is accomplished by injection of "a dose of male sex-hormone" (12, 50, 13). All sense of modesty and individualism thus stripped from their unborn embryos, women are left to the fate decided by the state, treated only as the state sees fit and a possession of everyone without ever truly belonging to themselves.

Herland, though a daring social plunge into a utopian society controlled and created by feminine logic and a shimmering treatise for the time on women's abilities, depraves women of their individual inventiveness and creativity as *Brave New World*, reducing women to rely on basal instincts for pleasure and taking away all random thought and singular passion, both try to define ideal utopias for society while banishing all hope for the women of ever becoming anything more than efficient machines. Gilman writes a stunning portrait of what women can do in society, but her women's lack of personalities without even the slightest hint at ego reduce the women to ants in the minds of the men, born to procreate singularly without giving any thought to ex-

pansion of any art but that of child rearing. In Huxley's writing women are reduced to even less, as their sexual promiscuity is relied upon to maintain the correct order and efficiency of a still masculine society which. Industrialized and forward-looking as it is, this society neglects to expand upon human strengths, only concerned with the running of the society as it stands rather than improvisation.

Both authors treatment of women is reminiscent of worker ants within the ant-hill, always giving to the community, blindly oblivious to their uniqueness and individuality, unaware of the missing elements of their lives. Those fortunate enough to realize that something is missing, that there is more to be found in life, are met simply with the abandonment or expulsion from society or the termination of their lives. Though both Gilman and Huxley allow women a far superior role than was offered in life at the time, in order to create their utopias, they stripped the women of their essence of life, their individuality, to pack them densely into their predetermined anthills of social stability.

Notes

1 *girl(s)* is used throughout the paper in reference to the females in *Brave New World* as that is how they are referred to by Huxley, and it is more descriptive of their intellect and maturity.

2 Van, Jeff, Terry

3 A naturally born man from a reserve

4 Huxley

5 Gilman

6 Ruler over *Brave New World*

7 A citizen

Leadership Styles of the United Nations' Secretaries General

David Preston, Class of 2001, is from Marietta, Georgia. Following graduation, he will be commissioned in the Army and will attend the Infantry Officer Basic Course at Fort Benning, Georgia. David wrote this paper during his junior year while taking Professor Mays' Multi-National Peacekeeping course. This topic interested him because it showed how the influence of the Secretary General directly affected United Nations Peacekeeping Missions.

The creation of the United Nations in 1945 brought hopes that wars, such as the recently ended World War II, would become part of history. The position of the United Nations (UN) Secretary General was demanding because this single man was responsible for maintaining peace throughout the world. To enforce this peace, the Secretary General was granted the power to create a peacekeeping force to enter war torn areas. Although the role of the Secretary General has largely remained the same since 1956, the men who have filled the position vary dramatically, and as such so has their influence on peacekeeping missions. The ability of the Secretary General to influence peacekeeping operations depends on a number of variables including his ability to influence both the Security Council and the world's superpowers.

Dag Hammarskjold was the first Secretary General with a significant role in

United Nations' peacekeeping. The United States and the Soviet Union initially selected Hammarskjold because they believed that he would not interfere with their separate agendas. He quickly shattered this assumption and proved himself a man of "highly formed intelligence of unpredictable range and depth," according to Roger Lipsey¹. Dag Hammarskjold became the model for following Secretaries General when dealing with peacekeeping operations. The overseer of missions United Nations Emergency Force I (UNEF I) and United Nations Mission in the Congo (ONUC), Hammarskjold was seen by the United Nations as a "world leader for whom the things of the spirit were second nature and of deep concern²." His belief that the Secretary General should represent the member states' common interests included the ability to seek peace in war torn areas such as the Middle East³.

UNEF I arose out of the turmoil that permeated the Middle East following General Abdel Nasser's rise to power in Egypt and the 1956 Israeli invasion of the Sinai Peninsula. While Egypt fought against the Israeli attack, Great Britain and France launched a surprise raid on the Suez Canal under the pretense of "protecting" the canal from the belligerents⁴. In actuality, Israel had previously met with the two European countries to discuss this capture of the Suez Canal. UNEF I resulted from intensive negotiations between the belligerents and the United Nations.

As the crisis in the Middle East un-

folded, Hammarskjold made one of the most important statements of his career on October 31, 1956. He threatened to use Article 99 of the United Nations Charter⁵. This speech was a watershed event as Article 99 permitted the Secretary General to bring to the attention of the Security Council any issue that he believed threatened international peace. With this mandate Hammarskjold could take a more "dynamic role in the crisis" by attempting to end the fighting between Israel and the Arabs. The noted author Richard Miller stated that Dag Hammarskjold received extremely positive support, which helped move the "Uniting for Peace" resolution from a deadlocked Security Council into the General Assembly. Relying on a resolution that he had helped draft, Hammarskjold presented the mandate to the General Assembly because they could vote on a resolution when the Security Council was unable to reach a decision⁶.

Dag Hammarskjold, who had only forty-eight hours to create and submit the proposal to the General Assembly, created UNEF I without any previous experience to rely upon. Because the United Nations could not afford any military planners in its budget, Hammarskjold also had to field the force alone. For advice, Hammarskjold selected United Nations Truce Supervision Organization's Lieutenant General E.L.M. Burns as the mission commander. Burns quickly recommended that the United Nations deploy a division with armor and aviation support⁷. The United Nations struck down the recommendations primarily because there was not an armored division near the area⁸.

Hammarskjold's strong desire to bring peace to the region contributed to

the success of UNEF I. Hammarskjold played a significant role in the peacekeeping operation through his personal involvement in all stages of UNEF I. He had contact with all of the parties involved and created his own version of "shuttle diplomacy"⁹. Hammarskjold's personal involvement in the peacekeeping mission set the principals which the United Nations came to rely on for peacekeeping missions.

U Thant, from Myanmar, became the Secretary General following Hammarskjold's death. U Thant wielded a considerable amount of power as Secretary General and believed in "enforcement by force but pacification by pressure"¹⁰. He soon faced the difficult task of implementing the United Nations Peacekeeping Force in Cyprus (UNFICYP).

The United Nations intervened in Cyprus because of a civil war that was enveloping the island State. This war, fought between the Greek and Turkish nationals, threatened to spread into a larger war between the countries of Greece and Turkey. The United States and Great Britain believed that it would hurt the North Atlantic Treaty Organization (NATO) alliance if two member states went to war. To stop the possible outbreak of war, the United States and Great Britain suggested a NATO led peacekeeping mission. Cyprus rejected the idea of a NATO peacekeeping force, requesting instead United Nations intervention¹¹. The original mandate instituted by the United Nations stated that the peacekeeping force would maintain a cease-fire, participate in humanitarian functions, and restore law and order to the country¹². Af-

ter peacekeeping forces initially entered Cyprus in 1964, the rate of deployment increased rapidly because of the escalating civil war between the Greek and Turkish factions. Their fears of a war between the countries of Greece and Turkey seemed imminent when "the Turkish government threatened publicly to take unilateral action to protect Turkish Cypriots..."¹³.

UNFICYP was U Thant's answer to the increasing tension in Cyprus. When creating this peacekeeping force, U Thant used all of the power allowed by the United Nations Charter. One of the most controversial aspects of the charter was U Thant's ability to choose the size, composition, and commander of the peacekeeping force. The commander of the operation reported only to the Secretary General. Besides selecting the contingents and its commander, U Thant also designated a mediator who would "use his best endeavors with the representatives of the communities and also with the aforesaid four governments [Cyprus, Greece, Turkey, and Great Britain]¹⁴." Although U Thant had considerable influence, several factors limited his ability to field a peacekeeping force. One limitation to U Thant's power was his need to obtain the agreement of Cyprus, Greece, Turkey, and Great Britain. He was also required to submit reports to the countries supplying the peacekeeping force and to make periodic reports to the Security Council¹⁵. U Thant's considerable power in the Cyprus operation unsettled some countries in the Security Council. The large influence of the Secretary General followed the precedent set in UNEF I.

U Thant had several convictions

about the role of the Secretary General and the operation in Cyprus. He believed that the Secretary General should remain neutral in all conflicts in which the United Nations was involved. He also believed that if the Secretary General showed partiality to one side then he "would almost invariably and instantly render his efforts useless"¹⁷. U Thant believed that the Secretary General was the "number one servant of this Organization," that his job was to organize the nations so that they could focus on a single issue¹⁸. The role of the peacekeeper was very important to U Thant as the belligerents mistrusted and often targeted them. This mistrust and animosity towards peacekeepers led to the breakdown of relations between peacekeeping forces and belligerents. Although the anger towards peacekeepers was not always helpful, he believed that it was necessary providing "an invaluable repository and a safe target for blame and criticism which might otherwise be directed elsewhere"¹⁹.

Kurt Waldheim held the office of Secretary General from 1972 to 1981 following U Thant's retirement after his second term. Unlike his predecessors, Waldheim was not instrumental in the implementation of peacekeeping missions. One example of his lack of influence occurred in the formation of United Nations Emergency Force II and its following treaties. UNEF II (United Nations Emergency Force II) was created due to the 1973 Yom Kippur war that began as Syria and Egypt simultaneously attacked Israel. The beginning of the conflict found neither side willing to discuss a ceasefire. The Egyptians wanted to consolidate their gains before entering negotiations, and the Is-

raelis were unwilling to negotiate because their armies were in full retreat. As the fortunes of war reversed, favoring the Israelis, both sides then became interested in discussing a peace settlement.

When negotiations between the two countries commenced, Henry Kissinger, not Kurt Waldheim became the primary negotiator. The United States and the Soviet Union compared positions before they presented a cease-fire plan to the Israel and Egypt negotiations. This became apparent when Henry Kissinger flew to Moscow so that the two countries could compare their opinions. This was significant showing how little authority Kurt Waldheim and the United Nations had in the actual creation of the peace treaty. The vote on resolution 338 highlighted the Cold War's affects on the peacekeeping mission. Although the resolution implemented a cease-fire, it did not institute a peacekeeping force²⁰. The United Nations was not effective because of the polarity of the world's superpowers and the belief that the "UN had transformed itself into the Third World's soap box²¹."

Following the implementation of UNEF II, Israel and Egypt sought a permanent peace accord. These peace accords did not go through Kurt Waldheim or the United Nations. Again, the United States took the lead in diffusing the situation in the Middle East by inviting Egypt and Israel to Camp David on August 8, 1978. These negotiations, known as the Camp David accords, set up the "framework" for an extended peace between Egypt and Israel²².

Although Kurt Waldheim played a minimal role in the fielding of UNEF II, the two major superpowers gave him their full

support. The United States and the Soviet Union even sought a third term for Waldheim as Secretary General. The United States and Soviet Union's desire to see Waldheim reelected came not from mutual respect, but from their ability to manipulate his decisions. Waldheim knew that he was vulnerable to investigation for possible wrong doings during World War II. This susceptibility allowed the United States and the Soviet Union to manipulate him in a way that would favor their own policies²³. The polarity of the world and his questionable past as a war criminal during World War II effectively implementing peacekeeping missions while he was the Secretary-General.

Following the lack luster performance of Kurt Waldheim, Javier Perez de Cuellar became the fifth Secretary-General in 1982. Javier Perez de Cuellar improved the image of the United Nations from an ineffective drain on the world's economy to a successful world organization²⁴. The reestablishment of the United Nations' authority came partially from the brokering of a cease-fire in the Iran-Iraq war. Iran's internal dissent towards the Khomeini government and its military's lack of preparedness allowed an Iraqi invasion on September 22, 1980. Iraq's dreams of an easy victory quickly evaporated as the war allowed the Khomeini regime to consolidate power "behind a wave nationalism" and accelerate the building program of its military²⁵. Iran quickly negated Iraq's early victories and the war turned into one of attrition.

Javier Perez de Cuellar and the United Nations began intensive drives to end the war in late 1987, when De Cuellar became the driving force in creating a

peace agreement between Iran and Iraq. He personally traveled to both nations' capitols to meet with top officials. De Cuellar had to overcome Iran's demand that Iraq be named the aggressor and Iran the victim²⁶. Iraq's demands included a "ceasefire, withdrawal of forces to the international frontier, and exchange of prisoners of war²⁷." De Cuellar personally helped each country agree to a ceasefire and ultimately an armistice. The resulting compromise between the two countries came in the form of Security Council Resolution 598, which stated that both sides should implement an "immediate ceasefire, discontinue all military actions on land, at sea, and in the air²⁸." In order to meet Iran's demand the resolution stated that the Secretary General would form a council to inquire "into [the] responsibility for conflict and to report to the Council as soon as possible²⁹."

The unanimous approval of resolution 598 was a major accomplishment of the Secretary General during the Iran-Iraq war, representing a milestone during an era of Cold War politics. The United States and the Soviet Union agreed on Resolution 598 even though there had been initial disagreements between the two. The Soviet Union wanted an embargo placed on both countries, while the United States wanted Iran to suffer the brunt of an embargo while largely ignoring Iraq. De Cuellar solved this disagreement and gained the full support of the Security Council. The Security Council gave its support to de Cuellar and "com-

mended him for his efforts thus far and gave full support to his efforts to implement the resolution³⁰."

Although effective in handling the politics of the United States and the Soviet Union, de Cuellar handed over the position of Secretary General to Boutros Boutros-Ghali in 1992. During his reign as Secretary General, Boutros Boutros-Ghali's demands that the Security Council field peacekeeping operations in Africa became controversial. The deployment of a United Nations peacekeeping force into Somalia in 1992 showed Boutros Boutros-Ghali's ability to influence the Security Council on United Nations' Peacekeeping. His ability to persuade the Security Council into peacekeeping missions displayed his influence over the Security Council.

The Security Council created United Nations Operation in Somalia (UNOSOM I) when it passed Resolution 751 on April 21, 1991³¹. According to author Terry Mays UNOSOM I would stop the widespread famine and anarchy, and "accomplish its mission by visible patrols [and] accompany humanitarian aid convoys from the airport and port facilities of Mogadishu to the distribution points³²." The resolution stated that the Secretary General would continue "his consultations with all Somali parties" while sending an initial force of fifty men³³. Although created with good intentions, UNOSOM I failed to stop the anarchy and famine that reigned throughout much of Somalia. The original mission was a failure, but Boutros Boutros-

Although effective in handling the politics of the United States and the Soviet Union, de Cuellar handed over the position of Secretary General to Boutros Boutros-Ghali in 1992.

Ghali remained undeterred and used his influence to launch another peacekeeping operation in the region.

Boutros Boutros-Ghali allowed the sending of the second force, known as UNITAF (Unified Task Force), to protect the humanitarian workers as they tried to feed the impoverished population. UNITAF became the first peacekeeping force created under Chapter VII of the UN Charter which allowed it to use "all necessary means" to accomplish its mission³⁴. Although UNITAF initially helped the United Nations regain its initiative in Somalia, in May 1993 the United States withdrew its forces from UNITAF in response to mounting casualties. This move forced the Security Council to replace UNITAF with a third peacekeeping force, UNOSOM II (United Nations Operation in Somalia II). UNOSOM II replaced UNITAF and UNOSOM I by supplying food to the starving population and providing protection for the relief convoys. The creation of this force came from Boutros Boutros-Ghali's constant demands that the international community not abandon Somalia. His push for UNOSOM II included the reestablishment of "Somali police, judicial systems, and penal systems³⁵."

As the peacekeeping missions in Somalia continued, support started to wane among United Nations' members. Despite growing criticism, Boutros Boutros-Ghali remained a fervent supporter of the operations and believed that to stop the violence the United Nations should disarm all Somali factions. He believed that if the United Nations pulled out of Somalia, the anarchy that had run rampant before the United Nations intervention would return³⁶.

However influential Boutros Boutros-Ghali was before the operations in Somalia, his authority among the Security Council dropped dramatically following the deaths of United Nations' Peacekeepers. The worst incident occurred on June 6, 1993 when Somali gunmen ambushed and killed twenty-five Pakistani peacekeepers who were distributing food. Another incident that brought great discord occurred on October 23, when eighteen Americans died trying to capture suspected criminals in Mohammed Aidid's organization. Following the October 23 debacle, the United States announced its decision to withdraw all American forces from the area by March 31, 1994³⁷.

As the mission continued to unravel, Boutros Boutros-Ghali tried to save face by finally agreeing to a withdrawal on March 2, 1995. Although the peacekeeping forces withdrew, Boutros Boutros-Ghali stated that the United Nations had not abandoned Somalia. He believed that the United Nations could continue supporting Somalia by pursuing a mission to help the Somali factions work together in forming a central government. Boutros Boutros-Ghali tried to displace the failure of the mission by blaming it on "the lack of sufficient cooperation from the Somali parties over security issues...³⁸."

After the General Assembly rejected him for a second term, Boutros Boutros-Ghali passed the title of Secretary General to Kofi Annan. The current Secretary General, Annan dealt with the often volatile Balkan region including the creation of peacekeeping operations such as UNPROFOR (United Nations Protection Force) and UNMIK (United Nations Interim Administration Mission in Kosovo). The

area surrounding Kosovo had been a hotspot for peacekeeping missions throughout the 1990's.

The United Nations initially sent UNPROFOR to the war-ravaged region of Bosnia-Herzegovina, which concentrated on ending and stopping the spread of the civil war. Following the successful implementation of forces into Bosnia-Herzegovina, another hotspot emerged in the southern Yugoslavian state of Kosovo. The Muslim minority in Kosovo were the victims of extreme anti-Semitism. The hatred against Muslims resulted in Serbian atrocities and eventually forced the mass exodus of the Muslim community. These war crimes continued unhindered and eventually led to the Security Council's passage of Resolution 1160, which called for a trade embargo and the NATO bombing of Serbian forces³⁹.

Kofi Annan's influence during the implementation of UNMIK was questionable. The major powers of the Security Council, many of who also made up the core of NATO, wanted a peacekeeping intervention. Because of the Security Council's previous experiences with Boutros Boutros-Ghali, they were hesitant to permit Kofi Annan the free reign known by earlier Secretaries General. UNMIK Peacekeepers, operating under the Security Council Resolution 1244, helped ensure the protection of the Muslim minority by maintaining law and order in the region⁴⁰.

Annan believed the Secretary-General had several roles in the United Nations and in peacekeeping. He believed that it was the role of the United Nations to secure peace throughout the world and "to widen the circle of freedom

so that no one, regardless of color, nationality or belief – is denied the chance to lead a life of their own choice⁴¹." Annan dealt with the continuous volatile situation in Kosovo, but operated constrained by of the desire of the Security Council to send in a NATO led peacekeeping force. The ability of the Secretary General to influence peacekeeping operations depended on a number of variables including his relationship with the Security Council and the polarity of the world's superpowers. Each Secretary-General has brought with him his own views and beliefs that have helped shape the peacekeeping policy and control the world's largest multinational organization. The difference between a strong and weak Secretary-General can make a considerable impact on the success of a highly complicated peacekeeping mission.

Notes

1 Roger Lipsey, "Blessed uneasiness: Dag Hammarskjold on conscience," *Parabola* 22 (Fall 1997): 47.

2 Lipsey, "Blessed uneasiness: Dag Hammarskjold on conscience," 48.

3 Dorothy Jones, "The example of Dag Hammarskjold: style and effectiveness at the UN," *The Christian Century* 111 (November 9, 1994): 1047.

4 Mays, *Historical Dictionary of Multinational Peacekeeping*, 148.

5 Richard Miller, *Dag Hammarskjold and Crisis Diplomacy* (New York: Oceana Publications, 1961) 69.

6 Miller, *Dag Hammarskjold and Crisis Diplomacy*, 70.

7 William Durch, *The Evolution of UN Peacekeeping* (New York: St. Martin's Press, 1993), 115.

8 Durch, *The Evolution of UN Peacekeeping*, 116.

9 Durch, *The Evolution of UN Peacekeeping*, 126.

10 Mays, *Historical Dictionary of Multina-*

tional Peacekeeping, 173.

11 Mays, Historical Dictionary of Multinational Peacekeeping, 173.

12 Miller, Dag Hammarskjold and Crisis Diplomacy, 273.

13 Miller, Dag Hammarskjold and Crisis Diplomacy, 305.

14 Rahmatullah Khan, Implied Powers of the United Nations (Dehli: Vikas Publications, 1970), 57.

15 Durch, The Evolution of UN Peacekeeping, 223.

16 Durch, The Evolution of UN Peacekeeping, 224.

17 Durch, The Evolution of UN Peacekeeping, 227.

18 UNESCO, Resolution 186 "The Cyprus Question" (Paris 1964): 2-4.

19 James A. Stegenga, The United Nations Force in Cyprus (Columbus: Ohio State University Press, 1968), 69.

20 UNESCO Resolution 186 "The Cyprus Question," 2-4.

21 U Thant, Portfolio for Peace: Excerpts from the writings and speeches of U Thant, Secretary-General of the United Nations, on major world issues 1961-1970 (New York: United Nations Publications), 4.

22 Thant, Portfolio for Peace: Excerpts from the writings and speeches of U Thant, Secretary-General of the United Nations, on major world issues 1961-1970, 11.

23 Thant, Portfolio for Peace: Excerpts from the writings and speeches of U Thant, Secretary-General of the United Nations, on major world issues 1961-1970, 47.

24 Thant, Portfolio for Peace: Excerpts from the writings and speeches of U Thant, Secretary-General of the United Nations, on major world issues 1961-1970, 63.

25 Thant, Portfolio for Peace: Excerpts from the writings and speeches of U Thant, Secretary-General of the United Nations, on major world issues 1961-1970, 63.

26 Durch, The Evolution of UN Peacekeeping, 134.

27 Durch, The Evolution of UN Peacekeeping, 134.

28 "The Camp David Summit," Keesings 25 (June 1979): www.keesings.com.

29 Bernard D. Nossiter, "Our Waldheim" The Nation 246 (February 27, 1988): 256.

30 Rosemary Righter, Utopia Lost (New York: The Twentieth Century Fund Press, 1995), 327.

31 Durch, The Evolution of UN Peacekeeping, 239.

32 "Diplomatic developments: December 1987 to February 1988," Keesings 34 (September 1988): www.keesings.com.

33 "Diplomatic developments: December 1987 to February 1988," Keesings.

34 UNESCO, Resolution 598 "Iraq-Islamic Republic of Iran" (Paris 1987): 5.

35 UNESCO, Resolution 598 "Iraq-Islamic Republic of Iran," 5.

36 "Secretary-General discusses 'outline plan' during trip to Tehran, Baghdad" UN Chronicle 24

(November 1987): 16-19.

37 Righter, Utopia Lost, 328.

38 "Secretary-General discusses 'outline plan' during trip to Tehran, Baghdad," 17.

39 Durch, The Evolution of UN Peacekeeping, 253.

40 Mays, Historical Dictionary of Multinational Peacekeeping, 178.

41 Mays, Historical Dictionary of Multinational Peacekeeping, 178.

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