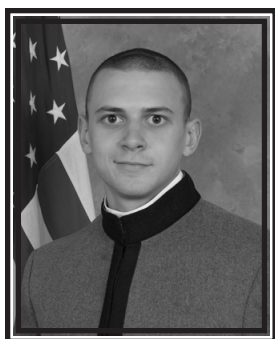CLASS OF 1942

The Gold Star Journal

2008

About the Staff

Leon Hontz

Leon Hontz, a junior from Atlanta, Georgia, is a Sergeant in F-troop. Leon is a double major in Political Science and Spanish, with a minor in East Asian Studies. Leon is an Air Force scholarship cadet. He has held several officers positions in the Citadel's chapter of Toastmasters International including president and vice president of public relations. He is a member of the National Spanish Honor Society, Sigma Delta Pi, and the National Political Science Honor Society, Pi Sigma Alpha. Leon has received Dean's List five times and Gold Stars twice. In his spare time, Leon enjoys playing guitar and reading books. Upon graduation, Leon plans to pursue law and masters degrees before entering into the Air Force.

Trey Williams

Trey, a sophomore in F-troop, is a Biology major and a Chemistry minor. He has received Gold Stars twice and Dean's List three times. He is also a full scholarship cadet involved in the Citadel's Honors Program. He has lived in Charleston, SC for the last seven years and hopes to stay in Charleston while he studies medicine at the Medical University of South Carolina. He then plans on going into the Air Force with a specialty in anesthesia. Trey is the Treasurer for the Citadel Society of Pre-Health Professions, a Society that aims to educate and to guide pre-medical students on campus. In his spare time, Trey enjoys playing soccer and learning foreign languages.

Thomas Sullivan

Thomas, a sophomore in Bravo Company, comes from Anderson, SC. He is majoring in Biology. Thomas is a recipient of Gold Stars for one semester and Dean's List for three semesters. Thomas is a Citadel Scholar and an Honors Program student. He is also an active member of BioCid, The Society of Pre-Health Professions, and the Rod and Gun Club. In his spare time, Thomas enjoys fly fishing, kayaking, and running. Upon graduation, Thomas plans to attend medical school where he will study infectious diseases.

Dr. Suzanne T. Mabrouk

Dr. Mabrouk has been teaching at The Citadel since 1993. She earned her A.B. in Chemistry with a minor in Mathematics in 1986 at Wheaton College, Norton, MA and her Ph.D. in Organic Chemistry in 1994 at the University of Massachusetts, Amherst, MA. Her favorite Citadel activities include advising the editors of The Gold Star Journal and teaching organic chemistry. She enjoys working with wood on the lathe and scroll saw, making personal care products, and cooking.

A Letter From the Editors

We, the Editors, would formally like to welcome you to the 12th edition of *The Gold Star Journal*. Ever since its establishment in 1996 by Dr. Suzanne Mabrouk, *The Gold Star Journal* has exhibited only the highest standard of scholarly nonfiction papers written by students in both The South Carolina Corps of Cadets and The College of Graduate and Professional Studies. *The Gold Star Journal* has ultimately provided a benchmark for students and young researchers to aspire to achieve, and it rewards them by providing them the opportunity to present their work to a much broader audience than the classroom.

In keeping with tradition, the 2008 edition of *The Gold Star Journal* covers an array of topics from eight highly qualified cadets. The Journal opens with Joseph Collins' psychological analysis of a literary classic in his paper entitled *An In-Depth Look at Mental Illness in Othello*. From Franklin Elliot's intellectual analysis of two beautiful masterpieces, *A Comparison of the Work by Two Artists*, to John Stinson's clever take on the life of one of history's most dynamic characters in *Caligula, Public Enemy: Why He Needed to be Killed*, there are obviously many diverse ideas for any taste and an apparent dedication to excellence in research. Jerry Edelson draws a parallel between the controversial state of today and that of Ancient Europe in his paper, *The Crusades and the Current Conflict in the Middle East*. On an equally stimulating but different topic is the joint paper by Tso-Chun Meng, Kai Hsiao, and Kei-Tai Yu that presents an in depth analysis of Maya Angelou's classic poem, "I Know Why the Caged Bird Sings." Writing a more politically intriguing paper, Leon E. Hontz III looks at the various ideas and concepts in the subject of modern state building in his paper *Democracy in the Modern World*. David Poston imbues his scientific expertise with some historical flavor on one of the world's most influential chemical substances in his paper *A Chemical and Historical Account of Gunpowder*. Finally, Clay Carter addresses the controversial topic of health care methods in one of the world's most powerful countries in his essay, *China's Health Care Problems: No Universal Solution*. The essays published in *The Gold Star Journal* provide an interesting, informative, and diversified source of knowledge; the quality of these papers reflects the caliber of academic excellence that some cadets have allowed the Citadel to foster in them. We hope that you thoroughly enjoy this year's selections.

We, the editors of *The 2008 Gold Star Journal* could not have successfully produced such a publication without the dedication and expert assistance of several individuals and organizations. First of all, we extend our appreciation to Dr. Suzanne Mabrouk for her persistence, guidance, and knowledgeable input into every step of the production of this wonderful publication. She was the constant motivation and reminder of the importance of the journal and was key to it's success. We would also like to thank The Citadel Foundation for their support and for providing the funds necessary for the production of the journal. We also would like to show our appreciation to Mr. Casey Behrendt, Mr. Kevin Metzger, Mr. Roger Brownlee, Cadet Joshua Simon, and The Citadel Print Shop staff for turning our ideas and words into a truly tangible work of art. Finally, we extend our thanks to those authors who have provided us with such excellent and insightful works in which we are so proud to publish. They are the ones that make the Gold Star Journal the success that it has become and continue to represent the academic quality here at The Citadel.

Leon Edward Hontz III

Thomas James Sullivan III

Charles Jerry Williams III

Table of Contents

An In-Depth Look at Mental Illness in Othello

Joseph C. Collins

Joseph is a sophomore Chemistry major from Cobleskill, New York. He is active in The Corps of Cadets currently serving as Tango Company Clerk. Joseph has been awarded the Dean's List three times and Gold stars once. He is a four-year NROTC Scholarship recipient and after graduation he hopes to become a submarine officer.

Othello is one of the most complex characters in Shakespearean tragedy. Many scholars have studied his rapid breakdown intently; but what really causes him to fall apart? Is it Iago's trickery? Is it jealousy? While these causes have been looked at in detail, there maybe a different explanation: Othello was suffering from a severe mental disorder, known as schizophrenia. While the term schizophrenia has only been around for a little more than a century the disease has been around for much longer. Mental illness is something that has accompanied man throughout his development. There is evidence of mental illness that dates back thousands of years to the Egyptians (Kyziridis). Keeping this in mind, mental illness is something that would have been around during Shakespeare's time. Throughout the text, there is much evidence to support the claim that Othello was suffering from schizophrenia. This mental disorder plays a very crucial role in the play and has a tremendous impact on how the story progresses. The debilitating effects of the disease are what cause Othello to go mad and spiral out of control, leading to the final act of the play where the disease finally overcomes him, causing his meltdown.

Through an analysis of the play, it can be shown that Othello suffers from many of the symptoms of schizophrenia. This disease, a severe mental illness that affects millions of people in the world today, interferes with the person's ability to think clearly, manage emotions, and make decisions (NAMI). The symptoms of the disease can be split up into three categories: positive, negative, and cognitive. The term positive symptoms usually refers to occurrences that are beyond that of normal experiences. Negative symptoms are those that usually connotate diminished experience. Cognitive symptoms refer to disorganized behavior: difficulty maintaining a logical and coherent flow of conversation, maintaining attention, and thinking on an abstract level (Javitt). The general public is most familiar with the positive symptoms of schizophrenia: agitation, paranoid delusions, and hallucinations. The negative and cognitive symptoms, though less familiar, are the more dangerous. Some of these symptoms include the group known collectively as the "4A's" which stands for Autism, which would be a loss of interest in other people or your surroundings; Ambivalence, which is emotional withdrawal; blunted Affect, which is usually manifested by a bland and unchanging facial expression; and the cognitive problem of loose Association, which is where people join thoughts without clear logic, frequently jumbling words together into a meaningless bundle (Javitt). Some other negative and cognitive symptoms include lack of spontaneity, impoverished speech, and difficulty establishing relationships of mutual trust. While the symptoms of schizophrenia are the easiest to use in order to support a diagnosis of schizophrenia, several other criteria must also be used (i.e. social and occupational dysfunction), and it also must be proven that substance abuse was not a factor (Behavenet).

A reader of the play may find that some of the symptoms of schizophrenia outlined above are not mentioned in the text. While this is true, in order for a person to be diagnosed with schizophrenia they need only be diagnosed with two of the above symptoms. There are many manifestations of schizophrenia and each one is usually accompanied by particular symptoms

(Behavenet). Most schizophrenics do not suffer from every symptom; instead there is usually a dominant group of symptoms that correlate with a specific subgroup of schizophrenia: Catatonia, Paranoid, Disorganized, Residual, and Undifferentiated (Behavenet). While Othello does not suffer from every symptom, he suffers from enough symptoms to make a diagnosis of schizophrenia possible.

> *Othello's reaction is anything but normal; his jealousy is so extreme that it leads him to kill his wife.*

Othello displays a varying range of symptoms that mark the presence of this disease. Othello also suffers from many positive symptoms such as agitation and paranoid delusions. Othello also suffers from many negative and cognitive symptoms, like loose association, blunted affect, inability to feel pleasure, difficulty establishing relationships of mutual trust, and impoverished speech. Many of these symptoms together help to support a claim of schizophrenia. In order to examine all of the symptoms of schizophrenia, they will be split up into the areas that distinguish types of symptoms, and can be used to make an educated diagnosis of the disease. These areas are physical, negative, and cognitive. Examples from the play will thus be used in order to prove the presence of that particular symptom.

The physical symptoms of the disease are the most recognizable, and examples of these can easily be found in the text. Prominent physical symptoms that are displayed by Othello are agitation and paranoid delusions. Agitation is an unpleasant state of extreme arousal and an increase in tension and irritability (NIMH). Evidence of agitation can be seen throughout the play, particularly beginning in Act III scene iii with Iago's line: "ha, I like not that" (III. iii.35) which brings about a state of arousal in Othello. This provocation brings about Othello's jealousy. This reaction from Othello promotes an increased tension between Othello and Desdemona, which is evident whenever the two characters are on the stage together. Othello's jealousy leads to irritability in act IV scene i with the entrance of Lodovico who asks about Cassio, thus causing

Othello's jealousy to become apparent. Othello becomes further irritated here when Desdemona answers Lodovico. Othello's irritation is also evident when he strikes Desdemona for expressing happiness when she hears the news that Othello will be returning to Venice, and Cassio will be left behind as the governor of Cyprus. Othello's loss of control highlights his agitation, as he not only strikes Desdemona, but does it in front of Lodovico, something that he would have most certainly not done prior to act III scene iii. While jealousy is a normal reaction to the news that your wife is cheating on you, Othello's reaction is anything but normal; his jealousy is so extreme that it leads him to kill his wife. Paranoid delusions are when people feel conspired against. Delusions are usually false beliefs in something based on external stimuli. Othello believes that Desdemona has been unfaithful with Cassio. Othello is led to believe this through many external stimuli, primarily through interaction with Iago. Iago makes Othello believe in this concept and provides Othello with false proof. A lot of the proof that Iago showed Othello could have easily been disproved if Othello had taken the time to actually think about what was happening. Othello's delusion is so deep that even when confronted with testimony from Desdemona, he would not believe her. He is so consumed with the delusion that he could not have even imagined it to be false.

The negative symptoms of schizophrenia would be hard for the average person to recognize in Othello, and for that matter, in general. There is, however, still evidence in the play to prove that Othello expresses these negative symptoms. Symptoms that are apparent in the text are blunted affect and inability to feel pleasure. Blunted affect refers to a difficulty in expressing emotions. This is relatively noticeable in interactions between Othello and many of the other characters, primarily Desdemona. Othello seems to have trouble expressing his true feelings towards Desdemona. His feelings become mixed up, and it becomes increasingly hard to tell whether Othello loves or hates her. Throughout the play, it is hard to find any area where Othello feels pleasure, which begs the question: does he? The reader can get the idea that Othello only feels jealousy and anguish; there is very little evidence of Othello

expressing happiness at all in Acts III through V.

The primary cognitive symptom that Othello expresses in the play is difficulty establishing relationships of mutual trust. In the play, there is quite a bit of evidence demonstrating a lack of mutual trust in Othello's relationships. There are many instances throughout the play where Othello shows mistrust towards Desdemona: "I had rather be a toad, / And live upon the vapour of a dungeon, / Than keep a corner in the thing I love / For others uses" (III. iii. 270-273). This shows the audience Othello's belief in Desdemona's unfaithfulness, which propagates Othello's mistrust for her as he believes that she has been lying to him and is making him a cuckold. Further evidence of Othello's mistrust for Desdemona is shown in Act IV scene ii. In response to Desdemona's line, "I hope my noble lord esteems me honest," (IV. ii. 65) Othello responds with a line displaying his mistrust: "O! ay; as summer flies are in shambles" (IV. ii. 66). Othello also shows mistrust for Cassio. In a conversation between Othello and Iago, after Cassio leaves abruptly in act III scene iii, Othello would not let go of Iago's statement "ha, I like not that" (III. iii. 35), pressing Iago for more information. This shows a doubt in Othello's mind about Cassio's intentions, which shows Othello's mistrust. In the play, there is one character that Othello trusts completely: Iago. Iago, however, does not trust Othello and in the beginning of the play explains that he feels that his wife Emilia had been unfaithful with Othello. Mutual trust is something that Othello does not have in any of his relationships with other characters in the play. The presence of all of these symptoms in Othello supports the diagnosis of schizophrenia. Othello expresses symptoms from all three areas: physical, negative, and cognitive. After looking at the text and examining Othello's interactions, one can conclude that he has the positive symptom, agitation. From reading the play and looking at how events take place and how everything unfolds, it is obvious that he also has the positive symptom of paranoid delusions. After looking at Othello's expression of emotion, Othello seems to suffer from blunted affect. Through a lack of evidence of pleasurable experiences in the play, it would be only natural to conclude that

Othello is unable to express pleasure. Through Othello's interactions with other characters in the play, it is easy to see that Othello does not trust many of them. This relates directly to the cognitive symptom of difficulty establishing relationships of mutual trust, as there is little evidence of any relationship where Othello trusts others, and where other character trusts Othello.

Now that one of the criteria for a diagnosis of schizophrenia has been met, presence of two or more symptoms, we can move on to the other criteria. Other criteria that must be met in order to make an effective diagnosis of schizophrenia are social and occupational dysfunction, and there must not be any history of drug abuse (Behavenet). Social and occupational dysfunction refers to functioning in work, interpersonal relations, or self-care markedly below the level achieved prior to the onset of symptoms (Behavenet). Many symptoms of the disease can be mimicked by drug use; therefore, in order to prove that Othello has schizophrenia, there must be no history of drug abuse. In order to make a diagnosis that is considered accurate, these conditions must be met.

Social and occupational dysfunction is very evident in Othello, and is more evident as the play progresses. Othello's functioning in the area of work is below the level achieved before the onset of symptoms. In Act I, Othello is noble and very competent; he is very eloquent and is able to command the attention of all even the most important men in Venice with his speech. In Act IV scene ii, with the arrival of Lodovico, the reader can see how much he changes. Othello is no longer the noble general that once commanded the attention of all with his speech. Othello seems to fall below his previous grandeur and becomes unrecognizable to Lodovico. He no longer has the same qualities that make him so successful as the military commander of Venice. Othello's interpersonal relations also fall to a level below what had been achieved before the onset of the symptoms. The primary example of this is his relationship with Desdemona. In the beginning of the play, Othello would have given her the world. His love is unmatched anywhere in the play. However, as the play goes on, the reader can see a gradual change in this relationship. By

the end of the play, Othello's feelings are completely opposite of what they were in Venice. Instead of love, his hate towards her fills him. At the end of the play, the relationship is so deteriorated that he wants her dead. This is also the same with his relationship with Cassio. In the beginning of the play, Cassio is Othello's faithful lieutenant, and Othello trusts him completely. This is evident in the fact that Cassio was Othello's go between while he was courting Desdemona. However, as the play goes on, this relationship also suffers, and Othello wants to kill Cassio. Throughout the play, Othello shows increasing social and occupational dysfunction, going from the noble general of Act I, to the barbarian of Act V.

In order for the final criteria to be met, it must be proven that the symptoms were not brought on by drug abuse. Many of the symptoms of schizophrenia can be brought on through the use of illicit drugs (Behavenet). The drugs whose effects mimic the symptoms of schizophrenia are LSD, PCP, and amphetamines (Update). While none of these drugs would have been around in their present form, it must be proven that none of these drugs could have had equivalents during Othello's time period. LSD, also known as acid, is produced synthetically from lysergic acid. Lysergic acid is derived from a grain fungus found on rye that might have been around during Othello's time, but since LSD is synthetically produced, Othello would not have been able to get a hold of it (LSD). PCP does not form naturally, and therefore would not have been present in the world during Othello's time (Drug Information: P). Amphetamines like PCP are entirely manufactured in labs from different compounds and therefore, would also not have been around during Othello's time (Methamphetamine). Since the drugs that are normally responsible for producing schizophrenic-like symptoms, for instance, hallucinations and delusions, one can deduce that Othello's symptoms do not appear through substance abuse. Instead, Othello's symptoms appear naturally. Through examination of the text and research into illicit drugs that produce schizophrenic-like symptoms, it is apparent that Othello meets the other criteria for schizophrenia. Since Othello has more than two symptoms of the disease, social and occupational dysfunction, and there could be no

> *Mental illness seems to be prevalent in many of Shakespeare's plays such as Macbeth and Hamlet.*

history of drug abuse, Othello could be diagnosed with Schizophrenia. With the evidence given above, Othello would be diagnosed with undifferentiated schizophrenia as he displays symptoms from all of the types of schizophrenia (Behavenet).

Schizophrenia is responsible for Othello's meltdown. The characteristics of the disease: inabilities to think clearly, manage emotions, and make decisions, are- influential in the course of events that transpired throughout the play. The disease affects his ability to think clearly; he is unable to fully think about the situation in front of him, and instead he just jumps to a conclusion that is brought to him instead of analyzing all of the facts to make an educated decision about what is going on. He becomes more and more unable to manage his own emotions, and more and more upset over the situation, until his feelings overcome him. Othello's decision-making ability is also impaired. In Act IV, he lets his emotions get the better of him and he makes the decision to kill both Cassio and Desdemona. He becomes more and more likely to make decisions that he normally would not make. If Othello had been able to think clearly, he would have been able to look at the situation in front of him and might have realized what Iago was doing. This would have stopped Iago's plan and would have prevented Othello's undoing. If Othello had been able to manage his emotions, he would have been more calm and rational and wouldn't have let his jealousy get the better of him. If Othello had been capable of making proper decisions, he would not have killed Desdemona and probably would not have listened to Iago, and Iago would not have been able to control Othello as effectively.

Othello's mental illness is crucial in developing the plot. While it is not clear that Shakespeare means to characterize Othello like this, he develops one of the key themes of the play: things are not always as they seem. While it is not possible to ask Shakespeare what he was thinking, it is plausible to hypothesize that Othello's characterization was intentional. Mental illness seems to be prevalent in many of Shakespeare's plays such as Macbeth and Hamlet; also with very little effort it can be proven that Iago was a sociopath. Keeping this in mind, it is easy to believe that Othello's characterization is intentional as mental illness does seem to appear in more than one Shakespearean play.

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The Crusades and the Current Conflict in the Middle East

Jerome C. Edelson

Jerry is a Junior Biology major from Anderson, South Carolina. He is active in the Corps of Cadets as a member of the Citadel Track Team and is presently on Regimental Staff as the Regimental Recruiting Non-Commissioned Officer. He has received deans list and gold stars and earned a 4.0 GPA in his first semester at the Citadel. Jerry is an Eagle Scout. Upon graduation he hopes to attend medical school.

The Crusades and the current war in the Middle East, Operation Iraqi Freedom, began with similar psychological elements used by leaders to motivate and support the cause. During the Middle Ages, the struggles for land, power, and revenge in the West were vastly influenced by a central leader, the Pope (Pope Alexander II and Gregory VIII), who used religious beliefs to incite wars for political and financial gain. Subsequently, politics and religion were synonymous during this time (Madden, 2004). Today, this continues to be true in the United States and Middle Eastern countries (Murray & Scales, 2003). In fact, history appears to be repeating itself with the current war in the Middle East. While this war appears greatly different than the Crusades due to its methods of warfare, the psychological attributes remain similar to those used centuries ago (Nicholson & Nicolle, 2005).

During the Middle Ages, many people throughout the world were united by religion. In Europe, a land of many diverse nationalities, Christianity served to unite individuals. Italians, Germans, and the French all swore allegiance to the Roman Catholic Church (Nicholson & Nicolle, 2005). Although kings ruled lands from majestic castles, the true power lay in the hands of the Pope and the Vatican (Tyerman, 2006). Many Popes used various methods to exploit the dependency of religious faith. Indulgences, fiery speeches threatening hell or purgatory for non-believers, and the emphasis that salvation was obtained through the church alone made it easy for them to influence people to carry out tasks in the interests of the church. During the eleventh century, thousands of indulgences were issued by numerous people within the church (Madden, 2004).

A crusade is defined as a vigorous, aggressive movement for the defense or advancement of an idea or a cause (Madden, 2004). Between 1063 and 1291, there were nine crusades in which countless people gave their financial resources and, often, their lives in the name of God (Tyerman, 2006). Scholars of the Crusades (e.g., Nicholson & Nicolle, 2005; Tyerman, 2006) have asked many questions: Why were people willing to leave everything behind and go to a foreign land full of strangers and fight for a God that they could not see or touch? Additionally, the Pope was able to convince the masses that Jesus Christ would reserve a place in heaven for those who fought in the name of the Church. How could religion, a source of unity in the world, harbor intense hatred and violence? The church had risen to such absolute power in which crusaders were willing to sacrifice their lives for a God they could have never physically seen, demonstrating the effectiveness of leadership. The answers to these questions lie, in part, to the psychological mindset of people during this time (Nicholson & Nicolle, 2005). Many centuries since the conclusion of the Crusades, historians (e.g., Madden, 2004) are still awed by the Pope's success in psychologically exploiting the masses. In the 11th century, the power of the papacy was at its peak; the majority of the Western world was under the influence of the Pope. The Pope organized religious wars to force the teachings of Christ upon the rest of the world and to re-take the Holy Land from invading Muslims (Nicholson & Nicolle, 2005). For the next several centuries, a series of brutal crusades were waged against the rest of the civilized world. Countless

people were murdered, families were broken up, and countries were destroyed. All of this occurred in the name of God (Tyerman, 2006).

The first crusade occurred in the 11th century; this was one of many violent attempts by Christians to regain the Holy Land. In 1063, Pope Alexander II gave blessings to Christians in wars against the Muslims and indulgences to those killed in battle (Madden, 2004). The primary cause of the first Crusade appears to be caused by a frantic appeal to the Pope to help resist Muslims advancing into the Byzantine Empire. The Pope immediately took action, calling for a large army to not only defend the Byzantines but to also retake the Holy Land. Consequentially, a large army was raised and deployed in the name of Christ to retake territory under threat of Muslim invasion (Tyerman, 2006). Christian Crusaders were often violent savages who acted as if their only purpose was to defend their land and their Catholic faith (Madden, 2004). After many difficult years of fighting, the Muslims were driven back to their own land. However, numerous incursions into the Holy Land proved unsuccessful. Pope Urban II hoped the Crusades would serve as a means to reunite Christendom and reinforce the rule of the papacy, bringing the East under his control (Nicholson & Nicolle, 2005). Neither of these goals were achieved. Instead, the Crusades created hatred, which was evident when Crusader mobs sacked Constantinople in 1204, murdering many local Bishops and Jews. While Jews were offered sanctuary in some Catholic churches, Christian mobs still broke in and killed them (Madden, 2004).

Crusader armies went on to make nine different excursions into the Holy Land. After the initial forces returned home, the Crusaders left behind a legacy of Anti-Semitism and resultant Muslim isolationism which is still present to this day (Madden, 2004). In the eyes of the soldiers, they were liberating a land that had been forcefully invaded and occupied by a Muslim force. In reality, they did nothing more than murder innocent people, most of whom had been living in the area for many years prior to the arrival of the Crusaders (Tyerman, 2006). People use the concept of God in many ways. Some use religion as an outlet to anxiety and fears; others use it as a source of light and strength (Beck, 2006).

In the Middle Ages, when a plague ravaged Europe and many families were killed or split apart, people began to turn to God for a way to help them make it through this adversity. Religion offered people what they were lacking in their lives. It offered a sense of security and purpose to people who were lost and misguided. The Church offered people a way to ease their trials and tribulations (Madden, 2004). During this time of need, people of all class and status began to seek guidance and advice through religion. Religion did not discriminate based on upbringing or money; instead it was a powerful force that treated everyone as equals. Nobles and peasants alike soon learned the importance of having faith and a divine figure. They believed that their religion was a positive light at the end of the tunnel and would offer them consolation (Nicholson & Nicolle, 2005). People have always had a tendency to use religion as a secure base, because "God is often perceived as a source of support and strength" (Beck, 2006, p. 126). Through the belief in God, an individual gains a sense of confidence and willingness to face new challenges (Beck, 2006).

The Pope was able to gain the majority of his power by taking advantage of the stability that the belief in God gives people. The Pope realized his true chance to gain and hold power would be by exploiting this symbiosis. The Pope took the spiritual base and started changing it to better suit the needs of the rapidly expanding Catholic Church (Tyerman, 2006). The fact that "many believers feel that questioning doctrine or changing theological beliefs could provoke the anger of God" became a powerful weapon in the Pope's arsenal (Beck, 2006, p. 127). The struggle between politics and religion continues today. The United States first became involved in the Middle East in the late 1940's. Shortly after the conclusion of World War II, the U.S. became one of the primary supporters of the new Jewish state of Israel (Cleveland, 2004). Involvement with Israel soon led the U.S. to become entangled in many other affairs in the Middle East. The U.S. supported the vastly unpopular Shah and his reign in Iran. When the Shah was overthrown in 1979 by the radical Islamic cleric Ayatollah Khomeini, this marked a turning point in Middle Eastern politics. The situation reached a peak when radical Islamic

students stormed the American embassy and held several members hostage for 444 days (Ansari, 2006).

In the 1980's, the United States implemented a support policy for Saddam Hussein during his war against Iran (Ansari, 2006). The United States still held grudges against Iran after the downfall of the Shah, the rise of the Ayatollah, and the taking of hostages. The United States, along with Great Britain, France, and Germany, provided arms and money to Saddam's forces to encourage and support his war. The Soviet Union, in typical Cold War fashion, took the opposite side, choosing to supply Iran with military equipment and money (Cleveland, 2004). September 11, 2001 is a day that will always be remembered by Americans as one of the most violent and bloody days in American history.

For years, Americans had witnessed numerous terrorist attacks against nations around the world, but they had not felt the pains of a foreign attack in the continental United States (Murray & Scales, 2003). When Islamic radicals affiliated with the terrorist group al-Qaeda crashed airliners filled with civilians into the World Trade Center and the Pentagon, Americans were awakened to a new world where the threat was real and emplaced all around them. The terrorist attack of September 11th will also be remembered as the attacks that introduced America to a new enemy, an invisible enemy thousands of miles away that has sworn to the destruction of not only the United States but western civilization (Ansari, 2006). Shortly after September 11th, American forces initiated an attack in Afghanistan in an attempt to capture members of al-Qaeda and bring the perpetrators of the attack to justice (Murray and Scales, 2003). Some Christian fundamentalists choose to view the current War in Iraq as a modern day crusade (Durham, 2004). The glory days of the papacy along with knights and fierce warriors are long gone. The Papacy has been replaced with powerful new leaders such as President George Bush, Prime Minister Tony Blair, and cleric Muqtada al-Sadr. Knights and fierce warriors have been replaced with coalition soldiers, jihadists, and suicide bombers (Tyerman, 2006). However, a conflict once based on debate over whom or what to call God has remained the same. All three Abrahamic religions (i.e. Jews, Christians, and Muslims) still dispute

> *The psychology of religion, especially in the hands of charismatic leaders, continues to be a powerful tool to motivate the masses*

the same region depicted in the Bible, the land of Abraham, Isaac, Sarah, and Leigh (Gopin, 2002).

As previously noted, the Crusades were one of the direct causes of Muslim isolationism. Religion and violence go hand-in-hand in the Middle Eastern conflict (Gopin, 2002). Renowned author and expert on Middle Eastern affairs, Rabbi Marc Gopin states, "religious coercion by states is still a basic part of Middle Eastern life" (2002, p. 61). Instead of seeking peaceful and nonviolent methods, many see the use of violence as the only mechanism of change in the Middle East. Military force and the murdering of innocent civilians seem to be the preferred method to induce change. Alarmingly enough, the groups that most openly advocate this "seem to have learned nothing from the past two thousand years about barbarity that can be accomplished in the name of religious doctrine" (Gopin, 2002, p. 61). They have failed to realize that despite the horrible loss of human life, the motivation and morals of the Jews and Christians remain unwavered (Gopin, 2002). Gopin states that "the most barbaric or the most saintly behavior suggests to me that the content of...traditions is heavily dependent on the psychological forces that drive that content in one direction or another" (2002, p. 62). Modern day religious terrorists view themselves as crusaders against evil and protectors of righteousness (Nepstad, 2004). These terrorists view their enemies as completely wicked and eagerly await the "opportunity to valiantly battle evil" (Nepstad, 2004, p. 298). The fighting is often fierce, for religious warriors see no ambiguity. The terrorist "believes that they are carrying out a divine mandate [and this] makes them less likely to negotiate as they do not want to compromise the will of God" (Nepstad, 2004, p. 298). Religious extremists constantly refer to the Qu'ran, the Bible, and other religious doctrine in an attempt to justify their actions (Nepstad, 2004). "By acknowledging that we are all capable of evil, the basis for moral self-righteousness is removed and it becomes difficult to condemn all others for weaknesses that all people possess" (Nepstad, 2004, p. 298). In turn, religious terrorists argue that the wicked cannot be changed and support the use of necessary force to obtain their goals.

In the United States, despite the fact that the attacks of September 11th were performed in the

name of Islam, the President of the United States and his Secretary of State have repeatedly stated that al-Qaeda is not a representative of Islam's true nature (Ansari, 2006). President Bush and his top aides repeatedly declare that Islam is a peaceful religion that does not condone violence (Durham, 2004). However, many Americans believe Muslims and, therefore, Islam, advocate religious violence (Gopin, 2002). In order to better understand this belief, it is important to examine the social dynamics that lead to religious violence and the upbringing of Muslims. The upbringing of children determines how the child will view the world and their approach towards attaining goals (Nepstad, 2004). Religious extremists feel that defying law and "responsibilities of citizens are secondary to their faith and religious obligations." (Nepstad, 2004, p. 297) For example, in the Gaza Strip, Palestinian youth are bombarded with images of Hamas and the glory earned by those who carry out attacks against the State of Israel. Youngsters wear the traditional veils and garb of jihadists. They proudly parade down the streets of Gaza City, Beirut, Damascus, and various other radical strongholds, showcasing their willingness and devotion to "the cause" (Ansari, 2006). At a young age, they are taught how to shoot and how to manufacture bombs. The upbringing of these children makes it easy for terror networks to recruit warriors. They are now guaranteed a steady stream of recruits, always motivated to carry out attacks and even give their lives in the name of God (Nepstad, 2004).
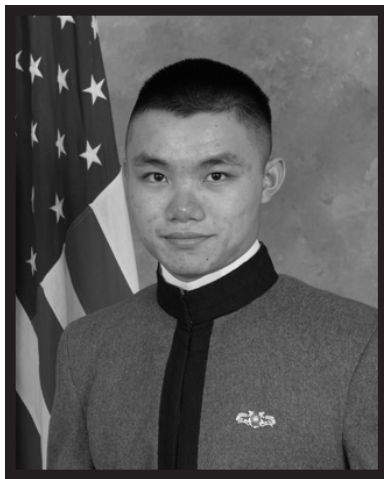
Followers of Islam are not the only ones to use religious beliefs to further their goals. The same is also true of radical groups in the United States (Durham, 2004). Groups such as the Ku Klux Klan; individuals such as Eric Rudolph, the bomber of the Olympic Games in Atlanta in 1996; numerous abortion clinics; and evangelical radicals all use passages from the Bible to support their claims and justify their actions (Durham, 2004). Over 900 years separates the Crusades from Operation Iraqi Freedom. The psychology of religion, especially in the hands of charismatic leaders, continues to be a powerful tool to motivate the masses into performing whatever acts the leader wants done (Tyerman, 2006). In the early centuries of the last millennium, the Pope used religion to incite his followers into attacking the Muslims (Madden, 2004). In this millennium, the Ayatollahs and imams have reversed this attack, leading the masses into war against the West (Ansari, 2006).

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An In-Depth Analysis of Maya Angelou's Poem "I Know Why the Caged Bird Sings"
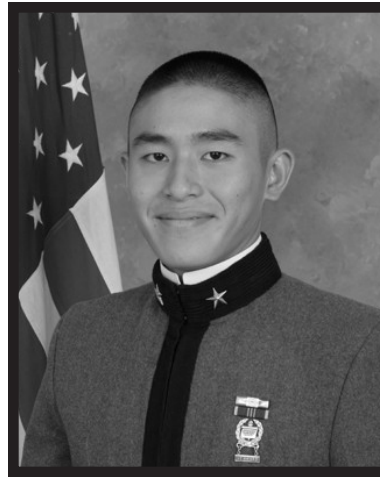
This paper is the joint work of three of our Taiwanese cadets, Tso-Chun Meng, Kai Hsiao, and Kei-Tai Yu. This paper was written for their English as a second launguage course, and is a special example of what The Citadel does for foreign cadets studying abroad.

Kai Hsiao

Hsiao is a sophomore in Golf Company. He is studying at The Citadel as an international cadet under scholarship from the Taiwanese Air Force. He has been awarded with President's list and Commandant's list, and has also received Gold stars and Dean's list. He was also Golf Company's first semester R&D clerk and is presently one of their company clerks. After graduation, Hsiao plans to become a fighter pilot, hopefully in his favorite aircraft, the F-16. After serving in the Taiwanese Air Force he plans to enter the bureau of tourism to raise the international reputation of Taiwan by showing the world it's hidden beauty.

Tso-Chun Meng

Tso-Chun Meng, a sophomore in F-Troop, is a full scholarship Taiwanese Navy cadet. He is studying mathematics at the Citadel as an international cadet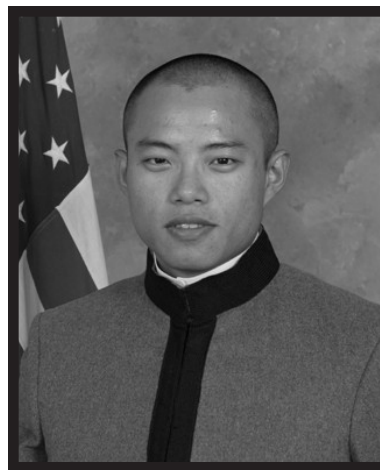. He has received Gold Stars once and Dean's List once. He is also currently F-Troop's second semester Company Armorer. After he graduates, he plans to serve in the Taiwanese Navy as a submarine officer. After retiring from the Taiwanese Navy, he plans to travel the rest of his life and explore the world.

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I Know Why the Caged Bird Sings

A free bird leaps on the back of the wind
and floats downstream till the current ends
and dips his wing in the orange suns rays
and dares to claim the sky.

But a bird that stalks down his narrow cage
can seldom see through his bars of rage
his wings are clipped and his feet are tied
so he opens his throat to sing.

The caged bird sings with a fearful trill
of the things unknown but longed for still
and is tune is heard on the distant hill
for the caged bird sings of freedom

The free bird thinks of another breeze
and the trade winds soft through the sighing trees
and the fat worms waiting on a dawn-bright lawn
and he names the sky his own.

But a caged bird stands on the grave of dreams
his shadow shouts on a nightmare scream
his wings are clipped and his feet are tied
so he opens his throat to sing

The caged bird sings with a fearful trill
of things unknown but longed for still
and his tune is heard on the distant hill
for the caged bird sings of freedom

Maya Angelou

Poem by Maya Angelou. Retrieved February 22, 2008 from the World Wide Web:
http://www.angelfire.com/on/lummus/Angelou.html

"I Know Why the Caged Bird Sings" is a poem which illustrates the difference between the lives of a free bird and a caged bird. The author, Maya Angelou, uses a caged bird as a metaphor for African Americans. This metaphor alludes to the racial discrimination and stereotypes that white people used to oppress African Americans before the Civil Rights Movement. Angeolu effectively uses imagery, structure, and voice to convey the plight of the African Americans in their fight to break free.

Before the Civil Rights Movement, African Americans were not treated equally with white people. Every aspect of African Americans' lives was segregated, from business to religion to education. Led by Martin Luther King Jr., African Americans launched a nonviolent resistance to the segregation laws. Responding to these actions, Maya Angelou used poetry to roust African Americans and to earn people's sympathy and support (Eisner 1).

Through the use of symbolic imagery, the poet effectively illustrates African Americans' unequal suffering. In the title of this poem, Angeolu uses the image of a caged bird as a representation of African Americans. The caged bird is trapped and limited, just like black people were restricted by segregation laws. Conversely, in the first stanza, she uses a free bird to refer to white people who have complete freedom and liberty. The free bird is not confined to one area but has an entire sky in which to fly. This connotation shows the total freedom of choice. She ends the first stanza by saying that a free bird

"dares to claim the sky" (4).

Angelou's use of the sky as a symbol of the unlimited freedom for white people shows that white people were not oppressed by segregation laws. On the other hand, Angelou uses many negative symbols in the second and third stanzas to contrast the caged bird's life with the free bird's life. She says that,

"a bird that stalks down his narrow cage/ can seldom see through his bars of rage/ his wings are clipped and his feet are tied" (5-7).

This quotation reveals that a caged bird is confined in a small area and alludes to the idea that African Americans are trapped by racial discrimination and stereotyping. Moreover, she shows that African Americans, despite the racial oppression, still set their mind to pursuing liberty and equality. When the poet describes how the caged bird "opens his throat to sing," she signifies how African Americans fight for their individual rights and freedoms by any method they can use, such as nonviolent resistance (8). The following lines,

"The caged bird sings with a fearful trill of things unknown but longed for still and his tone is head on the distant hill for the caged bird sings of freedom" (9-12)

expresses that a caged bird still seeks freedom even though he only can use his voice (9-12). The caged bird symbolizes the African Americans' situation.

Angelou uses several different immages to contrast the caged bird's reality with the reality of the free bird when Angelou states that

"The free bird thinks of another breeze and the trade winds soft through the sighing trees and the fat worms waiting on a dawn-bright lawn" (13-15).

Just as the life for the free bird is satisfying and comfortable, this image intimates that white people have a life of choice and privilege. The images of a "breeze" and "trade winds" convey the idea of abundance and show that the white people had better living situations. Furthermore, the image of "the fat worms waiting on a dawn-bright lawn" alludes to the

idea that white people live a life of abundance (15). Relating back to the first stanza, she says

"he names the sky his own" (16).

This reference to the sky emphasizes that white people have limitless liberty. The author's structure and organization further intensifies the impact of the poem's message on the reader. The poem is divided into two parts. One discusses the life of a free bird, while the other discusses the life of a caged bird. The opening stanza initially describes the happy carefree life of free bird, conveying to the reader an image of the life all bird should have, providing an effective contrast with the life that many caged bird actually do have. Subsequently, she begins to express the life of a caged bird in the next two stanzas. Then, she uses different images to describe the free bird's life in the fourth stanza. In the fifth and sixth stanzas, she repeats the words she has used about a caged bird. The literal repetition of the same words shows that a free bird has a diverse and unrestricted life, but a caged bird only has a bland and limited life. With this structural organization, she successfully leads the reader to see the difference between the lives of African Americans and white people.

In addition, the author's choice of rhyme scheme makes this poem sound like a song as it is being read. She divides the poem into two parts, and each part has three stanzas and uses the same pattern of end rhyme scheme. The first and second stanzas use the AABC pattern, such as

"...winds/...ends/ ...rays/ ... sky" (1-4)

"...cage/...rage/...tied/...sing" (5-9).

Then,the third stanza goes with the AAAB pattern:

"...trill/ ...still/....hill/...freedom" (9-12).

By repeating this rhyme scheme, it creates an acoustic impression for reader and makes these words flow like a song. Above all, this literary technique relates directly to the title of this poem, "I Know Why the Caged Bird Sings," in that it shows that the

poem is the song which a caged bird sings.

African American's unyielding pursuit of the American Dream is illustrated throughout the poem. Martin Luther King understood that the racial discrimination and stereotyping against African Americans defied human nature. He stood up and led African Americans to resist the segregation laws. Due to Martin Luther King's effort, African Americans earn their rights as citizens. Although he was assassinated in 1968, his spirit of pursuing equality for African Americans still continued. In the fifth stanza of the poem, Maya Angelou says that "a caged bird stands on the grave of dreams" (17). This could possibly allude to the fact that even though Martin Luther King died, his "dream" still lives in the world and in every African American's mind. Maya Angelou uses poetry to encourage African Americans to fight for their liberty and to make people understand their sufferings in order to keep alive the dream of Martin Luther King (Eisner 1).

In general, a poet uses carefully chosen words to create an impression upon their reader. These words and images illustrate the theme of the poem. Maya Angelou uses poetry to reflect the African Americans' situation in that time. She wants her writing to motivate African Americans and to earn everyone's support and recognition for their cause. The reader can empathize with the African American struggles due to her powerful use of imagery, which gives her poetry such a timeless quality. Even though the status of African Americans has changed, we are still capable understanding and sympathizing with their past sufferings through reading of Maya Angelou's poetry.

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Democracy in the Modern World

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Leon Hontz, a junior from Atlanta, Georgia, is a Sergeant in F-troop. Leon is a double major in Political Science and Spanish, with a minor in East Asian Studies. Leon is an Air Force scholarship cadet. He has held several officers positions in the Citadel's chapter of Toastmasters International including president and vice president of public relations. He is a member of the National Spanish Honor Society, Sigma Delta Pi, and the National Political Science Honor Society, Pi Sigma Alpha. Leon has received Dean's List five times and Gold Stars twice. In his spare time, Leon enjoys playing guitar and reading books. Upon graduation, Leon plans to pursue law and masters degrees before entering into the Air Force. Leon is proud to have this paper, written for Dr. Feurtado in his Introduction to Western Studies Class, published in this year's Gold Star Journal.

With the development of modern political thought from the questionings of Socrates and his students such as Plato and Xenophon, and furthered by the works of Aristotle and other major Greek political philosophers, the study of politics has sought to develop a system of government that is capable of maintaining a stable system of rule between the government and the governed while properly exercising the functions of government. Be it the lord and vassal organizations of feudal eras or the monarchies of the colonial period, these systems are proved successful or failing based on their ability to maintain legitimacy and adequately conduct the functions of government for those that exist under these systems. For much of recent history, one system of government that has maintained prominence and established itself as the dominant governmental model for modern societies is that of democracy. Democracy, for some purposes, can be defined as "any system where the majority rules but minority rights are protected," yet this neither adequately explains the complexities of the democratic model nor the varieties in which democracy may be applied and conducted within a specific nation (Payne and Nassar p. 189). As seen throughout modern history, democracies can prove either highly effective as in the United States, or can be immense failures as seen in many African nations. The main question that is posed by this lack of consistency within the track record of democratic nations is: why some states succeed so prominently while others fail to show any growth under a democratic system? It is in the interest of the global community to prevent state failure. Though many definitions exist concerning the specifics of what constitutes a failed state, a failed state in its most basic form is a state which exhibits an "inability to maintain a monopoly of the internal means of violence" and which "the basic functions of the state are no longer performed" (Chesterman, Ignatieff and Thakur p.15). By exploring specific case studies of democracies in action, spanning the spectrum of successful statehood, one is able to gain a better understanding of the benefits of the democratic model and the challenges that face the spread of democracy throughout the modern world.

Why Democracy?

With the advent of the George W. Bush administration in 2000, democracy promotion has been adopted as an instrument of American power and, since 9/11, seen by the administration and its supporters as a means of reducing or eliminating newly emergent threats to American security abroad. The interventionist policies of this administration in Iraq and Afghanistan are simply mirrors of earlier

American initiatives in Vietnam and the Koreas, to name a few, in effort to spread democracy throughout the globe. The United States' claim that democracy is an important aspect of creating stable and cooperative governments capable of participation in the modern global markets is not without justification. The State Failure Task Force established in 1994 by the U.S. government identified democracy as one of the three major variables in predicting state failure (Chesterman, Ignatieff and Thakur p.23). This suggestion of the importance in democracy in generating successful states in not simply an American ideology, but persists in the political science community. As Sebastian von Einsiedel writes in his essay Policy Responses to State Failure, " In a recommendation closely linked to the concept of good governance, several authors have stressed the importance of democratic reforms and have promoted a possible role for the United Nations in fostering democratic institutions" (Chesterman, Ignatieff and Thakur p. 27). Ignatieff argues this point further by stating that this conception of the promotion of the liberal democratic model is favored by "most Western governments," consisting primarily of "free political competition with multi-party elections, an independent judiciary and rule of law, free markets and rights that guarantee juridicial equality, property, privacy and freedom of religious belief and political opinion" (Chesterman, Ignatieff and Thakur p. 69). Thusly, the incorporation of these aspects of a democratic model is a necessity in the generation of successful states and therefore must be incorporated into the national policy of any developing state. This view is central in the activities of statesmanship in the majority of Western governments who are in modern times the majority of major political actors in current international affairs. This grants importance to the understanding of the democratic model and the methods that it may be applied to developing nations and failed states.

The implementation of democratic institutions often proves difficult in many instances where older regimes are reluctant to relinquish power to the populace.

The Challenges Facing Democracy and Possible Solutions

There are limitations to the argument for the necessity of democracy as a legitimizing factor for states including the examples of communist China (a member of the UN Security Council) and the authoritarian regime of Pakistan which will be discussed later as a case study. Furthermore, democratic national policies are no guarantee for the success of a state. As Einsiedel states, "partial democracies are more vulnerable to state failure than are either autocracies or democracies" (Chesterman, Ignatieff and Thakur p.23). As most early democratic models are partial democracies, this poses a form of deterrence for already weak states in developing democratic styles of governance. The implementation of democratic institutions often proves difficult in many instances where older regimes are reluctant to relinquish power to the populace, as seen in several nations in sub-Saharan Africa. Ignatieff argues that "it is scarcely an exaggeration to say that no one knows, least of all Africans themselves, what 'works' in terms of governance in sub-Saharan Africa" (Chesterman, Ignatieff and Thakur p.69).

In situations such as this where no model of governance has gained even mild success in conducting proper functions of state, it is difficult to grant precedence to any single model such as democracy. Yet another challenge for democracy in developing states is the type of democratic model chosen for a specific state. Einsiedel warns of the dangers in "promoting a one-size-fits-all model of democracy, ignoring local politico-cultural traditions" (Chesterman, Ignatieff and Thakur p.27). In the case of even further extremes of statehood, the question has arisen that if "the liberal democratic model [can] work in societies with no tradition of a state at all" (Chesterman, Ignatieff and Thakur p.70)? The "evidence that democratic

transitions are often accompanied by violent conflict" is even further justification in avoiding democracy in Africa and other regions of the world (Chesterman, Ignatieff and Thakur p.27). While these difficulties create an immense challenge in promoting democracy throughout the world, several theories have arisen in hopes to aid states in the transition from non-democratic to democratic models of state.

Political scientists and governments the world over have been challenged with developing theories in making the liberal democratic model applicable to states facing the earlier prescribed challenges of statehood. There is little doubt that democracy is capable of enacting vast positive reforms in human rights and the development of states. Einsiedel argues that "successive authoritarian, dictatorial or military governments that are unresponsive to their populations' needs and wishes... risk alienating and destroying the civil society that every state needs to thrive" (Chesterman, Ignatieff and Thakur p.20). As Ali Mazrui states, "prolonged denial of democracy and social justice can precipitate rebellion and demonstrations, if not revolution" (Chesterman, Ignatieff and Thakur p.27).

Based on this positive impetus for promoting democratic models, political scientists offer several suggestions in aiding transitions into democracy. In order to create a more flexible and easily applicable form of democracy for developing states, Ignatieff suggests "[increasing] the ability of local actors in these nation-building experiments to inflect and change the Western agenda so that it more nearly reflects local history, tradition and constraints" (Chesterman, Ignatieff and Thakur p. 71). Ignatieff expands his suggestion to encouraging governments to "seek to do less imposing and more channeling of political competition among local actors so that they create parties, alliances and structures that will allow them to take responsibility for making their state work" (Chesterman, Ignatieff and Thakur p.71). Considering these challenges and suggestions for methods of statehood charged with producing successful democratic programs in developing nations, specific case studies must be analyzed in order to better understand the promotion and status of democracy in the modern developing world.

Case Studies of the South Pacific, Pakistan, and Costa Rica

The South Pacific is an interesting region when studying the affects of democracy. Due to the variety of states in this region, as well as the various ethnic and tribal groups, governing styles exist in various forms, all of which face unique challenges in governing their peoples. As Reilly and Wainwright state in their essay The South Pacific, "in recent years... perceptions of the South Pacific have changed- from an underperforming but basically benign region, to one that is now characterized as an 'arc of instability', comprising 'weak' and 'failing' states" (Chesterman, Ignatieff and Thakur p.123). The South Pacific has been heralded in the past as of one of the most successful regions for democracy. Reilly and Wainwright state that the South Pacific has been noted "for its successes in building apparently stable and democratic post-colonial states... [ranking] amongst the most democratic regions in the world... [and being] routinely placed (as a region) in the 'free' category [by the US organization Freedom House]" (Chesterman, Ignatieff and Thakur p.125). However, the South Pacific, in recent years, has transformed from a strong example of democracy to a hot bed of state collapse and tribal war. The Solomon Islands is the major example for state failure in the South Pacific. Once a strong democratic nation, the Solomon Islands has suffered from unstable governments since 2000. Islands such as Nauru, Tonga, and several other South Pacific islands are also approaching failed state status. The major factor curtailing the development of democracy in the region is the multitude of tribal identities that exist in the South Pacific that often supersede the populous' identification as national groups. Reilly and Wainwright support this by stating, "Part of the problem in these countries is the very 'statelessness' of traditional societies (Chesterman, Ignatieff and Thakur p.132). Furthermore, many nations

within the South Pacific that still maintain democratic forms of government are plagued by parties that focus on tribal identities. Reilly and Wainwright give examples in the nations of Fiji and Vanuatu, where "party structures have been formed primarily around identity-based factors, such as the Indian-Fijian split in Fiji or the anglophone-francophone division in Vanuatu" (Chesterman, Ignatieff and Thakur p.131). These party divisions, based on ethnic or tribal differences, often foment violent political disagreements and are detrimental to the existence and promotion of successful democracies within the region.

However, in some instances this ethnic divide is helpful in maintaining democracy, such as in Papua New Guinea. Reilly and Wainwright argue that "one reason that has been advanced for Papua New Guinea's unusual longevity as a democracy is that there are so many groups that none can dominate and thus some kind of power-sharing at the political level is unavoidable" (Chesterman, Ignatieff and Thakur p.127). As can be seen by this example, nations that exist under a state of strong ethnic and tribal divisions can operate successfully under a democratic model of government, but only if the tribal or ethnic groups are willing to cooperate on matters of government. In nations where there is strong disagreement between the ethnic and tribal groups, some degree of conflict is unavoidable. However, it is in the interest of the nation to pursue avenues of moderation to avoid conflict on a scale that would disrupt the functions of a successful government. Where democracy and moderation fail, states are left to suffer the plunge into the "failed state" category.

There is little doubt that there exists a significant international interest in maintaining stable nations and governments, as seen in Australia's involvement in the civil war within the Solomon Islands in the late 1970's. The avenues of doing so are often difficult and require time and effort, be it through military involvement or money and advisement. As Reilly and Wainwright suggest, "state building is a long-term process. Supporting weak and failing states requires a sustained and often open-ended commitment" (Chesterman, Ignatieff and Thakur p.140). For nations with multiple ethnic and tribal groups, such as the South Pacific, Reilly and Wainwright suggest that "efforts should include the creation of robust rule of law (police, corrections and judiciary) and the strengthening of institutions and governance. There should also be increasing moves to deal more directly with grassroots groups and with strong local institutions such as churches" (Chesterman, Ignatieff and Thakur p.140). With the interests of nations lying in the establishment of strong governments, especially democratic ones, the suggestions of scholars and organizations designed to assist in the development of strong governments must be taken into consideration in order to prevent situations such as the multiple failures of state within the South Pacific from occurring.

Nations existing under governmental institutions outside the realm of democracy prove interesting challenges to the promotion of liberal democracy throughout the globe. The authoritarian state of Pakistan is one example of a non-democratic government that has suffered greatly as a whole due to its refusal to adopt a liberal democratic model of government. According to Samina Ahmed in the essay Reviving State Legitimacy in Pakistan, "[Pakistan's] neglect of the political, social and economic rights of its citizens, the absence of the rule of law, and the military's internal and external directions have collectively contributed to the criminalization of the polity and the economy" (Chesterman, Ignatieff and Thakur p.147). The authoritarian regime in Pakistan has continually made efforts to advance its own agenda with little consideration of the populous that is ruled under it. This authoritarian regime is bolstered by a U.S. foreign policy that "supports the political status quo [and] has perpetuated the Pakistan military's control over crucial areas of security policy, often

> *"State building is a long-term process. Supporting weak and failing states requires a sustained and often open-ended commitment" (Chesterman, Ignatieff and Thakur p.140).*

with disastrous results for Pakistani security and regional stability" (Chesterman, Ignatieff and Thakur p.148). This U.S. support of Pakistan is also contradictory to the primary agenda of modern U.S. statehood, which is the promotion of democracy throughout the globe. While the U.S. government argues that its involvement with Pakistan is necessary to establish stability in the Middle East, Ahmed suggests that "[with] a representative, pluralistic and hence legitimate political order, U.S. regional and global interests would be better served, as would the security of the Pakistani state and its citizens" (Chesterman, Ignatieff and Thakur p.148). Within Pakistan, the current regime has had difficulty managing the Pakistani citizenry as modern popular thought calls for regional autonomy and democratic models of government, leading to internal conflict. Ahmed states that "popular demands for political pluralism and the devolution of power [have characterized the Pakistani state]. Domestic support for democratic governance is amply demonstrated by the military's failure to gain legal sanction for its political role and interventions" (Chesterman, Ignatieff and Thakur p.150). Furthermore, " since the denial of democratic governance and decentralization lie at the heart of discord between the state and its citizens, every military or military-controlled [Pakistani] government has resorted to the rhetoric of democratic reform and devolution to ensure regime survival" (Chesterman, Ignatieff and Thakur p.151). These statements allude to a clear understanding by the Pakistani regime of the desire for democracy within the citizenry. Its willingness to do so, however, is curtailed by its desire to maintain strict control over the policies of the military and state of Pakistan.

Democracy plays a vital role in alleviating many of the problems facing the prospects of growth within Pakistan. According to Ahmed, "state building in Pakistan is unlikely to succeed without democratic and decentralized institutions of governance" Chesterman, Ignatieff and Thakur p.152). In instances of Pakistani history where democratic styles of government have been adopted "the presence of a representative government and

participator avenues for articulating regional demands succeeded in reviving the legitimacy of a state that, for all practical purposes, appeared to have failed" (Chesterman, Ignatieff and Thakur p.159). On the other hand, instances of democratic failure in Pakistan have been used by the military regime to justify the authoritarian approaches currently adopted.

In order to develop a successful liberal democracy in Pakistan, several steps must be taken both by the international community and the citizenry of Pakistan. It is not a question of legitimacy, as "Pakistan's current military rulers have been hard-pressed to justify direct military rule and their refusal to resume the democratic transition" (Chesterman, Ignatieff and Thakur p.160). The first step in supporting the transition to a liberal democracy in Pakistan would be a drastic overhaul of U.S. policies of statehood relating to Pakistan. Ahmed suggests "opting for constructive engagement to promote democratic governance and the decentralization of power, [which] would serve the interests of both the United States and Pakistan" (Chesterman, Ignatieff and Thakur p.161). Ahmed draws support for the positive influence liberal democracy would have over Pakistani decisions of state by using trends from past elections which show that "free and fair elections would result in mainstream moderate political parties forming government and also dominating the parliamentary opposition... [as well as] the normalization of relations with India and Afghanistan" (Chesterman, Ignatieff and Thakur p.163). Transition into a new democratic model for Pakistan would require "the political elite's ability to ensure that the bargaining process involves a tangible shift from military to civil hands" as well as a rethinking of policies of state relating to Pakistan by countries such as the United States (Chesterman, Ignatieff and Thakur p.163). There is little doubt that liberal democracy in Pakistan would lead to vast improvements for the country as well as the region in terms of quality of human rights and stability, but internal and external efforts must be made in order to ensure a positive and lasting transition into liberal democracy for Pakistan.

With the past two case studies dealing

with states exhibiting failed cases of democracy, or a major lack of democratic institutions, it is important to form a contrast by observing the characteristics of a state with successful democratic institutions. Morales-Gamboa and Baranyi believe that Costa Rica has done this by adopting "institutional arrangements - liberal democracy, demilitarization, a mixed economy and a welfare state - and the sense of nationhood that have been central to Costa Rica's success" (Chesterman, Ignatieff and Thakur p.235). In becoming a nation conducting successful forms of liberal democracy, Costa Rica has done so with little intervention from outside actors. This is especially rare for post-colonial states, as seen in the examples of several of Costa Rica's neighbors such as Nicaragua and Venezuela. Morales-Gamboa and Baranyi, in their article State-building, national leadership and "relative success" in Costa Rica, attribute this relatively unheard of success to "the development of stable political institutions, give-and-take (as opposed to winner takes all) relations among political elites and the progressive integration of subordinate groups' interests through socioeconomic redistribution and political participation" (Chesterman, Ignatieff and Thakur p.235). The nation is further aided by the leadership of political elites who "developed stable political parties, fair electoral mechanisms, public education, relatively benign security forces and a culture of tolerance" (Chesterman, Ignatieff and Thakur p.236). These elites have used the implementation of the "give-and-take" approach to serve society while adhering fairly to competitive interest groups. This serves to prevent strong stratification of interest groups which, in turn, benefits society as a whole as it leads to stable forms of representative government. Even in past occurrences of political and social upheaval in Costa Rica, "the political crises resulted not in the dissolution of liberal democratic institutions but rather in their restoration and consolidation" (Chesterman, Ignatieff and Thakur p.236). Morales-Gamboa and Baranyi believe that "the political legitimacy of this system has rested on the popular belief that liberal democracy is the best way of balancing social order and progress"

(Chesterman, Ignatieff and Thakur p.237).

Costa Rica serves as a powerful example of the potential influence of a strong liberal democracy and the benefits that it can generate in a society. The status of democracy in Costa Rica draws much of its prominence from Costa Rican image of "themselves as a democratic, smallholder society quite distinct from the rest of Central America" (Chesterman, Ignatieff and Thakur p.239). While Costa Rica draws benefits from the international community, particularly from its relationship with the United States, much of its progress is developed from within. Morales-Gamboa and Baranyi use Costa Rica as an example to support their main argument, "that 'fixing failed states', protecting citizens and preventing violent conflict are not just missions for the international community or resurgent empires. They are, first and foremost, missions for domestic actors, and in many instances national actors manage to find their own solutions to major crises" (Chesterman, Ignatieff and Thakur p.248). By strengthening the domestic relationship between a country's government and its citizenry with its style of democracy, as seen in Costa Rica, the likelihood for success and legitimacy are much greater than nations that choose to pursue other avenues of state.

What does this all mean?

It is widely accepted among political science scholars and the international community that the liberal democratic model is the best form of government for promoting human rights and developing successful states. This has vast national and international implications as, in terms of human rights, "the human rights character of a regime is a very good predictor of its long-term internal stability as well as of its external dangerousness" (Chesterman, Ignatieff and Thakur p.66). Therefore, the assumption can be made that the liberal democratic model, with exceptions, is the best model for developing successful governments throughout the world. However, this model of government does not always work, as seen in the earlier case studies, or is not always properly developed for

the particular nation attempting to adopt it. As I. William Zartman states in his essay, Early and "Early Late" Prevention, "democratization is a process of accountability" (Chesterman, Ignatieff and Thakur p.239). Zartman stresses the importance of governments and other international actors in the development of strong democracies, in that "governments and NGOs in their operations reinforce the norms, and specific activities serve to put them into effect" (Chesterman, Ignatieff and Thakur p.283). Zartman supplies the examples of election monitoring and education programmes, as "election monitoring makes most sense as part of a regime of democratization rather than as a discrete activity, as do programmes in the training of the judiciary and the rule of law or programmes in responsible journalism and the role of the media" (Chesterman, Ignatieff and Thakur p.283). The international community has a distinct interest in fighting political corruption and establishing strong forms of liberal democracy in weak and failed states. Zartman sets the standard for democratization regimes by stating that "a democratization regime is not only a set of standards for target states; it is also a policy guideline for interveners, either from a distance through pressures and incentives or directly" (Chesterman, Ignatieff and Thakur p.283). By taking the role of democratization seriously, as well as fostering internal belief in democratic systems by developing nations, the international community has the potential to elicit strong growth in the realm of democracy throughout the globe. While there are several examples of states failing under democratic systems, the overall consensus of the international community is that democratic states are much more likely to demonstrate strong developmental growth than those existing under other forms of governance.

This fact, coupled with the notion that democratic states are far more secure (both internally and externally), serve to provide strong support for the development of democracy. The overall theme in studies on developing democracy in weak and failed states is that it takes time and effort. If the international community, as well as the nation experiencing the growth itself, put forth the effort necessary to develop a strong democratic form of government, than the results should only yield positive growth for nations undergoing change.

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Comparing Landscape Artistry Through the Years
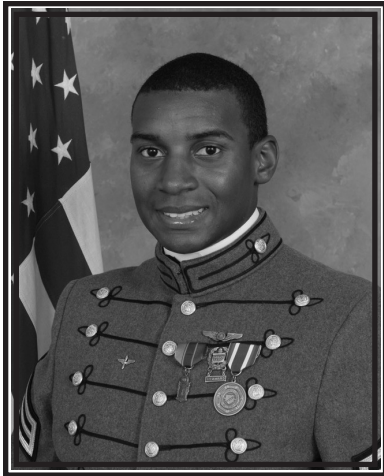
Franklin D. Elliott Jr.

Franklin is a senior Electrical Engineering major from Fayetteville, N.C. While a cadet he has attended Air Force Field Training and was awarded the Superior Performance award and the Physical Fitness award. Franklin has earned Dean's List, Commandant's List, and has been recognized in Who's Who among Students in American Universities and Colleges. He currently serves as the Third Platoon Leader in India Company, President of Full Gospel, and Third Battalion Prayer Team Leader. During his spare time, Franklin has also expressed interest in pursuing entrepreneurial opportunities in the field of e-commerce. In the fall following graduation, Franklin will commission into the Air Force as a Developmental Engineer.

For this essay, the works of two highly regarded landscape painters has been selected for comparison. Before beginning the comparison of the work by these two artists, it is important to note that these remarkable artists hail from different centuries, as well as socio-economic and continental backgrounds. Claude Lorrain was born in the year 1600 A.D. of his poor parents in Chamagne, France. At the age of 12, following the untimely death of his parents, he migrated south to Rome where he later was mentored by landscapist Agostino Tossi. Through Tossi's influence, Lorrain's interests were forever grounded in landscape painting (Kren, 1). On the other hand, Frederic Edwin Church was born in the year 1826 A.D. of wealthy parents in Hartford, Connecticut.

Church's parents, as well as their financial assets, were important in developing his early interest in art. Church's talent was cultivated when Thomas Cole, founder of the Hudson River School of Art, selected him as his only pupil. Thomas Cole's selection of Church was vital in order to empower the next generation of 19th century landscape painters with all of his knowledge and skill in art. From an early age, Church bloomed and developed into a highly successful contemporary landscape painter (Avery, 1).

Several similarities, as well as key differences, are raised when the selected works of Frederic Edwin Church and Claude Lorrain are evaluated. Frederic Edwin Church's two-dimensional composition presents a beautiful landscape of the Andes composed on canvas with oil paint medium. This figurative representation of art holds fast to the title Church selected to name his masterpiece, Heart of the Andes. This particular work of art has been marveled for the qualities that it possesses. Claude Lorrain's two-dimensional composition displays his visual impression of Tiber from Monte Mario Looking South, a landscape that is composed on paper with a fluid medium of brush and wash. This work of art varies from Church's painting because Lorrain's drawing is suggestive. He presents a quick rendition of the landscape which yields an image that forces the viewer to transform diffuse areas of wash into representational shapes (Fichner-Rathus, 126).

Nevertheless, to resolve the comparisons and contrasts between these two works, they must be assessed in the following categories: Art Creates Beauty, Art Creates Order & Harmony, Art Expresses Religious Beliefs, Art Stimulates the Intellect and Fires the Emotions, and Art Meets the Needs of the Artist.

Art Creates Beauty

"Artists have continually looked towards nature as the standard of beauty and have thus imitated it (Fichner-Rathus)." Church's use of color, in regards to saturation creates beauty when this work is viewed from foreground to background. He imitates the view of the human eye as the landscape is scanned. The

visual texture of this work gives closer objects rougher or more detailed surfaces. As the eye pans to the background, an emphasis on the brightness gradient appears less intense on the distant objects. Even the implied motion of the captivating waterfall and the movement of clouds wonderfully accent the beauty of nature.

In this category, Lorrain's work contrasts from Church's because his interpretation presents beauty through balance, mass, and light. His work emanates beauty through its pictorial balance. His careful preparations for this work are noted by distribution of the apparent visual weight. In this drawing Lorrain, implements his popular style which consists of tall trees on one side of the picture balanced by smaller trees further back on the opposite side; a winding river conducting the eye by stages through an open landscape to the horizon; and distant hills (Kren,2).

Mass strategically complements beauty through the use of a fluid medium. This drawing media adapts to his style when the brush dipped in ink is applied to the wet surface; the effect causes particular forms to dissolve into the surrounding field and lose its distinct contours, therefore creating mass.

Lorrain's backbone for beauty resides in the visual element of light. Inspired by the countryside and light, Lorrain provides evidence of his fascination through shadows and reflections found in this work. It is critical to emphasize that brushed liquid formations constructed of value contrasts yield the impression of reflected light on the bank of a body of water (Fichner-Rathus, 126).

> *Lorrain's backbone for beauty resides in the visual element of light. Inspired by the countryside and light, Lorrain provides evidence of his fascination through shadows and reflections found in this work.*

Art Creates Order & Harmony

It is abundantly evident that both Church and Lorrain strive for their art to create order and harmony through the visual elements of shape, space, and form.

In Church's masterpiece, he relies on composition using the arrangement of elements to impose an underlying order of nature. In this work, the order and harmony of the Heart of the Andes is completed through Church's use of space and shape. Church's selection of atmospheric perspective complements the landscape and creates the illusion of deep vistas. Church's work of art possesses an enticing medley of focal points which captivates the viewer's concern towards specific locations in the landscape. As the viewer pans from foreground to background his attention is brought to two focal points. The first focal point in the foreground, just below the horizon line, is the amazing waterfall. This focal point truly represents the heart of the composition. Surrounding this focal point, it is interesting to note that several forms of plant life represented in this composition are on scientific record for their existence in this particular region of the Andes.

The second focal point is the enormous mountains that are located in the background above the horizon line. These mountains represent the body of the composition. In regards to shape, Church's use of organic shape is appropriate in his accurate reflection of plant life through the use of soft, curvilinear, and irregular outlines. An example of positive shape is noted in explicit detail as the viewer turns their attention to the blue flowers in the far right foreground of the composition. This example is matched in negative form when the plains in the middle ground are recognized.

Lorrain is dead on with Church in this category. A goal of Lorrain as a landscape artist was to present a view of nature more beautiful and harmonious than nature itself (Kren, 1). Through the element of shape combined with fluid media, Lorrain creates two dazzling focal points. These focal points are the organic shapes which represent the river in the foreground which recedes into the background drawing the viewer's attention to the second focal point, the hillside on the horizon.

The visual element of shape is complemented by the element of space. Lorrain's choice of brush and wash allows him to define space (Fichner-Rathus, 126). Atmospheric

perspective is achieved through a gradual diminishing of the distinctness of outline and color from the foreground to the background (Kren, 2).

For landscape artists, the need for art to create order and harmony is paramount. This is an excellent example of both artists adhering to the standard that every landscape demands. In addition to this standard, another contributing factor is an important term known as form. Form is the totality of what the viewer sees in a work of art. Along with space and shape, they all are a product of the composition of visual elements.

Art Expresses Religious Beliefs

In regards to this category Church and Lorrain pursue different agendas. Although both of these compositions are landscape paintings, only Church's works displays art which expresses religious beliefs. Earlier works from Lorrain contain subjects such as Ovid's Metamorphoses and Virgil's Aeneid. These subjects of his earlier paintings demonstrate that he had an adequate knowledge of the Bible. However, there is no suggestion of religious beliefs in this particular landscape drawing (Kren, 1).

On the other hand, Church's work expresses his religious value of Christianity when the viewer's attention is turned to the people around the cross in the far left foreground of the composition. Symbols of the eternal battle between "darkness and light" are distinguished in his use of light, in which the element of value appears in "patches of light" upon the trees and "curtains of darkness" between the hills and open ground, all of which are found in the middle ground and foreground of the composition. Church's use of implied mass creates the illusion of the mountains possessing tremendous volume. This element is essential to the landscape, because a realistic style is needed to create the illusion of three dimensions on a two-dimensional surface. Overall, Church's masterpiece presents a powerful vision of God's creation when the Heart of the Andes is viewed.

> *Both of these works resonate with power that enables the viewer to think not only profoundly, but also to experience the artists' deep affection of nature*

Art Stimulates the Intellect and Fires the Emotions

Both of these works resonate with power that enables the viewer to think not only profoundly, but also to experience the artists' deep affection of nature (Fichner-Rathus, 11). Church's work captures breathtaking realism with a commanding respect for the power of nature. Focal points in his work provoke and stimulate the viewer's intellect. Embodiments of space and perspective overwhelm the viewer's emotions with their grandeur. Lorrain's drawing, which is equally captivating, presents itself in a manner opposite of Church's painting. He suggests intimate emotional meanings, and deeply personal memories of light and shade, nearness and depth, each with pinpoint accuracy (Stroud, 2). These distinct qualities, which both originate from landscape art, are only made possible by the two different mediums used for their works.

Lorrain's fluid medium choice of brush and wash for his drawing create loose puddles of brown ink which challenges the viewer to somehow create in their mind trees, shadows, and reflections; and the blank white of the paper a turning river, bright with reflected skylight (Stroud, 1). It is important to inquire why the viewer's mind is expected to create these familiar shapes which form the landscape Lorrain intended. The resolution to this inquiry reflects solely on the purpose of the artist (Fichner-Rathus, 11). Church was motivated to capture the beauty of nature and represent it in his compositions. However, for Lorrain, through a brush and wash drawing, he was able to provide a quick rendition of his visual impression of the landscape. This rendition was a prerequisite for a future painting. Lorrain's drawings can be described as physically subtle, intellectually complex and balanced rather than materially simplified and subversive. These drawings do not assert themselves into the viewer observing space, but instead allow the viewer to lose himself or herself' in Lorrain's imagined realm (Stroud, 2).

Art Meet the Needs of the Artist

It is important to remember that artists are also people with needs and motivation to meet those needs. Self-Actualization describes the need to fulfill one's unique potential. Church's

> *Form is the totality of what the viewer sees in a work of art. Along with space and shape, they all are a product of the composition of visual elements.*

masterpiece, Heart of the Andes fulfills his aesthetic needs for art, beauty, and order. Frederic Edwin Church and members of the Hudson River School of nineteenth-century American painting believed that the landscape could be used as a vehicle for communicating the feelings they experienced when they encountered the romantic, scientific, and religious ideas of the era (Fichner-Rathus, 62).

Lorrain's drawing The Tiber from Monte Mario Looking South fulfills his need for a quick, visual impression of the proposed landscape. His remarkable drawings often serve as preparatory designs for future paintings. Through suggestive, yet representational art, his paintings feel aware of an audience, while the drawings only suggest a viewer and the artist (Kren, 2). Lorrain's needs as an artist are met when he produced rapid wash sketches of minimal means which show an almost uncanny ability to link feeling and observation (Kren, 2).

In many critics' opinion Lorrain's drawings are as remarkable an achievement as his paintings. While catering to this popular belief, it is clear that landscape art in the form of painting and drawing compare and contrast in the following categories: Art Creates Beauty, Art Creates Order & Harmony, Art Expresses Religious Beliefs, Art Stimulates the Intellect and Fires the Emotions, and Art Meets the Needs of the Artist. As a derived observation, Lorrain is recognized as one of the first artists in the 17th century to see landscape as a serious subject for art Stroud,2).

In conclusion, the goal of this comparison of work by two artists is to present comparisons as well as the contrasts which hint at the richness and elusiveness of the concept of art. When the work of Church in the 19th century is evaluated, the door of time spanning over 200 years appears to have remained opened from Lorrain of the 17th century, representing the origin of an entire genre of painting. In a broad sense of comparison, Lorrain's influence can be seen even in the work of several landscape painters of the 19th century. Landscape paintings are to be viewed as windows of the world. Artists' efforts in this genre are not to display an edit of a small part of the world, but rather to present a huge vista.

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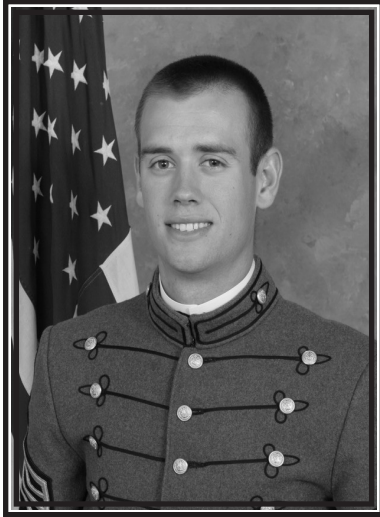
John P. Stinson

Born in Mission Viejo, California (orange county) John Stinson has lived in many places. Until the age of 6, he lived with his parents, who were missionaries, in Bern, Switzerland; after that John and his family moved to Kostroma, Russia on the Volga River. The family moved back to California when John was 12. Back in the United States, he graduated from Norco High School. At the Citadel, John in finished up in B.A. in History as a senior cadet. His favorite time period to study is ancient Rome. John is also involved in the Cadet Chorale, Campus Crusade for Christ, and is a member of Phi Alpha Theta, the history honor society. John is currently the 4th Battalion Religious Officer, and hails from November company.

The days of both Sulla and the 2nd Triumvirate foreshadowed what could happen if a megalomaniac were to take power. The Romans had been ruled by violent oppressors before, but Emperor Gaius (Caligula), was much different. No one came to power in Rome without some degree of popularity, and indeed Caligula was a popular candidate for Emperor. Much like Sulla, for example, Caligula's popularity got him into power, then he abused that power after he had acquired it. Sulla abused his power in that he ruined (or ended) the lives of people who were a threat to him politically. Caligula differed from those before him in that everyone was a threat to him. He did not, with few exceptions, differentiate between friends, enemies, advisors or even family. Anyone had the potential of being killed under his rule, and there was no apparent method to his madness either. There were many who believed Julius Caesar had been wrongfully murdered, but relatively few if any did not believe the same for Caligula when he met his fate. Due to his public perversion, unjustified killing, financial mismanagement and mental instability, it was imperative that Caligula be murdered; there was simply no suitable alternative.

Born on August 31, 12 A.D. to the successful and beloved general Germanicus, Gaius Caesar was raised as a military brat. He was said to have been born in Antium, although there were also legends of his birth being either in the barracks or at Tibur.[1] Gaius accompanied his father on his military campaigns in Germania and even wore a miniature legionnaire uniform complete with the boots. His uniform won him the nickname "Caligula," which means "little boots" in Latin. A great portion of Caligula's life was spent in a state of uncertainty. This uncertainty started at a young age when the emperor Tiberius strategically murdered or banished several of Caligula's family members. For some reason, the emperor kept Caligula alive and eventually took him to Capreae with him when he was 18.[2]

Apparently Caligula had a talent for acting. Suetonius records that, "he not only failed to show any interest in the murder of his relatives, but affected an amazing indifference to his own ill-treatment."[3] It can be assumed with much certainty that Caligula could put on a good show because later in his life, he would definitely remember Tiberius' actions in a most unforgiving way. Suetonius goes on to tell the readers that Caligula already "could not control his natural brutality and viciousness," nor his "gluttonous and adulterous living;" Tiberius attempted to pacify him by exploiting his "passion... for theatrical dancing and singing."[4] Indeed, Tiberius knew what Caligula was when he made the statement, "I am nursing a viper for the Roman people... and a Phaëthon[5] for the whole world."[6] Despite Tiberius' knowledge of Caligula's character as well as his potential, he continued to let him live, apparently Tiberius was fooled into thinking Caligula had redeemable qualities. Such a misjudgment almost certainly cost Tiberius his life, as Caligula's fingerprints (metaphorically)[7] were all over the death of the Emperor. Whether Caligula and the guard's commander Macro[8] suffocated

him with a pillow, ordered someone else to, or had nothing to do with the matter, his actions point to the probability that he was all for it. Caligula "later confessed at least to intended parricide," but the fact that he usurped Tiberius' power postmortem suggests that he had intended this all along.[9]

Aside from adopting Tiberius' grandson, whom Tiberius had named as his successor, just to end up executing him, the first portion of Caligula's reign was said to be very reputable.[10] He gave generous gifts to the people, the Senate, and the Praetorian Guard. He "abolished the Italian half-per-cent auction tax" and compensated many people whose property had been damaged by fire. He also held several games in various Roman territories, completed several building projects started by Tiberius such as an aqueduct and a number of temples, and he even rebuilt the walls of Syracuse which were in ruins.[11] The people loved him not only because he pleased them with his gifts and policies, but also because he was not Tiberius. So enamored were the people with Caligula that "he took in one day all the honours(sic) which Augustus had with difficulty been induced to accept… some of which indeed Tiberius had refused to accept at all."[12] Old Tiberius, the scrooge, had gone and the young energetic emperor, who lived for the welfare of the people, had emerged, but the sunny skies of Rome would soon grow dark and her empty streets would weep blood-soaked tears. Although the turning point in Caligula's mental stability is elusive at best, Philo suggests that it was after recovering from a terrible illness that the emperor truly went mad. Suetonius put it best when he records the mental turning point of the dear emperor. He writes, "so much for the Emperor; the rest of this history must deal with the Monster."[13] This statement was more than wit; it was the truth.

Epicurean extremism has its filthy fingerprints all over Caligula's reign. Although the Romans were known for some pretty disgusting things, Caligula epitomizes the stereotype of Roman perversion. Adultery was not uncommon in the Empire; however incest was definitely looked down upon. Suetonius records that it was quite common for him to have sexual relations with each of his three sisters, especially Drusilla, whom he had apparently been caught having sex with as a minor by his

> *There were many who believed Julius Caesar had been wrongfully murdered, but relatively few if any did not believe the same for Caligula when he met his fate.*

grandmother. He even acted like she was his wife, stealing Drusilla from her husband.[14] This was not the only time he took someone's wife from them though, he "seized one woman at the very moment of her marriage, and had dragged others from their husbands."[15] Caligula was rumored to have homosexual tendencies as well. Suetonius writes that a man by the name of Valerius Catullus, among others, publicly announced that he had "buggered" Caligula. One of the most disgusting things he did was to take the wives of other men and parade them in front of him during dinner parties, and then take the one he liked most out of the banquet and upon their return critique the encounter in extreme detail with the other guests at the party.[16] The emperor's actions are revolting by anyone's means, but they are so atrocious that by modern standards he would have been framed a sex offender. Whether one believes in the death penalty for sex offenders or not, most will certainly agree that any sex offender moving about in such an unrestricted manner needs to be stopped.

Caligula was much worse than a rapist. Some might question how much worse one could get than a rapist, but Caligula easily outdid himself. Along with being an epicurean extremist of sorts, he took advantage of women for his pleasure no matter what their feelings on the subject were. Caligula was thoroughly violent, even before he was an emperor. Blood lust was so ingrained in his character that when he observed his daughter scratching at the eyes of her playmates he was convinced that it really was his.[17] Dio writes about how,

> **He caused great numbers of men to fight as gladiators, forcing them to contend both singly and in groups drawn up in a kind of battle array… it was not the number of those who perished that was so serious, though that was serious enough, but his excessive delight in their death and his insatiable desire for the sight of blood.[18]**

The emperor was all about blood, so long as it was not his own being spilt. He was terrified for his

own life, apparently being a frail sort of man with no real experience in combat despite his father's distinguished military history.   His Praetorian Guard was the source of his courage; ironic that it would be the source of his death as well.

More than being overtly violent, no one could trust Caligula. His uncle Tiberius arguably had it coming as he had already wiped out a good portion

The gladiatorial games were one of his favorite spectacles. From his seat at the games he appealed to the mob and, apparently attributing little or no value to them, used them for his own pleasure. Finding butcher's meat too expensive for one of his wild animal shows, he instead used criminals to feed them.[19]   This is obviously a terrible act, but there are some who might not think what he did was really such an unjust thing. After all, they were criminals, and criminals need to be brought to justice. This was not the only instance in which he ordered human meat to be fed to wild animals. On a different occasion, finding condemned criminals to be sparse and the beasts without food, he ordered "that some of the mob standing near the benches should be seized and thrown to them; and to prevent the possibility of their making an outcry or uttering any reproaches, he first caused their tongues to be cut out."[20]   To agree with the emperor feeding criminals to the animals is one thing; to agree with his decision to throw lower-class citizens to them is an entirely different thing. A man who throws his own subjects to animals to keep the show going must certainly be removed from power. Indeed Caligula showed his true feelings for his people when he exclaimed at their contradiction of his taste saying, "I wish all you Romans had only one neck!"[21]

> *the young energetic emperor, who lived for the welfare of the people, had emerged, but the sunny skies of Rome would soon grow dark and her empty streets would weep blood-soaked tears.*

of Caligula's family. From what has already been said, one should be able to see that this certainly did not mean he was just. It is probable that most Roman citizens saw the death of Tiberius Gemellus, his co-heir, from a long way off. Philo tells the sad story of his forced suicide. He was given a sword, but being unwilling to do it himself, extended his neck and requested that either the centurion or the captain[22] who were observing the suicide to kill him instead. Because it was unlawful for anyone to kill the descendents of an emperor, they refused. Still

young and unschooled in the ways of a soldier and having never seen a suicide before, Tiberius asked them how best to kill himself in order that he would do the deed most proficiently, to which the two soldiers gave their lethal instruction. Apparently Caligula felt no compassion for the youth, nor any loyalty based on their relation.[23]   The emperor was willing to do more than just kill off the co-heir; he went after others with close relationships as well.

His father-in-law, Marcus Junius Silanus was apparently forced to commit suicide on the grounds that he would not come with him on his voyage to Pontia and Pandateria in order to seize power behind his back. Having been consul in 15 A.D. (some twenty-two years earlier), and apparently having some seniority in the senate, Silanus "constituted himself his son-in-law's adviser. And Gaius had decided by this time to take advice from no one but himself."[24]   The murder of Silanus confirmed that even family was not safe, but honestly now, who really likes their in-laws? Although these actions were committed early in his reign, they cannot be overlooked. Such a treacherous ruler cannot continue to stay in power, his reign must end.

Caligula, if not already there, would definitely have a place in Dante's ninth circle of hell for the actions that follow. Macro, the guard's commander who had conspired with him to murder the emperor Tiberius and had aided him in his ascent to power, was his next victim along with his wife Ennia. Caligula sent Macro off to be the "viceroy of Egypt and then, before the unfortunate couple had a chance to set sail, sent him and his wife an order to commit suicide."[25]   Macro had given Ennia to Caligula to sleep with before he was emperor in order that he might get into his good graces.[26]   Macro had been one of his biggest supporters and Caligula betrayed him. Echoing such sentiments, Dio, on Macro and Ennia, writes that Caligula remembered "neither the affection of the latter nor the benefits of the former, who had, among other things, assisted him to win the throne for himself alone."[27] Ennia was not the only woman who had to watch her back around Caligula. Suetonius wrote that, "he never kissed the neck of his wife or mistress without saying: 'And this beautiful throat will be cut whenever I please.' Sometimes he

even threatened to torture Caesonia [his wife] as a means of discovering why he was so devoted to her."[28] His wife, whom he actually appeared to care for was not safe.

In case the point had not been reinforced enough, one could not trust Caligula primarily because he was a loose cannon.[29] One time when the consuls were reclining beside him at a banquet, Caligula burst into spontaneous laughter. When they asked him to "share the joke," he responded saying, "What do you think?... It occurred to me that I have only to give one nod and both your throats will be cut on the spot!"[30] Even the consuls were not safe, not to mention the commander of the Praetorian Guard whom he had already killed!

Other reasons Caligula needed to go was his total mismanagement of the resources of the empire. Not only was he violent and remorseless, he was a terrible administrator. His thoughtless spending and poor decisions caused greater detriment to Rome than his murders ever did. One of the most notable things he did during his reign, and possibly the single most detrimental act he ever committed, was his pontoon bridge that stretched from "Baiae to the mole at Puteoli."[31] The pontoons were actually ships that were requisitioned from the surrounding area. The task required so much work that,

Of the ships for the bridge some were brought together there from other stations, but others were built on the spot, since the number that could be assembled there in a very brief space of time was insufficient, even though all the vessels possible were got together—with the result that a very severe famine occurred in Italy, and particularly in Rome.[32]

Apparently this bridge had periodical rest stops with places to sleep along the way, as well as running water for drinking. He used the Praetorian Guard in the exercises that would follow, namely a charge across the bridge in which vast amounts of spoils were carried along. He paid the soldiers for completing such a perilous task as crossing the sea after he addressed them like a general. Remaining on the barge and carousing through the night, he shoved

several of his guests off the side with the intention of drowning some in the process. Construction of this bridge cost more than just a famine and the treasury. Because of how much he had spent on the bridge he began devising ways in which to exact property from the wealthy in order to raise more funds.[33] Among other things, he organized a costly military campaign to Germania in which his only real spoils were seashells because he had never fought a real battle.[34] Ivar Lissner writes that after a year of such spending, "Caligula had run through 2,700,000,000[35] sesterces, the sum total of the fortune reputedly left him by Tiberius."[36] Could anyone who empties the treasury be fit for rule? This waste of funds affected thousands upon thousands of lives; would time in prison or exile be adequate repayment for the destruction of the Roman national infrastructure?

Caligula was not out of tricks though. He found several irresponsible ways to raise money for his escapades. Suetonius tells of the emperor's keen ways of raising money. One of his devices for fund raising was prostitution.

Setting aside a suite of Palace rooms, he decorated them worthily, opened a brothel, stocked it with married women and free-born boys, and then sent his pages around the squares and public halls, inviting all men, of whatever age, to come and enjoy themselves. Those who appeared were lent money at interest, and clerks openly wrote down their names under the heading 'Contributors to the Imperial Revenue'.(sic)[37]

It was not uncommon for Caligula to extort the people. After all they had what he wanted, and the way he operated, he would get it. He also taxed the people beyond belief. Seeing how much these taxes were yielding, he taxed them all the more. According to Suetonius, no goods and no person was able to escape the emperor's tax campaign. These taxes included things ranging from food, a 2½ percent tax on money involved in legal transactions, with penalties for those who abandoned or compounded a case. "Porters had to hand over an eighth part of their day's earnings and prostitutes their standard fee for

a single sexual act."[38]   Not only was everyone forced to pay taxes on just about everything which involved money, but private citizens and cities both gave him copious gifts. Although they appeared to be voluntary, indeed they were not. Furthermore, Caligula accused and murdered men all over the place on the grounds that they were conspiring against him or some other bogus charge, while the real crime they committed against him was their possession of wealth. Not only did he steal the things of those he murdered, but he turned around and sold it at whatever prices he saw fit to buyers who were compelled to purchase the goods. He did not just sell other people's possessions, but he sold national heirlooms, forcing people to pay for both the items and their significance.[39]

Of Caligula's feats, Ivar Lissner writes, "Caligula built moles where the sea was deepest, bored tunnels where the rock was hardest, turned plains into mountains and mountains to plains. Everything had to be done at top speed, and anyone who dawdled forfeited his head."[40]   This actually appears to be a pretty accurate description of Caligula's style. He was kind of like a spoiled child living in a fantasy world; reality only set in when something went wrong. Even at the games, when the people entered the arena and protested his taxes loudly believing Caligula could be swayed, he ignored their appeal. "When their clamors increased, he sent soldiers some one way and some another, and gave order that they should lay hold on those that made the clamors, and without any more ado bring them out, and put them to death."[41]

As a ruler out of touch with reality, Caligula justified his actions through self deification. He was a god and should therefore be worshiped as one. Caligula's mental instability contributed to much of his mischief. There were some things he did which were flat out entertaining, for example he would have discussions with the statue of Jupiter, pressing his hear against the statue's mouth. At times he would burst out in anger at the statue, threatening to send Jupiter down to hell if the god did not raise him to heaven. He also would gaze up at the full moon and invite the moon goddess to intercourse with him in his bed.[42]   Vitellius governor of Syria, who had perfected the art of preserving his life around the emperor, was with Caligula on one such occasion. Caligula "asked Vitellius if he could see the goddess with him, the other, trembling as in awe, kept his eyes fixed on the ground and answered in a half whisper:

'Only you gods, master, may behold one another.' So Vitellius, from this beginning, came later to surpass all others in adulation."[43]   Had Caligula only known that one day Vitellius would be the emperor, he may not have been such a favorite. More than his apparent schizophrenia, Caligula believed more and more that he was a god. Calling himself Jupiter's brother, or being known by Jupiter Latiaris, his fantasy got to such a degree that he even used the name Jupiter in official documents. He even went around wearing costumes which the gods were thought to have worn. This display may have had some connection to his love of theater. He had stolen and worn the "breastplate of Alexander the Great" when he rode across the pontoon bridge, "now he displayed himself at Rome in the traditional costume of the gods and goddesses, as Juppiter(sic), Neptune[44] , Hercules, Bacchus, Apollo, and even as Juno, Diana, and Venus," the latter three who were women. He even had temples constructed to himself.[45]   But worse than anything else he did as a 'god' was when he attempted to move a large statue of himself into the temple of Jerusalem to convert it into his temple. His death (better late than never) came as a relief to the Jews (namely Josephus) and probably to the provincial governor in Jerusalem, who would have had a full plate should Caligula have succeeded.

There were many who agreed that solution to the problem of Caligula would be to kill him. Josephus, out of all the people in the Roman Empire, seems to have enjoyed Caligula's death the most, with Cherea trailing closely behind in second place. The importance of his statue out of the temple was so great that he devoted a chapter in his history of the Jews to Caligula's assassination. His account is more detailed than the rest. Caligula was on his way back to the palace, when Cherea, the guard's commander, organized an ambush with Sabinus the other commander. Turning down a narrow passageway, which had been cleared of people by the conspirators, Cherea met him. Upon asking for the watchword, Caligula gave him the usual effeminate word (part of which had driven Cherea to kill Caligula), to which Cherea sliced a chunk out of Caligula's shoulder, striking halfway between the shoulder and the neck. He did not cry out, but groaned and fled, at which point the rest of the conspirators leapt from their hiding spots and began to slice and stab him until he died.[46]   Then all of them split up and went their separate ways, believing that to be the most proficient way to escape.   Caligula's Germanian bodyguard

found out and ransacked the palace as well as various other public places seeking to avenge their beloved master.[47] So passionate were the assassins, that his wife was murdered quickly following his assassination and, his young daughter's brains were dashed out against a wall, effectively wiping out his seed.

In conclusion, Caligula was a horrible emperor. Ruling people through fear or by buying them off, Caligula effectively controlled the mob for just under four years, dying at the age of twenty-nine.[48] If someone would not have killed him, his reign would have continued and possibly gotten much worse. Other means simply would have been ineffective. His Germanian bodyguards and the Praetorians were loyal to him, and would have surely brought him back to power through force should he have been removed legislatively. For the most extreme pacifists, the only alternative would be to maroon him on an island as he did to his surviving sisters, or to place him in a cell. The problem associated with that course of action is that it does not solve the problem completely. Even if he never returned to power, the possibility of Caligula running loose around the Empire means he would have affected more people, only on a smaller scale. Romans saw only one method of solving this problem and it was to solve it permanently. Caligula had earned it. He had murdered probably thousands of people, stole countless sums of money, and wasted even more. He caused his own people to starve because he had to build a bridge across a bay. He killed those who were loyal to him, notably Macro, who was sincerely on his side. One thing is for sure, the Romans finally had a chance to catch their breathafter murder.

Footnotes

1 Gaius Suetonius Tranquillus, The Twelve Caesars (London: Penguin Books, 1957), 156.

2 Suetonius, The Twelve Caesars, 157.

3 Suetonius, The Twelve Caesars, 157.

4 Suetonius, The Twelve Caesars, 157.

5 Phaëthon was a god who fell out of his flaming sun-chariot to the earth, scorching it. (from the footnote in Suetonius, pg. 158).

6 Suetonius, The Twelve Caesars, 158.

7 Maybe really, who knows?

8 Tiberius saw a shift in Macro's loyalties, saying to him, "You do well, indeed, to abandon the setting and hasten to the rising sun." Suetonius says that Gaius seduced Macro's wife Ennia Naevia (Ennia Thrysalla according to Dio) in ordear to "worm his way into Macro's favor," which is not logical. You do not gain favor with a man by seducing his wife, even if she does put in a good word for you. Rather, Dio makes better sense of it when he writesthat Macro noticed the "rising sun" and "succeeded in making him fall in love with his own wife" in order to get into Caligula's good graces. There are still problems with this, but it makes more sense. (from Dio, page 257 and Suetonius, page 158).

9 Suetonius, The Twelve Caesars, 158.

10 Cassisu Dio, Dio's Roman History (London: William Heinemann, 1924), 263-265.

11 Suetonius, The Twelve Caesars, 161-163.

12 Dio, Dio's Roman History, 267.

3 Suetonius, The Twelve Caesars, 163.

4 Suetonius, The Twelve Caesars, 165.

5 Dio, Dio's Roman History, 267.
6 Suetonius, The Twelve Caesars, 174.

7Suetonius, The Twelve Caesars, 166.

8 Dio, Dio's Roman History, 289-291.

9 Suetonius, The Twelve Caesars, 167.

20 Dio, Dio's Roman History, 291.

21 Suetonius, The Twelve Caesar's, 169.

22 He was said to have command over a thousand men.

23 Philo Judaeus, On the Embassy to Gaius, "Book 40" (Earlychristianwritings.com, 1993).

24 John Percy Vyvian Dacre Balsdon, The Emperor Gaius (Westport, Connecticut: Greenwood Press, 1958), 37-38.

25 Ivar Lissner, The Caesars: Might and Madness (New York: Van Rees Press, 1958),94.

26 According to Philo, Macro was clueless. Caligula used her to get Macro on his side. By pretending to be a loving, dutiful wife, she encouraged Macro to give his full support to Caligula in order that he might take the position of emperor. Macro took her advice hook, line and sinker, apparently wanting to please his 'loving wife.' Philo's words are quite amazing when he writes, "and Macro, being ignorant of the dishonour done to his marriage-bed and to his family, and looking upon her flattery as a proof of her sincere good will and affection for him, was deceived, and without being aware of it was led, by her intrigues, to embrace his bitterest enemies as his best friends."(Philo, On the Embassy of Gaius, "Book 40.")

27 Dio, Dio's Roman History, 291.

28 Suetonius, The Twelve Caesars, 170.

29 Pardon the anachronistic expression.

30 Suetonius, The Twelve Caesars, 170.

31 Suetonius, The Twelve Caesars, 162.

32 Dio, Dio's Roman History, 311.

33 Dio, Dio's Roman History, 311-315.

34 Dio, Dio's Roman History, 339.

35 This may be an incorrect figure, as Suetonius claims that Caligula had squandered "27 million gold pieces, and an enormous amount of other treasures besides." (Suetonius, The Twelve Caesars, 173)

36 Lissner, The Caesars, 97.

37 Suetonius, The Twelve Caesars, 174.

38 Suetonius, The Twelve Caesars, 174.

39 Dio, Dio's Roman History, 325-327.

40 Lissner, The Caesars, 97.

41 Flavius Josephus, Antiquities of the Jews, "Book XIX, Chapter 1" (Project Gutenberg: http://www.gutenberg.org/dirs/etext01/taofj11.txt.)

42 Suetonius, The Twelve Caesars, 164.

43 Dio, Dio's Roman History, 351.

44 Because he had conquered the sea by riding over it.

45 Balsdon, The Emperor Gaius, 162.

46 Dio claims that some tasted his flesh (Dio, Dio's Roman History, 361). Suetonius notes that Caligula sustained thirty some odd wounds, as well as a couple "sword thrusts through the genitals." (Suetonius, The Twelve Caesars, 183)

47 Josephus, Antiquities of the Jews.

48 Suetonius, The Twelve Caesars, 183.

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China's Health Care Problems: No Universal Solution

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Since becoming the People's Republic of China on October 1, 1949, the most populous nation in the world has undergone many transformations. Many of these reforms have occurred in their health care system. In order to understand China's health care system, it is important to understand three factors that have affected the system as a whole. First, the drastic changes caused by radically different governmental health care policies forced the health care system to evolve to whatever the current demands happened to be. These demands were always dictated by the one man who was ruling the country at that time. Second, the implementation and merging of Western medicine into traditional Chinese medicine split the country's health care by purchasing power, instead of medical need. This can be attributed to the fact that newer, Western medicine was far more expensive than traditional Chinese medicine. Finally, the socioeconomic opportunities in rural China were abysmal compared to those of urbanized China. The people in rural China typically have only 30-40% as much spending power as their urban counterparts. Together, these three factors have changed the health care system in China dramatically. When all of these factors are looked at, the question "Have the policies that the Chinese government enacted solved the medical problems of the country?" must be asked. If looked into more deeply, it is apparent that rural and urban China needs different health care policies because they both present unique problems.

It is important to take a look at the governments of modern China and their stance on health care in order to appreciate their impact on national health. While Mao Zedong was in power, he placed a huge emphasis on providing health care to every Chinese citizen, regardless of spending power or location. This program was called the Rural Cooperative Medical Systems (Carrin and Hui). A main focus was placed on prevention, immunization, and sanitation. Take, for example, schistosomiasis (Koehlmoos). Schistosomiasis is a disease caused by a flatworm, which is carried by a type of snail that thrives along the Chang Jaing River. Many Chinese were developing cirrhosis and dying as a result of being infected. Mao Zedong ordered hundreds of thousands of new canals to be dug in the region, and ordered that the old canals be filled in (Koehlmoos). This virtually eliminated the snail population and drastically cut down the cases of schistosomiasis. This example was only one of many policies emplaced by Mao to improve public health. Dr. Victor Sidel, M.D., a United States medical delegate, stated:

Indeed, WHO (World Health Organization), UNICEF (United Nations International Children's Emergency Fund), and other international health agencies found China's rural health care system to be so exemplary that they arranged for it to be fully discussed at the International Conference on Primary Health Care in Alma Ata in 1978, and publicized it intensively during the late 1970s and early 1980s as part of WHO's campaign for "Health for All by the Year 2000 (Sidel).

Chairman Mao achieved his far-reaching health care system through the use of communes (Carrin and Hui). Within each commune, several state owned medical facilities were run. Mao developed a program, called barefoot doctors, whose goal was to get "professional" level medical care to all people, in all regions. According to a 1972 article in Time magazine:

> **Barefoot Doctors. Training has been reorganized to meet thesegoals. The classical six-year curriculum (of medicine) has been cut in half. Each of the three years is punctuated by periods of military training, manual labor and political indoctrination. Before graduation, the students also get a good deal of on-the-job experience, and training includes Western medicine and the traditional Chinese arts of acupuncture and herb treatment. As a result, China is turning out far more doctors than in the past. Overall figures are not available, but there are some indicators. In the four decades prior to the Communist takeover, Sidel reports, First Peking Medical College had just over a thousand graduates. Since 1949, there have been more than 10,000 (Time).**

Though this poses the question, "Was the health care provided to the people of China under Mao's reign adequate?" Being served by a person with three years of medical training is obviously more helpful than being unable to receive treatment from a doctor who has undergone six years of medical studies.

Chairman Mao passed away in 1976. As a result of the Great Leap Forward, where 30 million Chinese died from starvation, it was obvious that there would have to be some reforms in the health care system as well as the government as a whole. Deng Xiaoping became the new leader of China in 1978. To say that slight changes took place during this time would be more than an understatement. Take, for instance:

Deng's actions, initially limited to agricultural reforms, gradually started to spread to the rest of the country. One of his favorite sayings is "It doesn't matter if the cat is black or white; what matters is how well it catches mice." This is in direct contrast to the ideology of the Maoist years, where a favored slogan was "Better Red than Expert," which meant, in practice, that totally unqualified ideologues were put in charge of projects that really needed technical expertise" (Frankenstein).

Under the new economic reforms, the communes disappeared. The barefoot doctors became qualified doctors who charged for their services. Hospitals were sometimes sold and privatized. Hospitals were not allowed to run on a deficit (Sidel). The new government had a philosophy that economic reform would increase the spending power if its people, thus improving health care and the standard of living. In order to turn a profit, many doctors pushed only new techniques or Western prescription medications on their impoverished patients. After this cycle continued for a little while, many of the doctors moved into the cities in order to find patients that could afford to pay for their services. This presents the more modern health care system in China, and the two other problems to be discussed.

In China, Western medicine and traditional Chinese medicine are both practiced by almost every medical doctor (Hesketh and Zhu). Traditional Chinese medicines are acupressure, acupuncture, herbal treatment, and massage. Western medicine is considered any use of prescription medications, such as antibiotics or blood thinners. It also includes the use of imaging equipment, surgeries, or life support. According to Dr. Eigles, M.D., a doctor who worked in China for a month in 1998:

> **Traditional medicine has a legitimate place in China, regardless of its medicinal value. But it has an unfortunate impact on the practice of scientific medicine, because some doctors have trouble separating the two. Without any formal training, a few doctors in the department do prescribe**

herbal medicine, against the chief's wishes. In one case, a poor 45-year-old man with ascites spent all day waiting by the main entrance of the hospital, hoping to see a certain doctor in our department who had prescribed traditional Chinese medicine that helped a neighbor in his village, five hours away. The doctor accidentally ran into the patient late in the afternoon. The man obviously could not afford the expensive Western tests and treatments warranted by his condition, so the doctor simply prescribed the same inexpensive medicine that had worked so well for the neighbor, and the patient left. Prescriptions for traditional Chinese medicine do come from textbooks, but the formulas differ in every text, and are supported only by a few patient histories of miraculous cures. There are no references or studies available because there is no funding to test non-patentable herbal products... (Eigles).

In addition to the lack of funding to test herbal products, it has always been considered unethical in China to do double blind trials because the Chinese believe it is wrong to deny treatment that could possibly help the patient (Eigles).

There is also a lack of medical knowledge within the general public of China. There are many cases of patients medicating themselves with herbal remedies before, during, and after treatments from Western medical doctors (Eigles). The general population doesn't understand that Western medicine and traditional Chinese medicine are trying to do the same things to the body, and by combining the two effects they can overdose.

Some of the drawbacks of traditional Chinese medicine include lack of standardization and lack of case study based research (Hesketh and Zhu). Lack of standardization can lead to inconsistent potency in medications, which can lead to varied effects. Lack of research on traditional medicines allows corporations to develop many gimmick products and make outrageous claims without having to present

evidence. Many times, these corporations rely on the population being naive and desperate for results. For instance, as Dr. Eigles recalls again,

I attended an off-campus lecture on the healing powers of far-infrared and magnetic waves, delivered by a doctor... (it was) a sales pitch for very expensive bed mattresses that could provide these forces, and cure or prevent infection, cancer, atherosclerosis, pain, and many other problems... These no-energy-source-needed infrared-magnetic mattresses sell for 4,500 RMB – more than one year's salary for most Chinese (Eigles).

Western medicine, on the other hand, presents another group of problems entirely. Many times Western medications get pushed out to the market before they have been properly studied over the long term. Another thing to consider is the huge cost of western treatments. Antivirals prescribed to someone with HIV costs about $12,000 annually. Combine that with the fact that in China, as was learned by a recent personal late night trip to a medical center in Taiyuan for a sprained ankle, medical care is paid for before treatment is received, and it is easy to see how many Chinese patients have been left with less than optimal decisions. If this is true in urban China, certainly it is true in rural China, as the income gap between the two is vast.

The income gap between rural China and urban China has played a huge role in modern Chinese health care. Since the economic reforms in 1978, the amount of income by a family in an urban area has ranged from two and a half to three and a half times that of a family in a rural area (Grogan). Medically speaking, a doctor practicing in an urban area makes about $500 a month compared to the $200 a month average of his rural counterpart. After the economic reformation, Chinese doctors migrated from the country into the cities. This has resulted in a "Brain Drain" attracting the most highly trained medical professionals to urban regions. Again, Dr. Eigles recalls, "Shortly after I left China, my mentor (An English speaking doctor with a master's degree) accepted an offer from a hospital in Guangzhou, thousands of miles to the South."

In the cities, there are a much higher percentage of privately owned hospitals. These private hospitals try

especially hard to push the more cutting-edge, higher priced Western medicine techniques in order to turn a bigger profit (Hesketh and Zhu). Doctors often try to administer name brand pharmaceuticals instead of using generic medicines manufactured in China. These medicines with household names are often more than ten times the cost of generics. Many medical sales companies also offer doctors commissions for selling their products, as seen in the infrared-magnetic mattresses example (Eigles). Patients who can afford it often fly from all over the country to visit one of the handfuls of hospitals that are capable of providing modern care.

There is also a large difference in the availability of care between urban and rural populations. According to the World Health Organization, China has maintained about 1.1 doctors per 1,000 persons in rural China while having more than twice that amount in urban areas. When these statistics are combined with the practical population densities of cities versus those of rural areas, it is clear how much farther the rural populations have to travel in order to receive care. To further this problem, in China, almost all doctors practice in hospitals (Moreton). Remember that hospitals were not allowed to lose money; so many underused hospitals were shut down in rural China. It becomes apparent, then, that the already sparse availability of care in the country is concentrated in single hospital communities, making the journey of farmers to receive appropriate medical care even more distant.

These points show that the health care policies enacted by Deng Xiaoping after chairman Mao's death have not solved the struggle for reliable, efficient, and accessible health care in China. It is imperative that China's economic reform, with such negative health care effects, not be allowed to happen again. It has been shown that chairman Mao's health care plans, although extremely idealistic, did manage to spread health care out to every citizen possible, even in rural China. However, China did not have the economic power to support such a vast endeavor, and it crumbled. Briefly comparing Mao's system to Xiaoping's, we see that after the economic reforms, better health care was provided in China, but only to a select few. To make matters worse, many diseases are poverty driven. This means that the people who need health care the most, those in poverty, are the very ones denied it due to a lack of funding and transportation. While China might be growing leaps and bounds economically, its health care system is still sinking. Chairman Mao tried to pass health care to

everyone, while Deng Xiaoping provided higher quality care, but only those who could afford it. Neither system worked well for the entire country. Michael Moreton, a medical doctor who has practiced medicine in China for many years, said "Beijing in the east and Xin Jiang in the west are as different as Poland and Portugal." One thing is certain: one, universal health care policy has proven unable to provide adequate health care to the citizens of the People's Republic of China.

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A Chemical and Historical Account of Gunpowder

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Gunpowder is one of the oldest and most influential chemical mixtures in the world. Two types of gunpowder exist, black powder and smokeless powder. Both types of gunpowder are currently used for various applications, but due to black powder's more significant history, it will be discussed first. Black powder was the first chemical explosive ever created and the only known chemical explosive in existence until the 19th century. Its origin is thought to date back to 9th century Chinese alchemists who discovered the powder while searching for an elixir of eternal life. While these early chemist are generally credited with the discovery of the correct mixture of black powder they did not see its application as a propellant and only used the substance in fireworks, noise makers, and fuses for incendiary bombs. Since Marco Polo did not mention ever having seen a gun in his travels to the orient, it is believed that the first time that any Chinese saw a gun was in Portugal in 1590.[1]

Historically much debate exists over who should be credited with the first discovery of black powder and it is even less certain who was first to implement the powder as a propellant for projectiles. Although black powder could have been discovered first in other parts of the world, one reason for academia to believe in its Chinese origin is due to early written evidence of the Chinese's ability to distinguish saltpeter (black powder's key component) from other inorganic salts by the color of its purple flame. However, no early Chinese records include an actual recipe for a propellant form of the powder. Roger Bacon wrote the earliest known written recipe for this purpose in Europe, although he probably attained the information from Arabic sources. Written in 1260, the recipe describes a mixture that was 7 parts saltpeter, 5 parts charcoal, and 5 parts sulfur.[2] Through the years, several other ingredients such as mercury, amber, and arsenic were included and considered to be important. Eventually, it was discovered that these additions were useless and the original mixture contained all that was needed. The current formulation for the ingredients is 75 parts saltpeter, 10 parts sulfur, and 15 parts charcoal.

Of the three ingredients, saltpeter or potassium nitrate is the most important because it supplies the reaction with oxygen and always comprises the largest ratio. Potassium nitrate acts as an oxidizer and converts the carbon and sulfur to their respective oxides. The oxidation from C to CO_2 is what is responsible for the rapid expanding gas that makes black powder useful as a propellant. Some formulations of gunpowder replace potassium nitrate with sodium nitrate but this results in a mixture that ruins easily because sodium nitrate is highly reactive with water in the air. Powders made with potassium nitrate, however, can remain useable for centuries provided no liquid water is introduced. Crude saltpeter is found in Europe, Africa, and Asia but it has calcium impurities and contains little potassium nitrate, and therefore must first be refined before it is useful for black powder. This purification is easily accomplished by recrystallization from water after the calcium salts have been precipitated out by the addition of

potassium carbonate, in the form of wood ashes, to the solution. Potassium nitrate is also found on the walls of caves and in the early days of black powder production it was produced in nitrile beds which consisted of soil, organic waste, and dried straw. Urine was poured over the bed everyday and was turned often to accelerate decomposition until, after a period of weeks, the potassium nitrate could be extracted and crystallized using hot water.[2] Post WWI production of most nitrates including potassium nitrate has been accomplished through the Haber process.

Black powder receives its color from its next ingredient, charcoal, which supplies the reaction with fuel in the form of carbon. Charcoal is easily the most readily available ingredient and can be found anywhere there is wood to burn. Early recipes dictated the specific type of wood to use in the production of the charcoal but it has been found that the type of wood is not important, only that it be fully charred. Sulfur, also known as brimstone, is the final ingredient in the recipe. Like charcoal, sulfur fuels the reaction but it also lowers the mixture's ignition temperature and speeds the combustion. Sulfur can readily be found in volcanic areas like the mountains of Italy, which was the first major source of sulfur for gunpowder production in Europe. Another role of sulfur in the mixture is to act as a preservative by keeping water from reacting with the nitrate. The more sulfur in the mixture the more resistant it is to water damage. Each of these three components is crucial to black powder's function as a propellant and explosive. However, variations in their amounts can produce powders with varying characteristics. To understand the impact these variations have on the characteristics of the powder it is first necessary to look how each component contributes to the chemical reaction that takes place during combustion.

The chemical reaction that occurs during the burning of black powder is:

$$10KNO_3 + 3S + 3C \longrightarrow 2K_2CO_3 + 3K_2SO_4 + 6CO_2 + 5N_2$$

> *Urine was poured over the bed everyday and was turned often to accelerate decomposition until, after a period of weeks, the potassium nitrate could be extracted and crystallized using hot water.[2]*

The formal charge of the nitrogen is reduced from +5 to a 0, the carbon is oxidized from a 0 to a +4 in CO_2, and the sulfur is oxidized from a 0 to a +6. Potassium nitrate is the most influential compound in the reaction because the oxygen given off during its combustion causes the rapid formation of the products. Reducing the amount of potassium nitrate added to the mixture will slow the burn rate of the powder.

The ratio of ingredients used to make black powder has the most influential effect on its properties, but the process by which it is mixed also plays a significant role. The manufacture of black powder is done in powder mills all over the world. These mills mix and crush the saltpeter, charcoal, and sulfur together using heavy wheels. No chemical reaction occurs during this process. The physical mixing under tremendous pressure causes the sulfur to plasticize and flow over the charcoal and potassium nitrate, thus binding them together.[3] This mixture is then pressed into blocks and broken into granules which are coated with graphite to reduce the build up of an electrostatic charge that might ignite the powder accidentally. It is in this breaking up of the pressed powder blocks into granules that contributes to the varying characteristics of black powder. The burn rate of the powder is not only affected by the saltpeter content, but also by the amount of surface area the powder has, i.e. the larger the surface area, the faster the powder burns. Since powders comprised of smaller granules have more surface area they will burn at a faster rate and vice versa.

Black powder is currently used as a propellant in muzzleloaders for hunting, for lift engines in model rockets and in the fuses and components of fireworks. Black powder is characterized as a low explosive rather than a high explosive because of its relatively slow expansion rate. For this reason it is used for blasting decorative stone such as marble or granite because it causes fewer fractures than a high explosive would. Currently, muzzleloaders account for the majority of all black powder

purchased in US. In support of this consumer interest, powder manufactures are steadily developing new and more efficient variations of the propellant in hopes of matching the performance offered by conventional firearms.

Throughout history substituents of black powder have also existed and were used for a variety of different applications. One such substituent was Bobbinite, considered to be a safer form of black powder used for blasting in coal mines because traditional black powder burned so hot it could ignite the methane that accumulated in the mines. Bobbinite, which contained saltpeter, charcoal, and sulfur, also contained a mixture of ammonium and copper sulfates which reduced the powder's flame temperature.[2] Another black powder substituent came about with the discovery of smokeless powder, which needed a spark sensitive priming charge. Initially regular gunpowder was used for this purpose but the sulfur in the powder caused corrosion of the metal bullet casings so a sulfur free black powder was developed by the Du Pont Company to meet this demand.[4]

Around the turn of the 20th century, a new form of propellant called smokeless powder had been invented. This new gunpowder was more powerful and cleaner burning than black powder. The powder's base component nitrocellulose (NC), was first discovered as gun cotton, the product of washing cotton with nitric and sulfuric acid. Normal gun cotton was too unstable for use as a propellant, but when a low-nitrogen gun cotton was plasticized with ether and alcohol the resulting gel could be rolled into sheets and broken into granules. This new smokeless powder replaced black powder as the primary propellant in firearms because it was much more powerful and relatively smokeless by comparison because its combustion creates no solid products. This smokeless characteristic provided a significant advantage on the battlefield by all but eliminating the puff of smoke that gave away a soldiers position and obscured his vision for the next shot.

Today there are three propellant categories for smokeless gunpowder: single base, double base, and triple base. Propellants that contain only nitrocellulose as a base are considered single bases and those that contain nitrocellulose and nitroglycerine (NG) are considered double bases. The third category of propellants contains NC and NG as well as nitroguanidine (NQ). All categories contain some stabilizing agents to increase shelf life and all are coated with graphite in the same way as black powder and for the same reason.[3] These first two categories of powder have completely replaced black powder as the propellant for any modern gun system and the military relies on the third category for firing their immense land and naval based artillery rounds at targets several miles away.

It is hard to imagine what life was like before gunpowder was as prevalent in the world as it is today. To think wars were once fought with swords and arrows, massive excavations and mining projects were the work of men using pick and shovel to slowly chip away at the earth, and celebrations lacked that exciting spectacle we now find in the air every Fourth of July. Looking back on the history of our world we can easily see how this simple mixture of saltpeter, charcoal, and sulfur has dramatically shaped it. Black powder has been used to establish sovereign countries, to defend the helpless as well as persecute them, and in perhaps its lesser-observed role by destroying the previous status quo of the strongest male ruling over the group. For it was best said that "God didn't make all men equal Samuel Colt did." It is doubtful that those early chemists, while tinkering away with their potions and elixirs, ever imagined the impact their work would one day have on the entire human race.

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