



The Gold Star Journal
2016



Flag in Sun by Ashley Williams

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John Clark, Editor

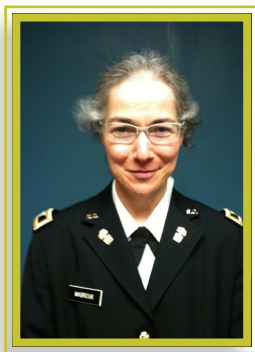
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About the Staff



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If you would like to support this publication, please make a donation to The Citadel Foundation and specify your contribution to The Gold Star Journal. Thank you.

A Letter From the Editors

As editors, we are exceptionally proud of our Twentieth Anniversary Edition of The Gold Star Journal. We hope you enjoy the featured papers submitted by some of the best minds The Citadel has to offer. For this year, as with others, we have selected an assortment of papers we found to be outstanding. Selecting papers for publication was especially challenging this year, as we had a record number of high quality submissions! Especially striking about this year's papers was the ability of the authors to explore the ethical and socially relevant dimensions of their subjects--demonstrating not only a deft intellectual grasp of the material but also a humanistic perspective that speaks to their characters and passions.

John Hope, winner of "best undergraduate paper," analyzes the philosophical underpinnings of American political thought in both the Conservative and Progressive tradition. Joseph Draper tells of the history of explorer, Jacques Cartier and his voyages to North America. Matt Scalise, who won our award for "best overall paper," discusses the relationship between religious belief and homosexuality and how this relationship continues to evolve. Grant Miller examines the rhetorical skills of Marc Antony as presented in Shakespeare's Julius Caesar. Michael Holmes presents the art of spycraft as it was practiced during the American Revolution. Picking up from the art of spying, Joshua Hamilton investigates the science of the parachute landing fall and its effects on the body. Finally, Brett Seidler considers the threat posed by the terrorist group Al-shabaab to East Africa and the impact this has on the international community.

Recognition and appreciation are also due to Karl Mack of the Sun Printing Co. for his continued help printing the journal and to John Whitten of Citadel ITS for his assistance and expertise in developing the design of this year's edition. We also wish to extend a heartfelt thank you to all of our gracious donors whose contributions made it possible for our Twentieth Anniversary Edition to be printed in color. Additional thanks to our readers and their constructive feedback as to how we can make a stronger journal, year after year.

Finally, we would like to recognize our faculty advisor Dr. Mabrouk for her tireless patience and invaluable advisement in each year's Gold Star Journals. Her dedication to the journal has helped us countless times, and we are sure that she will be a guide for future editors, long after we have left.

Luis Miguel Parrado, Editor-in-Chief

Jennifer Burch, Editor

Lauren Seedor, Editor

Ryan Leach, Editor

John Clark, Editor

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Progressive and Conservative Understandings of the American Political Tradition

By John Hope



John Hope, Class of 2016, is a Political Science major from Spartanburg, South Carolina. Currently the Company Commander of November Company, he is a member of the Honors Program and has achieved Gold

Stars each semester. With a specialization in International Relations and Military Affairs, as well as a German minor, John has studied at the German Military Academy and the London School of Economics. He is an Army contract and will commission as a 2nd Lieutenant in May.

ABSTRACT

This paper examines the progressive and conservative understandings of the nature of the American political tradition through the works and writings of select eminent politicians and philosophers in both schools of thought and tracks their developments over the past three centuries. Furthermore, it establishes the conservative understanding as having a more accurate view of the nature and institutions of the American political system. With a presidential election looming, it is critical to analyze the origins of the political beliefs of those running for office.

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”¹

Those words, written by Thomas Jefferson, have had a significant impact upon human history — they have also been a source of rigorous political debate. Today, two political philosophies stand out as they vie for supremacy on the battlefield of American politics: progressivism and conservatism. These two visions differ in their understanding of the American political tradition in areas such as equality, liberty, democracy, and the rule of law. Their advocates, well-known names on both sides such as Theodore Roosevelt and Franklin Roosevelt on one and Herbert Hoover and Ronald Reagan on the other, have furthered this competition. Both sides cite a modern American crisis that must be solved through their chosen creed: for progressives, the problem primarily concerns economic and social inequality, while conservatives identify an ever more-powerful state and an alienation of traditional social norms. Recently the battle lines have been drawn clearer than ever before through the increasing partisanship of the party system— progressives and the left in the Democratic Party and conservatives and the right in the Republican Party. A close analysis of these two schools of thought reveals not only the ideas and motivations behind progressivism and conservatism in America, but also which side more accurately understands the American political tradition.

Progressives and conservatives differ in their understanding of the American traditions behind the creation of the United States, from the motivations of the Founders that led to the Revolution, to the understanding of the

meaning of progress. The origins of the modern progressive and conservative debate (in their contemporary forms) are in the early 20th century—an era of huge economic inequality, as well as great optimism for the potential of the American people and government. The writings, actions, and beliefs of several men on both sides of the debate will be analyzed to provide context for the ideological conflict.

The Progressive understanding of the American founding emphasizes the radical nature of revolution and what they see as the founding documents' stress on the ideal of equality. The "All men are created equal" clause in the Declaration of Independence is considered as being of prime importance and as a result Progressives place substantial weight on economic and later social inequality. Furthermore, they hold that equality is necessary for the maintenance of personal liberty and freedom. Progressivism's advocates believe that the fight for individual rights based on Enlightenment principles and embraced by the Founding Fathers through the writings of such men as Locke and Hume continues today.

Herbert Croly, one of the founders of modern Progressive political thought, emphasized the democratic mechanisms of the Constitution that would enable social change through government interference. These democratic mechanisms meant the ability of all citizens to vote within a legal framework that took steps to make sure that all citizens were treated equally. Equality, Croly claimed

in *The Promise of American Life*, which was "contained in the assertion of Lincoln, that our government is 'dedicated to the proposition that all men are created equal.'"² Equality, increasingly emphasized in economic terms, became a cornerstone of progressive politics.

Other progressives differentiated on the notion of economic equality through policies such as Theodore Roosevelt's "trust-busting" initiatives that would crack down on the 'special interests' of the wealthy that were detailed in his *New Nationalism* (and which he claimed were based on Lincolnian principles).³ Economic equality would become even more important under FDR whose government provided thousands of jobs and exponentially increased government agencies in a bid to address the Great Depression.

Progressives turned their focus on equality into a quest—firstly, for increased rights for the economically impoverished and later for increased rights for the socially impoverished. The Students for a Democratic Society (SDS) represented the evolution of the progressive idea of equality in its Port Huron Statement when they demanded: "America should concentrate on its genuine social priorities: abolish squalor, terminate neglect, and establish an environment for people to live in with dignity and creativeness."⁴ To progressives, the government must assume a powerful role to guarantee the equality mentioned in America's founding documents. Furthermore, Croly claimed that American democracy was based on Jeffersonian democracy combined



Theodore Roosevelt,
progressive President of the United States 1901-1909²⁵

with the Hamiltonian “principle of national responsibility.”⁵ Essentially, a political elite must be responsible “for the success of their political and social ideal” that is dedicated to the entire American people through “social improvement.”⁶ Croly believed that the government should incorporate the Hamiltonian ideal of being as efficient as possible in order to embody the Jeffersonian ideal of solving social problems. The impatience with the inefficiencies of traditional American democracy was continued under Theodore Roosevelt who was influenced by Croly’s ideas. Roosevelt wrote in *New Nationalism*, “I mean not merely that I stand for fair play under the present rules of the game, but that I stand for having those rules changed so as to work for a more substantial equality of opportunity.”⁷ Not only were the American people not being given a fair chance, but the system was also tilted in favor of the “sinister influence or control of special interests.”⁸

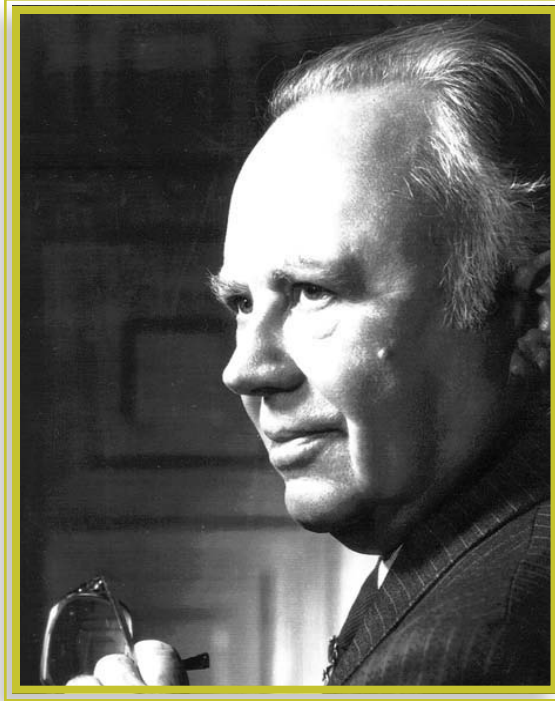
Yet not only does Progressivism have impatience with the American political system, but it also has impatience with history. Woodrow Wilson remarked in *The New Freedom*, “We are in the presence of a new organization of society. Our life has broken away from the past...the old political formulas do not fit the present problems.”⁹

In order to accomplish these progressive missions (economic and social equality

through government intervention, as well as quickly pushing the needed reforms through the political system), a strong executive in the tradition of Lincoln would be needed. Theodore Roosevelt considered himself a “steward of the public welfare” while his cousin,

Franklin Delano Roosevelt, maintained that “action and bold leadership” were needed to address the issues of his day.^{10 11} To recap, progressives have used the mantra of what they see as the radical nature of the American Revolution as well as the egalitarian and democratic ideals outlined in the founding documents (that built on Enlightenment principles) to advocate for the government taking an active role in securing economic and social equality, as well as a strong executive to push through change in a political system

that is slow and complicated.



Russell Kirk, conservative intellectual
b.1918-1994²⁶

The conservatives, however, have a far different understanding of the ideals of the founding fathers, of the role of the different branches of government, and on the very idea of progress. The beginning of modern political conservatism in America can be traced back to Herbert Hoover and his emphasis on decentralized government, individualism, and incremental progress. Hoover’s individualism was not “progressive individualism,” but individualism built upon “equality of opportunity to take that position in the community to which [one’s] intelligence, character, ability and ambition entitle him.”¹² Equality of opportunity is based on a

conservative understanding of the nature of the rule of law; this conservative understanding, differentiated through early documents such as the Mayflower Compact and men such as John Witherspoon, rested on the application of “just and equal laws.”¹³ Conservatives maintain that an equal application of the law that has been determined as good for the whole community enables all citizens to answer “the challenge of opportunity... the challenge of nature...the challenge of life... the call of the frontier,” in contrast to the progressive understanding which focuses upon equal outcomes.¹⁴

Conservatives vehemently reject the ideas of social and political leveling, radicalism, and revolutionary actions it claims are visions of utopia, while they embrace tradition, spirituality and hierarchy. On progress, Russell Kirk, the founder of modern conservative intellectualism, believed that the American Revolution was a conservative one, in which the Founding Fathers sought to protect their English liberties against “royal innovation.” Kirk promoted the political philosophy of Edmund Burke, an Anglo-Irish Minister of Parliament (MP) during the late 18th century who not only advocated for the rights of the American colonists to defend their English liberties, but who also influenced John Adams, Alexander Hamilton, and John Randolph. Burke believed in a deliberate, temperate approach to progress while rejecting the radical approach of the French Revolution.

The conservative approach to liberty means a strict adherence to the rule of law combined with the subsidization of politics

and government (keeping it at the most local level possible). This approach, conservatives such as Barry Goldwater hold, is necessary so that “the people’s welfare depends on individual self reliance rather than on state paternalism.”¹⁶ Conservatives claim the sentiment, that “government has proved to be the chief instrument for thwarting man’s liberty,” is a clear echo of the claims made in the Declaration of Independence about the British Crown.¹⁷ Subsidiarity in government also means increased federalism, an ideal

that conservatives believe, was ingrained in the founding documents and was maintained for many years until the progressive era, and for many until the Civil War. The Twelve Southerners

and Richard Weaver, a group of scholars who defended Southern agrarianism and culture, represented this strain of thought in their fight against industrialism and secularism.

Modern American conservatism has its origins in rejecting the progressive reforms of the early 20th century. The conservative intellectual and founder of the National Review, William F. Buckley, wrote, “It is the job of centralized government (in peacetime) to protect its citizens’ lives, liberty and property. All other activities of government tend to diminish freedom and hamper progress.”¹⁸ That position towards government had entered American policymaking some decades before. Beginning with Herbert Hoover, conservatives have sought to increase individual rights through less government interference while securing equality of opportunity through the rule of law. Furthermore, conservatism has

Conservatives vehemently reject the ideas of social and political leveling as well as radicalism and revolutionary actions...

also meant embracing tradition with faith in incremental progress. Conservatism, in the classical American sense, claims to respect the values embedded within thousands of years of Western civilization that was ultimately institutionalized by the founding fathers, and questions attempts to reject or twist to their precedents.

Both sides present an intriguing claim: for progressives, the founding fathers were revolutionaries who would have sought to bring equality to all people through popular sovereignty, but for conservatives those same men wanted to hold on to their ancient political rights of self government while being skeptical of radical political change. However, when the actions and intentions of the founding fathers are considered in full, the conservative cause is vindicated. Conservatives have a much better understanding of the American founding as well as the intentions of the founding fathers. The progressive understanding is not only inaccurate because of the weight it places on equality, individual rights and government centralization, but is harmful because it rejects the combined wisdom of Western civilization that was reflected in America's founding documents.

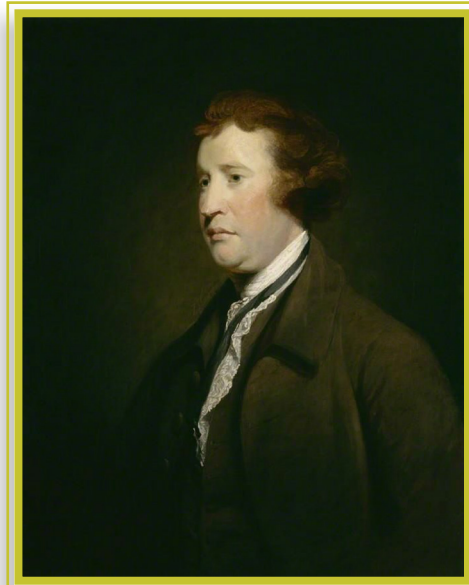
To begin, America's founding documents, from the Mayflower Compact to the Federalist Papers, show that the founders had a far different understanding of human nature than the modern progressives do. Progressives trace their understanding of human nature to Enlightenment principles

that encourage utopianism through an idealistic view of human rationalism. Progressive thinkers appropriated Thomas Jefferson's famous 'wall of separation between church and state' in order to institutionalize a radical secularization within the American government.

This secularization ignores history; the founding fathers generally held the belief that virtue was supposed to be learned through religion and civic education in public life. It would be much more accurate for progressives to trace their beliefs to the French Revolution, which embraced ideas of "Liberté, Égalité, and Fraternité," than to the American Revolution. Whereas the early Americans advocated for a "Humane, civil and Christian" people who were understood as imperfect but capable of virtue

through civic education and religion, the progressives emphasize the perfection of man through reason alone.¹⁹

For example, many states had official religions well into the 19th century and the founding fathers clearly accepted the role of religious thought in public life (for instance, the inclusion of the terms "Supreme Judge," "Nature's God," and "Divine Providence" in the Declaration of Independence and George Washington's Thanksgiving Address of 1789).²⁰ The conservative position, expressed in Russell Kirk's "Six Canons of Conservatism," articulates a "belief in a transcendent order, or body of natural law, which rules society as well as conscience."²¹ The founders believed in a secular government, separated from religion



Edmund Burke, Anglo-Irish MP
considered the founder of modern conservatism²⁷

due to government's tendency towards the use of force, which would be manned by a "virtuous people," not a government whose position relative to society was based on relativistic moral principles as the progressives claim.²²

The progressive notion of equality is also antithetical to the position of the founders as well as the purposes of the founding documents. Equality, as conservatives understand it, means the ability of all citizens to have the equal opportunity to reach their full potential and to lead a good life. Equality in the application of the law is also necessary in order to protect the rights of each citizen to live freely. The progressive idea of equality requires government intervention, stymying liberty and freedom. It also stifles individualism and increases the corruption of government institutions because of the necessary power given to those institutions (like the Supreme Court and the Executive) in order to carry out progressive policies. Progressive equality also breeds moral relativism, which, as it has previously been said, rejects the Christian principles of the American founding and the autonomy of the states.

Furthermore, the founding fathers foremost believed in self-governance and liberty in order to rule with the "deliberate sense of the community."²³ This meant that the executive (the founders having learned from the example of King George) was weak compared to the legislative branch and that the states were given any powers that were not

guaranteed by the Constitution to the federal government according to the Supremacy Clause and the Federalist Papers. The progressives are correct in asserting the example of Abraham Lincoln for the position of a strong executive, however for the first decades of the American government, Congress and the states were superior. Abraham Lincoln was the first truly powerful icon of an American president. He wielded so much power in the midst of a terrible crisis. The progressive ideal of a strong executive, as claimed by Croly and the Roosevelts, is simply meant to fit the progressives' goals as a result of their impatience with the structure of the American governmental system.

Equality, as conservatives understand it, means the ability of all citizens to have the equal opportunity to reach their full potential and to lead a good life.

In order to address the problems of American society, the tools given to the American government by the founding fathers are the best tools available. Modern American problems, such as encroachments on personal liberty due to government surveillance, debt problems due to huge government spending on welfare programs and war, and social problems such as poverty and joblessness, can all be addressed through the principles that were laid out by the founding documents. Equality cannot be addressed through the government creating winners and losers, liberty cannot be addressed by increased government surveillance and spending, and freedom does not mean the stripping of traditional civic life from the public sphere. Instead, the government, in an age in which it is increasing its power and influence, must be reformed to its original state by applying the

principles of the American founding instead of the principles of alien philosophies. The American government is best run with the principles it was originally imbued, and these principles happen to be advocated for by the conservative side of the American political debate. In an era in which political philosophy has swung too far left, the pendulum must be centered through adherence to the values of the right.

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Jacques Cartier's Voyages to New France

By Joseph Draper



Joseph Moritz Draper, Class of 2016, is a history and political science double major. He comes from Oscar Company from Huntley, Illinois. He has received Dean's List for six semesters, Gold Stars four semesters and Commandant's and

President's Lists one semester each. He is a member of the Citadel Honors College and is also a Citadel Scholar recipient. After graduation he plans to pursue a master's degree in counterterrorism and a commission in the U.S. Navy.

ABSTRACT

While most Americans are familiar with explorers such as Christopher Columbus and Amerigo Vespucci who no doubt played a significant role in the development of America, Jacques Cartier is much less known for his exploration. He was an adventurous man from France who would make three journeys to North America in an effort to open a trade relationship with the natives and start a permanent colony. Apart from his expeditions, France would not likely have tried to settle the northern lands of America and the continent as we know it today would be shaped quite differently.

The New World was initially discovered by Christopher Columbus in his service to the Spanish. It was not long before other European explorers were commissioned by imperial powers such as the British, Portuguese, and French. There was a whole new land waiting to be explored and, to put it bluntly, exploited. The goods, minerals, and even the people could be used to fuel the growth of their empires and spheres of influence. Indeed, it was a good time to be an adventurer, as the monarchs of Europe were very willing to pay for the voyages to explore this new world with great hopes of the riches and land that could be acquired.

The foremost French explorer of this time period was Jacques Cartier. He was born in the town of Saint-Malo, France on December 31, 1491, just one year before Columbus sailed the uncharted Atlantic Ocean. The details of his upbringing are uncertain, though by some method he found himself earning a charter from King Francis I to explore the "northern lands" of what today is called America. Cartier would end up making three voyages to the New World, and would be responsible for the first attempted permanent French settlement of these lands. Eventually, Cartier would end up in the same place he was born, Saint-Malo, where he would remain until his death on September 1st, 1557. His travels and exploration would enable France to make great use of the wealth of the "northern lands," even in spite of the harsh winter and suspicious natives. Though Cartier has not been remembered in history as well as other explorers, it could be argued that his exploration was just as important as that of Columbus. "The fame and service of the great captain whose untiring zeal in the king's service twice explored the St. Lawrence river after having first found the Gaspé coast, has been somewhat obscured."¹ In spite of the obscure place he has in many history books, he

still made a significant contribution to French exploration and eventually control in Canada.

In 1534, the French King Francis I wanted to begin exploration of what was referred to as the “northern lands” of the New World. Jacques Cartier was about to be given his chance to make a mark on history and he would not waste it. On this journey he would explore, “The Gulf of St. Lawrence and the St. Lawrence River and take possession of the territory in the name of the King of France, Francis I.”² The stated goal of this first voyage of Cartier was to explore the coast, find a route to Asia, and find as much gold, riches and spices as possible. To accomplish his mission, Cartier was given two ships and sixty-one men. This small party left Saint-Malo on April 20th, and as a result of good weather, arrived May 10th. Cartier wrote about the day in his journal saying, “After twenty days at sea we finally reached the shores and the men were more than happy to walk on solid ground.”³ Cartier would claim the land for King Francis shortly after, but first the successful crossing of the ocean called for a celebration and the men, “made a huge fire and ate some of our last supplies of food and of course the traditional glass of wine for each.”⁴ Now that they had overcome the perils of the sea, the real work was to begin. The following day, the men were broken into small groups to commence a search of the area. Other than a mentioning that, “some of us almost got lost and appeared only in the early hours of the morning,” nothing is reported about these initial explorations.⁵

The initial thought was that the land was empty and barren. It seemed as if there was no hope to find anything of value in this particular region and on May 13th they, “set sail again trying to discover more wonders of this new world.”⁶ Cartier would sail into the Gulf of St. Lawrence, but he did not realize what he had found. He thought that it was a bay like any other through which he had sailed. This ignorance came from the weather being overcast so that he could not fully explore the layout of the waterway. Cartier would eventually turn around due to the thick fog and would not fully comprehend the significance of the Gulf of St. Lawrence until a later voyage.

Though Cartier has not been remembered in history as well as other explorers, it could be argued that his exploration was just as important as that of Columbus.

The first interaction with the natives of the area came on June 1st, “along the coast of Acadia (now Nova Scotia), Jacques Cartier found Micmac waving furs on sticks as an invitation to land and trade.”⁷ Their reaction of waving their furs and welcoming the Europeans implies that the Indians had traded with Europeans previous

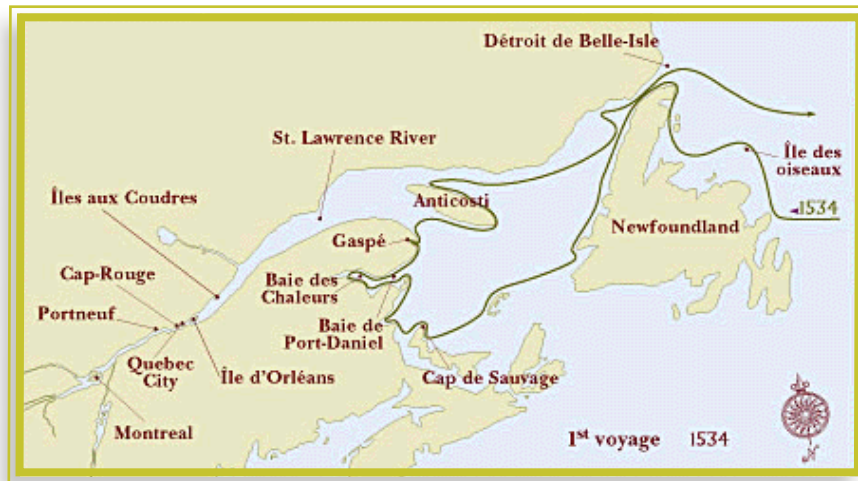
to this interaction. Still, they did not speak each other’s language, but the French were able to trade to get some much needed food. Cartier was very suspicious of the natives from the first interaction he had with them, and he would keep his reservations even after several friendly interactions. Cartier would eventually bring two Indians back to France with him, though whether they were willing travelers or kidnapped hostages is uncertain. These two Indians were the sons of Chief Donnacanna, the ruler of one of the villages with whom Cartier traded. Either way the interaction between the

Indians and French on this first voyage seems to have been good enough that the Indians were still friendly when Cartier returned on his second trip. When Cartier was going over maps with these two Indians they told him that the village was called “Kanata,” which Cartier began to write on his maps in reference to the whole land. This would later become “Canada” the name of the land as we know it today.

This first voyage by Cartier was deemed a success by the French King. The return of the party in relatively good health was an encouragement, and the stories of the abundance and quality of the land were enough to make the king desire further exploration. The two Indians whom Cartier brought back no doubt told the king about the land, its resources and animals. In addition, there was still hope among the French at this time to find a passage through this land to the Indies. The favorable interaction with the natives, a positive report from Cartier and the men, and the hope of a northwest passage to the Indies all would help Cartier earn another chance to explore Canada for the betterment and glory of France.

It was less than a year before Cartier was once again headed over the ocean to Canada. He departed on May 19th, 1535 with 112 men and three ships at his disposal. Two of these one hundred and twelve, were the Indians Cartier had brought back with him at the end

of the first voyage. They were no doubt excited to return and agreed to serve the expedition as guides. On this trip the Frenchmen would have significantly more interaction with the natives, really discover the great location and accessibility of the St. Lawrence River, and give a name to this land which they were exploring. The relations with the Indians eventually would be strained, and the hardships of a bitter, cold winter would take their toll on Cartier’s men.



Route Map from Cartier's 1534 Voyage²⁰

The men on this trip have been described as, “A sturdy band of sailors equally prepared to face the terrors of the climate, or the fury of the savages, well disciplined, and having full faith in their commander,

Jacques Cartier.”⁸ They would have had high hopes and expectations for what was to come after the reports from the first voyage were so positive. It is interesting to note that they felt prepared for both the cold and the Indians; time would show that they were not really prepared to deal with either. There was a feeling of adventure and excitement within the group, and as the quote suggests, they believed they were in good hands with Cartier at the helm. Heading into this trip, Cartier “had resolved to endeavor to penetrate the continent by sailing up the great river he had named St. Laurent.”⁹ His goals for this voyage were lofty, and after the successful nature of his last trip, and the rudimentary understanding of the area he gained from that trip and the Indians he had captured, he would not easily be stopped.

The crossing of the ocean would not be as easy this time as it was on the first voyage. While no men died on the way during the first voyage, the men of this second trip would not be as fortunate. Five men were lost during the trek across the ocean, with the party arriving on the 1st of July 1535. There was not as much excitement and fanfare with the landing as there had been with the first voyage, as Cartier was ready to plunge further into the continent than ever before. The group arrived at the same village from which their two Indian guides had been taken a year before at the end of July. Upon their arrival, the chief organized a large feast in honor of the return of the two members of the village and the visit of the Frenchman. In his journal Cartier noted, "He threw a large feast for everyone. He also gave us to drink this strong liquor made out of corn. It definitely got the men dizzy but the locals are peaceful so everything turned out well."¹⁰ This village would become a sort of base of operations for the Frenchman for the remainder of their time in the area.

The largest ship the French had remained harbored at Stadacona, the Indian village, while their smaller ones were used to keep pushing up the St. Lawrence. The site of Stadacona would eventually become Quebec, while another village further up river known as Hochelaga would become Montreal. Montreal got its name from Cartier because of its beauty. He called it "Mount Royal" in honor of the king and this was eventually changed to Montreal. At this time there was still a belief in

a northwest passage to the Indies and Cartier was determined to be the one to find it. He wrote in his journal, "I'm anxious to see what lies ahead. Every day we are getting deeper and deeper inside the continent which increases my curiosity." The men were amazed with the beauty of the land surrounding the river, and they grew very fond of the natives as well.

While the exploration of the area left the men amazed with its rich beauty, there was no success in finding a route to the Indies. Soon winter came, and the French would have to learn how to survive in the cold like they never had experienced. Unfortunately, Cartier's distrust for the Indians would really hurt them in

this area. The Indians had been nothing but kind to the French on this visit, in spite of the fact Cartier had taken with him (willingly or unwillingly) the chief's sons on the last voyage. The chief still thought so highly of Cartier, "that on parting from his distinguished visitor, the French sailor was requested to suffer his arm to be kissed, in Indian fashion."¹² Yet Cartier seemed determined to spoil the relationship between the Indians and his men ordering his men to stay away from the Indian village during the winter and not allowing any Indians aboard his ship. Cartier, "fancied the Indians meditated an attack on his vessels during winter, and had them fortified and surrounded by palisades."¹³

There was one exception in which an Indian woman was allowed to come aboard the explorer's ship. The Indian woman would come

In 1534, the French King Francis I wanted to begin exploration of what was referred to as the "northern lands" of the New World. Jacques Cartier was about to be given his chance to make a mark on history and he would not waste it.

to nurse one of the men who had been very sick for quite a while. A romance was kindled between them and she continually came to the ship to visit him and provide him with comfort. Her Indian husband did not approve of this and the men aboard the ship reported that he would beat her and harass her every time she left. Eventually, Cartier decided she should not be let

aboard either, but she came anyway and refused to leave. She clung to her French invalid and Cartier

was forced to let her stay. As a result of this, her Indian husband decided he would form a raiding party and kill her and as many Frenchmen as possible. "The warriors were eager to attack the Frenchmen whose conduct had effectually effaced all kindly feelings from their hearts."¹⁴ Fortunately for the French, Chief Donnacanna was not ready to give up on the French yet. The Chief, "warned him of his danger, and pointed out, in noble manly language, that it was the just retribution of the crime of his crew."¹⁵ Cartier thanked the chief for his warning and replied, "Jacques Cartier will never give up a woman who has sought his protection to be butchered by savages."¹⁶ The chief was impressed by this resolve and withdrew hoping that conflict could still yet be avoided.

While Cartier spoke very nobly and maintained a position of honor in his meeting with the chief, had the Indians attacked there was little hope any of the French would survive. A combination of the cold giving the men frostbite and a bad spread of scurvy left twenty men dead, and most of the others too weak to fight. The Chief recognized this and



Route Map from Cartier's 1541-1543 Voyage:²¹

determined to help the French recover by showing them a remedy for scurvy that the Indians used. The French were grateful to have this remedy and those who were afflicted soon began to regain their strength. The Indians did not plan to attack the French until the winter was over, so Cartier had time to plan a counter to the raid he now knew was coming. When spring came, he decided to act first and he kidnapped nearly a dozen Indians including Chief Donnacanna. The Indians were shocked by this raid, but before they could respond the French ships lifted anchor and sailed away.

This second voyage was deemed to be less of a success than the first. While Cartier was able to really explore the Gulf of St. Lawrence, he was also unable to find a northwest

passage to the Indies. The relationship with the Indians was very strained as a result of Cartier's constant suspicion. Over thirty men died on the expedition and most of those would have been prevented had the travelers learned from the Indians as to how to survive the cold winter, instead of hiding from them during it. Upon the return to France, the king was busy fighting wars with Britain and other European powers so he did not have time or money to consider another journey to Canada at the moment. Unlike the report from his first voyage, this one was less encouraging and did little to encourage potential adventurers to join Cartier's third voyage, which would come a few years later in 1541.

When the European wars came to an end a few years later in 1541, King Francis again wanted to send out explorers to Canada.

The purpose of this voyage would not be to find a way to the Indies, but instead to form a permanent colony so the French could open up a great trading operation in the area. Obviously Jacques Cartier was the man to lead such a daring attempt as he had a good understanding of the area and knew where it would be good to settle. The plan was for Cartier to lead an advance party to get the colony set up and shortly after Jean-Francois de La Roque, Seigneur de Roberval would come to be the governor of the colony. Roberval was supposed to bring the colonists who would live in Canada. Cartier was given five ships of men and sent on his way.

The advance party arrived in early summer and began to form a settlement near Quebec. Roberval was unable to find

Frenchmen interested in going to live in Canada and he did not follow through with the original plan of bringing settlers in the fall. Instead, Cartier and his men would have to winter alone. In the spring Cartier decided to abandon the effort and, "on his way home he met Roberval in a harbor of Newfoundland, and disobeyed his orders to go back with him to St. Lawrence."¹⁷ Cartier sailed for his home port while Roberval was left to try and to revive the settlement Cartier and his men had abandoned. Roberval, "applied himself with great energy to the settlement at Charlesbourg Royal, but after a terrible winter's experience Cartier was sent out again to bring him home (June, 1543)."¹⁸ This

would be Cartier's last voyage to the land he had explored and named. The King was disappointed with his decision to abandon Roberval and would no longer offer him a commission to explore or to settle the land.

Cartier was unable to produce a permanent settlement in Canada, but he was not completely to blame for this failure. The food and supplies he brought initially were not supposed to be enough to last through the first winter in Canada. If Roberval had come before the winter as originally planned the result might have been different. In addition, the French people were not very interested in living in Canada. It would be a long time before a permanent settlement, other than trading posts, were established.

While no permanent settlement or route to the Indies was found as a result of Cartier's voyages and exploration, he still

While no permanent settlement or route to the Indies was found as a result of Cartier's voyages and exploration, he still served France well by opening trade relations with the native people.

served France well by opening trade relations with the native people. Specifically, “Cartier had demonstrated that European ships could ascend a thousand miles to meet Indians, who could come even greater distances by canoe from the vast Great Lakes country, where beaver abounded.”¹⁹ The beaver fur trade of Canada would become a huge industry for French adventurers. The furs provided by the Indians were not very expensive to trade and they were in very high demand back in Europe. This industry would be the fuel that would lead to the eventual construction of cities like Quebec and Montreal. If Cartier did not make his voyages and interact with the natives, there never would have been any French fur traders in the north and the area would probably have eventually ended up being utilized by the British. The loss of industry to the French coupled with the benefits that would have been reaped by the British would have changed the course of history. There is a pretty strong argument to be made that without the French and Indian War, the American Revolution never would have occurred. If Cartier did not explore Canada, the French would not have been there for the British to fight. In this case the British colonists would not have been taxed and would have no reason to rise up against the British.

Jacques Cartier is not as famous of an explorer as someone like Christopher Columbus, Amerigo Vespucci, or Francis Magellan, but he played a very important role in the development of the colonial world and as a result the world today. He deserves more recognition than he is given for his daring willingness to interact with the natives even when he was suspicious of them and being the leader of the first European expedition to endure in the harsh Canadian winter. He did that twice. Cartier should not be overlooked for his adventurous and bold exploration.

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Morning Run Sunrise by Joseph Federico

Homosexuality and Religion: Can Jewish and Christian Dogma Reconcile the Actions of the LGBT Community?

By Matthew Scalise



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ABSTRACT

Until recently, condemnation of homosexuality was sanctioned by religious and social institutions. Today, many of these same groups have instead either adopted more lenient views on homosexuals or have completely changed their view on the subject. This paper seeks to determine if Judaism and Christianity, the two major religions in the United States, can reconcile their religious dogma with homosexuality through an analysis of religious text, scientific evidence, and social change.

The relationship between homosexuality and religion has varied greatly over time and place. Members of sexual minority groups are often discriminated against and oppressed as a result of their sexual orientation. These minority groups can be defined by, but not limited to, the LGBT (lesbian, gay, bisexual, transgender) community. Given certain biological attributes, Western culture predominately subsumes there are two dichotomous sexes each possessing distinct traits and features that follow anatomical norms when having intimate, sexual relationships. Humans are expected to follow these orientations and expectations as a result of certain forms of social engineering, such as religion. The advent and subsequent spread of the "Abrahamic religions" around 600-700 BCE brought with it a set of values and customs that predominate within much of Western society to this day. Nevertheless, present day doctrine within the world's major religions—namely Judaism and Christianity—vary greatly with regard to attitudes toward these divergent sexual orientations.

Those that oppose harmonizing religion with homosexual activity share their views in a variety of ways: from implicit opposition of homosexual activity to explicit condemnation of same-sex practices. Many argue that such actions constitute an affront to their deity and are inherently sinful¹. Although this issue has raged for millennia, the human rights violations against the homosexual community in Russia and Uganda as well as the recent legalization of gay marriage in the United States make this a pertinent issue today. Regardless of one's position on the issue, much of the Western world looks to Judeo-Christian religious tradition or scriptural passages for authority.

First, however, the term "homosexuality" must be defined. Homosexuality is a fairly

modern term with no Hebrew or ancient Greek equivalents. In fact, it was coined by a Hungarian writer during the second half of the nineteenth century and was not incorporated into the English Bible until 1946.¹ The term is applied to a person whose sexual orientation is toward another of his or her own gender and, in this paper, will refer to members of the LGBT community as well (albeit an unfair characterization). All quotations and their analysis in relation to homosexuality should be understood in this light.

A. JUDAISM AND HOMOSEXUALITY

Homosexual activity and Judaism have been, for the most part, mutually exclusive since the writing of the Torah, the primary source of Jewish tradition and law, around 1300BCE.¹ The text mentions homosexuality several times:

1. בְּכֶשֶׁת אֵל, רֶכֶז-תֶּאֱוֹן. הַשָּׂא יִבְכְּשֶׁם הַבְּעוֹת – הַשָּׂא יִבְכְּשֶׁם אוֹהָ
 (“Thou shalt not lie with mankind, as with womankind: it is an abomination.” Leviticus 18:22 KJV²)

2. הַבְּעוֹת – הַשָּׂא יִבְכְּשֶׁם רֶכֶז-תֶּאֱוֹן בְּכֶשֶׁת רֶשָׁא שִׂיאָו. סָב סָהִימָד; וּתְמִי תוֹם. סָהִינָשׁ וּשְׁעָ
 (“If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.” Leviticus 20:13 KJV²)

3. דַּחֲאָב רַחֲבִי-רֶשָׁא סוֹקְמָב, רַבְרָקָב בְּשִׁי דְּמַעַ זִי. {ס} וּנְנוֹת, אֵל וּל בּוֹטָב--דִּירְעָשׁ
 (“There shall be no whore of the daughters

of Israel, nor a sodomite of the sons of Israel.” Deuteronomy 23:17 KJV²)

The first two verses from the book of Leviticus express unequivocal condemnation of male homosexual intercourse. The majority of Orthodox and conservative Jews refer to these verses when rejecting LGBT members from their religious community.¹ They believe the Torah is the literal word of God and, therefore, these verses carry with them divine authority. Strangely, however, this prohibition does not extend to female homosexual acts and does not clarify if all sexual acts between men are prohibited or solely homosexual intercourse. Biblical scholar, Michael England, asserts that this is a result of the Jewish patriarchal culture at the time the Torah was written:

“males embodied the image of God... the male sex was believed to have an absolute and inviolable dignity. To treat a man as one would a woman, then, was to violate the image of God by reducing the man to the status

of property.”³ In fact, many surrounding cultures emphasized the status of their conquered enemies by subjecting them to anal penetration, an aggressive act meant to denigrate them to the status of property. In the modern context, no person—male or female, heterosexual or homosexual—should be considered property, especially through means of sexual assault and rape.^{3,4} Therefore, this interpretation suggests that Judeo-Christian abhorrence to this concept was not necessarily about the homosexual act itself, but of defacing God’s image and his primacy.

Present day doctrine within the world’s major religions-namely Judaism and Christianity-vary greatly with regard to attitudes toward these divergent sexual orientations.

Moreover, the two verses imply that the homosexual act of intercourse rather than the homosexual individual is seen as an “abomination.” Although this terminology seems to be a direct and unrelenting condemnation of the homosexual lifestyle, the word “to’avah” (abomination) is also used in Deuteronomy 14:3 when referencing animals that are forbidden to be consumed, in Deuteronomy 17:1 when referring to ritual imperfection, in Deuteronomy 24:4 when discussing remarriage, as well as an additional 111 trivial times in the Bible.⁵ A closer reading of the term reveals that to’avah characterizes a specific cultural offense or transgression rather than the unnatural perversion with which the word “abomination” connotes. Moreover, it seems the Judeo-Christian rejection of homosexuality may be centered on practical purposes, namely homosexuality’s lack of procreative potential. This tenet was especially important in early Judaism because procreation was essential for the growth and expansion of its burgeoning religious views, unique culture, and ethnic heritage.⁶ Therefore, homosexual couples undermined the Jewish ideal of marriage and family in relation to fulfilling God’s command to procreate as defined in the Torah.²⁸

The third verse condemning homosexuality in the Torah which comes from Deuteronomy 23:17 asserts that no Jewish men should serve as a temple prostitute. While the word “sodomite” has the modern connotation of anal sex, “no Hebrew or Greek word formed on the name ‘Sodom’ ever appears in the Biblical manuscripts on

which those versions are based.”³ The Torah does not attack male prostitutes because they engage in sexual intercourse with other men but, like their female counterparts, are attacked because they serve alien gods. Thus, the words “whore” and “sodomite” are simply the masculine and feminine forms of the same lewd profession.⁷ In recent years, there have been new interpretations claiming the Torah only dictates that the sexual act of anal sex is forbidden, and thus considered an abomination by the Torah, while sexual orientation and even other sexual activities are not considered a sin.

Since the 1990s, Conservative Judaism has been engaged in an in-depth study of homosexuality in relation to Halakhah (Jewish religious law) and presented a number of legal/theological arguments for communal consideration.⁸ Ultimately, they condemn

homosexual intercourse but do not condemn the homosexual individual, believing that homosexual attraction is not inherently sinful but homosexual intercourse should be prohibited.³ As a result, the majority of conservative and Orthodox Jews welcome homosexual Jews into their community and campaign against their discrimination but, nevertheless, uphold a ban on anal sex.^{9,10} Although those within the Jewish Orthodox tradition are taught that law does not change, the Talmud and Jewish history show that while principles remain firm, rulings are often amended to support new interpretations of old religious laws. This can be applied to modern cultural/social shifts regarding society’s better understanding of human sexuality. While efforts must



Gay Pride and American Flags ³⁶

be made to prevent the dilution of Jewish tradition and culture, the “reapplication” of the Torah’s original purposes must reflect pragmatic responses to changing situations.

Despite the fact that conservative Jewish groups have liberalized much of their views on homosexuality in the past several decades, Reform Judaism, including Reconstructionist Judaism in North America and Liberal Judaism in the United Kingdom, have adopted much more accepting views with regard to this issue.²⁹ Reform Jews view homosexuality to be an acceptable orientation equitable to that of heterosexuality, believing that traditional Jewish laws concerning homosexuality are outdated and, thus, subject to changes that reflect modern understanding of sexuality.⁵ They point to their belief that all human beings are created in the Divine Image (Genesis 1:27), so all share in His grace. In addition, Reform Jews cite Leviticus 19:18 (“You shall love your neighbor as yourself.”) in contrast to Leviticus 18:22 and 20:13.⁵ Ultimately, they point to their ethnic and religious acquaintance with bigotry and violence throughout recorded history and, therefore, endeavor to be open to all members of the community.

B. CHRISTIANITY AND HOMOSEXUALITY

In comparison, Christian denominations have a number of views regarding homosexual activity. The majority believes that homosexuals should be welcomed into the Church but that homosexuality is inherently sinful. These denominations include: the Roman Catholic Church, the United Methodist Church, the Eastern Orthodox Church, the American Baptist Church, Jehovah’s Witnesses, and Mormons,

among others.¹¹ Just as within the Jewish faith, Christians of these denominations point to the same scripture contained in the first five books of the Bible (the Torah in Jewish tradition) that claim homosexuality is an “abomination” and punishable by death.¹² Since most conservative Christians believe that every “sexual act must be open to procreation and expressive of a love union,” this criterion precludes homosexuality.¹³ Moreover, these opponents point to early Biblical verses that denote sexual relations of human beings: Genesis 2:18-22 in which God specifically delineates the appearance and role of men and women; Genesis 1:17-18 in which God suggests the purpose of marriage is procreation; Deuteronomy 23:1-2/22:5 in which it is stated that men and women should not alter their bodies or act in alternate roles (against trans-sexualism); and Romans 1:26-27 in which homosexuality is related to damnation.^{12,14,15} What’s more, some conservative biblical scholars interpret Genesis 19:5 as indicating that homosexuality led to the destruction of Sodom and Gomorrah. Others, however, interpret these same verses very differently and offer a line of thought more aligned with the LGBT community.

For example, many progressive, liberal Christians believe that Genesis 19 is completely unrelated to consensual homosexual behavior. According to scripture, Lot wanted to protect the Lord’s angels from the city’s mob and their “wicked” intentions.² If most of the city of Sodom were gay, as conservative interpreters suggest, Lot would have most likely offered up his future son-in-laws as opposed to his virgin daughters for the mob to rape and abuse.^{3,12} Scripture suggests that the mob wanted to humiliate the angelic strangers with homosexual rape, an abhorrent act considered on par with that of heterosexual rape. In fact,

this was a common method of humiliating men during this era and culture.³ Christian pastor, D. Bartlett, adds, “many of the Bible’s stories don’t mean what they seem on their face. Many mainstream scholars say the Genesis passage is about hospitality and how to deal with the messengers of God. If it does refer to homosexual behavior, it’s homosexual rape. They don’t just want to lie down with them voluntarily; they want to rape the angels.”¹⁶ Rape is not to be condoned, whether heterosexual or homosexual. God had the destruction of the cities in mind before the incident with the angels took place; therefore, the minute details are irrelevant in relation to the over-arching message of the passage. Because of this, some scholars propose that the story of Sodom and Gomorrah is a fictional tale meant to relay important themes to the Jewish community and not necessarily a recount of homosexual violence.¹⁶

Furthermore, liberal Christians dismiss their conservative counterpart’s assertion that Romans 1:26-27 provides evidence of God’s repugnance of homosexuality. The verse reads as follows:

“For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.” (Romans 1:26-27 KJV²)

...homosexuality may be either founded in genetics, a result of various conditions during pregnancy, environmentally driven, or a combination of all these factors.

The apostle Paul, author of the book of Romans, affirms a theological declaration that mankind is falling into a false reality away from God. Contrary to their conservative counterparts, progressive Christians claim that these verses do not necessarily condemn homosexuality but unnatural love.^{3,17} That is, the verses condemn the act of going against a person’s natural sexual orientation. Moreover, Biblical scholars point out that the concept of “natural” is a common Greco-Roman argument and that Paul seems to solely be arguing against pederasty, homosexual relations between an adult and a child, when the context of the passage is taken into consideration.¹⁸ In fact, many scientists consider homosexuality to be a natural phenomenon, occurring in a wide variety of species.³⁰ One study, for example, noted that homosexual mounting is “common

in monkeys” and has been described in detail when studying rhesus monkeys, stump-tail macaques, Japanese macaques, and others.^{31, 32, 33} Furthermore, growing scientific evidence suggests human homosexuality may be either founded in genetics, a result of various conditions during pregnancy, environmentally driven, or a combination of all these factors.⁷ Thus, it is difficult to agree with Paul’s claim that homosexuality is the result of disbelief in God and idolatry.

In addition, Romans 1:26-27 is the only passage in the entire Bible that explicitly references sex between women. Although there are thousands of passages in the Bible, only a few condemn homosexuality. Jesus and

the prophets said nothing at all on the subject of same-sex relations.^{2,7} Likewise, there is not one mention of same-gender sexual relations in any of the gospels. If lesbianism and homosexuality are heinous affronts to God and punishable by death, one would think there would be more scriptural evidence to bolster this claim. When interpreting Paul's admonishment of Christians living in Rome as well as in any biblical passage, it is important to note the culture and context of the story. When taking this into account, the verses in the book of Romans make the point that Gentiles and Jews need the Gospel because they all are in need of God's saving grace;¹⁴ Paul does not condemn homosexuals, but idolatrous cults who practice temple prostitution—both male and female—as a religious act. Therefore, this scripture does not seem to speak only about sexual orientation, but also the importance of pursuing faithful, monogamous relationships.

In relation to Old Testament scripture, the bulk of anti-homosexual rhetoric, progressive Christians claim that the laws that govern social life and interactions are invalidated after Jesus' death on the cross. Old Testament law was given to the nation of Israel, not to Christians; therefore, Jesus' sacrifice replaced Old Testament law with the law of Christ (Galatians 6:2; Matthew 22:37-39).² This is explicitly noted in Romans 7:6 which states: "But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the

Spirit."² If all Christians are "discharg[ed] from the law," acts and/or lifestyles formerly considered an "abomination" should be nullified. Homosexuality cannot be considered an exception or it negates Jesus' sacrifice and His fulfillment of prophecy.

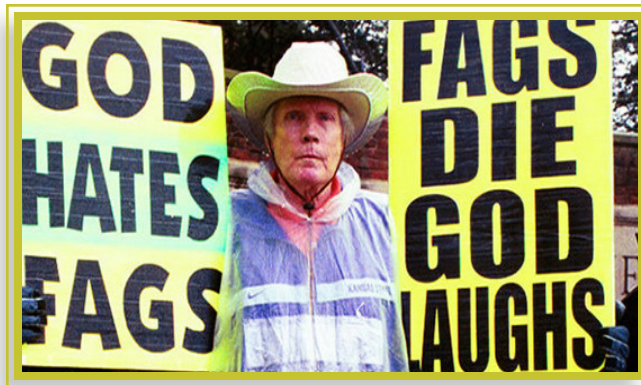
C. MODERN VIEWS ON HOMOSEXUALITY

Within much of Jewish and Christian society, homosexuality is seen as a voluntary sinful behavior that assaults the foundation of society. Religious fundamentalist and

extremist groups, such as the Westboro Baptist Church, have garnered much of the media's attention but are certainly not representative of their group's belief as a whole. In fact, growing numbers of staunch religious conservatives

are developing progressive ideas with regard to how they

view members of the LGBT community in both social and religious contexts. These liberal Jews and Christians view homosexuality as a "fixed and involuntary psychological type" and that homosexuals belong to an "identity group in need of civil rights protection."¹ In contrast to the United States, most of Europe embraces a more liberal and psychological model in regard to homosexuality. Same sex marriage became legal in the Netherlands in 2001, in Belgium in 2002, and in Spain in 2005.¹⁹ Civil union laws, under which homosexual couples share many of the same rights inherent in marriage, now exist in the United Kingdom, Germany, France, Switzerland, Denmark, Finland, Norway, Croatia, Iceland, and



Fred Phelps, founder of Westboro Baptist Church³⁷

Sweden.¹⁹ In Latin America, conservative Christianity, namely under the auspices of the Catholic Church, have lagged behind Europe in terms of equal rights for the LGBT community. Elsewhere, such as Uganda and several other African nations, homosexual acts are considered illegal with convicted offenders being imprisoned from five years to life. In spite of the latter countries' position on LGBT rights, much of the world, including the United States, has implemented political, social, and economic conditions that allow homosexuality to harmonize with modern culture.

Furthermore, many mainline Christian and Jewish denominations are seeking better ways to respond to the religious needs of their gay and lesbian members who still retain a degree of denominational affiliation. The Catechism of the Catholic Church, for example, states "men and women who have deep-seated homosexual tendencies ... must be accepted with respect, compassion, and sensitivity" and that "every sign of unjust discrimination in their regard should be avoided."²⁰ Although this sentiment is expressed in the majority of Orthodox Jewish and conservative Christian denominations, it does not mention or include acceptance of the homosexual lifestyle and its implicit actions. Because conservative dogma requires homosexuals to remain chaste, members of the LGBT community are unable to manifest their own sexuality. For example, a survey on the Italian homosexual population by Barbagli and Colombo (2007) observed, "the Catholic religion delays the achievement of a full self-awareness and hinders the development of a positive sexual identity."²¹ As a result of this contradiction, homosexuals often develop significant emotional stress and resentment toward their religious affiliation.²²

Both religious and secular leaders must adapt their views regarding homosexuality to fit within the modern, scientific understanding of the human body. Where previously it was considered a psychological dysfunction imbued by some maleficent being, homosexuality is now regarded as a natural behavior, common among a number of species. Growing scientific evidence has shown that true homosexual orientation is established at an early stage of development as opposed to a lifestyle choice in later life.²³ No evidence exists that suggests, "that the sexuality of the majority of people, homosexual or heterosexual, is a result of a conscious choice on their part"³⁴. Statistical information gathered from surveys and interviews from American homosexuals indicate that they never chose to become homosexual; the children "who mature into adult homosexuals are behaviorally different from their pre-heterosexual counterparts" and exhibit "a refusal to act out traditional roles."³⁴ Similarly, a study published in the *Journal of Psychological Medicine*, found that gay men shared certain unique markers on their eighth chromosome.²⁴ This revelation suggests that genetic factors may predispose one to homosexuality. Likewise, other researchers studying genetic factors within twins found that genes play an integral part in sexual orientation; identical twins raised in separate homes, for example, are more likely "to both be homosexual as adults (if one is homosexual) than fraternal twins, and both are more likely to share sexual orientation than genetically unrelated siblings raised together."^{23, 25, 26, 27, 34} In fact, some studies have shown concordance rates among twins to be 100% in regard to sexual orientation.³⁵ Therefore, many argue that such scientific evidence compels society to educate its members on how to be oneself as opposed to whether to be gay or straight when understanding sexual orientation.

While debate on the interpretation of passages within both the Torah and Bible will most likely rage on for eternity, Jews and Christians must both consider the overarching principles of God's love within each text. What's more, scientific innovations and novel scriptural interpretations have changed the meaning of homosexuality in modern society. As a result, an increasing amount of Jewish and Christian groups have adapted their views and religious dogma to welcome and to love their gay and lesbian members as part of God's ultimate creation. While many within these religious groups stick to Old Testament interpretations of homosexuality, others seek to affirm homosexual relationships and, in turn, break the chains of biblical literalism and ideological fundamentalism. Ultimately, all religious members of society must advance the kingdom of God by spreading His word and reconciling their religious views with the actions of the LGBT community, not by alienating God's people from union with Him. Undoubtedly, this kind of harmony is certainly possible.

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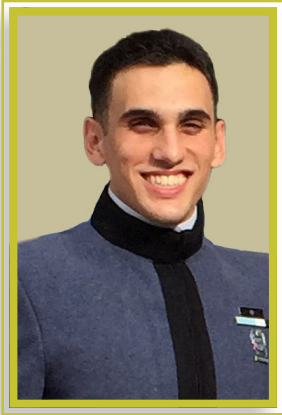
Bound by Gold by Matthew Ellis



Surfing Sergeant Major by Ashley Williams

A Call to Arms: Oratory as a Leadership Tool in the Case of Marc Antony

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ABSTRACT

Human nature is innately attracted, almost magnetized, to strong oratory and the credibility cemented by personal charisma and verbal acumen. This paper explores the methodology and impact which Marc Antony's famous speech has on oratory and argumentative structure, past and present, from Shakespeare's Julius Caesar. Shakespeare's wit on the written stage as witnessed in Antony's speech provides a penetrating insight into why the gift of gab and the exercise of a silver tongue will always prove paramount to aiding leaders as a means of shaping the events around them, rather than simply being shaped.

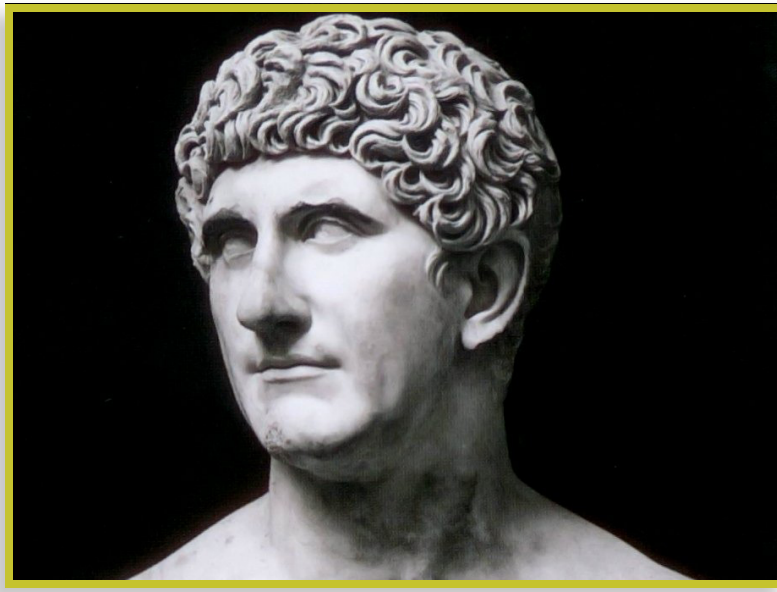
"The difference between a good speech and a great speech is the energy with which the audience comes to their feet at the end. Is it polite? Is it a chore? Are they standing up because their boss just stood up? No. We want it to come from their socks." Though Sam Seaborn, the White House speech writer in the famous series *The West Wing*, is fictional, he evokes a sentiment all too real. Oratory should raise your heart rate, emblazon a message in the audience's minds, and in the case of instances such as Shakespeare, oratory should powerfully affect the future events of a narrative. In Shakespeare's *Julius Caesar*, Marc Antony harnesses his oratorical prowess towards achieving his ambitions with an almost supernatural talent and ease, exhibiting oratory's unfathomable level of effectiveness as a tool for leaders to govern outcomes.

In Rome, there was never a shortage of great orators. Amongst the likes of Cicero and Cato, it is hard to find the rarity of one who can ascend from Rome's already vast collection of good orators into the exclusive company of the great ones. Marc Antony (83 – 30 BC) did just that, and his place in history is amplified and construed into greatness in Shakespeare's interpretation of the events immediately following the assassination of Roman Emperor Julius Caesar. Brutus, Shakespeare's chief assassin and former disciple, believes his cause a just one as it was "for the good of Rome" that he ensures Caesar's "death for his ambition" (3.2 L1 26, 41). As Brutus is speaking, Antony enters bearing Caesar's still bloodied body in a coffin, automatically usurping the stupor that Brutus has over the masses gathered to hear him and directing their eyes onto Caesar's body and Antony himself. Even before Antony begins to speak, his dominance over the situation is evident to the reader, albeit not the plebeians themselves. Brutus tells Antony

to speak, and Antony only goes up “for Brutus’ sake, [finding himself] beholden to [the crowd] (L1 62 – 5). Antony is an unmatched orator, a proven battlefield general, a Consul of Rome, and a dogmatic disciple of Caesar, yet even he cannot outright attack the Liberators of Rome and avenge his

mentor’s death. Antony, hiding daggers behind a smile, channels his white-hot rage into the masterful work of oratorical revenge that single-handedly changes the course of Roman history. By portraying his speech as a reluctant chore only done for the people of Rome, he humbles himself and wins the hearts of the plebeians—before he has even truly begun.

“Friends, Romans, countrymen, lend me your ears” (L 70). This line has found its way into the deific eternity of rhetoric, and yet its significance goes beyond merely a call to listen. It is the beginning of a call to arms. Brutus begins his speech by stating “Romans, countrymen, lovers, hear me for my cause” (L 13). Digest that for a moment, now dissect it. Brutus pretentiously begins with the overarching, impersonal Romans first, and ends with lovers, as if they all love him and will cling to his every word. Antony, in



Marc Antony¹

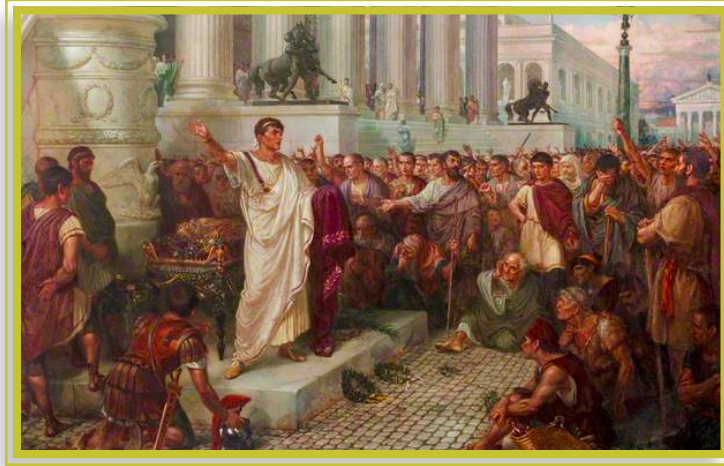
contrast, begins with friends first, furthering his portrayal of an everyman personality as well as establishing a foundation of ethos with the audience, and ends with lend me your ears, a humble request to listen. Brutus’ hear me for my cause not only

comes off as more condescending, from an aristocrat to a plebeian, but also contains my cause: it’s not the country’s cause, it’s his; it’s not a message, it’s a higher, more unrelatable cause. Brutus’ haughtiness gives a sharp contrast to Antony’s humility. These subtleties not only help us grasp Antony’s adroitness in reversing his enemies’ words to benefit his own, but also subtly exhibit to the audience Antony’s beginning foundations of creating an ‘everyman persona’ that he’ll tap into again and again as the speech progresses.

Besides his attention to detail in the crafting of his speech, Antony also finds utility in even the inanimate in making his speech not only heard but his words absorbed by the plebeians. Taking hold of Caesar’s bloodied cloak (mantle), Antony hoists it up as a soldier would a tattered battle flag, making an exhibition which, accompanied by fine

Marc Antony has done the unimaginable, the incredible, he draws revelation from the cloak of a man! He has completely changed the course of what will transpire, and completely given life to a blood-stained garment, all through the power of oratory.

oratory, will change the hearts and minds of the plebeians from supporting Brutus and the 'Liberators' to clamoring for their violent deaths. Holding the cloak, Antony reflects "The first time Caesar put it on, was the day he overcame the Nervii" (Ll 164 – 167). The Nervii were a Gallic tribe Caesar conquered which was a vital and "extravagantly celebrated" Roman victory, a reminder that Antony subtly slips into his speech to remind the Romans of Caesar's incredible military efforts in service of the republic (3.2 L 167, fn 6.). Exploring the cloak with a distraught wonderment, he observes aloud "Look, [here is] where Cassius' dagger ran through...what the envious Casca did...through this is where the well-beloved Brutus stabbed" as the onlookers presumably crowd around, heartbroken and transfixed by the cloak and the storyteller (Ll 168 – 70). Not only is Antony practically listing the names of the murderers knowing full well that he is bringing almost certain death to those whose names he utters, but he is enlivening the moment with his imagery when Caesar was ambushed, stabbed, betrayed. He meets the crowds' distraught looks with this crescendo: "For Brutus, as you know, was Caesar's angel/how dearly Caesar loved him! This was the most unkindest cut of all, for when



Antony speaks to the crowds²

The gleam in his (Antony's) eye and the devil's grin he must be harboring on the inside reveal that he wants to stoke his captive audience to the edge of sanity.

Caesar saw him stab, it burst his mighty heart [...] at the base of Pompey's statue" (Ll 175-82). Continuing to mourn Caesar and denounce the assassins as traitors, Antony swiftly plucks the blanket covering Caesar's body for the crowd to see. Horror. Weeping. Outrage. Antony's speech must now contend with the

screams of plebeians decrying "Revenge! Seek! Burn! Fire! Slay! Let not a traitor live! (Ll96). Other citizens cry in woe of "noble Caesar" and call for the death of the "traitors, the villains" (Ll 193-950). Antony has successfully stirred up the crowd, riling their emotions into a

mob that even he struggles to effectively control. The ensuing chaos is only quieted by Antony's speech resuming amidst the now thunderous din of emotional plebeians.

Antony has successfully named the murderers responsible for Caesar's death, in c o n t r o v e r t i b l y vanquished all credibility and favor Brutus had with the plebeians only minutes prior, and insighted a near riot at the sight of Caesar's body. His reference to Pompey brings a statesman like aura to Caesar, elevating a man who was moments ago a dictator to now a legend, a god. More importantly than all of this however, Marc Antony has done the unimaginable, the

incredible, he draws revelation from the cloak of a man! He has completely changed the course of what will transpire with the 'Liberators' and with those who supports Caesar, completely exposed those who plot against him and his now-deceased mentor, and completely given life to a blood-stained garment, all through the power of oratory.

Antony's perhaps most ingenious strategy throughout his delivery to the plebeians assembled in the square isn't his reversal of Brutus' phrasing and wordplay, nor his inciting of emotion through the use of the cloak, but his manipulation of 'honorable' and turning it's connotation from a complimentary epithet into a weapon of malice. At the onset of his eulogy of Caesar, Antony implores the plebeians to heed the words of the conspirators and Brutus, "For Brutus is an honorable man" and continues to name all the conspirators "honorable men", supposedly legitimizing their actions in Caesar's assassination (Ll 82-83). Antony goes to make rhetorical questions and statements in favor of Caesar and reminiscent of Caesar's charitable deeds, but immediately follows his statements with unsupported qualifiers that Brutus in particular was right to target Caesar to be killed, "for Brutus is an honorable man". In fact, Antony repeats the phrase four times throughout his opening few sentences to the crowd, and the plebeians immediately take notice and begin to doubt their own previously concrete convictions on Brutus' credibility as well as the 'justice' surrounding Caesar's slaying. The death blow is delivered immediately following Antony's quelling of the furor that ensues when he removes Caesar's cloak for all to gaze upon his lifeless, bloodied body. He states twice that these men are wise and honorable and seemingly implores them

to leave Brutus and the conspirators alone, when the gleam in his eye and the devil's grin he must be harboring on the inside reveal that he wants to stoke his captive audience to the edge of sanity, he wants them to murder the vile, cowardly assassins, his enemies (Ll 203). Marc Antony has single-handedly redefined the word and meaning of 'honorable' with a poise and grace that borders on a twisted divinity. He has said a word only eight times, but he successfully turns the word from an implication of honor, credibility, and virtue, into one of cowardice, of murder, of evil.

In Shakespeare's Richard III, Richard implores Lady Anne to stab him to take him out of his misery without her love (knowing he risks his own life for the hubristic pursuit of total psychological control), using reverse psychology to reap the massive benefit of

***Every word seems to have
a sense of cold, cunning
calculation to it.***

such a dangerous gamble. In similar Shakespearean fashion, Marc Antony implores the citizens of Rome to heed his words that Brutus and his co-

conspirators are 'honorable' and shouldn't be harmed, when he really desires the exact opposite; he wants the dishonor to burn itself into the plebeians minds to the point they turn into a murderous rage against Brutus and the 'Liberators'. The precarious hubris with which Antony plays is accentuated and magnified by his use of the word 'honorable', and by successfully twisting and wholly distorting a new meaning from it. Antony demonstrates the captivatingly dangerous ability one has with rhetoric as a weapon.

Twain once said "To get the right word in the right place is a rare achievement. Anybody can have ideas...the difficulty is

expressing them without squandering a quire of paper on an idea that ought to be reduced to a glimmering paragraph.” Shakespeare, in a speech that would go on to make Samuel Clemens himself proud, solidifies Marc Antony’s place in the sands of time as one of the greatest speakers of the world, modern or ancient. Every word seems to have a sense of cold, cunning calculation to it. Through his attention to minute details, his redefining of words to evoke emotion (appealing to logos), and his ability to bring to life an inanimate object in his quest for revenge (pathos), Marc Antony is the epitome of effective rhetoric in terms of leadership and influencing decisions. Every phrase and action supports an ulterior motive disguised by simple, yet elegant, rhetoric. Without an army, without force, without the hateful vitriol all too common in a speech asking the masses to turn against their rulers, Antony single-handedly harnesses oratorical skill in a spellbinding display of what powers in our lives words really do hold, for those who strife to apply them.

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ANTONY

Friends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him.
The evil that men do lives after them; 75
The good is oft interred with their bones;
So let it be with Caesar. The noble Brutus
Hath told you Caesar was ambitious:
If it were so, it was a grievous fault,
And grievously hath Caesar answer’d it. 80
Here, under leave of Brutus and the rest--
For Brutus is an honourable man;
So are they all, all honourable men--
Come I to speak in Caesar’s funeral.
He was my friend, faithful and just to me: 85
But Brutus says he was ambitious;
And Brutus is an honourable man.
He hath brought many captives home to Rome
Whose ransoms did the general coffers fill:
Did this in Caesar seem ambitious? 90
When that the poor have cried, Caesar hath wept:
Ambition should be made of sterner stuff:
Yet Brutus says he was ambitious;
And Brutus is an honourable man.
You all did see that on the Lupercal 95
I thrice presented him a kingly crown,
Which he did thrice refuse: was this ambition?
Yet Brutus says he was ambitious;
And, sure, he is an honourable man.
I speak not to disprove what Brutus spoke, 100
But here I am to speak what I do know.
You all did love him once, not without cause:
What cause withholds you then, to mourn for him?
O judgment! thou art fled to brutish beasts,
And men have lost their reason. Bear with me; 105
My heart is in the coffin there with Caesar,
And I must pause till it come back to me.

FIRST CITIZEN

Methinks there is much reason in his sayings.

SECOND CITIZEN

If thou consider rightly of the matter, Caesar has had great wrong.

THIRD CITIZEN

Has he, masters? 110

I fear there will a worse come in his place.

FOURTH CITIZEN

Mark’d ye his words? He would not take the crown;
Therefore ‘tis certain he was not ambitious.

FIRST CITIZEN

If it be found so, some will dear abide it.

SECOND CITIZEN

Poor soul! his eyes are red as fire with weeping.

THIRD CITIZEN

There’s not a nobler man in Rome than Antony. 116

FOURTH CITIZEN

Now mark him, he begins again to speak.

ANTONY

But yesterday the word of Caesar might
Have stood against the world; now lies he there.
And none so poor to do him reverence. 120

O masters, if I were disposed to stir
Your hearts and minds to mutiny and rage,
I should do Brutus wrong, and Cassius wrong,
Who, you all know, are honourable men:
I will not do them wrong; I rather choose 125

To wrong the dead, to wrong myself and you,
Than I will wrong such honourable men.
But here's a parchment with the seal of Caesar;
I found it in his closet, 'tis his will:

Let but the commons hear this testament-- 130
Which, pardon me, I do not mean to read--

And they would go and kiss dead Caesar's wounds
And dip their napkins in his sacred blood,
Yea, beg a hair of him for memory,
And, dying, mention it within their wills, 135
Bequeathing it as a rich legacy
Unto their issue.

FOURTH CITIZEN

We'll hear the will: read it, Mark Antony.

ALL

The will, the will! we will hear Caesar's will.

ANTONY

Have patience, gentle friends, I must not read it;
It is not meet you know how Caesar loved you. 141

You are not wood, you are not stones, but men;
And, being men, bearing the will of Caesar,
It will inflame you, it will make you mad:
'Tis good you know not that you are his heirs; 145
For, if you should, O, what would come of it!

FOURTH CITIZEN

Read the will; we'll hear it, Antony;
You shall read us the will, Caesar's will.

ANTONY

Will you be patient? will you stay awhile?
I have o'ershot myself to tell you of it: 150
I fear I wrong the honourable men
Whose daggers have stabb'd Caesar; I do fear it.

FOURTH CITIZEN

They were traitors: honourable men!

ALL

The will! the testament!

SECOND CITIZEN

They were villains, murderers: the will! read the will. 155

ANTONY

You will compel me, then, to read the will?

Then make a ring about the corpse of Caesar,
And let me show you him that made the will.
Shall I descend? and will you give me leave? 160

SEVERAL CITIZENS

Come down.

SECOND CITIZEN

Descend.

THIRD CITIZEN

You shall have leave.

FOURTH CITIZEN

A ring; stand round.

FIRST CITIZEN

Stand from the hearse, stand from the body.

SECOND CITIZEN

Room for Antony, most noble Antony. 166

ANTONY

Nay, press not so upon me; stand far off.

SEVERAL CITIZENS

Stand back; room; bear back.

ANTONY

If you have tears, prepare to shed them now.

You all do know this mantle: I remember 170

The first time ever Caesar put it on;

'Twas on a summer's evening, in his tent,

That day he overcame the Nervii:

Look, in this place ran Cassius' dagger through:

See what a rent the envious Casca made: 175

Through this the well-beloved Brutus stabb'd;

And as he pluck'd his cursed steel away,

Mark how the blood of Caesar follow'd it,

As rushing out of doors, to be resolved

If Brutus so unkindly knock'd, or no; 180

For Brutus, as you know, was Caesar's angel:

Judge, O you gods, how dearly Caesar loved him!

This was the most unkindest cut of all;

For when the noble Caesar saw him stab,

Ingratitude, more strong than traitors' arms, 185

Quite vanquish'd him: then burst his mighty heart;

And, in his mantle muffling up his face,

Even at the base of Pompey's statua,

Which all the while ran blood, great Caesar fell.

O, what a fall was there, my countrymen! 190

Then I, and you, and all of us fell down,

Whilst bloody treason flourish'd over us.

O, now you weep; and, I perceive, you feel

The dint of pity: these are gracious drops.

Kind souls, what, weep you when you but behold 195

Our Caesar's vesture wounded? Look you here,

Here is himself, marr'd, as you see, with traitors.

Source: http://www.shakespeare-online.com/plays/julius_3_2.html



'Tis the Season by James McManus

Espionage During the American Revolution

By Michael Holmes



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ABSTRACT

Espionage and spycraft have been synonymous with warfare since the beginning of civilization. During the American Revolution, gathering intelligence through these means was not neglected in the slightest. Through the use of codes, ciphers, invisible ink and many other techniques, those who were willing to sacrifice their safety for the survival of their country went to great lengths to make sure they succeeded. Espionage was not a poor man's tool; it was skillfully used throughout the ranks all the way up to the highest commander. If these daring attempts to gain an advantage over the enemy had failed, America's dream of independence could have come to a halt after the "shot heard round the world."

The American Revolution was a time where conventional warfare met an unconventional adversary on the battlefield. The use of guerilla tactics by the Americans changed the way wars were fought for centuries, especially in Europe. What was also unconventional was the use of espionage by both sides. The Americans and the British saw the advantages that could be gained through spy craft and other means of intelligence gathering. Sun Tzu, the great Chinese military general and philosopher, believed that knowledge "can only be obtained from other men."¹ Chin Lin said that "an Army without spies is like a man without ears or eyes."² Through means of invisible ink, ciphers, codes and many other forms of communications, spies were able to pass on information that would lead to significant outcomes in battles and the war effort as a whole. Among the most notable spies were Dr. Church, Benedict Arnold and John André, the Culper Spy Ring, and Nathan Hale. These spies were able to change many outcomes during the American Revolution, which in turn helped change the course of history.

During the American Revolution, there were two types of spies. The plain clothed person who went behind enemy lines to gather intelligence to report back to their side is the pure definition of what espionage was during this time. The other form of spying was activities conducted on the front lines, which included scouts and forward reconnaissance patrols, as well as those who were sent ahead to destroy bridges or other key assets.³ Information was collected by whatever means it could be obtained. Other than spying, there was a great deal of gathering intelligence through captured mail, deserters, runaway slaves, loyalists and revolutionaries.⁴ These methods were more conventional for gaining

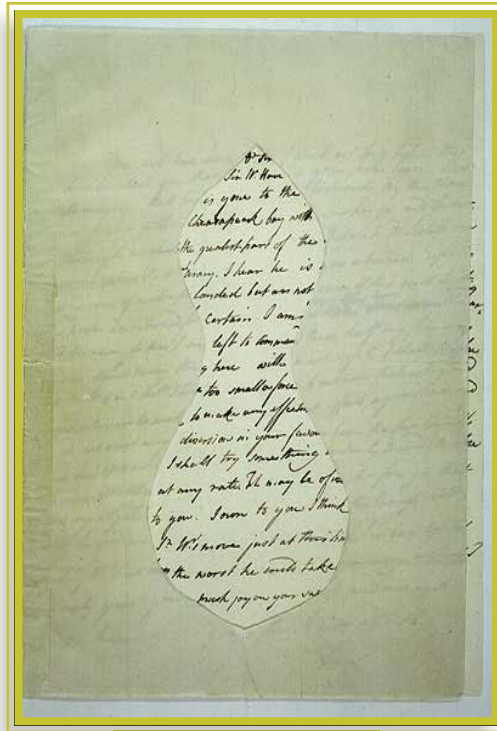
the upper hand over the enemy, but it often led to much less detailed information. This is why both sides resorted to the art of espionage.

Cryptology has been used for centuries by many civilizations. Sparta was the first to use cryptology, and it is also seen throughout Egypt and Asia. Ciphers and codes are the most common type of cryptology. In codes, numbers or characters are used to represent entire words or phrases. The sender and receiver of the message are both required to have identical numerical listings to read the message.⁵ Ciphers use one letter to represent another letter. A codebook is also required for ciphers. Codes and ciphers allowed for communication of intelligence through the use of a messenger. As long as both sides had the codebook, the message could be easily transferred.

Although codes and ciphers were easy to manage, they were also more obvious. Steganography allowed for the message to be hidden within the text.⁶ Only the sender and the receiver of the message would know that the hidden message is there. This reduces the amount of suspicion and attention is not brought to these messages. Benjamin Thompson, who was a suspected Loyalist, used invisible ink for the first in the American Revolution. He provided information to the British in Boston about the situation in his area of Massachusetts.⁷

There were three types of sympathetic ink formulas used during this time: bismuth,

gallo-tannic acid and lead. Combined with reagents, these formulas would make the ink visible and the message could be read.⁸ The British used a code system to identify how the hidden messages could be classified. They were identified by the letters A, B, C, and F. "The letter 'A' stands for acid, 'B' for burn or heat, 'C' for code or cipher, and 'F' for fire."⁹ The Americans also used invisible ink, as George Washington supplied Major Benjamin Tallmadge with ink and a reagent when he was working the Culper Spy Ring.¹⁰ Some critiques of using invisible ink were that since it was invisible when writing the message, there were areas where the ink ran into the original, unhidden message, or the invisible lines ran into each other. The use of fire or heat as a reagent also made the message very fragile and brittle, to where the message could be lost entirely.¹¹



A Masked Letter¹

To supplement the hidden messages, the spies also had ways to conceal their identity. Fictitious names, code names, and backwards initials were ways to identify the sender and the receiver.¹² If the spies were caught, the punishment for espionage and treason was death by hanging.

Early on in the war, British intelligence was developing in the Americas. There was much trial and error before a sturdy base of reliable intelligence could be gathered. General Sir Henry Clinton, the third Commander of the Royal Army, was tasked with establishing a large enough base to make a significant impact

against the enemy. This task proved difficult for him in early 1776 as he planned on taking the city of Charleston, South Carolina. He received numerous reports from agents working within the city that showed a large defensive battery on the coast. Along with high morale from the Americans, taking the city would prove very difficult. General Clinton eventually attacked Charleston, but a failed bombardment and overconfidence led to his defeat.¹³ After his failure in Charleston, Clinton sailed north to Rhode Island and established a spy network. He was tasked with locating Washington's Army, as well as coordinating General Howe's and General Burgoyne's Armies. This task proved difficult for Clinton, and it ultimately led to him failing to reinforce the two armies.¹⁴ Washington was then able to gain an advantage in New England. The beginning proved difficult for British intelligence, but as time elapsed, their intelligence network gained significant control in many areas.

Dr. Benjamin Church was a political leader for the revolutionaries in Massachusetts. He was appointed to the First Continental Congress and was then made director and chief physician to the American army outside of Boston.¹⁵ Being short on money, he betrayed his fellow revolutionaries as Thomas Hutchinson, the royal governor of Massachusetts, bought his services for the Crown. Dr. Church became a paid informant for General Gage.¹⁶ Through his betrayal, Dr. Church reported activity of thirty Whigs who formed a committee who were set on reporting movements of British soldiers and gathering intelligence on the activities of Tories in the area.¹⁷ Through the use of ciphers, Dr.

Church reported his findings, but they were intercepted along the way. He was unable to explain the message to the court-martial, and was imprisoned and later released on parole.¹⁸

Arguably one of the most notorious spies and traitors in American history, Benedict Arnold committed himself to the British war effort. Known as the "traitor of the blackest dye", Arnold claimed that he was "outraged by the French Alliance and in despair over the American cause."¹⁹ However, there are many reasons behind his treason. The fact that he was blocked from further promotion in the Continental Army no matter

what he did certainly led to great resentment.²⁰ He was also accused of mishandling and not properly documenting the funds that were given to him by Congress for his expedition into Canada.²¹ Charges were brought against Arnold such that he was required to appear before a

Court Martial. These dealings led to talks with the British. As commander of West Point, Arnold negotiated and agreed to hand over the fortification through surrender to General Clinton. The sum of money offered by Clinton was substantial, which was one of the reasons for Arnold's betrayal.²²

Correspondence began between Arnold and Major John André, a spy for the British Army and aide-de-camp to Clinton.²³ The method used to deliver messages between the two was through ciphers. First using Sir William Blackstone's Commentaries on the Laws of England, a series of three number codes would reveal the message in the cipher. The numbers represented the volume, line, and word that was to be used to create the message.²⁴ Other books were used for later

An Army without spies is like a man without ears or eyes.

communications. When the time finally came to relay the plans to take West Point, André decided to carry the message in plain clothes, as he was behind enemy lines. He was captured by American militiamen and sentenced to death as a spy by a board of inquiry headed by General Nathanael Greene. Once Arnold heard of this news, he fled to the protection of the British.²⁵ Benedict Arnold was commissioned into the British Army as a Brigadier General in 1780.

In 1778, New York City was under British control at the height of British occupation. Under the command of Washington, Major Benjamin Tallmadge was tasked with overseeing spies east of the Hudson River. The chief opponent in Long Island was Lieutenant Colonel John Graves Simcoe and the Queen's Rangers led by Robert Rogers.²⁶ The Culper Spy Ring, made up mainly by Abraham Woodhull and Robert Townsend, with the fictitious names of Samuel Culper Sr. and Jr. respectively, were the ones tasked with passing on information on British activity in New York.²⁷ They relayed messages through codes, face-to-face meetings, invisible ink and symbols and markings left behind to notify others. Based out of Setauket, Long Island, the Culper Spy Ring aided the French arrival into New York, using deception as the key to its success.

Caleb Brewster, part of the spy ring, announced his arrival to Woodhull through the use of a black petticoat and handkerchiefs hanging on a laundry line. This method

indicated that a message was ready to be picked up and in which cove along the coast.²⁸ Through these messages, it became known that the British were planning on fortifying Long Island with warships and troops. This message was relayed to Benjamin Tallmadge and then on to Washington. Hearing of the news, Washington sent a fake message to be intercepted by the British that the Americans were going to attack New York City. In response, the British moved their ships and troops to counter this, which allowed for the French fleet to arrive safely with 6,000 men and artillery.²⁹

Early on in the war when New York was first occupied in 1776, Nathan Hale, a Connecticut Yankee, fled the controlled area and joined the Continental Army. He then volunteered to go on intelligence-gathering missions back into New York City. Robert Roger's

gained notice of rebel ships, and only suspected that they were there to transport someone into the area.³⁰ Hale heard news that General Howe was planning on taking Manhattan and that Washington was abandoning New York. This prompted him to gather whatever information he could and head back to Washington.³¹ He became careless in his expedition and Rogers was able to catch up with him, where he would be captured and charged with spying on the British Army. At his execution, William Hull cites Hale's last words, "I only regret that I have but one life to lose for my country"³², but there is no proof of him uttering this phrase.



Nathan Hale²

Espionage and the art of spying dates back to the beginning of civilization, where leaders would use people to gather information on their enemies. As time elapsed, spying became vital to fighting an unconventional style of warfare. Deceiving the enemy proved to be one of the greatest advantages on the battlefield. During the American Revolution, both the British and the Americans took part in deploying spies to gather intelligence on the enemy. The use of codes, ciphers, and invisible ink were only a few of the methods that were used to send and to receive information. Early trials were seen as failures, as each side was experimenting with new styles. Seen as a Civil War, the Revolution made it even more difficult to gather information, but it also led to advantages within the Loyalist and revolutionary groups. The use of spies by George Washington played a critical part

in gaining the upper hand over the British. Through these methods and deception, he was able to exploit the British, which was pivotal to the American victory.

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Awakening by James McManus



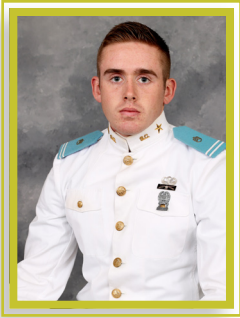
Cadre at Work by Ashley Williams



Remember Thy Creator by Ashley Williams

Mechanics of a Parachute Landing Fall

By Joshua Hamilton



Josh Hamilton, Class of 2017, is an Exercise Science major. He is a member of Palmetto Battery. He comes from Charleston, SC. He has received Dean's List and Gold Stars five semesters, as well as the Superior

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ABSTRACT

The paper discusses the importance of the parachute landing fall, which is the technique used by parachutists to have a safe landing with minimal injury.

The parachute landing fall (PLF) is the primary method that recreational and military parachutists use to safely land on the ground following the deployment of their parachute. The PLF is different from most other performance skills, because rather than having a measureable skill to compete with other athletes, the performance level of a PLF is based on whether or not the subject avoided injury. The primary focus of the PLF is making five distinct points of contact with

the ground; the balls of the feet, the lateral aspect of the calf, the lateral aspect of the thigh, the buttocks, and finally the lateral aspect of the back (Ellitsgaard, 14). The sources discussed in this paper address how body orientation affects rapid deceleration of the human body, how this deceleration can cause injuries, and the specific effects that a parachute has on the landing of an individual.

Before a biomechanical analysis can be made regarding a PLF, it is important to understand how it is actually executed. The U.S. Army Airborne School teaches that during a parachutist's descent, they will determine which direction they are drifting, pull a slip in the opposite direction (attempting to change the direction of drift to minimize lateral movement), and assume a proper prepare-to-land body position. This position includes getting a slight bend in the knees, slight dorsiflexion of the ankles (to avoid pointing the toes downward), while simultaneously squeezing the knees and ankles together to avoid separation and allowing one limb to absorb the majority of the force. Finally, they will keep their head and eyes on the horizon, in order to avoid "reaching out" for the ground as they approach it, which would lock out the knees and inhibit proper force distribution.

Upon contact with the ground, the jumper then begins the execution of the PLF (Figure A). When the balls of the feet make contact with the ground, the jumper rotates his torso and bends at the waist until he is in a position that he can look directly at his trailing heel; if the jumper is drifting to the right, he will rotate to the left and look at the left heel. Next, he will execute a synergistic motion which will form the contact side of the body into a convex surface, in order to more effectively distribute the ground reaction forces (GRFs) across a greater surface area. The jumper will flex and

horizontally abduct the shoulder joint, holding the forearms in front of the face. This action performs two functions; first, it allows the face to stay relatively protected from any debris on the ground. Second, it abducts the scapula, which turns the posterior surface of the thorax into a generally round, flat shape, with no projections exposed to take the majority of the impact. Simultaneously, the jumper will adduct his trail knee to the point that it forces the lead knee to abduct. The lead knee should be forced into a varus or “bow legged” position while the trail knee is in a valgus or “knock knee’d” position. When executed at full speed, the jumper will form the length of the body into the convex position by executing all of those movements, and transferring the impact force from the balls of the feet all the way to the lateral aspect of the back.

REVIEW OF THE LITERATURE

Although the entire body is affected by the impact with the ground, the majority of the force absorption occurs in the lower body. Even while using different landing strategies “whether soft or stiff, [they will] lead to varied contributions from the hip, knee, and ankle” (Begalle, 1). In particular, landing places high demand on the ankle joint due to the relatively low stability of the joint compared to the knee and hip joints. According to Norcross et al, “significantly more energy was absorbed at knee than at the ankle and hip”, however, this can be attributed to the higher range

of motion of the knee joint, as well as the increased skill level of the participants of their study (Norcross et al, e170). By the time they had completed all of their tests, Norcross et al was left with subjects who were more fit and athletic than their counterparts who were not able to complete the study, meaning they had skillsets better adept at actually landing. However, this attrition helps the application

of their study to the context of parachuting, as it is assumed that both recreational and military jumpers will have a relatively high baseline level of fitness.

One of the most important aspects of landing addressed by both of these sources is the importance of ankle dorsiflexion. Not only was it important to have good range of motion, the level of ankle dorsiflexion during the landing was also shown to affect the amount of force transference. Begalle

et al. were able to show that “both [have been] associated with larger vertical ground reaction forces, known to increase knee joint loading” (Begalle et al., 205). This is important because not only will poor dorsiflexion risk a knee injury due to the joint loading, but also it puts the tibia and fibula at risk for fractures due to the inability to disperse force, combined with the 19 feet per second descent rate of modern military parachutes.

The article “Does Foot Pitch at Ground Contact Affect Parachute Landing Technique”

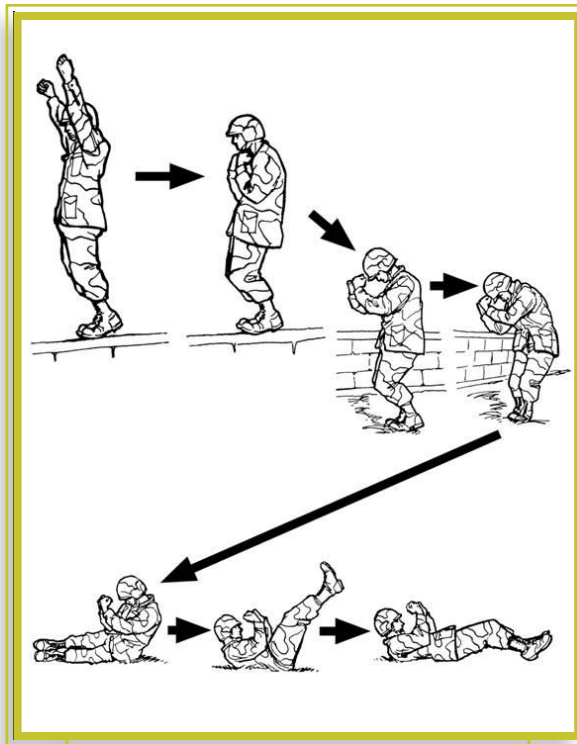


Figure A: The PLF Sequence¹

by Whitting et al, describes in depth the relationship between parachuting and lower leg injuries. It is important to note that although the knee receives more GRFs during a landing, the ankle typically receives more attention during PLF analysis because it makes up 80% of all injuries during parachuting (Whitting et al., 832). One of the key findings that they made is that depending on the pitch of the foot during landing, there will be different range of motion (ROM) in the ankle and knee. Those who landed flat footed had lower ROM in both the ankle and the knee (49° in the knee, 8° in the ankle) compared to those who landed on the ball of the foot (55° in the knee, 26° in the ankle) (Whitting et al, 834).

Ellitsgaard's study, which looked at over 110,000 sports jumps found information to support Whitting's study about the importance of joint angles during landing. Of 176 injuries sustained during his study, 65 of them were in the anatomical region of the ankle. Of those 65, 44 of the ankle injuries were fractures (Ellitsgaard, 14). In addition to this, 23% of all injuries sustained were due to improper body position, with the next highest cause being disregard of proper procedure with 14.9% of injuries (Ellitsgaard, 15). Improper PLF was only responsible for 9.3% of injuries, which suggests that positioning the body prior to the PLF may be more important than the

actual execution of it. This means that slight flexion of the knee and slight dorsi flexion of the ankle were seen to be the primary causes of a safe landing, rather than the PLF itself.

The importance of ankle dorsiflexion during landing has been established; however, many athletes and parachutists alike may

opt to use a brace which limits ankle dorsiflexion and plantar flexion, with the idea that removing the ROM will eliminate any injury potential. However, a recent study by Mackay et al has found evidence that limiting ankle dorsiflexion using a brace increases injury potential. They theorize that "dorsiflexion restriction limits the ability to pass the leg forwards over the foot, and to lower the centre of

mass during squatting movements" (Mackay). Restricting the dorsiflexion of the ankle not only inhibits the body's ability to disseminate force, but also increases the chance that the force will be transferred laterally or medially, leading to eversion or inversion of the ankle, which are both movements that can withstand much less force than dorsiflexion.

DISCUSSION

My own experiences in performing PLFs support this theory regarding body

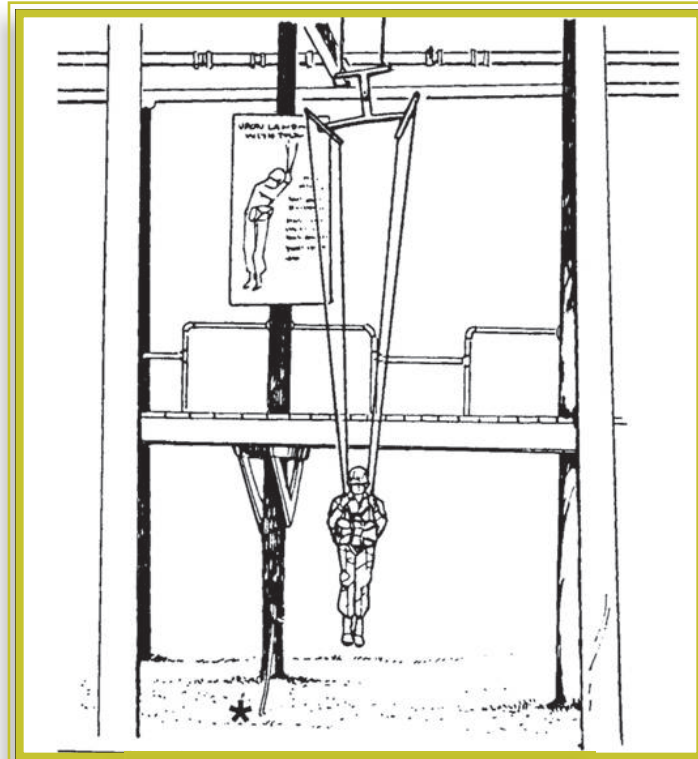


Figure B: Swing Landing Trainer

position. At the US Army Basic Airborne Course, the proper execution of a PLF is drilled into the students, with so much repetition that it becomes second nature. However, it is instructed in simulated conditions, such as jumping off a ledge as in Figure A. Students are taught and critiqued on their rotation, spine flexion, and general smoothness of landing. Once the students are placed into more realistic conditions, such as the Swing Landing Trainer (Figure B), or actually jumping, they are typically told the “no flair” way to perform a PLF; Keep the feet and knees together as tight as possible, with a slight bend in the knees. This is necessary due to the faster descent rate achieved, as well as the stress and anticipation that landing with a parachute can cause. When the students are practicing their PLFs in gravel pits, they know when to expect the impact and to begin their PLF sequence. However, when they are actually jumping, they do not have an accurate idea of when they will make their landing. They assume the prepare to land attitude with approximately 20 seconds of descent left, at which point their eyes will remain on the horizon, and not focused on the ground, in order to avoid attempting to catch the ground.

More discrepancies that occur between the “ideal” PLF and those which actually are performed develop as the jumper increases their experience. Whitting et al’s study found that GRFs were reduced by landing on the balls of the feet, rather than flat footed. This coincided with their observation that as a jumper gained experience, they were more likely to utilize the ball of the foot (BF) landing technique. One reason for this delay in the adoption of the BF landing technique is that the flat foot (FF) technique is taught at airborne school because it has a lower relative risk of the FF technique. Although the BF landing produces less GRFs,

it is more difficult to successfully execute without hyperextending the ankle. Due to the limited training time at airborne school, and the high number of students who receive instruction at any one time, the FF technique is taught in order to improve safety and decrease the rate of injury. As the jumpers gain experience, they will likely begin to critique and personalize their own landing technique, and the adoption of the BF landing is likely in order to have more comfortable landings.

In any movement which involves rapid force loading across multiple joints, there will be issues in assessing the specific causes and mechanisms of injuries. Based on the studies discussed as well as personal experience, the conclusion can be made that body position prior to landing is more important and indicative than the actual PLF sequence with regard to a safe and efficient landing. There should be changes made to the instruction at the U.S. Army Airborne School in order to better prepare students for the hazards of jumping. One issue in particular that most novice jumpers have is accurately determining and reacting to their direction of drift. Often, the jumper will pull their slip in one direction, prepare to land with that direction of PLF, and by the time they have reached the ground (after descending another 250 feet) their direction has changed and disrupted their planned PLF. As a result, proper body position should be the primary teaching point so that students can prepare themselves best for their landing, with relatively simple procedures. When body position is the primary focus, it does not matter when or in which direction the jumper lands; they will still be prepared for the landing, and avoid the risk of injury due to poor body position including incorrect levels of ankle flexion, knee flexion, and body stiffness.

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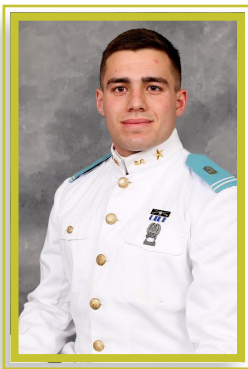
2. <http://relaxes.in/txt/pqdt-static-line/chap4.htm#fig4-3>



Change by James McManus

Al-shabaab: Its Threat to the International Community and East Africa and the Need for More Support for the Mission in Somalia

By Bret Seidler



Bret Seidler, Class of 2017, is majoring in Political Science and French. He has received Gold Stars and Dean's list each semester at The Citadel. He is a member of the French and Political Science Honor Societies

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ABSTRACT

The world today is faced with many complicated issues. A country's stability and safety are threatened by many different factors. In this complex world global terrorism has been one of these factors. Al-Shabaab poses the largest threat to the stability and prosperity of countries in east Africa. They control a significant portion of Somalia even today despite continuous efforts from the U.N to destroy them. This paper examines Al-Shabaab's threat to the stability of Somalia and east Africa.

The U.N and NATO must support the African Union Mission in Somalia (AMISOM) in order to control and weaken the influence of the terrorist group Al-Shabaab, ultimately destroying it and bringing stability to Somalia. AMISOM already has some support from these international organizations, but more is needed in order for the mission in Somalia to succeed. AMISOM was mandated by the African Union Security and Peace Council on 19 January 2007, and was later endorsed by the U.N Security Council (Williams 2013). Its overall goal is to bring stability to the state of Somalia. It does this through security and humanitarian operations. Al-Shabaab is an Islamist extremist group based in Somalia that is linked to Al-Qaeda. The group was designated a terrorist organization by the U.S. Department of State on 1 February 2008 (Masters 2014). The group's overall objective is to establish a Somalia under Islamic rule. They use terrorist tactics in and outside of Somalia and have a very large influence there as well. Al-Shabaab has maintained a significant foothold in Somalia despite efforts from AMISOM to control it. The mission for stability in Somalia needs more support from the international community in order to be successful.

AL-SHABAAB AND ITS INTERNATIONAL THREAT

Al-Shabaab poses a threat to Somalia, its neighboring countries, and the international community as a whole. Al-Shabaab, despite AMISOM's efforts, still controls the majority of the central and southern regions of Somalia (Masters 2014). Al-Shabaab's control of these regions is a very serious issue because the terrorist organization is able to thrive by taking advantage of the weak central government in Somalia, which was recognized in 2013. Al-Shabaab seeks to destroy this government

in order to take control of the country and accomplish their goal of creating an Islamic Somali state. They assassinate and kidnap members of the government as well as commit suicide bombings in the capital of Mogadishu (Shinn 2011) (Figure 1). They still have a lot of influence in Somalia despite the fact that they no longer control Mogadishu and have lost several of their key strongholds. "State collapse in Somalia has created opportunities for Al-Shabaab to adopt strategies aimed at seeking community support and legitimizing itself" (Mwangi 2012). They continue to recruit members of the civilian population who are desperate and very impoverished. To the destitute it is a way out, but many are also forced to fight for Al-Shabaab and are killed if they refuse to do so. Al-Shabaab poses a very serious threat to the stability of Somalia and to the Somali Government, which wishes to bring order to Somalia.

Al-Shabaab also poses a very serious threat to its neighboring countries such as Ethiopia and Kenya. Ethiopia invaded Somalia in 2006 and took back the capital from the Islamic Courts Union (ICU) who at the time was partnered with Al-Shabaab. This partnership led to a Jihad declared by Al-Shabaab against Kenya and Ethiopia. Al-Qaeda then officially recognized Al-Shabaab and gave them their full support. Many fighters from Africa and the Middle East came to Somalia to join the ranks of Al-Shabaab. They were able to acquire

veteran Somali fighters who were trained by Al-Qaeda in Afghanistan (Shinn 2011). These fighters are their main link to Al-Qaeda, who supplies them with experienced fighters who can train younger and less experienced recruits. The Jihad in Kenya and Ethiopia has resulted in several terrorist attacks targeting civilians in these neighboring countries. They also recruit heavily from these countries in their ethnic Somali communities. Any country that is involved in sending troops to Somalia is at risk of being targeted.



Figure 1: Areas Controlled by Al-Shabaab¹

Al-Shabaab is in fact a part of the global terrorist network and as of 2012 has officially declared allegiance to Al-Qaeda. The current estimates of Al-Shabaab's armed fighters are as low as 3,000 and as high as 7,000 (Shinn 2011). There are also an estimated

800 to 1,100 members of Al-Shabaab who have foreign passports. A majority of their foreign fighters come from Northern Africa, Southwest Asia, and the Middle East. They get members from Western countries such as the U.S and Europe as well. Americans have been recruited by Al-Shabaab despite efforts from the FBI to stop them. The first known American suicide bomber was named Shirwa Ahmed, who lived in a Somali community in Minnesota. There have been several other Somali-American diaspora that have either joined Al-Shabaab or have tried. There are Somali communities all over the world giving Al-Shabaab recruiters an

enormous pool for potential recruits. “The Times of London reports that the British security services believe that dozens of Islamic extremists have returned to Britain from terror training camps in Somalia” (Gartenstein 2008). This problem is especially large for the international community and can lead to terrorist cells within western countries. The growing influence of Al-Shabaab continues to pose a greater and greater threat to the international community. They have a broad influence and even recruit from western countries. The territory they hold in Somalia helps fund the organization and allows them to expand their capabilities. Not addressing this issue could eventually lead to large-scale terrorist attacks all over the world.

TERRORISM AND INTERNATIONAL CRIMES

Al-Shabaab has already gathered enough power to cause damage to the civilian population in Somalia and neighboring countries. They have used terrorist attacks against several African countries that currently participate in the security and peacekeeping mission in Somalia. A well-known attack was the Nairobi Mall raid in which several Al-Shabaab militants killed dozens of civilians in an attempt to seize control of a mall in Nairobi, Kenya. Their first foreign suicide bombing was in Kampala, Kenya in 2010 (Masters 2014), where several suicide bombings led the death of 74 civilians. There have also been suicide bombings in Ethiopia and Uganda. They have used these tactics against countries that have sent security forces into Somalia. Using the resources they

**Al-Shabaab seeks to
destroy the government
in order to take control
of the country and
accomplish their goal
of creating an Islamic
Somali state**

possess, this terrorist organization is able to carry out effective attacks on civilians in both Somalia and its neighboring countries. They also use terrorist tactics against Somali government officials and AMISOM. “A Somali-American from Seattle was one of two suicide bombers who drove vehicles bearing UN logos into the African Union force headquarters in Mogadishu, killing 21 peacekeepers. In December of 2009, a Dane of Somali descent blew himself up at a hotel in Mogadishu during a college graduation ceremony, killing 24 people including three government ministers” (Shinn 2011). These are some examples of suicide bombings committed by Somali diaspora from the west. Along with assassinations and kidnapping of government officials Al-Shabaab has caused many problems for the Somali government and AMISOM.

Al-Shabaab has also committed several crimes against humanity, and has created harsh laws within the territory they control in Somalia, in order to maintain its power (Gartenstein 2008). Laws include limiting outside influence as much as possible in order to influence the ideology of the population. Children have been kidnapped and forced to fight for Al-Shabaab. Women have been forced to marry fighters and have been raped as well and individuals’ limbs have been mutilated as punishment for breaking their strict Sharia law. “Amnesty International claims that a 13-year-old rape victim was stoned to death in Kismayo” (Gartenstein 2008). Punishments such as this occur often in Al-Shabaab controlled territories. These crimes still do not deter people from the

organization. Al-Shabaab fuels its power from the desperation of the impoverished people of Somalia. When there is no other form of authority, the people turn to what order there is and for a significant part of Somalia that is Al-Shabaab. The destabilization of Somalia has led to the rise of Al-Shabaab and they continue to maintain power using strict laws with harsh punishments committing human rights violations.

AMISOM AND ITS COMPLICATED MISSION

AMISOM has been an extremely important tool in the crisis in Somalia. Although Al-Shabaab still has a very strong presence in Somalia, AMISOM has been able to take back Mogadishu, and implement the Transitional Federal Government, which is now the Somali Federal Government. It took four years to finally take back the capital, from their arrival in 2007 to the final takeover in 2011. This force consists of personnel primarily from Uganda, Burundi, and Kenya with smaller contingents from Djibouti, Sierra Leone, and Nigeria (Williams 2013). These countries provide personnel from soldiers to humanitarian aid workers in order to help stabilize Somalia and oust extremist groups such as Al-Shabaab. AMISOM is responsible for several key tasks in order to achieve its goal of stabilizing Somalia. The first is to assist and to provide security for the Somali government, as well as support and train the government's security forces (Williams 2013). AMISOM conducts enforcement campaigns against Al-Shabaab and other actors determined to destroy the Somali government (Williams 2013). They provide logistical support and humanitarian aid to the local population, as well as act as a police force for civilians. These tasks are being done in order to help stabilize the state of

Somalia, but can be hard to execute due to the many destabilizing factors in Somalia as well as the limited available resources to AMISOM.

The Somali government is constantly under threat from non-state actors trying to destroy it. The most prominent actor is Al-Shabaab. After the pullout of Ethiopian troops in 2009 AMISOM became the only line of defense for the Transitional Federal Government. They are tasked with protecting government officials from Al-Shabaab attacks and assassinations. The Somali security forces are not strong enough to provide security for the country or the government. Al-Shabaab is a hard enemy to combat, as they use guerilla tactics to strike at AMISOM and hide among the civilian population. Al-Shabaab utilizes tactics from insurgents in Iraq and Afghanistan to good effect and regularly causes casualties among the Somali and AMISOM troops through the use of IEDs, suicide bombings, snipers and the occasional ambush (Williams 2013). After the Kampala bombings in 2010, Kenya sent troops to Somalia, and AMISOM increased its amount of troops it already had. Since then these different forces have been executing major offensives on Al-Shabaab strongholds. Kismayo (Figure 1), a port city, was their largest stronghold and source of revenue after being removed from Mogadishu. AMISOM and Somali forces occupied the city forcing them out. Although this was a major blow to Al-Shabaab, AMISOM is now dealing with a scattered force in the Golis Mountains. Although AMISOM has in fact made some progress in Somalia it still faces a powerful enemy, which uses guerilla tactics. This has led to a slow campaign and has caused many problems for the security forces in Somalia. Terrorist attacks also continue in countries such as Kenya despite continuous gains made by AMISOM and its partners.

AMISOM plays a huge role as a provider for humanitarian aid as well as a policing force for Somalia. They provide basic sources such as food, water, and medical care for the people. This is an effort backed by the U.N in order to help the vast impoverished population of Somalia. It is important to conduct operations like this in order to win over the peoples' approval. The very poor and desperate Somali population fuels Al-Shabaab with potential recruits, but by trying to develop these communities the terrorist organization is less likely to thrive. AMISOM is also a peacekeeping force. Not only do they provide humanitarian aid, but they also are tasked with protecting the citizens of Somalia. This has been controversial during the time that they have been present. There have been incidents reported of the mistreatment and killing of civilians. Usually this occurs because the civilians are mistaken to be Al-Shabaab fighters (Williams 2013). There have been many mixed messages on these cases, and the African Union (AU) has conducted investigations on them. "Despite some ambiguous documentation, AMISOM chose not to adopt an explicit mission-wide PoC [Protection-of-Civilians] strategy until May 2013" (Williams 2013). Once this was put into place there was much less miscommunication on what the role of AMISOM was with regard to protection of civilians. The doctrine said that it was their responsibility to protect civilians, not just avoid harming them. This made the operation in Somalia more focused

on peacekeeping. The goal of this is to win over the population by protecting them from destructive actors such as Al-Shabaab.

THE NEED FOR MORE DIRECT SUPPORT

Although the U.N and other countries support AMISOM (Williams 2009), it is imperative that even more support be given.

Clearly Al-Shabaab is a large threat to the international community, Somalia's neighboring countries, and Somalia itself. It is evident that Al-Shabaab is a significant threat with the power and influence it has as well as its many connections with Al-Qaeda and the global

terrorist network. It also has diaspora in many countries including the U.S. They have conducted many terrorist attacks in Somalia and its neighboring countries, and seek to destroy the Somali government. AMISOM's mission is to destroy Al-Shabaab, and to promote a stable government in Somalia. It is tasked with providing security for the new government, combating against destructive non-state actors such as Al-Shabaab, humanitarian aid, and acting as a police force for Somalia. These are important tasks that need to be executed in order to stabilize Somalia. The only way that Al-Shabaab will be defeated is by creating a stable nation where terrorism cannot thrive and the people have trust in their government. AMISOM is experiencing issues executing these tasks in order to complete their mission. They have a lack of resources and capability



Al-Shabaab Militants²

gaps (Williams 2013). These are found in the lack of manpower and organization. They are experiencing logistical problems within the organization in terms of getting supplies and aid to everywhere it needs to be. They also do not have the most experience in counter insurgency warfare, which has led to several cases of civilian deaths and a challenging fight for the security forces.

The U.N. already provides money, equipment, and other resources to AMISOM. In order to accomplish the mission of a stable Somali state, the U.N. and other international organizations must be more actively involved. Security and humanitarian aid are needed. A small coalition of NATO forces should be put together to assist AMISOM in its goal of destroying Al-Shabaab. This would consist of a small number of troops, but would mainly be present to supervise and to assist the AMISOM and Somali security forces in counter insurgency tactics. This would drastically help campaigns against Al-Shabaab's fighters in Somalia. Ethiopia and Kenya must also continue to help fight against the organization both in their own countries, and Somalia. This would include making efforts to stop the recruiting of Al-Shabaab fighters from their countries. AMISOM and Somali forces must take back control of Al-Shabaab's held territories in order to cut their funding, destroy their safe haven, and bring stability to the Somali people in the region. NATO forces could assist by training and supervising the peacekeeping force in Somalia. NATO,

the U.N, AMISOM, and other countries involved should form an organized coalition capable of overcoming the hardships that AMISOM currently faces. Once Al-Shabaab controlled areas are free, U.N peacekeepers would be able to start operations in the area and help maintain stability in the region.

The most complicated part of the situation in Somalia is how unstable it is. Humanitarian aid must be provided and the welfare of the people must be addressed in order to abolish terrorism in this region. International organizations and non-governmental organizations (NGOs) are needed to help the people of Somalia

In order for the mission in Somalia to succeed the UN and NATO must supply more direct support to AMISOM.

develop schools, hospitals, and other important institutions. The U.N and other organizations in Somalia could actively participate in the protection of the security forces there. Al-Shabaab is too radical to reason with, but there are other Islamist actors who are much less radical and can be compromised with. Although Somalia has a federal government, a moderate Muslim faction could potentially participate in the political system and be the compromise for the influence of Islam in government affairs much like Tunisia's inclusion of an Islamist party in their political system in the post Arab Spring. The many warlords of Somalia also pose a threat to its stability. In order to appease them they could receive some sort of role in the Somali government or get paid off. The goal would be for the Somali government to become powerful enough to diminish the influence of these warlords. As these operations take place the role of international organizations will become

smaller and will eventually end. AMISOM will than continue its operations as needed until the Somali government is strong enough to work on its own. This operation will take time and the state of Somalia will not be stable for years, but with more direct support for AMISOM it is possible, and Al-Shabaab can be destroyed.

In order for the mission in Somalia to succeed, the U.N and NATO must supply more direct support to AMISOM. This is the only way Al-Shabaab can be destroyed and Somalia can become a stable country. The situation in Somalia is extremely complicated, but it starts with a significant presence of security and peacekeeping forces. Both are extremely necessary and AMISOM would be spearheading the entire operation. Al-Shabaab is clearly a threat to the international community and must be destroyed. Their vast presence in Somalia must be put to an end. By supporting AMISOM, Somalia can begin its transition into a stable country that has an active role in the international community.

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At Ease by Matthew Ellis

A History of The Gold Star Journal

By Ryan Leach

Since its inception in 1996, *The Gold Star Journal* has distinguished itself among the most prestigious student publications at The Citadel. The *GSJ* prides itself on being a testament to the academic achievements of students at The Citadel by featuring the very best scholarly papers from across the campus. Now, in its 20th year, the student-run publication preserves its traditions and develops new ones. Here we will take a brief look at the history of our publication—for guidance—as we push forward towards many more years of academic excellence here at The Citadel.

In May of 1996, while taking a graduate course on responding to student writing at The Citadel, Dr. Suzanne Mabrouk was struck by the amount of time students spend working on papers, which were ultimately destined for the file drawer or trash. The course was an intensive writing clinic focused on the production of a single paper over the span of three weeks. Dr. Mabrouk explained her own feelings after receiving her final graded paper: “I was walking out of Capers Hall thinking, ‘Well, now the paper is going in a file; I’ll use the content of it, but now its done...I think our students need some additional recognition for their papers.’” Shortly after, the idea for *The Gold Star Journal* was born.

After pitching the idea to Vice President for Academic Affairs Major General Roger C. Poole, Class of 1959, the *Journal* was given a budget, and the work of production began. Though many of us on the editorial

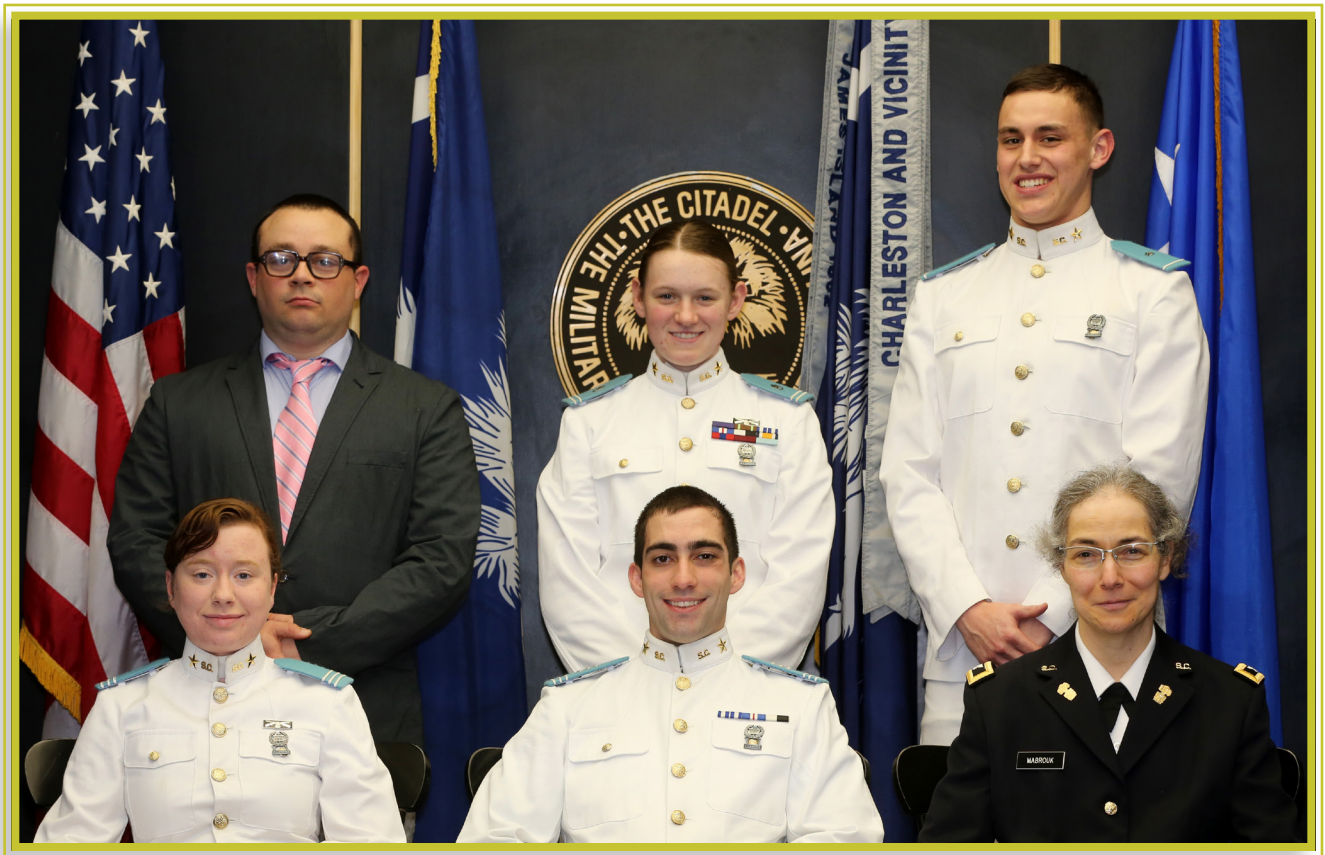
staff might point to the enduring traditions among our favorite aspects of working on the *Journal*—Juicy Juice, anyone? —these traditions developed through a system of trial and error over time. For example, though current staff members generally serve three-year terms, it was several years before this was the case. Indeed, many early editors worked on the publication one year. Even methods of production have changed dramatically. Gone are the days of sending accepted papers to the print shop for publication. Editors now receive training on the use of InDesign publication software. Though editors each year have struggled to overcome the inherent obstacles of producing a high quality annual publication, we have continually looked to our predecessors for guidance.

Over the course of our publication history the *Journal* has continually evolved as the editorial staff has striven to produce the highest quality publication we could. Our mission has always been to push the journal towards greater levels of legitimacy, refinement, and professionalism. Each year we have used the resources at our disposal to invest back into the *Journal*, and thus the students whose work it features. For our 10th Anniversary we were able to print completely in color for the first time, giving student photography a greater ability to stand out. In 2011, we were able to start offering awards for best paper, which expanded into awards for best photograph and best graduate and undergraduate papers in following years. With each milestone we have made every effort to make *The Gold Star Journal* the finest reflection of student work possible.

One enduring figure has been central to the continuing success of the *Journal*—though she would likely downplay her significance—

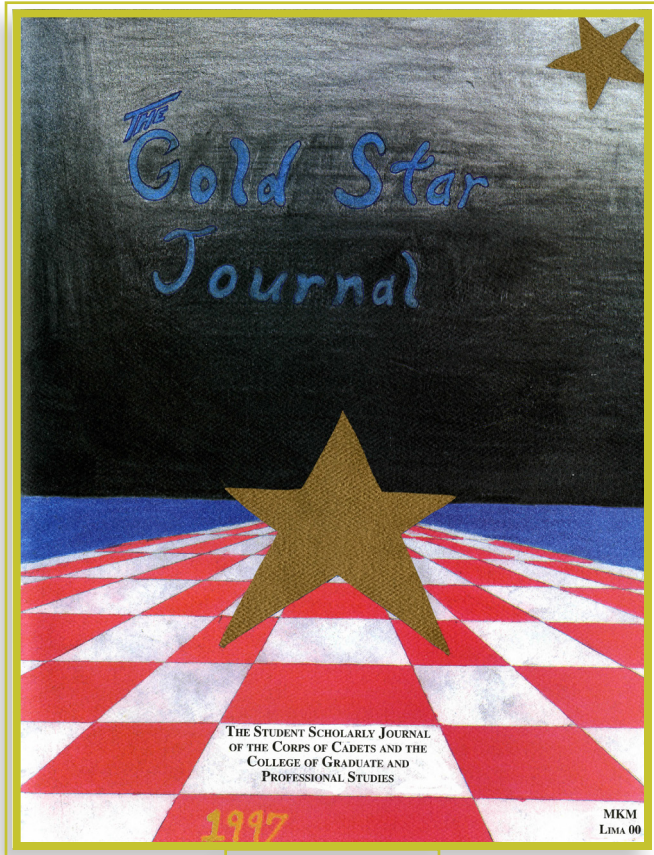
Dr. Suzanne Mabrouk. For the past 20 years Dr. Mabrouk has been singularly dedicated to giving students around The Citadel a chance to showcase their academic achievement. Though she is quick to point out the *Journal* is, in fact, a wholly student-run publication, her presence is unmistakable. It is true, as editors we put an extraordinary amount of work in over the course of a publication year from personally soliciting for donations and submissions, to the actual design and publication of a finished journal. However, it is Dr. Mabrouk's guiding concept, vision, and support that make the editors successful year after year. Our success is truly a byproduct of her passion for academics at The Citadel.

Twenty years ago, we began a project to highlight the academic achievements of our student body, that project became *The Gold Star Journal*. Today we can say that we have met our goals and are proudly continuing to build on the legacy of our past. As we move forward, we hope that we continue to have the guidance and support of those authors, editors, photographers, faculty, and staff who have made *The Gold Star Journal* such an important institution on campus. If our publication has, in any way, been as important to you as it has to us, please feel free to reach out and support the mission of highlighting the rigorous academic achievements of The Citadel students.



*Standing: Ryan Leach, Lauren Seedor, John Clark
Sitting: Jennifer Burch, Miguel Parrado, Dr. Suzanne Mabrouk*

The Gold Star Journal
1997-2001

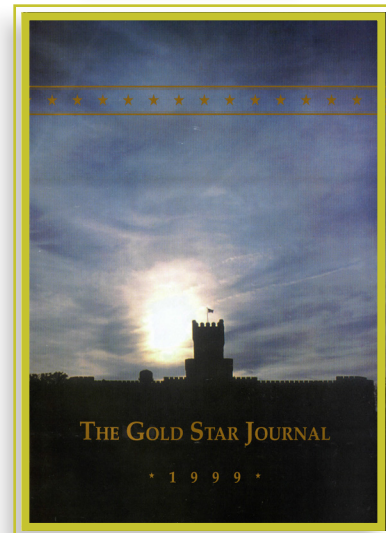


1997

The 1997 issue is the only one to have had a hand-drawn cover.



1998



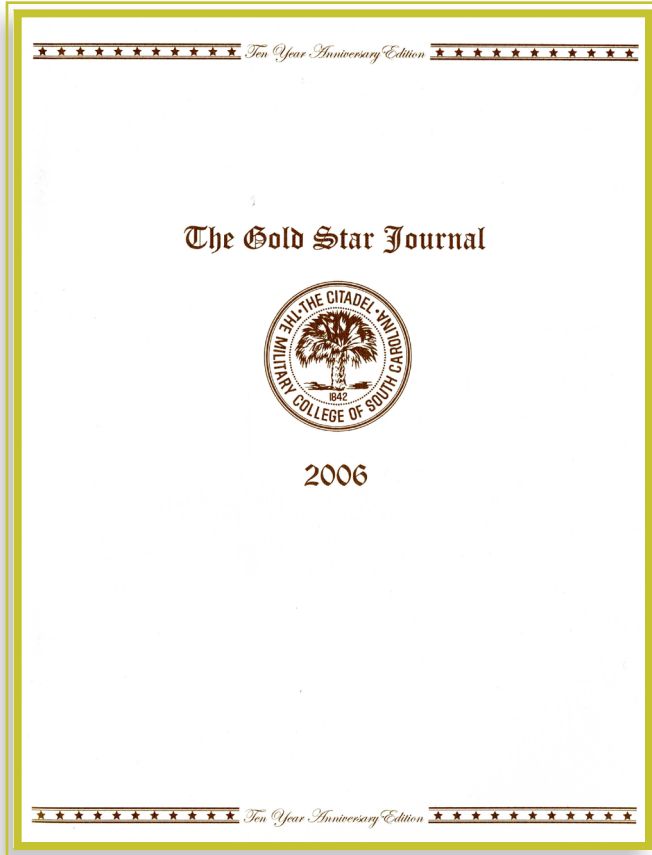
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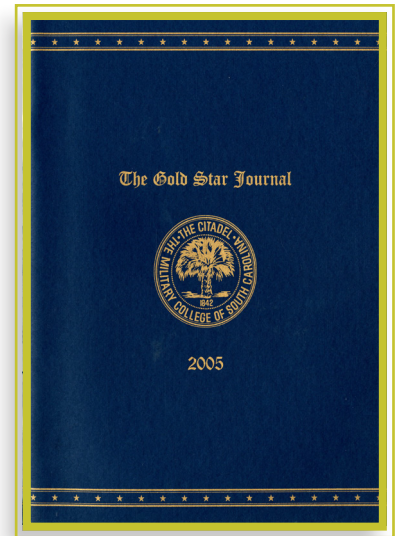


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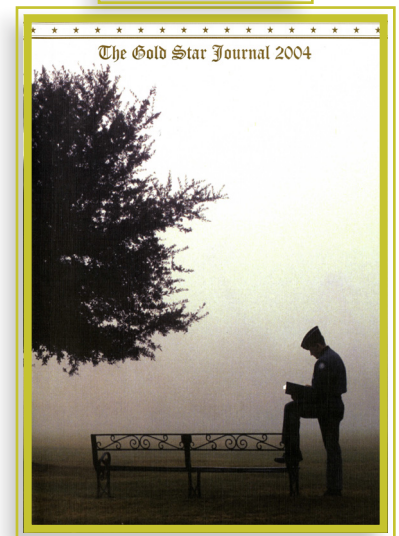
The 2006 issue was the first of three journals published in color.



2002



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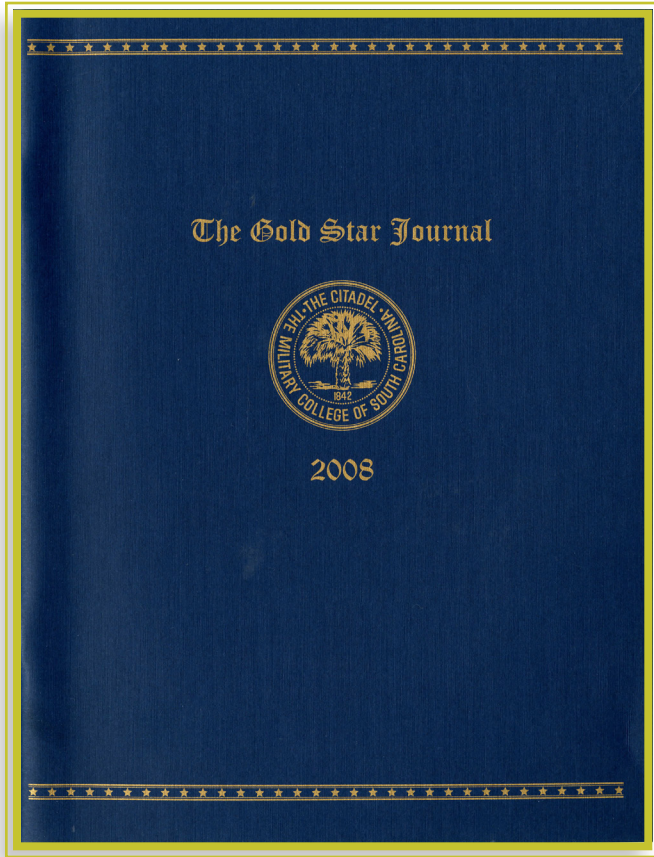
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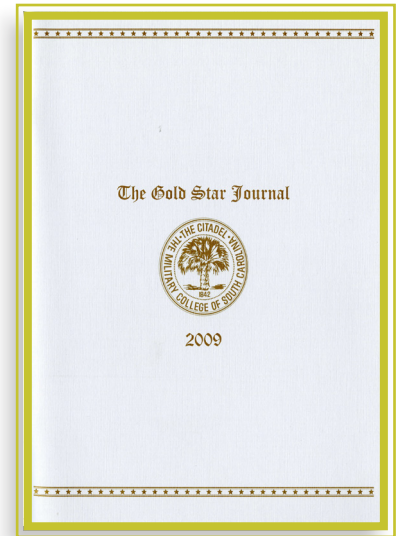
The Gold Star Journal

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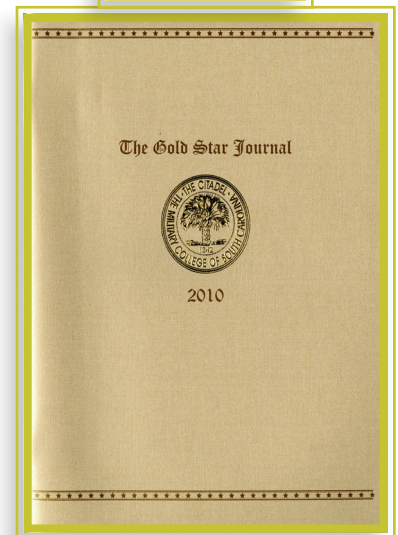


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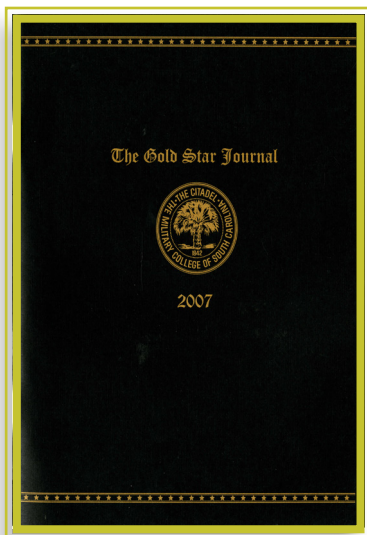
The 2008 issue featured the newly designed Gold Star Journal Seal.



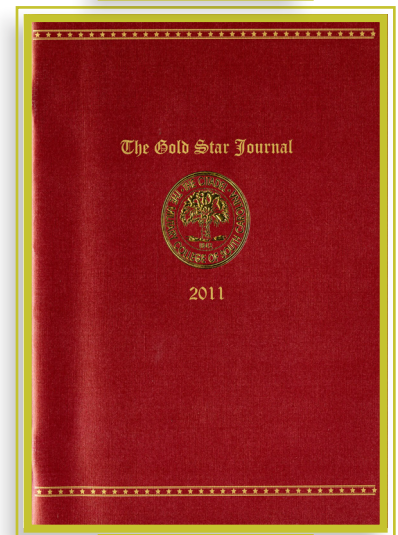
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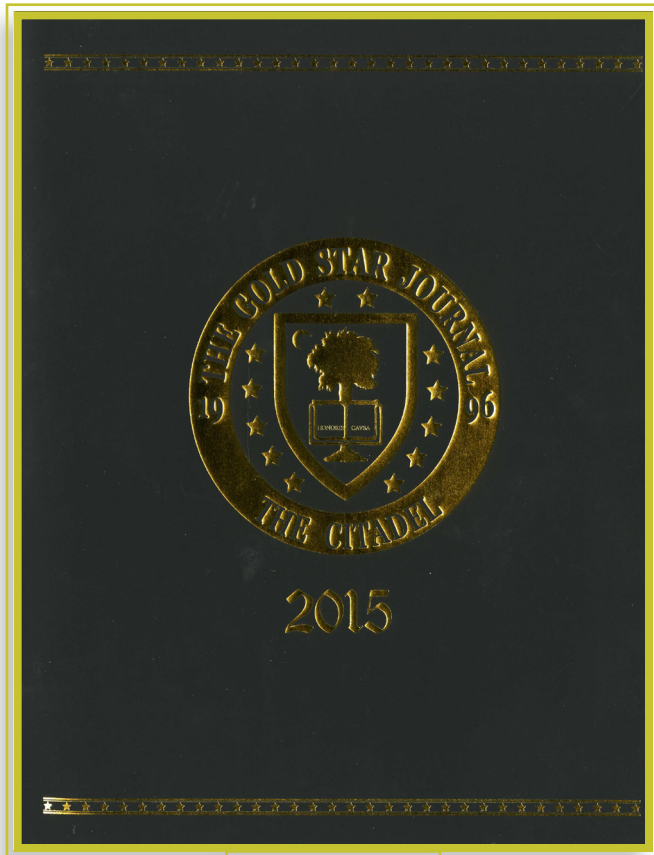
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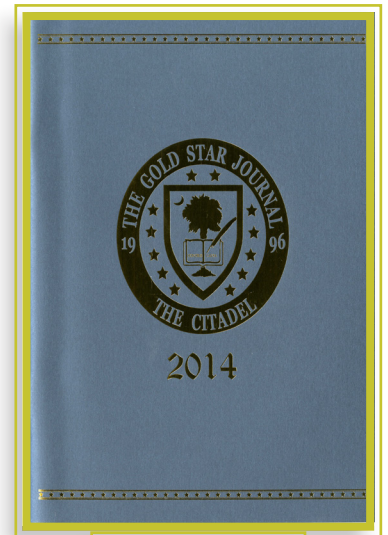


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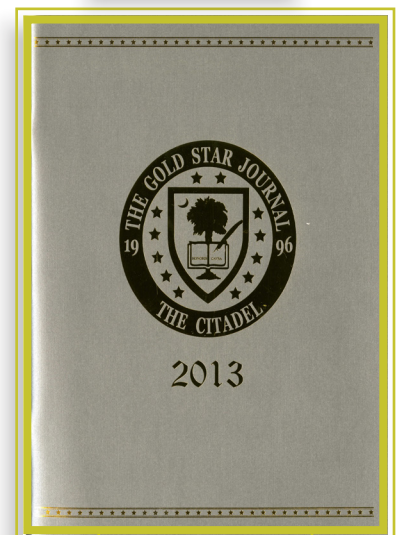


2015

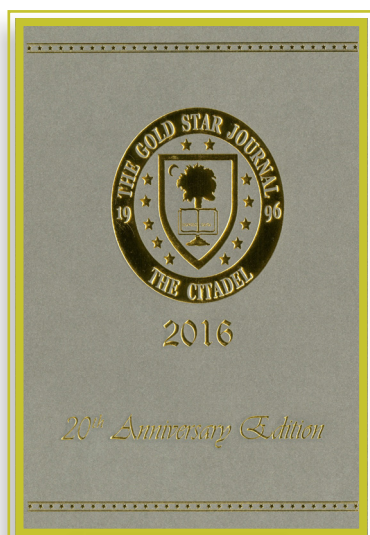
In 2015, the editors redesigned the seal by removing the feather pen and flipping the crescent.



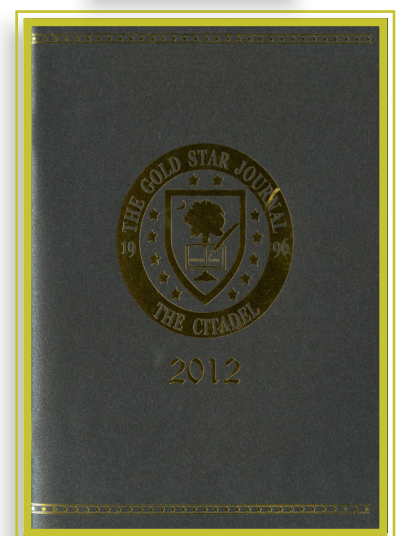
2014



2013



2016



2012



Fire Those Cannons! by Jaylin Miller