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DEAR READER,

We are delighted to present the Spring 2022 issue of the *Texas State Undergraduate Research Journal*. It has been an incredible honor to serve as this year's managing editors, and we are very proud of the work that has gone into this edition. Undergraduate research at Texas State continues to grow, and TXSTUR is excited to support the variety of projects that students are developing every day.

We would like to specifically thank Dr. Ron Haas for his committed work, guidance, and encouragement, as well as Dean Heather Galloway and the Honors College staff for their consistent aid to the editorial board. We would also like to thank our wonderful faculty reviewers for their help in maintaining TXSTUR's academic integrity. We are so grateful for the opportunities provided by the faculty and staff that help TXSTUR flourish.

Treading through the aftermath of the COVID-19 pandemic has been difficult, but, despite its hardships, our editorial board has persevered to create a fantastic tenth issue. We would especially like to thank this year's staff of student editors that have taken time to both revise and edit papers in this year's edition. We are so proud of the Peer Writing Mentors for their dedicated work. Lastly, we are so appreciative of writing this year's team of authors have done, and we hope they continue to research and publish throughout their academic careers.

This edition represents the vast variety of topics that undergraduates investigate at Texas State, including research on military ethics, parenting styles, religion in politics, movie remakes, and more. We encourage students to continue their research endeavors and hope our readers might consider publishing with TXSTUR in the future. View our previous publications and find out how to get your work published at our Undergraduate Research website, www.txstate.edu/undergraduatereeseearch/txstur.com.

SINCERELY,

CHEYANNE CLAGETT & AUSTEN GUZMAN

MANAGING EDITORS, TEXAS STATE UNDERGRADUATE RESEARCH JOURNAL

LITTLE SAIGON 8

Making "Little Saigon": A Geographic History, 1970-2020

BEAUTY & FANTASY 18

Tale as Old as Time: Discovering the Heart of Remakes
through *Beauty and the Beast*

GOD & POLITICS 31

Powerful Leaders: The Use of Religion to Further Political
Agenda in Ancient Rome and the United States

ENCHANTED ROCK 38

Impact of Recreational Rock Climbing on Lichen
Development at Enchanted Rock State Natural Area

MINDSET 48

A Dual Mindset: Exploring Bartolomé de Las Casas's
Treatment of Indigenous Americans

56 MILITARY ETHICS

Making Right Matter: Establishing the United States Military as an Ethical Exemplar for Our Times

73 LEADERSHIP

Your Mom *Is* Your Boss: Exploring the Relationship between Parenting Styles and Leadership Potential in Children

82 TRANSLATION

The Lost History of the Kotoko: Translating Jean-Paul Lebeuff's *Etudes Kotoko*

96 QANON

QAnon, the Christian Millennial Prophecy and Errand in the Make America Exceptional Again Phenomenon

MAKING “LITTLE SAIGON”: A GEOGRAPHIC HISTORY, 1970-2020

BY ANH ADAMS

REVIEWED BY DR. CHRISTI TOWNSEND

EDITED BY ASHLEY ETHRIDGE

After the end of the Vietnam War in 1975, United States immigration policy enabled thousands of Vietnamese refugees to seek asylum, resulting in a growth of Vietnamese populations in the United States, particularly in California. When these refugees immigrated to America, they created closely knit communities known as ethnic enclaves. The creation of these places, along with the subsequent movement and transformation of the population itself, demonstrates a unique instance of the intersections of ethnicity, migration, culture, and community. In studying the distinct geographic history of this group, we gain a larger understanding of the development of ethnic places and their function for ethnic populations. Employing a mixed method approach, using both US. Census data and historical primary sources, this work tracks the movement of Vietnamese Americans and their communities in California from 1970 to 2020, allowing for a more thorough examination and explanation of “Little Saigons” in the state. Furthermore, I predict that improvements in transportation and communication systems at the turn of the century would enable Vietnamese populations to expand beyond urbanization. Through this research, I discovered that after the Vietnam war, Vietnamese people in California mainly resided in highly urban counties such as San Francisco County and Orange County. However, after 2010, and even more so in 2019, we see that suburban and rural counties surrounding these previous Vietnamese hubs experienced a rise in Vietnamese populations, suggesting suburbanization of these groups and their community.

Introduction

In the decades after the Vietnam War, significant immigration of Vietnamese populations to the United States fostered the formation of distinctly Vietnamese ethnic enclaves, spaces colloquially known as “Little Saigon” (Mazumdar et al. 2000). These spaces created a unique situation which can help us examine not only the creation of ethnic spaces, but their function, movement, and transformation over time. Historically, ethnic enclaves have enabled the assimilation of immigrant groups, shaped labor forces, and cultivated cultural shifts in urban areas. Thus, the cultural landscape of the United States is significantly shaped by these places and their functions. Although many geographers have studied ethnic enclaves, none have attempted to spatially analyze these shifts in the Vietnamese population in America. Much of the existing research has taken a historical or anthropological approach. My research seeks to address this gap in the literature by analyzing the movement of Vietnamese ethnic groups in America from 1970 to 2010, paying attention to the creation of “Little Saigon” enclaves in California. By combining spatial analysis with historical research, I endeavor to answer the question of where Vietnamese Americans in the post-Vietnam War era migrated and how they constructed ethnic spaces that

transformed the American cultural and political landscape. I expect to see high concentrations of Vietnamese populations in the Southern and Bay Area regions of California after 1975, followed by the spread of these populations and their ethnic communities to more suburban spaces.

Background and Literature Review

Studying Vietnamese populations in California is important because of the influence these populations have had on the evolution of the United States cultural landscape. Although many people know about Vietnamese ethnic enclaves and take part in aspects of Vietnamese culture, for instance by attending Lunar New Year celebrations and eating Phở, few are aware of how Vietnamese immigrants built their own unique ethnic spaces over the past half century and the unique historical circumstances that led to their creation. Given this lack of knowledge about the historical geography of Vietnamese ethnic enclaves, I found it important to research how these people and places became a landmark in the American landscape.

The study of ethnic geography in the United States has largely relied on a small but contrasting set of theoretical frameworks. The theories of assimilation and pluralism discussed in Milton Gordon’s landmark book, *Assimilation in American Life*, characterized ethnic places

as static spaces that functioned to integrate immigrants into American society and culture. By providing new immigrants with spaces to live, work, and speak their native language, ethnic enclaves offered immigrants a relatively safe introduction to American life. However, a more useful perspective for my study is the use of spatial distribution techniques to study ethnic geography. Particularly, Terrence Haverluk's mapping of Hispanic populations suggests that cultural communities are not permanent features of a locale but change and move with the populations that inhabit them (Haverluk 1997). This approach to ethnic geography and spatial analysis has greatly influenced my methodology for researching Vietnamese populations. The last and most recent theoretical framework is that of heterolocalism, which asserts that in an increasingly globalized and connected world, ethnic communities are fluid, dynamic, and not necessarily restricted by space or time (Zelinsky and Lee 1998). Thus, the theory of heterolocalism proved to be the most timely and accurate lens through which I could analyze the movement of Vietnamese spaces and populations in the past half century.

Study Area

My research focuses on the growth of Vietnamese communities in California,

United States, from 1970 to 2020. Being the most populated state in the U.S. for over half a century, California is known for its large cities and significant ethno-racial diversity. As a result, the state has a number of vibrant and popular ethnic enclaves, such as Chinatown in San Francisco and Little Saigon in Westminster, Orange County. This project studies the state of California by county, focusing on counties with historically high percentages of Vietnamese populations, particularly in the counties of Orange, Santa Clara, Alameda, Sacramento, and San Francisco. In addition, this project examines the city of Westminster in Orange County for its "Little Saigon," which is home to the highest concentration of Vietnamese people outside of the country of Vietnam.

Figure 1: Study Area of California Counties





Figure 2: Little Saigon shopping center, Westminster California. Courtesy of Anne Frank, Southeast Asian Archive, UC Irvine.

Methods

My research utilized a mixed methods approach, using numerical data alongside historical and anecdotal information. First, I gathered data on the number of Vietnamese in California by county. For this part of my research, I utilized Social Explorer, an online mapping tool that allows for collection and organization of census data. This program enabled me to observe the number of Vietnamese in California from 1980 to 2010 from the decennial United States Census surveys. Since ethnic and racial population data from the 2020 Census is not available, I utilized the 2019 American Community Survey 5-Year Estimates population data. Lastly, I collected primary historical sources in the form of photographs and oral histories from the Southeast Asian Archive and Viet Stories at UC Irvine.

My methods of analysis varied based on

the nature of my sources. For Census data, I calculated the percentage of Vietnamese out of the total population by county in Excel, then used Simply Analytics, an online mapping program, to map these percentages. In Simply Analytics, I created five choropleth maps, or graduated color maps, to display the concentration of Vietnamese populations in California counties.

Since the distribution of these populations was highly skewed, I used the natural breaks classification system to organize the data into representative classes. Next, I built upon Haverluk's methodology that used the thresholds set by the 1975 amendment to the Voting Rights Act. This threshold serves as an indicator in my research because it signifies the level at which the government recognizes the political power of a minority group (Hunter 1976; Haverluk 1997). Notably, when a minority population in a county meets these thresholds, many of them gain access to the vote as election materials are printed in their native language. On the other hand, analysis of historical events provided context for migration patterns and population changes. Finally, due to the historical nature of this research, I found it most practical to discuss my results by decade.

Results and Discussion

In 1970, there were very few Vietnamese in the United States, and the race categories in

the census did not include Vietnamese until the 1980 Census (US Census Bureau 2015). However, the context of the 1970s is important because it explains the unique introduction of Vietnamese populations into the US. During this decade, thousands of Vietnamese refugees migrated to America, partially due to the 1965 Immigration and Nationality Act which enacted policies that encouraged family reunification (Golash-Boza 2015). For Vietnamese refugees, migration to the United States represented a reprieve from abuses in the refugee evacuation system. In one instance, a Vietnamese boat refugee pleaded in his diary “to be resettled as soon as possible in the USA” to escape extortion from police and boat companies (Schill 1979). Thus, shifts in American immigration policy enabled a mass influx of Vietnamese immigrants in the early 1970s. At the same time, it is important to note that the amendments to the Voting Rights Act in 1975 stipulated that if 5% of the population in a county was a single language minority, the county had to provide election materials in that language. This legislation would provide the groundwork for Vietnamese Americans and other immigrants to access political power in the future, particularly in counties where thriving ethnic enclaves meant that the population could quickly reach single language minority thresholds. Making note of the

ability of Vietnamese Americans to access political activity provides a benchmark at which we can observe not only Vietnamese population growth in California, but also the growth of this ethnic group’s cultural and political influence.

Mapping Vietnamese populations using census data from 1980 to 2010 reveals some changes in the locations of where Vietnamese people lived. First, there is significant Vietnamese population growth over the 30-year period with an increase from 89,601 to 581,946. From 1980 to 2000, there was a gradual consolidation of Vietnamese populations into Orange County and Santa Clara County, whose percent Vietnamese population grew by 3.76% and 5.04% respectively (Social Explorer, US Census 1980, 1990, 2000). However, by 2010, there is evidence that nearby rural and suburban counties saw growth in their Vietnamese populations. This is corroborated by primary historical evidence that suggests a decline in urban areas as essential parts of the Vietnamese American experience.

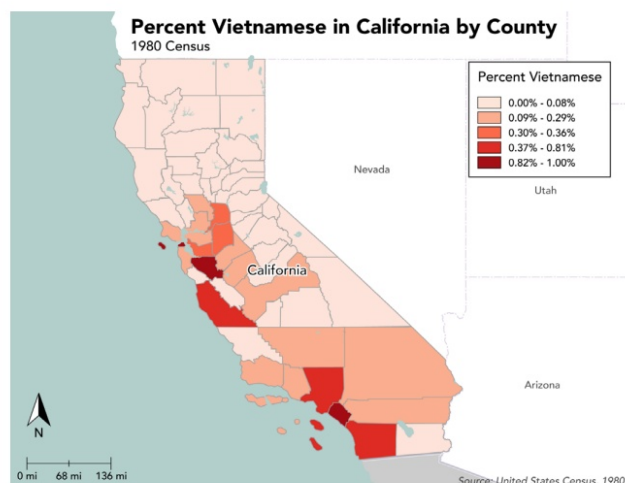


Figure 3

In 1980, Vietnamese ethnic activity was very new, and restrictions set by the federal government in the late 1970s on Vietnamese immigration slowed population growth. By 1977, Vietnamese were only allowed to immigrate to the US for purposes of family reunification (Kelly 1986). At this time, the population was concentrated in the counties of Orange, Los Angeles, San Diego, San Francisco, Alameda, and Monterey (Figure 3). It is in this decade that “Little Saigon” in Westminster began to form as a center of Vietnamese economic activity. From 1981 to 1984, the number of Vietnamese businesses in what would soon become Little Saigon rose from 350 to 650. By 1987, there were 3,074 Vietnamese businesses in Orange County (Ha 2002). Finally, in 1988, the Westminster City Council officially designated the 1.5 square mile area around Bolsa Avenue as Little Saigon (Trinh

Võ 2009). While the economic growth of Little Saigon at this time was significant, the political status of the Vietnamese American community did not reflect the economic impact that their labor had on the local economy. Because no Californian county met the 5% threshold for bilingual elections in Vietnamese, much of the community did not feasibly have access to the vote.

By 1990, voting conditions remained the same, and Vietnamese were further concentrated in Santa Clara and Orange County (Figure 4). A few notable legislative changes took place at this time that enabled more Vietnamese-Americans to access the vote. First, the Voting Rights Language Assistance Act of 1992 stipulated that if a county had over 10,000 people of a single language minority it had to provide bilingual election materials (GovTrack 2021). Then, the California Election code set a 3% threshold for bilingual elections (California Legislature 1994). Throughout the following decade, these pieces of legislation would give thousands of Vietnamese Americans access to the vote, evident by a Vietnamese poster that encouraged people to “Build Up Our Community, Register and Vote” (National Congress of Vietnamese in America 1992.) Evidence of increasing political activity in Vietnamese urban ethnic places illustrates the growth and cultural advancement in these

communities during this era. As Vietnamese populations and spaces grew, their mark on the politics and culture of American life increased.

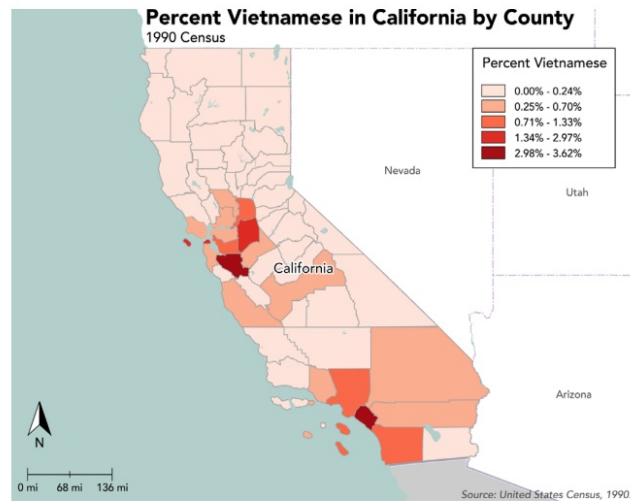


Figure 4

At the turn of the century, 2000 Census data revealed that Vietnamese populations were more concentrated than ever, especially in Orange and Santa Clara County. There were several factors that contributed to this growth, but economic opportunity remained a significant factor in the expansion of urban ethnic places within these few counties. For instance, in an oral history interview, Alex Hieu Tran recalled his reasons for moving into Orange County from Riverside County, claiming that “my English was so bad, and as a Vietnamese who just came with dark skin and not so handsome so to speak, who were [sic] going to hire?!” (Tran 2012). Clearly, the presence of the Vietnamese community in places like Orange County created significant

employment opportunities for Vietnamese populations, especially for those who could not speak English. Moreover, this linguistic reality reinforces the significance of the ethnic enclave, as the consolidation of Vietnamese populations directly resulted in further access to the vote as eight counties were required to provide bilingual election materials as indicated in Figure 5.

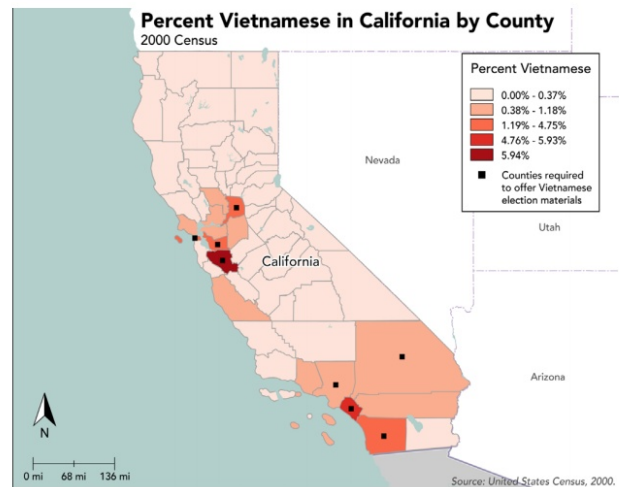


Figure 5

Conversely, by 2010, there is a spreading of Vietnamese across counties, particularly ones that are suburban and rural. Figure 6 illustrates that Riverside County, a largely suburban area, is added to the list of counties that must offer Vietnamese election materials. Additionally, Sonoma and Marin County (located north of San Francisco) also see an increase in Vietnamese population. Now, not only is there less emphasis on Vietnamese ethnic enclaves as places of cultural and economic refuge, but the urban nature of

ethnic spaces like Little Saigon seems to be less central to the notion of the ethnic community. Instead, Little Saigon is a place that can be occasionally visited for shopping and cultural celebrations. For instance, Hiep Cao Nguyen does not live in Little Saigon but says that he visits for a few months at a time before he travels for work because “it feels like there [is] a home outside of Vietnam” (Nguyen 2012). His account reveals that there is less emphasis on the ethnic enclave as a strictly defined place of work, living, and cultural activity. Now, with improvements in transportation, Vietnamese Americans like Nguyen can use the ethnic enclave in ways that are more dynamic and fluid. Here, we see evidence that Vietnamese ethnic enclaves in California align more closely with the theory of heterolocalism, which suggests that the modern ethnic community is not bound by strict physical borders, but instead is dynamic, fluid, and held together by advancements in transportation and communication. This shift in the function of Vietnamese ethnic spaces is important because it reveals the ways in which the modern, globalized, and technologically advanced world has shaped the ways that ethnic groups live, work, and connect.

Finally, the 2019 American Community Survey data suggests that Vietnamese populations

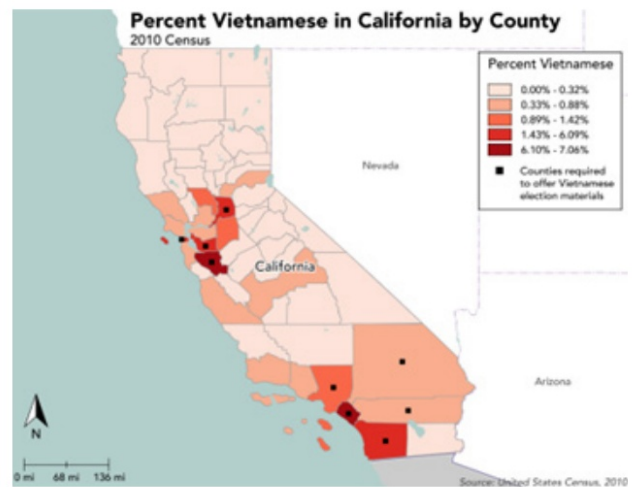


Figure 6

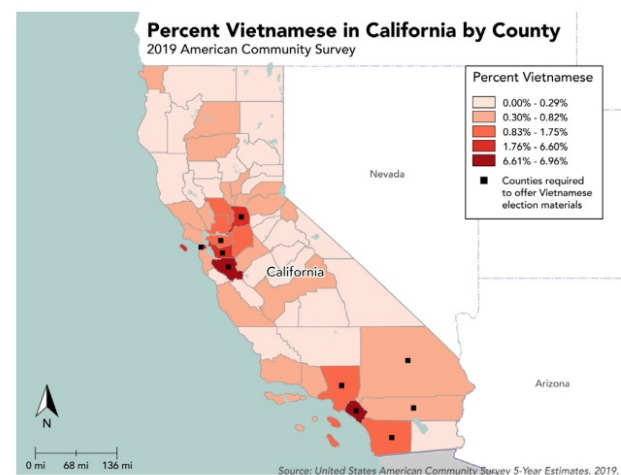


Figure 7

are more spread out across counties than ever and are not solely concentrated in Santa Clara or Orange County (Figure 7). This is most clearly exemplified by negative population growth in Orange County in the years between the 2010 Census and the 2019 ACS. From 2010 to 2019, the number of Vietnamese decreased by over 25,000— from 209,485 to 183,766. This large out-migration of Vietnamese from Orange County, a historically significant ethnic enclave,

suggests that the urban nature of ethnic spaces is much less significant than it used to be. However, this is not to imply that the Vietnamese ethnic community is declining. Rather, the theory of heterolocalism allows us to infer that the ethnic community is using other forms of connection, such as online communities, to keep cultural ties alive while the members of the community move beyond the urban setting. In addition, this suburbanization of Vietnamese is reinforced as the population increase of over 3,000 Vietnamese in Contra Costa County (located east of San Francisco) by 2019 leads the county to meet the threshold for bilingual elections with a projected Vietnamese population of 10,628. These gains in population and resulting election procedural changes illustrate the apparent suburbanization of the Vietnamese populations and their communities. This suggests that the modern world has shaped the ethnic community by loosening its rules, boundaries, and functions, so that the urban notion of the ethnic enclave is less central than it used to be.

Conclusion

The humanitarian devastation of the Vietnam War introduced thousands of Vietnamese refugees to the United States, a country in which very few Vietnamese had lived prior to 1970. Because of this unique context

surrounding the introduction of Vietnamese populations to the US, I sought to analyze how Vietnamese immigrants cultivated the vibrant ethnic communities that are so well known today. I found that, in the few decades after the Vietnam War, Vietnamese populations in California moved to a few key centers of Vietnamese ethnic activity. Concentrating in Santa Clara County and Orange County, these populations used ethnic spaces to build community, economic stability, and political power. However, after the turn of the century, Vietnamese populations moved beyond the urban and into the suburban, redefining the boundaries of the ethnic community.

While still acknowledging the cultural importance of the ethnic enclave, Vietnamese Americans today have begun to move out of the urban center with improvements in transportation and communication. Studying the state of California serves as an introduction to the importance that the Vietnamese population have had on American culture and politics, but there is still much to learn about the rich geographic history of Vietnamese populations in the US. A number of other states, including Texas, received an influx of Vietnamese immigrants after the Vietnam War that resulted in the creation of ethnic enclaves. However, across the nation, there is little information on Vietnamese populations

and the communities they constructed in the past half century. As a result, this subject lends itself to further investigation as this research reveals the unique ways that ethnic groups have transformed the American physical and cultural landscape.

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TALE AS OLD AS TIME

DISCOVERING THE HEART OF REMAKES THROUGH *BEAUTY AND THE BEAST*

BY D'ARTAGNAN ELLIOTT

REVIEWED BY DR. JENNIFER FORREST

EDITED BY CHEYANNE CLAGETT AND AUSTEN GUZMAN

Once upon a time, in a world rampant with remakes and cash grabs, the question of value was added to the mix. How can you tell the difference between a valuable and a valueless remake? Based on the work of film critic Thomas Leitch, this article uses the main principles of *Beauty and the Beast* as a model to judge the invaluable and valueless remakes, while analyzing what qualifies as a remake. With case studies from 1946, 1991, and 2017, it concludes that valueless remakes can succeed at earning money, but that it takes an invaluable remake to be remembered.

Introduction:

Today, every film feels like a remake. Each year, Disney releases a live-action retelling of an animated classic, and a superhero movie repeats a story that we already saw last year and the year before that. *Dune* is doomed to be remade every few decades, while *The Lord of the Rings*, *Game of Thrones*, and *The Walking Dead* are all getting their own spin-offs. In an era with endlessly new renditions of *Star Wars* and Batman, and unending retellings of classics such as *A Star Is Born*, *Little Women*, and *King Kong*, we have to ask why

studios spend so much time and energy drawing stories from the same dry well when they could surely find new sources of inspiration elsewhere.

Michael Eisner, CEO of Walt Disney Company from 1984 to 2005, put it this way, “The pursuit of making money is the only reason to make movies. We have no obligation to make history. We have no obligation to make art. We have no obligation to make a statement. To make money is our only objective” (Stewart, 2005). That which has succeeded at the box office once is more likely to succeed again than an entirely

new product. Given their ready-made story structure, access to legal rights, and tried-and-true formulas tested on earlier audiences, remakes are a safe bet (Forrest, 2002). This is especially true since remakes can enrapture audiences who grew up with older versions of these stories and make them feel nostalgic for their childhoods. And the receipts are obvious (Taylor, 2021). Of the top twelve lifetime grosses at the worldwide box office as of Spring 2022, only three were not obvious remakes, sequels, or spin-offs (these being *Avatar*, *Titanic*, and *The Avengers*) (Box Office Mojo, 2022). As for Disney live-action remakes at the worldwide box offices, *Aladdin* (2019) made \$1.05 billion at worldwide box offices; *The Lion King* (2019) made \$1.66 billion; and *Beauty and the Beast* (2017) made \$1.26 billion.

However, financial success does not necessarily equate value. A film is only as valuable as its principles. These are the primary abstract ideas that a story is based on and relies on to succeed as a piece of artistry that makes a claim about the nature of humanity or the world. A movie with the principle of “crime does not pay” would have little value if it ended with crime suddenly paying at the end. Similarly, *Star Wars: The Last Jedi* held to the principles that a black-and-white morality system is a feature of the past and should be replaced with nuanced

understandings of many shades of gray. At least, those were the principles of the first two thirds of the movie. The final third reversed this progress by reinstating a black-and-white system, making the movie seem convoluted and poorly structured. From political documentaries to summer blockbusters, no matter the production budget, a movie is all smoke and no fire if it has no principles that hold it up. Without principles, any movie is nothing more than random images flashing on a screen, devoid of consistent narrative or meaning.

As we will see through an in-depth case study, the relationships between the films *La Belle et la Bête* (1946) and its counterparts, *Beauty and the Beast* (1991) and *Beauty and the Beast* (2017), demonstrate what gives a remake value and what a valueless remake looks like. While the 1991 classic demonstrates what a valuable remake looks like by honoring the principles of the 1946 original and expanding them for a modern audience, the 2017 remake proves to be only a(n expensively produced) cheap copy, replicating precise images at the expense of principles. Due to its adherence to 1946’s principles of an appreciation for core beauty and fantasy, 1991 demonstrates artistic creativity, while 2017 exemplifies the pitfalls of modern Hollywood.

Types of Remakes:

Thomas Leitch, the renowned film critic, recognizes four types of film remakes (Leitch, 2002). These will be helpful in comparing the relationships among the basic story of *La Belle et la Bête/Beauty and the Beast* and its three main iterations. The four types are as follows:

- The Readaptation, when the filmmaker goes to the original source text instead of the most recent film version. Here, the source text is *La Belle et la Bête* from 1946, which I will refer to as “The Original.”
- The Update, when the filmmaker takes an “overly revisionary stance toward an original [source], even though they transform it in some obvious way...adopting standards... that implicitly criticize the original as dated, outmoded, or irrelevant” (Leitch, 2002, 47). The story is updated to better relate to a modern audience, often subtracting outdated qualities and becoming the newest version.
- The Homage, when the filmmaker does not intend to remake the original story, but creates their film in tribute to one that came before.
- The True Remake, when the

filmmaker does not make changes to the original source besides making a more recent and improved version.

This last category typically places the newer films in direct competition with their predecessors, with the intention of replacing the original.

To Leitch, the remake must follow through on two opposing claims. These are that the remake is just like the original and that the remake is better than the original. Achieving both of these conditions is critical for a remake to out-compete the original movie.

By these definitions, The Classic (*Beauty and the Beast*, 1991) is an update of The Original (*La Belle et la Bête*, 1946) because it reworks even the basic plot elements to better reflect the current culture. Meanwhile, The Remake (*Beauty and the Beast*, 2017) attempts to be a true remake of its 1991 predecessor, with the intention of being the newer, better version of the same story and script. The 2017 Remake’s failure to be the better version of The Classic gives it the appearance of an homage to The Classic; however, using the same script with some additions is not the mark of a new piece paying tribute to an old one. Rather, The Remake is a new beast trying to take the palace of the old. The following text will examine the details of each version of *La Belle et*

la Bête/Beauty and the Beast to discover how The Original's principles do or do not carry over into subsequent versions of the story.

1946: The Original

Jean Cocteau, the director of The Original (*La Belle et la Bête*, 1946), chose to start his movie with a written message for his audience. The English translation is as follows:

Children believe what we tell them. They have complete faith in us. They believe that a rose plucked from a garden can plunge a family into conflict. They believe that the hands of a human beast will smoke when he slays a victim, and that this will cause the beast shame when a young maiden takes up residence in his home. They believe a thousand other simple things. I ask of you a little of this childlike simplicity, and, to bring us luck, let me speak four truly magic words, childhood's "Open Sesame": "Once upon a time..."

With that request, Cocteau begins his movie, filled with fantastical elements and a heavy supply of movie magic. After Belle's father attempts to take a rose from a magical garden as a gift for Belle, he is caught by the Beast, who lets him go under the condition that he sends one of his daughters to take his place. Belle, against her father's wishes, sneaks out of the house and takes

the place of her father at the mercy of a monstrous beast who lives in a castle filled with magical hallways, moving candelabras, and living statues. Although having a hideous exterior, Beast is kind inside. He progresses from originally wanting vengeance for his rose, to wanting marriage to Belle, to wanting the best for Belle at his own expense. Beast's foil (named Avenant, translating appropriately to Handsome) is beautiful on the outside, but a monster on the inside. This original foil could be considered the proto-Gaston when compared to the other films. He also desires to marry Belle, but becomes ever more forceful in his attempts to force Belle to marry him, unlike Beast. In the end, Belle admits her love to Beast, despite his ugly appearance, and he is transformed to look like Avenant, while the real Avenant dies at the hand of an animated statue and posthumously transforms into a beast.

As stated by The Original's opening message, the story relies on a child-like acceptance of magic that leads to fantastical enchantment and wonder. Gustave Doré inspired illustrations and Baroque imagery create the atmosphere of a fantasy story where magic is real. Magic is associated with only the realm of the Beast until Belle returns to the outside world with magical items. Every shot within the Beast's realm demonstrates that it is not limited to reality,

where riches can appear out of thin air and acts of violence are met with smoking hands. The fantasy element of accepting inexplicable magic is central for the events of the plot to occur. Instead of dwelling on the logic or rules of magic, The Original argues that we should enjoy stories and fairy tales with child-like faith and feel enchanted by their unexplainable elements.

Cocteau's opening message pertains to the movie magic seen on screen, but even more clearly relates to the Beast himself. As Cocteau's examples from the opening text are given, they dictate the plot of the story, up until it is revealed that Beast's true beauty lies in the core of his being. Most magical of all is not an enchanted mirror, but that a beast could actually be beautiful within, which no character besides Belle is able to see. After the Beast's transformation, he says, "I could only be saved by a loving look... Love can turn a man into a beast. But love can also make an ugly man handsome." This is said after the ugly Beast is discovered to be far more humane than the beautiful Avenant. After this, Avenant and Beast switch appearances such that Avenant's inner hideousness remakes him into a beast and the Beast's core beauty refashions him as a beautiful man. This principle of core beauty trumping outer beauty is exemplified by how the Beast learns to behave selflessly because of his

relationship with Belle and how Avenant, as the Beast's foil, begins to act with violence and hatred, revealing his core character.

Within The Original, Cocteau reveals two intrinsic principles of his story. The first is a suspension of disbelief and willingness to accept the fantastic. These principles enable the story to be told in the whimsical manner that Cocteau wants, allowing the unexplainable magic in the story to be enjoyed rather than criticized. The second principle, that genuine beauty is within, is the critical point of the ending. If core beauty did not matter in this story, the Beast would have always remained an ugly animal, and Avenant would have been the charming prince ready to slay him. However, the ending shows us a beautiful, human Beast and an ugly, ferocious Avenant, proving that this story and its ending rest on the importance of the core beauty of these characters.

These are the two principles that The Original depends on to form a cohesive narrative that makes a claim about the nature of humanity. Because Cocteau begins his film with asking the audience to accept magic, we are prepared to accept that the Beast and Avenant can switch appearances. This switch allows us to see that genuine beauty lies within. As a result, The Original does not just exist because of an

appreciation for core beauty and fantasy, but it is a story about these elements as well. Without these two principles shaping the story, The Original would not tell the story that we know today. This brings us to the film's successors, each shaped by history and with its own variations.

1991: The Classic

Between 1946 and 1991, technology sprang forward. The young industry of cinema had shifted from films that would only ever be seen in a theater to films that could be played and rewound at home on a VHS tape. Color film had replaced black and white, and Disney animation (the same that had produced the smash hit *Snow White and the Seven Dwarfs* in 1937) was a household name, known for its retellings of fairy tales in a family friendly, imaginatively colorized fashion.

To revisit Leitch's categories, The 1991 Classic could almost be argued to be an homage rather than an update, except that the overall storyline remains the same despite many changes. Most of all, these changes never take away from the principle of core beauty nor from the appreciation of fantasy. The same elements are updated for a new audience and even result in the spoken line "true beauty is found within," but the re-creation of the main story is too similar to The Original to be an homage. The Classic also

does not try to directly replace The Original as an identical copy that has been improved, but updates key elements for a younger audience in the late twentieth century. Consequently, The Classic is an update of The Original.

Beauty and the Beast (1991) significantly adds to the content of The Original, with some subtractions to story elements as well. Instead of copying The Original's stylized opening crawl of text, a narrator and stained-glass imagery tell the story of a selfish prince turning away a haggard stranger from his home. When this stranger reveals herself to be an enchantress, she curses him and tells him that "beauty is found within." Belle's life with her eccentric, inventive father and her own love for learning separate her from the town and mark her as inherently special. Her father is imprisoned by the Beast after he attempts to take shelter from a storm at the Beast's castle, and she takes the initiative to hunt down her father in the woods, locate the dungeon holding her father, and make an agreement with the Beast, despite her father's pleas to take her place instead. This change updates the premise of the story to the heroic actions of the protagonist rather than bad chances and a bargain between other characters. In other words, Belle has more agency in this story and sacrifices her freedom for her father's. As for additions, The Classic adds musical numbers

and magical characters who encourage the development of Belle and Beast's relationship so that it grows steadily and is not a mystical force of nature. Meanwhile, the Beast's foil is now Gaston, the popular hero of the town. Finally, the curse that Beast is under has a time limit and can only be broken by simultaneously being loved and loving another.

In addition, Belle and Beast are given more time together in *The Classic*, specifically getting to interact as equals. While *The Original* gave them screen time together, Beast's desire to marry Belle existed as soon as he saw her, but Belle did not care about the Beast romantically until the plot of the third act required her to do so. Their primary relationship was that of a captor and captive, with Belle refusing to marry the Beast no matter how many times he yelled at her or demanded her obedience. In contrast, *The Classic* takes the time to develop a relationship between Belle and the Beast, which eventually develops into romance rather than relying on sudden change of heart that allows the plot to continue. In fact, *The Classic* focuses on the relationship between Belle and Beast more than any other version and never becomes distracted by any other plot than the growth of their relationship. Beast, ill-tempered at first, has a kind heart and wants the best for Belle, leading him to actively learn to

control his temper, check his pride, and behave increasingly kindly to Belle.

Beast's foil is defined with crystal clarity, showing undoubtedly and heavy handedly that outward appearances are not a reflection of core beauty. Avenant's replacement (Gaston) is given much more attention as a gorgeous, narcissistic brute of a man, and this screen time replaces a secondary plot of *The Original* about Belle's brother and the family's debt. Gaston's character is so over the top in his wicked heart and the adoration he receives from the town that his relationship with Belle is as important as her relationship with the Beast due to their obvious contrasts. While the town is enamored with Gaston's beauty and "charm" despite his primeval nature, Belle cares only about each character's core and is able to love the Beast despite his appearance. While Avenant's ending has him and the Beast switch appearances to make the within match the without, Gaston's follows his series of bold proclamations that assume Belle could never love a hideous monster and could only love someone like himself. However, all these proclamations come in the wake of Belle declaring, "[The Beast] is not the monster, Gaston, you are." In practically every second of Gaston's screen time, the direct contrast between core beauty within and without is personified. *The Classic* more than stays true

to the original concept of core beauty, but paints a starker contrast and more vibrant picture for a modern audience than *The Original* could.

As for fantasy in *The Classic*, the artistic style of animation allows for the fantasy castle and magic to be depicted the entire time as a fairy tale. While the castle no longer has ominous blowing curtains or moving doors, it is still whimsically fantastical with the castle servants being turned into living objects who care for the Beast and try to maintain the castle. These servants include, for example, a steaming teapot and her energetic child racing around on tea carts and living in a kitchen cupboard. One could say that the movie has realism issues since Belle accepts these magical characters without terror or confusion, but her lack of reaction simply reflects the appreciation of fantasy that Cocteau requested in *The Original*. This magic makes no logical sense, nor should it. The enchanted objects of the castle fly around in grandiose musical numbers all along a backdrop that is reminiscent of Gustave Doré and Baroque imagery, with a tightly wound Clock-Butler even making a cheeky pun about Baroque art. There is no question that *The Classic* updates the magic for its audience by replacing *The Original's* magic (shot splicing and superimposition with moving candelabras) with colorful, animated musical numbers and candelabras that sing and dance. The

technological changes, as well as the audience's greater acceptance of fantasy through the medium of animation, allowed *The Classic* to once again do more than copy Cocteau's original's principle of fantasy, but surpass it for the modern audience. *The Classic* takes Cocteau's two self-identified principles of his film and embodies them further than even he could in the 1940s.

2017: The Remake

The Disney corporation became a juggernaut of the film industry, with many of its classic films from the 90s having gained multigenerational exposure and nostalgia. As the audience grew in age and the films grew in cultural relevance, cheap criticisms of Disney movies lacking realistic consequences and having plot holes became a common source of humor. Some common criticisms were that Belle was a victim of Stockholm syndrome, that the Beast was unjustly cursed at age eleven for not opening his door to a stranger, and that his servants should not have been cursed at all. In a series of business decisions that started after the 2000s, Disney decided to remake many of their, now classic, animated films in live-action, while addressing the plot holes and adding realism to their old films. These live-action remakes would be in direct competition with their earlier counterparts, with the remakes showing in theaters while the

originals were still part of pop culture and easily accessible for purchase. The remakes would repeat the same stories (often with the same exact scripts) while answering all of the plot holes and lack of realism.

The *Beauty and the Beast* (2017) remake draws directly from the script of The 1991 Classic rather than The 1946 Original, but with even more additions that tend to subtract from Cocteau's two main principles. For starters, The Remake adds live-action and CGI realism to replace the animation, even more musical numbers, and non-thematic and forced feminist and LGBTQIA+ representation. Increased representation is a common way to update films for modern audiences, but the execution of the idea matters. For example, the patriarchy of the town actively persecutes Belle for being a literate woman and punishes her for teaching a young child to read after declaring, "Teaching another girl to read; Isn't one enough?" before destroying her property. This film defines feminism by the persecution Belle experiences from a few bad, old men rather than by the values or actions of Belle herself. Likewise, the character of LeFou, Gaston's crony, is now a closeted gay man who continuously drops one liners about being attracted to Gaston, that Gaston (with comedic intent) does not pick up on. Because LeFou's

sexuality only exists as a punchline, his character is not meaningful or good gay representation. Neither the feminist nor gay representation of this film fits comfortably into the story, especially considering the ultra-realist approach that is taken to other elements of The Remake. Neither element is written to fit into the story, instead moving the viewer from the movie experience into self-awareness that they are watching a film.

Some of The Remake's other additions affect Cocteau's principle of the appreciation of fantasy because they try to address the supposed plot holes of The Classic with little success. For instance, this film claims that failure to lift the curse will result in all the magical characters losing their souls to the objects they have become, a process which is depicted as physically painful. This exposition also addresses why the servants deserved to be punished with the Beast in the curse and how a magical curse would work in real life when there are people who live around the castle. In addition, The Remake includes a time-traveling-portal book that reveals to Belle and the Beast that Belle's mother was not in The Classic because she was the victim of the plague in Paris two decades before. Although this addition does address the "plot hole" of Belle's missing mother, it takes away from the fantasy of the story and the child-like faith that viewers are supposed to bring

to it by explaining every questionable detail.

What *The Classic* did so well regarding core beauty was the well-developed relationship that was built between Belle and the Beast, showing the remorse he feels after every angry outburst, his self-sacrifice for Belle against a pack of wolves, and his desire to be more than a beast. Also, Belle's and the Beast's scenes together emphasize her taking on the role of teacher and bringing literacy to the castle. These scenes copy multiple interactions between Belle and Beast from *The Classic*, but replace one or the other with other magical characters acting as their intermediaries instead of giving Belle and the Beast shared screen time. The added length of the film and extra characters do not give Belle and the Beast more time together with greater personality dynamics, but steal even more time from the pair as useless dialogue and CGI objects continuously force Belle and the Beast into separate scenes from each other.

The extreme dimorphism that could be done in animation is limited to reality in *The Remake*. The animated Beast's emotionally expressive face and animalistic body language communicate his nuanced thoughts and feelings in every scene. Meanwhile, the CGI Beast is limited by what the actor's body can physically achieve and by what skills motion capture has

in trying to replicate a nuanced, emotional performance with realistic-appearing CGI. As a consequence, the idea of core beauty with clear examples of vile demigod versus monstrous beast is replaced by creepy mean guy versus creepy hairy guy, both of whom lack personality or a deeper relationship with Belle. The CGI impedes any depth of character, emotional expression from, or personal connection to the Beast and other CGI characters.

Furthermore, the perfect contrast of Gaston in *The 1991 Classic* is replaced in 2017 by an angry war veteran whom the town dislikes. This unpopular, angry man shares the name and general costume of Gaston from *The Classic*, and that is where the similarities end. Gaston turns from the perfect foil into a vestigial organ, existing in the movie without any contributions to the relationship between Belle and Beast, nor adding to the idea of core beauty. He is given additional screen time compared to *The Classic*, but for a new, secondary kidnapping plot that involves no lead characters and does not contribute to the larger story.

Where *The Remake* most obviously fails is in its appreciation of fantasy. While it tries to advance the use of technology with CGI and motion capture, it also fails to become more fanciful. In choosing live-action in place of

animation, Disney embraces ultra-realism, where every element of the story must look as realistic as possible. This thematic choice directly opposes the visual fantasy of The Original's magic and of The Classic's animated fantasy elements. At best, larger-than-life characters like Gaston and Lumiere become realistic, lackluster versions of themselves, while other characters like Mrs. Potts and Cogsworth enter the uncanny valley. Even the difference between a haunting animated castle and an ultra-realistic CGI castle leaves the most recent remake with greater realism at the expense of fantasy.

Moreover, the plot itself no longer has interest in unexplained fantasies. In direct response to many of the plot holes from The Classic, The Remake creates multiple secondary plots that do not contribute to the story, but answer random cartoonish aspects of The Classic. The Remake explains Belle's missing mother, gives more information about the enchantress, excuses the punishment of guilty bystanders, and addresses other minor details in various subplots, even though none of these new elements contribute to the larger story of Belle and Beast's relationship. Any questions of fantasy are quickly thrown out the door in the first second that the exact details of a magical curse's effect on the greater region of France are addressed.

Both visually and storywise, The Remake disregards an appreciation for fantasy and tries to replace it with ultra-realism. Sadly, both talking candlesticks and the plot of *Beauty and the Beast* rely on fantasy in order to succeed. The Remake had the challenge of being both the same as its predecessor and simultaneously better, but it failed at both. A film is only as valuable as its principles, and The Remake replaced the original principles of *Beauty and the Beast* with the principles of profit, replicating the *Beauty and the Beast* aesthetics alone.

Conclusion:

The 1991 Classic succeeds as a remake to The 1946 Original and charmed audiences, becoming a nostalgic piece of film that is still known widely today. Artistically, The Classic managed to remake The Original with a significant cultural update for its audience and surpassed The Original at what Cocteau had addressed as The Original's two primary principles. In contrast, The 2017 Remake has the challenge to replicate The Classic, while also trying to improve it. Its attempt results in an aesthetically cheap remake that misses key thematic elements due to its ultra-real visuals and focus on real-life consequences. This, combined with clumsy attempts at feminist and LGBTQIA+ representation, adds content that does not

contribute to the larger story and ultimately abandons the idea of accepting magic with child-like faith.

While this essay has investigated the core of what is *Beauty and the Beast* and the original director's own words as to the core of the story, such elements are obviously not what make or break a box office smash. The Remake is a poorly done knock off of a better telling of the same story (The Classic), but that artistic conclusion does nothing to prevent the success of The Remake.

While cheap remakes and sequels are ever the result of a box office success, immediate cash success and cultural relevance are different markers of success. Disney has attempted several times to profit from The Classic's popularity, but few of these attempts are remembered today. *Beauty And The Beast: The Enchanted Christmas* (1997), *Beauty And The Beast: Belle's Magical World* (1998), and *Beauty And The Beast The Broadway Musical* (1994) are all attempts to recreate the magic of The 1991 Classic, but none have made the same cultural impact or are remembered as well today. Similarly, when reminded of Disney's *Lady and the Tramp*, *The Jungle Book*, and *Cinderella*, most readers will first think of the originals (1955, 1967, and 1950 respectively) before remembering any details of their live-action remakes (2019, 2016, 2015 respectively). We remember The 1991

Classic *Beauty and the Beast* before thinking of any of its following sequel stories from the same decade, as is the same case for Disney's *Cinderella II* (2002), *Lady and the Tramp 2* (2001), and *The Jungle Book 2* (2003). Remakes and sequels can be made for quick profits, but the artistic masterpiece is what is remembered.

This is where Cocteau has his own foil in the personality that is Disney CEO Michael Eisner. Eisner stated that movie making has no obligation to make art nor history, despite the creation of a masterpiece right under his nose. The 1991 Classic, made during Michael Eisner's time at Disney, is a truly valuable remake despite his insistence that artistry is not necessary to make money. Art can still be created despite an environment whose sole intent is of money making. Cocteau's insistence on the principles within his art gave it quality, while a remake that focuses only on profit is a hit (1991) or miss (1997, 1998, 2017) depending on whether these artists decide to copy Cocteau's sentiments and emphasize principles and artistry. In the end, it is the artistic value that determines the value of a remake.

Beauty and the Beast's core has been a story of inner beauty and fantastical magic since The 1946 Original, and adhering to these principles made The 1991 Classic a film worth

remembering. A valuable remake or sequel is one that maintains the principles of the original, perhaps even communicating those principles more clearly than the original did. At the end of the day, cash-grabbing sequels and remakes can still fill seats, but only stories with true artistry and principles will be remembered.

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POWERFUL LEADERS

THE USE OF RELIGION TO FURTHER POLITICAL AGENDA IN ANCIENT ROME AND THE UNITED STATES

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This research paper examines the found similarities between powerful leaders in Ancient Rome and powerful political figures in the U.S, focusing on the use of religion/religious rhetoric to further political agenda. Utilizing famous speeches, historical backgrounds, and political statistics, a deep dive was compiled to outline how religion has been used in two successful and powerful countries, and reveal the power religion holds with political agendas. An analysis of speeches by Roman leader Augustus, evangelist advisor Paula White, President Ronald Regan, Abraham Lincon, George Bush, in addition to Pope Urban II and Roman Emperor Constantine are examined to connect similar political tactics. Findings of the research show almost identical use of religious weaponization for political agendas in both distinguished Ancient Roman leaders and prominent figures in American Politics. More specifically, this research defines the ways in which leaders have weaponized religion to build their leadership, expand influence, create a solid foundation for their authority to flourish, and justify war.

Introduction

Religion has provided comfort, structure, instruction and guided many in their way of life. It serves as the foundation for many personal ethical values, day-to-day life, and individual character building, giving many a purpose, a mission, and a community. However, many political leaders have discovered a different use for religion and the influence it carries: politics. Since ancient Rome, some of the most powerful and revolutionary emperors and leaders our world has ever seen have found religion to not just be an idea or way of life, but also a tool. The wielding and weaponizing of religion has played a significant role in defining control, influence, and ultimate sovereignty through the threat of divine punishment, the power in the sense of religious community, and the shield and support it provides for political decisions. In modern governments, such as the United States, almost identical methods continue to be used to influence. American politicians gain voters and political support, as well as wage war under divine sanction. In this, we can draw on the surprising parallel tactics of political leaders in ancient Rome and the United States when analyzing the various forms of religious weaponization.

Ancient Rome

The presence of religion and divine

punishment began early in the Ancient Roman civilization. While the Roman Empire had a presence of early Judaism and Christianity, it began primarily as a polytheistic civilization practicing the worship of a variety of gods and goddesses (“Gods and Goddesses of Ancient Rome”). The deities of the Roman Civilization heavily affected their day-to-day actions, dictating the lives of Roman citizens in nearly every way. Temples were built, festivals were held, and offerings were presented in order to honor their gods. In exchange for these lavish rituals of honor and fealty, the Roman citizens hoped for the favor of the gods and, in turn, attributed all prosperity to the satisfaction of the gods. Similarly, all unfavorable circumstances and debacles were attributed to the anger and dissatisfaction of the gods. It is here that the fear of angering God(s) begins and paves the way for the use of divine punishment in the forthcoming years.

As the Roman Empire began to evolve, so did the utilization of divine punishment. Roman leaders began to recognize the weight of the divine and spun it to their political favor. One of the first to masterfully wield this tactic, Roman leader Augustus fought his way into power using religion and divine influence to further his political agenda. Augustus sought to restore Rome’s traditional values, public monuments, and

revive religion. He even went as far as to establish the Imperial Cult for the worship of the emperor (himself) as a god. This practice spread wide throughout the Roman empire and was eventually considered an important part of Roman religion. Augustus was aware of the fragility of his position as Roman emperor and cleverly weaponized the sole power he knew Roman citizens both respected and feared. Being the Emperor of Rome was already the most powerful earthly position a man could hold, but for Augustus, this was not enough. He wanted a piece of divinity and the power it held (“Religion in Ancient Rome”). Augustus’s tactic was a clever one, as he promoted himself as a son of God as a means to advocate for the restoration of Rome’s traditional values and practices (“Religion in Ancient Rome”). Augustus’s goal came into existence as the people of Rome gave him the divine power he had been striving for. “Octavian, the young Caesar, was received at Rome like a deity in 36, as is attested both in the honors extended to him and in the criticism the honors provoked. The present discussion examines the victorious Octavian’s *reditus* and *ovatio* in 36 in terms of the evolution of a theology of a Roman savior” (Luke). By forming his image around being sent from God, he imposes the implicit threat of Divine wrath on the citizens of Rome if they were to disagree with his political

choices, as no one would wish to challenge the mission of God.

Religious Rhetoric

Donald Trump

In 2017, we saw a striking parallel between Augustus’s weaponization of divine punishment and that of Paula White—an evangelist advisor of the Trump Administration. During a panel interview, Paula White preaches on the statement that Trump has been anointed into his presidency by God himself, and to oppose Trump’s policies would be to “go against the plan of God” proclaiming that his opponents, by extension, are an affront to the Almighty (Graves-Fitzsimmons, “Jack Jenkins Trump’s ‘God Whisperer’”). Her target demographic being Christian conservatives, she paints President Trump much like Augustus painted himself as ‘sent from God’ and utilizes the fear of disobeying God or being an unfit Christian as means to push the demographic to side with Trump’s policies as well as his Presidential status. The claim that God has raised Trump for leadership is common among a certain subset of Trump’s religious advisers—namely, Christian nationalists. Like White, rightwing evangelicals such as Robert Jeffress and Lance Wallnau have repeatedly claimed that Trump has been placed into power by the Almighty and that while he may not be morally perfect, neither were

other kings such as Cyrus and David, who were appointed by God in the Old Testament” (“Jack Jenkins Trump’s ‘God Whisperer’”). Compared to the outright threat used by White and the Trump Administration, the religious weaponization used by Augustus was much more implied than verbal. However, the similarities are uncanny as they both employ the fear of divine punishment to push their political agendas.

While the threat of divine punishment proves to be frequent and politically effective for Roman and American Leaders, others have taken a slightly different approach; still weaponizing religion, but as a means of gaining the mass majority through a sense of community and empowerment. Instead of heavily imposing the threat of divine punishment, Roman Emperor Constantine embraces and legalizes Christianity, creating a unified sense of community and power for the people. In return, he was able to create a solid foundation for himself in the process. Constantine viewed himself as guardian of the Christian Church and strived for unanimity within. He presided over multiple church councils as they resolved theological questions in pursuit of establishing an orthodoxy over quandaries that threatened to divide the church, and by extension, him and his empire (Schall). In his preceding over churches and the Christian religion itself,

Constantine creates an opportunity not only for Rome to grow religiously, but for his power to grow as well. “The political opportunity that accompanied the Christian minority amongst the empire was recognized by Constantine and was a key factor in building his support base within the empire” (“Politics and Religion in Ancient Rome”). By unifying a large aspect of Rome through religious rule, Constantine lowers the chance of rebellion which was historically proven to be a tedious problem for the aristocracy of Rome. Although Constantine is most well known for being a religious monarch who revolutionized religion in Rome by the legalization of Christianity, he was also a highly skilled politician who utilized the opportunity of religion to expand his empire and influence (Barnes 1-26).

Ronald Reagan

Like Constantine, former U.S. president Ronald Reagan heavily embraced Christianity and was not bashful about promoting it through his presidency. And once again, like Constantine, his promotion and endorsement of the Christian faith brought him more power, securing the majority support of conservatives and white evangelicals. “Reagan saw an opportunity to use religion to forge a political realignment in the South. Addressing a crowd of 10,000 religious leaders at an “Ecumenical Prayer Breakfast” during the 1984

Republican Convention, the President delivered a rousing speech. Reagan willfully blurred the line between church and state. “Religion needs defenders against those who care only for the interests of the state. The truth is politics and morality are inseparable — and as morality’s foundation is religion, religion and politics are necessarily related.” He concluded: “If we ever forget that we’re one nation under God, then we will be a nation gone under” (Gillon).

Multiple times, Reagan utilizes this biblical context to secure the support of conservative Christians in order to link their religious beliefs to his social policy agendas. In addition, he also appealed to the bible in order to support military and fiscal policy. In 1985, before a group of trade representatives, he used Luke 14:31-32 (a parable about counting the cost of discipleship) in order to support his proposition of a military budget increase (Siker). Reagan’s use of religion and broadcasted support of evangelical Christian ideology benefited him significantly as the previous few decades had shown a significant spike in individuals identifying as evangelical Christians. In this, the connection can be drawn between Constantine capitalizing on Christianity—a religion that had been growing in numbers, and Ronald Reagan centering his leadership heavily around Christianity while

conservative Christians had begun to populate the political sphere.

Abraham Lincoln

History also shows that both Roman and American leaders have used the promotion of a religion not just as means to further political influence, but as a justification and reasoning for political decisions—good or bad. In many cases, U.S presidents have used instrumental religious rhetoric when making an argument based on religious concepts or beliefs in order to convince interested parties to support their goals, such as passing a piece of legislation or backing up a decision made (O’Connell 1). On October 26, 1862, Abraham Lincoln, the 16th president of the United States, utilized this religious rhetoric to justify the 1861 Civil War between the north and the south. “If I had had my way, this war would never have been commenced; If I had been allowed my way, this war would have been ended before this, but we find it still continues; and we must believe that He permits it for some wise purpose of his own, mysterious and unknown to us; and though with our limited understandings we may not be able to comprehend it, yet we cannot but believe, that he who made the world still governs it” (“Collected Works of Abraham Lincoln”). Lincoln’s employed rhetoric places the reasoning for the continuation of the Civil War

in God's hands instead of his own, as he connotes a God who intercedes in human affairs like the civil war as means of accomplishing his objectives. Lincoln's repeated references to God provided support and rallied Union supporters in a time of battle, using religion and divine justification as political tools.

While Lincoln's use of religious rhetoric was used to comfort the people with the sense of reasoning and divine logic, we see a different take from Pope Urban II during his 1095 Crusades speech. "On November 27, 1095, Pope Urban II makes perhaps the most influential speech of the Middle Ages, giving rise to the first Crusades by calling all Christians in Europe to war against Muslims in order to reclaim the Holy Land, with a cry of "Deus vult!" or "God wills it!" ("Christianity: War"). In further appraisal of his speech, it can be seen that "God Wills it" is used as means of placing the responsibility and justification of starting the war into 'Gods' hands as he 'wills it'. The claim of having a mission given directly from God is also not a strategy exclusive to the rulers of past civilizations, though. In June of 2003, President George Bush draws upon similar religious justification as he claims he was told by God to invade Iraq and attack Osama bin Laden's stronghold of Afghanistan as part of a

divine mission to bring peace to the Middle East, security for Israel, and a state for the Palestinians (Cornwell). "I feel God's words coming to me: 'Go get the Palestinians their state and get the Israelis their security and get peace in the Middle East.' And by God, I'm gonna do it." (Cornwell). In his words, we can see a striking similarity to Pope Urban II's exclamation, "God wills it!" In waging war over divine sanction, President Bush gives the invasion of Iraq religious justification, making it much more difficult to criticize. While the deliveries and context of Lincoln and Pope Urban II/George Bush were certainly different, they share the prominent theme of religious rhetoric in order to rally support in a time of war.

Conclusion

While significant differences do lie in the leadership styles of many Roman and American leaders, the shared use of politically driven religious tactics remains a prevalent theme. The success of Augustus's tactic, presenting himself as a supreme religious leader sent to do God's bidding, displays the weight of divine power and the fear of infringing it. Paula White and the Trump Administration used nearly this same approach, aggressively implying the consequences of opposing Trump's Policies by presenting him just as Augustus presented himself-sent from God. The potential threat of divine punishment was

an effective use of religious weaponization, yet other leaders like Constantine and Ronald Reagan focused on the use of religion to seize the numbers and create a unified community building their power and support. Building their leadership on the time's prominent religion, they expanded their influence and built a solid foundation for their authority. In trying times, people look to their leader for answers, reasoning, and motivation. Abraham Lincoln, Pope Urban II, and George Bush make excellent use of God and religious rhetoric as a method of justification and means of rallying their supporters to look to God instead of them in times of trial and tribulation. In these examples, few of many, it is displayed the nearly identical use of religious weaponization for political agendas in both distinguished Ancient Roman leaders and prominent figures in American Politics.

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IMPACT OF RECREATIONAL ROCK CLIMBING ON LICHEN DEVELOPMENT AT ENCHANTED ROCK STATE NATURAL AREA

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SANCHEZ

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EDITED BY TORIANN MOLIS

Lichen is a drought resistant, moss-like organism that plays an important foundational role in environmental systems. Lichen perpetuates chemical and physical weathering of rocky outcrops, initiating soil creation processes in arid environments such as Enchanted Rock State Natural Area (ERSNA), an exposed granite batholith in the Texas Hill Country between Fredericksburg and Llano. Recent increases in human outdoor recreation, such as rock climbing, increase the potential for human activity to negatively impact this environmentally significant organism. We sought to determine whether lichen development was being impacted by recreational rock climbing within ERSNA. Measurements of lichen colonies at popular climbing locations within the study area were compared to measurements of lichen colonies on non-climbing areas. No significant statistical difference was observed between these measurements, indicating that climbing is not having an adverse impact on park lichen colonies.

Background:

Farm to Market Road 965 north of Fredericksburg, Texas is not unlike any other road in the expansive region west of Austin and San Antonio known as the Texas Hill Country. The landscape is unmistakably Texan: stands of Ashe Juniper and Prickly Pear Cactus spread across a patchwork of ranches, vineyards, and the occasional residence. Eroded limestone bluffs cap the hills for which the region is named. It is scenic, to be sure, but not particularly noteworthy—until the road turns and drops downhill, and suddenly Enchanted Rock, a massive dome of pink granite standing 425 feet above the surrounding area comes into view (Reed 2011). The dome grows larger and larger in the windshield until one arrives at the entrance to Enchanted Rock State Natural Area (ERSNA), a 1,643-acre property that opened to the public in 1978 (Taylor & O’Kennon 2016). Its namesake dome is the “most prominent of several exfoliation domes and related granite features...in th[e] area” (Reed 2011, v). Administered as part of the state park system by Texas Parks and Wildlife Department (TPWD), the park hosts almost 300,000 visitors annually, making it one of the most popular parks within the Texas park system (Salinas 2016).

Enchanted Rock Park offers visitors a

glimpse through the ages of geologic time to what geologists refer to as “some of the most important geological events in Earth’s history” (Allred 2009, 68). The rock that would become the Enchanted Rock batholith began forming 1,255 million years ago during the Precambrian Mesoproterozoic Period – a long, long time ago, even in the context of geologic time scales. Since then, Texas has seen a mountain range of Himalayan proportions created and destroyed, and has been inundated several times by ocean waters – most recently during the Cretaceous Period (93–110 million years ago), when a sea stretched from today’s Gulf of Mexico to the Arctic Ocean. These inundations laid the foundation of the region’s limestone and sandstone deposits, covering Enchanted Rock with at least 2,500 feet of younger, softer rock. This softer rock is more susceptible to erosion than the hard granite and eventually revealed the granite underneath. Once revealed, chemical and physical weathering shaped the dome into its current state (Reed 2011).

The unique geological formations of the area attract two very different organisms: rock climbers and lichen. According to TPWD, “the granite domes and boulders at Enchanted Rock have enjoyed a long and ongoing history of traditional-style ascents” (para. 3).

MountainProject.com, a user-curated online rock climbing guidebook, lists 367 different climbing routes within the park. Routes range from short scrambles on scattered boulders to long, technical routes up the steep backside of the main dome itself. Rock climbers share these sheer faces of rock with colonies of lichen, fungi-like photosynthesizing growths, which cling to the bare granite cliffs. The lichen can be identified as the bright streaks of orange, yellow, and green along the cliffs that starkly contrast the dark granite.

Lichen and other plant species within the park are constantly adapting to the highly variable climate of Central Texas. The region experiences a humid sub-tropical climate, exhibiting seasonal variations in temperature from “January lows averaging 0.1 degrees Celsius (32.2 Fahrenheit) and August highs averaging 37 degrees Celsius (98.6 Fahrenheit)” and average annual rainfall of 31.2 inches (Taylor & O’Kennon 2016, 268). In these ever-changing conditions, the vegetation present is more susceptible to be damaged by human activity. For instance, in their 2016 survey, researchers Kimberly Taylor and Robert O’Kennon attributed the human introduction of goats to the property to be the main source of destruction of several rare plant species. They further note that “the abundance of human

visitors to the park likely is the greatest threat to its vegetation” due to the constant trampling of feet everywhere (Taylor & O’Kennon 2016, 273). Recognizing the threat posed by ever-increasing visitation numbers, TPWD recently introduced new pet policies “to balance the need to better protect sensitive natural habitats atop the rock” (Salinas 2016, para. 1).

Any list of sensitive organisms to be protected must certainly include lichen. These primitive lifeforms are a combination of at least two different organisms: an alga (a member of the plant phyla) and a fungus (a member of the fungi phyla). They are among the hardiest and most resistant of all plant organisms, able to withstand extreme temperatures and droughts (Hiller 1983). Will-Wolf and Lueking describe the genus as “quintessential stress-tolerators for natural environmental factors: most species can tolerate wide temperature fluctuations and complete desiccation for prolonged times” (2016, para. 1). In other words, they are perfectly suited for the arid, rocky environment of Enchanted Rock State Natural Area (ERSNA). Unfortunately, this same stress-tolerating strategy “renders them especially vulnerable to...anthropogenic stressors” (Will-Wolf & Lueking 2016, para. 1). Since they are able to survive in locations inhospitable to vascular plants, which have internal tissues to distribute

water and nutrients throughout the plant, lichen play an important geological role: converting rocks into soil. They produce a weak acid which slowly dissolves the rock's minerals, forming tiny cracks in the surface of the rock (Hiller 1983). Over time, ice, wind, and water attack these cracks, eventually transforming the rocks into soil. Thus, the presence of lichen marks the difference between a plain of unbroken, inhospitable bedrock and a field of fertile farmland. Additionally, lichen colonies may serve as carbon sinks; research "suggests that colonization by lichens increases carbon sequestration over bare rock surfaces" (Zambell, Adams, Gorrington, Schwartzman 2011, 172).

As noted above, research into lichen and its interaction with the environment is available, as is research on both the geologic history of ERSNA and its native flora and fauna. However, little research exists on the proliferation of lichen colonization of the numerous granite boulders and outcroppings present within the park boundaries. According to Lance Allred's *Enchanted Rock: A Natural and Human History*, lichen is "often... particular about its host, preferring granite over limestone...and so on" (2009, 191). Though Allred notes multiple types of lichens present in the park, Taylor and O'Kennon's 2016 survey of plant life within ERSNA notes that lichens are "in need of

future study" (275).

There is a lack of existing research on the extent of lichen development within ERSNA. As a result, little is known about the impact of recreational rock climbing on these lichen developments. If such an impact exists, it must be discovered now, as recreational rock climbing has exploded in recent years and projects to continue this growth pattern. A 2010 report from the United States Forest Service predicts that "challenge activities" such as rock climbing will see an eighteen percent increase in participation rate by 2060. The American Alpine Club's 2019 State of Climbing report supports this, stating that 7.7 million Americans participated in rock climbing activities in 2014, a staggering increase of almost 500,000 people from the year before. This increase in climbing activity can be expected to exacerbate any negative environmental impact that climbing has had on lichen colonies in the park. Therefore, we set out to determine the degree to which, if any, lichen is being impacted by climbing activities. This would provide data to help Texas Parks and Wildlife manage climbing activities in a manner which preserves the environmentally significant lichen colonies in the park.

Research Methods:

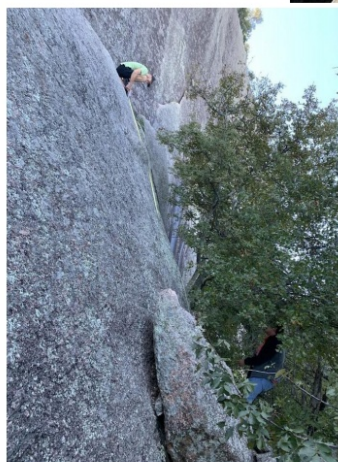
We used MountainProject.com, a popular

user-maintained online listing of rock climbing routes and areas, to select climbing routes at various areas within ERSNA. In selecting sampling areas, we endeavored to select those used for each main climbing discipline (bouldering, sport, and traditional) at multiple locations across the park to ensure a representative sample. At each climbing area, we identified lichen colonies by sight and classified these colonies as either *on a route*, and therefore potentially impacted by climbing activity, or *off a route*, and therefore not likely to be impacted by climbing activity. To round out our sample, we also collected measurements from one area beside a main trail of the park to act as a control group completely unimpacted by any climbing activity. Measurements were obtained in inches via tape measure based on the following process: 1) we recorded the length and width of the largest continuous patch of lichen development on the rock face, 2) we recorded the overall length and width of the rock face, 3) we used the iPhone application “GPS & Maps: Location Tracker” to record the latitude and longitude of the sample location, and 4) we used the iPhone compass to identify the aspect of the rock face (to determine if sun exposure might play a confounding role in any significant variation among samples).

The measurements were used to establish

a ratio of lichen colony size to rock face size.

These ratios were then compared against each other using a T-test to determine the statistical significance of any among the samples. Since we recorded data for the aspect of each sample, we also categorized each sample by aspect into either northeast (0–89 degrees), southeast (90–179 degrees), southwest (180–269 degrees), or northwest (270–359 degrees) groups and ran an ANOVA test to determine whether aspect played a significant role in lichen development.



Figures 1-3; measuring lichen colonies at Buzzard's Roost, Cheap Wine Wall, and Devil's Slide.

Study Areas:

was 265,753 square inches, for a colony:face

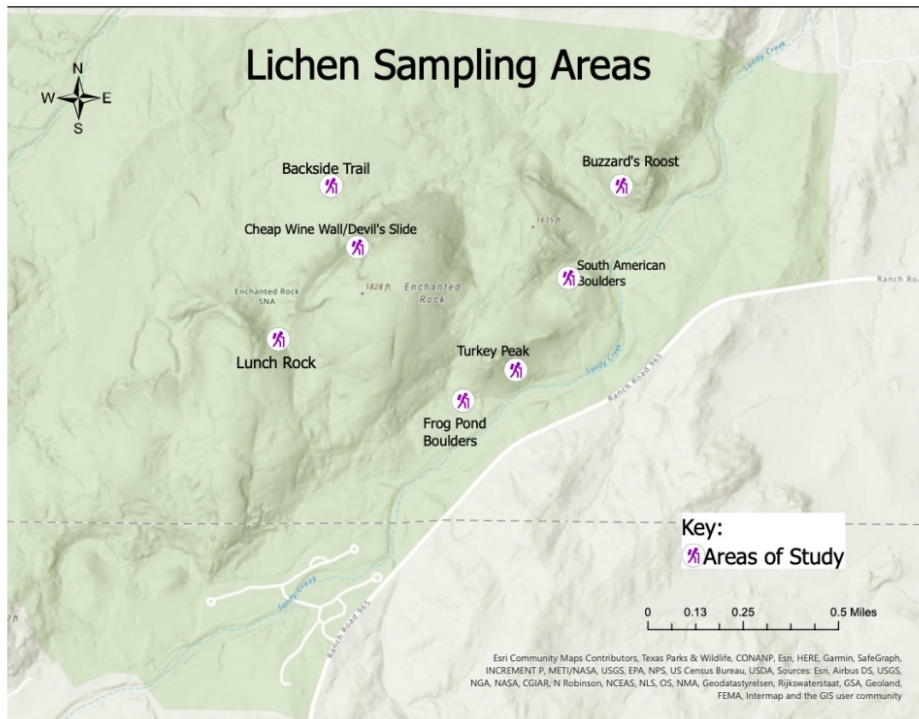


Figure 4: Locations of Sampling Areas within ERSNA

Data and Analysis:

We collected 41 measurements, 20 of which were from control (non-climbing/off-route) locations and 21 from areas potentially impacted by rock climbing activities. The total area of lichen colonies measured on non-climbing areas was 17,519.25 square inches and the total area of these faces was 133,688 square inches, for a colony:face ratio of non-climbing samples of 13.1%. The total area of lichen colonies measured on climbing areas was 23,117.5 square inches and the total area of climbing faces measured

ratio of 8.7%. In other words, non-climbed faces exhibit 4.4% more lichen colonization. However, this contrasts with the average ratio of each group. Colonization ratios for non-climbed faces range from a minimum of 0.14% to a maximum of 72.69%; ratios for climbed faces range from 0.01% to 100%. The

average colonization ratio

of non-climbing samples was 20.79% (standard deviation of 17.87%) and 21.83% for climbing samples (standard deviation of 23.16%), indicating that on a sample-by-sample basis, climbed faces exhibit slightly higher lichen colonization. A t-test comparing the colonization ratios of each measured sample resulted in a p-value of 0.89, indicating no significant statistical difference in lichen colonization between climbing and non-climbing faces at a 95% confidence interval. Therefore, we were unable to reject the null hypothesis of our study, indicating there is no significant statistical difference between lichen colonization of climbing vs. non-climbing

surfaces in ERSNA.

Table 1: Measurements and orientation data for collected samples.

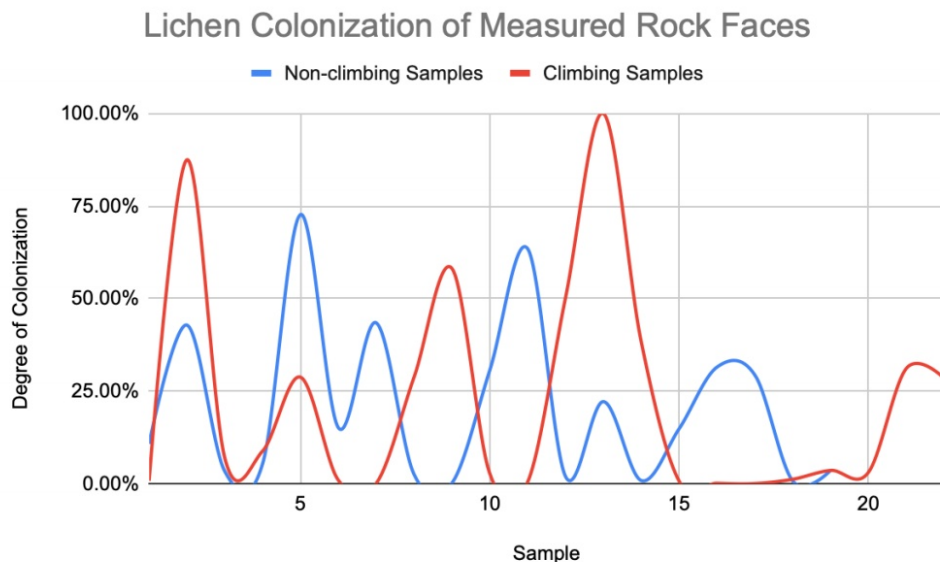
Location	X,Y	Type	Sample #	Aspect	Aspect	S Width	S Length	S Area	F Width	F Length	F Area	Area S:Area F
Lunch Rock	30.505, -98.822	Off-route	1	274	WNW	34	15	510	82	58	4756	10.72%
Lunch Rock	30.505, -98.822	Off-route	2	354	NNW	55	48	2640	92	67	6164	42.83%
Lunch Rock	30.505, -98.822	Off-route	4	135	SE	20	9	180	73	75	5475	3.29%
Lunch Rock	30.505, -98.822	Off-route	5	16	NNE	39	17	663	120	102	12240	5.42%
Cheap Wine Wall	30.508, -98.819	Off-route	10	322	NNW	21	22.5	472.5	26	25	650	72.69%
Devil's Slide	30.508, -98.819	Off-route	11	282	WNW	49	63	3087	143	143	20449	15.10%
Backside Trail	30.510, -98.820	Off-route	16	283	WNW	71.5	42.5	3038.75	53	132	6996	43.44%
Backside Trail	30.510, -98.820	Off-route	17	296	WNW	21	7	147	142	42	5964	2.46%
Backside Trail	30.510, -98.820	Off-route	18	178	SSE	2.5	1	2.5	19	91	1729	0.14%
Backside Trail	30.510, -98.820	Off-route	19	126	ESE	22	12	264	41	21	861	30.66%
Backside Trail	30.510, -98.820	Off-route	20	108	ESE	33	36	1188	36	52	1872	63.46%
Buzzard's Roost	30.501, -98.810	Off-route	21	67	ENE	17	19	323	130	130	16900	1.91%
Buzzard's Roost	30.501, -98.810	Off-route	23	173	SSE	40	15.5	620	40	70	2800	22.14%
South American Boulders	30.507, -98.811	Off-route	*30	232	WSW	9.5	25	237.5	120	240	28800	0.82%
Turkey Peak	30.504, -98.813	Off-route	31	2	NNE	14	40	560	60	63	3780	14.81%
Turkey Peak	30.504, -98.813	Off-route	32	199	SSW	39	43	1677	74	72	5328	31.48%
Frog Pond Boulders	30.503, -98.815	Off-route	36	0	N	36.5	51	1861.5	104	61	6344	29.34%
Frog Pond Boulders	30.503, -98.815	Off-route	38	9	NNE	4.5	2.5	11.25	29	54	1566	0.72%
Frog Pond Boulders	30.503, -98.815	Off-route	41	323	NNW	7.25	5	36.25	26	39	1014	3.57%
Lunch Rock	30.505, -98.822	On-route	3	105	ESE	28	5	140	137	137	18769	0.75%
Cheap Wine Wall	30.508, -98.819	On-route	6	7	NNE	37.5	28	1050	37.5	32	1200	87.50%
Cheap Wine Wall	30.508, -98.819	On-route	7	298	WNW	51	74	3774	265	207	54855	6.88%
Cheap Wine Wall	30.508, -98.819	On-route	8	318	NNW	19	13.75	261.25	52	57	2964	8.81%
Cheap Wine Wall	30.508, -98.819	On-route	9*	318	NNW	69	120	8280	120	240	28800	28.75%
Devil's Slide	30.508, -98.819	On-route	12	295	WNW	6.5	9	58.5	67	97	6499	0.90%
Devil's Slide	30.508, -98.819	On-route	13	306	WNW	3.25	2	6.5	103	104	10712	0.06%
Devil's Slide	30.508, -98.819	On-route	14	308	WNW	42	23	966	61	55	3355	28.79%
Devil's Slide	30.508, -98.819	On-route	15	142	SSE	31	13.5	418.5	45	16	720	58.13%
Buzzard's Roost	30.501, -98.810	On-route	22	67	ENE	32.5	14	455	130	130	16900	2.69%
Buzzard's Roost	30.501, -98.810	On-route	24	256	WSW	3	2.5	7.5	32	56	1792	0.42%
Buzzard's Roost	30.501, -98.810	On-route	25	155	SSE	71	64	4544	87	104	9048	50.22%
South American Boulders	30.507, -98.811	On-route	26	102	ESE	23	40	920	23	40	920	100.00%
South American Boulders	30.507, -98.811	On-route	27	116	ESE	13.5	47.5	641.25	31	54	1674	38.31%
South American Boulders	30.507, -98.811	On-route	*28	40	NNE	22.5	8.5	191.25	120	240	28800	0.66%
South American Boulders	30.507, -98.811	On-route	*29	30	NNE	6	4	24	120	240	28800	0.08%
Turkey Peak	30.504, -98.813	On-route	*33	226	WSW	2.5	1	2.5	120	240	28800	0.01%
Turkey Peak	30.504, -98.813	On-route	34	166	SSE	5	3.5	17.5	25	60	1500	1.17%
Turkey Peak	30.504, -98.813	On-route	35	180	S	5	17	85	52	46	2392	3.55%
Frog Pond Boulders	30.503, -98.815	On-route	37	53	ENE	46	9.5	437	94	153	14382	3.04%
Frog Pond Boulders	30.503, -98.815	On-route	39	196	SSW	27	9.25	249.75	11	73	803	31.10%
Frog Pond Boulders	30.503, -98.815	On-route	40	315	NW	28	21	588	44	47	2068	28.43%

Concerning the aspect of each lichen colony measured, there were 14 total observations in the northwest group, 10 in the northeast group, 11 in the southeast group, and 6 in the southwest group. The mean sample ratios in each group were 20.96% in northwest (21.13% standard deviation), 14.62% in northeast (27.18% standard deviation), 33.48% in southeast (32.42% standard deviation), and 21.39% in southwest (25.92% standard deviation). The ANOVA test returned an f-ratio value of 1.37109 and a p-value of .266701, a non-significant result at the 95% confidence interval. There appears to be no significant difference in lichen growth based on either the orientation of the face on which the lichen grows or whether or not that particular face is used as a rock climbing route.

Research Limitations:

During our field research, we encountered the following limitations to our designed research methodology:

- The seemingly random, shapeless manner in which the colonies spread across the rock face makes it difficult to identify with certainty where one colony ends and another begins. Therefore, it is possible there is a more accurate method for measuring the degree of colonization of a rock face by lichen. For example, more advanced electronic devices might be able to scan the entire surface of the rock face and compute a percentage of colonization.



- Some of the faces and colonies selected were extremely tall and impossible to measure safely without climbing equipment. These samples are noted by asterisks in the sample number column in the chart above. In these cases, we measured as best as could be reached from a position of safety. Both the lichen colony and the face equally exceeded the reach of our measurement abilities for these instances; therefore, we feel the ratio calculated from these measurements is not inaccurate. However, a full evaluation of lichen colonies would require climbing and rappelling equipment.
- There are two potential elements of bias in our research. First, one member of our team is a rock climber. Though he does not believe this influenced his data collection, it is possible that some subconscious bias exists out of a desire to protect climbing access. Second, when collecting samples, we looked for samples to measure, rather than looking for an absence of lichen to measure. This methodology could have led to overlooking relevant gaps in lichen growth.

Conclusion:

With recreational climbing and park tourism both growing rapidly in popularity over recent years, it is important to determine

the degree to which these activities might be impacting park ecosystems so that park officials can create use plans which balance the human need for outdoor recreation and the goal of preserving natural environments. Ultimately, we failed to reject the null hypothesis concerning recreational rock climbing and its impact on lichen development at ERSNA. This suggests that climbing activity is not having an adverse impact on lichen growth, and therefore should not be considered for limitation by Texas Parks and Wildlife on the basis of protecting lichen development. However, we recommend additional research be conducted to obtain a more complete record of data from other climbing areas at Enchanted Rock and to address the limitations noted above. Further, due to the importance of lichen colonies to the ecosystem and their prevalence in climbing areas in the park, we recommend that park staff create educational materials to make climbers aware of these colonies and the importance of not disturbing them.

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A DUAL MINDSET: EXPLORING BARTOLOMÉ DE LAS CASAS'S TREATMENT OF INDIGENOUS AMERICANS

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The following paper discusses the mindset of Bartolomé de Las Casas towards indigenous communities. He is commonly believed to be a saint and defender of these communities despite his underlying disdain for them. The discussion will explore the nuances of Las Casas's support for indigenous communities, specifically, how his support was inhibited by his self-righteousness. The paper provides an important insight to an overlooked aspect of Bartolomé de Las Casas.

Bartolomé de las Casas is historically believed to be a noble defender of indigenous people. During the 1400s, Spanish leaders were setting out on expeditions to the Americas indigenous communities. Many natives during this time were enslaved or killed. In the book, *In Defense of the Indians*, Bartolomé de las Casas defended the native people, but he presented a duality in his attitude towards them. While he saw the humanity in these people and fought to defend them, he also saw them as something to be fixed. His complex view of Indigenous Americans was a product of past life experiences. Las Casas witnessed militaristic expeditions at a young age, made a full conversion to Catholicism in 1514, and then entered the Priesthood. Both these experiences and his work, *Defense of the Indians*, contribute to his condemnation of brutality towards natives and his desire to “save” Indigenous Americans from their own behavior. The system that Las Casas participated in and benefitted from in the military is a stark contrast to what he stood for after conversion. Realizing the unholy nature of this system is what motivated him to stop the murder of native people and embark upon a new journey of Catholic conversion.

Born to a noble family with French ancestry, Las Casas was highly privileged in his youth. His privileged upbringing developed a

mindset of moral superiority that ultimately led him to push conversion onto Indigenous people. Las Casas judged people’s value based on their practiced religion. He was the son of a merchant who traveled with Christopher Columbus on his journey to the Indies (Orique 325–33). This upbringing prevented Las Casas from ever fully understanding Indigenous people and placed him in a position to benefit from their exploitation. Since he was a young boy, Bartolomé “was also put directly into the path of history making events by providence or luck” (Clayton 23).

Las Casas was closely involved in many violent conquests against the natives. His writings suggest he both witnessed and participated in them. One such conquest was the attack on Granada, in which troops were sent from Seville in 1500 to suppress Moorish rebels. Amongst these troops were young Bartolomé and his father (Clayton 20). Las Casas also witnessed the 1503 massacre of Xaragua and participated as a provisioner in the second campaign against Higüey in 1504, orchestrated by Nicolás de Ovando, who was appointed Governor of the Indies by Queen Isabella I. This campaign resulted in the capture of the remaining chieftain, Cotubanamá, and “for his part, Las Casas received his second Indian slave, one of the fugitives of the Anacaona massacre” (Clayton 36). The last

notable massacre he witnessed was the expedition of Diego Velazquez – the first ordained Spanish governor of Cuba – in 1511, where Las Casas served and became good friends with him. The observations Las Casas made in his writings suggest that he marched alongside Velazquez. This expedition was a major turning point for Las Casas because he realized the proceedings of war were foreign to what was morally correct. He was surprised at the brutality of the Spanish against the natives (Clayton 40–41). These expeditions are essential to analyzing the ideals expressed by Las Casas in “Defense of the Indians.” These early experiences are the root of the duality in his thinking.

This created a space between him and the natives; throughout his life, he believed himself superior to them. He accepted slaves as a reward for his participation in conquests and participated in the exploitation of Indigenous people in the *encomienda* system, which rewarded conquistadors with slave labor. From 1502 to 1506, Las Casas worked as a provisioner for his father Indigenous slave labor. He was also one of the first major advocates for African slave labor. He stated that due to their higher survival rates, which he attributed to their race, Africans were naturally suited for slave labor. Although he later regretted his advocacy for African slave labor, his

writings are the source of suffering for thousands, and he directly participated in enslaving human beings, while also reaping the benefits of his conversion and later being painted as a savior for native slaves. Las Casas’ eventual change of heart held no significance to the Spanish crown, as the monarchy had already endorsed the new idea of slavery rooted in racist ideologies rather than militaristic conquest. The profit of this slave labor meant much more to the crown than Las Casas’ newfound revelation in Christ. Las Casas served as advisor to the emperor and the Council of the Indies later in 1547 until his death. As a result, he watched as African slave labor replaced that of the natives throughout the years.

Las Casas was no savior; he was not even a changed man. If he truly valued human life, he would not have stood idly by as another race of individuals were exploited in the same manner that Indigenous people were years prior. In 1507, he started his journey to priesthood, but when he returned to the Indies, he continued to enslave Indigenous slaves. Although he was a chaplain at the time, he still pursued wealth (Orique 325–33). In this time, he continued to attend military expeditions and stood witness to massacres, the enslavement of natives in the mines, and various *encomienda* systems. He eventually had to stop his involvement in the *encomienda* system to remain

consistent with his newfound purpose., but his friendship did not prevent him from owning slaves This power and privilege shaped who he was and the way he thought. His later push of Christian ideals onto Indigenous Americans reflected this privileged mindset. He wanted to help these people, but only under the condition of conversion. People who lack privilege, power, and influence were not capable of pushing their viewpoints onto others the way Las Casas was able to.

The conversion of Las Casas was a major turning point that motivated him to speak out against the mistreatment of Indigenous people and allowed him to further impose his Christianity upon them. It was not until 1514 when Las Casas decided to fully convert that “by Las Casas own account... [it was the] day darkness left his eyes” (Vickery 89-102). After Las Casas was “hardened by experience and informed by scripture,” he started to speak out on behalf of natives (Clayton 42). Las Casas’ views on the enslavement of other human beings and his participation in conquests did not change until his awakening and repentance. Las Casas’ conversion was influenced by Ecclesiasticus 34:20-21, which reads: “To offer a sacrifice from the possessions of the poor is like killing a child before his father’s eyes. Bread is life to the destitute, and to deprive them of it is

murder” (Orique 325-22). This transition further revealed dual thinking. Earlier on his expeditions, he recognized that what the Spaniards were doing was inhumane, but he didn’t speak up on it because he lacked the motivation of scripture to advocate for change. Eventually, he gained power from these experiences that gave him the influence he needed to enforce his Christian ideals and to show how conversion would save the Indigenous people. After Catholicism became more present in his life, he devoted himself to the conversion of natives. Las Casas believed that “the principal end for which all that has been ordained, or might be ordained, is accomplished, and for this we are to strive and aim, is the salvation of the Indians, to be effected through the Christian doctrine that His Highness commands be imparted to them” (Gutiérrez and Barr 69).

Bartolomé wanted to save the indigenous Americans, and his conversion and entry into priesthood allowed him the space to do it. He believed this was his divine calling, which was impetus for his savior complex. Las Casas saw the lack of Christianity to be a fundamental flaw in the natives. We see this reflected in his account, “Destruction of the Indies.” In this account, he described brutal and gruesome attacks on the natives, instances such as natives being burned alive, attacked by dogs, and their babies killed.

Despite all these descriptions of heinous acts carried out on the native people, he wrote that the thing that broke his heart the most was the lack of evangelism. He did not want the natives to think of Christians in a negative light from that point forth and reject the religion completely (Vickery 99-100).

His true mindset is reflected most in his anxieties over the natives' opinions of Christianity, and his value of that issue over their persecution. Las Casas was "adamant that Christianity if taught and demonstrated according to the example of Christ, peacefully and rationally, would soon supplant the native faiths." His goal after fighting for the basic rights of native people was to convert them. To Las Casas, defending "the life and temporal welfare of the Indian [would] be from [that] point forward to affirm the living God proclaimed to us by Jesus Christ" (Gutiérrez and Barr 61). Natives deserved freedom and fair treatment because they are God's creation, and they have equal potential to be converted and become followers of Christ. Las Casas never respected the humanity of the natives but instead valued the opportunity to convert them to glorify God, which was further revealed through his conversion methods. The natives were never given a choice to refuse the conversion process. Indigenous Americans already had a strong

culture and religion but lacked the resources to resist militaristic domination; they were forced to succumb to the beliefs of those who conquered them. Las Casas initially sought to convert the natives through peaceful persuasion, but he still ultimately asserts his own ideals on an unwilling congregation. If he valued the humanity of the natives, they would have been able to freely express their own ideals without being coerced to follow Christian principles.

As we analyze *In Defense of the Indians*, we can see a clear stance against the brutalization of native people as well as a condescending undertone that suggests there is something flawed about these communities. In this *és de Sepúlveda*, they argued before the royal commission of Valladolid about the place that natives hold in society. The capability of natives to be taught, treated as fellow humans, and their "barbaric" nature were all topics of discussion. This writing is the argument Las Casas posed in favor of the natives.

The first argument Las Casas provided in support of the natives was to make a distinction between two different types of barbarians. Las Casas used the work of Aristotle to prove that some barbarians are "dull witted and lacking in the reasoning powers necessary for self-

government,” while others are “in accord with justice and nature, have kingdoms, royal dignities, jurisdiction, and good laws, and there is among them lawful government” (Poole 41). This is the first instance where we see the duality in his thinking, although he recognizes that they have a governmental structure they operate under, he still views them as flawed. His goal was not to completely disassociate the natives with the title of barbarians and certainly not to proclaim them as equal to Europeans. Instead, he seeks to prove that they are less barbaric than other communities because they have established systems of governing. Las Casas was painting them in a more humane light while maintaining a separation between himself and these ‘type two’ barbarians.

In the extended version of the text, Las Casas elaborated, “Even though these peoples may be completely barbaric, they are nevertheless created in God’s image. They are not so forsaken by divine providence that they are incapable of attaining Christ’s kingdom” (Poole 72). This reveals that the only reason he wanted to change the standard opinion of natives was due to the possibility that “some of them are predestined to become renowned and glorious in Christ’s kingdom” (Poole 39). For this reason and this reason alone, “these men who are wild and ignorant in their barbarism we owe the right

which is theirs, that is, brotherly kindness and Christian love.” If his faith did not allow him to see the potential in the natives, he probably would continue to mistreat them (Poole 39). He pities their lack of knowledge about Christianity and sees potential to convert because these people are God’s creation despite his perception of them as barbaric.

Although Las Casas recognized the humanity of the natives, he still viewed their lack of Christianity as a flaw fixable by conversion. Las Casas did recognize the inconsistencies that arise when giving the natives the title of barbarians. Doctor Sepúlveda attempted to justify the wrongful treatment of the natives, stating that they were “natural slaves,” and if anything, European presence in the new world was a benefit of the Indigenous people. Las Casas then responds by drawing upon the success of the natives to prove that “Doctor Sepúlveda has spoken wrongly and viciously against peoples like these,” and has “slandered them before the entire world” (Poole 42). Las Casas argues indigenous Americans built an advanced governmental and societal structure, and are far from the “ignorant, inhuman, or bestial” stereotypes that many Europeans believed them to be (Poole 42). From here, his savior complex and condescending attitude towards the natives is revealed again. Bartolomé wants them to

be seen as human but still thinks they need “to be taught about the Catholic faith and to be admitted to the holy sacraments” (Poole 42). Salvation is a condition that he places on native humanity.

Las Casas continued his argument by drawing a comparison between the Spanish and the indigenous. He argued that Sepúlveda should see how the actions of the Spaniards were barbaric at a certain point. Las Casas reminded Sepúlveda that he himself “called the Spanish people barbaric and wild” (Poole 45). He then proceeded to ask him a series of hypotheticals regarding the historic barbarism of the Spaniards, revealing their hypocrisy. He claimed that the Spaniards are “unhappy people torturers” and asked if all their acts of violence were necessary (Poole 45). Las Casas then was directly challenged Sepúlveda and asked if he permitted violence. Las Casas then discredited Spaniards by describing them as the true barbarians whilst natives are “easy to teach and very talented in learning all the liberal arts, and very ready to accept, honor, and observe the Christian religion” (Poole 45). Las Casas speaks from experience when detailing the barbaric practices of the Spanish.

Following his description of Spanish brutality, Las Casas circles back to the salvation of the natives. Las Casas claimed they should be

willing to “correct their sins (as experience has taught) once priests have introduced them to the sacred mysteries and taught them the word of God” (Poole). Again, we are faced with Las Casas’ savior complex and his true perception of the indigenous people as valuable only due to their potential contributions to Christianity. When we enter the mindset of someone who is in a position of power, we see an unwavering belief in their own worldview with no room for opposition. For Las Casas, this worldview is one that centers around the importance of Catholicism. For colonizers, it is a belief in their own superiority over people deemed other or foreign. Las Casas’ roles as both a priest and a colonizer resulted in a duality of his mindset. Although he was fighting to get others to see the humanity of natives, he was incapable of placing them in league with Europeans and could not separate them entirely from his negative perceptions. Even if he claimed they have value, that value hinges upon their ability to repent and accept his faith.

Bartolomé de las Casas was a historical figure that fought for the basic rights of native people. His writings reflected basic Christian morals but had an undertone of privilege and power. These ideals were formulated based on his socioeconomic status and early exposure to the corrupt system surrounding him. He changed

the narrative after his conversion and entry to priesthood but ultimately, the damage was done. Nothing came from his debate with Sepúlveda in 1550 and the natives were irreversibly bound to servitude in the Indies (Dussel). Las Casas did become an adviser to the Council of the Indies but ultimately Sepúlveda's teachings were followed and thousands of natives still had no savior. Bartolomé de las Casas passed at the age of 90 and became popular in Europe for his writings. He was seen as one who fought tirelessly for the natives, but the system he participated in prior to conversion had won and indigenous Americans continued to suffer years of oppression.

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MAKING RIGHT MATTER

ESTABLISHING THE UNITED STATES MILITARY AS AN ETHICAL EXEMPLAR FOR OUR TIMES

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If we are to ensure that right matters here, then we must figure out how to reinstitute ethical conduct and reinforce the importance of morality in our politics and our society at large. In this paper, I argue that the solution can be found by first concentrating on making right matter within the U.S. military. Through implementing different strategy techniques, utilizing military professionals in different ways, and teaching ethics through new instructional methods, we can successfully re-establish our military institution as the national gold standard for ethical and honorable conduct.

1) Introduction

As LTC (U.S. Army Ret.) Alexander Vindman stresses, “here, right matters” (Maddow). As the United States grapples with widespread ethical issues, our military faces similar problems that demand immediate attention. If we hope to ever address the concerns in our civilian world, we must first start with correcting the issues that afflict our military members, of whom at one time represented the best and brightest among us. This paper argues that we can make *right* matter in the United States if we

first instill that mindset in our military. In section 2, I discuss the disgraceful events surrounding the treatment of LTC Vindman and how his experiences and subsequent suggestions for action can guide our promotion of ethical and honorable conduct within the military. In section 3, I explain why we need to focus on the military first in order to eventually implement similar changes in the ethical status of the civilian world. After establishing why the military should serve as an ethical exemplar for our country (section 4), I then explore three different themes that exist within the literature on suggestions for supporting ethical conduct in the military. These three themes include looking at imposing a change in our wartime strategy (section 4.1), instituting a shift in our instructional method (section 4.2), and reconsidering the professional duties of members of the JAG Corps (section 4.3). Lastly, I address various criticisms and issues that exist within the suggestions that I propose throughout the paper (section 5). In the words of the Roman Stoics, '*Vivere militare!*' – 'Life is being a soldier!' (Stockdale). We ought to aspire to pursue the most ethical life possible. For the virtuous good of our nation, we should begin our endeavor by focusing on the ethical lives of our soldiers.

2) The Vindman Lesson

In a recent television interview, LTC (U.S.

Army Ret.) Alexander Vindman discussed his newly released book that is adequately titled *Here, Right Matters* (Maddow). Vindman received national press coverage in the fall of 2019 after he testified under subpoena about his concerns relating to the now infamous phone call between former U.S. President Donald Trump and Ukrainian President Volodymyr Zelensky (Ryan and Harris). "I would have had a much easier go of it," admitted Vindman in his interview, "if I'd just stayed in, kept quiet, like so many other people" (Maddow). Instead, he chose to adhere to the law and appear before the House Intelligence Committee for the impeachment proceedings of Trump, which resulted in media scrutiny and a "campaign of bullying, intimidation, and retaliation" from the former president (Ryan and Harris). Vindman was up for a promotion to full colonel, but after his testimony and the political fallout that it resulted in, the promotion never became a reality. Shortly thereafter, Vindman announced his retirement from the Army. His lawyer summed up the events as this: "LTC Vindman's patriotism has cost him his career" (Ryan and Harris). More than a year later, Vindman is now making an effort to speak out about what occurred post-testimony and why he made the choices that he did. While discussing the title of his book which refers to a line from

his testimony that received an ovation from the audience when delivered (“Lt. Col. Vindman on America”), Vindman said the following during his interview:

Interviewer: Your title of the book is “Here, Right Matters,” – do you believe that still? Here, right matters?

Vindman: I do, but not in the very simplistic notion that everything works out exactly as one would hope. Here right matters—really, it matters only if we make it matter. If we are active in the process, if we are engaged, if we are trying to drive the things that are important to us (Maddow).

His statement that *right* matters here in the United States is important. As he discusses during the interview, if he had committed the same actions (testifying against the president, coming forward with corruption allegations, etc.) in his home nation (Soviet Union, now Ukraine), it most likely would have resulted in both he and his family getting killed (Maddow). The protection of whistleblowers, the claims we make to discourage political violence, the honor that we show military officers – especially one as high-ranking as Vindman – were all factors that were supposed to set America apart from other countries. However, military members and civilians alike have seen how quickly those factors can evaporate (post-First Impeachment through the end of the Trump administration, for example), depending on ever-changing circumstances such as the administration

in power or the makeup of the legislature. While there has always been a rebellious streak among Americans, and there will always be political or social dissenters among our population, why does it seem like we have hit an all-time low in our sense of honor, both for ourselves and others? How have our politics and our behaviors become so uncivilized?

It is easy to point fingers at various factions, organizations, and parties and assign them blame for the moral devolution occurring. Truth be told, it is the result of a culmination of multiple factors, all of which are hard to precisely enumerate or quantify. More importantly, what do we gain from identifying these factors if we don’t first have an adequate roadmap for change? We must focus on establishing how to make that change, through creating and implementing measures to prevent this moral slippage and general disregard for ethical behavior. Our challenge – for philosophers, academics, and citizens at large – is to establish a thoughtful and effective way to begin our task.

The military generally enjoys a certain veneration among the public, at least before certain members become politicized (as with LTC Vindman, or Gen. Mark Milley (U.S. Army), or Gen. John Kelly (USMC)...). The military should always collectively retain its apolitical status and should insist on trying to prevent

individual members from becoming targets of political attacks. While upholding our right to free speech and our ability to critique institutions, we should try to curb public attacks such as unhelpful remarks from political pundits (Dutton).

We can help restore the honor and dignity that we used to commonly associate with America through first resolving ethical difficulties within America's military. By making *right* matter within the institution of the U.S. military, we can re-establish it as our national gold standard in ethical and honorable conduct. If we used to be able to agree that members of the armed forces represented the best of us, the most disciplined and honorable individuals in our society – why can't we all agree on that claim now? To examine the larger ethical issues occurring within our country and attempt to find solutions to them, we should first begin with studying and correcting our practices within the massive military institution of the United States. Our efforts, if successful, can aid the military in restoring its prestige and ensure that it continues on as the pinnacle of honor, morality, and ethical behavior in our country.

3) Why Focus on the Military First?

After the horrific and deadly events that transpired at the U. S. Capitol on January 6th, 2021, a great amount of media attention and fanfare surrounded the various military

members and veterans who took part in the insurrection. United States Air Force (USAF) Maj. Asha Padmanabhan argues that those who are military-connected receive more attention when they participate in anti-government and white supremacist activities than people with other professions do because of one paramount reason: members of the military “are held to higher standards of behavior than society as a whole” (Padmanabhan). Padmanabhan advances the notion that the military is not, and cannot be, a microcosm of larger society because members of the armed services are supposed to be fundamentally more honorable, more ethical, and more *right* than the general populace is. Besides the physical training, professional preparation, and leadership development that they receive during their time in the service, military members face disciplinary measures and the possibility of being removed if they fail to meet expectations “in order to create the force needed to overcom[e] any threat to our nation's security” (Padmanabhan). However, Padmanabhan acknowledges that the military still suffers with various issues within the ranks, but affirms that all branches must “root out racist, hate-based, and discriminatory attitudes, processes, and people,” because “even if [these problems] exist in society as a whole, they cannot be tolerated within the military”

(Padmanabhan). Why is this? “The American people,” Padmanabhan asserts, “expect those who serve, who lead their sons and daughters, who are entrusted to protect and defend the United States, to be better, to be more capable, to be deserving of their trust” (Padmanabhan). Ultimately, “the military should be a reflection of the best in our society” (Padmanabhan).

While the military might not be a true-to-life microcosm for our civilian society, it can serve as the testing ground for how *good we can be*. By focusing in on those who are the best members of our society and identifying the moral gaps they face and ethical blunders they commit, we can try out various methods for correction and learn what works and what does not. The knowledge that we gain from these trial runs with service members could then potentially lead to those methods being adapted for civilians and implemented in our society at large. Furthermore, by correcting ethics issues within the military, we can reinforce that *here, right matters*. After all, for “the sake of all those who have chosen to serve, and for the institution to retain the public’s trust, we need the military to be the [best and brightest]” in their conduct and all that they do (Padmanabhan).

Focusing on the enhancing morality in the military first also allows us to create a top-down ecosystem for ethical development. What happens in the military serves not only as an example for the civilian world, but also helps to shape what we do and how we do it in society at large. For example, United States Military Academy instructor LTC Nathaniel B. Davis, Ph.D. (U.S. Army) makes this point clear in a piece written for *The New York Times* in which he applies military ethics to Wall Street. While the two may seem irrelevant at first, LTC Davis shows how Just War Theory and the corrupt dealings on Wall Street – and how the military and the civilian world – actually have far more in common than one might think.

Starting with a description of total war (per Carl von Clausewitz), LTC Davis explains that there must be some required limits in the practice of war, or it can devolve into its “own *raison d’être*, an irrational end in itself,” much like how the inner dealings of Wall Street have spun out of control and transformed into an “immoral space” (Davis). We put limits on our practices in war because “immoral action may provide the combatant with a comparative advantage, but it also stains society and humanity in ways that we have collectively deemed to be unacceptable,”

and just as “humanity has managed to place moral limits” on war, we can do the same to our free market economy (Davis). As Michael Walzer, one of the foremost thinkers on military ethics, describes, “War is the hardest place: if comprehensive and consistent moral judgments are possible there, they are possible everywhere” (Davis).

Indeed, it may seem as though in the “modern world, the Just War Ethic [seems] like a distant abstraction,” but in reality, “its effects influence the relationship between war and society in profound ways” (Davis). By applying military ethical thinking to a complicated and immoral institution such as Wall Street and our economy at large shows the top-down moral ecosystem at work. As this example shows, the military and their processes have the ability to influence the operations of civilian institutions and can impact how civilians employ ethical reasoning in their personal and professional lives. What began as just a theory created for thinking about military conduct has now created a new avenue for us to think about ethics and apply ethical frameworks to other various facets of our civilian society.

Focusing on making *right matter* in the military first is ultimately beneficial to the rest of society because of factors such as retaining the

public’s trust in the institution as well as the top-down ecosystem for ethical development. While any ethical system will always be “imperfect,” it is better to implement some system than to have “no ethics at all” (Davis). Fundamentally, the “question is not one of moral perfection, but of moral improvement. It is a step in the right direction” to making *right matter here* (Davis).

4) The Military as Ethical Exemplar - How Do We Get There?

The most profound point that LTC Vindman made during his interview is the following: “Here right matters – really, it matters only if we make it matter” (Maddow). This begs an overarching, complicated question: how do we make *right matter* to our military personnel – from enlisted 20-something-year-olds to distinguished commissioned and non-commissioned officers, special forces, DoD civilian employees, and everyone in between? There has been much scholarship from military-connected writers, strategists, and academics, and this paper cannot hope to touch on all of the suggestions and ideas that have been theorized about or put forward over the years. However, this paper will attempt to focus on three of the common themes that exist within the literature on suggestions regarding how to implement ethical instruction and awareness within the military.

4. 1) A Shift in Strategy

What if emphasizing *right* to our soldiers began with establishing *right* conduct in our wartime strategy? Instead of a philosophical conversation about *jus ad bellum* requirements, would implementing applied strategy practices during trainings help make our service members more aware of the reasoning behind who we shoot and motivate them to think about conflicts and combatants in a more ethical way?

LTC (U.S. Army Ret.) Ralph Peters believes that a fundamental shift in our wartime strategy may hold the key to promoting ethical behavior and inspiring ethical decisions on who to kill and when. He argues that we have “become not only losers, but random murderers,” because of our sloppy targeting and attacking of foreign masses (Peters). Instead of killing “several hundred Somalis in a single day,” why can we not go straight to the root of the evil and “kill the chief assassin?” (Peters). LTC Peters finds this troubling and argues for a “refocus [of] military operations on punishing the truly guilty,” because after all, in the “20th century, we would have liked to strike a Hitler directly, but had not the means. So we destroyed the cultural treasure-house that was Dresden out of spite” (Peters). If we have the intelligence and the technological means nowadays, why not use it for a direct strike?

Targeting the heart of the problem seems to be the most ethical choice to limit mass foreign combatant death, civilian involvement, and overall collateral damage. It’s time to “re-humanize warfare,” and we could achieve that through “attacking the sources of evil directly and minimizing, when possible, assaults against the faceless foe and his kin” (Peters). Besides the strategy of this decision and the ethical choices that it hopes to promote among both soldier and commander, LTC Peters also asks if we have an ethical duty to instill this type of thinking in military training – to always focus our attentions on the leaders of these conflicts, but not the enemy fighters themselves. We employed this logic in the past, such as when we mustered “the will to strike evil at its source” and “justified shooting the most vital man in Japan, Admiral Yamamoto, out of the sky” (Peters). Today, we should continue that type of strategy and not maintain our habit of “succumb[ing] to the allure of attacking faceless populations,” when we have the technological means available to us to “execute atrocious leaders and criminal mass-murderers without firebombing Tokyo or Hamburg” (Peters). Now, we “have the means to prevent wars and conflicts, or to stop them in their earliest stages, by aiming our military directly at the responsible parties” (Peters). Consequently,

we have an ethical duty to pursue this course of combat – and to teach it in our warfare training for service members. By changing who and what we instruct our soldiers to target, we can prevent needless death and reduce the overall amount of suffering (for us and the enemy combatants). This change to our strategy curriculum can help reaffirm why – and how – we make *right* matter to our troops.

4.2) A Shift in Instructional Method

Playing by the rules involves internalizing the warrior code of ethics. It is something you have to practice at 24 hours a day. Unethical actions not only can get you or your Soldiers killed, they can also hurt the Army. — General Mark A. Milley (Belscamper).

Whatever type of strategy policy we decide to teach our armed forces, it must be part of a larger, all-encompassing teaching curriculum. Military academics and professors have weighed in on how to best teach ethics to students of the military by identifying promising teaching methods, ranging from the application of ancient considerations to a reliance on real-life scenarios and case studies to encourage student engagement. There has also been recent discussion about who should receive these ethics trainings, and the answer may be surprising.

Any ailment left untreated can quickly

devolve into a larger problem, and ethics training in the military is no different. A lack of “attention to ethics and ethical development” can create a “climate in which ethical abuses easily take root and spread,” writes Dr. Lon Olson, who formerly served as a U.S. Naval officer and ethics instructor at the U.S. Naval Academy at Annapolis (Olson 178). Although some courses in ethical development are initially taught to new recruits in the service, it seems as though the instruction they receive during their early training is quick to evaporate once they begin at their first duty station. This might be remedied by implementing measures such as continued education courses or required annual trainings, yet this doesn’t actually occur in practice, as “meaningful ethics education ceases almost completely upon a soldier’s graduation from initial training” (Olson 172). To resolve the current void that exists in the ethical training that is required of soldiers, we must identify the importance of such courses as well as how they contribute to the development of honorable moral character.

Teaching ethics to military students coming from every walk of life is no simple feat. However, Dr. Olson maintains that approaching the curriculum with a focus on the contributions of Aristotle and his influential ideas on virtue theory present a compelling way for instructors

to develop virtuous moral character and, crucially, practical reason in students (Olson 197). The importance of practical reason is absolutely paramount in preparing our service members to be successful leaders in their military and one day, in their civilian lives too. We must insist on continuing ethics classes after graduation from initial training, because imparting practical reasoning skills on soldiers enables them to take control of their “knowledge of the virtues” (as taught to them in class) and apply it in a practical sense by “leading fulfilling lives that are conducive not only to [their] own well-being, but to the well-being of society” (Olson 88). Likewise, it’s important to recognize that “practical reason reveals where we are deficient in our exercise of the moral virtues,” and it can assist in determining how we can go about “correct[ing] our ethical deficiencies” as well (Olson 88). Implementing these skills into the repertoire of our soldiers is essential to moral conduct within the military and by extension, the civilian world. We can feasibly teach this curriculum in a traditional classroom setting, yet this method will not always cut it. A student’s “moral character is formed through a process of habituation,” which has to come from “acquiring experience in the practice of the virtues” (Olson 179). Because of this, “ethics education must expand beyond the static

classroom setting,” and find different avenues for instruction (Olson 179).

One instructional method that could serve to be beneficial but that is currently problematic is the concept of the moral exemplar. “Moral exemplars influence ethical behavior primarily through emulation,” and if students had a proper moral exemplar to look up to, it could help them emulate suitable ethical behaviors and gain experience in their practice of the virtues (Olson 85). Unfortunately, sometimes those who occupy roles that should be able to serve as moral exemplars – such as senior officers – are actually the ones engaging in the most egregious cases of ethical misconduct.

LTC Marc E. Belscamper (U.S. Army) has put forward an intriguing research paper surrounding the recent rise in ethical misconduct allegations made against senior leaders within the Army Total Forces (Belscamper). Upon investigation, it turns out that the ethical problems within the Army do not always stem from petty cases committed by junior enlisted soldiers as one might think. Instead, it appears as though the allegations usually consist of higher-level issues that are frequently the result of higher leaders “simply trying to protect their own reputations” to make themselves and their command or staff section appear ethically blemish-free all so that

they may compete for “coveted duty positions” or “the next promotion” (Belscamper 6-16). Clearly, this is wildly unacceptable and must be fixed, both for the Army’s sake and to preserve the notion that higher leaders are deserving of their status as an ethical example for their subordinates. Those who serve as “senior leaders within the Army Profession and Army Ethic are expected to be exemplars and role models” (Belscamper 14). In order for those in leadership positions to regain their reputation of being a worthy moral exemplar, we must institute ethics development in the training and continuing educational programs for service members of all ranks – and take care to not overlook the higher leaders as well. In fact, LTC Belscamper suggests that senior Army leadership (Colonel level and above) should “continue professional development and professional military education” with a focus on ethical conduct in order to “reinforce their knowledge of [ethical doctrine] and reiterate what is expected from them as senior leaders” (Belscamper 23).

Whether we teach ethics by emphasizing Aristotelian virtue theory in a classroom setting or focus instead on practical examples through moral exemplars, the truth remains the same: we must institute more effective ethical development and training programs in our military institutions that

are aimed at educating the whole force – enlisted soldier and high-ranking leader alike. By doing so, we can make sure that *right* matters to all service members, regardless of rank or position. Furthermore, making *right* matter through improved instruction and moral exemplars ensures that “ethics are woven into the fabric” of the armed forces, “from the senior to the most junior levels,” so that the military as a whole can “adhere to the same common value system the nation espouses and promotes throughout the world” (Belscamper 6).

4.3) A Shift in Professional Duty

Once we begin pushing for improved ethics instruction and for a more conscious effort towards promoting ethical conduct within the military, who are we going to assign this task to? If it naturally is to fall to the higher-ranking leaders, then who is to train them (per LTC Belscamper’s concerns) on being moral exemplars first and ethical instructors second? Another option would be to contract the positions out, and bring in outside professors, academics, and scholars from universities and think tanks who are trained in ethics instruction to give in-services and courses to our military members. Why this might seem feasible given that so many contractor positions already fill our military institutions, it could also set up a host of logistical issues,

like who exactly we would hire (Professors? If so, what university and what level – lecturer, adjunct? Etc.) and how we would make this training streamlined across all bases (much less all branches) to ensure service members of all ranks are receiving the instructional attention that they require to prevent certain groups (such as LTC Belscamper’s higher leaders) from being overlooked, because if that occurred, it could effectively create a chain reaction of carelessness or the perceived unimportance of ethics instruction and thus further disrupt efforts to promote ethical instruction and conduct.

There may be another possibility that offers a more streamlined and secure way to acquire ethics instructors: utilizing members of the Judge Advocate General (JAG) Corps. All JAGs are bar-licensed attorneys who have graduated from American Bar Association (ABA) accredited institutions. Nearly all law schools require their students to take some sort of ethical training courses, and the area of ethics, compliance, and regulatory affairs is a specialization that many JAGs practice. As an added bonus, philosophy is one of the most common undergraduate majors for law students. In brief, law students, attorneys, and JAGs are some of the most well-equipped individuals to instruct on ethical matters, because of the ethical training they are required to study

in school and practice in their profession as well as the moral “character and fitness” requirements that attorneys must uphold to retain their licensure.

Major Jack B. Cohen (U.S. Army) examines how the possibility of JAGs serving in a position of both ethical instructor and counselor could work, and why it’s urgent to consider it. A 2015 monograph released by the Strategic Studies Institute and the U.S. Army War College detailed the culture of widespread dishonesty and members who have become “ethically numb” because of the “repeated exposure to overwhelming demands that cause them to put their honor on the line to maneuver Army bureaucracy” (Cohen). It seems ridiculous that red tape and bureaucracy could have such a massive impact on the Army and the “assertion that overly burdensome administrative requirements have eroded the Army’s warrior ethos” might seem overexaggerated or unrealistic, but as it turns out, the armed forces present a “particularly challenging ethical environment” (Cohen). However, it appears as though members of the JAG Corps are particularly well suited to meet these challenges and may be able to provide us the answer to who could provide ethics instruction and oversight.

Judge advocates are equipped with the ability to “effectively navigate” the ethical issues existing within the Army through their

“professional application of principled counsel” (Cohen). “Principled counsel infuses legal advice with the virtues of honor and integrity,” and because of the nature of their profession as well as their “doctrinal mission,” JAGs are the “ideal moderators to teach ethical decision making and to influence their Army client when and where most needed” (Cohen). Currently, it seems like a time when the services and guidance of JAGs are indeed most needed.

The revelations from the 2015 monograph are “shocking because the dishonesty cuts at the professional fabric of the armed forces woven by the trust instilled in the profession from the people of the United States” (Cohen). Fortunately, “the special nature of the judge advocate’s position implies a professional backbone of regulations, policy, and culture that both require and enable judge advocates to act ethically in difficult situations,” and thus give them the training and experience to not only advise but to instruct others in times of morally difficult situations (Cohen). Both Army and professional doctrine put “judge advocates in the unique position to give impactful advice” on ethical matters, as well as to “train the force on ethical decision-making” (Cohen). Using this approach and applying the expertise of JAGs helps to address the logistical question of how we can promote ethical

instruction and conduct to ultimately make *right* matter in our military.

5) Distrust in Government, Distrust in Military

The United States military as a whole is an enormous organization, consisting of millions of military and civilian personnel, billions of dollars in funding, and more problems than most of us can probably imagine (Cancian). Predictably, a multitude of issues arise in any sort of large company or operation, ranging from criminal offenses to logistical errors to miscommunications on a grand scale. Both civilians and those who are military-connected hear about the failures, moral atrocities, and general incompetence that seem to plague our national military operations. Of course, the political sphere is also no stranger to the sort of widespread pessimism that seems to have consumed the general American populace. Distrust in authority is not a new social concept, yet it seems to have hit a critical mass: in a recent survey of those who are refusing inoculation against the COVID-19 virus, 26% cited a lack of trust in the “vaccine development process” and another 10% cited “conspiracies” and their mistrust of government as the reason why they would be skipping the vaccine (Galvin). Just within the last few years, former U.S. President Donald Trump “rose to power in part by tapping

into [the] distrust of government” among American voters (Friedman). However, a distrust in the authority of D.C. bureaucrats spreads from the top down, reaching other institutions related to or part of the federal system.

While the term ‘government’ is usually used in connection to politics and politicians, the United States military is also referenced simply by way of its intrinsic connection to the federal government. When voters express their distrust in the “corrupt politicians,” (Friedman) and have media outlets or national figures (such as Trump) fueling their sense of skepticism, they are inherently connecting that distrust in their notion of a shadowy federal government to all the institutions that it touches – such as the FBI (Figliuzzi), the NIAID / NIH (Brown), and the military (Flatley and Tiron).

Critics may argue that particularly because of the current atmosphere of distrust and skepticism that afflicts our politics and popular culture, it is unwise to focus our efforts on trying to establish the military as morally superior and better than the rest of us. This could lead to a sense of elitism within the military and resentment for military members from the general public, of whom are already ignorant to the complexities of military service. Moreover, how will correcting military ethics issues assist in correcting ethics

issues for the rest of us, such as what we see in domestic politics?

The reason why we should focus on making corrections within the military first is because what happens there changes our world. We look up to military members and honor them, at least we used to culturally before the widespread and systemic ethical issues have recently come to light. Similar to the discussion earlier regarding us finding “moral exemplars” for military students to look up to, once we correct the ethical issues existing with the armed forces, military members themselves could effectively serve as moral exemplars for civilians. Additionally, through our efforts in restoring the military as the pinnacle of honorable conduct in our society, we can take the first step in restoring public trust in the institute as well as the federal government by extension. Although there seems to be this burgeoning distrust among the masses, we can begin to remedy it by alleviating the identified ethical issues within the military. The lessons we learn through our efforts there can then be studied, corrected, and strategically implemented in other federal government agencies and institutions.

Fortunately, this task is not insurmountable. We can conquer the ethical issues that the military is facing through the range of methods that have been mentioned in this paper

as well as others that the space available here does not allow for. We have ideas for how to correct the ethics of our wartime strategy, what ethics we should teach and how we should teach it, and even who among the ranks is most suited to instruct and supervise such courses.

Members of the armed services are quick learners, especially when presented with the right information in a timely manner. If we give them the right tools, they can learn what we need them to learn and apply those skills to real life situations. Especially if we put as much emphasis on ethics courses as any of the other courses that they must take (ex: ethics classes have equal importance as other course requirements in the forces, like task-based classes relating to individual professions), then students will be equally as inclined to pay attention and learn.

Thankfully, we are already seeing attempts to correct some of the ethical issues facing military institutions. Some of the most widely publicized and serious ethical breaches have related to sexual assault and misconduct allegations within various branches. Recently, just making a small change in the Army's Sexual Harassment/Assault Response and Prevention (SHARP) program has had significant results. Instead of teaching recruits the SHARP course requirements two weeks into their training program, a new and improved

version of the course that has been tested at Fort Leonard Wood (MO) has focused instead on implementing the program into the early stages of recruit training. It has been immensely successful, with "Army officials tout[ing] a 72% decrease in SHARP reports in 2021 compared to 2020 due to the changes" of the new and improved program (Britzky).

This is just one recent instance showing that once we begin working towards a more ethical military, we can accomplish a lot in a relatively short amount of time. In the SHARP example, the improved results came in a very timely manner, allowing for quicker adaptations and improvements to take place. A spokeswoman for the Army said that the results are "very promising," and that the Army is "looking at implementing these changes across the training base" (Britzky). If those efforts are successful, who knows what is next? Perhaps this improved program can be taught at other Army training bases, or training bases for other branches as well. Ultimately, it shows that with the right research and dedication to improvement in our ethics instruction, it is possible to have a quick and efficient turnaround in teaching that *right matters here*.

6) Conclusion

In LTC Vindman's moving interview, he

reminds us that “here, right matters,” but only if we “make it matter” (Maddow). We can make *right* matter by correcting the ethical issues that face our military institutions. As we work towards this achievement, we are “active in the process” of making right matter, as LTC Vindman says (Maddow). Concentrating on why we should be promoting ethical behavior in the military shows that we “are engaged” in the issue, and by exploring how we can fix the ethical issues that currently face the military and threaten their societal reputation for having honorable and morally conscious members, we are “trying to drive the things that are important to us,” as LTC Vindman suggests (Maddow).

Following his suggestions can help guide us as we work to accomplish our goal. I have started this paper by discussing the extraordinary story of LTC Vindman, because his experiences, while shocking, provide us with a reality check. LTC Vindman defends his choices by claiming they were made with ethics in mind over his own career. Doing what he felt was *right* ultimately cost him his military career. No service member, whatever their branch or rank, should be put in a similar spot to what LTC Vindman faced. The ethical choice and the choice good for the military (and good for one’s career) should be one in the same. If we ever hope to combat ethical issues and

corruption within our own civilian world, we must start by doing what we can to correct similar issues within our armed forces. They were, and can be once again, representative of the very best of us.

Throughout this project, I have discussed a wide range of considerations and yet I have just barely scratched the surface of all that there is to this subject, all of which deserves extended discussion and analysis. While I do not have the time or space appropriate in this project to accomplish that task, it is one that should absolutely be pursued, and I hope to take it up again in the near future. In this paper, however, I have tried to touch on some highlights and provide background to the topic, offer suggestions for our course(s) of action, and supply responses to various criticisms. The paper began (section 2) with the account of LTC Vindman and his experiences and concluded with my main argument (thesis statement) and outlook for this paper. Next, I explained why we need to focus on the military first and utilize our discoveries and lessons there as the vehicle for implementing changes in the ethical status of the civilian world (section 3). After establishing why the military should serve as an ethical exemplar for our country (section 4), I explored three different themes that exist within the literature on suggestions

for supporting ethical conduct in the military. These three themes included looking at imposing a change in our wartime strategy (section 4.1), instituting a shift in our instructional method (section 4.2), and reconsidering the professional duties of members of the JAG Corps (section 4.3). Lastly, I addressed various criticisms and issues that exist within the suggestions that I have proposed throughout the paper (section 5).

Our aspirations are within sight, and we are already taking active steps to combat the ethical blunders being committed in today's armed forces. The suggestions proposed here (as well as others that have not been included in this discussion) will help the military in restoring its prestige and cultural reputation as the pinnacle of honor, morality, and ethical behavior in our country. Through these changes, corrections, and new implementations, we can establish the military as the ethical exemplar of our times. *Making right matter* tomorrow begins with our efforts today. We still have a long road ahead of us, but if we employ our moral compass and sail true north, we can declare without hesitation that *"here, right matters."*

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Your Mom /s Your Boss

Exploring the Relationship between Parenting Styles And Leadership Potential in Children

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Early childhood development is significantly affected by parenting style, which in turn affects how individuals develop into professional leaders. The following research investigates the relationship between parenting style and future leadership potential in children with the purpose of applying the information found within a professional context. First, the literature regarding leadership will be reviewed and contextualized, focusing on behavioral definitions rather than trait-based definitions, and will then be followed by a description of parenting styles and their outcomes. Predominantly Western sources will be used for the purposes of this study and terminology as a result will largely reflect Western social values. Once the foundational definitions to be adhered to have been established, the influence of parenting styles on children as current and future leaders will be discussed. Peer ratings, academic success, and potential career path outcomes will be used as measurement factors. The findings of this review will then be summarized and their implications regarding managers will be explored. Finally, considerations for further research and the applications of the findings within the context of professional development locally and globally will be provided. The literature presented was collected from Google Scholar and the Texas State University research database. Peer-reviewed articles and books by experts in the field were used as source material.

The earliest leaders children encounter are their parents. From birth, parents tell their children what to do, how to do it, and when to do it. Parents are effectively the first and most enduring example of leaders that children encounter. As a result, parenting style stands to play a significant role in the development of a child's own eventual leadership style. Therefore, it is useful to understand how different methods of parenting will affect a child's development as a functional professional leader. If managers understand how different parenting styles affect child development outcomes, they can apply that understanding to their own managerial style in the workplace. The following examination of parenting styles is intended to be a resource for managers to utilize when developing their managerial style and their employees' leadership competency, regardless of parental influence.

General Literature Review: Parenting Styles, Leadership Traits, and the Role of Transformative Leadership

Lewin, Lippitt, and White, in their 1939 study on leadership and its effects on group dynamics, identified three distinct leadership styles: democratic, authoritarian, and laissez-faire (Lewin, Lippitt, and White, 1939). Diana Baumrind, in 1978, expanded on these styles, reclassifying the democratic style as authoritative

and splitting the laissez-faire style into two subcategories: indulgent permissive and neglectful permissive (Baumrind, 1978).

Based on the same principles as Lewin, Baumrind defined authoritarian parents as those who demand complete control and obedience from their children, have high expectations, and do not encourage discussion or self-expression. Authoritarian parents utilize unilateral decision-making and punishment and closely monitor the activities and behavior of their children (Summers, 1995). Children of authoritarian parents tend to be distrustful and are less socially responsible, believing only those in power get what they want, and that power is gained by aggression (Ferguson, 2006; Summers, 1995).

Permissive parents are the antithesis to authoritarians: they place little value on the control of their children and are non-demanding, either through neglect or over-indulgence. They allow their children maximum freedom to prevent limiting the child's self-regulation and expression. Neglectful permissive parents are more self-involved and do not take responsibility for child development, while indulgent permissive parents are overly involved and affirmative of the child's actions and impulses (Baumrind, 1978; Summers, 1995). Children of permissive parents tend to be immature and lack the self-confidence for

assertion, as they are not practiced in being held to any kind of expectation.

Authoritative parents lie in the middle of authoritarian and permissive parents: they provide structure and discipline to set a standard for behavior that is based on reason, which they are open to explaining to the child so that they may understand the expectations set for them (Baumrind, 1978). The authoritative parent encourages discussion and reasoning and allows the child to take part in age-appropriate decision-making (Baumrind, 1978). Independence is fostered through support and affirmation (Summers, 1995). Authoritative parents are generally warm and involved, but not overly indulgent.

In Baumrind's studies of school-age children, she found that authoritative parents produced the most "instrumentally competent" children. Instrumental competence is described by Baumrind as the ideal formed by the evolution of Western social standards, which juxtaposes altruism and rule-abiding qualities with personal agency and individualism (Baumrind, 1978). Children reared in the authoritative style tended to be the most mature, independent, energetic, and socially successful. These children took responsibility for their actions and sought out goals and solutions to problems of their own

volition (Baumrind, 1978). Baumrind asserted that these are the attributes most traditionally associated with success in Western societies.

It can be safely stated that children who have been raised under different parenting styles will have different internalized beliefs and behaviors regarding leadership. In Cecil Gibb's article "The Principles and Traits of Leadership," he argued that there was no singular formula for a good leader – no specific compilation of traits that would ensure success in a leadership position. He asserted that leadership was simply a function of the situation and depended entirely on the unique characteristics of the group, circumstance, and potential leader (Gibb, 1947). However, Gibb also stated that certain characteristics can enhance one's ability to be an effective leader in a broader range of situations. For example, high competence for social interaction, independence, and motivation are generally useful traits in any group scenario. Therefore, it can be inferred that those who possess this set of traits may have a greater capacity to be effective leaders in general.

The concept of situational leadership being enhanced by some general characteristics is also discussed in *Bass and Stogdill's Handbook of Leadership* (1974). In it, the author asserts that while leadership is likely to be a combination of situational factors and advantageous personality

traits, some traits can generally be found in good leaders. Examples of such traits include “determination, persistence, self-confidence, and ego strength” (Bass, 1974, p. 87) as well as motivation, initiative, adaptiveness, communication, and responsibility.

Leadership methods, like the characterization of leaders themselves, are not exempt from dissection. An oft-mentioned theory is Burns’ transformational leadership, which he introduced in his book *Leadership* in 1978. In *Leadership*, Burns’ states that the most effective kind of leadership is transformational leadership, in which the leader does not simply instruct followers to perform tasks, but engages with them in a way that intrinsically motivates them and elevates their confidence and competency, allowing them to achieve higher-order goals with a greater level of independence (Burns, 1978). Leaders accomplish this by connecting with others to understand their needs and motives, which when fulfilled will allow them to aspire to higher levels of achievement. This type of leadership is highly dynamic and requires leaders who are very socially competent.

Focused Literature Review: Evidence of a Direct Relationship Between Parenting Style and Leadership Success in Children

In Morton’s (2010) study of the relationship

between parenting styles and adolescent health behaviors, Morton asserts that transformational leadership theory is directly applicable to children (Morton, et al., 2010). In the study, Morton described childhood and adolescence as parallel to the workplace, in that both employees and children are required to adhere to a structure and perform tasks that have been decided by an authority, restricting their autonomy. The parent’s role is analogous to a manager’s: parents set the rules and expectations for the child. In raising a child, the parent’s role is one of a transformational leader, as they are focused on their relationship, encouraging the child’s development, and facilitating their achievement of more advanced goals until the child is capable of functioning independently (Burns, 1978).

There is evidence that parents who display behaviors that align with transformational leadership have children who display the same leadership qualities in environments with their peers. In a study of high school students who participated in sports teams, Zacharatos (2016) found that students from households that had similar values to transformational leadership were rated as “more effective, satisfying, and effort-evoking leaders” by themselves, their teammates, and their coaches (Zacharatos, et al., 2016). This finding supports a direct correlation between the

behavior the students have seen modeled at home and their perceived capability as a leader.

It has been similarly determined that an authoritative style (firm and reassuring) is directly and positively correlated to both academic success and career trajectory. In a study in which parents and children were surveyed about the parenting style used at home, researchers discovered that as parents scored higher authoritatively, students' GPAs and scores on career path tests increased (Zahedani et. al, 2016). Conversely, parents scoring higher in authoritarian styles were directly and negatively related to student GPA scores on career path tests. This implies that children of authoritarians tend to achieve lower levels of success academically and professionally. Permissive parents did not result in any significant correlations between parenting style and GPA or career path scores.

Cultural differences are a major source of external environment variation for developing children and could be assumed to affect the outcomes of different parenting styles. However, a study conducted on high school students in Pakistan had the same results as similar studies in the United States: authoritative styles positively correlated with leadership skill scores, while authoritarian styles were negatively correlated (Ghazal & Riaz, 2020). Most students had

authoritarian parents and, as a result, most students had low leadership skill scores.

Ghazal and Riaz's study have interesting implications regarding the cross-cultural applicability of the findings discussed in this paper. The authors note that Pakistani culture is somewhat limiting of women to their gender roles, yet female students scored slightly higher than male students. Though there is a cultural bias towards authoritarian male leadership, females raised by authoritative parents still had the highest leadership outcomes. It is important to note that despite a difference in cultural values from those typically held in Western societies, the same parenting styles were found to be most effective in Pakistan. As the culture in Pakistan doesn't place as much value on female leadership and authoritarian styles are the norm, the study concluded that the current generation of Pakistani parents are effectively producing more followers than leaders. However, we can conclude that despite different societal standards, authoritarian parenting styles are still the most conducive to raising children who are competent leaders.

Summary of Findings and Conclusion

In summation, there are many ways to be a parent and many ways to be a leader. Parenting can be classified into three general categories: authoritarian, which is highly demanding but

unresponsive to the child's needs, permissive, which is responsive but undemanding, and authoritative, which is both responsive and demanding (Baumrind, 1966). Authoritarian parents are more likely to have children who are distrustful of authority and not able to operate creatively on their own, as they have only performed under specific demands and have not been encouraged to be expressive as individuals. Children of permissive parents are likely to lack competence and direction, as they have either not been held to a standard at all or have not had to reach the standards on their own. The sweet spot is the authoritative style, in which children are held to standards for reasons that they understand, are allowed to be a part of the family discourse and decision making and are encouraged to achieve age-appropriate goals independently.

Authoritative parenting styles share values with the transformational form of leadership, in which the leader aims to foster competence and independence in their followers by meeting their needs and understanding their motives. Parents and transformative leaders alike aim to enhance the connections between groups to aid in the achievement of a common goal, such as developing a child into a competent and functional young adult capable of success as a leader.

Based on the findings of this review, it can be concluded that parents employing an authoritative style are more likely to instill good leadership qualities in their children compared to parents utilizing authoritarian or permissive styles. It is recommended that the goal of parents should be to emulate transformative leaders—leaders who know how to foster leadership in their followers.

Applications and Future Research Questions

There is much value that can be gained from the study of early childhood and manifestations of leadership in young people. There is, of course, value for parents who are seeking guidance in raising future leaders. There is also value for young adults who want to foster their self-awareness concerning their inherent strengths, weaknesses, and biases. However, the following applications will focus on the impact these findings have on current managers who are seeking out potential leaders for or within their organizations.

Understanding how early influences affect future leaders can be a useful tool for examining our abilities as managers. Beyond being self-aware, how can this information be utilized to inform managers how to teach and model leadership skills within their organizations? Lessons from parenting books may be useful in providing examples of how managers can

take advantage of learning opportunities in the workplace as adults. For example, imagine that a parent is teaching their child how to manage their time in the mornings so that they don't have to be constantly monitored. An authoritarian may delineate a timeline for the child to be ready in the morning without otherwise discussing the change. The child may not understand why they are suddenly expected to function independently or why they must follow such a specific routine. An authoritative parent, however, may explain to the child that they are ready to learn how to get themselves ready in the morning. They may set a time frame and then ask the child how they would like to accomplish their morning tasks. The parent and child may come up with a morning routine together, and then the child may be allowed the space to accomplish the task on their own, with the parent nearby for guidance if they need it.

The authoritarian parent's actions are like micromanaging that can occur in a professional setting; the employees are given strict guidelines without explanation or the opportunity to reorganize their time in a way that may be more effective for them. There is limited communication from the employee to the manager and little trust between them, preventing the employee's expression of ideas that may improve their conditions or the work

itself. The authoritative parent, however, models a more communicative method of management. If a manager adhered to a similar method, it would allow mutual understanding of what needed to be accomplished, while allowing the employee the freedom to decide how they would accomplish it best within the parameters provided. The employee would feel trusted and respected as well as practice their time-management, prioritization, and delegation skills. The manager would have a better understanding of the employee's needs and be able to guide the employee's performance more effectively.

Research has shown that authoritative styles are more likely to produce independent and competent children than authoritarian styles; the previous situation is one example in which a manager may apply their understanding of this concept to their own performance. The authoritative style may be a better method to use for adults as well as children, to foster employees who are confident enough to make decisions while still trusting their superiors enough to ask for clarification or help if needed.

It is important to note that many of these studies are focused on children in Western societies. Other cultures, however, may value different traits and therefore prefer to foster or respond better to alternative characteristics in

their leaders. The Pakistani study referenced in this paper, while having valuable cross-cultural implications, is not representative of all possible differences in culture. When reviewing the literature, it is important to consider whether we are utilizing practices that create leaders at the local or global level. In the future, it is necessary to broaden the horizons of early childhood development research in terms of management so that we may better understand how growing up in one country may affect our success as leaders in other countries as well.

Finally, it should be considered that the research is focused on society as it operates currently. While it is likely that many similar characteristics have been present in effective leaders for centuries, even generational differences can cause friction between managers and employees. It is valuable to reflect on whether practices that are deemed useful for producing leaders in our current society will be as effective in a future climate. How can we predict workplace changes in the next generation? For example, the COVID-19 pandemic led many businesses to shift their operations to work-from-home-based models. Do managers who work from home need to have different or specialized leadership skills to maintain their effectiveness at a distance? If that model becomes the future of the workplace,

will children need to be taught additionally or differently to create managers more suited to that environment?

One consideration to bear in mind is that the studies mentioned in this paper collected data by surveying parents, children, educators, or some combination of the three. This may be because the period before separation from the home is when parents are still actively parenting, and children are still consistently being parented. It may be difficult for older adults to accurately recall the parenting styles they experienced as children, which in turn may result in unreliable data. However, data collected from children and new adults can only reflect information about their potential for success in the workplace, rather than realized success. For future research, it would be useful to survey children longitudinally at different stages of their development and in their career field for data that is both consistent and reflective of actualized potential.

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THE LOST HISTORY OF THE KOTOKO: TRANSLATING JEAN-PAUL LEBEUF'S *ETUDES KOTOKO*

BY GRACE TODD

REVIEWED BY DR. GYONGYI PISAK
EDITED BY D'ARTAGNAN ELLIOTT

The following text represents the first English translation of Jean-Paul Lebeuf's, *Etudes Kotoko* (1976), a seminal anthropological study of the Kotoko people of Africa. The particular selection, entitled "Several Sacred Stones of the Kotoko people," is introduced by translator Grace Todd and is part of her larger project to make Lebeuf's work accessible both to Anglophone scholars and the remaining descendants of the Kotoko people.

Introduction

The French archaeologist and anthropologist Jean-Paul Lebeuf was a primary source for descriptions of the Kotoko people located in central-western Africa in the early 20th century. Throughout his time spent with the Kotoko people, Lebeuf published multiple articles in anthropological journals not only concerning the culture, traditions, and rituals of the Kotoko peoples but also descriptions of various Kotoko artifacts which were excavated during his field work. In 1976 Lebeuf's articles were compiled and published into the corpus known as *Etudes Kotoko*, wherein Lebeuf records his findings of both the history and the contemporary cultural aspects of the Kotoko. However, *Etudes Kotoko* has remained untranslated into English within the modern era. In 2020, I began translating two pieces from Lebeuf's *Etudes Kotoko*, one article describes rituals surrounding

birth and infancy, “On Birth in General and on the Birth of Twins in Particular Among the Kotoko Peoples” and the other, “Several Sacred Stones of the Kotoko” detailing kingship rituals and the related sacred objects unearthed during Lebeuf’s excavations. The translations of these two documents from French into English are crucial to understanding the Kokoko peoples, a marginalized group often forgotten in African history. The English translation not only gives insight through the lens of Lebeuf’s experiences among the Kotoko peoples, but also provides a contextual history which makes reference to the Sao, an under-documented and incredibly influential ancient African civilization, which has not been given much attention in contemporary African studies. I begin by examining the contextual research which I was able to provide through my studies, as well as a description of the translation process and concluded by my translation “Several Sacred Stones of the Kotoko.”

This work is significant not only to the modern-day Kotoko peoples of Northern Cameroon but also to contemporary African Studies as it concerns the untold history, culture, and traditions of a marginalized group in African history. Translating the work of Jean Paul Lebeuf is significant in terms of understanding the history and cultural heritage of the Kotoko peoples

inhabiting the area currently known as Northern Cameroon, Chad, and Nigeria. With the Partition of Africa, the Kotoko peoples became geographically branded as belonging to one of these countries, although lands which the Kotoko people inhabited and continue to inhabit existed without borders long before the terra-splicing imposed by the colonial powers. That being said, the focus of this article is on the area of land known modernly as Cameroon, as the majority of Kotoko peoples live in the Northern region of this country.

Cameroon and the Kotoko

Jean-Paul Lebeuf’s ethnographies which constitute *Etudes Kotoko* were written in an era in which the colonial powers had a strong grip on most of Africa following the African Partition of 1885. Indeed, Cameroon did not gain its independence from the French and British colonial powers until January 1st, 1960, when Ahmadou Adihjo became the first president of what is now the Republic of Cameroon.

Cameroon lies in the liminal location classified as both Central and Western Africa. There are diverse physical environments and biomes within Cameroon, with its hot, dry Sahel climate located in the north. Modern Northern Cameroon is generally Muslim, with Christian and Traditional African Religious minorities. The

people of modern-day Cameroon primarily speak English and French. Thus, this English translation of French Anthropologist and Archaeologist J.P. Lebeuf creates a greater accessibility to anglophones, helping others understand and celebrate their cultural heritage as well as understand the history of their people.

Today, around 150,000 people consider themselves as Kotoko (Encyclopedia of Africa), but their history has been forgotten by many today. The Kotoko, among many other colonized peoples, dealt with the cultural and societal impact of colonial powers, first the Germans and later the British and the French. English-language histories and ethnographies of the Kotoko people are few and far between, with only mentions of the Kotoko people in The Encyclopedia of Africa, and mentions of ethnic warfare between the Kotoko people and the Shoa (or Choa) Arabs in Chad's Vicinity and Ethnic Warfare in Logone and Shari Division.

During the period in which Lebeuf composed his ethnography on the Kotoko people, colonial mindsets and eurocentrism were widespread ideologies, and this paper would be remiss not to mention these factors which doubtless influenced the text. The combination of colonial erasure of African identities and focus on white culture has resulted in the relative

loss of Kotoko history, especially in the non-French speaking world. That is why an English translation of *Etudes Kotoko* is so instrumental to the cultural heritage of the modern Kotoko people.

Etudes Kotoko describes the history of the Kotoko people beginning from their origins from the Sao civilization, as well as many rituals and traditions regarding sacred stones among the Kotoko people. According to the Historical Dictionary of the Republic of Cameroon, the Sao Civilization flourished in the northern portions of contemporary Cameroon between the 9th and 15th centuries A.D. The Sao Civilization flourished around the shores of Lake Chad and functioned as a monarchy. Eventually the Kanem Kingdom conquered the Sao, and by the 14th century the Sao were diminished into a small group, replaced eventually by the Kotoko state.

The ethnography *Several Sacred Stones* makes multiple references to the Sao civilization as the ancestors of the Kotoko; the text also claims that the original Kotoko language had many words inherited from the Sao civilization. The central sacred stone in the text is called "the father and mother of all the Sao". Author Jean-Paul Lebeuf has several other texts dedicated to reconstructing the history of the Sao civilization, specifically his work *La Civilisation Sao*:

Recherches Archéologiques en Pays Fali (Nord Cameroun). Several Sacred Stones references a Sao man known as “Otoman”, one of the earliest arrivals in the Kotoko city of Ngala. The text suggests that Otoman is perhaps one of the earliest founders of Ngala; the location of his house, bambaram, was excavated by Lebeuf, his findings described in Several Sacred Stone. Very little research has been conducted on the Sao civilization, thus its fundamental inclusion in Several Sacred Stones is instrumental to understanding this past civilization.

Translation Methods and Obstacles

As Cameroon is split between francophone and anglophone citizens, the English translations of Jean Paul Lebeuf are significant to understanding the history and cultural heritage of the Kotoko peoples of Northern Cameroon.

Without English translations, the history and heritage of the Kotoko people would be inaccessible, much less lost in the archives. Thus, I felt not only an academic obligation to translate these texts as a translator, but as an Anthropologist I felt a sense of duty to render these translations as faithfully and as accurately as possible for the sake of the Kotoko peoples. Because of the minimal amount of information available concerning the Kotoko people, my translation of Several Sacred Stones from Jean-Paul Lebeuf’s *Etudes Kotoko* is

incredibly important to understanding the missing history of this group of people, who have clearly been underrepresented in the history of African studies. References to the ancient Sao civilization which were the ancestors of the Kotoko peoples, the historical events and figures addressed in the text, as well as the rituals and traditions described in both documents compound the importance of this translation. As previously stated, Jean-Paul Lebeuf’s work has, until this point, remained untranslated into the English language. My translations and analyses will provide greater accessibility to researchers, scholars, and modern-day Kotoko peoples to understand the complex and rich history recorded by Jean-Paul Lebeuf.

Translation is a tricky business, one must not only grasp fully both the source language (in this case French) and the target language (English), but one must also be well-versed in the subject matter of the document to be translated. In this document, there were many instances of specific archaeological and anthropological terms which could not be readily found in a French dictionary, such as “broyeur sphérique” and “lieudit”, two terms which appeared continuously throughout the texts. Although fairly clear in terms of vocabulary other than the aforementioned terminology, several aspects of Several Sacred Stones made it at times difficult

to translate and made this undertaking a true challenge. It is worth sharing several important obstacles in translation which I encountered in translating the text “Several Sacred Stones”.

In order to have a successful translation, there must be above all accuracy and consistency to the original source text. This is difficult, however, when you face obstacles to translation which hampers the ability of the translator. Yet, however tempting it may be to add concepts to a translation which would better explain the author’s point, it is important to remember that the duty of a translator is to translate, not to revise or edit the original source text. This difficulty of accuracy and consistency arose within this text due to its nature as a specialized translation. Specialized translations are tricky as they demand to be accurate and consistent through the usage of terminology. Translating from French to English can be difficult as there are often many different synonyms or possible translations for a single word. Translating a text which applies to a specific field (in this case, anthropology) it is necessary, though sometimes difficult, to stay consistent with the terminology previously established. In my translation process of “Several Sacred Stones”, I had to return to the same previously-established morphological translations. I could not change the term “pierre” in French to “rock” as I had already

been utilizing that specific word in English as “stone.”

A successful translation captures the tone of the source text, going hand-in-hand with the duty of remaining accurate. This is why it is important for translators to have near (if not full) fluency in the source language so that they can fully comprehend not just the words on the page but the complete meaning and purpose behind the words. Sarcasm, wit, fear, sadness; every attitude present in the source document must be relayed in the translation. My first obstacle in translating this document regarded changing the standard verb tense used throughout the text. Keeping in mind the audience of the source text and its context as an ethnography rather than a history, it was necessary to change the verb tense. In English literature and particularly in anthropology, whenever a ritual or repeated action is described, we use the helping verb “would”. Without this change, the original French document could be translated into the present indicative. Thus, the description of a ritual or repeated action would change from something taking place in the present (e.g. The mother takes her sick child to the house) to a tone indicating something that would be customary or repeated (e.g. The mother would take her sick child to the house).

Another important factor in translation is

clarity. It is one thing to accurately and faithfully capture the author's meaning in a translation. It is another thing to have a translation which is accessible to the target audience. A robotic-sounding translation captures the attention of no one. This is why it is necessary to understand the morphemes and the smallest units of translation rather than translating word-for-word, which often results in a mistranslation.

When translating one must consider the style and idiomatic qualities of the translation. Does this translation function in the target language and sound as natural as possible? Idiomatic translations will follow the linguistic nuances of the target language as if it had been originally written in that target language. This proved difficult in my translation as many anthropological ethnographies from Jean-Paul Lebeuf's era were written in a very robotic manner. The flair and attraction of ethnographic texts from the 1930's were very lacking, thus, as I translated "Several Sacred Stones" I had to make sure I was translating the text in a way which would engage and interest readers, rather than cause them to fall asleep.

Another consideration in translation is style – does this translation sound like every other available translation? Is it unique or does it offer any new insights into the source text? This isn't

to say that a translator ought to over-embellish a translation for the sake of being original.

However, there exist so many different intricacies within language as it is ever-evolving that it should always be possible to translate a simple paragraph in a number of unique ways.

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Several Sacred Stones of the Kotoko Land

By Jean-Paul Lebeuf

In the villages of Kotoko, both on the surface and in the excavated layer¹, a large number of generally round stones were found of a size smaller than a fist that may have served as grindstones, as well as several large stones some of which have a concave surface and have been polished by use and could have served as bedders.

Their presence is surprising in a country where the sandy soil does not contain any rocks. Their origin is obscure; the native peoples only say that they are from the Sao civilization that is supposed to have brought them into the area upon their arrival.

The inhabitants of Makari recount that the stones of the city had most likely been brought by Mohammed-El-Hadj, one of the sultans who, following the raid of Kouris coming from Lake Chad to kidnap children, pursued them all the way to their country where he destroyed their houses. He brought back some stones; these are the one which we now find in the city.

We have seen on which occasions they are used: the small stones in the ceremonies which follow the birth of twins², the others during ceremonies appointing the chief. In the latter case, they are an important factor: they recall the role that they played in the myth of the city's foundation.

In Afadé, for example, we know that there is a large flat stone which gives the new chief the right and the power to be in command over the city. "It is the bearer of power," the Kotoko peoples say, "it speaks in spite of not having a mouth: it is the true chief. No one can steal it, it is too heavy and if, by misfortune, a villager touches it, he falls sick and dies shortly unless he offers a calabash of wild rice and a red rooster. If the stone so wishes, the man will be healed."

The sultan himself must also make offerings to the stone. Every third Friday of the month, he slits the throat of a red rooster, saying "Custom requires that I sacrifice and make an offering."

Ndaw	legowayo	lasadaga ³
Custom	To kill	Sacrifice

¹ This lithic material will be the object of another publication.

² See: *Sur la naissance en general et sur celle des jumeaux en particulier chez les kotoko* by JP Lebeuf in the Bulletin du Muséum National d'Histoire Naturelle.

See: *La fondation de la ville et le sacre du chef*, by Marcel Griaule and JP Lebeuf, to be published.

³ According to certain informants, lasadaga means "favor" in the Kotoko dialect of Afadé, sadaga being the Arabic word with the same meaning.

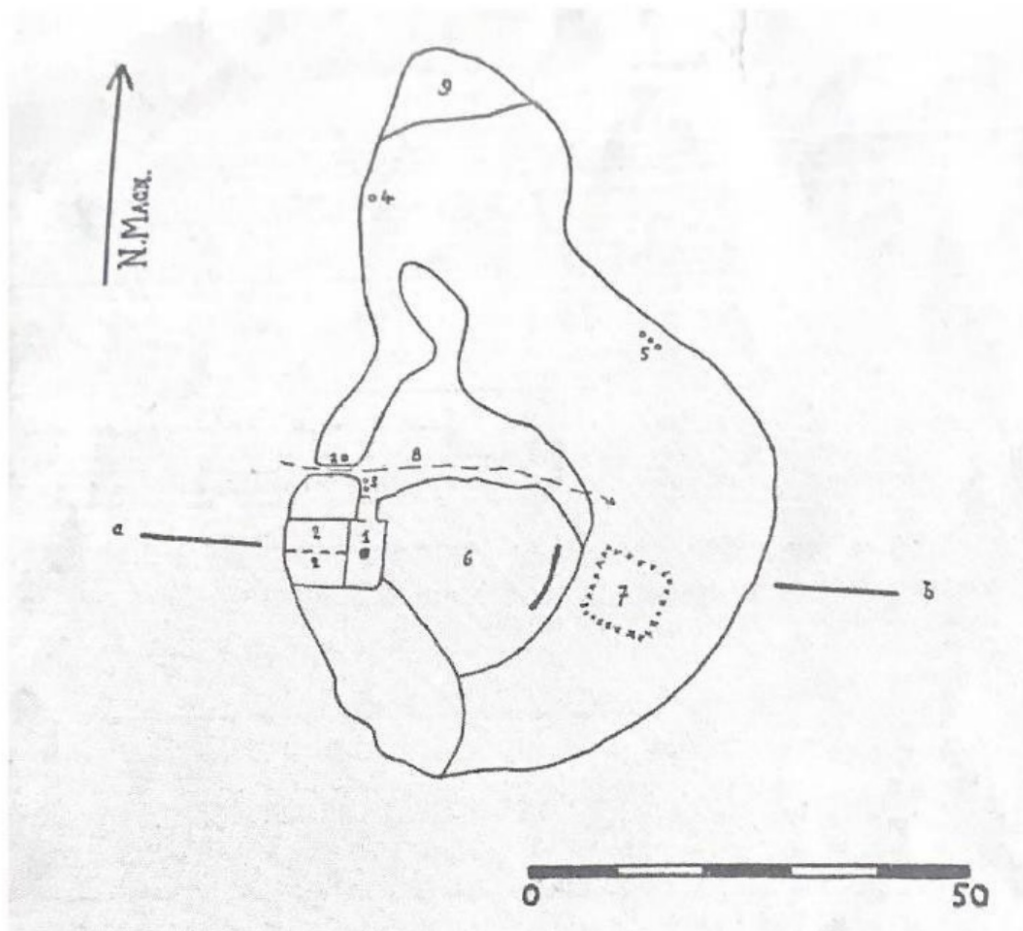


Fig. 1. Sketch at 1/1,000 scale of the palace hill of ancient Sao chiefs.

1. Sacred tree around which numerous offering potteries are buried.
2. Rooms where Faki Mohammed El Amin El Kanemi, the Fezzan son in law of the Prince of Ngala, stayed for 40 days before leaving for Ngourno where he again spent many days in prayer.
After the destruction of Birni-Ngazargamou by the Foulbé (in 1808, according to Sir Richmond Palmer in Sudanese Memoirs, vol. 2), he took the command of the country (Founding the Kanemin dynasty, according to Barth, vol. 2, p3, translated by Ithier). He constructed the new capital of Bornu, Koukawa ("The city of koaka" Andanson Digitala, because his remains were adorned with the trees of this species, according to Barth, work cited) These two covered rooms are the only ones that remained intact, together with the courtin front of them and the lateral walls (with a height of 4 m 50 of the entrance of the ancient palace, 10). The rest is nothing but a shapeless mound.
3. Two bottoms of large potteries. (funerary?)
4. A large pottery. (funerary?)
5. Three large potteries. (funerary?)
6. Location of the stones (see fig p. 16), bambaram hamlet.
7. Straw habitation of the wife of the current chief of Ngala, May Tchiroma
8. Path of the latter to the habitation. For this he continues to use the door of the ancient palace (10), imitating the ways of the Sao, his ancestors, even while his habitation is directly accessible from the foothill.
9. Mosque constructed against the hill outdoors.
10. Entrance to the palace.

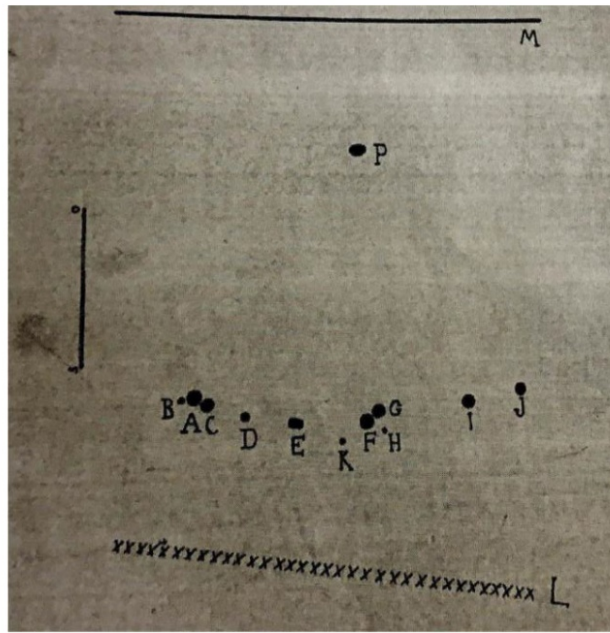


Fig. 2. – Sketch of the bambaram hamlet.

- A. Bottom of the large broken pottery lying on the ground with the opening on top; the opening has a height of 25 cm., the maximum diameter: 25 cm., partly filled with soil as the majority of the other jars in this hamlet. Found among the excavation: a stone with sinewave (fig. 4) a polishing tool with grooves such as to be found on the previous object but barely indicated, two misshapen shards, eight spherical grinding stones (fig. 6), a small rock with traces of polishing, a broken polished stone, tapered, and a stone in the shape of a broken shotgun, splintered on one side, and traces of polishing on its pointed end.
- B. Pottery with a flared spout, with a smooth surface, of the type that serves for heating up food, height of a grinding stone: 21 cm., diameter of the spout: 18cm. in the interior, partially buried.
- C. Smooth surface pottery, diameter at the spout: 32 cm., partially buried and jutting out of the earth by 13 cm., full of soil.
- D. Pottery, diameter at the spout: 20 cm., partially buried and jutting out of the earth by 8 cm., the interior has a spherical grinder under a layer of earth.
- E. Flat stone, 35 cm. on 25 cm., partially sunk into the soil, utilized for sacrifices.
- F. Large pottery, 30 cm above ground., interior diameter of the spout: 50 cm., spout thickness of 3.5 cm. Inside, 32 spherical grinders, two shards of a tapered stone, all exposed; grindstone partially submerged in the earth which fills the bottom of the jar.
- G. Large pottery similar to F. interior diameter of 45 cm., 10 cm. above ground, diameter of spout: 3cm. In the interior, two spherical crushers, a misshapen shard, a polished stone broken in a tapered form.
- H. Spouted pottery that contained an offering; only the spout juttet out from the soil.
- I. Semi-circular pottery fragment containing two grinders with an oval section (21x9x7 and 19.5x6.5x7.5), two spherical grinding stones and three misshapen shards
- J. Bottom of pottery with 6 misshapen shards, 15 spherical grinding stones, an oval stone, a grinding stone (15cm long, center diameter of 6 cm.) a lithic core, exposed on a layer of earth
- K. Decorated pottery (fig. 5) that appears to be recent, maximum diameter of around 18cm, height of about 23 cm., 8 cm above ground., diameter of the spout 11 cm., may have served for offerings.
- L. Fence surrounding the home of the wife of the current village chief.
- M. Mound boundary facing the court and jutting over the latter.
- N. Polished stone about the size of an ostrich egg, "the father and mother of all the Sao"

In summary:

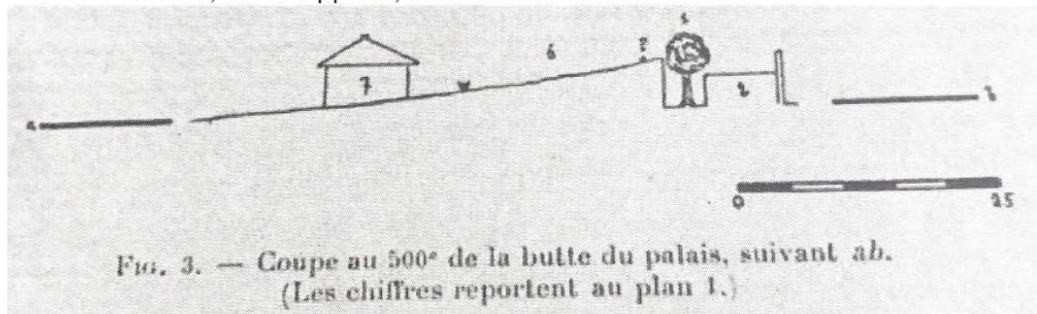
A stone for sacrifices: E: 2 potteries for offerings, H, K: (?); 2 potteries containing a single stone: B, D; 5 potteries containing several stones: A, F, G, I, J; 1 empty pottery: C.

Notwithstanding some stones or other objects which could be entirely buried in the assemblage.

Meat is then distributed to the inhabitants. In the absence of the chief, his substitute officiates this ceremony. Should anything be omitted, the stone itself demands that which was due to it; during the night, it goes to the sultan's domicile and asks him the reason for this omission. This warning is sufficient: the next day, the traditional sacrifice takes place. Several supernatural beings live under this stone; their names are unknown: a man, a woman, their children (who can be heard crying) and a black sheep⁴.

When leaving the palace, during the night, but not when reentering, one can see the sheep and the man who is dressed in a black tunic. If you throw a stone at them, they disappear. They do not cause any diseases.

It is not the same with the woman (*meyram kurago Ar.*, *germo lsegal Kot.*, lit. large woman) who can be seen occasionally. She is dressed in a striped tunic; the left side of her body is hairy; the right side is smooth. When she sees a man, she calls to him. If he decides to come to her, he desires to be with her because she is beautiful, although very evil. He brings her to his dwelling and then lies down on his mat beside her. But if he touches her, she disappears, "even if the door is locked shut."



If the man refuses her invitation, he becomes possessed by a genie, a *tsi*, who makes him lose his strength and he becomes unable to work. He continues to eat and drink but stays all day without being able to move. To cure him, all the women of the village come together before his door while he dances alone to the sound of a tambourine. Then, in the same house where he usually sleeps, he sacrifices a red rooster that he then grills. Without keeping anything for himself, he then distributes the meat to the people of the village: men, women and children, who sit around him to eat it. The cure would thus be complete.

In Kouda, the healing process is different. A verse of the Qur'an is written many times on a board. The board is washed with water which is then given to the sick person to drink.⁵ A red sheep is cooked after circling the sheep three times around the head of the possessed person. The meat is then distributed to the villagers. As in Afadé, the sick person does not partake in the meal.

According to our informants, the Kanouri people would not sacrifice animals and rather preferred to drink the water which was used to erase the tablets. This means that only the Kotoko people sacrifice a sheep, the absorption of the liquid permeated by virtues of the sacred text does not seem to be sufficient to them.

4 This and the following are seen in Kouda

5 This method is well known. See among others: F. Doutté *Magie et Religion dans l'Afrique du Nord*, Algeria, 1909. Starting on p. 109



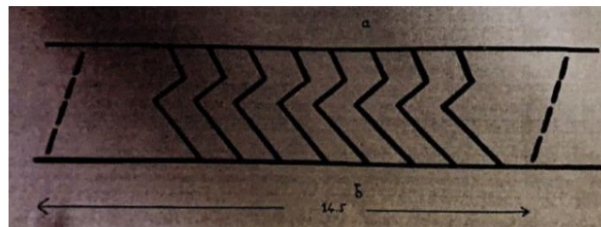
FIG. 4. — Pierre à sinus (Dessin de M. Touléron).

In Afadé under a tree (*tsem*) there is a stone (*kao*) which is inhabited by genies (*tsi⁶*); this stone is similar to the previously discussed one. No one is allowed to touch it, not even the chief who, when he sacrifices a sheep to it, must remove his headdress and take off his shoes. When slitting the throat of this sheep (of any color), he would say:

tsem	ulegowayo	ukano	sadaga
tree	To kill	To make	sacrifice

“Oh tree, for you I make a sacrifice and present an offering.”

Within the royal palace a third stone is found; when leaving for a trip outside of Afadé, the chief sacrifices a red hen to the stone. He grills the meat and distributes it among the children without consuming any himself. In addition, by the edge of the stone he buries a pottery containing a verse of the Qur’an written by a witchdoctor, the bottom of the pottery facing up⁷. Through this ritual sacrifice, his trip would be favorable, he would stay in good health and avoid altercations.



According to our Kotokan informants, similar sacrifices had been previously performed by the ancient inhabitants of the country; the Qur’anic verses had only been added much later. Here again we have traditions and rites which claim to follow different religions, one much older, the other much more recent, a constant

6 See: *Sur la naissance en general et sur celle des jumeaux en particulier chez les kotoko*. Author cited

7 Some similar potteries had been used to protect the villages against invaders. They would bury them on the side from which they could arrive. In Goulfey, they would bury the potteries at the four cardinal points around the village. To the east, against the Bagmiri and others, to the west, in the place known as wulum dumbi (of wulum, hole, and of dumbi, black earth) against the Kanuri, to the south against the Fula, the Madara, the Kotoko of Afadé, Logone-Birni and Kousseri, at the place called yerar uya (of yerar, sand, et dee uya, name of an old Kotoko who lived on this edge of the village), to the north at the place called yulod (e), haywa (of yulod(e)) crest, et haywa (name of location). They would be buried two-by-two facing at the spout; verses of the Qur’an would be written in ink on the interior of the larger [or top] pottery; and other ones would be written on small boards which would be placed in the smaller [or bottom] pottery. Other potteries would also be buried at various places around the village to protect the village from famine and epidemics. A pottery found in Woulki in the course of our excavations interestingly had an Arabic inscription. It may have served a similar purpose. See object no. 13,335, collection of the Sahara-Cameroon Mission, Musée de l’Homme. However, the excavations which took place north of Goulfey, in the area known as aiwz, brought about no inscriptions. This important material will be described in an upcoming publication.

fact in the ancient country of the Sao⁸.

On the Dag(e)me hill, in the Midigué province, among others, we have noted a considerable number of stones (gurr burr, large stones) with a polished and concave surface, about forty by thirty centimeters. One of the stones is the stone of men. If one of the inhabitants of the neighboring village⁹ intends to travel, he makes an offering of crushed millet to the stone and asks it to be merciful:

<i>Walwud</i>	<i>hibe</i>	<i>nawdumalgbwe</i>
I want	To leave	for Goulfey

The name of the village changes with the desired destination. If someone manages to lift the stone, they can pursue their desire. Otherwise, it would be necessary to give up on it. Another stone is reserved for women who, if they wish for a husband or a child, will try to lift it up. If they are able to lift up the stone, they would be granted what they desire¹⁰.



Ngala, bottom of Sao funeral pottery.



A Sao funeral jar from Ngala



Ngala. The location of the stones (bam-baram) with one of the jars and the stone which is the "father and mother of the Sao" at the feet of an indigenous person, at the foot of the sacred tree.



Ngala. Side view of the location of the sacred stones.

⁸ See *La fondation de la ville et le sacre du chef*. Author cited.

⁹ These two hills are now uninhabited. But sometimes the Kotoko visit them from their old dwellings.

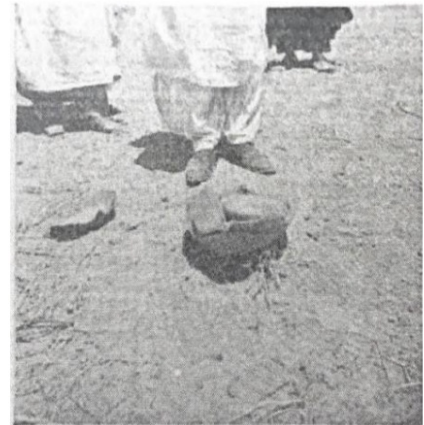
¹⁰ In performing these rites, the Kotoko people emulate the ancient inhabitants of the country.

In Ngala (British Cameroon), the few fragments of the foundation myth of the village that we have been able to gather match those of other Sao villages, and therefore are part of the same set¹¹.

A Sao man named Otoman found, upon his arrival, a white lizard and a striped lizard. After having killed the latter, he adopted the other which became the totemic animal, *abuda*¹². At the very place of this meeting, there is a large barren area¹³, where he [Otoman] had his prisoners build a mound.



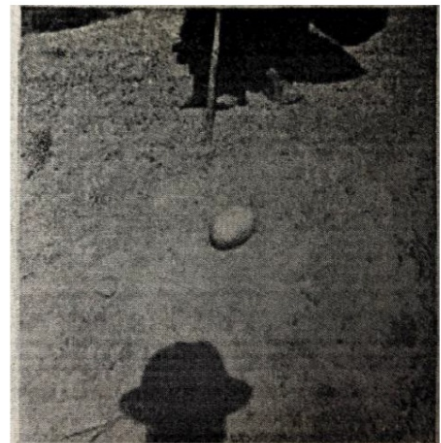
Ngala. Two potteries containing some stones representing ancestors.



Ngala. Fragment of a jar containing several stones representing ancestors.



Ngala. A Sao funeral jar, half-buried.



Ngala. The rock which is the "father and mother of the Sao."

He surrounded the mound with a wall and, in the middle of this enclosure, he built his house in a place that was marked by the presence of stones (fig. 1).

It is on this mound, in the middle of the ruins of the palace, at the location known as *bambaram*, that we discovered a certain number of half-buried jars containing polished stones of diverse nature and appearance and, at a certain distance, an oval stone the size of an Ostrich egg (fig. above). "These stones could be those that Otoman found upon his arrival. We do not know their origin; we only know that they come from the Sao. Those [stones] which are in the jars, *tada kowe* (lit. small stones, of *tada*, small, and *kowe*, stones) represent the ancestors of the Sao; the oval stone (*kao*) is the father and the mother of all the Sao; it was found there before the others. Even if, nowadays, you can touch them, no one can take them away¹⁴; in any case, this would be a wasted effort because a stone taken from a sacred place will

¹¹ See *La fondation de la ville et le sacre du chef*. Author cited.

¹² *Abuda* being a Sao word.

¹³ The large trees that can be seen today in the village and in the surrounding areas had only grown much later, after the Muslim Conquest.

¹⁴ which did not prevent the chief of the village to bring me one of them, adding that, "this no longer had enough importance to be given any

return there on its own. It happens sometimes that all the stones leave together during the night for an unknown destination and come back after several days of absence.”

This story from the inhabitants of Ngala shows that we have here a religion comparable to those which exist in certain populations living in the south of the Kotoko country, in the region of Bénoué.

Several of these stones are similar to the ones Theodore Monod had observed in Afadé¹⁵. Their placement in the potteries is reminiscent of those of the Fali of the Dembo-Ram clan¹⁶ which are placed beside other stones that are similar to those observed among all the other Fali peoples. These stones are placed in a specific location of the dwelling for a period which varies between a few weeks to several years after the death of one of the family members¹⁷.

There is no doubt that in Ngala and in Afadé we had the same kind of sacred material that is similar to the Fali peoples' belongings¹⁸. It seems that in these two villages there is an older ancestor worship through representation because the stones they use are all tools, while among the Fali nowadays the stones wear the name of the dead, and even if they are sometimes gathered from a specific place in the bush, they are not less nondescript in terms of their appearance. They are supposed to be as symmetrical in shape as possible but without any trace of human work¹⁹.

offering anymore” See Musée de l’Homme, no 37, 1. Coll. Mis S. C.

15 See *Un problème à étudier, la question Sao : La Terre et la Vie*, April 1932. Th. Monod brought back some of these stones. They can be found at the Musée de l’Homme in the collections of the Sahara-Cameroon Missions to which he meant to add them (No. 45.1 to 5.4).

16 We use this word for its convenience.

17 See *Les rites funéraires chez les Fali* J.P. Lebeuf, *Journal of the Society of Africanists*, t. VIII, 1938. See also *La fête de mort et les pierres représentatives d’ancêtres chez les Fali*, author cited to appear in the *la Revue d’Histoire des religions*.

18 We intentionally leave out other African populations among which a similar religion may exist, as only the Northern Cameroon cultures belong in the scope of our study.

19 In this sense, there is no reason to keep track of these grindstones which, among certain Fali peoples, represent the dead.

QANON

The Christian Millennial Prophecy and Errand in the Make America Exceptional Again Phenomenon

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QAnon is a wide-ranging conspiracy theory network which found roots during the American 2020 presidential election by fabricating a conflict between then President Donald Trump and the supposedly malicious, even Satanic, operations of Democrats and Hollywood elites. While it has been acutely analyzed through contemporary political, psychological, and sociological frameworks, analyzing the QAnon movement through an American religious historical paradigm reveals that it is not an isolated conspiratorial anomaly, but rather the latest iteration of a well-established American historical occurrence: the Christian millennial prophecy and early Christian Errand. Select characteristics of American politics, including the multi-functional nature of presidential power, a combative two-party system, and the influence of Evangelical beliefs and constituencies in Republican Party practices, have facilitated this latest round of political activity with millennialist ornamentation. QAnon adherents have created their own prophecy, “the Storm;” they express anxiety surrounding their mission’s completion; and they express a dual-natured reactivity to Trump’s status, either heralding him as a Messiah-like savior or as an authority to which they must report. These parallels culminate in a similar psychological fallout upon the millennial prophecy’s failure to unfold as well as the failure of both QAnon and millennialists to fulfill their errand, a divine mission toward purity or perfection. Despite QAnon’s dwindling salience in political discourse, this analysis supports the conclusion that as the latest iteration of the prophetic and mission-oriented pattern, core components of QAnon doctrine and modes of thinking that have seeped into the Republican Party platform and psyche will likely remain there for the foreseeable future.

AN INTRODUCTORY NARRATIVE AND WHERE WE ARE HEADED

“Look at this and tell me what you think it looks like.” A crazed look in her eye, my sophomore year roommate drew her phone screen to my face. “A Q, right? Why would they make soldiers march in a Q formation *right* after the military generals announced the ‘Storm is coming?’” Why indeed. According to her, and potentially hundreds of thousands across the nation, what seemed like a set of coincidental military actions was actually indicative of a gigantic plot unfolding right under our noses — one whose scope was impossible to visualize unless you knew just where to look. Her assertion was an expression of the web of conspiracy theories known as QAnon, which encompasses a vast range of tenets all vaguely connected to the American social, political, technological, and historical climate. Its adherents are very disparate in ideology, and any two self-labelled QAnoners might hold some entirely unrelated or even contradictory beliefs. Ultimately, however, they are aligned by a shared conviction that former President Donald J. Trump will save thousands of children from a trafficking scheme involving demonic torture rituals perpetrated by Hollywood elites and Democratic operatives.

QAnoners profess a conspiracism that

remains impervious to contradiction or scrutiny about the secret, malicious, even Satanic deeds of the powerful elite. This mode of conspiratorial thinking is not new to American culture; it has been common since the founding of the United States and even before, from the witch trials to the supposed international control of the Illuminati and Freemasons to anti-Semitic contentions about the United Nations and world banks. While the political, psychological, and sociological components of those conspiracies have been well discussed, a historical analysis of Puritan American doctrine provides a uniquely enlightening paradigm through which to view QAnon adherents’ psychological state. The concepts of the Christian millennial prophecy of earthly destruction and rebirth, the early Puritan settlers’ Errand mission to establish an exemplary Christian “city upon a hill” for their English homeland to model, and their lamentations upon failing to build either to fruition will be outlined stage by stage in this essay. The QAnon conspiracy will then be viewed as a distinctive innovation on these original Errand and millennial prophecy patterns considering America’s unique executive power structure and the indispensable American Evangelical influence on both QAnon and the Republican Party. John Winthrop’s “City on a Hill” will be discussed as the arbiter of that Errand,

striving to fulfill its “commission” by God to build an exemplary model of Christian community, and contrasted to QAnon’s negative mission of exposing and destroying its enemies percolating in American elite circles (Winthrop, 1630).

The driving anxiety of achieving this original Errand, as well as the archetypal Messiah and England authority figures involved in ordaining its achievement, will also lend themselves as apt points of comparison to not only the behavior of QAnon adherents, but also the dual nature of Trump’s role in their mythical construction.

AN EXPLANATION OF QANON

QAnon’s big-tent conspiracy network includes various anti-vaccination and COVID-19 related theories, from 5G chips and the idea that COVID came from a Chinese laboratory, to chemtrails, the faking of 9/11, uncertainty surrounding JFK Jr. and Jeffrey Epstein’s deaths, and many more. Despite the incongruity of these sub-conspiracies, Kevin Roose (2021b) of the *New York Times* writes that “the core falsehood of QAnon”—in other words, the one aspect that ties the loose community that is QAnoners together—is that “a group of Satan-worshipping elites who run a child sex ring are trying to control our politics and media.” According to Roose, “this cabal includes top Democrats” and “entertainers” like President Biden, Hillary

Clinton, Barack Obama, George Soros, Oprah Winfrey, Tom Hanks and Ellen DeGeneres, as well as “religious figures” such as Pope Francis. He further observes that many QAnon members “also believe that, in addition to molesting children, members of this group kill and eat their victims to extract a life-extending chemical called adrenochrome.” This dire illustration is not without a glimmer of hope and triumph, however; President Trump is strategically working behind-the-scenes to locate these rings and demolish them, as well as the “Deep State” conspirators who have infiltrated the halls of government to protect them.

The vehicle for the dissemination and discussion of these beliefs is, unsurprisingly, a number of notoriously toxic Internet forums. Most QAnon postulations stem from anonymous posts on 4chan starting in October of 2017 by an individual codenamed “Q Clearance Patriot,” or simply Q. Q claimed to be a “high-ranking government insider” with “access to classified information about Mr. Trump’s war against the global cabal,” which they would release in cryptic clues called Q-drops (Roose, 2021b). 4chan/8chan trolls, Redditors, and other right-wing Internet detectives would then work to decode these Q-drop messages in a vast collaborative online network. A comprehensive 2018 Vox

investigation of every post on the popular QAnon subreddit /r/greatawakening determined that while the majority of the almost 55,000 users were either lurkers or infrequent commenters, one solid group of “about 200 users” accounted for an entire quarter of the forum’s comments, indicating they were the most loyal conspiracy theorists “who believe[d] they [were] investigators unearthing the truth” about the cabal (Chang, 2018). Additionally, as a conspiracy network inherently connected to the success of Trump’s office-holding—after all, conspiracists claim he was “recruited by top military generals to run for president in 2016” to fulfill their mission—it naturally co-opted conspiracies about Trump’s November re-election through the notion that the Deep State and Democratic Party actors were coordinating nationwide to file fraudulent ballots, allowing illegal immigrants and dead people to vote, and throwing away or even setting Trump ballots on fire (Roose, 2021b). Q predicts this conspiracy will culminate in an ultimate punishment for the perpetrators: the Storm. The Storm was to be a grandiose public event in which Trump would preempt Biden’s inauguration on January 20th; instead, he would unveil himself as victorious against the child torturers by publicly revealing the cabal and either outright executing or submitting the main actors to military tribunal

(Roose, 2021b). Trump would thereby bring political stability and restore truth to American government by purging it and the broader elite stratum of adrenochrome-pumping Satanists.

THE MILLENNIAL PROPHECY AND HOW QANON RELATES

Firstly, we must outline the history of Christian millennialism and its basic components. The millennialist prophecy’s timing, top-down versus bottom-up execution, divine justice, and believer reward are directly reflected in the modern-day iteration that is the Storm prophecy of the contemporary QAnon movement. According to Richard Landes (1998), professor of history and director of the Center for Millennial Studies at Boston University, Christian millennialism is a broad religious prophetic theory “grounded in the expectation of a time of supernatural peace and abundance on earth” preceded by a catastrophic event meant to cleanse it. Landes notes that “the key determinant of millennialism’s impact on society is timing.” In other words, millennialists maintain an adamant insistence that their prediction will unfold within a certain period or even on a concretely defined day. Landes writes that “the day of redemption is” always “yet to come,” and “no matter how often apocalyptic beliefs have proved wrong,” “expectations are repeatedly

revived” into “powerful and volatile catalyst[s]” for revolt or change. Christian millennialism also carries a tenet of “ultimate divine justice,” where a promise is made by God to provide “solace” from “the suffering of countless generations of” previous believers through a judgment of good worth at the End Times (Landes, 1998). This grants them permission into the sanctified post-catastrophe in-group. Thus, they are comforted by the thought that their participation and belief will be immensely rewarding. Finally, Christian millennials “find themselves at the center of the ultimate universal drama in which their every act has cosmic consequence” (Landes, 1998).

Christian millennialist prophecies commonly take one of two forms, categorized by motive and implementation. The first is a top-down approach that anticipates a new kingdom will be established, ruled, and protected from chaos by a fair yet strict authoritarian; the second, a bottom-up approach, anticipates that a populist, anarchical, yet still holy society will come from human conflict (Landes, 1998). Excited anticipation of earthly revival has always motivated these apocalyptic millennial believers to rebel against the established order in hopes of quickening the promised kingdom’s arrival. But this drive did not rise to “aggressive” levels until the new millennium—that is, 1000 A.D. itself—

arrived. As the prophetic years 1000 A.D. and 1033 A.D. passed with no cosmic transformation, “apocalyptic expectations did not disappear in medieval Europe; on the contrary, there was a sea change in millennial hopes” to a new form, postmillennialism. According to this updated theory, “Christ would come after a millennial kingdom was wrought by the saints,” rather than by incidental divine decision (Landes, 1998). This extension of millennial theory provided sufficient justification for believers’ direct involvement in fulfilling these Armaegeddon predictions, encouraging militarization of larger movements such as the Crusades to achieve the prophetic end. This highlights the bottom-up tendency of millennialism as a method of more quickly achieving the prediction or allowing believers to support those who are destined to achieve it (a role to which our former warrior president nicely accedes, as later discussed). In all, these outlined tenets of Christian millennial theory act as the framework for further comparison to today’s QAnon movement so that its new innovations can be identified.

Christian millennial beliefs and actions map directly onto the QAnon-based Storm prophecy and adherents’ beliefs and actions. QAnon’s theories have indeed inspired the mythologization of Trump’s employing his

presidential power to save the children and rid America of evil actors, as later discussed. But recall that when the QAnon Storm did not unfold, some adherents became agitated and violent, even going so far as to attack American political institutions and democracy as well as those tasked to uphold them. These theories have thus also motivated smaller-scale, grassroots efforts against this perceived evil, illustrating the two Christian millennial tendencies of top-down and bottom-up execution. Indeed, Trump's supposed clandestine efforts to bring down the Satanic Democrats are a close exemplification of the first tendency—the authoritarian ending chaos. But as Roose (2021b) highlights, “QAnon has also seeped” beyond message-boards “into the offline world” through dangerous and even deadly attacks, thus reflecting a postmillennial bottom-up influence where believers play an active role.

One such episode of remarkable real-world violence took place on December 4th of 2016, when 28-year-old warehouse worker Edgar Maddison Welch drove to the Comet Ping Pong pizzeria in Washington D.C. and stormed it with weapons to save the abused children he believed were trapped in its basement. Michael E. Miller (2021) narrates how he entered through the front doors, AR-15 in his hand and Colt revolver on his belt, searching for a Satanic dungeon that

did not exist. After shooting down a locked door only to discover a computer closet, he put down his weapons and calmly met the dozens of police officers waiting outside. He was arrested immediately. “I came to D.C. with the intent of helping people I believed were in dire need of assistance,” he wrote in a letter to his case’s judge, but “I realize now just how foolish and reckless my decision was” (Miller, 2021). Welch’s case illustrates the pressure found in the QAnon adherent’s self-adopted mission, as it ascribes responsibility and near-divine importance to solving Q’s bread-crumbs trail, hunting down the Satanic Democrats, and destroying their child-trafficking rings. As Jim Kline (2021, p. 51) for the *Jung Journal* writes, Swiss psychoanalyst Carl Jung noted that “the unconscious drive to sacralize our lives...remains” for many people “a potent force in our too secularized era.” This is an impulse which many QAnon adherents, including Welch, have responded to by throwing themselves into active planning and arduous participation of their own accord. In his video manifesto to “the two young daughters” he left in Salisbury as he drove 350 miles to D.C., Welch says, “I can’t let you grow up in a world that’s so corrupt by evil...without at least standing up for you and other children just like you” (Miller, 2021). Four years later, Pizzagate’s legacy endured through

the January 6th siege on the Capitol by a QAnon-populated crowd which led to five total deaths, countless injuries, and more than 200 arrests. They intended to prevent the Congressional vote to transfer presidential power—a merely formal process, the election already having been decided (Miller, 2021). Just as it played out in earlier millennial movements, the steadfast QAnon faithful pursued their prophecy’s completion and attempted to orchestrate a more just world, one in which children and the government would remain pure and, through Trump’s re-installation, adherents are finally vindicated as the true silent majority.

AN INTERLUDE ON THE CONNECTION BETWEEN QANON’S RELIGIOUS ROOTS AND THE REPUBLICAN PARTY

QAnon’s innovation on early Christian millennial philosophy is based on the unique American political construction of an influential Evangelical base and strong anti-Democratic sentiment, lending to the strong probability that at least its essence will live on past its immediate impact through the political sphere. After interviewing eight QAnon experts, including various “journalists and researchers” who have covered the movement since before the 2016 presidential election, Sean Illing (2021) of Vox observes that QAnon is “less a political movement

than a religion—” a secular religious belief, in other words. Its dogma transcends evidence and favors faith, manipulating events and their supposed connections to profess an unknowable, divine agenda. Recall when my roommate insisted that Q-shaped military formations were some hidden clue from United States generals that “the Storm is coming.” QAnon’s driving message is an apocalyptic prophecy that America will crumble into chaos at the hands of Satanic Democrats, starting with child sacrifices. But not to worry, because Trump will stop them by cleansing the United States government and political realm of Satanic, Democratic evil.

In fact, QAnon beliefs are inextricably tied with modern-day American Christian Evangelicalism and rooted in a history of Satanic scares. For one, despite the diversity of the QAnon movement in both membership and belief tenets, Evangelical Christian philosophy dominates its integral system. Even if a QAnon supporter is introduced to the movement wholly secular, they are co-opted into an alarmist belief system underlaid with Evangelical doctrine. According to Kline (2021, p. 49), the cabal’s “evildoer agenda” conflicts with contemporary Evangelical political-religious stances because the agenda is QAnon’s “distorted interpretation of liberal Democratic ideals:” “free abortions” until the third trimester,

“forced restrictions on individual freedoms” for the sake of reducing climate change, “forced vaccinations that are known to cause birth defects,” and most relevantly “the legalization of child sacrifice rituals and blood drinking in honor of Satan.” Moreover, in writing about Pizzagate and Welch’s expectation of Satanic ritualistic paraphernalia in the pizzeria basement, Bleakley (2021, p. 10) notes the “lengthy history in the United States” of “organized child abuse being linked to Satanic rituals,” which came to a head in the 1980s when childcare facilities were forced to debunk pedophilia accusations by hysterical parents. QAnoners’ thorough, longstanding hostility toward the policy platform and leaders of the Democratic Party, in part due to anti-Satanist fears, is only further exemplified by the QAnon discussions that led to Pizzagate: the Comet pizza parlor was originally identified as a potential Satanic child trafficking hub only because the group believed the phrase “cheese pizza” in the leaked emails of Hillary Clinton’s campaign manager John Podesta was code for “child pornography” (Miller, 2021).

This anti-Democratic sentiment ties a particularly American, team-sports, pure good-versus-pure evil political component to the secular religious belief that is QAnon. This is an important observation because President Trump

relied heavily on white Evangelical voters for his Republican electoral base. In fact, 85% of “white evangelical Protestant voters who attend religious services frequently” voted for Trump, and “about six-in-ten White Catholics who attend Mass monthly or more often...supported Trump” (Norrey, 2021). Thus, while QAnon is a secular movement, the bedrock importance of its hyper-religious Evangelical adherents to the base of the Republican Party—an entire half of our dual-party system—is a political innovation that makes the influence of QAnon’s tenets on our political environment more likely for the future. As Roose predicted in an interview with Sean Illing (2021), even with Trump out of office and of Twitter, QAnon’s “core beliefs” may get “watered down a bit, stripped of the Q-related language, and dissolved into Republican Party orthodoxy” due to the political overlap of its tenets with the party’s platform, combined with the influence of its adherents as a strong foundation of the party’s base.

THE PURITAN ERRAND AND HOW QANON RELATES

Beyond millennial prophecy, another aspect of early Christian thought is relevant to understanding how QAnon’s foundational characteristics inform its purpose and future. While the concept of the Massachusetts settlers’

Errand as described by some scholars is not a perfect match for the aims of QAnon adherents, this uniquely American phenomenon, and the anxiety that drove it in the late 16th and early 17th centuries, is still palpable in the modern conspiratorial context. Writing on Perry Miller, one of the foremost scholars on Puritan America, Isil Ozcan (2012, p. 236) highlights Miller's observation that the Puritans believed America had an "exceptional status" as the location for their Christian "errand into the wilderness," what he called the "New England Mind." In Miller's description, this Errand was a "positive sense of mission" to "create a model of Christian perfection" in the United States, and it is this positive, constructive mission that serves as the Puritans' motivation for their pilgrimage, not being "driven out of England" by religious persecution as is the standard explanation (Ozcan, 2012). Miller's hypothesis is most evidenced by the "City on a Hill" sermon delivered by John Winthrop. In this widely recognizable and representative speech of Puritan thought, the Massachusetts colonial leader declares that the settlers cannot simply remember their forefathers who were persecuted in England (Winthrop, 1630). They must also fulfill their "covenant" with God by engaging in charitable and selfless activities such that "men shall say of

succeeding plantations, 'may the Lord make it like that of New England'" (Winthrop, 1630). According to Ozcan (2012) and Murray G. Murphey (2001), another Puritan scholar, Miller's idea of the "'exemplary Puritan mission... redefined the field' by providing key emotional, religious, and intellectual insight" to otherwise unjustified "'bizarre or perverse' behavior," such as maintaining settlements long after they had been abandoned, forbidding anyone from living alone, or only allowing saints to vote and hold office—decisions based on God's standard of perfection and geared toward eliminating isolation, perversion, and political or financial greed. Ozcan (2012) also addresses how Sacvan Bercovitch, a scholar writing some decades after Miller, contributes to literature on the Errand by building upon the New England Mind motivation argument to posit that the Puritans' mission was directly affirmed by "a climate of anxiety." He further asserts that they sought to instill a "social norm" of crisis, fixating on it and even going so far as to invent new forms of it if necessary, making "affliction their seal of progress." This too is exemplified in Winthrop's speech: "if we shall neglect the observation of these articles," he warns, "the Lord will surely break out in wrath against us, and be revenged of such a people, and make us know the price of the breach" (Winthrop,

1630). By stressing the Massachusetts community's heightened anxiety as what facilitated their strive for the perfect Christian model, Bercovitch constructs another perspective on the Errand, one that centers around constant awareness of its unfulfillment compounded atop the doctrinal perfectionist pressures.

For its own motivations, QAnon inverts Miller's outline of the Massachusetts colony's mission. The Puritans held a primarily positive, constructive City on a Hill goal with a secondary, negative consequence of God's wrath if they failed. In contrast, QAnon's positive goal of retaining Trump's presidency and restoring American democracy is only secondary to the ultimately negative, destructive Errand of tearing the Democrats and the "Deep State" from power and bringing down the cabal to save the children. On another level, however, the driving force of both movements is arguably the same. Because of the conspiracy's basis around not only broadly stopping evil, an amorphous concept which can be molded to fit any supposed enemy, but an evil hidden from direct view at that, QAnon members experience a constant, looming, humming sense that Satanic evil is around every corner, in every childcare facility, in the basement of every pizza parlor, and in every statement by every major player in this conspiracy. This brings forth an

important conclusion, one that aligns with Bercovitch's interpretation: the anxiety becomes for the Christian millennials and QAnoners alike "its end as well as means" (Ozcan, 2012, p. 242). Both groups become driven to obsession over the status of their mission, the pieces they have solved or are surely just on the cusp of solving, and the forces working tirelessly to stop them, often even obfuscating the ending-child-trafficking-and-Satanic-rituals goal they profess. As Bleakley (quoting Cosentino) notes, QAnon is "an open-ended collective narrative based on paranoid attitudes toward political institutions and establishments," a paranoia that becomes the belief itself and engulfs the conscience of every Q-drop puzzle-solver (2021, p. 5). The visible futility of their march toward fulfilling the Errand—the failures of Welch and the January 6th rioters, for example—alongside supposed social media silencing or "shadowbans" contributes to their anxiety of impending doom and self-victimization, further driving them inward toward the eye of the conspiratorial Storm and away from our reality. Again, because this paranoia can be mapped onto any enemy, "Satanic Democrats" and "Hollywood elite child trafficking rings" become easily co-opted by Trump and the Republican Party into their messaging and platform. Such paranoia also fuels

any future Errand of the party, as it is locked in the minds of QAnon adherents even after the political salience of this specific conspiracy web declines, infiltrating even those who entered the QAnon sphere due to non-religious strings of the conspiracy.

TRUMP'S DUAL ROLE IN THE QANON ERRAND

As Perry Miller and Sacvan Bercovitch address in their analyses, another aspect of the early American Christian Errand which makes it unique among other potential millennial prophecies is that the authority to whom this mission's status is reported is the same figure that acts as the group's Messiah. Trump's uniquely strong executive authority as conferred by the American presidency entangled him in the conspiratorial Errand to fulfill this dual role. A vital component of the Puritans' Errand toward the creation of a pure Christian society in America was their desire to send that model as a "guide" back to England, where it could be emulated once its formulation had been perfected (Ozcan, 2012). As Miller explains, "The Puritan errand relied on the extent that their city on the hill was recognized as a successful religious venture by Europe," making them "not the doers of an errand but rather...errand-boys who expected the recognition of a fulfilled mission" (Ozcan, 2012,

238). In essence, it became as if "the very mission they designated for themselves was ordered by England and they were expecting confirmation of its fulfillment" (Ozcan, 2012, 238). However, it was revealed to the colonists via "England's toleration of heresies" that they were no longer the "headquarters to whom reports could be sent" (Ozcan, 2012, 239). Miller likens this arrangement to a husband who remembers being instructed to complete a task by his wife—an "errand-boy"—but while in the process of completing it, discovers that she has entirely forgotten about her request (Ozcan, 2012). Thus, the idea and status of the Errand is thrown entirely into disarray because it is unclear whether the errand was ever ordained by the higher authority to begin with, injecting into the colonists a sense of purposelessness and failure. Bercovitch builds on Miller's metaphor and outlines how, following this discovery, the second generation of Puritans "refused to acknowledge the mistake and persuaded themselves that their errand had nothing to do with England"—that they were no longer errand-boys, but failed "errand-doers"—and self-criticized their own sinful commercialism and internal spiritual corruption for their inability to establish a successful Christian model community (Ozcan, 2012). The metaphorical colonial husband sets aside his homeland wife's forgetfulness and adopts

the errand as his own idea, then attributes his failure to complete it to his own personal faults.

It is not difficult to imagine how QAnon adherents' relationship with their heralded leader, Trump, precisely mirrors this chronology of the arrangement between the colonists and their detached headquarters. QAnon members repeatedly attended Trump's events and fervently attempted to contact him regarding the progress of the mission on their end or the perceived failures on his. Although Trump's aides and associates strove to separate his image from the "crazy people," removing those with Q flags or T-shirts from the audience behind him or kicking them out before they might have a conversation with him, Trump's recognition of QAnoners and the Capitol rioters' priority status in his electoral base has formed a difficult political situation for him such that he is compelled against disavowing the movement. He has even actively met with QAnon-supporting figures such as congressional candidate J.R. Majewski (Nguyen & McGraw, 2021). His comment that he knows "'very little' of the group except for their dislike of pedophiles" in one interview with NBC was then peculiarly seen by a subset of "QAnon adherents as confirmation of his support" (Nguyen & McGraw, 2021). After all, some rationalize, this is the most he can do without

compromising the status of his covert, ordained role in destroying the child-trafficking cabal, a justification reminiscent of the colonial husband's leaps in logic to contend with his homeland wife's lack of acknowledgment. While his statement is certainly not a denial of their beliefs and perceived mission, it is stretching to the point of unreason to interpret one broad anti-pedophilic comment as a secret nod of endorsement to the veracity of QAnon's entire belief network. More likely, it should be interpreted as a way to placate them or vaguely appreciate their political support while granting himself plausible deniability from their conspiratorial claims.

At the same time, QAnon proponents such as Donny Warren wrote frequently to Trump himself complaining that predicted events such as the proto-Storm event Red October never materialized, just one of many instances further indicating they trusted the integral role he played in their fruition (Colson, 2021). In this way, Trump simultaneously acted as a Messiah figure in what many believers perceived to be the mythic battle playing behind the scenes, concurrent to other believers' pizza parlor basement- and Capitol-storming for which they sought his approval. While this role duality is yet another manner of indicating the simultaneous top-down and bottom-up approaches of executing

QAnon's millennialist prophecies, it is also the primary exemplification for the unique power the American president holds which rationalized this apparent dichotomy of Errand fulfillment among QAnon supporters. In comparison to parliamentary systems where the executive function is distributed separately to one symbolic figurehead-of-state president and another executive head-of-government prime minister, who oversees the practical implementation of legislative rules, Trump was ordained with the entire slate of executive authorities. Depending on the current context, he could act in a myriad of executive capacities: as commander in chief, message-conveyer, chief administrator, chief diplomat, chief citizen, and most importantly, both symbolic head-of-state and strong executive power roles (Gaddipati, 2019). The ambiguousness of Trump's role in this conspiracy—as powerful Messianic figure singlehandedly capable of saving America, or the symbolic authority from which QAnon adherents desperately yearned for approval and publicization of their own mission's success—perfectly fit with the obscurity of the errand-doer versus errand-boy paradigm in a manner that could not be executed in any other country, as the American presidential office structurally and naturally supports a view from both angles.

EARLY AND PURITAN CHRISTIANS' AND QANONERS' LAMENTATIONS ON THEIR FAILURES

Finally, early Christian and later Puritan Christians' lamentations on the failure to fulfill their Errand or millennial prophecy are the prototype for the psychological fallout and decisions after the immediate failure of QAnon's January 20th Storm prophecy, as its adherents either questioned or left the movement, insisted it had been completed but by a different means, or desperately claimed it would be completed at a new impending date. As Landes (1998) writes, early patristic/medieval Christian millennials experienced “the profound disappointment of unfulfilled expectations” each time the prophecy's timing passed. As a result, they punted the prophecy's timing to a later date or somehow manipulated its prediction to retroactively fit the situation such that its completion could be believed. In the 5th century, for example, Augustine banned millennial thought and argued that “the millennium was not a future event but one that had already been set in motion” (Illing, 2021). Charlemagne, who originally brought European millennialism to the West, adjusted the apocalyptic chronology from AD 800 to 1000. In more recent history, the 1844 Great Disappointment led Baptist minister and

End Times predictor William Miller to revise his prediction of the Second Coming multiple times. He ultimately determining that his final date, October 22nd, did not refer to Christ's return to Earth, but rather an event that took place in heaven (Illing, 2021).

These methods of psychological justification for obviously disproven predictions are no less apparent in everyday QAnon discourse. For example, some believers reconfigured their unsubstantiated hypotheses to “accommodate a transfer of power to Mr. Biden” by considering “the possibility that...the incoming president was actually part of Mr. Trump’s effort to take down the global cabal,” thereby ensuring their overarching conspiratorial accusation remained intact (Roose, 2021a). Similarly, other believers recalibrated the end prophetic dates to fit already existing prophetic aspects with newly invented justifications. March 4th, “the original date that presidents were inaugurated,” thereafter became the new true date once January 6th and 20th both fell through (Beaujon, 2021). Others insisted the new date could be March 20th, because of “a clause in the Constitution that says that power doesn’t transfer till March 20th,” according to a Q supporter interviewed by *Washington Post* reporter Dave Weigel (Beaujon, 2021). The strength of this psychological phenomenon is

so palpable, in fact, that even public disavowal by ardent, highly authoritative actors in the movement may not break through their dissonance. As Roose (2021a) writes, major proponents of the QAnon theory such as Ron Watkins, one of the foremost commentators in the QAnon-sphere and someone who has even been suspected of being Q, offered not a lamentation at all but rather a questioning of these beliefs’ veracity and resigned acceptance of their refutation. By the afternoon of the inauguration, the supposed date of reckoning and the culmination of the sanctified Storm mission, Watkins posted a note on his Telegram account urging this chapter of conspiratorial history be closed. “We have a new president sworn in and it is our responsibility as citizens to respect the Constitution,” he writes, advising his fellow QAnon adherents to remember “all the friends and happy memories we made” along the way (Roose, 2021a). Others, naturally, began to realize they had been duped: chat participants on Twitter, Telegram, and other social media/messaging apps expressed their disappointment with exclamations like “it’s over” and “wake up, we’ve been had,” evoking similar expressions of incredulity as followers that had been unconvinced earlier, like Donny Warren (Roose, 2021a). Whether by twisting perceptions of reality to match

existing beliefs or making the vast leap toward admitting fault, all QAnon members attempted to preserve their own psychological integrity, aligning with the very human pattern presented by previously mentioned Christian examples of failed predictions, such as Augustine's ban on the millennium, Charlemagne's date adjustment, and William Miller's insistence that prediction dates were not wrong, but rather attributed to the wrong astral geography.

CONCLUDING SENTIMENTS

Having flourished in the American context of multi-faceted executive authority, Evangelical political strength, and generally adaptable anti-Satanic, anti-Democratic sentiment, QAnon—or at least its distilled and reapplied principles—is likely to linger in the Grand Old Party platform, vaguely floating in the minds of mainstream and extremist Republican circles. Kline predicted in September of 2021 that “if Trump and the anonymous Q can maintain their savior and prophet-like mystiques, the QAnon movement will no doubt remain an influential force impervious to contradictions, inconsistencies in logic, and rational means to thwart its beliefs.” Though QAnon as a movement seems to be dwindling, potentially discrediting Kline's hypothesis, other pundits suggest that as not only an adaptable movement fit to the American

political context but also the next iteration of a long-standing Christian prophetic pattern, its core is here to stay. These latter commentators contend there will always be a certain segment of individuals who hold steadfast to the base principles of QAnon conspiracy, just as there will always be those who believe in a coming catastrophe and earthly renaissance time and time again after these prophecies have failed.

However, like the QAnon faithful claimed about Trump's Messiah status, my own dire illustration is not without a glimmer of hope. In an analysis by Phadke, Samory, and Mitra (2021, p. 29) of myriad 4chan/8chan conspiratorial message boards and 1.2 million Reddit posts, they determined that any self-disclosures of dissonance resulted in significant decreases in user contributions to these platforms. “High levels of experienced dissonance” also “correlate[d] with users ultimately leaving the communities” entirely, indicating it is possible for these conspiracists to break free from this specific set of beliefs (Phadke, et al., 2021). I do not know whether my sophomore year roommate would still insist that Q-shaped military formations are evidence of Trump's crusade to defeat the Satan-worshipping, child-sacrificing cabal of Hillary Clinton and Georges Soros if I spoke with her today. She may have moved on to a different political hot-button

conspiracy. But I do not doubt QAnon's lingering whispers have taken root and anchored in her thoughts and views on American sociopolitics, just as they have with the hundreds of thousands of QAnon supporters who may or may not remain ardently faithful, and just as it did with the rationalizations of the New England Mind.

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