



Al Mawakeb Student Research Center

2019-2020 Edition



"التاريخ معلم الحياة": هكذا عرّف رجل الدولة والفيلسوف الروماني شيشرون علم التاريخ، وباعتبار أن صناعة الأسئلة الخلاقة هي صفة ملزمة للابتكار ،كان لزاماً على قسم الدراسات الاجتماعية في مدرسة المواكب ان يطلق مركزاً للأبحاث الطالبية، مهمته الرئيسية بناء إنسان جديد، فيه روح الشباب المنتصر، المسلح بقيم الحق والخير والجمال، والذي يحمل نظرة سامية إلى الوجود وقيمة الوجود. أثبت طلابنا الأعزاء خلال عملهم في مركز الأبحاث الطالبي، ان كل الأبحاث و المشاريع والنشاطات التي قدموها خلال هذا العام كانت منطلقة من ثابت اساسي ألا وهو أن التقدم العلمي-التقني هو نتيجة للتقدم النفسي. أيها الطلبة ،المهمة كانت شاقة وصعبة ،كنتم نقطة الارتكاز في العمل البحثي ،كنتم الزواية القائمة في بناء منارات العلم، عملتم بجد وروية فكنتم الغاية الأسمى، هنيئاً لنا بهذه الروح المتتجدة دائماً.

66

Mr.Ahmad Hachem

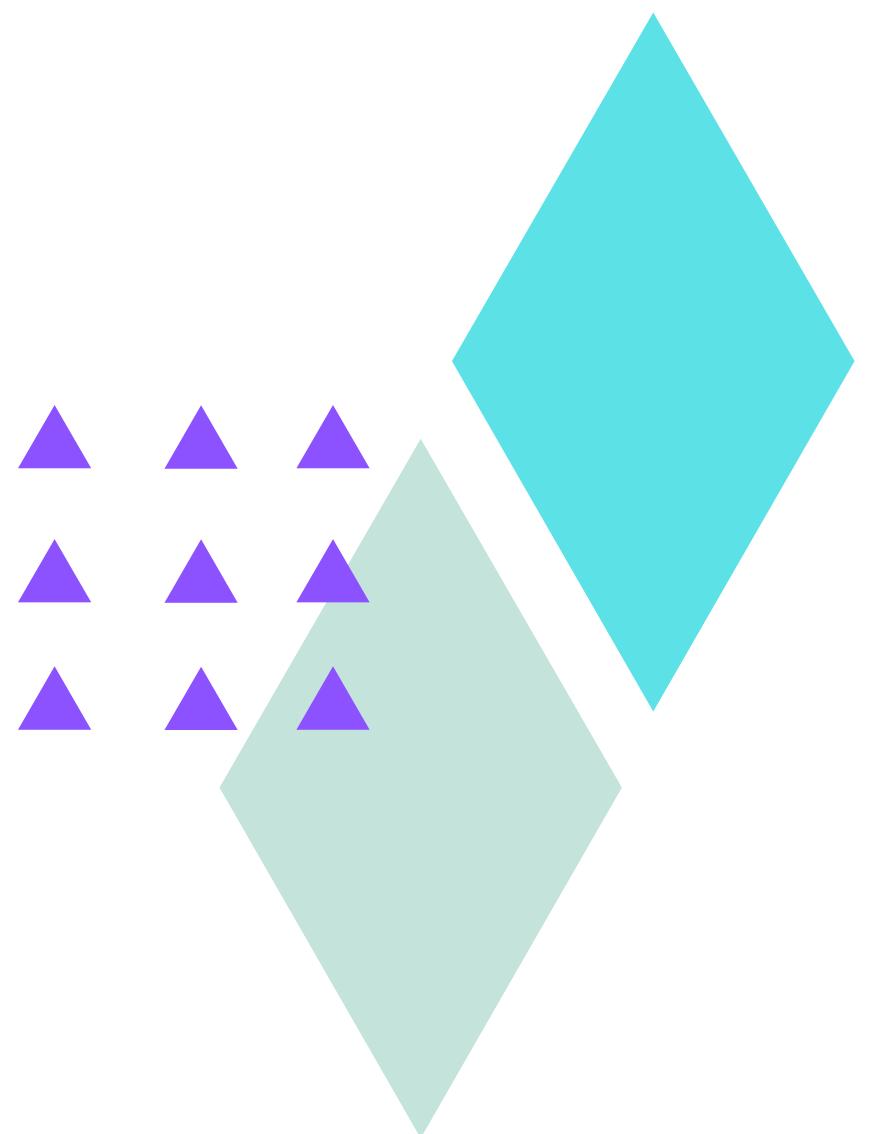


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Foreword

In many ways, the Al Mawakeb Research Center has been in the making since the start of each of our members' personal journeys.

It is a unique concoction of individual minds joined in one broad craft: research. It is this zeal for the art of investigation and the science of literary fluency that once set the foundation for our committee and continues to manufacture its existence as a thriving ground. It is the enthusiasm in every student's aspect at being asked to take on a role within this wide realm of exploration that motivates our purpose.

Our ethos has always been centered around the student- that is- the essence of a student. It is the manifestation of the student evolving into a learner independent of the fixed curricular expectation; it is the embodiment of a student's abilities placed within a wider vision, incorporating a challenging breadth of knowledge and freedom of inquisition.

It was around the spring of 2019 that Mr. Ahmad approached us and several other students introducing the new and ambitious project of founding and developing a cultural research center that will allow middle and high school students to accomplish what many further on in their academic careers work arduously to complete. He proposed a center where all students could come together and contribute intellectually and creatively to an ongoing dialogue. This endeavor is one that has been in the making for a while; it began with the Teabates and the History Trials, the exhibitions and spontaneous discussions. It began with each student's personal initiative and desire to enlighten themselves and others. It has truly been a joy to witness everyone's contributions culminating in not one, but several successful projects throughout this year of 2019-2020.

When it came to the activities' sector, every Al Mawakeb student, teacher, coordinator and head was either leading it or playing an invaluable role in it. The essence of this sector was and will continue to be the freedom of expression and exploration.

Much of our activity planning begins with a sweeping question about humanity- a question most often posed and encouraged by Mr. Ahmad. This then leads to a spiral of speculation and contemplation, which is all fleeting was it not for the indispensable research.

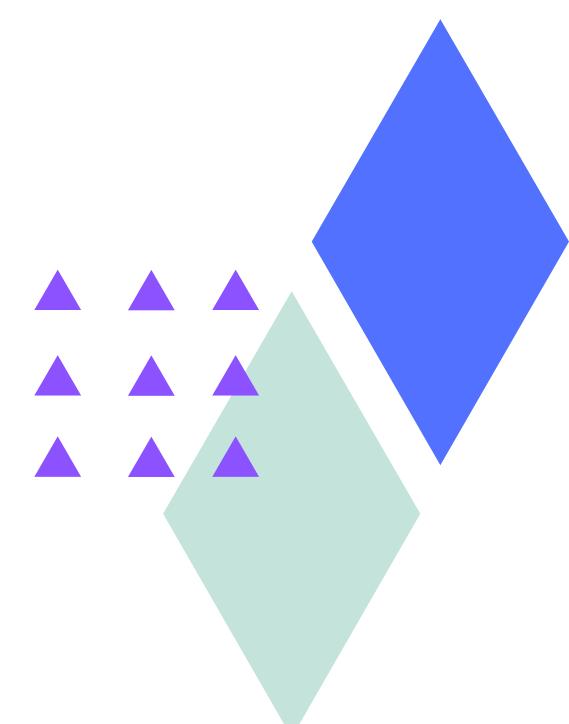
It is then that we would gather our resources, be it a movie or a painting, a manuscript or an artifact. We would next seek out the cast formed entirely by characters in and out of history, time and fiction. Once our vision was complete and the stage set, nothing and no one could predict the extent of an AMRC event's success...

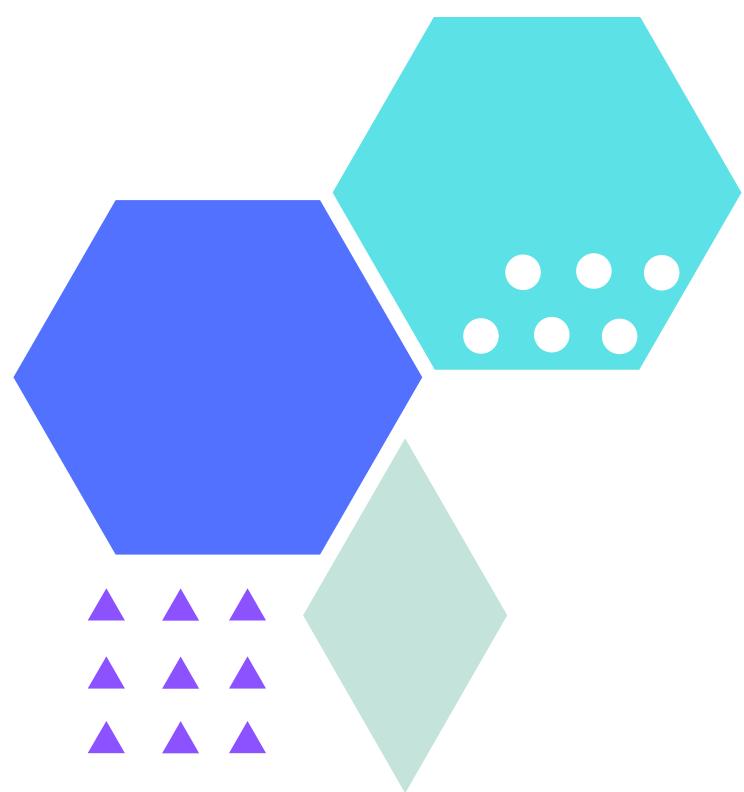
"Our ethos has always been centered around...the essence of a student."

Regarding our writing sector, one aspect that we thought would be the most controlled and uniform, our committee achieved an almost orchestra-like workflow despite the vast differences existent among us, ranging from our views and beliefs to the minute details of diction and syntax. From the member who formed outlines of ideas and resources to employ before taking to paper to the member who would proceed down a limitless stream of consciousness, our separate, yet coherent pieces may not be of the same voice, but they certainly resonate a singular spirit.

While the individual works in this collective span across the worlds of history, political studies, scientific advancements, cultural developments and several other implications of society, they all fall under the larger umbrella term of 'civilization'. They discuss its initiation and its distinct western and eastern features as well as the current and prospective cultural and administrative collisions that result from perceived patterns of development. The research center adopts a novel approach to this subject in order to unsheathe allegorical systems and to construct accurate predictions and interpretations of civilization's prospective condition.

On behalf of our committee of writers, we hope that the pages you are about to read convey the extent of this truth and provide you with just a fragment of this unparalleled experience.





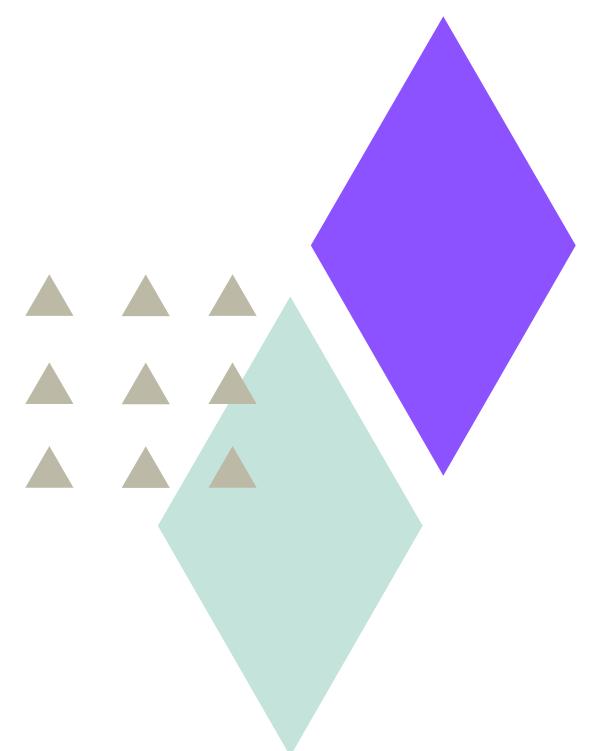
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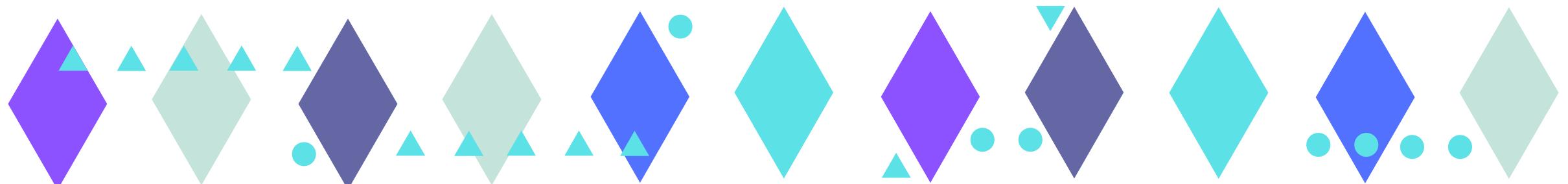
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Civilization
begins with
order, grows
with freedom
and dies with
chaos.

Will Durant



Defining Civilization

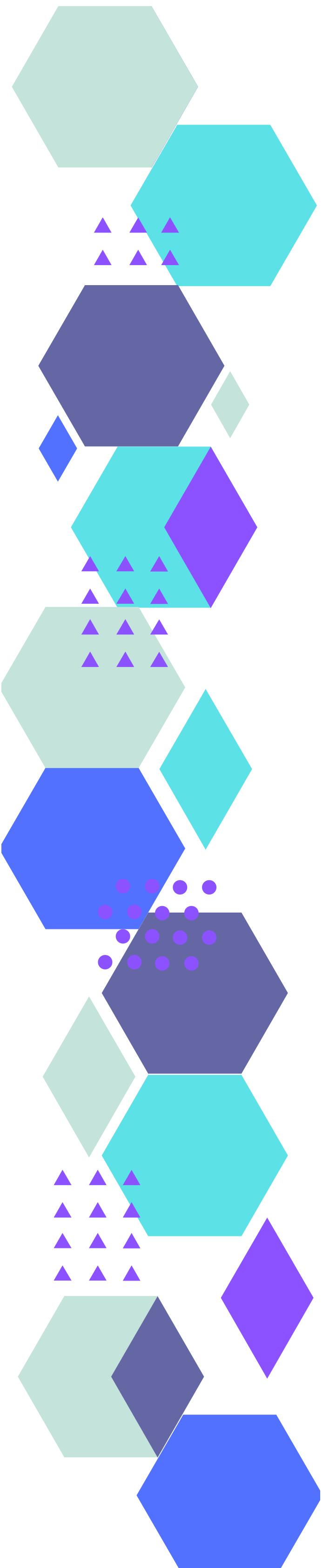
by Sara Kanj

Civilization is a complex and controversial term that has been defined very distinctly by several philosophers. Sophistication and complexity can come under this broad term. Many people reason that being civilized means having power and money; however, it is a wrong assumption. Civilization goes way beyond just invention, development, and creation of order and rules. The way of living, the nature of the economy, power, the region's unique architecture, and its beliefs all create a civilization. Agriculture and the excess food supply were one of the first factors that pushed people to start working; it initiated civilization, especially in areas with great geographical locations.

As the economy started to become stronger, the style of living became complex compared to the simple life that prehistoric people used to live. The system of life was based on social hierarchies, where political leaders and people who were believed to be superior to others took decisions that affected the entire society's fate. Therefore, a society with these characteristics was then considered civilized. Eventually, this led to the thought that a civilized society is superior to the less sophisticated and developed ones. This perspective was then used to support and justify racism and imperialism, as the civilized societies had the authorization to dominate the weaker ones. On the other hand, many postmodernists, and a considerable proportion of the public disagreed with classifying the societies or countries as civilized and uncivilized. They believed that both the civilized and tribal societies carried out activities relevant to whatever resources they had. Terms such as "urban society" and "intensive agricultural society" are known to be common terms used among scholars, while the term "civilization" is often used for academic purposes.

What is the origin of the word "civilization"?

Civilization has become a term that is very commonly used in literary work and in our daily lives; therefore, it is essential to know its roots. Civilization stems from the Latin word *civis*, meaning citizen. The Latin words *civilis* and *civitas* are also associated, meaning civil and city respectively. *Civilis* is the adjectival form of *civis*. Centuries ago, being civilized meant that a region had citizens who were governed and controlled by the constitution and legal status of that community. Having citizens and a government were considered to be the most essential components of a civilized region. This was because having them could create order and set the people in motion to contribute to the development of the region. In the sixth century, Emperor Justinian gathered Roman civil law and consolidated it into the *Corpus Juris Civilis*. Later, in the eleventh century, the Roman civil law was rediscovered, and it was used by law professors in the first established university in Western Europe. This contributed to the common usage of the word "civil" in 1388 in English, meaning "of or related to citizens". Then, in 1704, the word civilization was used to indicate "a law which makes a criminal process into a civil case." In 1722, "civilization" was the opposite of barbarism, which came from the French language. Adam Ferguson was the first writer to use the word "civilization" in writings in 1767. He wrote in "Essay on the History of Civil Society": "Not only the individual advances from infancy to manhood but also the species itself from rudeness to civilization". During the French Revolution in the late 1700s to early 1800s, the word "civilization" was always used as a singular noun, but never plural because it referred to the advancement and development of the mankind and the world in general.





In addition to Adam Ferguson's description of civilization and its singular usage by the French, Philosopher R.G Collingwood once said, "Civilization is something which happens to a community.... Civilization is a process of approximation to an ideal state." The main idea conveyed by the philosophers' sayings is that civilization can only be achieved when everyone in the community is adapting to the advancements happening, and proposing new ideas and solutions that will benefit every single person in it. Even when talking about the countries that are considered to be the most civilized, we should keep in mind that the nation's success was caused by the citizens' will to perform their jobs ethically and to do what they could to make the country thrive. A country could have never been able to achieve what it has if only a person with authority was making orders, having no one to put his words in action.

Opposing the beliefs of the previously mentioned philosophers, Jean Jacques Rousseau had unique, uncommon opinions about mankind in relation to civilization. Rousseau valued the natural creation of humans by God. He believed that humans were in their best form naturally: pure, simple, innocent and independent. The world was composed of individuals trying to fulfill their needs and deal with their own life problems, which are considered to be extremely simple when compared to our modern days. They were happy and satisfied with what they had. They were not being constantly pressured to get what they didn't possess; it was not of the humans' nature. Wars were remote, and their lifestyle did not obligate them to extensively communicate.

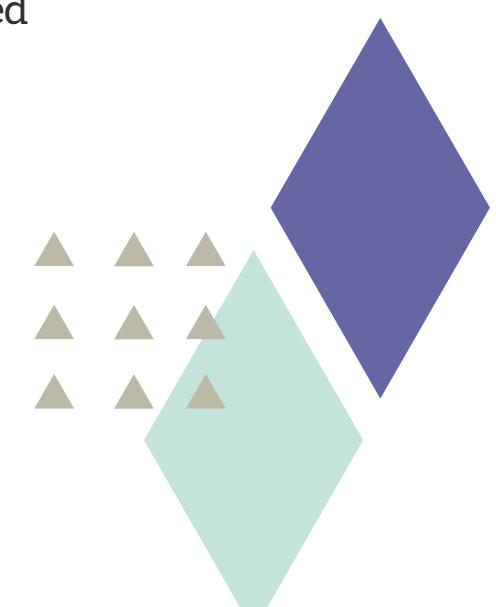
Rousseau was a person who did not condone malevolence or cruelty. He despised any action that could hurt a human. He admired the natural compassion that was present in every human being. He believed that all men were equal to each other and that nothing should ever make one unworthy. According to him, the definition of a proper society was one that was free from any form of discrimination, segregation, oppression, harm, cruelty, judgment, and evil. Rousseau prioritized a person's intentions and values over his/her achievements. Then, civilization came and abolished this simple system of living, entirely distracting the balanced state of people between savagery and civilization. He blames civilization for introducing discrimination and inequality to our world.

A historical period that changed the definition of civilization: In the eighteenth century, a really significant period in European history called The Enlightenment initiated. It was an intellectual movement which entirely changed people's mindsets and proposed a new definition to the word civilization. Many important figures at that time, such as Benjamin Franklin, believed that they could use their own reasoning to gain knowledge without always depending on those of authority and in control. Therefore, civilization was thought to be what makes the person capable of building a new order of social life, different from the way of living that was created under the influence of religion. The main components of civilization were rationalism, progressivism, as well as the use of science and reasoning; what was clear, evident, and would benefit the society.

Difference between culture and civilization:

Many people confuse the term culture with civilization even though they are two distinct terms. In the past, members of the society recognized their culture but were not sure if that society was civilized. Culture cannot exist on its own; however, it must be placed under a more complex unit which is known as civilization. Culture is passed down from one generation to another and is taught to individuals. For instance, language is a feature of culture that is carried on since the initiation of a society. However, civilization is a complicated and large unit that can't be passed on its own. Also, civilization is created by the human inventions that come as a result of the increasing human knowledge and insight. Our understanding of culture and civilization is recent; it goes back to the late eighteenth century. Philosophers and academics tried to identify the definition of the two terms and set a boundary that separates them from each other. When we describe civilization, we mainly focus on the cultural, religious and artistic features of the society. The classic definition of culture goes back to 1871, when the English anthropologist Edward Burnett Tylor wrote in his work "Primitive Culture", "culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." A person can infer from this line that culture is the behavior which also comprises the customs, language, and rituals associated with a particular society. Therefore, we could say that civilization is a structure that includes culture. Samuel Huntington has previously defined civilization as "the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species". In fact, what identifies one civilization from the other is the culture.

The misconception that occurs when dealing with both terms "civilization and culture" can go back to the historical origin of the words. This misperception existed in ancient times, when the philosopher of the world history and the founder of civilizational studies, Hegel used the words alternatively in his lecture in the 1830s. The German philosopher of history, Oswald Spengler, perceived civilization as a phase of the highly developed cultures. He described the intellectual and social patterns of the famous empires that belonged to that time as "culture". When the empires got to be solidified and settled, he called it Civilization. The way he defined civilization and culture was so similar, but the difference is that each term belonged to a different case. Culture was applied to the empires that were growing, while civilization was applied to the empires that got settled. In addition to that, another meaning for civilization emerged in the writings of Johann G. Herder and François Guizot, where it appeared that civilization like culture can be an equivalent substitute for ethical and mental progress.





The definition of culture and civilization made in the past:

The definition of culture and civilization made in the past by the English was distinct from the definition that was made by the Germans. In German, civilization, and culture (Kultur) were limited to material conditions, such as the advancement of architecture, tools, arts, and technology; however, the English definition for civilization and culture was associated with morals and humanity. The word culture in English just like French isn't genuinely interchangeable with the word civilization. Despite the fact that it isn't really clear which of the words preceded the other, it could still be said that both are correlated with the concept of development and cultivation. For example, in 1874 Edward Burnett Tylor, a founder of anthropology, issued his Primitive Cultures in which he didn't make any differentiation between "culture" and "civilization". He mainly used "culture" for his argument, because "the concept of civilization would not have permitted to build a gradual authentic story from basic beginnings to an advanced society" and "civilization would have suggested the idea that calling a society civilized means that it is a highly developed one. This showed that they used to know that both terms are just so similar and related in terms of development and progression.

Civilization and human nature:

Humans are the ones who create history; they are the root and the source for every significant and life-changing event that occurred in history. Many philosophers and historians questioned whether there is a single fundamental "human nature," or if most basic features and characteristics of humans were influenced by the different historical times. In addition to that, they wondered if the study of history would provide an answer to the interesting question. Therefore, the Italian political philosopher and historian Giambattista Vico attempted in 1725 to find a rational explanation for the questions that caused a high curiosity. Vico's interpretation of the history of civilization provides the idea that humans naturally share common behaviors and have similar features. In fact, the comparable behaviors that humans naturally share, gave rise to a set of stages that the early people followed and depended on until most became civilized. The growth and progression of the civil society, law, and government happened congruently in all historical societies. Vico also discovered that his findings explain why humans act similarly and provide matching responses when they confronted several civilizational problems and challenges. On the other hand, Johann Gottfried Herder, a German philosopher, and critic, contradicted Vico's interpretation and he offered an extremely different explanation for human nature and a human's motive to certain actions and practices. In 1791, Herder advocated the idea that human behavior varies from one person to another and that it is largely influenced by the environment around and that humans behave in a different way during distinct phases of historical development. Many authors considered the rise and fall of civilizations, cultures, and identities as their main topic when they wrote about world history. Their writings were not primarily inspired by philosophical or theological theories. The German and the British historians and philosophers of history, Spengler and Toynbee, pictured human history as a continuous logical process where civilization passes through different stages from strength and power to senescence.

Savagery and Civilization

by Sara Kanj

Natural Life and Savagery:

A human is born as completely savage, meaning that he lacks the knowledge about anything that could help in protecting and feeding himself. He is completely unrelated to the fields of knowledge that the people in his current time have learned and developed, which could be very simple and insignificant compared to any historical period that follows, as well as modern times. However, in my opinion, the only reason that makes humans at that point different from animals is their capability to learn and develop as they grow. A human grows by attentively observing his surroundings, leading to the gradually increasing knowledge that he acquires. He grows to learn what is "civilized" among the people of his hometown and during that era. He learns how to protect himself from the harsh, unmerciful climates of different areas. He also learns how to create fire and use tools existing during these times. However, does that amount of knowledge make humans civilized or does it just differentiate them from animals? And are there other factors that keep them classified as uncivilized creatures?

Civilization, according to our modern times, does not only require people to learn and innovate. Tolerance and thought flexibility are two of the main keys that enable humans to live in our diverse world, where globalization has enabled distinct cultures to meet.

The early form of life:

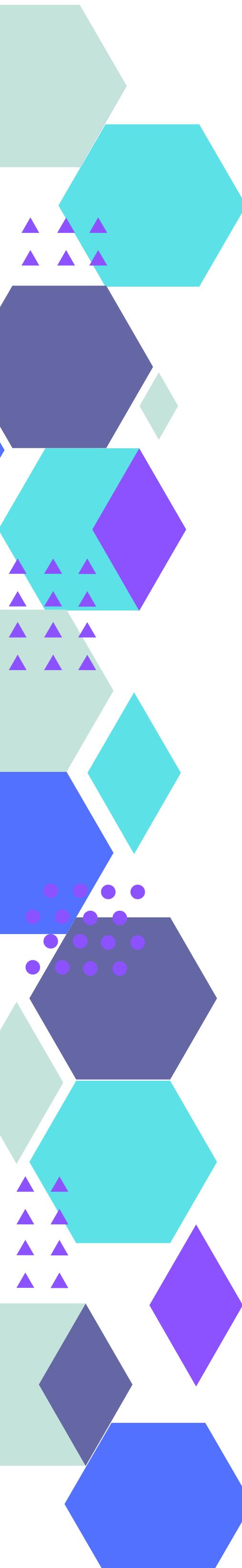
Every period of time brings to life new rules, laws, tools, and subjects to study due to the expanding knowledge of the human race. This, in turn, changes people's lifestyles, values, and needs. They begin to ask for a lot of things that are very unfamiliar to people's minds, and some that are suddenly considered as a human's rights. A very familiar example is when women raised their voices to make the world hear their needs in the 19th century. They focused on various issues, specifically in the political field asking for their right to vote. Despite the differences that each time period has, which may seem major to many, they all run -on a larger scale- on the basic life structure: distinct tribes of similarly related people, who follow existing rules to organize the relationship between them. Since prehistoric times, the world was dominated by tribes composed of relatives who shared agreed values and doctrines. People had pride in their tribes, especially the ones that were most valued among the others. The leader's colossal responsibility was to protect his tribe in all means: its reputation, its power, as well as providing its members with their life necessities. Rules and laws were created to organize the interactions between tribes when disagreements occurred. These tribes began to settle permanently in areas, establish territories, and claim them as their land. From there, people started fighting for their land, led by a sense of extreme belonging to it. Native Americans, for instance, were the first tribes to ever exist on the land of America. At least fifteen thousand years ago, they settled on that land and considered it their property. Native Americans were affected by European Colonization to a great extent. They intensely fought for that land but were destroyed due to intense massacres and pestilential diseases as a result of the English and French colonists who wanted the land to be theirs.

From Savagery to Civilization:

"History, as nearly no one seems to know, is not merely something to be read. And it does not refer merely, or even principally, to the past. On the contrary, the great force of history comes from the fact that we carry it within us, are unconsciously controlled by it in many ways, and history is literally present in all that we do. It could scarcely be otherwise, since it is to history that we owe our frames of reference, our identities, and our aspirations." - James Baldwin

Civilization, considering the various definitions that word has, could be measured by examining multiple factors. A nation could be savage because of the people's lack of knowledge; they are very uncultivated that their actions become widely unaccepted by others. For example, people from countries in Southeast Asia only prefer eating using their hands; it is the norm in these countries, however, Western people, as well as those from countries that use utensils to eat, may view them as very uncivilized. It is a tradition that will never change, as it has been carried on from one generation to the next over thousands of years. Civilization could also be measured based on a country's population size, how well the modes of transportation and connection are, the quality of education, the development of the government, and how fairly people in the country are treated. Some acts of savagery may still exist no matter how much the country or the nation develops and becomes civilized. People may be strongly convinced that those actions are completely correct because they benefit from them, and their way of thinking is extremely limited.





America, for instance, was the first land to ever receive African slaves. In the 1600s, people in America believed that race is a factor that can determine which people were considered inferior to others. The savage and the undeveloped people were taken as slaves because they were not worth being treated as valuable humans. Slave owners were satisfied by the fact of having Africans, who may be considered as sub-humans, their commodity and possessions. Many Southerners believed that trading the inferior would maintain and increase the power of their nation, leading it to prosper among the other nations.

The time when Africans were being enslaved was an extremely sorrowful and painful period in African history characterized by unfairness, discrimination, and segregation. Those three actions - unfair treatment, discrimination, and segregation- are still exercised by many Americans due to this sole reason: history has shaped their minds and souls to have certain unjust values and beliefs, an idea that James Baldwin has explained.

In 1865, slavery in the United States was abolished as a result of the 13th amendment adopted in the Constitution, which stated: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.". This was one step taken towards a more civilized nation, free from unjustified violence towards the innocent. Yet, the unfair treatment of the Americans to the black people, as well as the racial discrimination and segregation, still proceeds. History had shaped many of the Americans' minds to view other races as inferior to them.

In 1955, the African American civil rights activist Rosa Parks was arrested as a result of violating the laws of segregation, when she refused to empty her seat for a white man on a racially segregated bus. In 1963, almost a hundred years since slavery was abolished in the United States, Martin Luther King, the great anti-violence social-activist, gave his famous "I Have a Dream" speech in which he mentioned that the African American population still haven't received their rights and are not free.

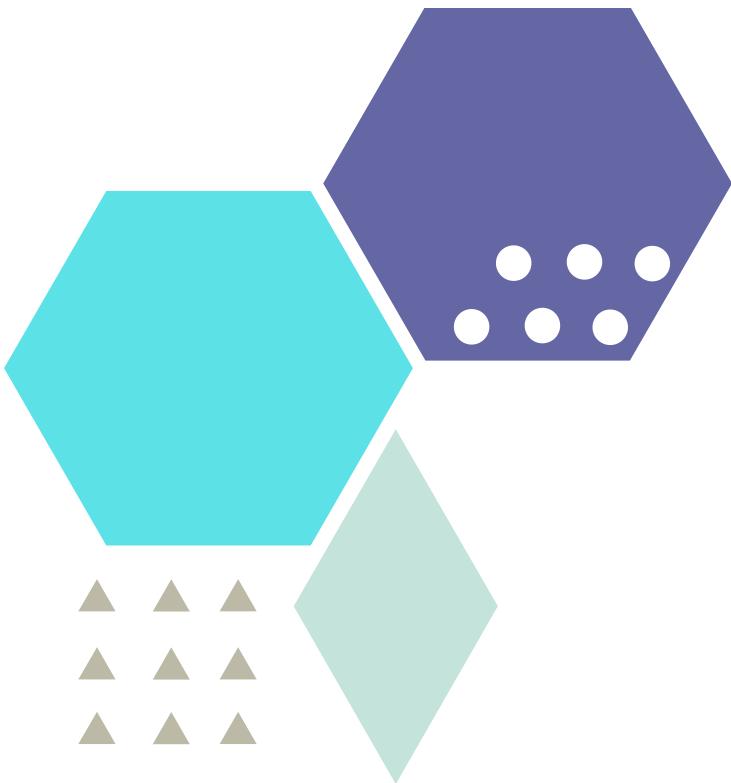
These violent actions were still occurring during times of economic prosperity and growth of the United States in many areas. Even though discrimination still exists in the United States in our modern times, it is considered one of the most powerful countries in the world. Fortunately, due to advanced technology and social network, more Americans are starting to acknowledge the fact that race should not be a reason that separates humans.

Industrial Savagery:

Just like slavery, which is a very savage and inhumane act, was the economic engine of many areas in America, especially the South, there are many fields in the industry that are taking advantage of animals to boost their economy through animal testing. Some of those who perform such acts are aware of the fact that what they are doing will not benefit anyone and will not add up to the knowledge they already have, yet their materialistic mindsets push them to continue in performing those actions.

Tobacco has been a very prominent product in the economies of various countries for thousands of years. It is believed that it started growing in the Americas about 6000 B.C. However, it was not until 1492 that tobacco was introduced in Europe. The plant had several medical uses, such as soothing toothaches and dressing wounds. However, when it was discovered by the Spanish and Portuguese, it was cultivated in a way that was only common to uncivilized people; extremely unscientific techniques were used. Therefore, tobacco was associated with savages. Later on, tobacco became very popular, especially after the arrival of Spain to America, and it was greatly traded in Europe.

It has been shown that smoking companies have been testing previously existing and new tobacco products on animals. This act has been opposed by a copious amount of people; it is cruel, harmful and unnecessary. Even though these companies know that testing tobacco products on animals is ineffective, they persist on doing it. These companies usually expose animals such as rats and mice to tobacco smoke for prolonged hours, or they apply cigarette tar on their skin. Some of them die during the experiment, and the rest are killed to be dissected. Such acts of harm are extremely uncivilized and barbaric.

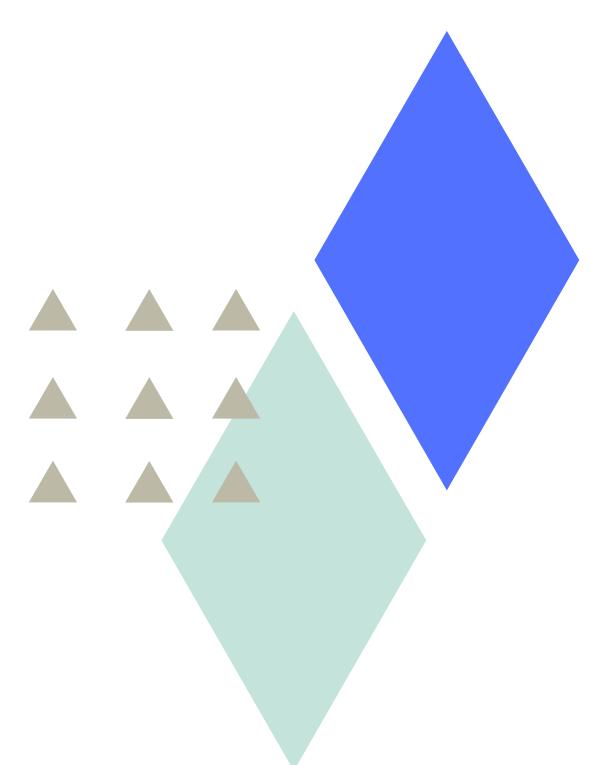


A very similar and controversial act is testing drugs on animals for research and medical purposes. Many opponents to that act argue that animal testing is not even effective because humans' bodies are way more complex, and many drugs that show efficacy in animals are not effective in humans, and can even cause further complexities. Disputes on animal testing have been going on for so long since some are convinced that this act is very uncivilized, and it should not be morally or ethically acceptable.

Current uncivilized tribes:

Amid our diverse world, there are some very uncivilized tribes that have never had any contact with the outer world. These tribes are called the "uncontacted tribes" or the "isolated people". The uncontacted tribes are mostly concentrated in the heavily forested regions of the Amazon and New Guinea. The most isolated tribe is called the Sentinelese, which is found in the Andaman Islands in India. They speak a language that is distinct from the rest of the languages on the Andaman, which suggests that they have not been in contact with anyone for thousands of years. These tribes fear contact with anyone who is not a member of their tribe, as well as contact with the new technology. Contact with them is quite dangerous since they generally react with hostility and malevolence. It also would be harmful to them since their bodies are not immune to many of the diseases; therefore, their lives would be threatened if they catch any unfamiliar pathogen. Going on adventures to search for uncontacted tribes, whether it is for touristic or research purposes, is very controversial; many believe that trying to get in contact with them will disturb their peace and invade their privacy. Therefore, many have agreed to avoid disturbing them in order to respect the way they chose to live and give them the freedom to express themselves and make their independent decisions. However, they are observed once in a while to check whether they still exist in a certain area or they moved. In addition, after the Indian Tsunami that happened in 2004, helicopter surveys assured that the Sentinelese were able to survive.

Will these tribes ever merge with the rest of the world and learn how to be civilized? That's a question that is difficult to answer; however, since the uncontacted tribes have lived in isolation for hundreds of years, they definitely would not consider merging with the rest of the world. They undoubtedly have their own reasons for dreading and resenting contact with others, such as a sorrowful, hostile act done by an outsider in the past, which led to their constant fear of others. In addition, the uncontacted tribes are not immune to many pathogens that are outside their vicinity. This could lead to their extreme illness as well as death; therefore, instead of them benefiting from contact with the rest of the world and becoming more civilized, they would get harmed.



Geography's Part in the Development of Civilization

by Lana Kanj

The rise from savagery to a contemporary civilized living summarizes the human history. The ancestors moved from one place to another seeking for the best piece of land in terms of the geography. Our ancestors long ago depended largely on the resources found in the environment. They were surrounded by mountains, rivers, soil, forests, minerals and climate. These resources had a great impact on human activities, economic and social development.

In fact, the natural features surrounding the environment may have either a positive or a negative impact. For instance, if we want to speak about how mountains serve a beneficial purpose we can say that act as barriers for the opponents. On the other hand, mountains can limit the amount of people living on the specific land as it can also hinder the trade and transportation.

Oceans such as the Mediterranean Sea was a site for trade and imports with other regions. The Greeks wanted to control the import so they attempted to set colonist in north Africa and Asia. In addition to that the china sea and yellow sea were sites for trade. Oceans also provided a source of food such as fish and seafood in India and Greece.

Rivers such as the Tigris and Euphrates are usually fed from the mountains and allow for irrigation since they provide sufficient amounts of water for drinking and agriculture. The flow of rivers, offer fertile soil due to annual flooding just like in Egypt and ancient Mesopotamia.

Geography had a massive impact on the ancient Greek civilization. It led to the formation of discrete communities instead of a country. Greece long ago was separated in two three regions: the mountains, coastline, and lowlands.

The mountains:

Greece has many mountains and one benefit to their presence was the provision of water. Water used to run down the mountains in creeks and streams, and they acted as barriers against the enemies. However, these mountains made transportation challenging which eventually led to the formation of independent cities with governments.

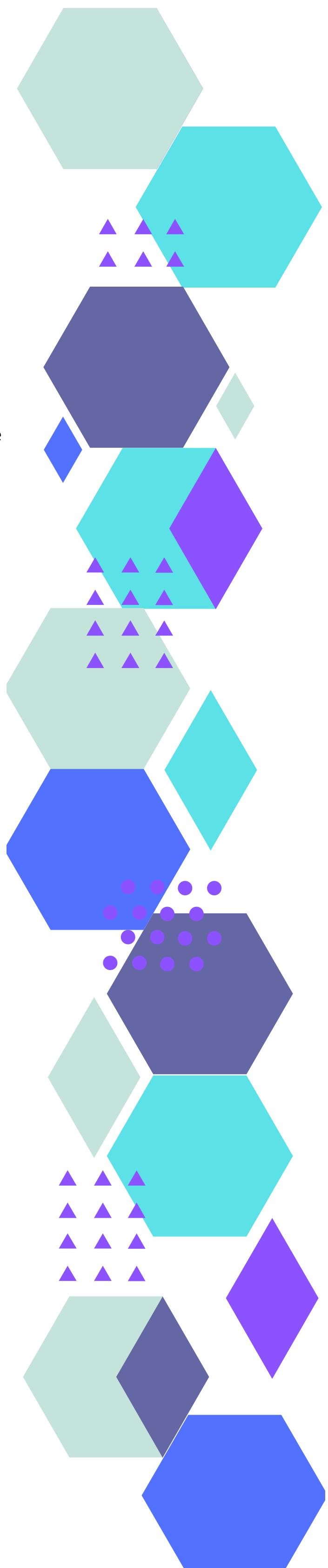
The coastline:

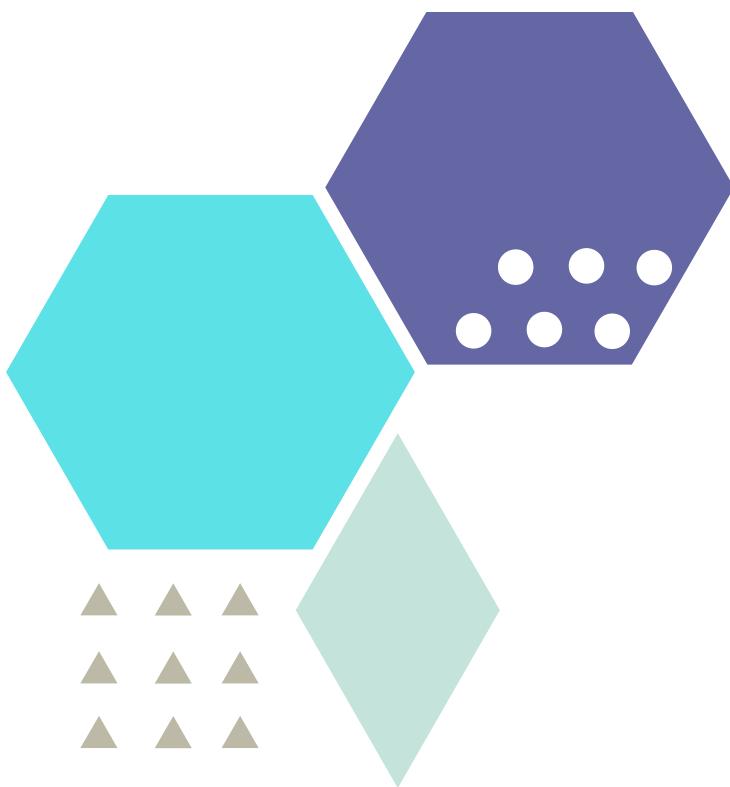
The Greek were surrounded by three seas the Ionian Sea, the Aegean Sea and the Mediterranean Sea. The ancient Greeks took advantage of the seas and practiced fishing and sailing. The Greeks always depended on seafood since they had a few farmlands for crop. Rivers on the other hand weren't very advantageous because they dried up in summer and overflowed in winter.

The lowlands:

A small percent of land on the Greek peninsula was farmed. The ancient Greeks grew wheat, barley and grapes. Long ago the Mediterranean Sea was a site for trade and imports with other regions. The Greeks wanted to control the import so they attempted to set colonist in north Africa and Asia.

Rivers in some areas serve important roles on the life of inhabitants.





Ancient Mesopotamia or “the land between two rivers”:

It is in modern Iraq and it is placed between two rivers which are known as the Tigris and Euphrates, Ancient Mesopotamia included an area that was about 300 miles long and about 150 miles wide. These rivers flow into the Persian Gulf. The land was very fertile. In the Northern part of Mesopotamia, rivers and streams were fed from the mountains. Moreover, what helped the soil and agriculture was the rainy season. Since the southern region suffered from hot and dry weathers, the two large rivers, the Tigris and the Euphrates, allowed for “irrigation”. Therefore, the land around the rivers was filled with wildlife and edible vegetation.

People who have come to the region discovered that they could plant crops and store food to add to their existing supply of food. With the discovery of agriculture, people began to settle down, and build homes and then villages and then towns and then cities.

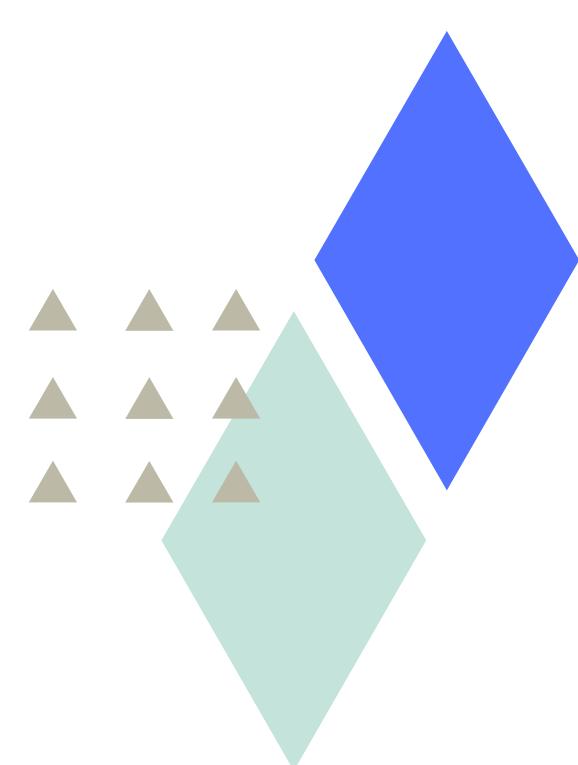
The Chinese civilization:

The early Chinese people recognized that northward there were other tribes of people. Yet they did not know that in other parts of the world there were other ancient civilizations. The Chinese were divided by their many obstacles to their natures. China crosses two seas to the east and to the south-the China Sea and the Yellow Sea. Although these bodies of water provided trade routes for food and water, both seas are located in the Pacific Ocean. The Pacific Ocean is a pretty big place, and few of the early Chinese mariners attempted to explore the Pacific in the early days of China's development. The Pacific Ocean is a pretty big place, and in the early days of China's growth, few of the early Chinese sailors tried to explore the Pacific. For centuries, however, technological advances in China outperformed the rest of the world. Many of the local products discovered spread to the world in China such as silk, rice, citrus, gunpowder, and paper making. The technological advancements; however, in Europe weren't introduced in China. In turn, this made China vulnerable to economic colonization by Europe in recent history.

The ancient Indian civilization:

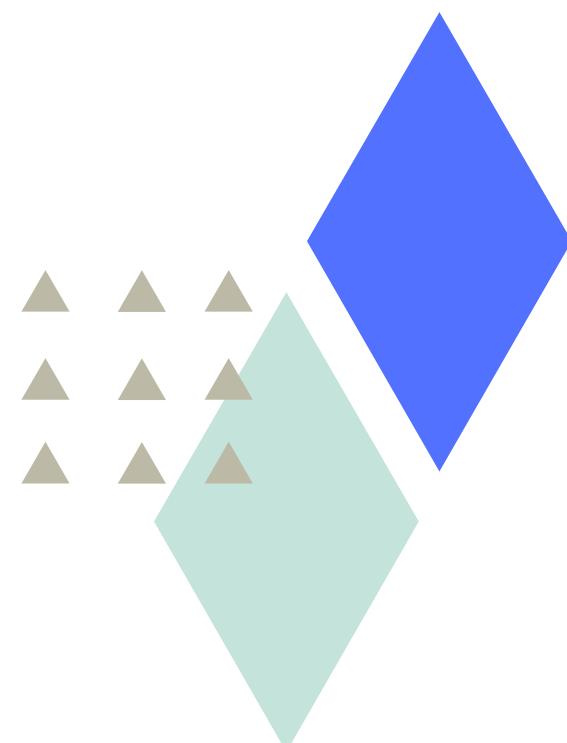
Archeologists made an important discovery in 1922-the ruins of an ancient town from a culture that was previously unknown. They called this area Harappa. Shortly afterward they found another town, with the help of local guides. This one, they called Mohenjo-Daro. Over 1400 cities from this same civilization have been found by archeologists since. In ancient times most towns and cities were built along waterways and rivers. Soon they discovered that the towns were built along a dry river bed where once a mighty river had run. That river might have been the river of the Indus, long ago. They grew barley, peas, wheat, melons, and dates. Farms raised cotton and held goats, pigs, zebus (a sort of cow), and water buffalo herds. Fish were caught from fishhooks in the river!

One of the benefits of the Indus Valley civilization was the Himalayan Mountains. The Himalayas acted as a natural barrier, offering protection from other people in the ancient world. Water ran down from the Himalayas and fed the river Indus, keeping it filled with clean, fresh water. The Himalayas provided important timber and gold, silver, tin, and semi-precious metals as well as minerals. Cedar was used for the construction and for the coffins. The people traveled over land using camels, oxen, and elephants.



How did civilization influence the environment?

Many practices in the ancient times posed negative impacts on the environment. Ancient people moved from one place to another penetrating for the best environment to settle in although many people had to adapt to the environment around them in terms of the climate, food, and the resources found in the environment. In fact, many of the practices such as the slash-and-burn agriculture, hunting, and even wars led to the deterioration of the environment. Human's insatiable hunger has led to the extinction of countless species, ranging from the woolly mammoths of the Ice Age to the Tasmanian tiger in the 20th century. Even the Neanderthals fell to human clubs and human competition for resources. Civilization had a great impact on the atmosphere and climate since the atmosphere itself has changed due to our bottomless hunger for resources. Many scientists date human-influenced global climate change back to the Industrial Revolution of the 1800s. Others, such as environmental scientist William F. Ruddiman, insist that carbon dioxide concentrations began to rise 8,000 years ago due to early slash-and-burn agriculture practices. In addition to that, human conflict has also altered the environment. For example, more than three decades after the Vietnam War, the local ecosystem is still rife with craters, unexploded weapons and widespread toxic residues that span the entire food chain.





Societal Collapse

by Lana Kanj

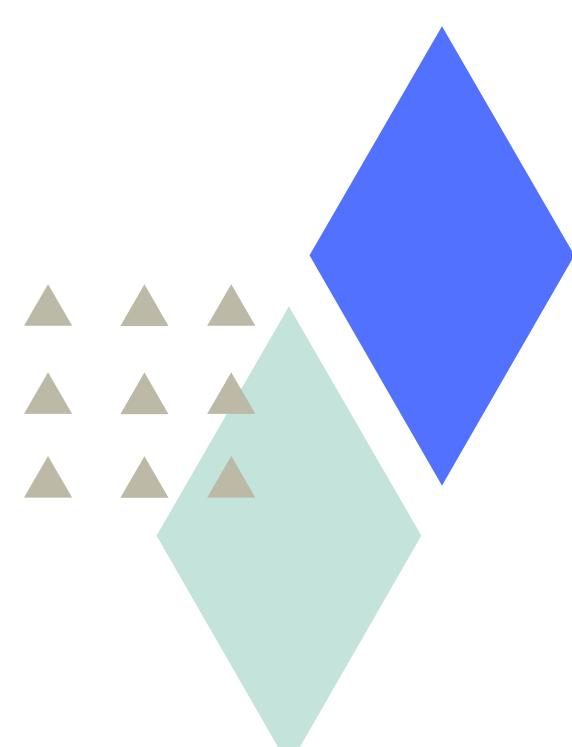
Several ancient civilizations experienced a collapse. Civilizational collapse is defined as a quick loss of a population, identity or socio-economic complexity. Almost all previous civilizations were exposed to civilizational fall. However, some were able to recover and transform, but some fell forever. Many developed civilizations experienced a collapse regardless of their size and their technological advances. "Great civilizations are not murdered. Instead, they take their own lives," said historian Arnold Toynbee. Toynbee meant in his quote that civilizations are responsible for their collapse because all the factors that are accountable for the collapse theory, determined by specialists, are related to human activity and faulty leadership.

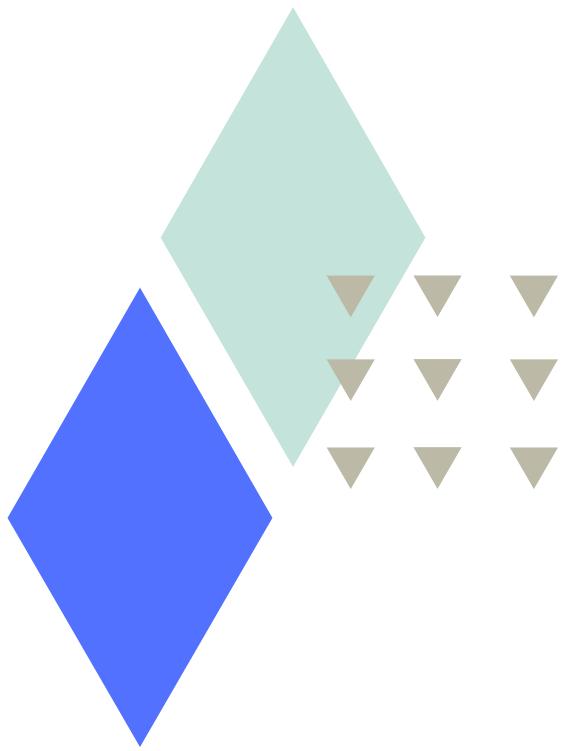
Clarifications and explanations were proposed by some anthropologists and historians about the reasons for the collapse. The reasons branch down to economic, environmental, cultural or social disturbances in the region. Climate change is one of the reasons that led to the fall of previous civilizations and which will lead to the fall of current civilizations later in the future. As known, many civilizations depended heavily on their geographical location and agriculture to achieve a good living; however, climate change contributed to terrible consequences: crop failure, starvation, and desertification. In fact, droughts largely influenced the Mayan civilization, the Roman empire, and the Tiwanaku civilization-the pre-Colombian archeological site in Bolivia.

The collapse also may have occurred because of the carrying capacity of a particular environment. Each society can supply a certain amount of people, animals and living things with their basic needs to a certain limit, and when the population exceeds this limit, environmental degradation arises. Environmental degradation is the deterioration of an environment as a result of pollution and the diminution of air, water, and other resources. This idea is analogous to the bacteria growing in a petri dish. The bacteria exhibit an exponential growth until they reach a point where there is shortage food. At this point, the bacteria will begin to die exponentially.

The other two reasons for civilizational collapse are wealth and political inequality. Because power and wealth are not evenly distributed among people, the powerful consume too much resulting in famine (lack of food). In addition to that, a result of inequality and overpopulation is that job opportunities decrease, and the workers get cheaper at which unity vanishes and "political turbulence follows. This is because the rich get richer and the poor become poorer. Some civilizations were believed to collapse as a result of diseases and deadly epidemics. Poor sanitation, the presence of animals and humans in a single area, and the spread of diseases from different countries were all important factors which lead to the death of the populations. For example, it is believed that the Spanish brought the illness "salmonella" to America.

The final reason is the invasion that some civilizations were exposed to. Some civilizations are believed to have collapsed strangely; these civilizations fall under the category of "permanent disappearance" since they fell without leaving any signs or marks.





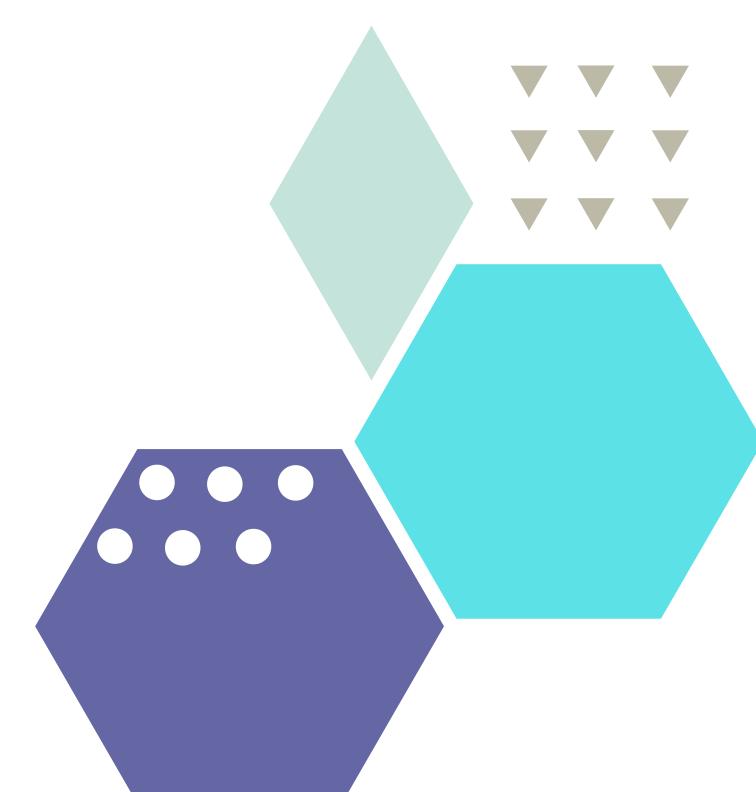
Below are examples of some ancient civilizations which fell forever mysteriously. The Maya and the Indus valley civilizations are two civilizations which collapsed and never recovered.

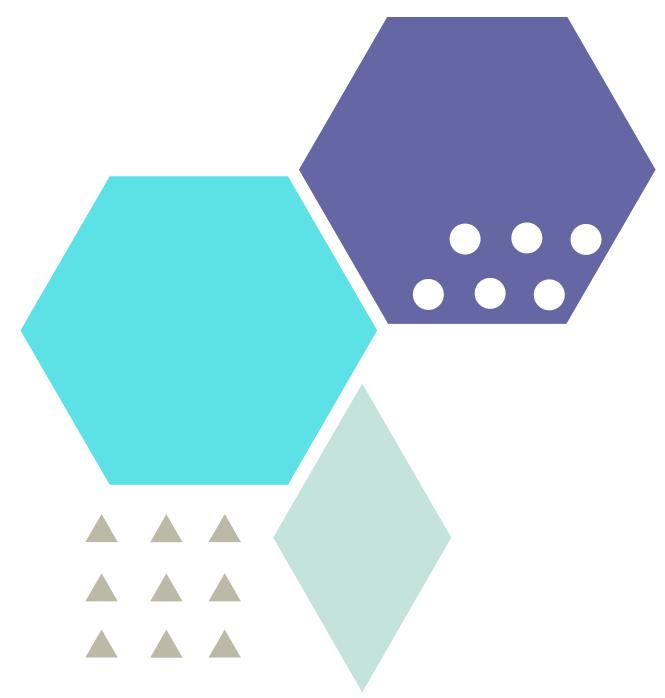
Maya Civilization:

The Maya civilization was one of these civilizations which fell without leaving any traces. Its collapse is a mystery because the Maya civilization was one of the most dominant native societies in Mesoamerica. Mesoamerica included several different cultures that shared common practices and beliefs, making it an example of a "unitary civilization". The cultures were: Olmec, Zapotec, Teotihuacan, Maya, Mixtec, Totonac and Aztec among others. The Maya civilization built and carved cities of stones in the jungles of southern Mexico. From around A.D.250, the classic period occurred, and this was the time at which this civilization was highly successful. People of the Maya civilization figured out the concept of zeros, made accurate 365-day calendars, tackled the cycles of moon and sun correctly, and invented a writing system. However, about the end of the eighth century, the citizens of the Mayan cities began to disappear slowly and were left abandoned. The civilization in the regions collapsed. Until this date, there are no clear justifications to this mysterious decline, but scholars tried to find several explanations. As previously mentioned, some link the collapse to a severe, long drought which led to the death of organisms, a persistent warfare between the competing cities which caused the military, family ties and trade alliances to collapse. Others say that the Maya "exhausted" its environment to the point where its carrying capacity decreased heavily.

Indus Valley Civilization:

One of the earliest civilizations, Indus, began about 8,000 years ago. The Indus settled in regions that are now known as India and Pakistan. At its peak, this civilization had a population of more than five million people as it comprised about ten percent of the world's population. Citizens of the ancient Indus valley were skilled and innovative because they developed new methods in handicraft using gemstones, and they worked in "metallurgy"—the science of working with copper, bronze, lead, and tin". The inhabitants were very careful with sanitation as they developed elaborate drainage and water supply systems. However, by 1900, the Indus valley was left discarded as the mystery occurred again. It is believed that the population migrated to the southeast. But how did an organized civilization collapse quickly? Historians and archeologists came up with several plausible reasons. Trade was crucial for the Indus civilization. People exchanged their goods with Mesopotamia. At a certain time, Mesopotamia had several political issues that greatly impacted the trade network and the cities. In addition to that, some historians believed that a war in the region caused the civilization to collapse. Some poems described the northern invaders who attacked the cities of the Indus valley; however, archeologists currently believe that this information is faulty because there is no evidence of weapons of mass killings. Finally, the latest research mentions that the civilizational collapse was due to an environmental factor. Agriculture wasn't practiced due to the halt of the monsoon cycle. Other factors can be disease outbreaks such as malaria or cholera.





On the other hand, several civilizations fell and recovered, such as the Egyptian civilization. The Egyptian civilization thrived largely and was successful due to its geography. The Nile river was a gift to the ancient Egyptian civilization. It provided the Egyptians with water and fertile soil which permitted them to grow crops. These two factors were extremely crucial for the development of the economy as well as for the people's survival. There is a shred of clear textual evidence about the reasons for the civilizational collapse. In the First Intermediate Period, c. 2200 to 2050 BC, the Nile river's flow declined to lead to famine. Hunger and malnutrition arose because people had fewer sources of sustenance, and the order was disrupted. The sources of the Nile's water were the melting snow and the weighty summer rain from the Ethiopian mountains where the river flooded every year between June and September. Numerous water bodies show that the water decreased in the river for around two centuries. At around 2050 BC, the Egyptian civilization began its recovery as the Nile river started flooding again with the Egyptian Middle Kingdom arising with the palaces and modern, unique sculptures.

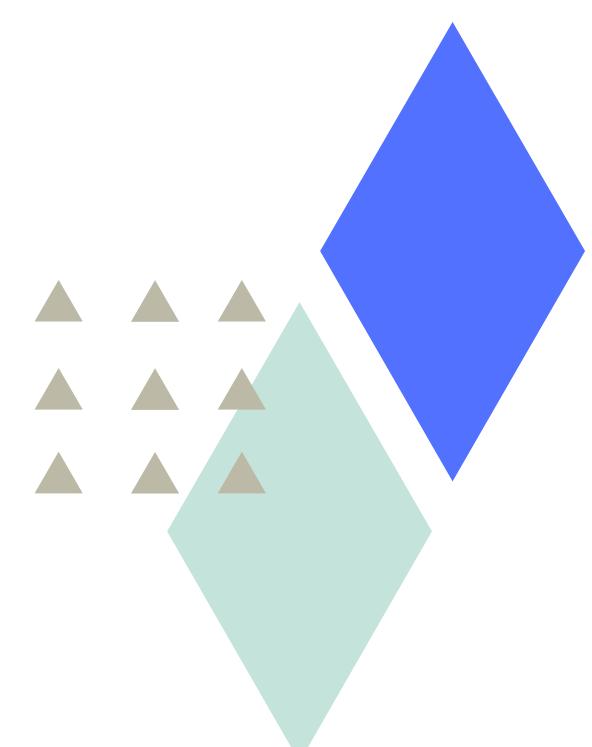
What can we conclude about the civilizational collapse?

As we can see, several factors are responsible for civilizational collapse. Only one factor can't cause a civilization to fall. A remarkable common thread between the ancient civilizations is that they all almost collapsed rapidly after reaching the peak. The pattern observed in these civilizations is as follows: societies become dominant and rich, people create and innovate, and they achieve the maximum carrying capacity -the maximum amount of people society can endure.

Besides, the common question which might ask many people is: how did the people not realize the consequences of their activities on their environment? Societies often make poor decisions due to what is known as the "conflict of interest." The focus mainly falls on the group of people that was superior to others in terms of the economic state and abilities. Those people performed the actions that served them with benefits like more money and followers; meanwhile, these actions impacted the environment negatively on a larger scale and led to civilizational collapse.

Does this tell us anything about our current civilizations and societies?

In 1972, a computing program called "World 3" was created to propose some important predictions regarding the future. A scientist working from the University of Massachusetts planned this program. It was designed specifically to model the world and people's detrimental, cruel actions. Its predictions were not completely precise, though what made the program special was that it was the first system in man's history to model the world as one system. The data provided by this program is like a tour of people's global performance since the year 1990. What made the program's predictions interesting is that it offered correct and accurate predictions for the year 2020, even though, "2020" back then was considered to be relatively far. "World 3" provided simple sets of graphs that anticipated the future for the next 150 years. The graph had a curve with the letter "P" which meant population, "Q" for quality of life, "N" for natural resources, and the "Z" curve for pollution.

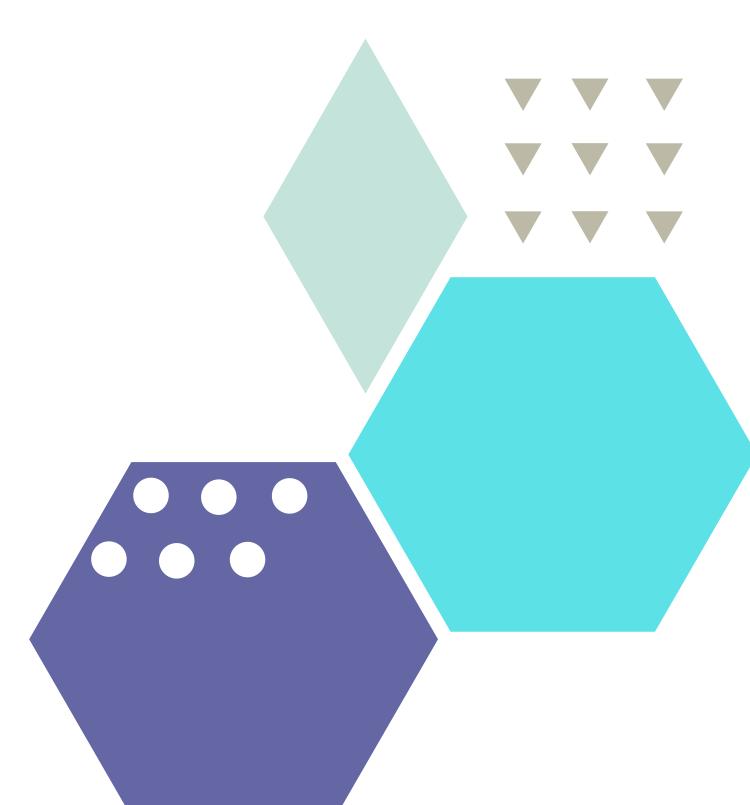
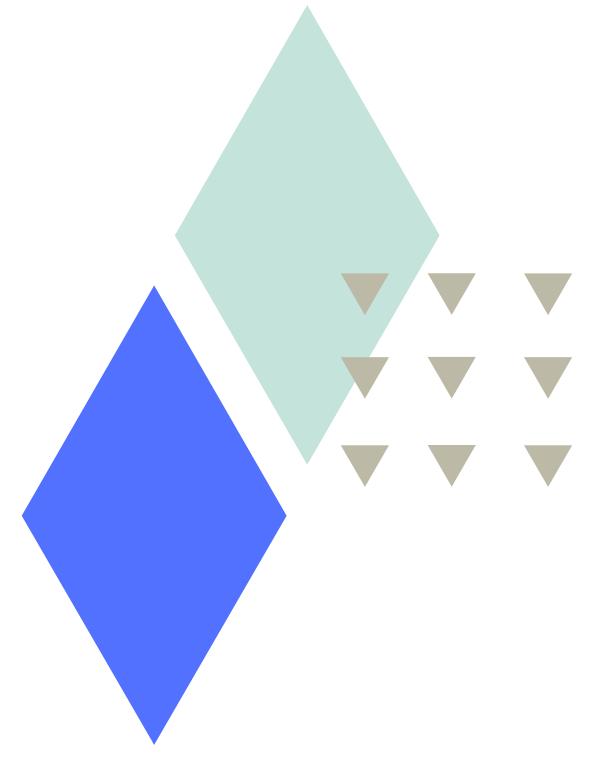


The graph, starting from 1900, predicted an increasing population until the year 2020. The natural resources curve showed that at the beginning of the twentieth century when the population was low, the resources were high. However, as the population increased at 1980, the resources diminished greatly until the year 2020, conveying an inversely proportional relationship. Additionally, the pollution curve showed that at the beginning of the nineties when the population was low the pollution was normal, but in 1980, it started increasing in large amounts till the year 2020 as the population grew. Therefore, the quality of life in the early nineties increased rapidly, until 1980, it started diminishing.

As observed, in the year 2020, our planet's state becomes serious and dangerous. The program also predicted the consequences if people don't take any positive actions by this time: the quality of life will get back to zero as the pollution increases greatly and as the natural resources decline. All these factors will be the main causes of the population falling to less than it was in the year 1990. Looking at this data in 1970 would spark a feeling of urgency to take an action. However, it is shocking that with the presence of such detailed data, our ancestors and the previous governments failed to take any positive actions to protect the civilizations they built. As "2020" is approaching, it is evident that what the program "World One" anticipated fifty years ago is true. Unfortunately, current civilizations are threatened with collapse due to the same factors which lead earlier civilizations to fall.

For example, an evolutionary anthropologist, Peter Turchin, working at the University of Connecticut, said that there are some signs which signal the end of the west. In late 1990, Turchin searched for patterns that connect wealth and health inequality to political instability. Examining past civilizations, he examined two recurring cycles. The first cycle persists for two to three centuries at which in the beginning of the cycle there is equality in society. However, as the population increases, labor becomes cheap because of the vast opportunities. Also, elites form as the living standards of others became worse. So the societies become unequal, disputes occur between the elites, and the living conditions of others deteriorate causing social turbulence. Moreover, the second cycle lasts 50 years, and it is predicted that it will end in the year 2020, at which it will coincide with the turbulent part of the first cycle causing political unrest. Two historians, William Strauss and Neil Howe in their book *The Fourth Turning*, made a very similar forecast in the year 1997. They said that the US will be getting into a period of crisis which will peak in 2020. The inequality present in the US along with the political divisions are clear indications that it is getting into turbulence. Brexit also indicated that it is not only the US who suffers from political conflicts.

One threat to the civilizations, world peace, and international order is the clash of civilizations, according to Samuel Huntington. The clash of civilizations theory conveys that wars between civilizations will occur in the post-cold war period not because of ideological, political, or economic conflicts, but because of vast cultural differences. The theory emphasizes that unity and uniformity between civilizations are impossible due to the sharp dissimilarities between the civilizations. Therefore, civilizations are best perceived as pluralist rather than unitary civilizations. Civilizations have their exceptional characteristics at which they interact with other civilizations without taking away their differences and uniqueness. This, in return, supports the pluralist view of civilizations.

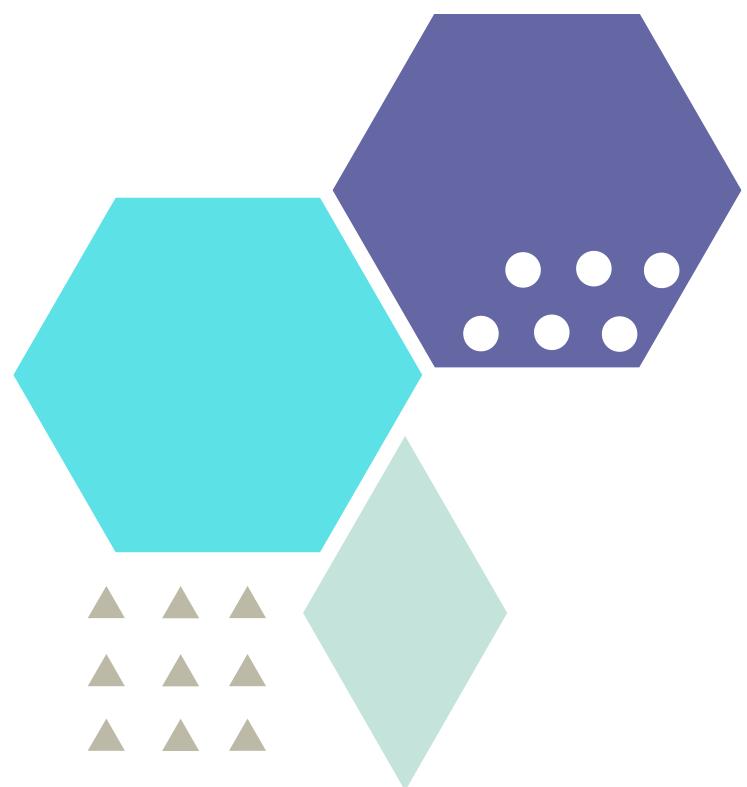




Being an Activity Supervisor, I helped plan and oversaw many events in collaboration with external institutions and colleges, in addition to History Trials and Zoom events with students and professors from outside the country, which all boosted our communication and debate skills.

The aspect I most enjoyed is our debates that were held in break and after school and that enriched me with intellectual and analytical skills. We all made sure to listen to each and everyone's opinion in a specific topic; we also made sure that everyone is on track. The events that were organized with my team were the most significant events that occurred in school and in the zoom meetings. The activity sector of this year has been a great success.

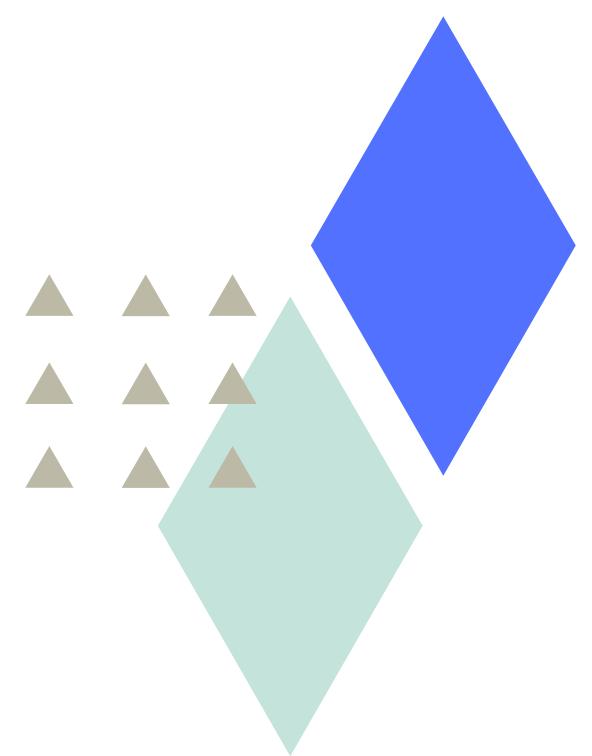
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Colonialism and Representation

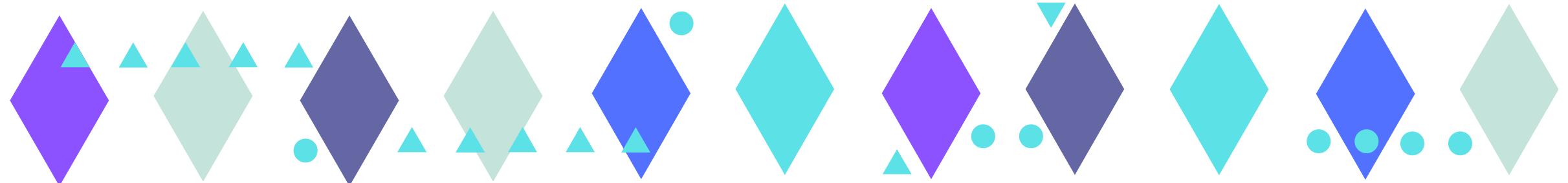
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28 The Divide Between the Orient and the Occident



The worst
thing that
colonialism
did was to
cloud our
view of the
past.

Barack Obama



Post-Colonial Theory: A Dissertation on Post-Colonial Literature

by Adrianna Sabbagh

Post-colonial theory is often regarded in the fields of sociology and political science as one of history's most dynamic and elusive interpretations of the inter-cultural communication and overall national identity existent after the impositions of an imperial agent. It identifies and contrasts the "Self" and the "Other"; over years of thorough critique, it has come to represent the concept of a dichotomy of cultural ideals and a unity of national sentimentality: a paradox within itself. At the very core of the general, yet fallacious perception of post-colonial circumstances, there exists the image of the imposing colonialist and the victim, the colonized in a struggle for their cultural realization and the dominance of identity. This notion is further falsified when placed in light of the mutual perpetuation of identity that both the colonialist victors and the vanquished experience. After colonization, a nation's identity does not split, nor does one society overcome another. They merge, yielding a third condition, hence the phenomena of hybridity and mimicry.

"Just imagine a brown legged son of the east in the red and black gown of an M.A. as I saw him. The effect is killing. I had an irreverent vision of the Common room in [Islamic] [get up. At the end of the proceeding an excited bard began some Urdu verses composed in honor of the occasion. It was a tour de force of his own-but I am sorry to say he was suppressed, that is to say, they took him by the shoulders and sat him down in his chair. Imagine that at Oxford!"[1]

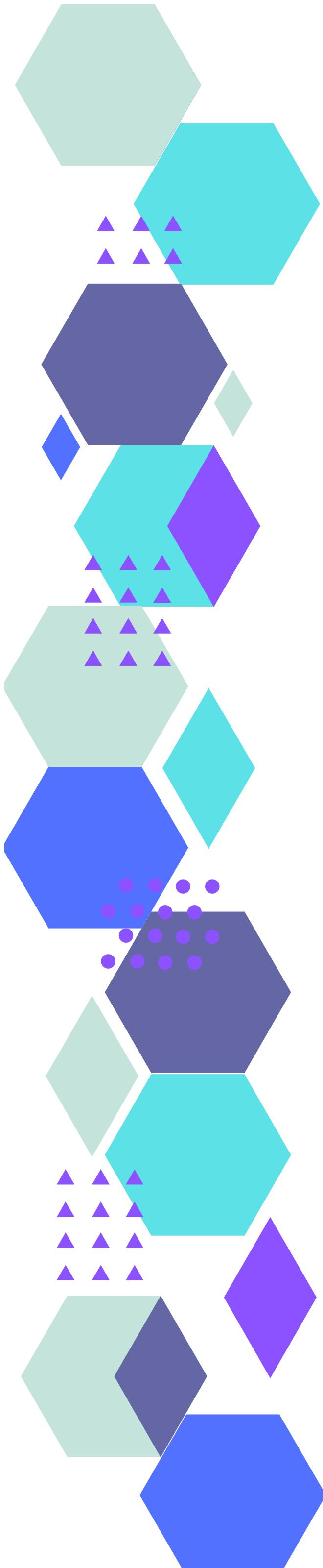
Kipling, 1882

In post-colonial studies, mimicry is a form of indirect communication, an exchange among the forces of colonialism. It is a national negotiation: a trade of ideals and of the elements of culture among the "Self" and the "Other". In the words of Ilan Kapoor, this third condition or "third space" (as depicted by post-colonial theorist, Homi K. Bhabha) is a "non-dialectical space standing in between the binary structures of orientalist representations and imperial power".

Standing in between the binary structures of orientalist representations and imperial power". In the context of post-colonial reformation, cultural hybridity is a close kin of cultural mimicry. The primary source of polemic of the two phenomena stems from the disapproval of a community replacing their cultural elements (food, clothing, dialect, ideals, etc.) for that of the "Other". In early modern writing, this reversal of cultural roles is strongly evident in the second-hand narratives and first-hand accounts (such as the one mentioned above) of those who experienced and witnessed it. Thomas Hariot and Francis Fletcher have related accounts of encounters that found Native Americans overcome with notions resulting from Christian or European cultures while striving, yet struggling to uphold or even maintain a mutual dialogue relating to the cultural phenomena.

"Most thinges they sawe with vs, as Mathematicall instruments, sea compasses, the vertue of the loadstone in drawing yron, a perspectiue glasse whereby was shewed manie strange sightes, burning glasses, wilde-fire woorkes, gunnes, booke, writing and reading, spring clocks that seem to goe of themselues, and manie other thinges that wee had, were so straunge vnto them, and so farre exceeded their capacities to comprehend the reason and meanes how they should be made and done, that they thought they were rather the works of gods then of men, or at the leastwise they had bin giuen and taught vs of the gods."

[1] Victorian writer Rudyard Kipling describes an Indian man in British academic clothing on the occasion of the inauguration of a Punjab University in a letter to George Willes.



In this account, Harriot addresses a prevalent subject in the study of post-colonialism in a manner that is equally pervasive in the circle of colonists at the time.

Harriot equates the technology of the colonists with the 'works of gods'. It is this mentality that the colonialists manipulated in order to justify their control of the Natives. Harriot, among many like him, boasts in this excerpt of his dominance and his ability to inspire awe as being part of the dominant force. This dominance is not derived from a disparity in understanding among the "Self" and the "Other"; rather, this 'colonial hierarchy' is built upon the basis of 'conceding only partial knowledge to the natives' or, in simpler terms, 'a conscious fraud'.

The colonialist's role, in the example of British colonialism, was to create a national identity which did not rely on "the simple matter of transplanting British traditions in the New World"; instead, they sought to "realize an indigenous identity" before dissecting it and choosing what was to be adopted by them or to be brought to more "civilized" terms of living. The colonists considered themselves to be of the dominant community. Their fear of the "physical and mental degeneration" resorting to the behaviors of the seemingly inhuman "Other" could cause characterize the roots of an ancient mentality. This tendency could also be observed in the colonialist attempting reverse-mimicry as the British subjects and writers whose fascination with the "Other" led them to disguise themselves, literally or literarily, in the image of the "Other". In colonial writings, this is deemed as "going native". Richard Francis Burton once demonstrated reverse-mimicry as he was known to dress in Arab or Indian clothing during his time as a colonial administrator and British explorer. In Rudyard Kipling's writings, White characters such as that of the Irish child in Kim, who grew up in the "wild" conditions outside what was considered to be the civilized British society, were employed by him to explore the psychological and sociological implications of the problematic concept of "going native". This appropriation of cultures and exploitation of symbolic dress for its superficial elements is still apparent in modern times, with origins founded on such behaviors. In Kim, this reverse-mimicry carries optimistic and even euphoric connotations; however, the reality of the British public's perception contained a more fearful attitude.

In the case of British imperialists and their overtaking of Africa, the spread of Christianity and "civilization" defined and justified their unwarranted presence. The fallacious ethos of this philosophy is pervasive in colonial writings and art, most notably in the first stanza of Rudyard Kipling's "White Man's Burden".

"Take up the White Man's burden—

Send forth the best ye breed—

Go send your sons to exile

To serve your captives' need

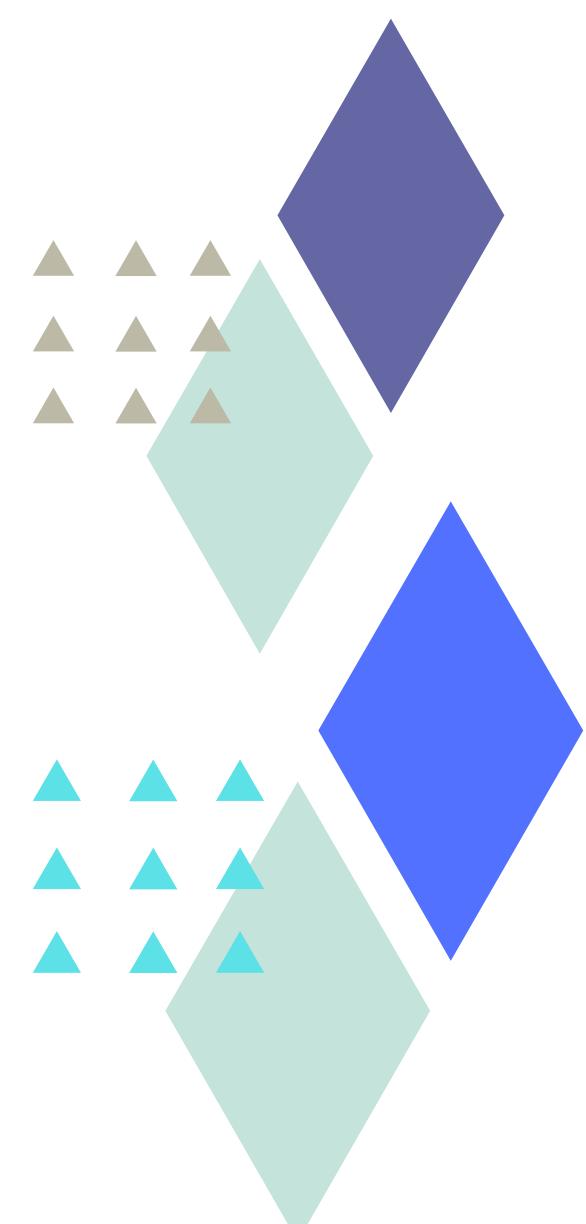
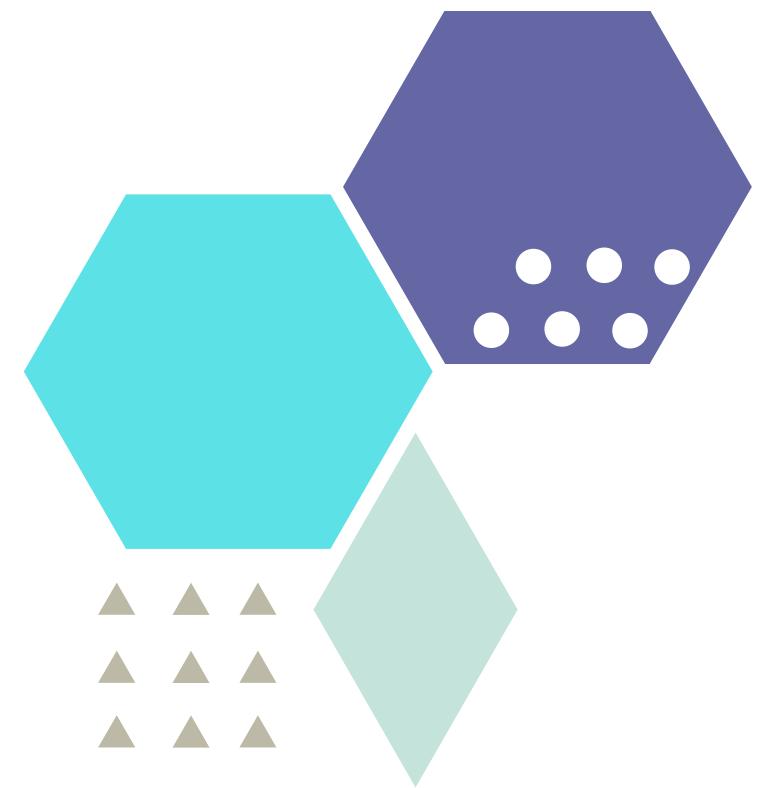
To wait in heavy harness

On fluttered folk and wild—

Your new-caught, sullen peoples,

Half devil and half child"

A literary analysis of what is now considered an abuse of poetry reveals the corrupt employment of religion as the foundation of their treatment of the natives. The question of whether a superior race even existed was considered to be answered and definite: it is the White Man (capitalized and elevated) ruling over the 'half-devil's) that were 'new-caught' (a term connotatively and denotatively used to demean who were expected to be subservient). This dehumanization constitutes the Self-Other complex. The natives did not speak their language, wear their clothes, sing their songs or employ their manners in communication: they were not similar and, therefore, inferior to them. While some advocated imperialism for the sake of economic advantages, others were led by blind belief in their moral superiority and 'burden' as the pioneers of progress in an "underdeveloped" Africa.



This sentiment and philosophy is reincarnated in several forms throughout the literary publications at the time. A notable example of a fictional and semi-autobiographical account of post-colonial attitudes is Joseph Conrad's "Heart of Darkness". Conrad, having been a sailor for the majority of his life and having embarked on a voyage to the Congo, embedded his own experiences and, disputably, his ambivalent views into his narrative and into the persona of who is generally regarded as his surrogate character, Marlow. Chinua Achebe, a Nigerian novelist and literary critic, stated the following regarding the contrasts implied in the novella:

"Heart of Darkness projects the image of Africa as "the other world," the antithesis of Europe and therefore of civilization, a place where man's vaunted intelligence and refinement are finally mocked by triumphant beastliness. The book opens on the River Thames, tranquil, resting, peacefully "at the decline of day after ages of good service done to the race that peopled its banks." But the actual story will take place on the River Congo, the very antithesis of the Thames. The River Congo is quite decidedly not a River Emeritus. It has rendered no service and enjoys no old-age pension. We are told that 'Going up that river was like traveling back to the earliest beginnings of the world.'"

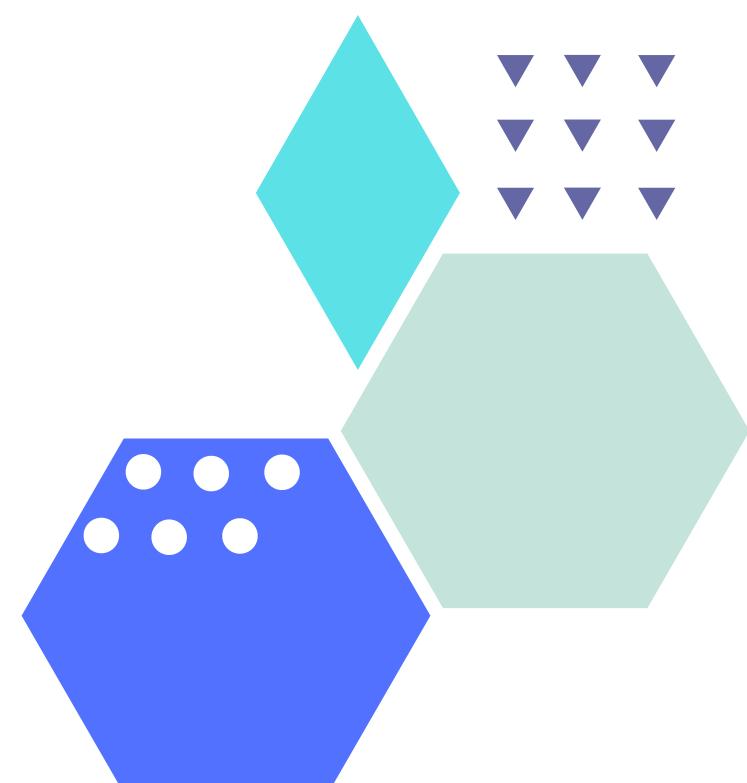
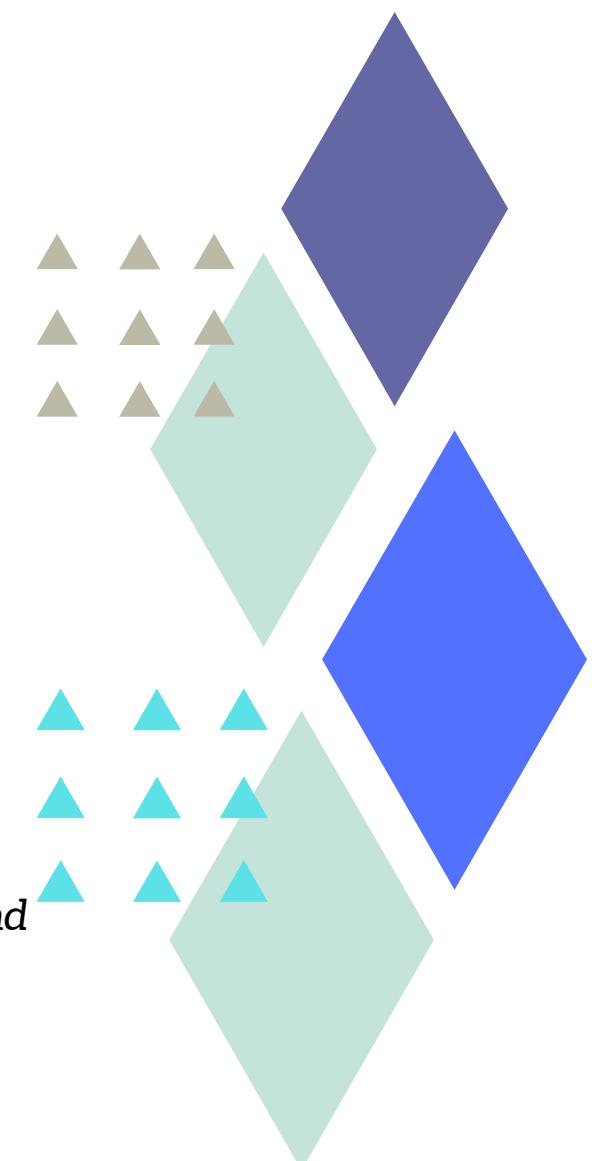
As Achebe underscores, the antithetical symbolism of the River Congo juxtaposed with the River Thames of Europe represents the fundamental flaw in Conrad's writing, which develops in magnitude as the narrative unfolds. In explicit terms and implicit suggestions, Conrad, or at least, the narrator relishes in the beauty and tranquility of the Thames, personifying its people's very history in its form and existence. It is the epitome of 'good service'; it is the consequence of 'ages'. The notion of the River Congo then sharply overthrows that of the Thames: it is the epitome of emptiness and savagery. It is indubitable that the river evinces a sense of mystery; in fact, it is from this paradoxical appeal that the psychological phenomenon is derived.

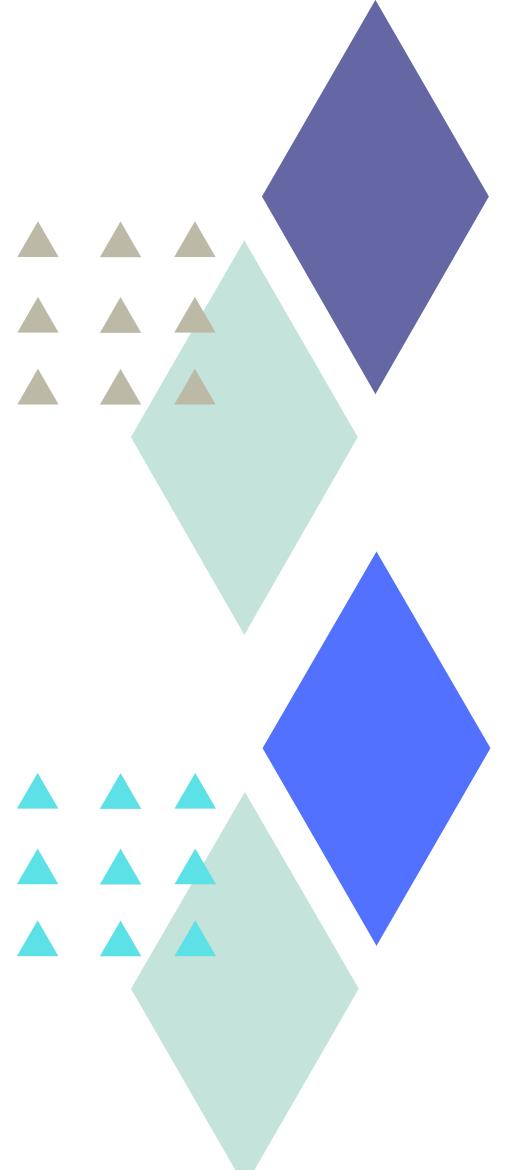
While Marlow, the protagonist and second-hand narrator, attempts to sympathize with the exploited people of the Congo, he nevertheless fails at acting upon his conscience or attempting to empathize. Whether it is due to complex innate sentiment or the lack of it, resulting in apathy, Marlow displays the ambiguity and ambivalence that is increasingly regarded as unjustifiable.

The Shakespearean and fictional case of Othello is another suitable representation of contradicting identities and ambiguity of another, more fatal kind. Othello is depicted as being both the 'noble Moor' and the 'lascivious Moor', two contrasting images with each being the consequence of the 'almost the same, but not quite' mentality behind cultural mimicry.

This theme of an internal struggle to grasp and maintain a singular economic and cultural identity is reiterated on several instances throughout Shakespeare's work, with the greatest illustration of this conflict of forces being Othello's murder of Desdemona and his suicide.

*"I pray you, in your letters,
When you shall these unlucky deeds relate,
Speak of me as I am; nothing extenuate,
Nor set down aught in malice. Then must you speak
Of one that lov'd not wisely but too well;
Of one not easily jealous, but being wrought,
Perplexed in the extreme; of one whose hand
(Like the base [Indian]) threw a pearl away
Richer than all his tribe; of one whose subdu'd eyes
Albeit unused to the melting mood,
Drops tears as fast as the Arabian trees
Their medicinable gum. Set you down this;
And say besides, that in Aleppo once,
Where a malignant and a turban'd Turk
Beat a Venetian and traduc'd the state,
I took by th' throat the circumcised dog,
And smote him -thus. (V.ii.340-356)"*





According to Schulting's piece on colonial mimicry in literature, this final soliloquy serves as "not only a punishment for his murdering Desdemona and the realization of his final failure in economic exchange... it is the effort to sacrifice and overcome the (the racialized) body in order to give way to his 'real' identity." Desdemona represents what was forbidden at the time: affinity and submission to the "Other". Being what Homi K. Bhabha defines as the "mimic man", Othello's ambiguous identity, or lack thereof, can only be remedied by his accumulation of economic symbols. He is an 'impossible object'; his mimicry through such means results in "...camouflage, not a harmonization of repression of difference, but a form of resemblance, that differs from or defends presence by displaying it in part, metonymically." His marriage to Desdemona institutes this disguise along with his identification as part of the Venetian army. However, his union with Desdemona is perceived as a threat to cultural stability, which eventually leads to his aversion and her demise. This is due to the variance in power hierarchies and the inherent view of women as a passive vessel.

It is within these characters' mindsets that one may unravel the human effects of an inhuman imposition. Although one may not and must not rely on an author's concoction of a narrative as a representation of true, individual experiences, exploring literary pieces reveals countless complexities originating from the era in which they were written. It is this versatile struggle for autonomy over one's own identity, amplified and challenged further with hierachial obstacles, that constitutes the character dynamics.



"What if history was a gambler, instead of a force in a laboratory experiment, and the boys his ace in the hole? What if history was not a reasonable citizen, but a madman full of paranoid guile and these boys his agents, his big surprise! His own revenge?...What, in other words, if history were not a straight and narrow "groove", suppose it were a boomerang?"

In the preceding excerpt from Ralph Ellison's allegory and bildungsroman, *Invisible Man*, a novel wrought with tonal shifts and puissant epiphanies, Ellison's nameless narrator arrives at yet another realization about the collective (though not exclusive) African American or Black experience in America. This aftermath of post-colonialism, as illustrated through *Invisible Man*'s experience, indicates a major inquiry into the nature of history's trajectory. The narrator poses this question after witnessing the said young, Black 'boys' moving unsuspected in a subway crowd within a Northern city: it is a scene that offers a striking dissonance, yielding the narrator's exclamation. According to the following source, the narrator 'studies their styles of presentation with Ellisonian attention to details of dress and personal culture'; to *Invisible Man*, 'their speech, manner, conked hair, tapping shoes and comic books all associate them with a level of society that history has not adequately recorded... [like him], they are "invisible men"'. In this instance, the narrator recognizes the role of history in forming his own identity. Like a boomerang, a madman or a gambler, the past operates on the present and the present on the future in unexpected and nonlinear ways. History repeats itself; it reincarnates and reinitiates itself in various forms over time.

What began as an imperial conquest, in an almost parabolic manner, transforms, fades and returns manifest in other forms of aggression and apathy. Examining post-colonial literature allows for the dissection of these principles and, ideally, the cessation of its consequences.

The Divide Between the Orient and the Occident: The "Them" and "Us" Construct

by Jana Massoud

"They cannot represent themselves, they must be represented."

Karl Marx's words in *The Eighteenth Brumaire of Louis Bonaparte*, however seemingly out of context, write themselves out on the first page of Edward Said's *Orientalism*, right beside Benjamin Disraeli's "The East is a career" from *Tancred*. Edward Said uses the conflict of the represented and their representatives in highlighting the gap between the west and the east. The west, or the occident, classifies itself as the sane and just 'us' while it sees the east, or the orient, as the exotic and alien 'them'. These assumptions were the ripple effect originating, not only on the footsteps that the West has left behind as a civilization, but as well in its portrayal of the East in all medians of representation.

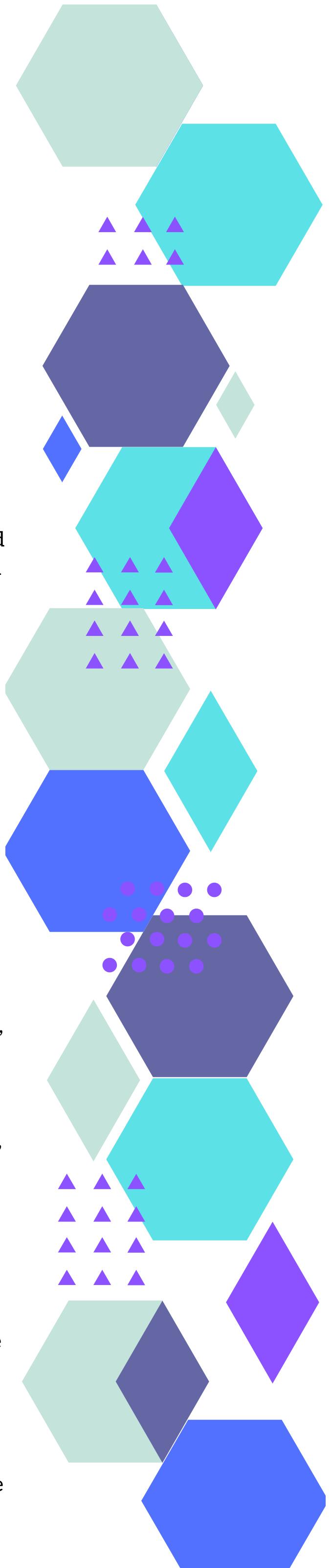
This 'us' versus 'them' complex is not uncommon to humankind, it is how we have taught ourselves to cope with the reality of our society, with the multiplicity in which we live. It is prevalent in our social interactions, in our scripted psychologies, in our internal dynamics, and in every aspect of our co-inhabitance. Our history is built on it; it grows the roots of our global conflicts and the soil of our international relations.

The divide between the Occident and the Orient is the poster-image of this complexity. The West, since its 'discovery' of a region foreign to them, has romanticized (specifically) Middle Eastern and East Asian culture and rendered their customs nothing more than the substance of their fables. Be it in effort or otherwise, this sequence creates stereotypes and generalizations on the civilization that they cannot and try not understand. The divide between the two assumed vices allows the West to paint a forged conflict of civility vs savagery, which later not only acts as justification in their pursuit of power, but as well depicts them as heroes in doing so. The 'us', through its faith and generosity, believes that it must save their lost neighbors and rid them of their 'savage' ways.

Now to recap, the 'us' believes it is senior, it has been alienated with a saviour complex, an attitude of superiority, an appetite for wrongly distributed power, and a very particularly self-advantageous view of the world – as Niall Ferguson titles it: the West and the Rest. And in their pursuit of becoming the self-declared epitome of power comes money, land, resources, respect, and (with intent or other) enmity...

All of which point to, with no historian's surprise, colonization. It starts, not only in invading borders and conquering lands, but as well in creating social stigma, preconceived assumptions, and rash judgments – all products of ignorance towards eastern customs. Karl Marx's words now resurface in relevance, for the West believes it is up to them to represent the East, extensively but not accurately in the least.

The embodiment of selectively and purposefully inaccurate Orientalist writings can be titled to no other than Edward William Lane and his works discussing Middle Eastern customs. Edward W. Said places him amidst the category that consists of "the writer who intends to use his residence [in the Orient] for the specific task of providing professional Orientalism with scientific material, who considers his residence a form of scientific observation." Lane's writings have pedestalized him as the Occident's primary source of unbiased and untouched insight into the Eastern world. These 'primary' writings are nominated so despite the nature in which they were composed, despite the religious mimicry and cultural histrionics that Lane so clean-consciously enacted in his pursuit of "scientific" research.



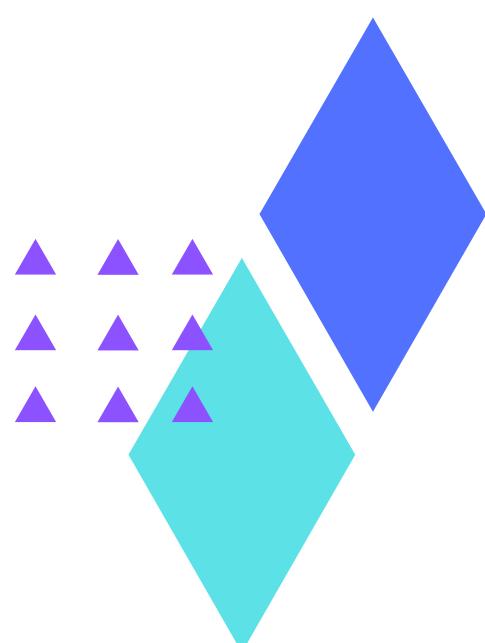
Lane's lack of fluency in an Account of the Manners and Customs of the Modern Egyptians weighs in his favor in disguising false generalizations in his seemingly neutral work of description. On only the fourth page of the introduction of his book, while Lane discusses the extreme climate in Egypt, he interrupts his narration to express that "the heat of the summer months [...] excites the Egyptian to intemperance in sensual enjoyments". He then continues his account of the Egyptian ethnographic and geographic distinctions as if he had not – only a punctuation prior – made an over-sexualized, over-romanticized assumption on the entirety of the Egyptian population. As well, as if his Occidental consumers would not carry that seed into future interaction and conversation of the East.

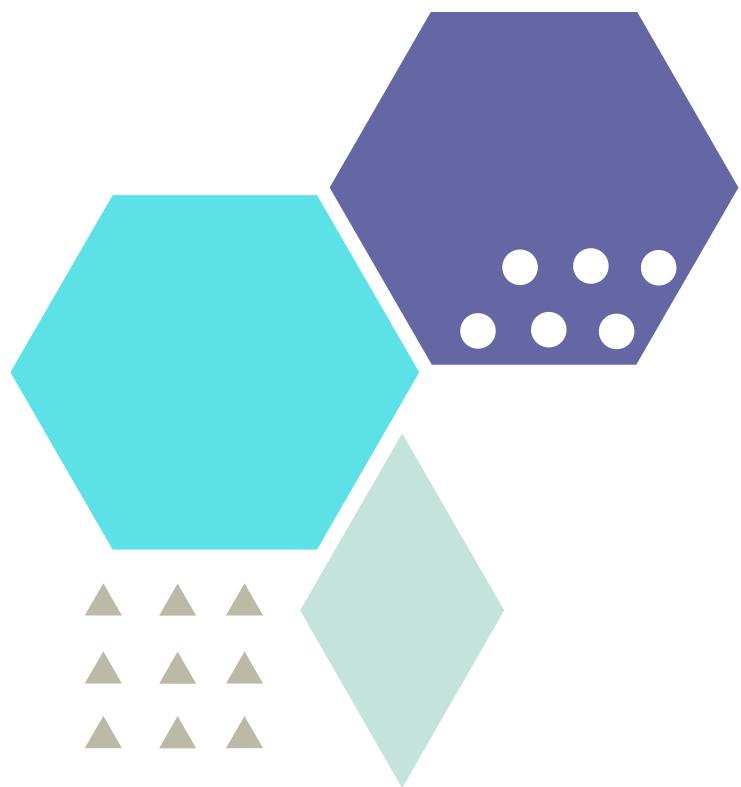
Lane's interference in the Egyptian dynamic all for a propagandist product of words is, in its nature, a form of soft colonization, as Said explains it:

The Orientalist can imitate the Orient without the opposite being true. What he says about the Orient is therefore to be understood as description obtained in a one-way exchange: as they spoke and behaved, he observed and wrote down. His power was to have existed amongst them as a native speaker, as it were, and also as a secret writer. And what he wrote was intended as useful knowledge, not for them, but for Europe and its various disseminative institutions. [...] As narrator, Lane is both exhibit and exhibitor, winning two confidences at once, displaying two appetites for experience: the Oriental one for engaging companionship (or so it seems) and the Western one for authoritative, useful knowledge. (Edward W. Said: Orientalism, p.160)

By securing his authority in the Orient, in having swayed his ink whichever way he chose, and in the Occident, in seeming to have had a strict pen, Lane exercises his power as a 'fundamental' reference and orchestrates (either cleverly with intent or in (ignorance) a false representation of the East.

While Lane chose to exercise his Europeanism through abruptly-within placed commentary, Lord Byron does just so through his well worded, artful poetry- artfully enough to deceive soft colonization as renaissance romanticism. Describing lust and sensuality to only happen to be Eastern, rightfully exotic and coincidentally Oriental.





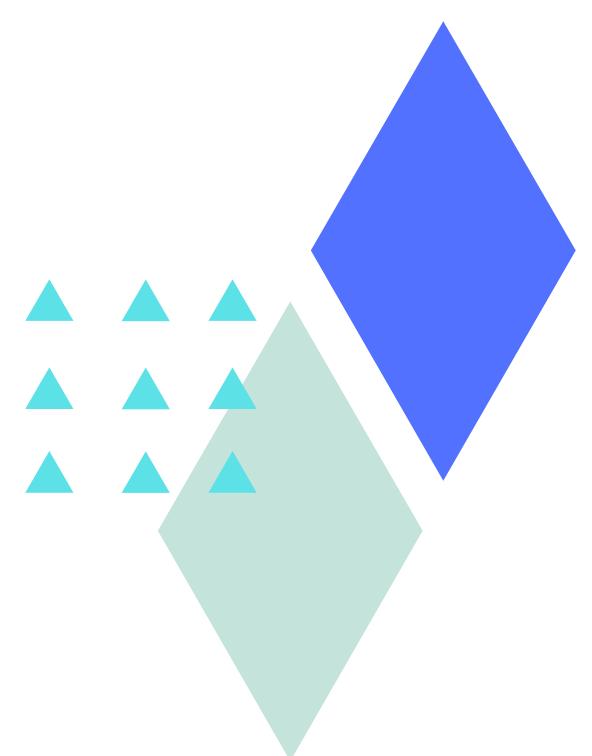
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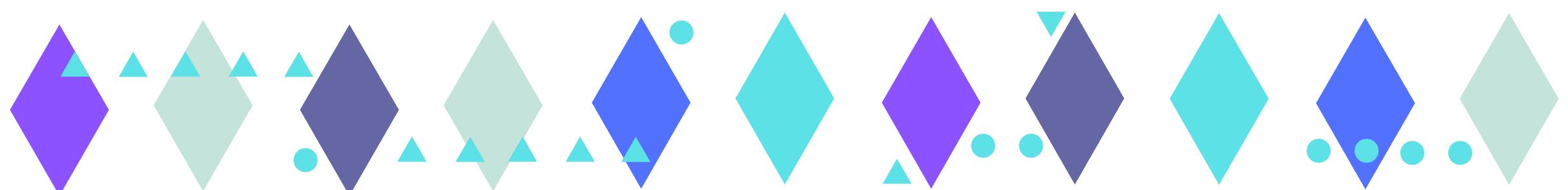
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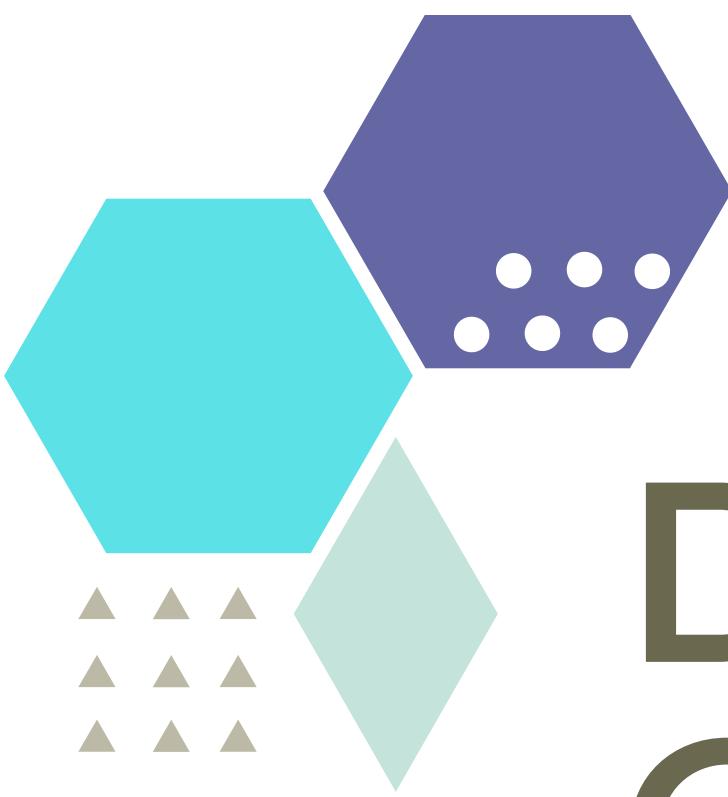


Globalization is a complex issue, partly because economic globalization is only part of it.

Globalization is greater global closeness, and that is cultural, social, political, as well as economic.

Amartya Sen





Defining Globalization

by Salem Abiel

"The negative side to globalization is that wipes out entire economic systems and in doing so wipe out the accompanying culture."

The concept of globalization may be defined and shaped depending on the current time; a complex and intricate idea that cannot be perfectly marked with a start and an end, nor applied similarly to all situations and populations. Globalization is composed of multiple sub-definitions such as economic integration; the conveyance of policies between several nations; the transference of information and knowledge; cultural stability; the significance and colloquy of power. As a global process and familiarized concept, a revolution, and "an establishment of the global market free from sociopolitical control." Globalization blends all these ideas into a mass concept of movement. With connotations leaning to progress, establishment, and stability, while some refer to colonialism and retrogression, globalization and how it is described is impacted on an individual level; the political stance; ethnic and cultural background; religious affiliation and occupation play colossal roles. Opposing interpretations display different views rooted in different world positions. Globalization has a multitude of communities, cultures, and disciplines, permitting a variety of viewpoints of economic, socio-cultural, and political concepts. Many scholars have different definitions of globalization. Here are a few:

'...The intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa' (A. Giddens, p.64)

'The compression of the world and the intensification of consciousness of the world as a whole... concrete global interdependence and the consciousness of the global whole' (R. Robertson, p.8)

'... The spread of free-market capitalism to virtually every country in the world' (T.L. Friedman, pp.7-8)

'... The processes through which sovereign national states are criss- crossed and undermined by transnational actors with varying prospects of power, orientations, identities, and networks...' (U. Beck , p.3)

'Globalization is the process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world.' (T. Larsson)

'Globalization is what we in the Third World have for several centuries called colonization.'(M. Khor))



Does the attempt to constantly define globalization hinder its discussion and true impact on society?

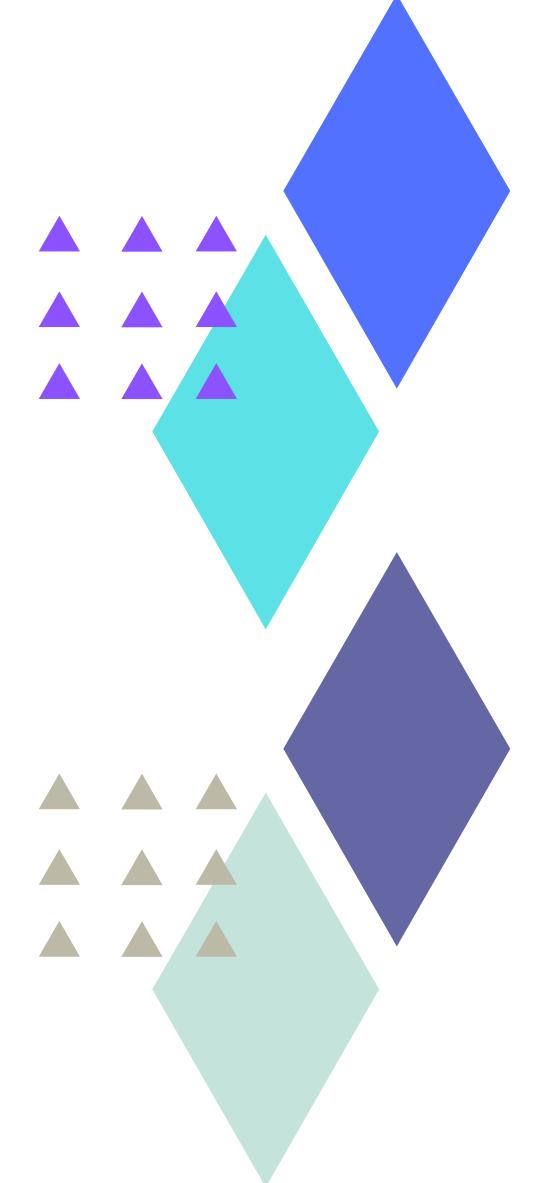
The Three H scenarios

The increased interconnection between multiple countries and their cultures begin to form what is called a homogeneous perspective, at the current time being the Western ideal of social order and lifestyle. Cultures begin to blend or fade and in its extreme form, homogenization or convergence, the chances that local cultures may be molded and changed by more prominent and globalized culture increases.

Around the world, it has become apparent that world culture has already been adopted; from the clothes, people wear, to the music they listen to, the lifestyles and ideals people share. Globalization contributes to the newly formed and emergent global culture. Globalization has become the replication of the American westernized cultural tradition, making it a threat to local cultures that are not able to withstand or resist the change around them. It contributes to the loss of identities and diminishing local cultural traditions and practices, diluting, even eliminating the specialty of national cultures, and establishing a homogenized world culture.

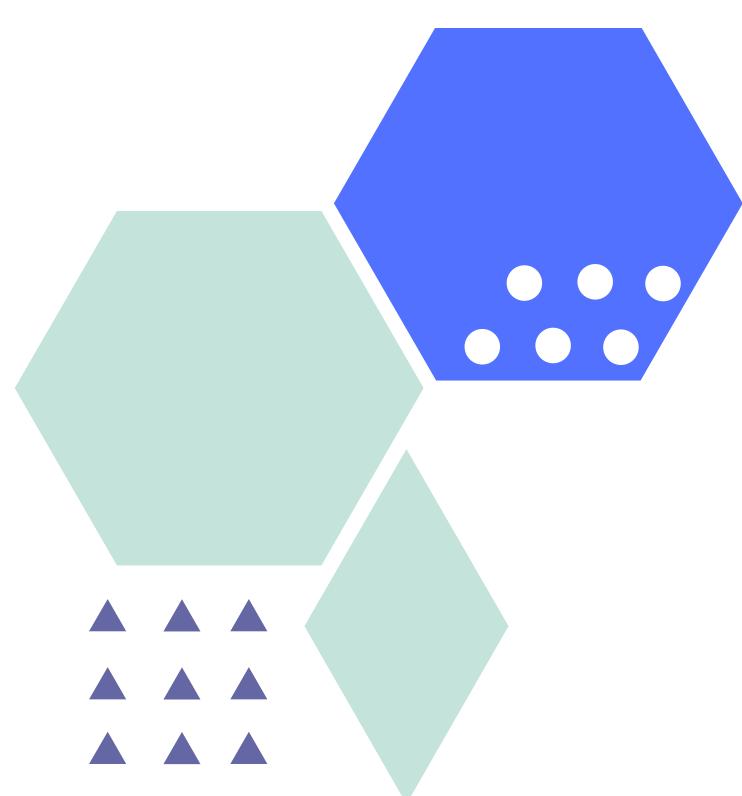
Heterogenization

In rejection of global homogenization, a contrary concept argues that globalization is generated in the state of heterogeneity where network structure in which connection occurs in regard to other cultural dimensions. In its two forms, heterogenization at a local level is the diversification of the practices of a sphere of life in a specific locale over a period of time and heterogenization at a global level is the distinction of the practices of a sphere of life in at least two areas over a period of time.



Hybridization

Where cultures blend and merge generating innovative heterogeneous significance and global insights comes the scenario of Hybridization. According to the hybridization view, the interaction of external and internal flows creates a unique cultural hybrid that involves the parts of both.



The Inevitability of a New World Order

by Yara Chahbaz

Globalization as we know it has long become one of the most important time periods in the history of man. It is the beginning of international affairs that would trickle down at unforeseen rates to every last contributor, but it is also the end of a world littered with cultural diversity.

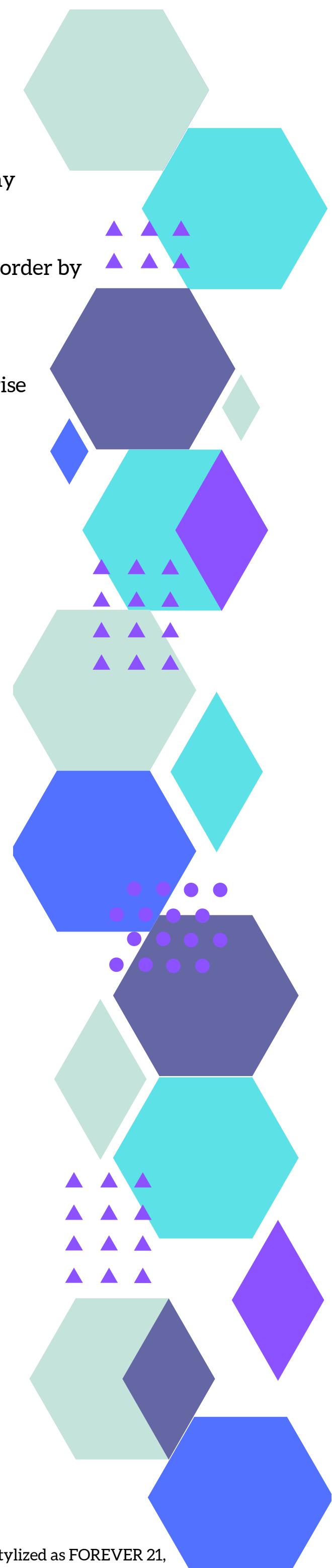
Not only is globalization therefore a process through which businesses develop international inter-connectedness, but one where cultural identity and livelihood of many is lost in the process.

It is difficult to allocate a beginning date in which we saw a world introduce itself to a new world order by accepting the benefits of international connectedness -- globalization.

The importance of not knowing when it began lies in the corresponding truth of the fact that many of us- future generations- who have been born into a world where the economy was on a rise and buildings were being built; us - the generation that was born into a world that began its demise from seeking national and independent cultural identity and economic power and had accepted the benefits that globalization proposed, are the same generation that is now being expected to lead a new world that is built upon the exact opposite to what we have only ever seen.

The evidence in support to the fact that this new world order is in the near and imminent future is very obvious and indisputable. The biggest companies are now changing their action plans to target certain groups at a time, as opposed to the mass production we have seen exceed in all businesses throughout the past years. Retailers are approaching bankruptcy and the economy is reaching an interesting point in which the beacon of the future is clashing with the calculated intended results companies are so eager to claim they have learnt. Perhaps a minor example to this would be the recent bankruptcy of Forever 21[1], a retailer that as a pioneer in mass production of trendy and in demand clothing, and a company in which over 400 designs a day were being approved, was able to expand its shops globally in a matter of years and in turn earned a revenue of 4.4 billion dollars at its peak.

Forever 21 is filing for bankruptcy [2] in 2019.. This is an international example of what is happening throughout the world. Businesses big and small are experiencing a change in revenue and the reason is both unmentioned and unforeseen. This occurrence is interesting, not only because of the effect this unmentioned change will have on other major retailers that are now eager to claim their places in a market that has seemed to lose a major competitor, a competitor in whose actions they had initially followed; but as well, for the understanding we will undoubtedly be capable of seeing when we realize that Forever 21 was a company that relied heavily on its marketing of the "American Dream"[3], for a while as it was beginning it seemed to have embodied it. It sold clothes that were the norm in America and quickly turned them into internationally accepted normal clothes. And in a matter of years, as Forever 21 was expanding its company with shops all around the world, it appeared that everybody was dressing the same way. It was a long way from the distinct traditional clothes that had been the characteristic of these groups. We now saw a uniform dress code, labelled as "expressive" and "unrestricting" it soon became the only dress code that was socially accepted. Children at school were expected to be in the "normal" dress code, and soon enough wearing anything but that is considered inappropriate.



[1] Forever 21, stylized as FOREVER 21, is an American fast fashion retailer headquartered in Los Angeles, California. Forever 21, stylized as FOREVER 21, is an American fast fashion retailer headquartered in Los Angeles, California.

[2] Forever 21 continued opening new stores as recently as 2016, even expanding existing stores to take over multiple floors with men's, children's, and home-goods sections. Which could help explain why Forever 21's sales are estimated to have dropped by 20% to 25% in 2018. On top of that, the Changes, who still own the company, have lost more than \$4 billion from their personal net worth. The company overall is now \$500 million in debt and considering filing for bankruptcy.

[3] The American Dream is a national ethos of the United States, the set of ideals in which freedom includes the opportunity for prosperity and success, as well as an upward social mobility for the family and children, achieved through hard work in a society with few barriers.

Cultures are now looked at in special occasions, seeping through the rocks we have placed on top of them whenever we include a day that allows us to dress in "costumes" that bring our heritage and culture back. It is looked at as an expression of ancestors and not a picture of our present. Culture was the past and the ideals that had trickled into the minds of kids everywhere was the present.

However, this seems to be shifting yet again, with major companies' struggles in customer research, most of which are seeing a significant decrease in the sales of items that were once in high demand and would be quickly sold out. What caused this sudden outbreak?

The truth to this matter is that we are in a period of change, whether anybody or any social media outlet mentions it or not. The world has foreseen, over the past decade, changes in areas that- keep a half a century ago- did not exist. The most recent opening of national and local markets to international trade and competition is a resumption of an old trend that began in the last quarter of the 19th century, which was interrupted in the first half of the 20th century by the rise of nationalism, communism and trade/military wars.

So is it possible, as we have seen it happen in the past, that this period we are now experiencing is nothing but an "interruption"?

To quote a passage written in the first chapter of the book of Ecclesiastes:

"What has been will be again, what has been done will be done again; there is nothing new under the sun. Is there anything of which one can say, "Look! This is something new"? It was here already, long ago; it was here before our time. No one remembers the former generations, and even those yet to come will not be remembered by those who follow them."

Words that until this very day have been considered "ahead of their time" because of the transparent truth which they hold. Written by a man who was considered the wisest of his time, this paragraph does not only explain the meaninglessness of the everyday actions in which we engage ourselves every day:

"Meaningless! Meaningless!" says the Teacher. "Utterly meaningless! Everything is meaningless. What do people gain from all their labors at which they toil under the sun? Generations come and generations go, but the earth remains forever. The sun rises and the sun sets, and hurries back to where it rises."), but also discusses the periodic and seasonal nature of life on this planet.

To explain this in a manner that will interest those of us who live in the 21st century, who think that nothing has ever happened before us of which is happening to the world now in terms of politics, wars (or a lack thereof), culture, Globalization.... I will interpret certain recent events that are surely to be in alignment with each other, and will then explain how these events mean that we are undeniably in a time of great and utter instability in more sectors than one and to extents that we have not seen happen since the early 20th century.

In general, what is happening now is the fall of a superpower and a simultaneous rise of another. As we enter into 2020 we see that the United States of America, which was one a leader in many aspects and quite simply the ruler of the modern world, is stumbling into an unforeseen collapse. When this is coupled with the staggering increase in economic growth in China the picture begins to clear up and ensure the fact that we are now in a time of preparation for a new world order. Changes that occur at such rapid paces and to a superpower that has been an international contributor only mean one thing. There is future that is not so far away in which war will happen. This is not a hypothesis without evidence, but a reenactment of every period in history that precedes a superpowers' demise. Wars happened before the collapse of both the Soviet Union and The British Empire. It is easy to understand why these wars occur before a collapse of a superpower, a power that had stabilized geopolitical order in the world for decades. The changes must be made and these changes will lead to a uniquely great magnitude of instability that will ultimately and in every case until today lead to a war.



China is growing and the US is crumbling. This is the truth that we are handed today. What does this mean for the USA? Is it to simply accept its fate and relent and China takes the power which it has held or decades. A power, which, though similar in nature to the power The Soviet Union, The British Empire, and The Ottoman Empire had once held, has surpassed the power any single country or entity has ever held in the history of the world in terms of magnitude.

Whether that is what is going to happen or not, only time can tell for us onlookers. However, what all of us must understand is that the only other option for the US today is for it to somehow convince the rising superpower to agree to a deal, a deal that will result in a future where the world does not view USA as the single most powerful country but views and introduces a new world order in which both the USA and China lead the world.

How does this relate to the cyclic nature of our world? And is there anything different?

The answer to the first question has already been answered, as it has already been explained that we are now in a moment of time that mirrors that of the early 20th century, we are experiencing the instability and uncertainty that appears before any war that precedes a superpower's collapse.

As for the second question, the answer is a little harder to answer, as the definition for "different" can be understood in multiple ways. If the question is stating whether or not this form of war and or instability has ever existed and has ever been experienced, then the answer is no. However, if the question is whether or not the effect of this "war" and collapse will be felt so vastly and to such a magnitude as has never been experienced then the answer is, yes.

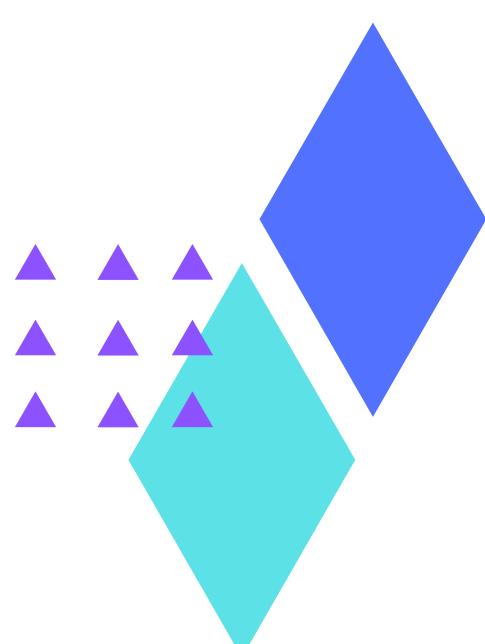
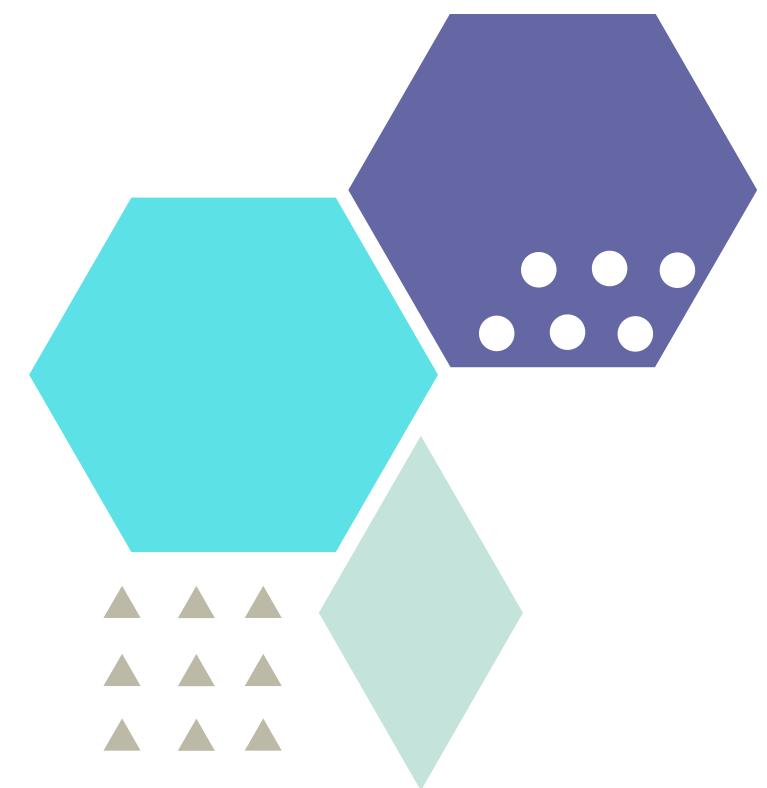
John Gray [1] was one of the public intellectuals to anticipate the economic collapse of 2008. In his interview with Big Think where he insists that we do not "listen to financial planners," it is mentioned that political and economic upheavals are not the "exception but the rule", he says: "The events which we've been taught are abnormal are in fact normal. Normal collapses, normal breakdowns, normal arises occur within most human lives."

This is because of the belief that history is in fact itself repeating in a cyclic manner, and the belief that in every human lifetime a certain set of "rules" have happened in a slightly different but yet mirroring manner.

To explain this, we will take the two examples, the first is one that John Gray himself gave as he proved his certainty in the "normalcy" of the "collapses, normal breakdowns, and crises that occur within most human lives": The Soviet Union's Collapse. He states "Most diplomats and political scientists said 'Of course it won't collapse, that's fantastic, apocalyptic. It's too strong: it's been around since 1917.' All that turned out to be complete nonsense. It vanished within the space of a couple of years."

The second example is that the United States, the United States for decades has been presumed "too big to fail".

This is partly because for decades the United States has been spreading its influence in an unprecedented way. Since the US began to grow in 1898 after the Spanish-American war, where America had ended with its gain of many different territories. This officially named the US a global power. However, the US- unlike its precedent superpowers- is one that grew in the time of innovation in technology and globalization like never before. The US was able to rely on its technological advances to increase its effect and power over other countries. And for the first time in human history, a superpower was capable of maintaining power by technological means, and what that means is that it now has more knowledge and power about everything - from individual citizen's information to international affairs- of other countries. It no longer has to colonize or place physical representatives of its country to assert its dominance, and it can now benefit from the positives of having strength and power while maintaining an outward appearance of peace. This is what truly differentiates the impact the US has had to the effect many other superpowers have had, whether it is an approach that will continue to be taken from now on or not is up to time, it is inevitable that the instability we are in now is going to keep increasing to a point that has never been seen and that will eventually lead to a -once again- new world order.



[1] A British philosopher.

Democracy: A Battle

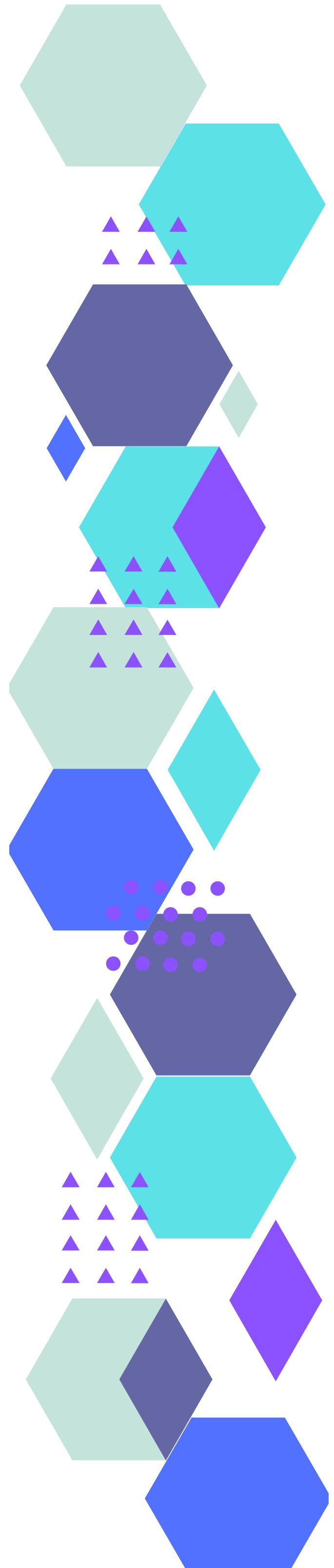
by Hisham Fazail

"The lesson of history is clear; democracy always wins in the end ."

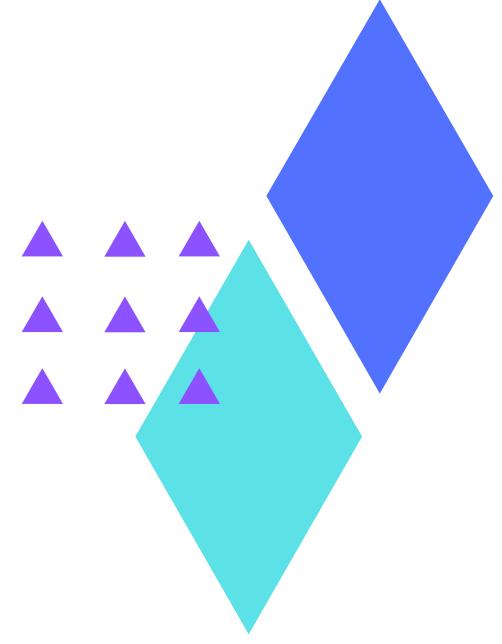
-Marjorie Kelly

The rise of political awareness and an ever rising amount of public involvement in democratically governed nations through the access to information through a multitude of sources becoming much easier has led to the fears and concerns of the slow erosion of the values and principles of democracy that govern any individual peoples. Concerns of leaders evading the systems and counters that limit their power, concerns of officials embezzling tax money and funds, and concerns of political parties trading morality and service-for-citizens to gain power and service-for-self. Such concerns have principled hundreds of protests and toppled entire cabinets in the previous decade or so, with Cuba, Venezuela, Lebanon being only a few examples. These fears have also launched a multitude of writers and journalists into a state of public hysteria and a complete sense of fear, media outlets reporting on faulty government, corruption and going so far as to light fires within the minds of the masses that allude to war and the destruction of everything they hold dear going further and producing articles and publications questioning the integrity of the nation that they may reside in, leading to further concerns of the people being stripped of their rights to report on the aforementioned erosion of democratic principles and values. In the west, fears of eastern dictatorships spreading westward. In the east, concerns of western intervention leaving culturally prosperous nation stripped of their traditions and crude resources. But a sentiment that can be sensed on either side of the globe is the idea that democracy is being eroded by government officials such as presidents, prime ministers and entire parliaments as well as corporations and companies that hold colossal amounts of wealth within the nation in question and sway within the governmental body in question is an idea that resonates amongst either side of the political spectrum and likewise is not limited to any specific country or region; rather, these fears and the result of them can be witnessed almost globally, especially in Lebanon, USA, India, and just about any nation that declares itself a democratic country. The fears of the attack on democracy is not only ever present, but ever violent. The realization that democratic principles are being attacked by 'democratically elected leaders' leads to anger and fear amongst the people. This anger and fear soon turns to violence and rage. And while most of this expressed rage is able to achieve the purpose it sets out to achieve, many a time it only ends up spiraling out of control and becoming a menace.

In Lebanon, for example, the rage and disappointment of the people towards the government and its slow erosion of the weight that was once placed in the people's opinions was shown in the form of mass protests in the streets of Beirut. Initially sparked by the parliaments announcements of new and heavy taxation on a country with an already present amount of citizens living without the necessary funds to afford basic necessities such as food, electricity and housing. And it was most certainly not as if Lebanon had never been through political turmoil, war, the lack of a stable government and poverty had been well established in the country for quite some time. So while the protests started out opposing the tax, soon enough protests were being motivated by a number of issues that had been plaguing the nation. The new tax only acted as a tipping point. Water shortages, wildfires gobbling up the nation yet being neglected by the government and unfathomable amounts of corruption, like in the cases of the absence of any sort of effective measures to tackle bribery in Lebanese courts where petty bribes ran rampant and the rich held sway against the poor, were all issues that had been on the minds of the Lebanese public for almost half a decade. And while the presence of protests and a loud and unified public voice is an indication of a nation that allows its people the right to protest the ideas that they do not, or cannot support, rather, it was the intervention of public servants (police forces, military, etc.) that presented itself as the grand issue and spark upon the gas in the entire debacle.



Protest is widely seen as an important component of democratic societies. It enables constituents to express grievances, communicate directly with the public and representatives, and promote change in accordance with their beliefs. While protests associated with popular platforms often attract large numbers of attendees, they are frequently peaceful events, even when they target controversial issues. Influential theories on social movements suggest that people engage in peaceful protests for a plethora of reasons, including rational deliberations, identification with a political cause, and feelings of relative deprivation.



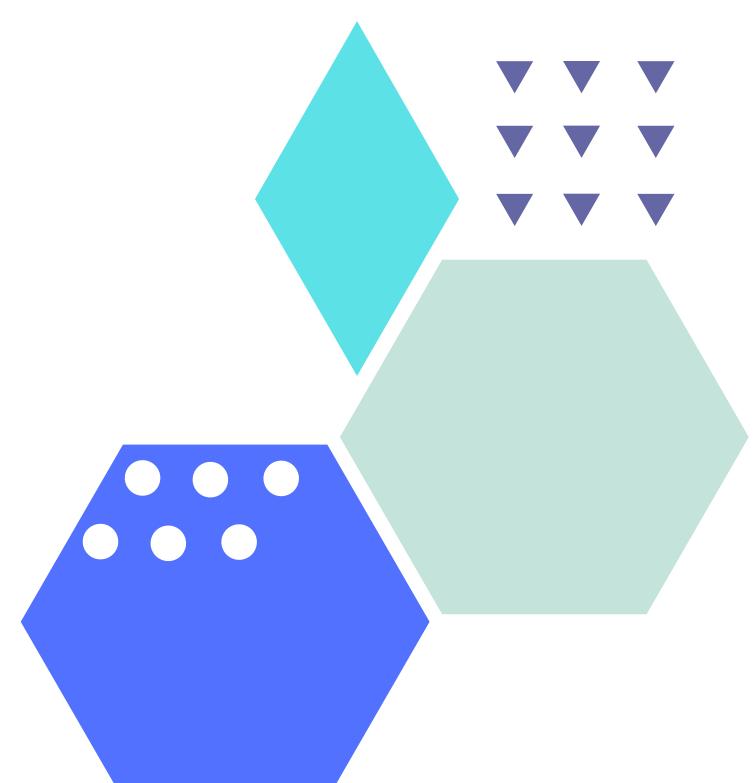
Flags of the cedar being waved amidst chants of change and reform started off almost completely peaceful. Picnics and food stalls dotted protest heavy areas, concerts were being held and music emerged from the masses just as heavily as the sentiment for change did. But soon enough as usual, fear turned to anger both from political leaders and disgruntled protesters. Perhaps the worst of this anger was seen in various instances of public servants disturbing the fickle sense of peace that the country had managed to maintain.

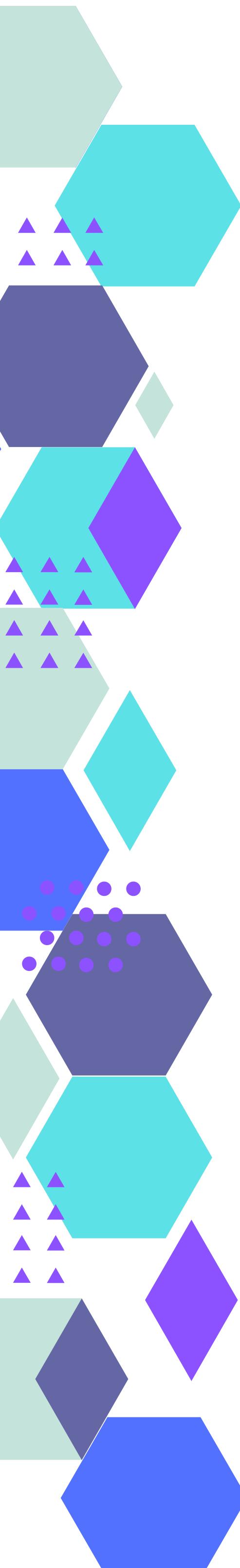
On the 18 October in the southern city of Sour, eyewitnesses said army officers allowed visibly armed supporters of the Amal movement to assault peaceful protesters. In the southern city of Nabatiyyeh on 23 October, dozens of men armed with sticks and batons stormed a sit in beating protesters and dispersing them. (Amnesty.org) [1]

The presence of violence in these protests only increased with every passing day. More violence, more death, more infighting and more division. This violence was not just limited to public servants. Civilians and other non-protesting agents all indulged in the mob violence and did so while functioning under the guise of bringing about a crucial moral change needed for a stable future for the country and its people. Now while the protesters did achieve the main goal of their initial protests, wiping out the bulk of the Lebanese cabinet, it was more of a pyrrhic victory than a solid one. The protests only sparked more protests which, by nature became violent and rage filled. Protesters only further aided in chipping away at the nations already fragile peace by initiating violence against the police and the military[2] and- as the saying goes -'every snowflake pleads guilty to the avalanche', while the pure motive of the protests was to topple what they perceived to be a system that opposed the very core of their nation's identity; it instead morphed into a battle between the what the government and its propaganda mouthpieces had deemed 'the peacekeepers' and the 'trouble makers'. With close examination it had become almost ironically clear that the protests had soon managed to achieve the opposite of what they were trying to achieve. A Lebanon that was a safe and sound one, a Lebanon that lived up to its reputation of being a tourist destination and a country one may visit for leisure and pleasure had soon devolved and descended into lunacy and madness.

It is also important to note the counter argument to this, being, 'The protests were started to end a government that was corrupt and untrustworthy, and that is exactly what they achieved' but the question to ask in response is, why do we want a non-corrupt government? The answer seems quite simple and is quite simple: to have a country we can trust to provide for the public and keep the people safe and content. After realizing that point, the drawbacks of the protests become rather apparent. The riots had driven away swathes of tourists who would have otherwise been quite keen to visit, and boost a struggling economy. Furthermore the peace that the protests had wanted to achieve, ironically disappeared, with the armies presence becoming ever more hostile and protests yielding alarming amounts of injuries and death[1].

After this metamorphosis, the issue presents the first main question: Is the threat to democracy the ruler or the ruled?





Are We in Danger?

"One of the things I'm going to do if I win, and I hope we do and we're certainly leading. I'm going to open up our libel laws so when they write purposely negative and horrible and false articles, we can sue them and win lots of money. We're going to open up those libel laws. So when The New York Times writes a hit piece which is a total disgrace or when The Washington Post, which is there for other reasons, writes a hit piece, we can sue them and win money instead of having no chance of winning because they're totally protected."

-Donald Trump, 02/26/2016.

For one to truly grasp the idea that the nature of any democratic nation is being not only attacked but out right stripped of its core fundamentals and values, one need not go further than the on-web activities of political figures and leaders. Often times, these attacks come in the shape and form of tweets and online posts, they are not only immensely radical in nature but in fact border on deeply concerning.

For example, Donald Trump: a political figure with a heavy online presence and a strong political identity and theory.

President Trump's tweets are able to fully display the fears of the people, fears of immigrants and the loss of jobs are simply brought to life as an individual that appeals to his own authority instigates virtual fires. His use of ad hominem and words of antagonizing nature such as "Fake news" and "Liar" and sticking often derogatory nicknames to his political opponents such as "Pocahontas", a slur used by Donald Trump to seemingly mock senator Elizabeth Warren for her claimed native American ancestry, which Donald Trump adamantly denies to be true or existent. He also uses words that ascribe an adjective and often negative connotation to the person that Donald Trump bestows them upon, his use of the adjective 'crooked' for Hillary Clinton is an example that first comes to mind. These words usually insight a sense of hatred that coats and covers his often hole-filled ideas and decisions. Now while it is completely possible for anyone to quote every single outrageous and concerning tweet Donald Trump has made, it would be far more reliable to analyze his public statements and pressers. For example, regard the aforementioned quote and notice Donald Trump's immensely harsh and antagonistic choice of words towards media outlets such as The New York Times. He plays these media outlets off as simply 'fake news' and proceeds to discredit any finding or conclusion that they have deduced, valid or invalid. This sort of behavior is not limited to left-leaning sources either. President Trump has, at multiple times, bestowed the title of 'fake news' to conservative media as well. This can be noticed most significantly when Donald Trump called The Sun a largely right leaning British news source 'Fake News' during a joint presser with the then-prime minister Theresa May. So while he may not discriminate on the political spectrum, there is a very significant pattern to Donald Trump's discontent with the media, simply, does the news source in question support him in any current or relevant predicament he may have gotten himself into. Now while the counter argument may arise that it is simply human nature to support those that support us, that does not simply make it acceptable to disregard or at times pressurize media that does not agree with a certain statement or publication. The president goes so far as to threaten suing media outlets that he deems "hit pieces".

According to the views of Steven Levitsky and Daniel Ziblatt, political scientists and scholars of democracy, for democracy to be threatened and for a dictator to take power in any nation, a few basic criteria must be met. As described in the jointly written book 'How Democracies Die' the criteria go as follows:

- 1) Rejection of democratic principles
- 2) The denial of the legitimacy of political opponents
- 3) Toleration and encouragement of violence
- 4) Readiness to curtail civil liberties of opponents, including media

It is important to note that noticing any of these criteria in the spearhead of a political party or movement is cause for concern. But, it is also an important point to mention that criteria two and three stand to be, both the most apparent and the most dangerous. They also happen to be the most present in various online posts and public pressers that Donald Trump has made in the past. He has, on video, made it blatantly apparent that he does not mind inflicting physical violence on individuals that disagree with his manner of thought and express their concerns in the public. At many of his rallies, Trump even goes so far as to let his angry rally attendees that if they inflict any physical harm on people who stand in Trump's almighty and benevolent path that Donald Trump himself would ensure their protection in the court of law. Now all of this is a major cause for concern, but does it truly mean that our democracies are under threat? Political scientist Daniel Ziblatt would answer yes.

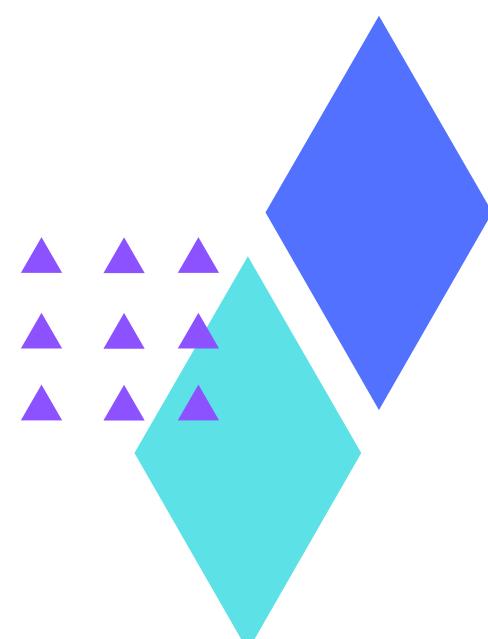
"Trump combined lies about his political opponents – Democrats who need to be investigated (for made-up scandals) – with allusions to a patriotic, violent response by ordinary citizens. Latin American autocrats, including Hugo Chávez in Venezuela, have used this combination. So did European fascists in the 1930s."

-Daniel Ziblatt to a reporter for the New York times

So the question that now presents itself is, do modern western political leaders bear any resemblance with dictators of the past?

If so, does this lead us to believe that the very fabric of our democracy is in danger?

In short, no. The actions of today's political western leaders don't directly mimic that of modern or antique dictators such as Hugo Chavez and Supreme Leader Kim Jong Un and his entire line of dictators. The decisions made by today's leaders, while not directly in sync with many well-known dictators, do sometimes give off an eerie feeling of such times. While not mimicking these tyrants, certain modern leaders do, on occasion, cast an eerie shadow in that direction.





The Death of the Hegemonic Stability Theory

by Jana Massoud

The Decline of "US Hegemony" and "The New Chinese Global Regime", "America Persists" and "The Battle of the Fading Hegemons". In the words of many a sociology-article writer, the notion that international stability stems from one dominant state is "fading", it has become outdated. Our prior interpretation of world order is no longer applicable due to the shift in power standards and the nature of modern global threats. The hegemonic pattern is no longer relevant to the conflicts it was initially designed to prevent and the states that it awards the title of superiority are nowhere near worthy.

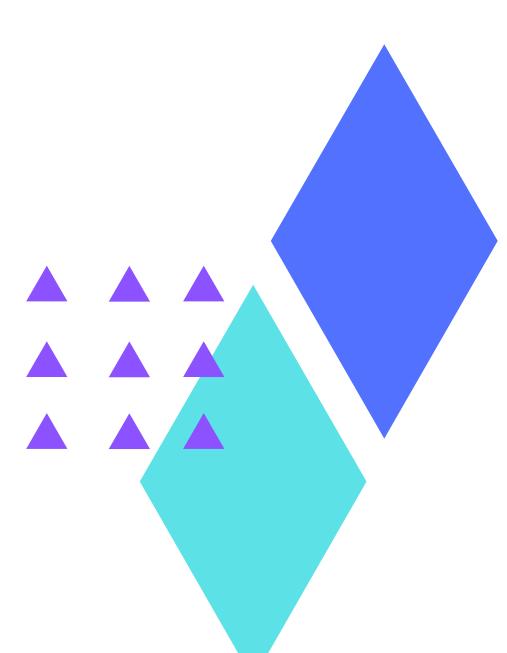
Just as John Ikenberry explains, "both the established and the rising great powers are threatened less by mass armies marching across borders than by transnational dangers, such as terrorism, climate change, and pandemic disease." Take the most recent – more so current – threat that faces humankind: the COVID-19 outbreak. While this pandemic may have originated in Wuhan, it has now plagued every inch of land, not ally nor enemy specific. The interconnected nature of our international relations has rendered efforts to designate a hazard to one government, one region, even one continent, completely ineffective. In order to successfully and efficiently battle these dangers, intercontinental exchanges must move towards a more regionalist form.

As well as the "transnational" nature of our global risks, the increasingly integrated relation with bordering countries has become an obstacle in humanity's own development. The reliance on another country for necessary resources has become far too familiar in a world of unexpected circumstances. The current crisis has revealed a fatal flaw in the – much-praised – hyper-globalisation. As John Gray predicts in the post-pandemic period, "a situation is which so many of the world's essential medical supplies originate in [...] any single country will not be tolerated." This is the very tendency that the world at large falls into when it is presented with a powerful state to look towards in moments of need. Non-hegemonic countries become less self-sufficient, and come to reveal that the dominating state is not qualified to supply its allies in critical times, all will fall in ripple effect.

One common belief in the deserved recognition of the Hegemonic regime is the seemingly undeniable existence of a dominant state. However, the nations at question are now only relevant in their – be it intentional or other – soft-colonization of the "other". Take the last agreed on Hegemonic power, Britain, and the current presumed dominating nation, the United States. The argument of qualification has become a comparison of military expansion between the two, however the most driving influence that either country holds lies in the effect of their past praised pioneering ways: cultural manipulation, stereotype manifestation, and a long history of xenophobia.

This distorted representation only plays in favour of the Hegemonic countries who call credit to the act. It allows them to control the nature in which their citizens view the newly renowned enemy, the "other", the "them". At the forefront of this hindrance stands America short and proud. The foundation of Hegemonic Succession theories lies in the enrichment of the global common wealth; while one Charles P. Kindleberger believes that the United States is solely concerned for its "conscience, duty, [and] obligation" for the betterment of the general good of the globe, his view stems from the same American argument that named violent forces of invasion 'humanitarian intervention'. The truth in the American regime lies in Naom Chomsky's evaluation: The history of US foreign policy, especially after World War II, is pretty much defined by the subversion and overthrow of foreign regimes, including parliamentary regimes, and the resort to violence to destroy popular organizations that might offer the majority of the population an opportunity to enter the political arena.

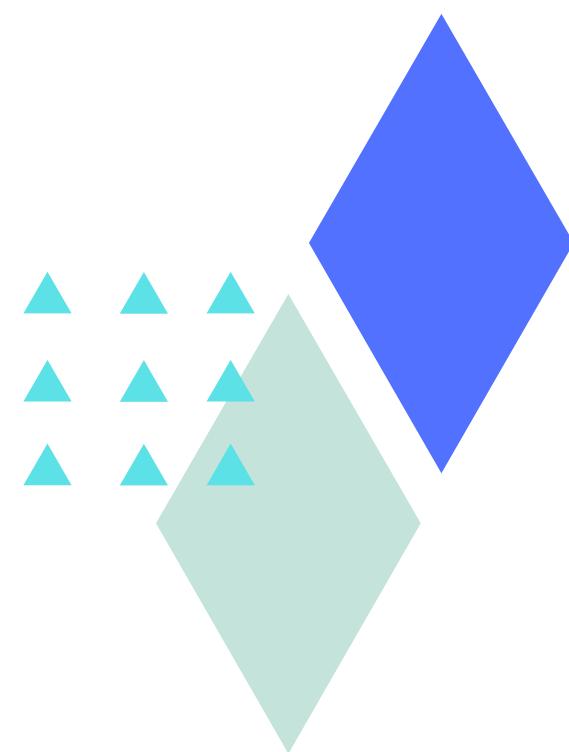
The question of 'is America still the power to look towards' must become 'has America ever truly been the power to look towards'. In response to the COVID outbreak, the US – currently the country with the greatest number of reported cases – was faced with medical supply shortages, delayed testing, social-distancing failures, and a president that insisted the country re-open by Easter. In the meantime, the European Union is far more concerned with what it believes is China's scheme of 'politics of generosity' to adequately react to the crisis.



The Hegemonic Stability theory emphasizes the betterment of and reliance on the globalized trade system and the dependency on ally nations, more so, dependency on the hegemonic state.

This system can only be 'stable' if that very nation were ideal in power, in resources, and in ability to support every other government, even in crisis. As has been divulged by recent global threats and the reaction to such by the supposed superpowers, the global structure, if has ever been, is no longer suitable for a system as evidently unstable as the singularity of a sovereign.

If Henry Kissinger ever did make a just statement, it was in his belief that "the contemporary quest for world order will require a coherent strategy to establish a concept of order within the various regions and to relate these regional orders to one another." The regionalist outlook on global relations is the far more stable form of the theory in question, it encourages every region to build an individual identity and allows for those divisions to separately, if they choose, carry through a limited Hegemonic system without risking the instability and frailty that grows alongside the large-scale form of Hegemony.



"Do you want me to go down on my knees?" He sounded sulky, as though hating what he had just said, resenting the necessity to apologize. She wondered if Olly had persuaded him to do it.

Mischief lit her green eyes, but she kept them fixed on her plate. "Yes, please," she said.

There was a moment's astounded silence, then he

not very formidable pile of correspondence. "It's most awkward having you so much occupied just now."

Allison forced herself to ask if she would have found it less awkward at any other time.

"Till do them for you, shall I?" she offered.

"I wish you would." Her aunt immediately gave up her shyness of examining them herself. Then, after a pause, she added, "I suppose I mustn't expect much help from you, now that you don't feel it necessary to study me any longer."

"How does judge other people by herself," thought Allison. "No wonder Uncle Theodore despises her."

But then she said, "I don't imagine I shall be so busy as all that, Aunt Lydia. I'll still do what I can to help you, of course."

Her aunt appeared satisfied with that, although she didn't

know everything. It was surprising what a man unformed as he grew older. Alex was only forty, and physically he was sound enough. He could take Tucker, for instance, and Tucker was ten years younger. Alex was a tall, lean man and he was hard. He worked at it; he was one of those men who needed physical outlets to keep his mind from going stale. He had a theory about that man had been a hunting animal for a million years before he had been anything else, and that was the kind of animal he was. He always designed to sit at a desk and push paper, not all the time. He needed a release, and the release came from the body rather than the brain. There was some gray in his hair, but his brown eyes were clear and sharp. Alex had a jaw on

makes you feel better. The Kukusai are bigger trouble than they know — those birds are on the verge of a conquest site that could take over a very big chunk of that plane, including the Anak. If we don't act, the Anak will be slaves. It's just that simple. It happens to be in our interest to preserve the Anak, but not what? That doesn't make it wrong.

"Come on, Jack. Dress up a matériaux of history, or reflect

Ema went to see Miguel that evening deciding what to wear and he dresses Victor had liked so much. darkness unrevealed by any adorably styled hair it looked also been tempted to keep on the true attire for an evening appointment no longer trying to prove anything. To her surprise, a girl let her

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The Fabulous Onassis

tioned earlier. Contrary to what has been written on the subject, the difference that ended their many years of friendly relations started with a favor that Onassis rendered to his good friend Embiricos.

The stock that Onassis bought in 1952 gave him complete control of the casino, but involved so much work that by 1959 he decided to hire someone to take over this responsibility. Embiricos suggested that one of his cousins who had lost all his money in the stock market in New York needed a job and would be an asset with the prospect. Marakis accepted, hired him for the

many talents, but he sim-

ply of the casino. First, he

A Fabulous Success Story

threatened to arrange that Onassis would no longer be the major stockholder if he refused this offer. Onassis had no choice but to accept.

Most people thought that Onassis' investment in Monte Carlo earned him a great deal of money, but that is completely untrue. Although he did manage to double his investment, the same amount invested at a mere 5 percent over fourteen years would have netted him the same profit. Needless to say, Onassis was not one who made his fortune by investing his money at such a low rate of return. The only good thing to come of this risk, which he took out of friendship for Marakis Embiricos, was that he kept the old winter sports building, which still houses the Monte Carlo offices of Olympic Maritime.

drew unconsciously.

"A nest?"

"Of hooded crows. They build down there and it's a good opportunity to get rid of them. We don't allow the creatures to prologue their race if we can possibly avoid it."

"I wish I could see Meredith," said Robbie excitedly.

"They'd hatch. Robbie. He's killed one of the young."

"But it's cruel—killing the babies, I mean," gaped Gail, seeing in her imagination, Meredith wringing their necks without the slightest compunction.

"You'd feel differently if you saw a sick and exhausted ewe with sightless holes where its eyes had been born." He turned to her and smiled in an understanding sort of way. "Life is tough and hard in the Highlands, Gail, and to us you might seem cruel, but you'll soon come to realize that we never kill for killing's sake. No stalker worth his salt would allow a nest once he had found it."

They walked some distance in the measured, almost to her

She made a comprehensive

I haven't explored one hun-

He spoke in his customary

there was a certain relaxing

ter. For the first time the

Gail sensed the heart beating

aired.

of the loch away on the left

the water's edge and Gail

and when he nodded, You

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The research center is a machine whose cogs and wheels, since its start, have never stopped turning. While our talented writers explored, drafted, wrote, and edited their work, the activities sector planned debates, discussions, and historical reenactments. These initiatives would not only inspire the student body to become more involved in topics of philosophy, literature, psychology, and every aspect of social studies, but they would also become a running motivation for our center to produce work written in a genuine passion for research. Our most awaited events were, without a doubt, the history trials. Our teacher and mentor, Dr. Ahmad Hachim introduced these events even before the founding of the research center, it is where many of us realized our love for research and discussion. During these theatrical debates, students would take the roles of famous historical figures (including writers, philosophers, members of royal families, even literary characters) and divide into plaintiff and defendant groups. We would then carry through a court case, all in character and in costume, to eventually allow the jury (in this case the student and teacher audience) to decide the winning side by vote. The history trials were as thought provoking as they were dramatic, and with every new trial, we found a larger audience waiting to be awed, and a greater amount of students wanting to participate. It is initiatives like these that allow us to express our thoughts and beliefs in creative and academic ways and that first ever inspired the now members of the Student Research Center.

ADAM MAKAREM

trying to make amends.

Pam wriggled uncomfortably. "It's all such grown-up talk," she said impatiently. "I don't understand half of it. But I'm certainly not going to be nice to people who are horrid to Sylvie."

"As if any of us would," Daphne exclaimed warmly, rubbing her gold head against Sylvie's shoulder. "She can count on our loyalty a good deal further than that!"

"You're dairings," Sylvie retorted impulsively, and glanced across at Martin. But for once the boy did not respond. He had taken a stick from his pocket, and was whittling it into the waste-paper basket, with meticulous care. And what his thoughts were she could not tell. She could only surmise through instinct alone—that he was not in whole-hearted agreement with her attitude; that, young as he was, he was conscious that her outlook was essentially feminine and must be impartially considered before his masculine judgment could accept it as completely reasonable.

"Sweet madness," she whispered.

"Yes, but not to be contemplated." Intuitively she knew that he was fighting his own impulses. Is there not another man in England who has spoken for you?

"Oh no, he hasn't," she exclaimed quickly, smiling at his way of putting it. "We're not engaged and I doubt we ever will be... now. I don't love him, Ken."

Many marriages are contracted without this thing called love. They are usually quite satisfactory."

She said blandly. His hand on her wrist.

"I want what is best."

"But poor Bill! He's been persecuted. A giant."

"He was too dark for the authorities to see him being compensated."

"It is understood?"

she hastily. Then he bent close.

She looked at him in dismay. This was not at all how clients ought to talk, she felt sure.

"What do you mean?" she countered.

"May I smoke?"

She nodded, and taking out his pipe he began to

smoke. "Well, what first attracted me to this place

was its air of friendliness. I wanted to do some

painting in the district, and it seemed to me that an artist couldn't hope to find a more congenial lodg-

ing."

Her discomfort increased, but she inquired, coolly enough: "Has anyone been discourteous to you?"

"My dear Miss Freyne, within a few hours of my

arrival I was being treated as though I were a leper."

he burst out hotly. "Your brother is not so bad, but the little girl flies when she sees me, and as for your other sister"—he flushed slightly—"when I first suggested her posing for me she seemed quite keen.

Now I can get nothing out of her but a point-blank refusal. I naturally want to know what I've done to upset you all and, as she won't explain, I've come to you."

"I don't see why you should expect her to sit for you."

She tried hard to maintain an air of dignified composure. "We're very busy people, you know."

He lit his pipe and began to draw at it. "I'm aware of that. But it's not your real reason for making your sister turn me down."

And then he went on, looking at her steadily. "Perhaps you'll feel differently about it if I tell you just what it is

I want to do. I've been given a definite commission,

She knew that if she ever allowed herself to fall in love with Vargen, she would be the loser when the six months had passed. She knew all this with the reasoning, logical part of her, and yet with another, deeper, more primitive part, she knew that she had never found a man so devastating as he. It was a magnetism,

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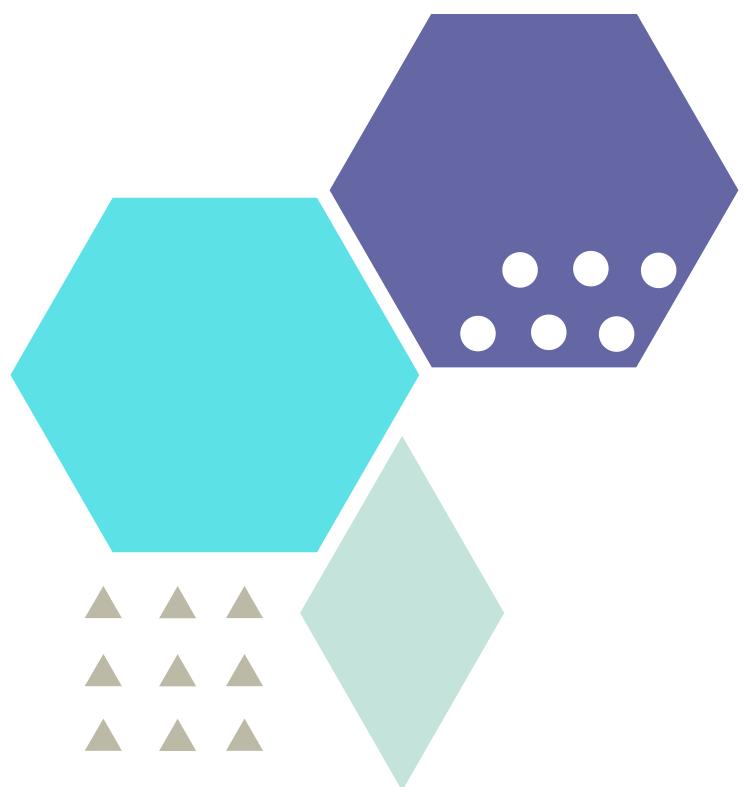
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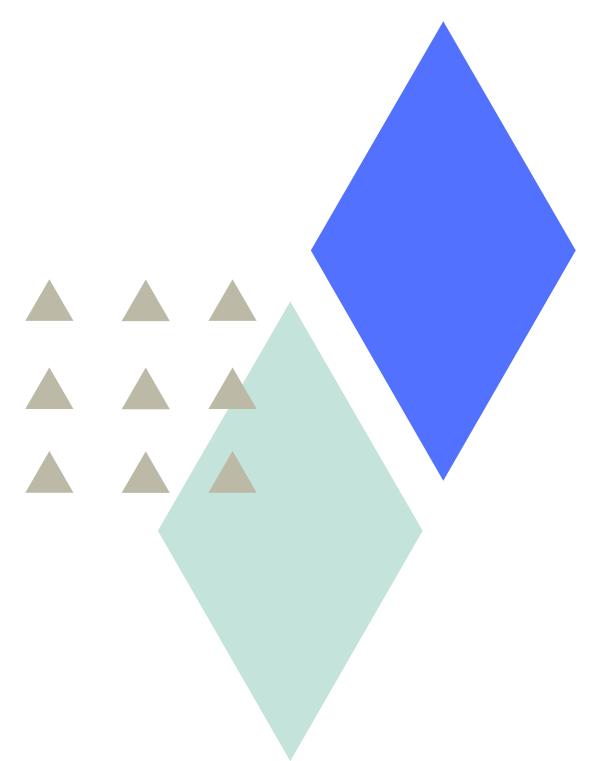
Non Sequitur Pieces

47 Civilization and Fiction: Femininity in Lord of the Flies

49 From La Révolution to El Thawra

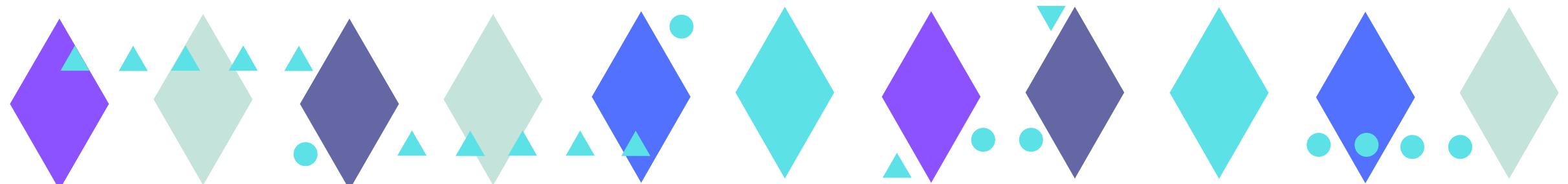
52 The Most Beautiful Number to Ever Exist

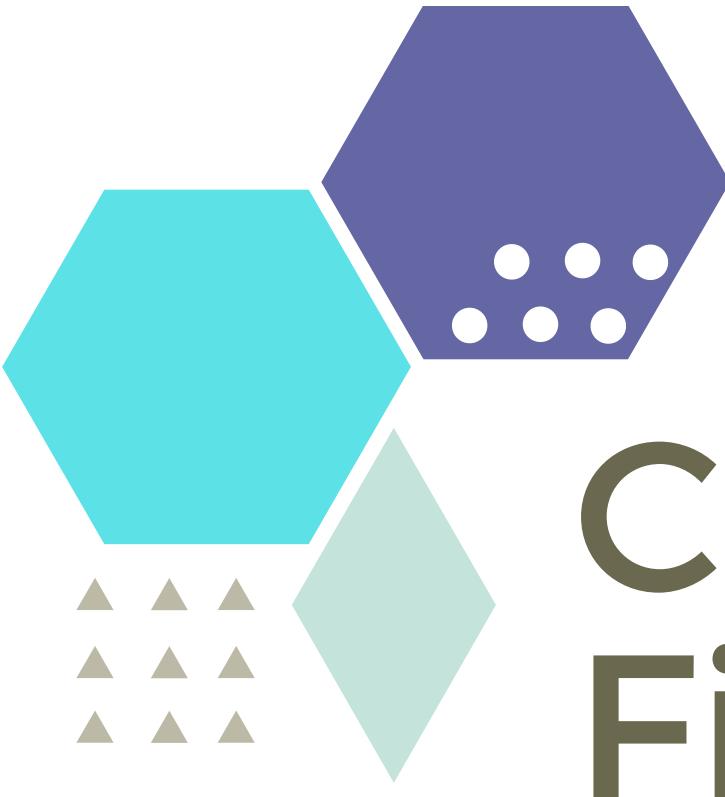
54 Final Biological Weapons



Learn as
though you
will never be
able to master
it; hold it as
though you
would be in
fear of losing it.

Confucius





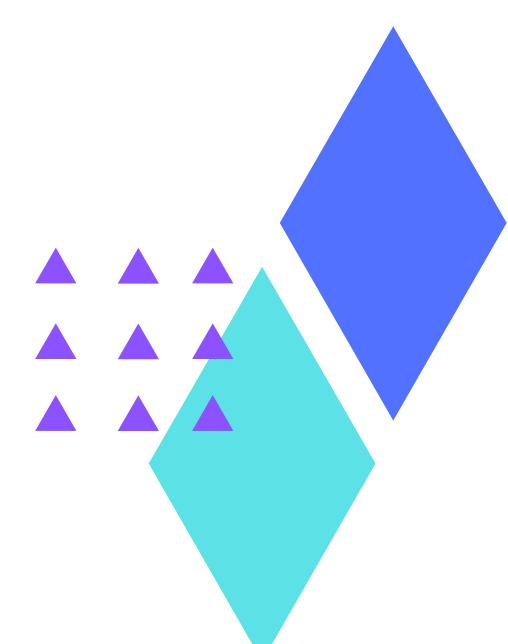
Civilization and Fiction: Femininity in "Lord of the Flies"

by Adrianna Sabbagh

William Golding's Lord of the Flies relates the story of school boys who find themselves stranded on an island. Through their desire for adventure turned into desperation for salvation, they attempt to build a functioning society which slowly collapses due to their drift from civilization and, as it seems, the qualities of femininity. The novel lacks any female character directly associated with the events of the novel, a fact that has caused the majority of literary experts to not recognize the significance of their absence, leaving the minority of critics to build upon the conflicting feminine and masculine identities of the boys. A controversy surrounding an all-female remake of Lord of the Flies had sparked a discussion based on the role- or the lack of the role- of women and femininity in the rise and fall of the book's plot as well as its implication in the theme. (Desta, 2017) According to Sofia Khan and Patricia Wachholz, "Golding links the ideal of order with the feminine Piggy and somewhat effeminate Ralph, and the ideal of violence with Jack and Roger". The plot revolves primarily around the conflict between the symbol of femininity, Piggy, and the two images of masculinity Ralph and Jack who differ with Ralph being the one of "civilized masculinity" and Jack of "barbarous" and abusive masculinity.(2006, p.70) In light of this examination, along with Golding's own interpretation of his choice to exclude women, there exists a great significance in each character's embodiment of feminine and masculine ideals that places Golding's iconic work in a new field of literary examination.

It is a common notion developed by various individuals throughout the course of Western history, such as Aristotle, that "we should look upon the female state as being it were a deformity, though one which occurs in the ordinary course of nature". (qtd. in Aristotle) This description of Aristotlean femininity is clearly demonstrated in Piggy's weak physicality. He is first referred to as 'the fat boy' who suffers from asthma and wears a thick set of 'specs' as a result of poor eyesight. Such a physical form is sharply contrasted by Ralph. According to Reynaud (2004), the body or physical features are "the instrument(s)" in which masculinity manifests itself. Ralph is a 'fair boy' whose build is close to that of a 'boxer' with a 'width' and 'heaviness' to his shoulders. (Golding, p.10) Piggy's femininity is further emphasized in his connection to the only woman mentioned: his auntie. His reason is derived from hers and he acts as her voice. Ralph, on the other hand, looks up to a strong, masculine figure: his father who happens to be a commander in the navy. (Golding, p.13)

Jack is introduced with a quality strongly associated with abusive authority to the extent of being its definition, according to Kimmel, and that is "the drive for domination, the drive for power, for conquest". (1994, p.217) His 'protest' against voting, control over the 'choir' and sense of entitlement to the role of chief institutes a thirst for power in his persona. This, along with Jack's obsession with and Ralph's later participation in violence and hunting, the activities of worldly "manhood" and its "single, most evident marker", completes each boy's portrayal of masculinity, one at its best and the other at its worst. (Kimmel, 1994, p.215) As the boys begin to try and implement order and a stratagem to survival, the maternal Piggy is told he's 'no good at' the jobs of exploring and providing that Jack and Ralph adopt and is given the "domestic" tasks of managing the "littleuns". According to Sofia Khan and Patricia Wachholz, "Piggy clings to his idea of order, shouting like his old auntie for the boys to stop 'acting like a crowd of kids'". Such conviction in sensible ideals ensures his embodiment of civilization as well as his downfall on the boys' part.

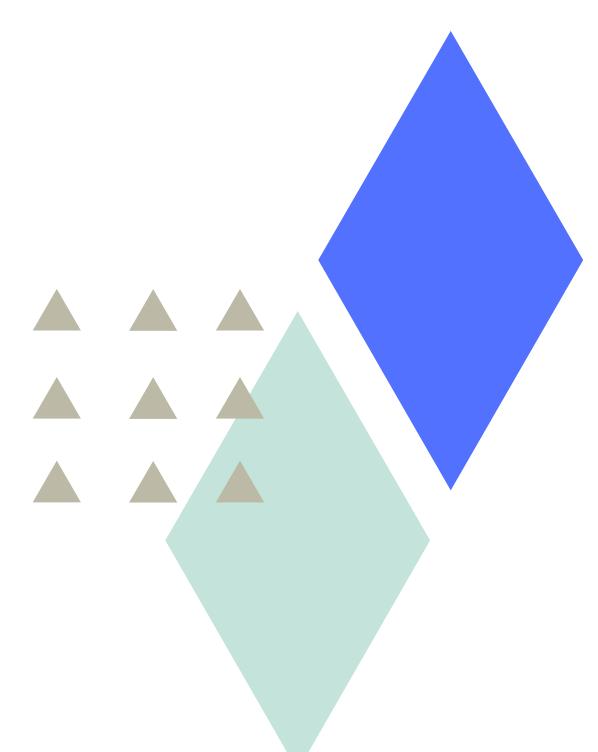


According to Kimmel's observations, a fear that is found pervasive in the social understanding of manhood is "the fear of emasculation by other men, of being humiliated, of being seen as a sissy". (1994, p. 214) Even before the incident of the plane crash, Ralph's attitude toward girls hints at this fear since he remembers a book on his shelf that he 'never read because it was about two girls' while he read all the other books with the repeated phrase 'for boys' or 'boy's book' in their titles. (Golding, p.112) When Piggy suggests tying their long hair back, Ralph firmly refuses the notion of looking 'like a girl' or any less manly. (Golding, p.172) Their most evident "flee from the feminine", however, is their antagonism towards Piggy. Since he, to them, "might as well be a girl" or aunt figure, they fear being associated with him in any way hence the derogatory name and treatment. (2006, p.70)

Their relentless teasing and bullying mounts to physical violence as the savagely masculine Jack, overcome with 'humiliation' at Piggy's reiteration of his failed task at keeping to the fire, strikes Piggy, breaking a part of his glasses. (Golding p. 71) In his book "The Gender of Desire", Kimmel stated that the "pre-oedipal boy identifies with mother, he sees the world through mother's eyes" and that boys trying to fit into the mold of masculinity distance themselves from the pre-mentioned image of being "a mama's boy" or "a wimp". (2005, p.187, p.32) Piggy's glasses represent the perspective of a mother along with the law and order needed to build the fire. Both symbols are simultaneously destroyed when Jack breaks Piggy's glasses, which in turn is a sign of his detachment from "the feminine vision" in his reckless pursuit. (Khan and Wachholz, 2006, p.72)

However, Piggy is not always terrorized by his peers. Ralph, the civilized man, is shown at certain instances to sympathize with Piggy and is the only one to listen to him and share his ideas. He worries about Piggy being 'by himself'. There is a harmony between them: civilization and the feminine sensibility. This harmony is obvious to Jack and the boys, resulting in taking their "final flight of the feminine by rejecting Ralph". (Khan and Wachholz, 2006, p.71) Separating themselves is not enough, however. The boys, Jack and Roger, more specifically, proceed to dominate Piggy and Ralph. This happens when Piggy is killed by Roger pushing a boulder onto him. (Golding, p.181) At that instant, the conch is also destroyed, the symbol of civilization since the beginning.

According to William Golding's Introduction to *Lord of the Flies*, he wrote his book featuring young, pre-pubescent boys as his interpretation of "scaled-down human beings" or "scaled-down society" rather than a "group of little girls" since he considers them "to be foolish if they consider themselves equal to men" and that "they're far superior and always have been". (1954) Golding's mother was a suffragette and his views on women and the mother's perspective is clearly reflected in Piggy. He also creates a representation of civilization's response to femininity in contrast to a less civilized society's response through Ralph and Jack. Ralph is understanding and recognizes Piggy's importance, while Jack fears being affiliated with Piggy's supposed feminine weakness and overpowers him through violence. Just as Piggy, his glasses and the conch shell or order and civilization are deeply connected in the book to the extent of disappearing altogether at the same time, women are vital to the balance and organization of a society. Golding draws our attention to the significance of this balance by excluding it, transforming the young boys into allegories for societal notions as they experience a cautionary downfall into chaos.



From La Révolution to El Thawra:

Mary Shelley's References to and Analysis of the Nature of Revolution through "Frankenstein"

by Jana Massoud

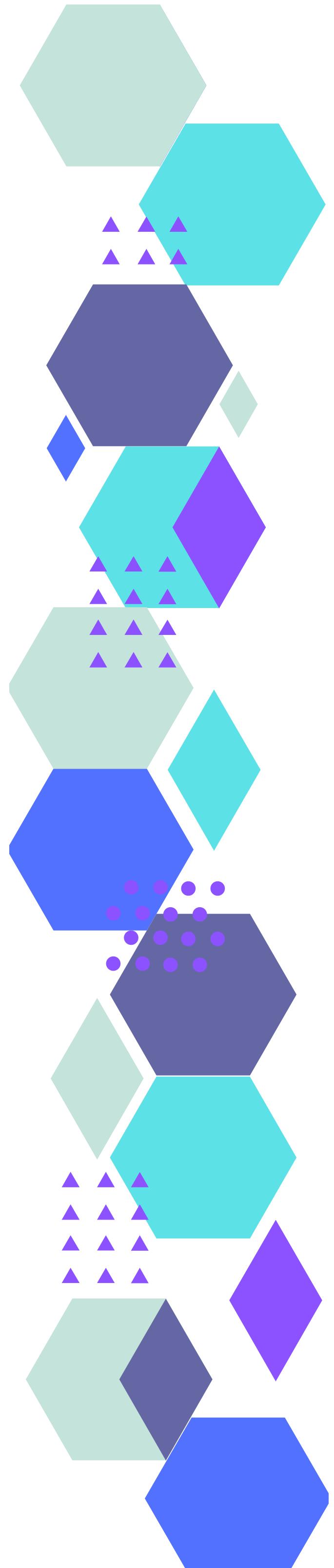
Play Adonis, rewind Jean-Jacques Rousseau, forward Gil Scott-Heron, and pause our author's very own Mary Wollstonecraft: revolution as ink on paper. Mary Shelley's Frankenstein has been widely regarded as the deserving-of-praise science fiction novel which it has been read as but not written for. Adonis, Rousseau, Scott-Heron, Wollstonecraft, Shelley. Mary Shelley has skillfully brought to shelf a commentary and long-standing metaphor of the nature of revolution through representation of motivated masses in her characters, through reference of historical uprisings in her settings, and through clarification of political pattern in her plot.

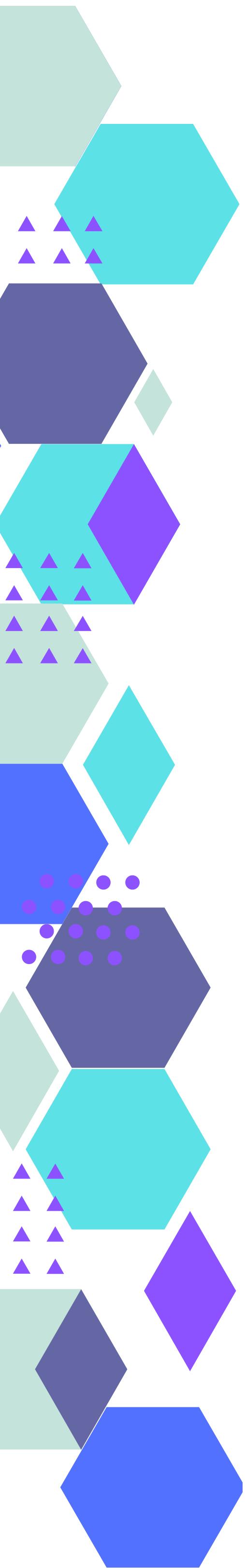
Aside from Mary Shelley's political upbringing and her ties, even in marriage, to revolutionary ideals, her novel Frankenstein as a stand-alone piece is very obviously a commentary on the nature of revolution. Shelley makes specific references to the French Revolution in particular, using locations and instances from the uprising in her writing.

Shelley made this comparison very evident in her killing of the most innocent characters of her novel. "The best hope, and the purest creature of earth" (Shelley 144), describing Elizabeth, "so perfectly humane, so thoughtful in his generosity—so full of tenderness and kindness" (Shelley 20), describing Henry: both representations of innate goodness, ambition, and humanity, killed off by the product of unjust negligence and faulty power manifestation. Just as any violent uprising – and much escalated in that of the French – this revolution saw bloodshed and brutality like no other, known for so and made much more efficient with the creation and extensive use of the guillotine.

Though these incidents villainize the monster, Shelley purposefully and skillfully presents his harmlessness in nature and his aloofness in his creation, not only to emphasize the degree of which Frankenstein's negligence and maltreatment had plagued the being, but as well to portray the innocence and true intent of all those who participated in the revolution. The monster expresses to his maker, "I was benevolent; my soul glowed with love and humanity; but am I not alone, miserably alone?" (Shelley 69), the creation himself recognizes that if he were cared for, his potential for a fulfilled life of humanity would not have dimmed so soon. This intended character connotation portrays Shelley's own beliefs that the poor masses, or generally, the mistreated public, is not pre-programmed to commit evil, but if left with no other choice, will act as so. If the French citizens had been protected by the monarchy, they would have had to reason to revolt as they did; only unleashing true treachery after their government failed to provide. Similarly, the monster demanded that Frankenstein create a companion experiment in compensation for his negligence, only when the scientist refused did the creation truly act on evil intent, killing for revenge.

Under these events, there lies a well-calculated geographic element, as Shelley sets major catalysts of the plotline to take place in historical locations of the French Revolution. The creation of the monster, for instance, took place in Ingolstadt of Bavaria, the very village that birthed Adam Weishaupt and encountered the start of his secret society, the Illuminati, which is credited in part for the spread of ideals that fueled the French Revolution. Weishaupt was inspired by French Enlightenment philosophers and is conspired, along with the original members of the secret society, to be the intellectual father of the revolt.





Shelley also writes the monster to kill William in Plainpalais Geneva, where several political executions took place during the revolution, and where a monument dedicated to Jean-Jacques Rousseau stands. This reference, as strung by Fred V. Randen, can be read as Shelley's conveying of Rousseau's theory that all man is, by nature, good, but is corrupted by the unnaturalness of civilization and the absence of independence in societal systems. Rousseau's contribution to the political theory of Contractarianism had very heavy impact on the revolution and makes steady the connection between the novel and the historical turning point.

The French Revolution, in its essence, was an uprising against the king, against a leading father figure. This theme makes several appearances in the novel, disguised as a pattern of character motivation and plot peaks. As Chikage Tanabe lists:

Walton, who breaks his father's "injunction" and uncle's prohibition, sets out to the sea in search of "the secret of the magnet" (14). (...) By the abandonment of his creator, the monster seeks revenge on his "natural lord and king" Frankenstein (96). Half a dozen of the sailors, who are on the verge of "mutiny," make Walton go back to England (207). A lady rejects the love of Walton's ship's "master" and rebels against the will of her "father" (19). Safie betrays her "father" and steals his property. (Tanabe 3) Under every major turn of events in Frankenstein lies a hatred and rejection of the consequent father figure, of the man in power, of – in parallel – the king.

Although Mary Shelley's writing is linked very closely to the French Revolution, her novel remains an accurate commentary of rebellion in every period's context, in part due to the reoccurring patterns in the nature of revolution, and in greater due to the worldwide regard of the French Revolution as the 'mother of all revolution'. Shelley's use of this very historical turning point may have helped her keep her themes relevant even in the twenty-first century; this revolt not only rewrote philosophical and political ideals, but it paved the way for any future uprising.

One example of Shelley's immortal legacy resides in Frankenstein's likeness to the current and ongoing Lebanese protests. For context, the Lebanese people, at this page in the books, have endured:

- A four hundred year Ottoman occupation that not only caused the famine that tore through their population, but as well, arguably inscribed the class and religion antagonisms that would carry still into current conversation of Lebanese dynamic – or lack thereof.
- A trophy handing to the French self-declared deserving winners of the world war, which, in cursive, wrote paternalism and foreign hegemony into a now declared "Catholic experience in the Orient" (Traboulsi 42).
- An unorganized binder of conflicts with bordering nations; start with Israel's attempted invasions and close with the ongoing refugee crisis – correction, crises.
- A chain-reaction of civil wars as the outbreak of the 'class and religion antagonisms' that arguably invaded with and settled long after the Turks, that escalated with and reacted to the previously introduced binder.

More recently, the country's waste and economic crises, along with the remaining water and electricity shortages have built on the people's pre-existing frustration over their government's negligence and corruption in the hand of conflict. The very well anticipated catalyst of eruption laid under the new proposed taxes on gasoline, tobacco, and online voice calls. October 17th 2019 saw the first wave of non-violent protesters demanding a better standard of living, refusing the planned taxation, and standing against the systematic suppression that has built on their shoulders.

The first wave of Lebanese protests filled the streets with students and middle class citizens, men and women of, as the Arabs would title it, *prestige*. Contradictory to the initial hopes of the movement, it took all but a matter of days for violence to paint the streets of Lebanon; although, it was widely suspected as an outside party's doing. Cardinal Bechara Rai, in expressing his solidarity with the protestors, cautioned against the matter explaining, "We are well aware of the role of the fifth column." It had become obvious that major political representatives had sent instigators to the – thus far – peaceful protest to seed violence into the act of redemption.

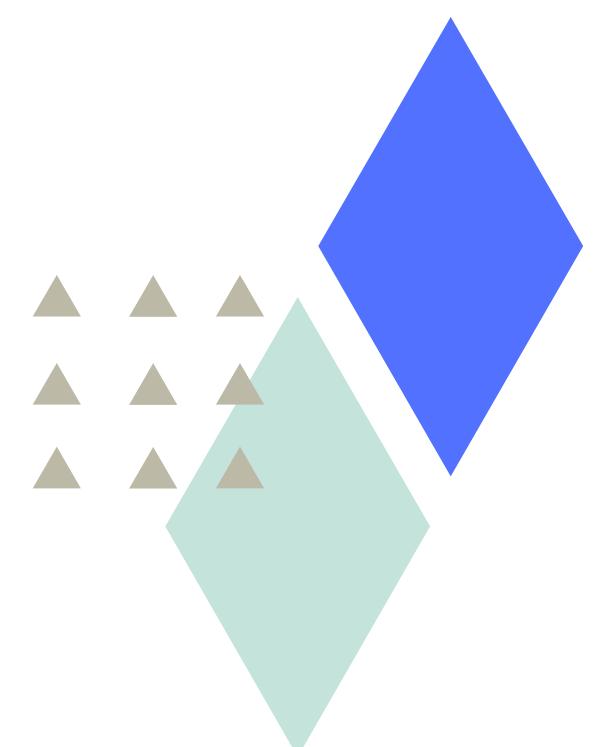
Similarly, the first of Frankenstein's creation's crimes was the murder of William Frankenstein, during which the monster held only the knowledge imparted on him by his creator. He was clever but confused, fueled by rage and hatred of the man who had created then abandoned him. He acted against his true intent, on a trait not of his own, but one of his maker's, which would paint him in the blood of the innocent for any future argument. Unlike the French Revolution, the brutality displayed in the Lebanese protests was a direct attempt from the weary political figures, not a response of the suppressed masses; this comes in parallel with a slightly different interpretation of the novel. Just as was inflicted on Frankenstein's creation, the Lebanese voices were dimmed by the echoes of dripping blood and burning fuel initiated by the names in power to disfigure and nullify the united revolutionary message.

As in line with the general Lebanese attitude, the revolution and its accompanying economic crisis continue to be faced with a general attitude of self-destructive and power-reconstructive humor and creative expression, even encrypting a generation of art titled 'Thawra Art'. This shade of culture helps the people uplift their spirits throughout a change – however brutal – they believe will be for the better. Just as Frankenstein's monster, taken aback by the spring that bloomed after the cold winter that entrapped his flee, found comfort and warmth in the change of nature, the protestors rejoice in their periodic successes to protect the flame of dissent that has fueled the movement.

As well as the upsurge of arts, the movement has found and restored abandoned platforms taken away from the people and created protected spaces for discussion and debate. One such structure is the Beirut Dome, known to locals as 'the Egg'. Originally built as a cinema, and interrupted by the civil war, the "Theatre of the Oppressed" has now become the host of political-movie screenings, taboo pre-censored debates, and revolutionary-themed agitations.

This initiative has also been a large calculation to uplift the Lebanese dialect and the Arabic language amidst the adopted English and French Vocabulary. Just as such, the creation, periodically with the bloom of spring, began to learn of human interaction, moral, ethics, and most of all, language. He boasted about his ability to comprehend the English language stating, "I improved more rapidly than the Arabian, who understood very little and conversed in broken accents, whilst I comprehended and could imitate almost every word that was spoken." (Shelley 125).

In both, blood-boiling protest and blood-thirsty creation, there began an attempt to diminish the innocence of the movement and the monster, and there concluded an uplift of arts and language. The Lebanese protest, the subject of comparison, is one of many that have come before and that will come after, all marching the path paved by the French Revolution, all still in line with the masterful work of Mary Shelley. Her novel would not only act as the commentary on the faults and tendencies of the French social and political upheaval, but will remain a representation of the cycle that close to all revolutionary initiatives fall into, a compilation of science-fiction inked pages that warn suppressed masses of the suspected ripples of their movement.





The Most Beautiful Number to Ever Exist

by Yara Chahbaz

1.618033988749894848204586834....

A fingerprint of God or another attempt of establishing order in a universe that is still not completely discovered?

With the outbreak of the novel coronavirus, we have been introduced to yet another global pandemic. With it it has brought a plethora of pervasive issues, the most prevalent of which is undoubtedly the virus itself and the health complications it has caused for millions of people around the globe. However, another consequence of the outbreak is an occurrence that we have witnessed time and time again throughout human history. Humankind's proclivity of establishing order in the manner of proving a pattern in the midst of chaos has risen to the surface once again. We saw this happen as soon as February of 2020 when we detected the first proofs of what had then been simply a curious case of severe pneumonia cases becoming a pandemic. As the first articles surfaced explaining the likelihood of this new virus leading to a global pandemic, a great uproar came in the form of articles written by self-proclaimed scholars all of which alluded to the same message: This pandemic was predicted.

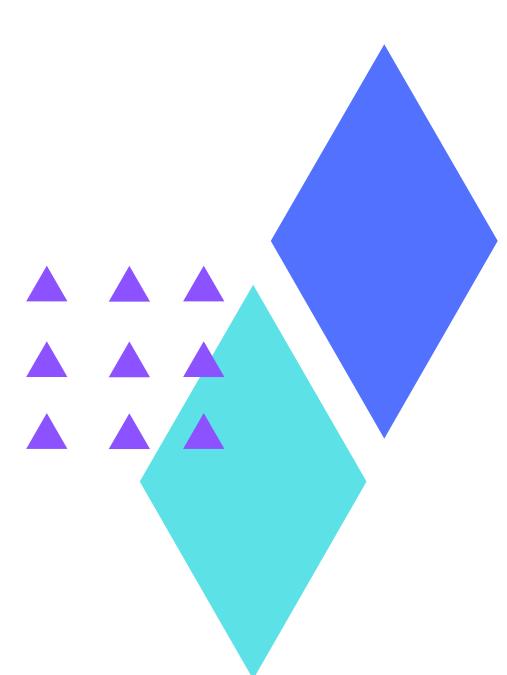
This could be encapsulated to a group of people wanting to seize an opportunity to prove their intelligence on a large scale during a time when "coronavirus" began engaging a substantial audience due to its concurrent mentioning in the media and the news globally. However, what is interesting and relevant to this piece is the analysis most of these writers utilized to defend and prove their prediction of this pandemic.

It should be obvious by now that this analysis for the majority relied on, yes diverse, but patterns entirely. An example of this is a Facebook post that made headlines stating that "pandemics like COVID-19 strike with eerie precision, every 100 years." Explaining each separate pandemic in details before concluding with the before-mentioned statement, the writer centered his/her post on the "1720 – Plague; 1820 – Cholera outbreak; 1920 – Spanish flu; 2020 – Chinese coronavirus."

This post was soon "flagged as part of Facebook's efforts to combat false news and misinformation on its News Feed," and was rated "False," by Tom Kertscher of PolitiFact.

All the same, this post exemplified humans' inclination to designate patterns in the midst of chaos.

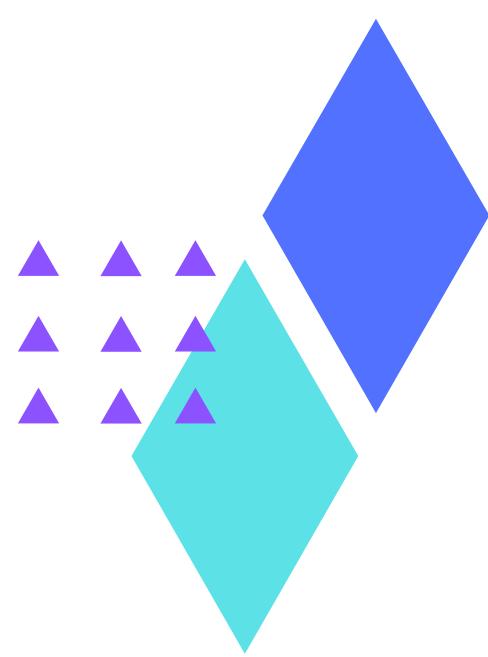
Humans have a tendency to see patterns everywhere. That's important when making decisions and judgments and acquiring knowledge; we tend to be uneasy with chaos and chance (Gilovich, 1991). To realize this tendency, it takes nothing more than to look at our current educational system which from modern times to times dating back to the prehistoric has urged and obliged "out-of-the box thinking" which in almost all cases calls for defining a pattern between what we already know and what we must understand through "analysis." I place the word analysis between quotations, for I would argue that the very essence on which we have placed the word analysis is the determination of patterns. And though these patterns, as we approach higher level courses, themselves become more complex, they remain patterns.



Many artists began to include it in their works purposefully; claiming that it was preordained to be viewed as “beautiful” by the human mind. And, for experimental purposes, you will find that I have included the word Phi-the main concept behind this piece - at exactly word 754 in a work that is comprised of exactly 1220 words. Making the word Phi appear at exactly $1/1.61803$ of the total number of words in this piece which should, by the claim mentioned above, make my view my written work as “beautiful” subconsciously. However, there is a substantive difference between patterns that we consider to be preordained and those that are to be discovered. Also important to note here is that just because a pattern exists, doesn't mean that the cause of that pattern is important or meaningful. (Greg Satell)

Seeing as there has not been any scientific studies done to determine whether or not the ratio of Phi carries with it characteristics of beauty for the works of art in which it is used, there have been many critics who claim that it is man's need to establish order that has brought forth this notion of the Golden Ratio. One of these critics has formed his opinion based on a scientific study that proved that the most efficient way for a snail's shell turn is in a growing pattern that just happens to result in the golden ratio.

Arguing for the belief that this number does hold a significance in the natural world has become more and more difficult throughout the years due to the fact that many studies have come to show mankind's innate need of establishing order. However, when looking at the evidence and extensiveness of this number's occurrence in our natural world 1.618 could very well be an actual “Golden Ratio.”



Biological Weapons

by Lana Kanj

"We can't go on much longer morally. We can't go on much longer scientifically. The technology that was supposed to save us is ready to destroy us. New weapons are being made all the time, including chemical and biological weapons." Billy Graham.

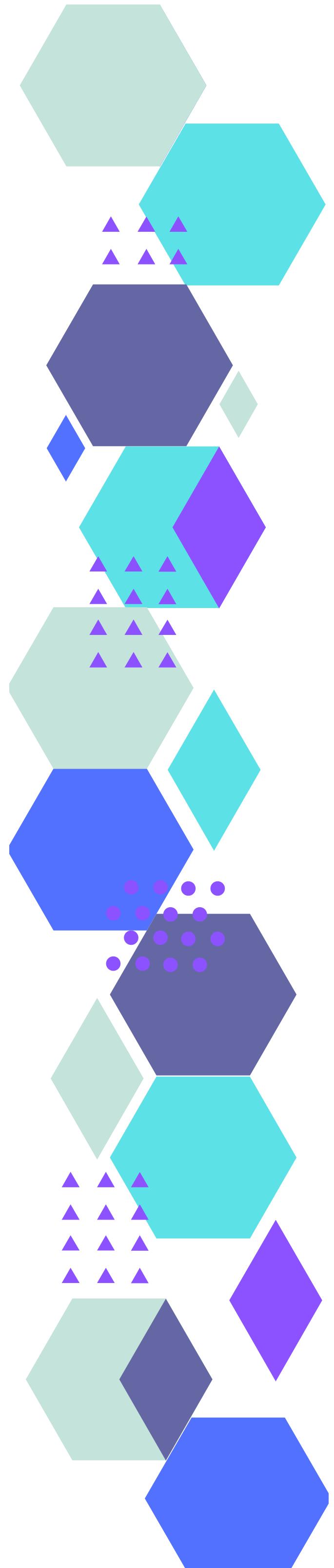
Biological Warfare has been a common occurrence throughout history. It is the violent use of various types of toxins and infectious agents, such as bacteria, viruses, and fungi. Those biological weapons are used for defensive military applications, political assassinations, agricultural and industrial damage, and terrorism. However, biological terrorism is inevitably an extremely critical and time-consuming process because the construction of biological weapons requires strong expertise, considering the difficult nature of numerous viruses and pathogens. In addition, dealing with the pathogen greatly exhausts the governments and the healthcare systems because it is war with a contagious, complex, and invisible agent. In fact, biological weapons could kill hundreds of thousands of people, just as conventional weapons.

Terrorists find those biological weapons advantageous because they are about 0.05 percent of the cost of normal weapons. However, we remain incapable of fighting them properly because nations prepare themselves to fight weaponized militaries carrying bombs and rifles.

Humans have always longed for more developed civilizations. In the late 20th-21st century, a burning spark of technological competition grew between nations. However, governments failed to restrict the threatening consequences of irresponsible and inconsiderate usage of that technology. For instance, in 1925, a total of 108 nations signed the "Protocol or the Prohibition of the Use in War of Asphyxiating, Poisonous or Other Gases and of Bacteriological Methods of Warfare." This protocol was commonly called the Geneva Protocol; however, it failed to achieve its main purpose, especially after several countries began manufacturing biological weapons shortly after its ratification. Supporting Billy Graham's quote, we, humans, are like sailors who continuously launch objects on the boat and ignore the fact that there is a hole under their feet that could drown them all together. The nation that advances the most in creating biological weapons would seem to be the most powerful, while in fact, it is threatening the lives of millions of people.

How dangerous and complex is biological warfare?

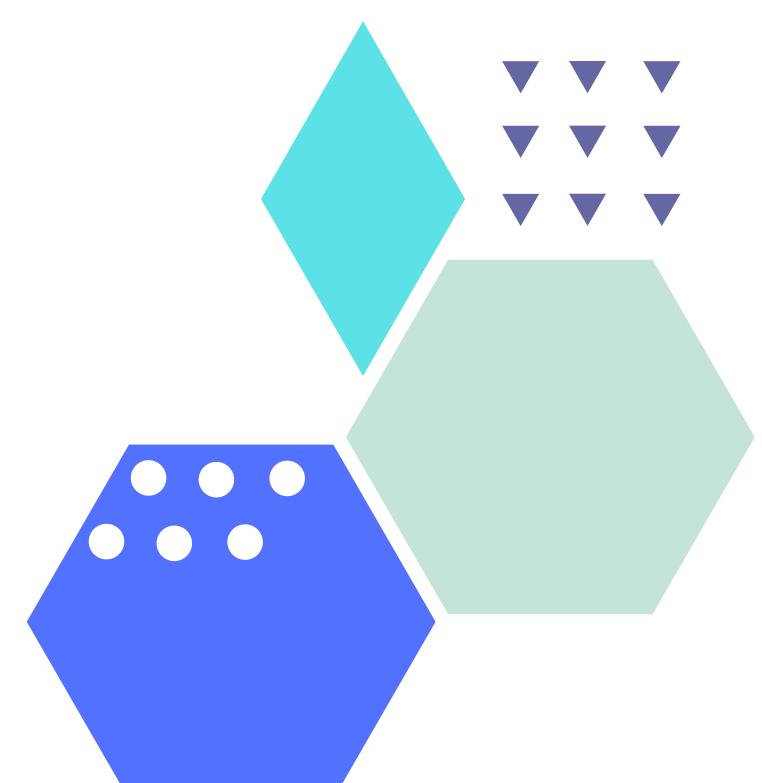
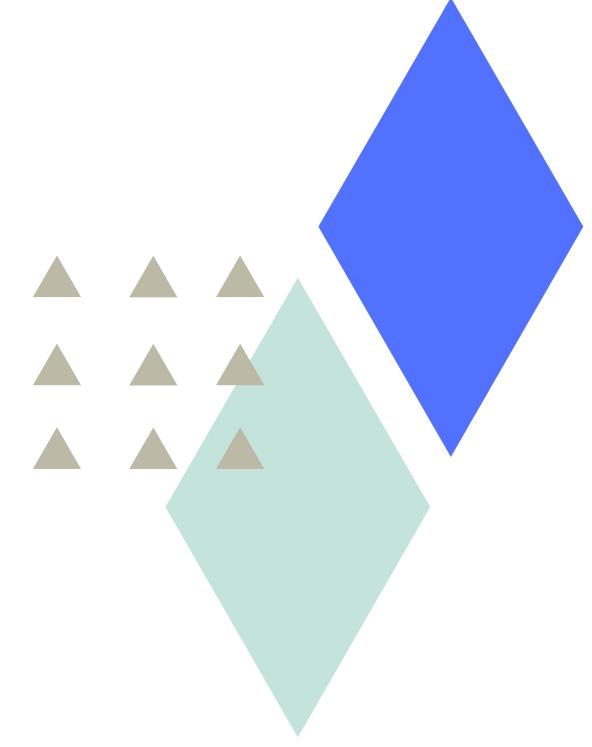
We are living in a diverse planet that includes humans, plants, insects, and animals. Our bodies have immunity to different diseases and are capable of getting infected by various agents. Biological weapons are one of the factors that immensely threaten global security and make people vulnerable to die due to starvation, illness, and increased poverty. These pathogens do not know what borders are, which makes us conclude that the most effective way to deal with pandemics is early detection and rapid response. However, dealing with pandemics years ago was like racing with the vast mother nature. People had no form of rapid communication or detection. The number of reports was very scarce, which made some believe that it was shameful to report any symptoms of the disease. In an attempt to speed up the detection of smallpox, epidemiologists and health care professionals printed billions of pictures of smallpox patients to ask the members of every single household if there were such cases amongst them. This process was time-consuming in comparison to the modern media platforms that can spread worldwide awareness by a click on a button. Some nations, however, did not respond to the smallpox precautionary measures as they should have, which led to an uncontrollable outbreak of the pandemic that took away the lives of 300 million people in the 20th century.



A disease epidemic is equivalent to war. Thus, preparations for epidemics must be as serious as the preparations made to train people for warfare. Usually, soldiers receive immense training and support through war games that ensure that they are ready to create a defensive barrier against the enemies. However, until the current day, this is not the case with the global health sector. Health systems are still not ready to fight epidemics despite technological advancements. Medical health professionals, as well as the public, must receive rigorous training for a disease pandemic regardless if the outbreak was intended or not. Bill Gates once said, "We have invested a huge amount in nuclear deterrents, but we have invested very little in a system to stop an epidemic." For instance, when Ebola emerged a couple of years ago in Africa, it killed around 10,000 people and most of them were in West Africa. Luckily, Ebola did not reach the whole world, unlike coronavirus, because it was not an airborne disease. As Bill Gates said, "Next time we might not be so lucky." As readers who have experienced the coronavirus global crisis, we know that Bill Gates's predictions were accurate. In a globalized world where traveling is extremely facilitated, the rate of infections dramatically increases due to more frequent person to person contact. In fact, a huge problem with respiratory diseases is that an infected person may be asymptomatic and transmit the disease without acknowledging it. This is where the role of health professionals and educated people becomes vital; they must raise immediate awareness and initiate urgent action. However, this can only happen through preparations and training. The world was slow in responding to the COVID-19 outbreak, and it was not until March 2020 when governments began taking the virus more seriously. As a result, the cases grew exponentially, the economy collapsed, and thousands of people departed the world.

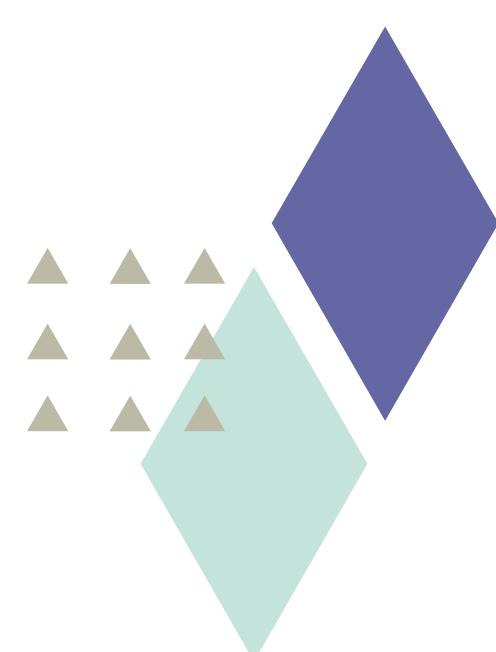
What could be the intentions of biological experts who are implementing their knowledge in creating weapons that overpower humans by all means?

Generally, treaties, export control, and threat reduction are vital initiatives and actions that could restrict countries from producing and maintaining biological weapons. Nevertheless, such treaties go in vain due to poor inspection and insufficient enforcement. Biological weapons have been previously used in history, and due to the cruelty that their purpose revealed, the Biological Weapons Convention was opened to be signed on the tenth of March, 1972. It was made to ban the production and preservation of any biological weapon that could lead to mass destruction. However, unsurprisingly, this convention was seriously violated by some signatories and states-parties, such as the Soviet Union that retained a biological weapons program shortly after its ratification. It is evident that governments will go against rules to protect themselves and attack other countries to destroy them and their economies. In previous centuries, biological weapons were used in the most terrible and offensive ways. Many victims used their sickness as a weapon and infected entire cities, creating disease epidemics. Some groups contaminated water with dead bodies and mixed infected blood with nutrients. In the siege of Caffa- a region on the Black Sea coast in Ukraine -the attacking force called the "Tartar" got infected by a severe plague in 1346. Therefore, the Tartar force took advantage of the disease and used it as a powerful biological weapon by breaking into the city and infecting a whole population. The force placed the corpse of the deceased in the city to create a pandemic. In the 14th century, the plague pandemic, also known as the Black Death, spread through Europe, the Near East, and North Africa and was probably the most destructive global health catastrophe in recorded history. Italians who were in Caffa carried with them the plague to the Mediterranean seaports. Plague-infected refugees (and probably rats) sailed to Constantinople, Genoa, Venice, and other Mediterranean seaports and were believed to have led to the second plague pandemic. This act was so cruel that it killed around twenty-five million Europeans between the fourteenth and fifteenth centuries.

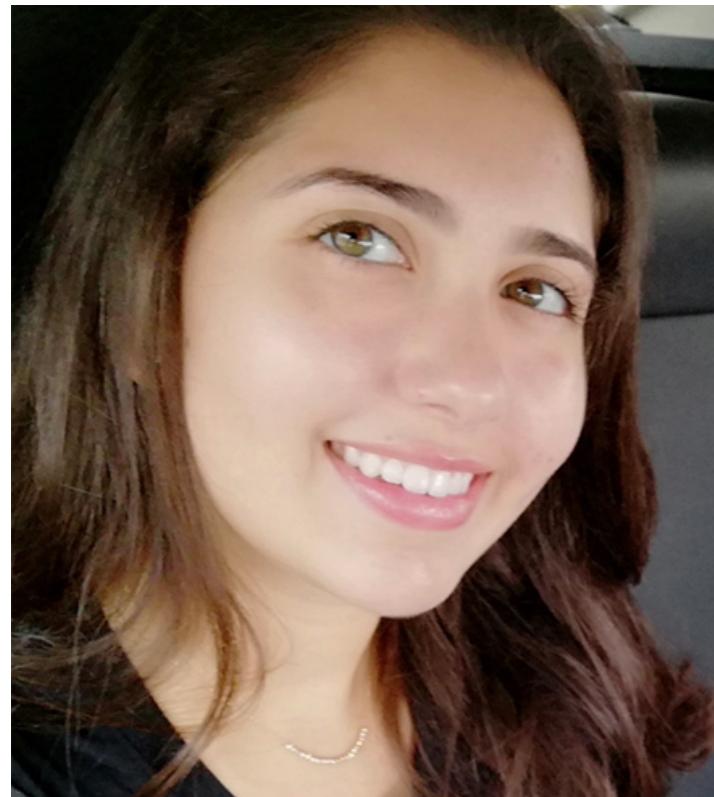


Can chemical and biological attacks benefit humans?

Chemical and biological attacks often pose drastic effects on the environment and human health. These horrible weapons can threaten the lives of innocent people and harm unintended areas as well as animals. As known, the agents used in these weapons are highly toxic and their effects can be irreversible. The Romans, for instance, believed that war had to be with weapons and not poisonous agents. However, chemical and biological weapons were used extensively in several wars, especially in world war one. On the twenty-second of April in 1915, during world war one in the second battle of Ypres, the German released chlorine gas against the French and the British troops. Men were suffocating, and they were not able to take a breath. This gas was quickly identified as chlorine by an experimental laboratory a few days later. But, what happened after this attack and why was it significant? Harmful chemicals were tried continuously after this attack during the war due to their power. As people started to understand the detrimental effects of these chemicals on the respiratory system, gas masks were developed. Then, sulfur mustard gas was introduced during WW1 as another chemical warfare agent. This gas was more toxic than any of the other previous gases because it was able to pass through the skin into the body, causing blisters, chronic respiratory diseases or even lung cancer. Between 1917 and 1918, shocking anecdotal reports stated that cancer cures originated in French farmers who were exposed to sulfur mustard gas. Surprisingly, autopsies of exposed men in world war one to mustard gas showed destroyed lymphatic tissue and bone marrow. This discovery hinted that there could be something about mustard gas beneficial to the medical field. Money was funded to this research, discovering that the extraction of sulfur out of mustard gas created the magical gas, nitrogen mustard. Indeed, the nitrogen mustard worked as a chemotherapeutic agent, leading the way to even more effective agents that worked against different cancers, such as ovarian cancer, melanoma, and many more. Sarin, an extremely toxic chemical warfare agent was used in several wars such as the Syrian civil war. It is a nerve agent that interferes with normal functions of the nervous system, causing severe muscle contractions, overhyped sweat glands, and convulsions. Similarly, other neurotoxic agents were utilized in different wars, leading to even more detrimental effects such as agent X. Agent X is a life-threatening agent that also interferes with the nervous system's function, preventing the neurotransmitters from passing from one nerve to another. Therefore, these impulses can remain within a particular nerve for days and months, leading to paralysis. Many countries weaponized agent X due to its effectiveness, and the United States began synthesizing it in the 1940s. In reality, agent X is a hundred thousand times more deadly than sarin. Can this harmful toxin be advantageous in a way other than killing the enemy and the innocent? The first answer people would think of is "no". However, this toxin, which became later known as Botulinum or Botox, served a great benefit not only for ill people but also for cosmetic purposes. Botox was first used medicinally for people with eye muscle problems such as a crossed eye and then was later developed to be used cosmetically to decrease wrinkles.

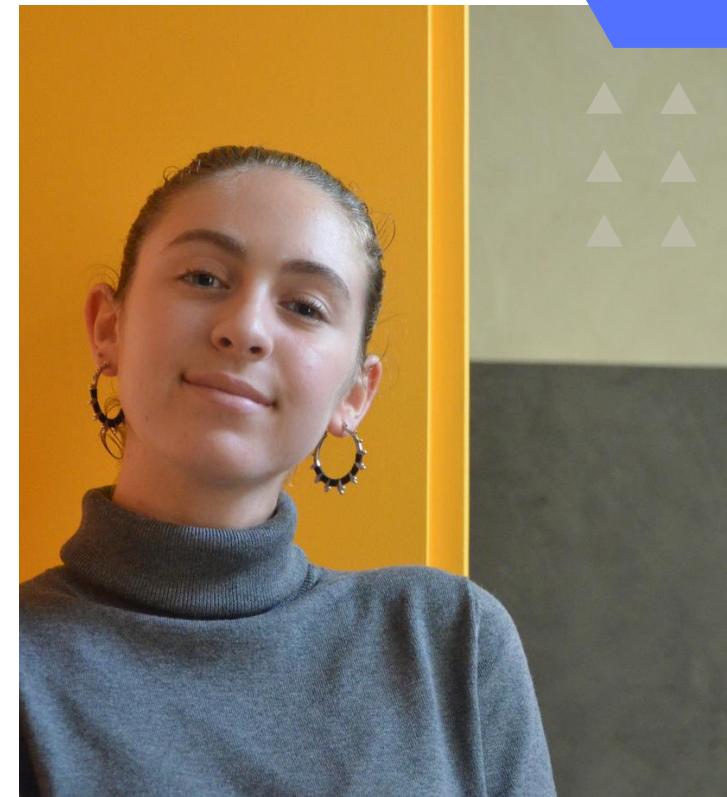


Meet the Team



ADRIANNA SABBAGH
HEAD AND WRITER
12A, 17

Being a literature and history enthusiast, the AMSRC has personally offered me a niche through which I may pursue these interests within the context of significant cultural changes. Fulfilling my role as one of the many student founders has been an honor and a joy. I attribute the success of this project to the visionary Dr. Ahmad, who helped initiate and catalyze the Research Center's many endeavors. I also extend my gratitude and admiration to each of this year's members and participants: we have formed a long-lasting legacy on the basis of this unique collaborative experience. I hope to continue developing my skills as a life-long learner, and I anticipate many great things for the upcoming members and leaders of the Al Mawakeb Research Center.



JANA MASSOUD
HEAD AND WRITER
12A, 17

The Research Center has become a much needed platform for my peers' passion and mine for writing, discussion, brainstorm, and overall, the art of research. All that we have accomplished as a team is in great thanks to our mentor and continuous motivation Dr. Ahmad Hachem. He has inspired a team of truly talented writers and organizers who have put all their effort into these very pages. All my years at Al Mawakeb have been in preparation for the final act that was the first founding year of this center. I am grateful for having been a part of the start of an initiative as unique and necessary as the Al Mawakeb Student Research Center.



SHAHD GAMAL
WRITING ADVISOR

12A, 17

AMSRC is a great initiative that initiated countless precious friendships and sparked several, adrenaline fueled, heated debates. I am beyond honored to have been a part of such an incredible group of students at seventeen! I have always known that my peers possessed highly sophisticated skills, but through the AMSRC, they were given an outlet to express those skills to write about ideas that some adults cannot even discuss today!

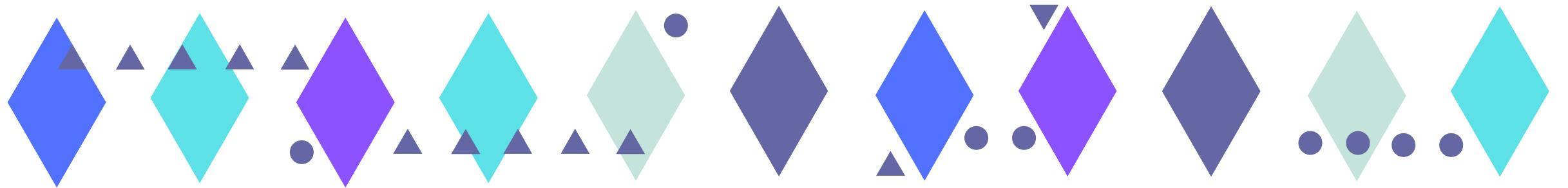
It is very rewarding to look back now at the final product which reflects nothing but our hard work, determination, and discipline.



LANA KANJ
WRITER

11F, 16

It was a great honor to be a part of Al Mawakeb School's research center this academic year. To me, the research center was very important because it was original and different from all other clubs that were ever made. It allowed me to learn a variety of crucial points; I learned that a research center is not only about researching and writing papers, but it is also about arranging activities, debates, and even discussing videos. Besides, I understood how a certain topic may be developed in a way so that all the members can write about it through the subjects they are interested in. I extremely enjoyed the meetings the center arranged with professors specialized in different fields as I had the opportunity to take a small part from their valuable knowledge. I aspire to work with all the dedicated members to expand the research center and allow every student to be part of it to learn these precious ideas.



SARAH KANJ

WRITER

11F, 16

This year, ambitious students at Al Mawakeb School initiated a research center to make it one of the most collaborative, informative, and effective initiatives at school. I was honored to become one of its members, and I am grateful for all the accomplishments we were able to achieve. The research center enabled me to discover how differences in thoughts can create very unique work when it is well-managed; therefore, all members were able to express their ideas and choose topics they were interested in while ensuring a consistent final product. I am passionate about the field of science, and I aim to explore scientific topics in the coming year to shed light on significant ideas and encourage people with various interests to join the research center..



HISHAM FAZAIL

WRITER

11D, 16

Taking an immense interest in both history and politics, I am both honored and proud to be part of Al Mawakeb's first Research Committee Program. My passion for history and politics has allowed me to contribute to the Al Mawakeb Portfolio in countless ways. While my love for modern international affairs has been enabled by Al Mawakeb's inclusive and empowering student body and staff, this has allowed me to both learn and develop a passion for Al Mawakeb's research committee which I hope continues to excel and exceed expectations.



YARA CHAHBAZ

WRITER

11A, 15

Being a high school student, I was exposed to many different areas as extracurricular activities; I have been interested in many things throughout my high school years and rapidly found that some of the most unexpected things could so easily become my all-time favorite activities. I am particularly interested in sports, namely volleyball, drawing, reading and painting... and as of this year...researching. The last would fall under the before-mentioned category of hobbies I never would have expected to enjoy but ended up appreciating. This is largely because I have had a wonderful experience as a member of this committee which did its due in guiding me to an enlightened understanding of what researching is. Therefore, I am now just as devoted to my previous extracurricular; however, I now consider myself to have acquired a very beneficial tool by being a member of this committee: the ability to research effectively.

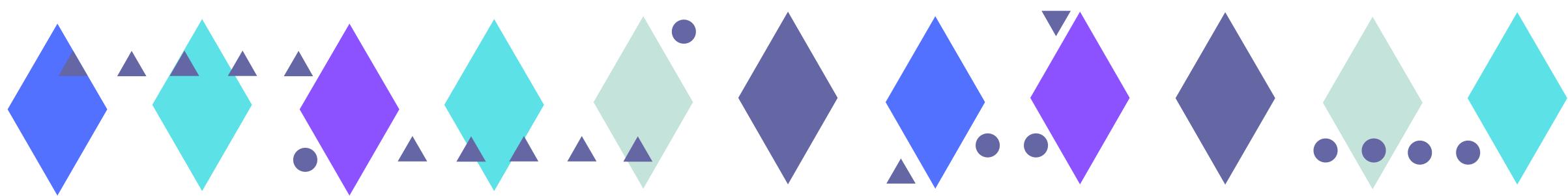


JANA WALEED

WRITER

11A, 16

As an avid reader, I've always been exposed to ideas or things I didn't understand, thus my whole life has been filled with my little research escapades here and there. That's why when AMRC was founded the previous year, I jumped at the chance to use my research skills to introduce new notions to the people of Al Mawakeb School.



SALEM ABIEL

WRITER

11A, 16

As an aspiring student of the sciences and a student-athlete, the yearning to practice, develop skills, and acquire new information is no stranger to my day to day life. Being a curious teenager with an urge to explore and discover more, AMSRC became an ideal output to discuss and exchange information with fellow peers, as well as an opportunity to further my knowledge. With students of diverse interests and opinions, cultural and religious backgrounds coming to the table to converse on a spectrum of varying topics, we all shared the same passion and desire to absorb and research new information, where no one left a meeting without learning something new. Becoming a member of the committee has truly allowed my knowledge to substantially expand and writing skills flourish, it is an eye-opening experience creating a platform to see the world through different lenses.



FATMA TCHANETCHANE

ACTIVITY SUPERVISOR

12C, 17

I am a very passionate and devoted student and those two factors are key components of success. I am a dedicated, hard worker who wishes to pursue all of her dreams and goals. Playing football and reading are a couple of the many hobbies I enjoy in my leisure time. I believe they are two important skills because they exercise both the body and the mind, as it is crucial to maintain and strengthen them throughout life. Leadership is a trait that is embedded within my being, and one that I hope would remain instilled in my personality for the longest time. I consider myself as a good leader because I have the ability to motivate others to achieve goals, and it could be done by inspiring them with their positive energy, enthusiasm, and their charisma

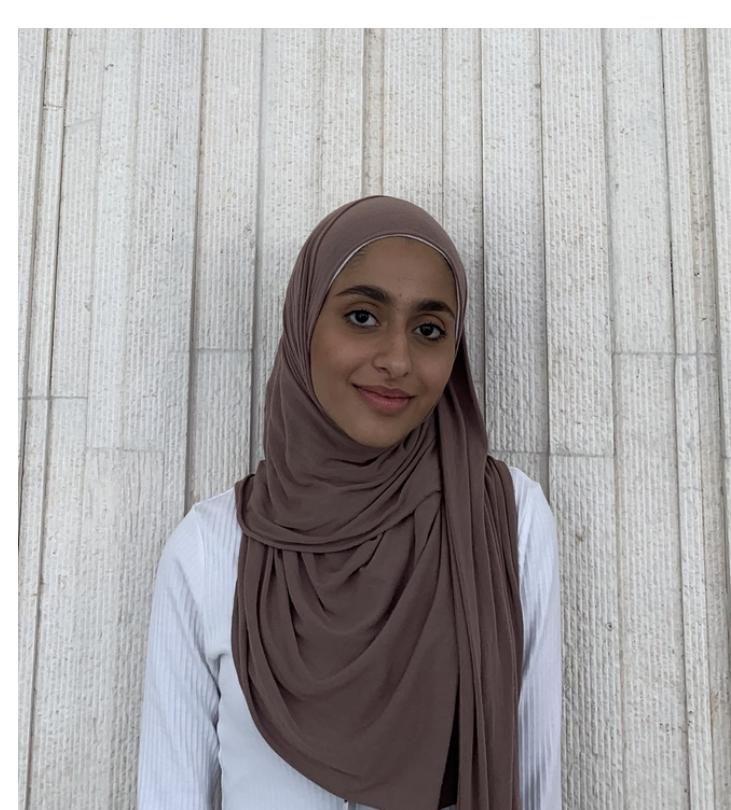


ADAM MAKAREM

ACTIVITY SUPERVISOR

12E, 17

As an Activities Representative of the Research Center, I was given the opportunity to work with my fellow peers on diverse initiatives circling around several major themes that played impactful roles on the history of humankind. These activities proved successful as we saw an increase in student interest throughout the year. So much so that we made sure to remain uninterrupted in our work even through the obstacles of online learning. It has been a pleasure working with the team and especially under Dr. Ahmad Hachem's guidance.

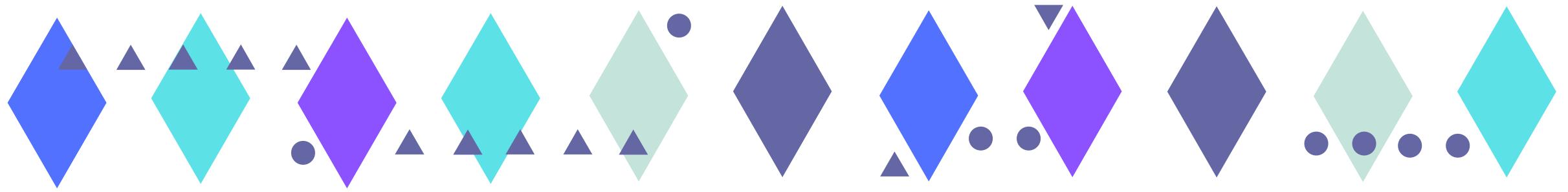


TEEBAH ALHEYARI

ACTIVITY SUPERVISOR

12F, 17

As a member of a research center, I operate activities and events. Although I helped manage multiple events and activities such as the history trials, my favorite part of being a member in the AMSRC were the conversations and debates the members had on a weekly basis, as those conversations gave me a different perspective on multiple matters of history. I found myself invested in the topics that were discussed and so I ventured into my own research about the topics at hand to further educate myself.



NORA ZAID KASEM

ACTIVITY SUPERVISOR

12A, 17

Most of the work I did in the AMSRC is preparing for events and activities, I shared so many of my interests in the AMSRC, for example I played the saxophone in the history trials event and I prepared the invitations. Aside from my input I got closer to a lot of other people and we experienced and practiced together. One of the goals that I achieved through the AMSRC mostly marketing myself, showing my talents and meeting new people.

I want to thank Adrianna and Jana for giving us the best experience ever, they worked so hard to make this happen and it was successful. I had such an amazing experience, from preparing for activities, making new friends, experiencing what a research center is like and many more.



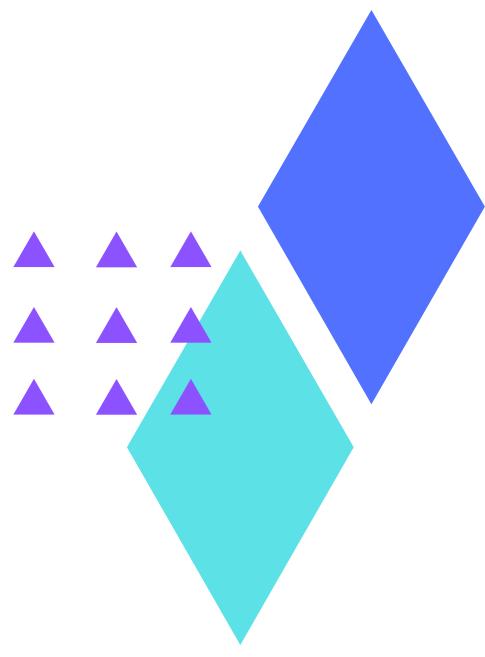
JOHARA ALOTAISHAN

ACTIVITY SUPERVISOR

12A,18

Being a part of the research center was such an honor, it helped me expand my knowledge as well as improving my skills as I was a part of the activity team.

We held many activities during the school year that included the History Trials (performance+ debate), workshops with professors and weekly discussions. The pandemic did not stop us from further exploring for that we even held Zoom meetings with professor, debates, manuscript analyses as well as virtual tours of historic sites.



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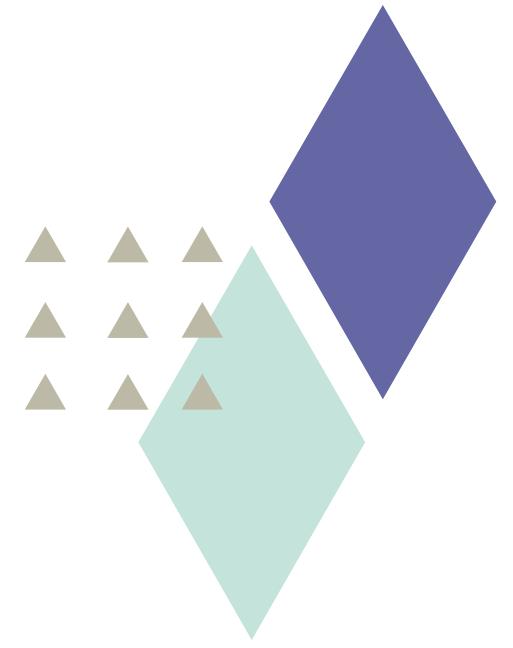
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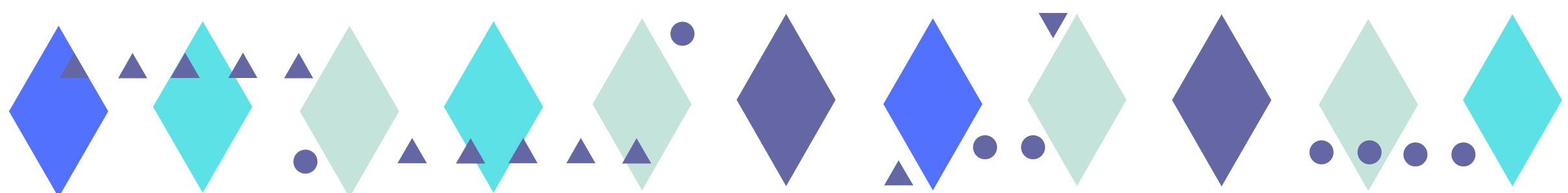
Biological Weapons

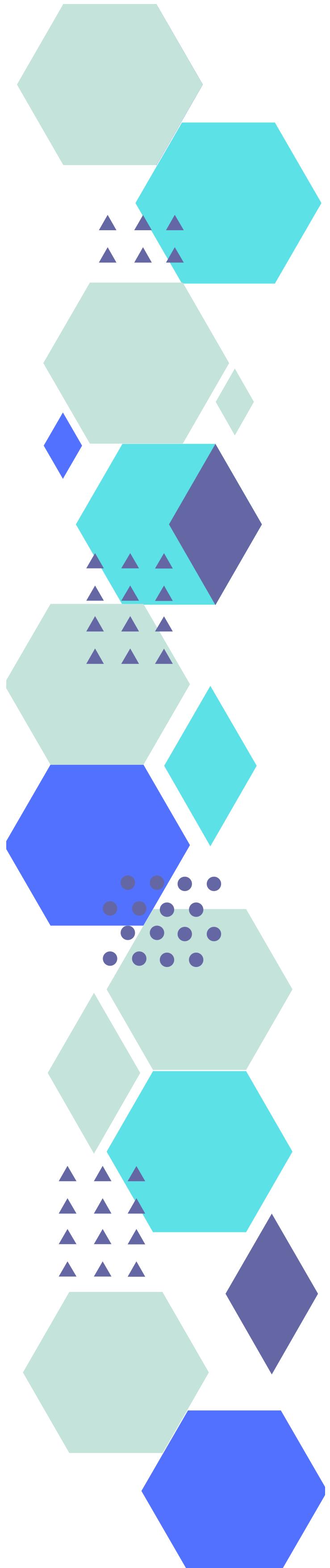
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*After all, the ultimate
goal of all research is
not objectivity, but truth.*

Helene Deutsch



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