Analysis of the Way of Rule in Ancient Rome through Today's Tourist Sites

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Abstract. There are many magnificent monuments, from big cities to even small towns, in ancient Rome. These public buildings built by emperors and local elites are today's famous Roman tourist sites. This essay will study the famous Roman public buildings—the religious building, amphitheater, and baths and understand how they influenced the rule of Rome and why emperors and local elites built so many public buildings. This study will combine archeological and written sources to analyze. Emperors and local elites used religion and many kinds of entertainment as a kind of soft power to maintain and consolidate their rule, which encouraged the rulers to build more baths, amphitheaters, and temples. Religious buildings aimed to unify people in the conquered area into Roman and make various regions in harmony under the same ruler. Both amphitheaters and baths provided people with various entertainments, which became an essential session in Roman social life and made it easy for rulers to consolidate their region. Amphitheaters could also function as places for political purposes. Public architecture could be regarded as a means of soft power, which brought Roman prosperity and the fate of collapse.

Keywords: Roman Monuments; Amphitheater; Roman baths, Religious building.

1. Introduction

Ancient Rome left a lot of today's tourist sites, most of which are Roman public building monuments. There remain countless temples, aqueducts, baths, and amphitheaters from big cities to small towns. The authors are curious because emperors and local elites almost built these magnificent buildings.

Most people think that Roman emperors and local elites ruled the empire through their strong legions and specific laws, which were enforced strictly. However, the rulers also used some soft power to maintain and consolidate their rule. In horizontal, this essay will analyze several typical public buildings. In vertical, the examples of public buildings built by emperors and local dignitaries are respectively interpreted. The horizontal and vertical analysis of Roman public buildings provides a new perspective on the way of Roman rulers.

The first part will begin with religious buildings. The authors will describe the pantheon and temple groups in cities. Through these temples, the Roman rulers combined the gods believed by people in different regions as the Romans' gods by building temples of different gods in Roman cities. The most typical religious building is the Pantheon. Moreover, Romans once again strengthened their domestic rule by positively assimilating those outside religions and giving them a legitimate position. Thus, there seems to be no reason for people to conflict with people who believe in different gods.

The second part will study the amphitheaters. The Roman amphitheater originated in Greek; Local citizens immensely enjoyed the fruit derived from advanced civilization or so-called soft power since the amphitheater provided people with various performances to entertain themselves. On the one hand, amphitheaters were used for performances such as religious ceremonies and gladiatorial games. Both organizers and builders of amphitheaters were emperors or local elites. On the other hand, amphitheaters often organized various simulated triumph wars of the Roman Army in amphitheaters.

In addition, the ruler would also enforce some executions and hold citizens' assemblies in amphitheaters. These activities were also the methods of maintaining their rule.

The third part is about the baths, representing ancient Rome's social contact and enjoyment. Many articles on baths describe how Roman baths and bathing culture led to Rome's decline; however, articles on how baths and bathing helped Roman emperors and local elites to rule are quite a few. This part is around the hedonic culture of the baths, accelerating the assimilation of the barbarians, with different facilities in the baths to satisfy the different needs of the Romans. Meanwhile, the emperor and local elites bribed people through the baths, a place of social contact and hedonism, to increase their support and reputation. This part will describe how rulers maintain their rule through the soft power of bathing culture.

In conclusion, the authors will summarize these three public buildings and emphasize the soft power behind religious buildings, amphitheaters, and baths that consolidated the rule of emperors and local elites in the Roman Empire. Meanwhile, the authors will also explain why Roman emperors and local elites built so many public buildings. It is undeniable that soft power's impact on the empire can be very positive. However, using public buildings or culture to consolidate rule, called soft power, can also negatively influence. The authors will explain it at the end of this essay.

2. Religious buildings

Among the innumerable monuments of architecture constructed by the Romans, how many have escaped the notice of history? It has been proven a powerful and thriving empire that has developed civilization over the years in this region [1]. Even today, there are many magnificent monuments of religious buildings of ancient Rome, such as the Pantheon in Rome city and the temples in Baalbek. The towering Roman columns, mottled walls, and incomplete statues keep telling us the glory of the past. Here explores the purpose of Roman emperors and local elites building countless religious buildings except for letting civilians pray their wishes and get treatment.

In ancient Rome, the religious culture was across a narrow range beyond states and ethnicities that connected the different areas and people around the Mediterranean. In return, the religions in the areas that the Romans conquered were all introduced into the Roman region peacefully [2].

In the excellent religious furnace of ancient Rome, the conflict between the thought of different religions occurred constantly. However, the more was referenced and influenced by each other and laid the solid foundation for following formation and development of Roman polytheism. Taking action made the religious development of the earlier Roman Empire extraordinarily significant. The development of religion in that period was the miniature of the rise of Rome. Based on the background, how religion had a crucial influence in ancient Rome. Of course, religious buildings also played an important role.

2.1 Religions in Roman Empire

Roman emperors had to expand and construct wild places to develop the empire. In order to attract more people and let them live peacefully, emperors encouraged local elites to build public buildings and houses [3]. The extract of Tacitus below further describes the situation.

To induce a people, hitherto scattered, uncivilized and therefore prone to fight, to grow pleasurably inured to peace and ease, Agricola encouraged individuals and assisted communities to build temples, public squares and proper houses [4].

Clearly, local elites build temples to make Roman citizens and barbarians live pleasurably. The various gods and ways of worship in different regions prevailed in ancient Rome. Although these worship or ceremonies are the same and void to the philosophers today, the result of such behavior was not only mutual tolerance but even religious harmony. Due to Polytheism, the devout polytheists loved the gods and religious rituals of their hometowns and recognized others' beliefs and gods of different regions. The people in that era would not cause conflict with each other easily due to different beliefs and theological opposition in ideology and mind. Thus, by unifying different gods

all over the Mediterranean, the religious policies of emperors made people live peacefully. Meanwhile, emperors were gladly supported by people of faith. For the magistrates, it was equally valuable.

Besides, in the imperial period, emperors held the pontifex concurrently, and local elites voted for the local religious priest. On this basis, rulers not only valued the benefits brought by religion but also understood the relationship between rule and politics. They encouraged the public festivals of different gods, which further united people from a different places and made people happy and joyful in their lives, such as the Bacchanalia [5]. In order to facilitate the implementation of executive orders, rulers also used various means of divination and omens; to consolidate the legal system and social stability, rulers also used religion. They claimed the crime of perjury is most assuredly punished by the avenging gods, either in this or in a future life [1].

On the one hand, Roman emperors chose a more sensible way to consolidate their power instead of using violent or strong power. They not only built temples such as the Pantheon, the Temple of Venus, and Rome but also allowed and encouraged magistrates and local councils to build religious buildings to attract more people to settle in Rome cities and unify their beliefs and ideology. On the other hand, to maintain Polytheism, the rulers of Rome also suppressed and persecuted Monotheism such as Christianity [6]. It can be seen that religion became the importance of the Roman rule. For civilians, religious buildings that performed worship rituals were an essential medium for rulers to use religion to rule. Therefore, many temples were built by emperors for local elites to consolidate their rule.

2.2 The Pantheon

As the most popular tourist site of ancient Roman religious buildings, the Pantheon symbolizes Rome's consolidation of rule through religious fusion. Nearly 2,000 years later, walking into the Pantheon is still breathtaking. The 43.4-meter-span dome has been unrivaled for over a thousand years and is still the largest unreinforced concrete dome in history [7].

Pantheon is made up of two words "pan" meaning "all", and "theon" meaning god. Pantheon, meaning "all gods". The Pantheon was dedicated to gods from different Roman Empire places. There were countless statues and paintings of gods in this great religious building. According to the description of Cassius Dio in the Pantheon, the ancient German historian Heinrich Nissen tried to restore the statues' positions [8]. Romans worshiped many different gods; unlike "one god, one temple" in other places, the Pantheon was a temple dedicated to all the gods.

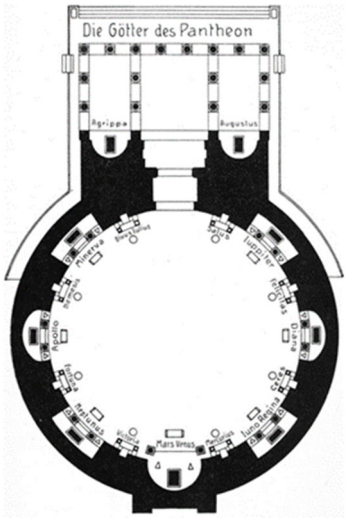


Fig. 1 Reconstruction of statues in Pantheon by Nissen

The Roman Pantheon is one of the important relics of ancient architecture of the West. Rulers built religious buildings, profoundly reflecting the integration of different religious beliefs. From the perspective of development, the traditional religion has a relatively simple structure, no systematic theological theory, and no group missionary organization outside. Traditional religions could not

meet the needs of the spiritual unity of the empire. In the part of ideological influence, Rome combined all the gods as their gods, which facilitated the unification of the beliefs of various ethnic groups and facilitated rule. Then integrating gods of different places and religious ideologies, plus building temples, different ethnicity in Rome had a place to pray. In this way, people live peacefully without fighting and rebellion. Through this process, the ruler can consolidate their rule. The result is that the rulers, including empires and elites, can consolidate their rule by unifying different religious beliefs.

2.3 Temples in Baalbek and Pompeii

Here turns to analyze temples of other cities besides Rome, which were built by local elites. The first is the group of temples in Baalbek. Baal means "city," and "Baalbek" means "Sun City" the Phoenicians built this temple in 2000 AD because of the worship of the sun god Baal, making it the center of Jisi. In 64 BC, Baalbek was conquered by Rome. In the following 200 years, the Romans built famous religious buildings here. Baalbek later became the resort of the Roman Empire, where Jupiter, the god of gods, Bacchus, and Venus were all worshiped here. Rome, the great empire, the subjects from all over the world came to bring in the religion they believed in and continued to worship their gods [9].

The second group of temples the authors are going to study is Pompeii. The map below shows the red circles' positions as temples of different gods. They are the temples of Apollo, Fortuna, Isis, Jupiter, Juno, Minerva, Hercules, and Venus. A city integrated temples of different gods. On the one hand, it showed that these gods were in charge of different things, such as Minerva in charge of wisdom, medicine, and war, Juno in charge of marriage and fertility, and Fortuna in charge of luck. Residents with different needs can go to these temples to pray. In this way, the rulers built various temples to satisfy the residents and gain people's support. On the other hand, these gods originally came from different regions and were believed by different people. For example, the goddess Isis from Egypt was No.30 on the map. However, through polytheism, Rome integrated the gods of different regions into Rome's gods. By building temples and using soft power such as faith, the ruler unified the races of different regions into Romans in ideology, which benefited the rule.

2.4 Summary

The greatness of Rome is not in expanding its territory and winning conquests quickly. Roman power was raised and preserved by the wisdom of ages, united by laws, and adorned by sites such as religious buildings. As far as matter is concerned, the forces, planets, and elements visible in nature are identical and indistinguishable throughout the universe. The invisible master of the spiritual world is inevitably forged by the same pattern of legends and fables; whether it is good or evil, there are their gods to represent them. Behind every skill and profession, there are also their patron saints. These gods appear no matter how long the generations are passed down and how far apart the regions are. The nature of the gods is all related to the specific needs of the protected person.

The Roman Empire was vast and covered different beliefs in different regions. If people belief in only one god, the cost of re-education was relatively high, and belief conflicts and rebellion were prone to occur. Therefore, Rome chose polytheism. Roman rulers respected the beliefs of different ethnic groups while maintaining their indigenous religious traditions and did not impose religion on the conquered areas. Eventually, by building religious buildings and unifying people of different regions into Romans in belief and ideology, which was a kind of soft power, the rulers helped themselves to consolidate their power. In addition, through temples, rulers met the religious needs of different people from different regions and gained support. Emperors and local elites built religious buildings and made them more significant.

3. Amphitheater

The Rome empire left several amphitheaters, such as the Colosseum, the Arena di Verona, which emperors built, and the Amphitheatre of Pompeii, built by local elites. Today, people are still amazed by the grandeur of these buildings. All remains of these amphitheaters have become popular tourist attractions.

The Roman Colosseum was the largest amphitheater in the Roman Empire. It was built between 72-80 AD by the emperor Vespasianus. The arena's size was unimaginable in ancient times and even more significant than some national stadiums in modern society. It can accommodate about 100000 spectators. The spectators enter from 80 arches on the first floor, and 160 exits are distributed at all levels of seats on each floor, known as spits. The spectators can flow in and out through them. It is said that it can be emptied in ten minutes; even modern people have to bemoan the rationality of its unique design under its magnificent appearance.

The stands of Roman amphitheaters were divided into sections according to precise social status. As the Roman empire's ruling class, emperors, senators, priests, and vestal virgins sit in the section closest to the field. Moreover, there was an Imperial Box in the center of the stands, called the "Cubiculum," where the emperor would sit on his throne. And then, from the bottom up, were the seats from the equities class, citizens to the poor. The lowest class and slaves could only stand on the top floor, which was called the attic. From the design of the Roman amphitheaters, it could be concluded that the entertaining use of this place could reveal the social classes of Romans at that time. People's social status was inversely proportional to the height of rows.

As one of the cultural symbols of ancient Rome, amphitheaters were not simple public buildings. This kind of building and the culture associated with it could bring people of different ethnicities and different classes together. Based on this, the Romans used amphitheaters for multiple functions, such as political discussion, religious ceremonies, lawsuits, execution, and famous gladiator shows. It is curious why Roman emperors and local elites were trying to build amphitheaters during their reign and why they endowed amphitheaters with so many functions.

3.1 Public assembly & festival ceremony

The Roman amphitheater originated in ancient Greece. Just like Cassius Dio described:

Tarentum was holding the Bacchanalia, and a large drunken audience sat in the amphitheater of this city-state, watching performances. (...) Tarentum was a Greek city-state with direct democracy, so all important decisions are made by the Citizens Assembly. Former Roman consul Posthumous was invited to the Citizens' Assembly in the amphitheater [10].

The amphitheater was a place for the Greek Concilium Plebis (assembly of civilians) and festival performance in the early Roman Republic. The builders and rulers gave the citizens the rights of democracy by holding the citizens' assembly in amphitheaters and made everyone's life more joyful by holding festival celebrations in amphitheaters. Rulers held these campaigns for their political purposes. In this way, rulers tell citizens they cannot have a happy life and democratic rights without the current ruler gaining citizens' support. Amphitheaters provided the necessary conditions for the realization of this process.

3.2 Gladiatorial games

The authors will discuss the famous gladiatorial games held in the amphitheater. At first, gladiatorial games appeared in other city-states around Rome, such as Etruria [11]. It was not until the war between Rome and Carthage that gladiatorial games appeared in Rome for the first time. The earliest gladiatorial games were performed as sacrifices at the funerals of aristocracy and later gradually became a performance for the public [12]. Various archaeological and written materials recorded this representative game of Rome.

According to relative records, the emperor Trajan held a festival to the celebrated victory of the Dacian war in 107AD. The festival lasted for 123 days. 10,000 gladiators, and 11,000 animals fighting

in the Colosseum [13]. This record not only describes the pomp of the gladiatorial game but also tells us that the organizer of this 123-day festival was the Roman emperor. Like the Colosseum was built between 72-80 AD by the emperor Vespasianus, the builders of amphitheaters, the organizers of gladiatorial games, were almost emperors or local elites. They were the ruling class of the Roman empire.

Emperors and local elites held gladiatorial games and let the public watch the bloody violence. According to modern medical research, watching violent images triggers the release of adrenaline [14]. Adrenaline made people who watched gladiatorial games feel excited and happy, removing their mental pressure. Thus, audiences or citizens would not feel angry and think about rebellion, which benefits the rulers.

3.3 Wildlife & War simulation performances

The amphitheater also had wild animals fighting. As mentioned above, there were 11,000 animals fighting in the 123-day festival. Researchers have not only found relative archaeological material but also some written sources that recorded this kind of performance.

(…) There was a battle between cranes and also between four elephants; animals both tame and wild were slain to the number of nine thousand [15].

What impressed the authors was that the cranes, lions, tigers, and elephants mentioned above came from different places. None of these wild animals live in Italy. The audience would be amazed and excited to see all kinds of wild animals they had not seen before. The audience can see wild animals from different places because the Roman Empire was expanding.

As for the men, several fought in single combat and several groups contended together both in infantry and naval battles. For Titus suddenly filled this same amphitheater with water (…) He also brought in people on ships, who engaged in a sea-fight there, impersonating the Corcyreans and Corinthians; (…) on the third day a naval battle between three thousand men, followed by an infantry battle. The "Athenians" conquered the "Syracusans" (these were the names the combatants used), made a landing on the islet8 and assaulted and captured a wall that had been constructed around the monument [15].

Amphitheater also held battle performances, simulating some victorious wars of the Roman legions. There were even historical records about filling the amphitheater with water for naval battle performances. Through wildlife fighting and war simulation performances, emperors and local elites let the civilians know the glory of the Roman army stories, and the Roman Empire was expanding under their rule. While increasing the glory and cohesion of the Romans, it also increased support for the rulers.

3.4 Execution

Except for these, Amphitheatre had also been used for execution. The ancient Romans had various methods of execution. One of them was throwing criminals before wild animals like lions, tigers, and bears in the amphitheater. The tied criminals were bitten by the beast or required to defend themselves barehanded from the animals. Another method was the Romans erecting crosses and crucifying people, but instead of killing them, they let them howl in the amphitheater [16]. These two kind of death penalty was later frequently used to persecute Christians.

Rulers make an example of criminals by letting whole civilians of the city watch the execution in the amphitheater. It was the equivalent of telling them not to violate the law, which was also one of the methods to maintain the rule of emperors and local elites.

3.5 Summary

As one of the cultural symbols of ancient Rome, the amphitheater is not a simple and isolated way of entertainment. It closely relates to ancient Rome’s religion, politics, and culture. The performance in the amphitheater lasted at least a whole day. Usually, in the morning, the Romans would arrange for wild animals to fight. In the following hunting show, wild animals would fight with gladiators. At

noon the public execution began. After the execution, the audience cheered the final performance - a gladiatorial game! This part analyzed the political meaning behind each activity in the amphitheater. This series of "combo punch", let the audience feel excited. The ruler also achieved his multiple political purposes, getting benefits. The ruler consolidates his rule with the soft power of activities in the amphitheater. Therefore, as rulers, they want to make activities bigger and longer and let more people can watch them so that satisfied more people. That was why rulers kept building amphitheaters and holding extensive activities in their regime.

In brief, by building and operating these amphitheaters, rulers and elites could unite people of different ethnicities and classes. As a kind of rule tool, the amphitheaters were endowed with multiple functions. On the one hand, they were used to host ceremonies and performances. On the other hand, they were also used for political discussion and execution to maintain law and order. These campaigns in amphitheaters cleverly portray the process of multi-ethnic integration. Notably, in gladiatorial games and war simulation performances, rulers not only pleased and enhanced the cohesiveness of civilians but also could help themselves maintain the stability of their rule. By building amphitheaters and organizing activities, rulers collided with intellectual sparks and found an efficient way to use soft power to consolidate their rule. These engines of soft power were spread to every corner of the Roman empire, and after thousands of years, they have become symbolic tourist sites of Roman monuments.

4. The baths

Most people think that Roman emperors and local elites ruled the empire through their strong legions and specific laws, which were enforced strictly. However, the rulers also used some soft power to maintain and consolidate their rule. Many articles on baths describe how Roman baths and bathing culture led to Rome's decline; however, articles on how baths and bathing helped Roman emperors and local elites to rule are quite a few.

The baths are one of ancient Rome's famous monuments and tourist sites. The baths and bathing culture appeared early before the Roman Empire. After two Aqueducts were constructed in 312BCE and 272BCE, the number of baths began to grow in the republic period [10]. In 33BCE, there were over 170 baths; in 100AD, public baths became one of the Romans' daily living places [17]. Moreover, within the next two centuries, the number of baths increased to nearly a thousand [18].

There were so many baths built during the empire period. Some were built by the emperors, such as the baths of Caracalla, baths of Antoninus, and baths of Diocletian, which were named after emperors. Local elites built some baths, such as baths in Bath, England, and baths in Pompeii.

Mary Beard, a leading researcher on ancient Rome, mentioned an inscription of a bath in Pompeii in her book: The building was built at the expense of the local consuls. They were legally obligated to use the money to hold competitions or build buildings. Besides, local consuls were almost local elites. This proves that the public baths were built by local elites. Mary Beard also mentioned that although the area of three public baths in Pompeii was even more significant than the forum and many private baths, some new baths were being built [19].

Except for a reason for population growth, it is interesting why emperors and local elites built so many baths after entering the empire period and the relationship between the Roman rulers and the baths. Therefore, this study will be divided into several sections to interpret the soft power, such as the baths and bathing culture the rulers used, to analyze how baths helped rulers consolidate their rule in ancient Rome. Meanwhile, explaining the reason why emperors and local elites built so many baths.

In order to answer these questions above, the author will combine the archeological and written sources to analyze the baths. Much study is related to Roman culture, customs, and society, as well as the history that Rome conquered barbarians.

4.1 The Baths as a Tool to Assimilate and Weaken Barbarians

A passage of primary source from The *Agricola of Tacitus* below:

He(Agricola) moreover offered the sons of the chiefs a liberal education, (…) in order that they who so lately loathed the sound of Latin might be fired with ambition to make eloquent speeches in it. Roman costume thus came into fashion, (…)those agreeable means of demoralisation, the lounge, the bath, and the banquet ; and this change the unsuspecting Britons called by the name of refinement, when it was but one step deeper into slavery [4].

This passage clarifies that the Romans educated the sons of the Briton's chiefs. Then, these Britons began learning Latin and indulging themselves in the baths. It tells readers that the Romans used their culture to assimilate the Britons. It was also a kind of way to enslave Britons.

The archaeological source also tells a similar story. Archaeologists found Roman objects in the burials of the Britons who lived before the conquest of 43 AD. Moreover, by the beginning of the second century AD, the Roman city of Colchester, Britannia, had far fewer beer halls than wine houses, judging by the number of surviving fragments of cans of wine and beer [20]. It is common knowledge that the Romans mainly drank wine, and beer was considered the drink of the poor and barbarians. These archaeological sources found that more and more Britons changed to using Roman objects and drinking Roman wine. Roman culture influenced the barbarian regarding objects, drinks, and lifestyle as soft power. Barbarians were gradually assimilated under soft power. The Agricola of Tacitus also writes about what happens to barbarians when assimilating.

(…) History tells us that the Gauls were great warriors once: since that day a life of ease has bred in them an unwarlike temper, and with their liberty they have lost their valour. A similar change has come over those of the Britons who were conquered some time ago [4].

This passage reveals that the Gauls had been assimilated and become weak, and the Britons whom the Romans had conquered had also indulged in pleasure and were no longer warlike.

Therefore, the author thinks that emperors or local elites built the baths as a tool of rule. Romans used their culture to assimilate barbarians. The hedonic culture, such as bathing, could make barbarians no longer warlike so that they did not rebel easily and became weaker gradually. In this way, the Roman rulers consolidated their rules efficiently.

4.2 The Baths as a Tool to Rule and Manage Civilians

"Bathing, wine, and sex ruin our bodies, but bathing, wine, and love make life worth living." The inscriptions of a Roman tombstone reveal the lifestyle and ideology of the tomb's owner. In the deserted Roman city of Timgad, North Africa, archeologists found another inscription on a stone about this happy lifestyle "hunting, bathing, gaming, laughing, that is living." Professor Payne also mentioned this inscription in his research course before.

These inscriptions reflect that the Romans liked bathing and enjoying themselves and shared their lifestyle. The authors think it is a kind of influence of ideology. Besides, the authors find what the Roman rulers did to keep their people alive peacefully through the primary source below.

(…) People were therefore prone to war: his (Agricola's) object was that the amenities of life should give them a taste for peace and quietness. (…) he urged on the erection of good houses, of courts of justice, and of temples [4].

Public buildings such as baths can be used to bathe and meet citizens' various needs. For example, Seneca described: He had lodgings right over a bathing establishment. He could hear the people exercising with leaden weights and panting in wheezy. Furthermore, he also heard chat, the sounds of massage, the noises of jumping into the swimming tank, the yells of people plucking their hair from their armpits, and the voices of different vendors such as the cake seller, the sausage seller, and the confectioner [21].

From the description of Seneca and relative archaeological sources, it is inferred that people could exercise, eat, play, read, and have social contact in the baths, which were not only used to bathe. All classes can meet their different needs through the baths.

The development of bathing benefited from the Roman building technology and the Roman water supply and drainage technology. Just like building Aqueducts, controlling water which is a necessary resource, solidifies the power and enhances the authority of the ruler and builder [22]. Similarly, when bathing culture became an indispensable part of Romans' life, emperors and local elites indirectly established baths and controlled civilians. If the people rebelled before the ruler was utterly defeated, the rebels would face the problem of having no water, could not use baths, and being opposed by other people who wanted water and bathing. In this way, the founder of the baths enhanced his rule and reduced the probability of rebellion and riot.

From the archaeological sources and written sources above, it is found that people shared their lifestyles the same as the Roman emperors and local elites. They shared the idea that "bathing is living". Then, rulers even built many public buildings, such as baths. There were libraries, gyms, social contact places, and different bath vendors to satisfy the Romans' diverse needs so that happy Roman civilians were less likely to cause riots and rebellions. The chart below demonstrates the significance of baths in ancient Rome. Through this process, the ruler was easier to rule and manage people. It was a way of consolidating rule through soft power.

4.3 The Baths as a Tool of Rulers for Bribing

(...) King Cogidumnus (who remained our ever faithful friend down to a time within living memory), according to the old and well-approved policy of Rome, we might make even the kings of a people our instruments to enslave them [4].

He(Agricola) moreover offered the sons of the chiefs a liberal education, (...) and bit by bit the way was opened to those agreeable means of demoralisation, the lounge, the bath, and the banquet (...) [4].

The above two passages are still from The Agricola of Tacitus. The first passage mentions that the Romans could use the king of the Britons to govern the Britons. Another passage the author analyzed shows that the Romans used the bath and banquet to assimilate the sons of chiefs of Britons who were following chiefs of Britons. It makes clear that the Romans educated these Britons to help the Romans rule Britannia and make barbarians obey or support the local ruler of Rome. In this case, the baths or bathing culture became a tool to bribe Britons. This situation not only happened in the Romans treated barbarians or rivals. There was also an atmosphere of bribes in Roman society, as shown in the passage below.

The Romans appreciated the possibility of relaxing in the baths.

Once, Emperor Hadrian, while in a bathhouse, noticed an old veteran rubbing his back against a wall. When asked why the emperor did so, he replied that he could not afford a slave who would rub his old back with a scraper. The emperor immediately gave him money that he could use to pay for bathing. The next day it happened again (...) [23].

This famous story also suggests that the Romans loved bathing, and even the emperor often went to the baths to communicate with civilians. Most people who read this story will remember Emperor Hadrian's generosity and care for disadvantaged people. However, the author thinks that the emperor had his political purpose. Through some noble behavior and gave money in the bath, which was a public place, to enhance the emperor's reputation and support, which was also a kind of bribe or buying.

These two examples reveal that rulers can benefit and gain support through the baths. This situation not only happened in the Romans treated barbarians or rivals but also appeared in Roman society.

At any rate, even at his death he left them gardens and the baths named after him, so that they might bathe free of cost, and for this purpose gave Augustus certain estates. And the emperor not only turned these over to the state, but also distributed to the people four hundred sesterces apiece, giving it to be understood that Agrippa had so ordered [15].

This is a direct description of using the baths to "buy" people's support. This passage makes clear that after Agrippa's death, in accordance with his will, Augustus opened. The passage above directly describes using the baths to "buy" people's support. This passage makes clear that after Agrippa's

death, under his will, Augustus opened his baths to the public and named them a bath after Agrippa. Augustus also assigned the legacy of Agrippa to the people and let them remember that Agrippa ordered so. In this way, people would remember and love Agrippa. They would naturally support Augustus, for whom Agrippa worked. The emperor gained support and consolidated his power in this way.

Baths were built to emphasize rulers' wealth, power, and magnanimous character. Without them, people would not enjoy luxurious baths [24]. For example, in Italy and other provinces, the local elites earned their reputations through building local public buildings. Similarly, emperors had a monopoly on public construction in Rome city. In ancient Rome, buildings were a symbol of status, measuring wealth and power. The measurement standard was not the area of a building but the number of roof tiles, such as at least a 1,500-tiles house or other buildings required to become a local councilor [20]. In the imperial period, from the first large public bath, "Thermae Agrippae", which is the "transitional tool of rule", to the spring up of baths built by emperors and local elites, to the beginning of the second century AD, during the reign of the emperor Trajan, The standard model for royal baths even appeared. This model was copied by a series of expanding Royal Baths till the completion of the Baths of Diocletian, which covered more than 32acres [25]. These Royal Baths represented some of the most extensive and expensive construction projects built by emperors.

The above passages show that these baths linked the cities and the rulers and became a symbol of political identity. Meanwhile, emperors and local elites kept building public buildings to gain reputation, support, and power. Therefore, the baths become a tool of rulers for bribing others and gaining support.

4.4 Summary

The baths are one of today's famous tourist sites of ancient Rome. Although the baths and bathing culture appeared before the empire period, the establishment of the empire made the personal behavior of Augustus and his cronies gradually become the public behavior of the empire he represented. The emperors' and local elites' reign was officially linked to the baths. Emperors and local elites built.13 More and more baths were built by emperors and local elites.

Combining the three arguments made above, the author concludes that through the baths or bathing culture, which was a kind of soft power, either assimilated and weakened barbarians, satisfied civilians let them not rebel or bribed others, emperors and local elites could maintain and consolidate their rule further. They not only combined their political identity or power with cities but also got benefits from building or using baths, like the chart below. This process prompted rulers to build more baths. It was a circle and also an investment. This is the main reason why emperors and local elites built so many baths, except from the reason for the rapid growth of the population. They used the soft power of baths and bathing culture to enhance their rule, meanwhile, created many of today's Roman baths monuments.

5. Conclusion

Roman culture plays a very significant role in maintaining its general stability and the rule of the empire itself. Three aspects are reviewed: ancient Rome's baths, the religious building, and the amphitheater of that time.

Thanks to baths, Roman rulers could easily consolidate their region. Both domestic citizens and outside barbarians were powerfully attracted by this magical thing, which immensely weakened their passions and spirits to rebel and fights against officials. What's more, local elites and emperors get benefits from it. They enjoyed reputations and interests brought by such public buildings. Baths were firstly considered an indirect link to power, with the prevalence of the idea that "the more communal facilities to be built, more profits to gain". Therefore, a considerable number of elites or even the emperor himself started to join the army of massive construction of public buildings. Eventually, a circle of investment was established.

Religious building was also a significant variation to be considered at that time. In order to reinforce their control over those outside barbarians, the Roman subsidizes the construction of religious buildings, intentionally wishing those barbarians to be gradually familiarized with a peaceful lifestyle. Meanwhile, beginning with the higher officials, letting children of barbarian tribe chiefs receive Roman education, finally, those people gradually have a crush on Roman culture. They are proud of doing anything related to Roma.

What's more, by integrating different gods of different regions and making them become Roman gods, Roman rulers unified the belief and ideologies of different ethnicities and once again strengthened their rule. Since everybody can solve their hardship and needs by praying for their gods, which were officially admitted, there seems no reason for them to fight against either the authority or people who believes in other gods.

Roman amphitheater originated from Greek, which can be considered a strong indicator of positively assimilating alien culture. Local citizens immensely enjoyed the fruit derived from so-called advanced civilization since the amphitheater provided people with various performances to entertain themselves. Sometimes the amphitheater could also be regarded as the auxiliary facility of religion. It was the ideal spot to hold a substantial religious ceremony, where people worshiped their gods and made good wishes for themselves. Meanwhile, the local government started to consider this an ideal place to achieve their political goal. For example, many criminals who have committed a serious crime might be executed in the amphitheater as a warning to other people.

Most people think that Roman emperors and local elites ruled the empire through their strong legions and specific laws, which were enforced strictly. However, the rulers also used some soft power to maintain and consolidate their rule. As every argument in the main body, Roman rules built these public buildings to consolidate their rule. These temples, amphitheaters, and baths became the medium of relative rule culture, which was soft power. In order to gain a reputation, get benefits and achieve a political purpose, emperors and local elites built so many magnificent public buildings from the capital to small towns to enhance their rule. The consequences of such practices may be considered a crucial factor in the stable development of the Roman Empire.

However, it was very ironic that Rome eventually lays in ruins partly on account of the impact of its soft power. Throughout the history of the Roman empire, every single one of its rulers once, on the one hand, cherished their soft powers and tried to disperse them all over the empire. On the other hand, they have to face the potential consequences caused by their proud culture. As mentioned before, the mainstream of society changes when the situation is out of control. Money worship, hedonism, and individualism will reveal. In the case of baths, although it provides a significant number of benefits to both elites and citizens, many people use baths as a perfect place to engage in illegal activities like bribery. Meanwhile, to some extent, the emergence of amphitheaters remarkably allowed people to indulge in endless entertainment of themselves, and hedonism started to spread throughout the whole society. What's more, its design is also an indicator of class differentiation, the concept of social class was artificially divided violently.

In summary, it can be demonstrated that researchers indicate three aspects of the soft power of the Roman Empire at that time. It is undeniable that soft power's impact on the empire can be very positive. However, all those practices can be considered the epitome of the Roman Empire that changed from prosperity to decline. Those issues caused them would eventually jeopardize the whole empire's stability and its citizens' welfare. They eventually became one of the factors in the collapse of the Roman Empire.

With the Roman Empire's collapse and the rulers' passing, these public buildings took off the cloth of ruling tools of soft power. Thousands of years later, the monuments of these magnificent religious buildings, amphitheaters, and baths are still there, even becoming popular tourist sites. They are constantly telling us the story of nearly 2,000 years ago.

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