MMW 14: MAKING OF THE MODERN WORLD  
“Revolution, Industry, and Empire”

Winter Quarter 2016  
MWF 12-12:50pm  
CENTR 101

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This course concerns what many scholars refer to as the “Long Nineteenth Century”: long, because historians often treat the events, movements, discoveries, and initiatives launched by individuals and peoples between the mid-eighteenth century and 1915 (the outbreak of World War I) as belonging to a coherent narrative sequence. Taken together, the themes of Revolution, Industry, and Empire create a compelling story about how Europe and the United States became identified as “the West” -- the economic and political motor and model for historical change and transformation everywhere else in the world – and how regions and peoples that fell outside “the West” became “the non-West”; or even simply “the rest.” But how coherent and synchronized are the ideas, imaginations, and ideologies that contributed to the “making of the modern world” through political and economic revolution, industry and technology, or conquest and empire? And how decisive and enduring were promises of universal freedom, equality, and fellowship against the international division of labor, the rise of profit for profit’s sake, and cultural racism?

By analyzing and critiquing the Eurocentric assumptions behind the making of the modern world in the 19th century, we also rethink our assumptions about society, science, politics, economics, and philosophy that reinforce our understanding of the status quo today. This is the first critical task of the readings and discussions before us. The second (task) is to trace the implications of that critical understanding to our present. How should knowledge change or affect the way we conduct research; or communicate our ideas in public; or articulate the meaning of life for us as individuals as well as members of larger communities? How does a consciousness of our collective past today shift or lead us to reevaluate our approach to tomorrow?

Required Texts and Readings (available at UCSD Bookstore and Geisel Library Course Reserves)

Karl Marx and Friedrich Engels, *The Communist Manifesto*  
Max Heilbroner, *The Worldly Philosophers*  
Gertrudis Gómez de Avellaneda, *Sab*  
Joseph Conrad, *Heart of Darkness*  
Course Reader (available at University Readers)
Course Requirements
You must take all MMW courses for a Letter Grade in order to fulfill your ERC graduation requirement, and you must satisfy all course requirements below in order to pass the course.

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<th>Requirement</th>
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<td>Midterm examination</td>
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<td>Final examination</td>
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<td>Discussion Section Grade</td>
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<td>Writing Assignments</td>
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<td>Research Question Worksheet (5%)</td>
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Section, Week 3
Section, Week 5
Section, Weeks 8 and 9
Section, Week 10

Academic Integrity:
It is your responsibility to know and observe all of the UCSD rules concerning academic integrity and plagiarism. You should familiarize yourself with your responsibilities and rights under the UCSD Policy on Integrity of Scholarship [http://senate.ucsd.edu/Operating-Procedures/Senate-Manual/Appendices/2](http://senate.ucsd.edu/Operating-Procedures/Senate-Manual/Appendices/2) and MMW policies governing academic integrity included in the MMW Style Sheet posted on Ted. Any student found to have committed a substantial violation of the university rules concerning academic integrity will fail the entire course and the professor will initiate a charge of academic misconduct that may be noted on your academic record. A second offense will generally result in suspension or permanent dismissal from the university. If you have any questions about what constitutes plagiarism, how to credit the work of others properly, or how to evaluate sources for quality and reliability, please talk to your TA and/or me to discuss the matter.

Office for Student with Disabilities
Students requesting accommodations and services for this course due to a disability must provide a current Authorization for Accommodation (AFA) letter issued by the Office for Students with Disabilities (OSD) which is located in University Center 202 behind Center Hall. Students are required to present their AFA letters to Faculty (please make arrangements to contact me privately) and to the OSD Liaison in the MMW Office in advance so that accommodations may be arranged. It is necessary for your professor and the OSD MMW Liaison to receive AFAs in advance to plan for the provision of reasonable accommodations. The OSD MMW Liaison must also receive an updated AFA letter if there are any changes to accommodations. For additional information, contact the Office for Students with Disabilities: 858-534-4382 or email: osd@ucsd.edu. OSD Website: [http://disabilities.ucsd.edu](http://disabilities.ucsd.edu).

Course syllabus
(Texts from the course reader followed by asterisk*)

Week 1: Introduction – the Long Nineteenth Century
This week introduces our survey of the “long nineteenth century,” which is called that because the immediate roots and causes of the significant demographic, economic, scientific-industrial and political changes that took place in Europe and the Americas (and, to a lesser degree, in other parts of the world) lay in the mid-eighteenth century; and because, moreover, many of these changes had a direct or indirect influence on the outbreak of World War I in 1915. Yet however we choose to tell the (hi)story about “the long nineteenth century,” the fact remains that it remains a story, a narrative, that can be told in any number of ways. We will begin our account en medias res (“in the middle of the matter”): around 1848, when it became clear that the revolutions taking place across Europe took as their common point of departure and reference the task of accomplishing the goals of an older generation of revolutionaries and visionaries. What were these goals? Why were these goals important; and why weren’t they accomplished (or were they)? What social and economic forces led people to imagine their past, present and future in the way they did?

**Week 2: Liberté, Egalité, Fraternité: from the Theory to the Practice of Freedom**

From a rough sketch of the European or Eurocentric world-view at mid-century, we take a step back to the supposed “origin” of the social changes observed by Marx and Engels, among other writers: the industrial and political revolutions of the eighteenth and nineteenth centuries. Yet even the leaders of this period drew their inspiration from an earlier set of ideas and principles regarding the nature of political authority, economic wealth, and social order. We begin by examining the political philosophies of Thomas Hobbes, John Locke, and Jean-Jacques Rousseau at the foundations of our current conceptions of political authority today. How did these ideas compare and contrast with the organization of Western societies during their time? How did the generation of French and American revolutionaries interpret and implement these ideas in the revolutionary movements of their day?

**Week 3: El sueño de la razón produce monstruos – Terror, Counter-revolution, Exceptions to the Rule**
The Spanish word “sueño” means either sleep or dream, depending on its context: hence, “The sleep / dream” of Reason produces monsters.” This title of a famous series of etchings produced by Spanish artist Francisco Goya provides a thematic frame for the week’s readings, which explore the consequences and implications of political revolution for various sectors of European society as well as various nations and colonies tied in some way to the French and American revolutions. In hindsight, we tend (paradoxically) to think of revolution as the result of a reasoned (or reasonable process); and as part of our respective historical and cultural “traditions.” Yet the very definition of revolution implies the sudden and unplanned overthrow of tradition and the status quo. What happens, concretely, to our fundamental conceptions concerning authority, time, society, and the self, in the aftermath of a revolutionary movement? How are those outside such a movement impacted differently from those within it? How do we know when a revolution has “succeeded” or failed?

F  Haitian Declaration of Independence*; George Lamming, The Pleasures of Exile (ex.) (“Caliban Orders History”)*

Week 4: Anti-colonial revolution on the colonial frontier
This week’s readings dismantle and explore another assumption that scholars, diplomats, policy makers, and national and international leaders make even today: the idea that the “enlightened” political revolutions taking place in the US and France provided a formula or model for other peoples throughout the world to “adopt” and / or imitate with slight modifications, in the creation of a new world order. History proves this assumption to be both unrealistic and myopic. But what happens when people outside France and the US attempt to adopt the revolutionary values of freedom and equality to their respective contexts? How do we understand the various complications and contradictions that arise when such attempts are frustrated from the very beginning? Specifically, how do colonized territories and / or colonized bodies respond to their partial inclusion or exclusion from the revolutionary promises of universal freedom, equality, and solidarity?

M Simón Bolívar, “Letter from Jamaica”*; Gertrudis Gómez de Avellaneda, Sab (pt. 1)
W Avellaneda, Sab (pt. 2); Domingo F. Sarmiento, Facundo, or Civilization and Barbarism (ex.) (“The Revolution of 1810”)*
F Avellaneda, Sab (pt. 3); Elizabeth Cady Stanton, “The Declaration of Sentiments”*

Week 5: All That Is Solid Melts Into Air

We return to Marx and Engels’ famous phrase from their co-written Manifesto of the Communist Party regarding the concept of revolution as an economic and industrial as well as political phenomenon: “All that is solid melts into air, all that is holy is profaned, and man is
at last compelled to face with sober senses his real conditions of life, and his relations with his kind.” Up to now we have explored revolution as a political phenomenon: but what are the economic underpinnings that made such a political phenomenon seem necessary and inevitable in the nineteenth century? From the realm of political philosophies and their historical outcomes, we turn to the material bases upon which such philosophies were built in the age of revolution. How did the industrial revolution lead people to recognize their “real conditions of life and [humankind’s] relations with his / her kind,” of which Marx and Engels spoke? What role(s) did the organization of a world market, the generation of capital accumulation, and the emergence of urban bourgeois society play in the perception of the world and construction of values in it?

Week 6: Between Historical Materialism and Scientific Determinism

Throughout the nineteenth century, public opinion tended to frame the historical understanding of the present along the lines of “great debates”: nature vs. nurture, revolution vs. evolution, idealism vs. materialism, Christianity vs. nihilism, etc. This week’s readings explore three concepts that informed the popular sciences of the economy, biology, and sociology – or more precisely, their intersection: the circulation of wealth in the form of commodities, the scientific exploration of human fitness (through ideas of racial diversity and natural selection), and the quasi-scientific determination and application of norms and normality in both scientific and non-scientific realms. How did the industrial revolution
provide the bases for a permanent “scientific revolution” in the West? How did science carry forward the value of reason from the Enlightenment? Conversely, can the “scientific laws” of economy, biology, and society lead at times to “unreasonable” consequences? (Hint: the answer is “yes”).

M Karl Marx and Friedrich Engels, from Capital (“The Commodity”)*; Heilbroner, WP ch. 6
F Georges Canguilhem, The Normal and the Pathological (ex.) (“From the Social to the Vital”)*

Week 7: The “Worlding” of the World at Mid-Century

We conclude our quarter’s focus on the industrial revolution with both a general look at the “winners” and “losers” of a world fashioned in the image of a specific class formed in Europe during the nineteenth century: the world of the Western (Europe and US-centric) bourgeoisie. How do we understand the “culture” of a revolutionary class, i.e., one that has uprooted itself from any tethers to the notion of “culture” and “tradition?” How does that class go about instituting its vision of the world in places that do not share the same perspectives and values? How does the history of revolutionary Europe prepare for the colonial domination of the rest of the world?

M Bentley, TE 640-648; Eric Hobsbawm, The Age of Capital, chapters 7-8 (“The Losers,” “The Winners”)*
F “Midterm” exam
Week 8: Inventing and Reinventing the Concept of the Orient, the Middle Kingdom, and the Near (or Middle) East

The (hi)story of “Revolution, Industry, and Empire” as the story of how the world was fashioned in the image of and according to the economic and political interests of “the West” leaves out the rather inconvenient possibility that much of the world existed and remained outside that network of centers and peripheries that constitute the world market and the nation-state. Throughout the nineteenth century, that “other” side of the world was loosely referred to as “the Orient”: an ambiguous geographic region that stretched from modern-day Turkey to certain parts of Africa and India, as well as the “Far East” of China, Japan, and Southeast Asia. Did the peoples and leaders of these regions view the nineteenth century in the same way Europeans did? What did the views of, say, a Palestinian Jew and a Chinese scholar of the Middle Kingdom have in common or in contrast with one another? How did these views shape their adoption or rejection of Western “influence?” What would the stakes be in confronting the spread of the European political and industrial revolutions in Asia and the Middle East?

M Bentley, TE 719-724; “The Taiping Rebellion”*; Sources of Chinese Tradition, ch. 31 (readings by Wang Tao, Yan Fu, Kang Youwei, and Liang Qichao)*

W Bentley, TE 724-728; Waswo, “Creating the Nation”*; Kunitake, “Records of My Visits to America and Europe”*; Fukuzawa, “Goodbye to Asia”*

Week 9: Imperialism (as) the Frontier of Capital Accumulation

Scholars today continue to debate whether the rise of intercontinental and overseas imperial conquest by European nations represented the logical culmination or perverse distortion of the political and industrial revolutions. At the time, acts of imperial aggression and aggrandizement, as well as colonial tyranny and enslavement, were carried out by European nations in the name of the same principles that denounced such practices in Europe itself. How did such a logic come about? How did the colonial agents of the so-called enlightened nations see their cruel actions as the reflection of Western superiority and benevolence? What would the larger implications of using military force to create “free markets” and “free
subjects” be? How would imperialist policies enacted in the extra-European world come to affect the future of Europe as well as the rest of the world?


F “Congo: White King, Red Rubber, Black Death” (film) (2006); Conrad, *Heart of Darkness*

**Week 10: Rewriting the West**

How did intellectuals and leaders beyond England and France understand the future of the world in the Age of Empire? In Week 7, we saw writers grappling with the global transformations brought about by the irruption of new societies and their accompanying values in the nineteenth century. This final week’s readings concern the various speculations by writers both within and outside Europe, around the ultimate future of imperialism and anti-imperialist resistance. Paradoxically, both imperialism and anti-imperialism claimed the source of their inspiration to be the same values and ideals instituted in the wake of nineteenth-century political and economic revolutions. Combined with this struggle over the ultimate meaning of these movements, however, was a new attention and concern with preserving and strengthening the local and regional cultural traditions and legacies of non-European peoples and communities undergoing assimilation to the values of Western democracy and the world market. This new attention and concern manifested itself differently in the US than in Germany; both of which were distinguished from the approach of writers in peripheral regions like Cuba and the Philippines. What they share in common, however, is the claim that a deeper understanding and / or rediscovery of a nation or people’s past holds the key to determining that nation or people’s future. From this germinal seed of modern nationalism will sprout the panoply of international conflicts and catastrophes, beginning with World War I, which will reverberate throughout the twentieth century and even up to the present.

M Johann Gottlieb Fichte, “Addresses to the German Nation”*; Frederick Jackson Turner, “The Significance of the Frontier in American History”*

W José Martí, “Our America”*; José Rizal, “The Philippines A Century Hence”*

F Friedrich Nietzsche, *Beyond Good and Evil*, ch. 9 (“What Is Noble?”)*

**Final exam WEDNESDAY, 11:30am-2:29pm (location TBA)**