

## **Week One**

### **Outline Lecture One: Introduction to Themes of the Course**

- I) MMW6 as Culmination of a Thematic Sequence**
  - a) The 20<sup>th</sup> Century and Beyond: Integration and Disintegration in a Global System
    - i) The overall logic of the MMW sequence
    - ii) The overall purpose of the sequence
  - b) Emphasis on the “Beyond”
    - i) Course’s original focus
    - ii) The End of History” in 1989?
    - iii) Lessons from the 20<sup>th</sup> century
- II) Broad Sweep of Past Themes**
  - a) MMW 2
    - i) Emergence of the Axial Age sages
  - b) MMW3
    - i) Emergence of state religions
    - ii) Development of “institutional egotism”
  - c) MMW4
    - i) The expansion of a global network
      - (1) Maritime navigation
      - (2) Linking regional trade networks
      - (3) Economic and technological exchange
    - ii) The legacy of exploitation
  - d) Transition from MMW5
    - i) The most intricate connection
    - ii) MMW5—A course of emerging “isms.”
      - (1) In the “long 19<sup>th</sup> century”—1789 to 1914—nascent state
      - (2) The “short 20<sup>th</sup> century”—1914 to 1989—witnessed the clash of these various “isms” as they matured
    - iii) Persistence of struggles between competing ideologies
- III) Looking Ahead**
  - a) Focus will be on Liberalism and WWI

## **Week One**

### **Outline Lecture Two—The Shock of World War I**

#### Key Questions:

- 1) How did the ideals and values of Liberalism contribute to the outbreak?
- 2) What impact did the war have on European consciousness?

#### **I) Liberalism and the Outbreak of the War**

- a) Liberal ideology of nationalism and right to self-determination
  - i) Pitted Balkan nationalism against the Austro-Hungarian Empire
    - (1) Assassination of Archduke Ferdinand
    - (2) Dual Alliance vs. Triple Entente
  - ii) German Chancellor von Bethmann-Hollweg
  - iii) Germany's Schlieffen Plan
- b) Role of the liberal press
  - i) Public's pro-war sentiment
  - ii) Intricate relationship between free media and war
- c) Liberalism's faith in progress and human rationality
  - i) Prospects of a limited, localized war
  - ii) War as catharsis
  - iii) False sense of security
    - (1) Rationality of liberalism
    - (2) Noble sacrifice to country and "Anglocentric" paternalism
      - (a) Rupert Brooke's 1914 poem "The Soldier"

#### **II) The Realities of War**

- a) The illusion and disillusion about war
  - i) Inflated hope of triumph vs. Growing sense of disillusionment
    - (1) Wilfred Owen's 1917 poem "Dulce Et Decorum Est"
- b) Stalemate on the Western Front
  - i) Number of casualties
  - ii) The tools of destruction
  - iii) Why was there no concerted effort at peaceful settlement?
- c) War as "Zero-sum game"
  - i) Hobsbawn's theory
    - (1) Success an "either/or" equation for all sides

#### **III) The Aftermath of the War**

- a) Human cost

- b) Social Impact
  - i) An aversion to war
  - ii) A nihilist view of a world
  - iii) A lingering sense of futility and disillusionment in Europe
    - (1) William Butler Yeats, called "The Second Coming"
  
- c) The Legacy of Liberalism

## Week One

### Outline Lecture Three—A Liberal Peace?

Key questions to consider:

- 1) How did old continental enmities compromise the Paris Treaties?
- 2) Did the New Internationalism symbolized by the League of Nations *collide* or *coincide* with the aims of New Imperialism?
- 3) What ultimately became of Wilson's proclamation of a "world made safe for democracy"?

#### I) Wilson's "Peace Without Victors" and European Realpolitik

- a) American Prominence After the War
  - i) Major arbiter of the peace process
    - (1) Britain's and France's pyrrhic victory
    - (2) America as a global power
- b) Ideal vs. Pragmatic Agenda
  - i) Wilson's "Fourteen Points"
    - (1) Justified the U.S. compulsion to enter war
      - (a) Circumventing the practical reasons
    - (2) Assurance of the freedom of the seas (Articles II and III)
    - (3) Allowance for self-determination (Article V, Point III)
      - (a) Called for "an absolutely impartial adjustment of all colonial claims"
  - ii) Convergence of political idealism and economic self-interest
- c) Clash with Realities of Post-war Europe
  - i) The Divergent Aims of the "Big Four" ([show image](#))
    - (1) Clemenceau of France; Lloyd George of Britain; Orlando of Italy; Wilson of the U.S.
  - ii) A "Carthaginian Peace"
    - (1) The British economist John Maynard Keynes
    - (2) No attempt to cultivate lasting peace between warring factions
    - (3) France and Britain intent on crippling Germany for good
      - (a) No plan for economic rehabilitation of Germany
      - (b) E.g. 1923 French occupation of the mining district of the Ruhr Valley
- d) Economic Consequences in Inter-war Years
  - i) Europe's financial crisis
  - ii) Economic turmoil contributed to political unease

#### II) The New World Order After Versailles

- a) The Fantasy of Self-determination
  - i) Wilson's claim to take the side of colonized peoples against the Imperialists
  - ii) The fantasy of one people, one nation

- (1) How far can one go with self-determination?
  - (a) E.g. The newly created Yugoslavia and Czechoslovakia after the war
- b) Containment of Bolshevik Revolution
  - i) Partitioning of Eastern Europe informed by the geopolitical concerns
    - (1) Buffer states
    - (2) Boundaries set by the unequal Brest-Litovsk Treaty of 1917
- c) “Absolute Impartial Adjustment” of Colonial Claims
  - i) Neither Impartial or Consistent
    - (1) British partitioning of Africa, the Middle East
    - (2) Koreans appeal
    - (3) Former territories and ports in China
- d) “Mandate System”
  - i) Colonies classified into Class A, B, C
  - ii) Substituting one imperialist for another, one nomenclature for another
- e) “A World Safe for Democracy?”
  - i) Massacre at Amritsar, India in 1919
    - (1) The Rowlatt Bills
  - ii) George Orwell’s “Shooting an Elephant”
- f) The Legacy of Wilsonian Liberalism
  - i) A broad critique of liberalism

## **Week Two**

### **Lecture Four: The Human Instinct for War**

#### Key Questions

- 1) Are humans naturally inclined towards war and violence?
- 2) If so, how can war be avoided?

#### **I) The Crisis of Meaning in the West**

- a) Growing doubt about the pillars of Western culture:
  - i) A darker recognition of the human propensities
  - ii) Scrutiny of intellectuals and artists
    - (1) “Why?” vs. “How?”
- b) Post-war Europe as cultural manifestation of the “divided self”
  - i) Torn between its idealistic aspirations and its destructive instincts
  - ii) In Nietzschean terms, instinct vs. reason, herd mentality vs. individual conscience
  - iii) In Freudian terms, erotic vs. destructive instincts

#### **II) Nietzsche: The Revolt of the Irrational Will**

- a) Friedrich Nietzsche (1844-1900)
  - i) From fringes to center-stage of European consciousness
- b) Challenged the fundamental assumptions of Liberalism
  - i) Openly anti-democratic
  - ii) Rejects the assumption of progress
    - (1) Three propositions
- c) Attacks the meta-narratives of Western culture
  - i) “Beauty” in art
    - (1) “Apollonian” vs. “Dionysian” impulse in art
  - ii) “The Great Libels on Life”
- d) The Appeal of Nietzsche in post-war Europe

#### **III) Freud: The Repression of the Death Instinct**

- a) Psychoanalysis’s probe into the irrational, destructive side of humanity.
  - i) “Psychoanalysis has concluded that the primitive, the savage, the evil impulses of mankind have not vanished in any individual but continue their existence, although in a repressed state, and that they wait for opportunities to display their activity. It has furthermore taught us that our intellect is a feeble and dependent thing, a plaything and tool of our impulses and emotions. Now just look at what’s happening in this wartime, at the cruelties and injustices for

which the most civilized civilizations are responsible. Then you must confess that psychoanalysis has been right with both its assertions.”

- b) Analysis of the Oedipal Complex
  - i) The compelling force of violence
  - ii) Freud’s implicit argument

#### **IV) The Problem of War**

- a) Two dominant instincts—Eros and Destructiveness
  - i) A “Compass of Motives”
  - ii) Instinct for destruction
    - (1) Einstein: “An inner necessity”
    - (2) Freud: “Death instinct”
- b) How can humanity ever avoid war?
  - i) Boost the Eros instinct—Repress the Death instinct
  - ii) Combat the “herd mentality” through education and culture
- c) The Paradoxical Solution to War
  - i) Increase the dosage of culture itself
  - ii) Intellectualism as the best way to repress our aggressive impulses
  - iii) Final analysis

## Week Two

### Outline Lecture Five: Modernity and the Divided Self

#### I) Capitalism and Social Alienation

- a) Erich Fromm vs. Sigmund Freud
  - i) The Frankfurt School influence
  - ii) Fromm's challenge to Freud's libido theory
  
- b) Modern Alienation from Industry
  - i) For workers
    - (1) Logic of Fordism
    - (2) Role of unions
  - ii) For owners
    - (1) Role of management
  
- c) Modern Alienation from Consumption
  - i) Palliatives to sense of aloneness and insignificance
    - (1) Routine of amusement and leisure
    - (2) Routine of consumption
  - ii) The illusion of choice
  - iii) The paradox of empowerment through consumption:

#### II) Eliot's Prufrock: Emblem of the Alienated Self

- a) The Modern Sense of Aloneness
  - i) The irony of the title "The Love Song of J. Alfred Prufrock"
  - ii) An imagined romance
    - (1) Epigraph from Dante's *Inferno* suggests:
    - (2) Finding refuge from the unbearable sense of aloneness in the world
  
- b) The "Personality Package"
  - i) How else can a modern individual compensate for this state of aloneness?
    - (1) "Commodities" for exchange in the "personality market"
    - (2) The "power team" marriage
  - ii) "Marriage Team" as solution for aloneness?
  - iii) Prufrock's own imagined communion
  
- c) The Desolate Landscape of Modern Society
  - i) The sense of desolation and homelessness
    - (1) The paradox of urban congestion
  
- d) The Sense of Fragmentation
  - i) The disembodied self
    - (1) The prevalence of isolated body parts
  - ii) Fragmented experience of time

- (1) From epic ambitions to minutiae of life
  - iii) The “transition from metaphor to metonymy”
    - (1) Why are these literary tropes relevant?
- e) An Age of Impotence
  - i) References to Prufrock’s sexual impotence
    - (1) Coupled with sexual repression
  - ii) Symbol of the cultural impotence of Western society

## Week Two

### Outline Lecture Six: Revolts in Modern Art

Transition from last lecture

- 1) In Europe, a sense that liberal politics and philosophy had failed—creating a modern age of alienation, fragmentation, and impotence
- 2) Modern art would assert itself in an attempt to reinvigorate European society

#### I) Changing Perspectives of Time and Space

- a) Pace of Social Change in Europe
  - i) Accelerated pace of change in Europe
- b) Time-space compression
  - i) Fordist assembly-lines
  - ii) The advent of radio and the telephone
    - (1) A sense of synchrony
    - (2) “Experience” vs. location
  - iii) Impact on world politics
- c) A crisis of representation:
  - i) How can art represent this compression of time and space

#### II) Avant-garde Responses to Modernity

- a) The Cubist Assault on Linear Perspective
  - i) Pablo Picasso and Georges Braque in 1907
  - ii) How did they try to render this challenge on canvas?
    - (1) *Picasso Les Femmes d'Alger (O.J.) 1911*
    - (2) *Braque Houses at L'Estaque 1908*
    - (3) *Duchamps Nude Descending a Staircase 1912*
- b) Futurism: The Dictatorship of Speed
  - i) The power of speed and technology
  - ii) Filippo Marinetti
    - (1) Celebration of a new kind of dynamism
  - iii) Capturing the fury of motion on the canvas
    - (1) *Balla Dynamism of a Dog on a Leash 1912*
    - (2) *Umberto Boccioni The Anatomy of a Footballer 1912*
    - (3) *Boccione The Bicyclist 1911*
  - iv) Futurism's socio-political agenda
    - (1) War as the “hygiene of civilization”
    - (2) Italian nationalism
  - v) Dose of Nietzsche in Futurism
- c) Dada: The Art of Spontaneity

- i) What did the term “DADA” mean?
  - ii) Dada: “ a state of mind”
    - (1) Indiscriminate iconoclasm
    - (2) All truth is relative and subjective
  - iii) Dada’s view of art
    - (1) The “Ready-mades”: Assault on artistic sensibilities
      - (a) Duchamp *L.H.O.O.Q.* 1919
      - (b) Duchamp *The Fountain* 1917
      - (c) Meret Oppenheim *Luncheon in Fur* 1936
  - iv) “impish cultural irreverence” or social critique
- d) Surrealism: The Subconscious on Canvas
- i) Origins
    - (1) Dreamscape of the subconscious
    - (2) André Breton
  - ii) Surrealist Art
    - (1) Interest in dreamscapes
      - (a) De Chirico *The Disquieting Muses* 1916
      - (b) De Chirico *Piazza* 1925
    - (2) Interest in child art
      - (a) Miro *Dog Barking at the Moon* 1926
      - (b) Jean Arp *Fork and Navel*
    - (3) Shock value of art
      - (a) Dali *Metamorphosis of Narcissus* 1937
      - (b) Dali *The Persistence of Memory* 1931
        - (i) Robert Hughes from *Shock of the New*
    - (4) Surrealism questioning of reality
      - (a) Magritte *The Human Condition I* 1934

### III) Summary

- i) Art as salvation? As cure for the “divided self”?

## Week Three

### Outline Lecture Seven: Revolutions in China: Anti-Imperialism and Nationalism

#### Overview of Key Focus This Week:

- Different Responses to Challenges of Modernity in non-Western countries
- To what extent democracy and nationalist movements inspired by Western influence
- But also to what extent they represent indigenous and context-specific responses

#### I) Revolutionary Movements in China 1911-1949

##### a) Key Dates:

- i) 1911 Revolution –Sun Yat-sen’s overthrow of Qing (Manchu) Dynasty and founding of the Republic
- ii) 1919 Beginning of May Fourth Movement
- iii) 1926-1928 Chiang Kai-shek’s Northern Expedition and National Unification
- iv) 1937-1945 Sino-Japanese War
- v) 1949 Communist take-over of the mainland under Mao Zedong; Nationalist Party under Chiang retreat to Taiwan

##### b) Dr. Sun Yat-sen and the Founding of the Republic

- i) Expatriate and exile
- ii) Synthesis the indigenous and the foreign
  - (1) Mencius’s “*Gemin*” or “overthrowing the mandate”
- iii) Three Principles of the People
  - (1) Nationalism
  - (2) Democracy
    - (a) Ideal of *Shanrang*
    - (b) Five-power Constitutional Republic
  - (3) Livelihood
    - (a) Flaws of Western capitalism
    - (b) State ownership of certain industries

##### c) Versailles and the May Fourth Movement 1919

- i) Student movements
- ii) Ironic ambivalence towards the West
- iii) Convenient convergence of anti-imperialism, nationalism, and democracy
  - (1) Call for political and social reforms
  - (2) Women’s entry into the public sphere
  - (3) Anti-feudalism
- iv) Impact of Social Darwinism
  - (1) Spirit of struggle and change

#### II) The Transition to Communism

##### a) An Alternative to Western Liberalism and Capitalism

- i) Impact of Bolshevik Revolution in 1917
  - ii) Impact of W.W. I and Versailles
- b) Mao Zedong's Adoption of Communism
- i) Attack on Liberalism in 1937
    - (1) A hypocritical and weak tradition
    - (2) Marxist-Leninism as a new religion
  - ii) Meta-narrative of Class Struggle
    - (1) Implications of economic status in society
      - (a) Proletariats
      - (b) Peasants
      - (c) Petty bourgeois
      - (d) National bourgeois
    - (2) The infamous legacy of the Cultural Revolution

## Week Three

### Outline Lecture Eight: India's Experience of Decolonization

#### I) The Process Towards Decolonization

- a) Legacy of the British Raj
  - i) 1858-1947 Impact on India's national revenue
  - ii) Long-term debilitation of India's economic infrastructure
    - (1) E.g. #1 Shift from food to cotton production
    - (2) E.g. #2 The lucrative opium exports
  - iii) Exclusion of Majority of Indians from Government
    - (1) Efforts of the Marquis of Ripon (1827-1909)
  - iv) Nationalist Reaction
    - (1) "Svadeshi" or "Home-spun" Movement
    - (2) Gandhi's "home-spun" tunic (*dhoti*)

#### II) Gandhi and the Satyagraha Movement

- a) Meaning of Satyagraha
  - i) Code of Satyagraha
  - ii) Source of Satyagraha
    - (1) The ethic of *ahimsa*
    - (2) Thoreau's idea of civil disobedience
- b) The Weapon of Civil Disobedience
  - i) Ahmedabad Strike
    - (1) Conditions for strike
    - (2) Fasting as manifestation of Satyagraha or "soul-force"
  - ii) Kheda Satyagraha
    - (1) Methodology of civil disobedience
    - (2) Principles of civil disobedience
    - (3) Obedience of convenience vs. obedience of conscience
- c) Shortcomings of Gandhi's experiment
  - i) Gandhi's admission of his "Himalayan Miscalculation"
  - ii) George Orwell's Assessment of Gandhi
    - (1) Lack of systemic, institutionalized change

#### III) Post-Independence Inequities

- a) Social Contradictions in Modern India
  - i) Malnutrition
    - (1) Rapid, prosperous growth in high-tech industry, yet lingering malnutrition and hunger in large underclass
    - (2) Modern problem of "headline conscience"
  - ii) Illiteracy

- (1) Highest proportion of people receiving higher education, yet two-thirds of population in 1982 still illiterate
  - (2) Lack of sufficient social programs
    - (a) Role of IMF loans
    - (b) The “no-nonsense South Korea model”
  - iii) Social Discrimination
    - (1) Entrenched social privileges accessible to the traditional elite, yet persistent underclass of traditional “untouchables”
    - (2) Selective affirmative action
- b) Legacies of Imperialism vs. Symptoms of Neo-colonialism

## Week Three

### Outline Lecture Nine—The Obstacles to Decolonization

“Development Without Developmental States Conference: Latin America & Middle East/North Africa Compared” April 25-26, 2008 (IICAS, UCSD)

<http://iicas.ucsd.edu/research/projects/dwds>

#### Key Questions:

- 1) How can a Third world nationalist best achieve self-empowerment?
- 2) What are the similarities and differences between imperialism and neo-colonialism

#### I) The Decolonization Process

- a) Decolonizing Trends in Asia and Africa after 1945
  - i) Nationalism and self-determination
    - (1) Maturation of an indigenous elite
    - (2) Participation in W.W.II
- b) Peaceful vs. Violent transitions
  - i) French Indochine
    - (1) Ho Chi Minh’s call for national independence of Vietnam in 1945
      - (a) French Vichy policy
      - (b) French colonial administration
        - (i) Dien Bien Phu in 1954
    - (2) Algeria 1955-62
      - (a) Charles de Gaulle
      - (b) The “Pied-noir” or “Black foots”
- c) New Path to Self-empowerment
  - i) Frantz Fanon (1925-1961)
    - (1) *Wretched of the Earth* 1961
  - ii) Absolute necessity of violence
    - (1) Europe talks of the ideal “Man” but murders “men everywhere
  - iii) Future-focus of revolution thought
  - iv) Mimicking the West is futile
  - v) Self-empowerment on a nation’s own terms

#### II) The New Mask of Imperialism—Neo-colonialism

- a) Contradictions of neo-colonialism
  - i) Theory vs. Reality of autonomy
- b) More insidious form of imperialism
  - i) Exploitation without direct accountability
  - ii) Exploitation without course for redress

- c) The Agenda behind “Aid”
  - i) International Monetary Fund and World Bank
  - ii) Investment for exploitation rather than development
    - (1) Maintain small, dependent, non-diversified, simple economies
  - iii) Little investment towards education
  - iv) Only “safe” aid is military aid
  
- d) The Socialist Alternative?
  - i) A world of haves and have-nots
  
- e) Conclusion: What was different about the non-western response to the 20<sup>th</sup> century?
  - i) In place of
    - (1) Vacillation—Resolve
    - (2) Cynicism—Idealism
    - (3) Parody—Conviction
    - (4) Iconoclasm—Devotion
    - (5) Disillusionment—Clarity

## Week Four

### Outline Lecture Ten—Manufacturing Consent in Mass Society

#### I) The Era of Mass Society

- a) Individualism and the Breakdown of Community
  - i) Traditional affiliations
  - ii) Rise of Modern Individualism
    - (1) Affiliations of one's own choosing
  - iii) Key questions: Does this new sense of individualism imply autonomy? Does this semblance of free will imply true consent?
  
- b) Commons's Three Epochs of European Civilizations
  - i) Epoch of Scarcity: up to the 15<sup>th</sup> century
  - ii) Epoch of Abundance: 16<sup>th</sup> to 19<sup>th</sup> century
  - iii) Epoch of Stabilization: Post W.W.I modern period
  
- c) Balancing Social stability with Economic Equality
  - i) John Maynard Keynes's new direction for Liberalism
  - ii) Franklin Roosevelt's Legacy
  - iii) Eleanor Roosevelt's view
    - (1) Empower and reward individuals
  - iv) The Threat of Revolution
    - (1) Walter Lippmann's view:
  - v) Why is mass society so impenetrable to systemic and institutional change?

#### II) Sources of Conformity and Consent

- a) Constraints of Pure Democracy
  - i) De Tocqueville's *Democracy in America* (1830)
  - ii) Paradox of democracy
  
- b) The Manufacture of Consent
  - i) Walter Lippman's *Public Opinion*
    - (1) "Public Opinion" vs. "public affairs"
    - (2) Predecessor of Noam Chomsky and Michael Moore
  
- c) Political Manipulation of Public Opinion
  - i) Exploitation of "Symbols"
    - (1) Social scapegoats
  - ii) "Mending fences" vs. rectifying institutional flaws
  - iii) Machiavellian prince vs. Leaders who "feel our pain"
  
- d) Media's Manipulation of Public Opinion
  - i) Free press as Panacea for Society?
    - (1) "Aura of suggestion"

- ii) Modern constraints for autonomous understanding
  - iii) Mechanism of Conformity and Solidarity
- e) Leisure and Mass Culture
- i) Robert and Helen's classic 1959 study
  - ii) The Manufacture of Desire and Indispensability
    - (1) The Automobile
    - (2) Mass Media and the Standardization of Leisure
- f) The Danger of Homogeneity and Mass Society
- i) The Frankfurt School's study of 1930's Germany:
    - (a) Theodore Adorno, Max Horkheimer, Walter Benjamin, Herbert Marcuse