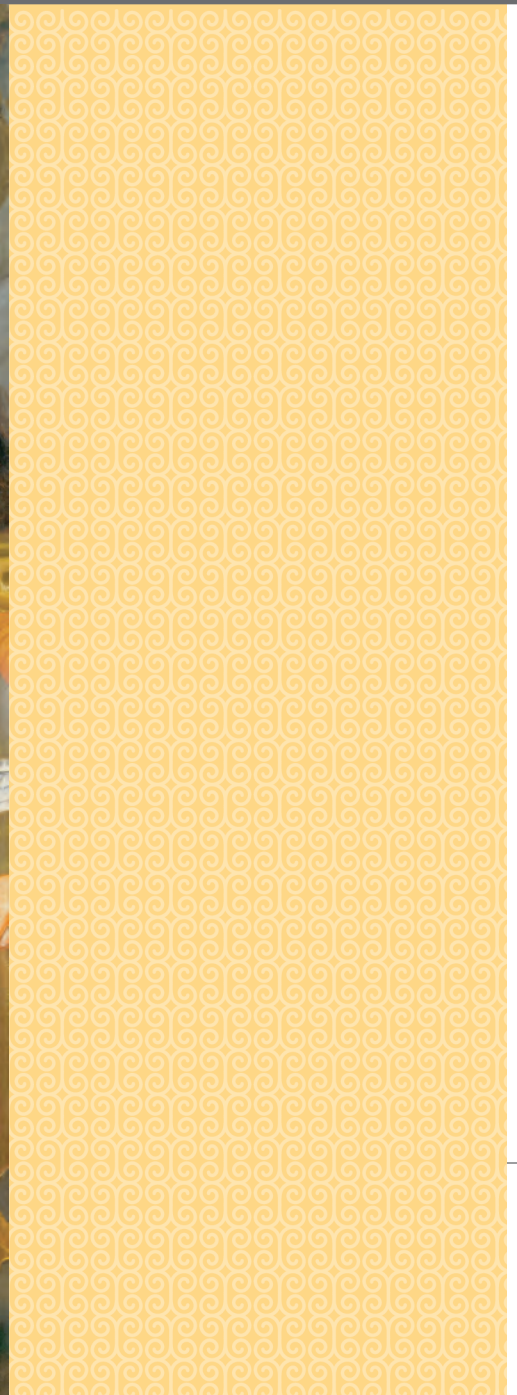


35

An Age of Anxiety



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Born on a lovely spring day in 1889, in a quaint Austrian village, he was the apple of his mother's eye. He basked in Klara's warmth and indulgence as a youth, enjoying the fine life of a middle-class child. As he grew older, he sensed a tension that long stayed with him, a vague anxiety that stemmed from the competing expectations of his parents. Contented with the dreamy indolence allowed by Klara, he bristled at the demands of his father, Alois. Alois expected him to follow in his footsteps, to study hard and enter the Austrian civil service. He had no desire to become a bureaucrat. In fact, he envisioned a completely different life for himself. He wanted to be an artist. His school grades slipped, and that seemed an appropriate way to express his discontent and sabotage his father's pedestrian plans for his future.

Alois's unexpected death in 1903 freed him from that awful future. He now had the time and the familial sympathy to daydream and indulge his imagination. He left school in 1905, not at all dissatisfied with having achieved only a ninth-grade education, because now he could pursue his heart's desire: an education as an artist. He followed his ambitions to Vienna, only to find bitter disappointment when the Vienna Academy of Fine Arts rejected him as an art student in 1907. His beloved Klara died the following year, and he meandered the city streets of Vienna, living off a pension and the money he inherited from his mother. He immersed himself in Vienna, admiring the architecture of the city and attending the opera when his funds permitted. He especially enjoyed the music of Richard Wagner, whose embrace of heroic German myth matched his own imaginative predilections.

Having finally run through all of his money, he hit bottom and began staying at a homeless shelter. It was interesting, though, to hear the different political points of view spouted by the shelter's other inhabitants. They discussed compelling issues of the day, such as race, and he listened intently to those who hailed the supremacy of the Aryan race and the inferiority of the Jews. He immersed himself in reading, particularly the newspapers and pamphlets that gave him more information about those disturbing political issues. He came to hate Jews and Marxists, whom he thought had formed an evil union with the goal of destroying the world. He also despised liberalism and democracy, and in cheap cafés he began directing political harangues at anyone who would listen.

Still, he had his art, and he found he could just barely survive on the earnings he made from selling his pretty postcards covered with painted replicas of famous works or his original sketches of Viennese buildings. He believed, too, that his political and social life had become much more exciting, as he was now publicly debating issues and learning to speak up about the concerns of

OPPOSITE: In his disturbing painting of the *Seven Deadly Sins* (1933), Otto Dix features Hitler, clearly identified by a black moustache, in the guise of envy. Fearing retribution while the Führer remained in power, Dix added the moustache after Hitler's death.



This is one of the few known photographs of a young Adolf Hitler, taken in 1923.

the day—and what anxious, perilous, but interesting times these were. He felt compelled to leave Vienna in 1913, however, if only to avoid the Austrian military draft. He was not willing to serve or die for what he believed was a decaying Austria-Hungary empire.

He found refuge in Munich, Germany, and there volunteered for service in the German army, which had just embarked on its crusade in the greatest war ever fought. He discovered in himself a real talent for military service, and he remained in the army for the duration of the war, 1914–1918. Twice wounded and decorated for bravery, he nonetheless found himself in despair at war's end. He languished in a military hospital, temporarily blinded by the mustard gas that had enveloped him during his last days of fighting. An impotent rage coursed through him when he learned

of Germany's defeat. He knew with all his being that the Jews were responsible for this humiliation, and he also knew what he had to do: he had to enter the political arena in his chosen fatherland and save the nation. Adolf Hitler had finally found his mission in life.

Affected by and in turn affecting the anxiety and malaise of the early decades of the twentieth century, Hitler (1889–1945) stood as just one personification of Europe's age of anxiety. Torn between divergent visions of his future and embittered by a sense of dislocation and fear stemming from the drastic changes engulfing the society around him, Hitler dedicated himself to discovering a way out of the anxiety for the nation he had adopted. His solutions ultimately brought about more rather than less anxiety, but the novelty and cruelty of his political and military agendas reflected brilliantly the traumatic consequences of the Great War and the Great Depression.

Just as Adolf Hitler changed as a result of his life experiences in the early twentieth century, so too did European society as a whole. Badly shaken by the effects of years of war, Europeans experienced a shock to their system of values, beliefs, and traditions. Profound scientific and cultural transformations that came to the fore in the postwar decades also contributed to a sense of loss and anxiety. As peoples in Europe and around the world struggled to come to terms with the aftermath of war, an unprecedented economic contraction gripped the international community.

Against the background of the Great Depression, dictators in Russia, Italy, and Germany tried to translate blueprints for utopias into reality. While Joseph Stalin and his fellow communists recast the former tsarist empire into a dictatorship of the proletariat, Benito Mussolini

and his fascists along with Adolf Hitler and his Nazi party forged new national communities. These political innovations unsettled many Europeans and much of the world, contributing significantly to the anxiety of the age. Such shifts in political thought matched in their radicalness, however strangely, the vast alterations taking place in the intellectual and cultural realms of European society after the Great War.

Probing Cultural Frontiers

The Great War discredited established social and political institutions and long-held beliefs about the superiority of European society. Writers, poets, theologians, and other intellectuals lamented the decline and imminent death of their society. While some wrote obituaries, however, others embarked on bold new cultural paths that established the main tendencies of contemporary thought and taste. Most of these cultural innovators began their work before the war, but it was in the two decades following the war that a revolution in science, psychology, art, and architecture attained its fullest development and potency.

The discoveries of physicists undermined the Newtonian universe, in which a set of inexorable natural laws governed events, with a new and disturbing cosmos. Uncertainty governed this strange universe, which lacked objective reality. Equally disconcerting were the insights of psychoanalysis, which suggested that human behavior was fundamentally irrational. Disquieting trends in the arts and architecture paralleled the developments in science and psychology. Especially in painting, an aversion to realism and a pronounced preference for abstraction heralded the arrival of new aesthetic standards.

Postwar Pessimism

“You are all a lost generation,” noted Gertrude Stein (1874–1946) to her fellow American writer Ernest Hemingway (1899–1961). Stein had given a label to the group of American intellectuals and literati who congregated in Paris in the postwar years. This “lost generation” expressed in poetry and fiction the malaise and disillusion that characterized U.S. and European thought after the Great War. The vast majority of European intellectuals rallied enthusiastically to the war in 1914, viewing it as a splendid adventure. The brutal realities of industrialized warfare left no room for heroes, however, and most of these young artists and intellectuals quickly became disillusioned. During the 1920s they spat out their revulsion in a host of war novels such as Ernest Hemingway’s *A Farewell to Arms* (1929) and Erich Maria Remarque’s *All Quiet on the Western Front* (1929), works overflowing with images of meaningless death and suffering.

Postwar writers lamented the decline of Western society. A retired German schoolteacher named Oswald Spengler (1880–1936) made headlines when he published *The Decline of the West* (1918–1922). In this work, which might have been seen as an obituary of civilization, Spengler proposed that all societies pass through a life cycle of growth and decay comparable to the biological cycle of living organisms. His analysis of the history of western Europe led him to conclude that European society had entered the final stage of its existence. All that remained was irreversible decline, marked by imperialism and warfare. Spengler’s gloomy predictions provided a kind of comfort to those who sought to rationalize their postwar despair, as did his conviction that all the nations of the world were equally doomed. In England the shock of war caused the historian Arnold J. Toynbee (1889–1975) to begin his twelve-volume classic, *A Study*

of History (1934–1961), that sought to discover how societies develop through time. In this monumental comparative study, Toynbee analyzes the genesis, growth, and disintegration of twenty-six societies.

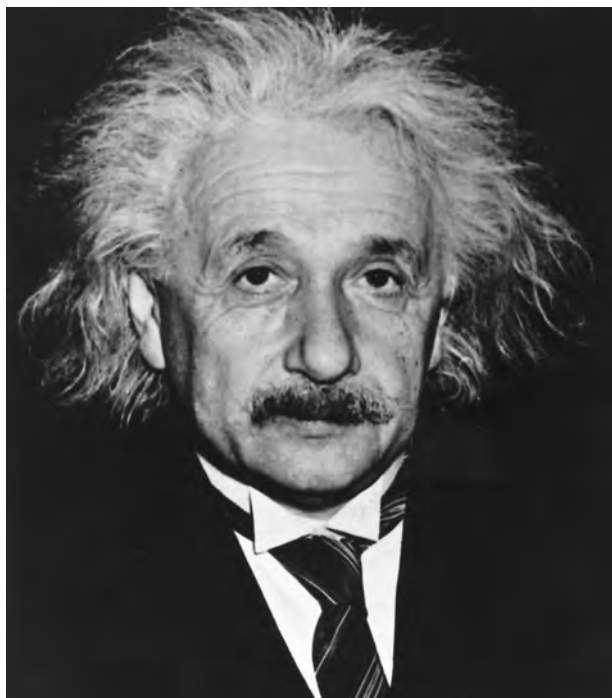
Religious Uncertainty

Theologians joined the chorus of despair. In 1919 Karl Barth (1886–1968), widely recognized as one of the most notable Christian theologians, published a religious bombshell entitled *Epistle to the Romans*. In his work Barth sharply attacked the liberal Christian theology that embraced the idea of progress, that is, the tendency of European thinkers to believe in limitless improvement as the realization of God's purpose. Other Christians joined the fray, reminding a generation of optimists that Christ's kingdom is not of this world. The Augustinian, Lutheran, and Calvinist message of original sin—the depravity of human nature—fell on receptive ears as many Christians refused to accept the idea that contemporary human society was in any way a realization of God's purpose. The Russian orthodox thinker Niokolai Berdiaev (1874–1948) summed up these sentiments: “Man's historical experience has been one of steady failure, and there are no grounds for supposing it will be ever anything else.”

Attacks on Progress

The Great War destroyed long-cherished beliefs such as belief in the universality of human progress. Many idols of nineteenth-century progress came under attack, especially science and technology. The scientists' dream of leading humanity to a beneficial conquest of nature seemed to have gone awry, because scientists had spent the war making poisonous gas and high explosives. Democracy was another fallen idol. The idea that people should have a voice in selecting the leaders of their government enjoyed widespread support in European societies. By the early twentieth century, the removal of property and educational restrictions on the right to vote resulted in universal male suffrage in most societies. In the years following the Great War, most European governments extended the franchise to women. Those developments led to an

unprecedented degree of political participation as millions of people voted in elections and referendums, but many intellectuals abhorred what they viewed as a weak political system that championed the tyranny of the average person. Because they viewed democracy as a product of decay and as lacking in positive values, many people idealized elite rule. In Germany a whole school of conservatives lamented the “rule of inferiors.” Common people, too, often viewed democracy as a decaying political system because they associated it with corrupt and ineffective party politics. However, anti-democratic strains were not confined to Germany. The widely read essay “Revolt of the Masses” (1930) by the Spanish philosopher José Ortega y Gasset (1883–1955) warned readers about the masses who were destined to destroy the highest achievements of Western society.



One of the best-known faces of the twentieth century, Albert Einstein was the symbol of the revolution in physics.

Revolutions in Physics and Psychology

The postwar decade witnessed a revolution in physics that transformed the character of science. Albert Einstein (1879–1955) struck the first blow with his theory of special relativity (1905), showing that there is no single spatial and chronological framework in the universe. According to the theory, it no longer made sense to

speak of space and time as absolutes, because the measurement of those two categories always varies with the motion of the observer. That is, space and time are relative to the person measuring them. To the layperson such notions—usually expressed in incomprehensible mathematical formulas—suggested that science had reached the limits of what could be known with certainty. A common-sense universe had vanished, to be replaced by a radically new one in which reality or truth was merely a set of mental constructs.

More disquieting even than Einstein's discoveries was the theory formulated by Werner Heisenberg (1901–1976), who in 1927 published a paper, “About the Quantum-Theoretical Reinterpretation of Kinetic and Mechanical Relationships,” which established the “uncertainty principle.” Accord-

ing to Heisenberg, it is impossible to specify simultaneously the position and the velocity of a subatomic particle. The more accurately one determines the position of an electron the less precisely one can determine its velocity, and vice versa. In essence, scientists cannot observe the behavior of electrons objectively, because the act of observation interferes with them. The indeterminacy of the atomic universe demanded that the exact calculations of classical physics be replaced by probability calculations.

It quickly became evident that the uncertainty principle had important implications beyond physics. It also carried broader philosophical ramifications. Heisenberg's theory called into question established notions of truth and violated the fundamental law of cause and effect. Likewise, objectivity as it was understood was no longer a valid concept, because the observer was always part of the process under observation. Accordingly, any observer—an anthropologist studying another society, for instance—had to be alert to the fact that his or her very presence became an integral part of the study.

Equally unsettling as the advances in physics were developments in psychology that challenged established concepts of morality and values. In an indeterminate universe governed by relativity, the one remaining fixed point was the human psyche, but the insights of Sigmund Freud (1856–1939) proved disturbing as well. Beginning in 1896, the medical doctor from Vienna embarked on research that focused on psychological rather than physiological explanations of mental disorders. Through his clinical observations of patients, Freud identified a conflict between conscious and unconscious



■ A striking painted portrait of Sigmund Freud.

The Uncertainty Principle

Freud's Psychoanalytic Theory



Paul Gauguin, *Nafea Fan Ipoipo* (“When are you to be married?”; 1892). Gauguin sought the spiritual meaning for his art in the islands of the South Pacific. This painting of two Tahitian women revealed his debt to impressionism, but also showed his innovations: strong outlines, flat colors, and flattened forms.

mental processes that lay at the root of neurotic behavior. That conflict, moreover, suggested to him the existence of a repressive mechanism that keeps painful memories or threatening events away from the conscious mind. Freud believed that dreams held the key to the deepest recesses of the human psyche. Using the free associations of patients to guide him in the interpretation of dreams, he identified sexual drives and fantasies as the most important source of repression. For example, Freud claimed to have discovered a so-called Oedipus complex in which male children develop an erotic attachment to their mother and hostility toward their father.

From dreams Freud analyzed literature, religion, politics, and virtually every other type of human endeavor, seeking always to identify the manifestations of the repressed conscious. He was convinced that his theory, known as *psychoanalysis*, provided the keys to understanding all human behavior. In the end, Freudian doctrines shaped the psychiatric profession and established a powerful presence in literature and the arts. During the 1920s, novelists, poets, and painters acknowledged Freud’s influence as they focused on the inner world—the hidden depths of memory and emotion—of their characters. The creators of imaginative literature used Freud’s bold emphasis on sexuality as a tool for the interpretation and understanding of human behavior.

Experimentation in Art and Architecture

The roots of contemporary painting go back to nineteenth-century French avant-garde artists who became preoccupied with how a subject should be painted. The common denominator among the various schools was disdain for realism and concern for freedom of expression. The aversion to visual realism was heightened by the spread of photography. When everyone could create naturalistic landscapes or portraits with a camera, it made little sense for artists to do so laboriously with paint and brush. Thus painters began to think of canvas not as a reproduction of reality but as an end in itself. The purpose of a painting was not to mirror reality but to create it.

By the beginning of the twentieth century, the possibilities inherent in this new aesthetic led to the emergence of a bewildering variety of pictorial schools, all of which promised an entirely new art. Regardless of whether they called themselves *les fauves* (“wild beasts”), expressionists, cubists, abstractionists, dadaists, or surrealists, artists generally agreed on a program “to abolish the sovereignty of appearance.” Paintings no longer depicted recognizable objects from the everyday world, and beauty was expressed in pure color or shape. Some painters sought to express feelings and emotions through violent distortion of forms and the use of explosive colors; others, influenced by Freudian psychology, tried to tap the subconscious mind to communicate an inner vision or a dream.



Pablo Picasso's *Les Femmes d'Alger* (1907) was the first of what would be called cubist works. This image had a profound influence on subsequent art.

The artistic heritages of Asian, Pacific, and African societies fertilized various strains of contemporary painting. Nineteenth-century Japanese prints, for example, influenced French impressionists such as Edgar Degas (1834–1917), whose study of them led him to experiment with visual angles and asymmetrical compositions. The deliberate violation of perspective by Japanese painters and their stress on the flat, two-dimensional surface of the picture, their habit of placing figures off center, and their use of primary colors, encouraged European artists to take similar liberties with realism. In a revolt against rational society, the postimpressionist painter Paul Gauguin (1848–1903) fled to central America and Tahiti. He was inspired by the “primitive” art he found there, claiming that it held a sense of wonder that “civilized” people no longer possessed. In Germany a group of young artists known as the “Bridges” made a point of regularly visiting the local ethnographic museum to be inspired by the boldness and power of indigenous art. The early works of Pablo Picasso (1881–1973), the leading proponent of cubism, displayed the influence of African art forms.

Artistic Influences



Designed by Walter Gropius in 1925, this building introduced the functional international style of architecture that dominated for the next half century.

Bauhaus

By the third decade of the twentieth century, it was nearly impossible to generalize about the history of contemporary painting. All artists were acknowledged to have a right to their own reality, and generally accepted standards that distinguished between “good” and “bad” art disappeared.

During the first decades of the twentieth century, architecture underwent a revolutionary transformation as designers deliberately set out to create a completely different building style that broke with old forms and traditions. The modernistic trends in architecture coalesced with the opening of the *Bauhaus*, an institution that brought together architects, designers, and painters from several countries. Located first in Weimar and then Dessau, Germany, the Bauhaus was a community of innovators bent on creating a building style and interior designs that were uniquely suited to the urban and industrial landscape of the twentieth century.

The first director of the Bauhaus was Walter Gropius (1883–1969) whose theory of design became the guiding principle first of the Bauhaus and subsequently of contemporary architecture in general. To Gropius, design was functional, based on a marriage between engineering and art. The buildings Gropius designed featured simplicity of shape and extensive use of glass and always embodied the new doctrine that form must follow function. The second director of the Bauhaus, Ludwig Mies van der Rohe (1886–1969), exerted an equally profound influence on modern architecture. He experimented with steel frames around which he stretched non-load-bearing walls of glass. His designs became the basis for the ubiquitous glass-box skyscrapers that first adorned cities such as Chicago and New York and later dominated the skylines of most major cities.

The style initiated by the Bauhaus architects, the international style, gradually prevailed after 1930 because its functionalism was well suited to the construction of large

apartment and office complexes. The work of the world-famous Swiss-French architect Le Corbusier (Charles Édouard Jeanneret, 1887–1965) proved the broad appeal of the new architecture. At the request of Jawaharlal Nehru (1889–1964), India's first prime minister, Le Corbusier laid out the new capital city of the Punjab, Chandigarh, and designed for it three concrete government buildings. Governments and businesses eagerly embraced the new style, but the public never quite warmed to the glass box, a cold and impersonal structure that seemed to overwhelm the individual.

Global Depression

After the horrors and debilitating upheavals of the Great War, much of the world yearned for a return to normality and prosperity. By the early 1920s the efforts of governments and businesses to rebuild damaged economies seemed to bear fruit. Prosperity, however, was short-lived. In 1929 the world plunged into an economic depression that was so long-lasting, so severe, and so global that it has become known as the Great Depression. The old capitalist system of trade and finance collapsed, and until a new system took its place after 1945, a return to worldwide prosperity could not occur.

The Great Depression

By the middle of the 1920s, some semblance of economic normality had returned, and most countries seemed on the way to economic recovery. Industrial productivity had returned to prewar levels as businesses repaired the damages the war had inflicted on industrial plants, equipment, and transportation facilities. But that prosperity was fragile, perhaps false, and many serious problems and dislocations remained in the international economy.

The economic recovery and well-being of Europe, for example, were tied to a tangled financial system that involved war debts among the Allies, reparations paid by Germany and Austria, and the flow of U.S. funds to Europe. In essence, the governments of Austria and Germany relied on U.S. loans and investment capital to finance reparation payments to France and England. The French and British governments, in turn, depended on those reparation payments to pay off loans taken out in the United States during the Great War. By the summer of 1928, U.S. lenders and investors started to withdraw capital from Europe, placing an intolerable strain on the financial system.

There were other problems as well. Improvements in industrial processes reduced worldwide demand for certain raw materials, causing an increase in supplies and a drop in prices. Technological advances in the production of automobile tires, for instance, permitted the use of reclaimed rubber. The resulting glut of natural rubber had devastating consequences for the economies of the Dutch East Indies, Ceylon, and Malaysia, which relied on the export of rubber. Similarly, the increased use of oil undermined the coal industry, the emergence of synthetics hurt the cotton industry, and the growing adoption of artificial nitrogen virtually ruined the nitrate industry of Chile.

One of the nagging weaknesses of the global economy in the 1920s was the depressed state of agriculture, the result of overproduction and falling prices. During the Great War, when Europe's agricultural output declined significantly, farmers in the United States, Canada, Argentina, and Australia expanded their production. At the end of the war, European farmers resumed their agricultural activity, thereby contributing to worldwide surpluses. Above-average global harvests between 1925 and 1929 aggravated the situation. As production increased, demand declined, and prices collapsed throughout the world. By 1929 the price of a bushel of wheat was at its lowest level in 400 years, and farmers everywhere became impoverished. The reduced income of farm

Economic Problems

families contributed to high inventories of manufactured goods, which in turn caused businesses to cut back production and to dismiss workers.

The Crash of 1929

The United States enjoyed a boom after the Great War: industrial wages were high, and production and consumption increased. Many people in the United States invested their earnings and savings in speculative ventures, particularly the buying of stock on margin—putting up as little as 3 percent of a stock's price in cash and borrowing the remainder from brokers and banks or by mortgaging their homes. By October 1929, hints of a worldwide economic slowdown and warnings from experts that stock prices were overvalued prompted investors to pull out of the market. On Black Thursday (24 October), a wave of panic selling on the New York Stock Exchange caused stock prices to plummet. Investors who had overextended themselves in a frenzy of speculative stock purchases watched in agony. Thousands of people, from poor widows to industrial tycoons, lost their life savings, and by the end of the day eleven financiers had committed suicide. The crisis deepened when lenders called in loans, thereby forcing more investors to sell their securities at any price.

Economic Contraction Spreads

In the wake of this financial chaos came a drastic decrease in business activity, wages, and employment. Consumer demand no longer sufficed to purchase all the goods that businesses produced, and when businesses realized that they could not sell their inventories, they responded with cutbacks in production and additional layoffs. With so many people unemployed or underemployed, demand plummeted further, causing more business failures and soaring unemployment. In 1930 the slump deepened, and by 1932 industrial production had fallen to half of its 1929 level. National income had dropped by approximately half. Forty-four percent of U.S. banks were out of business, and the deposits of millions of people had disappeared. Because much of the world's prosperity depended on the export of U.S. capital and the strength of U.S. import markets, the contraction of the U.S. economy created a ripple effect that circled the globe.

Most societies experienced economic difficulties throughout the 1930s. Although the severity of the economic contraction varied in intensity, virtually every industrialized society saw its economy shrivel. Nations that relied on exports of manufactured goods to pay for imported fuel and food—Germany and Japan in particular—suffered the most. The depression also spread unevenly to primary producing economies in Latin America, Africa, and Asia. Hardest hit were countries that depended on the export of a few primary products—agricultural goods, such as coffee, sugar, and cotton, and raw materials, such as minerals, ores, and rubber.

Industrial Economies

U.S. investors, shaken by the collapse of stock prices, tried to raise money by calling in loans and liquidating investments, and Wall Street banks refused to extend short-term loans as they became due. Banking houses in Austria and Germany became vulnerable to collapse, because they had been major recipients of U.S. loans. Devastated by the loss of U.S. capital, the German economy experienced a precipitous economic slide that by 1932 resulted in 35 percent unemployment and a 50 percent decrease in industrial production. As the German economy ground to a virtual halt, the rest of Europe—which was closely integrated with the German economy—sputtered and stalled. Although Germany lost the Great War, it remained a leading economic power throughout the postwar years. Because no military engagements took place on German soil, the national economy—its natural resources, infrastructure, and productive capacity—were spared the physical destruction that seriously disrupted the economies of other lands such as France or Russia. Germany did not escape the ravages of the depression. The situation in Europe deteriorated further when businesses, desperate to raise capital by exporting goods to the United States, found that U.S. markets had virtually disappeared behind tariff walls. Foreign trade fell sharply between

1929 and 1932, causing further losses in manufacturing, employment, and per capita income. Because of its great dependence on the U.S. market, the Japanese economy felt the depression's effects almost immediately. Unemployment in export-oriented sectors of the economy skyrocketed as companies cut back on production.

The Great Depression destroyed the international financial and commercial network of the capitalist economies. As international cooperation broke down, governments turned to their own resources and practiced economic nationalism. By imposing tariff barriers, import quotas, and import prohibitions, politicians hoped to achieve a high degree of economic self-sufficiency. In an age of global interdependence, such goals remained unobtainable, and economic nationalism invariably backfired. Each new measure designed to restrict imports provoked retaliation by other nations whose interests were affected. After the U.S. Congress passed the Smoot-Hawley Tariff in 1930, which raised duties on most manufactured products to prohibitive levels, the governments of dozens of other nations immediately retaliated by raising tariffs on imports of U.S. products. The result was a sharp drop in international trade. Instead of higher levels of production and income, economic nationalism yielded the opposite. Between 1929 and 1932, world production declined by 38 percent and trade dropped by more than 66 percent.

Economic Nationalism

Despair and Government Action

By 1933 unemployment in industrial societies reached thirty million, more than five times higher than in 1929. Men lost their jobs because of economic contraction, and a combination of economic trends and deliberate government policy caused women to lose theirs also. Unemployment initially affected women less directly than men because employers preferred women workers, who were paid two-thirds to three-quarters the wages of men doing the same work. But before long, governments enacted policies to reduce female employment, especially for married women. The notion that a woman's place was in the home was widespread. In 1931 a British royal commission on unemployment insurance declared that "in the case of married women as a class, industrial employment cannot be regarded as the normal condition." More candid was the French Nobel Prize-winning physician Charles Richet (1850–1935), who insisted that removing women from the workforce would solve the problem of male unemployment and increase the nation's dangerously low birthrate.



In January 1932, ten thousand hunger strikers marched on Washington, D.C., seeking government relief for their misery.

Personal Suffering

Dorothea Lange, *Migrant Mother*, Nipomo California (1936). A famous photograph of the Great Depression.

The Great Depression caused enormous personal suffering. The stark, gloomy statistics documenting the failure of economies do not convey the anguish and despair of those who lost their jobs, savings, and homes, and often their dignity and hope. For millions of people the struggle for food, clothing, and shelter grew desperate. Shantytowns appeared overnight in urban areas, and breadlines stretched for blocks. Marriage, childbearing, and divorce rates declined, while suicide rates rose. The acute physical and social problems of those at the bottom of the economic ladder often magnified social divisions and class hatreds. Workers and farmers especially came to despise the wealthy, who, despite their reduced incomes, were shielded from the worst impact of the economic down-

turn and continued to enjoy a comfortable lifestyle. Adolescents completing their schooling faced an almost nonexistent job market.

That the Great Depression deflated economies and hope was especially noticeable in the literature of the period. Writers castigated the social and political order, calling repeatedly for a more just society. The U.S. writer John Steinbeck (1902–1968) chillingly captured the official heartlessness and the rising political anger inspired by the depression. In *The Grapes of Wrath* (1939), the Joad family, prototypical “Okies,” migrated from Oklahoma to California to escape the dust bowl. In describing their journey Steinbeck commented on the U.S. government’s policy of “planned scarcity,” in which surplus crops were destroyed to raise prices while citizens starved. In one of the novel’s most famous passages, Steinbeck portrayed the nation’s rising political anguish:

The people come with nets to fish for potatoes in the river and the guards hold them back; they come in rattling cars to get the dumped oranges, but the kerosene is sprayed. And they stand still and watch potatoes float by, listen to the screaming pigs being killed in a ditch and covered with quicklime, watch the mountains of oranges slop down to a putrefying ooze; and in the eyes of the people there is the failure; and in the eyes of the hungry there is a growing wrath. In the souls of the people the grapes of wrath are filling and growing heavy, growing heavy for the vintage.

Economic Experimentation

Classical economic thought (see chapter 29) held that capitalism was a self-correcting system that operated best when left to its own devices. Governments responded to the

economic crisis in one of two ways. Initially, most governments did nothing, hoping against all odds that the crisis would resolve itself. When the misery spawned by the depression sparked calls for action, some governments assumed more active roles, pursuing deflationary measures by balancing national budgets and curtailing public spending. In either case, rather than lifting national economies out of the doldrums, the classical prescriptions for economic ills worsened the depression's impact and intensified the plight of millions of people. Far from self-correcting, capitalism seemed to be dying. Many people called for a fundamental revision of economic thought.



Human faces of the Great Depression: children bathing in the Ozark Mountains, Missouri, 1940.

John Maynard Keynes (1883–1946), the most influential economist of the twentieth century, offered a novel solution. His seminal work, *The General Theory of Employment, Interest, and Money* (1936), was his answer to the central problem of the depression—that millions of people who were willing to work could not find employment. To Keynes the fundamental cause of the depression was not excessive supply, but inadequate demand. Accordingly, he urged governments to play an active role and stimulate the economy by increasing the money supply, thereby lowering interest rates and encouraging investment. He also advised governments to undertake public works projects to provide jobs and redistribute incomes through tax policy, an intervention which would result in reduced unemployment and increased consumer demand, which would lead to economic revival. Such measures were necessary even if they caused governments to run deficits and maintain unbalanced budgets.

Although Keynes's theories did not become influential with policymakers until after World War II, the administration of U.S. president Franklin Delano Roosevelt (1882–1945) applied similar ideas. Roosevelt took aggressive steps to reflate the economy and ease the worst of the suffering caused by the depression. His proposals for dealing with the national calamity included legislation designed to prevent the collapse of the banking system, to provide jobs and farm subsidies, to give workers the right to organize and bargain collectively, to guarantee minimum wages, and to provide social security in old age. This program of sweeping economic and social reforms was called the “New Deal.” Its fundamental premise, that the federal government was justified in intervening to protect the social and economic welfare of the people, represented a major shift in U.S. government policy and started a trend toward social reform legislation that continued long after the depression years. Ultimately, the enormous military spending during World War II did more to end the Great Depression in the United States and elsewhere than did the specific programs of the New Deal or similar approaches.

Keynes

The New Deal

Sources from the Past

Franklin Delano Roosevelt: Nothing to Fear

Franklin Delano Roosevelt (1882–1945) assumed the presidency of the United States on 4 March 1933, during the very depths of the Great Depression. In his inaugural address to the nation, he conveyed both the anxiousness of the times and the seemingly unquenchable optimism that carried him—and his nation—through hard times. A vastly wealthy man serving as president during a time of devastating penury, Roosevelt nonetheless gained the admiration and respect of his people because of his warm eloquence and compassion. Although he hid his condition quite successfully during his time in public, FDR had contracted polio in the 1920s and had lost the use of his legs. This “crippled” president became a metaphor for the United States’ economic collapse, but also for its ability to overcome fear itself.

I am certain that my fellow Americans expect that on my induction into the Presidency I will address them with a candor and a decision which the present situation of our Nation impels. This is preeminently the time to speak the truth, the whole truth, frankly and boldly. Nor need we shrink from honestly facing conditions in our country today. This great Nation will endure as it has endured, will revive and will prosper. So, first of all, let me assert my firm belief that the only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance. In every dark hour of our national life a leadership of frankness and vigor has met with that understanding and support of the people themselves which is essential to victory. I am convinced that you will again give that support to leadership in these critical days.

In such a spirit on my part and on yours we face our common difficulties. They concern, thank God, only material things. Values have shrunk to fantastic levels; taxes have risen; our ability to pay has fallen; government of all kinds is faced by serious curtailment of income; the

means of exchange are frozen in the currents of trade; the withered leaves of industrial enterprise lie on every side; farmers find no markets for their produce; the savings of many years in thousands of families are gone.

More important, a host of unemployed citizens face the grim problem of existence, and an equally great number toil with little return. Only a foolish optimist can deny the dark realities of the moment. . . .

Happiness lies not in the mere possession of money; it lies in the joy of achievement, in the thrill of creative effort. The joy and moral stimulation of work no longer must be forgotten in the mad chase of evanescent profits. These dark days will be worth all they cost us if they teach us that our true destiny is not to be ministered unto but to minister to ourselves and to our fellow men.

FOR FURTHER REFLECTION

How does Roosevelt believe U.S. citizens can profit from the dark days of the Great Depression, and why is it that all they have to fear is fear itself?

SOURCE: Franklin D. Roosevelt, First Inaugural Address, 4 March 1933, available at The Avalon Project at <http://www.yale.edu/lawweb/avalon/president/inaug/froos1.htm>.

Challenges to the Liberal Order

Amid the gloom and despair of the Great Depression, some voices proclaimed the promise of a better tomorrow. Marxists believed that capitalist society was on its deathbed, and they had faith that a new and better system based on rule by the proletariat was being born out of the ashes of the Russian empire. The new rulers of Russia, Vladimir Ilyich Lenin and then Joseph Stalin, transformed the former tsarist empire into the world’s first socialist society, the Union of Soviet Socialist Republics (1922).

Other people, uncomfortable with the abolition of private property and the “dictatorship of the proletariat,” found solace in activist political movements that claimed to have an alternative formula for the reconstruction of society. Fascist movements

across Europe promoted their alternatives to socialism and offered revolutionary answers to the economic, social, and political problems that seemed to defy solution by traditional liberal democratic means. Among those fascist movements, the Italian and German ones figured most prominently.

Communism in Russia

In 1917 Lenin and his fellow Bolsheviks had taken power in the name of the Russian working class, but socialist victory did not bring peace and stability to the lands of the former Russian empire. After seizing power, Lenin and his supporters had to defend the world's first dictatorship of the proletariat against numerous enemies, including dissident socialists, anti-Bolshevik officers and troops, peasant bands, and foreign military forces.

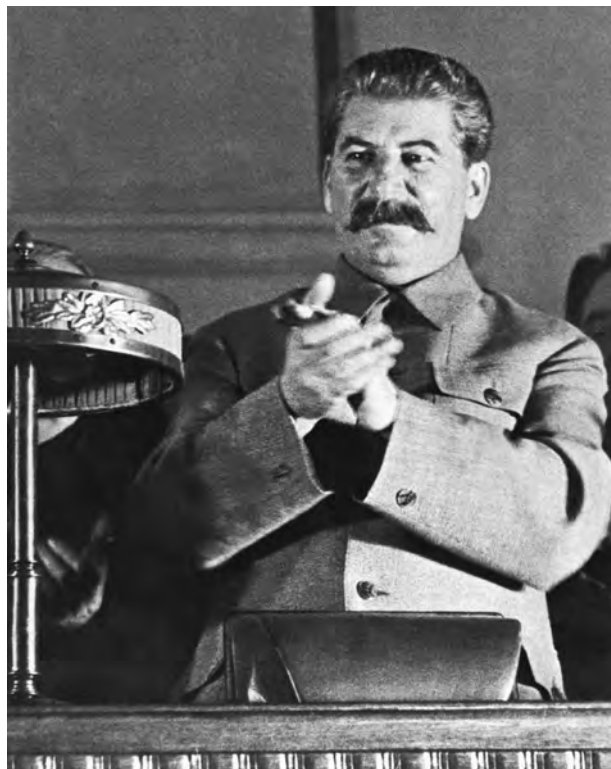
Opposition to the Bolshevik Party—by now calling itself the Russian Communist Party—erupted into a civil war that lasted from 1918 to 1920. Operating out of its new capital in Moscow, Lenin's government began a policy of crushing all opposition. The communists began the Red Terror campaign in which suspected anticommunists known as Whites were arrested, tried, and executed. The secret police killed some 200,000 opponents of the regime. In July 1918 the Bolsheviks executed Tsar Nicholas II, Empress Alexandra, their five children, and their remaining servants because they feared that the Romanov family would fall into the hands of the Whites, thereby strengthening counterrevolutionary forces. White terror was often equally as brutal as Red terror. The peasantry, although hostile to the communists, largely supported the Bolsheviks, fearing that a victory by the Whites would result in the return of the monarchy. However, foreign military intervention supported White resistance to the communist takeover. Russia's withdrawal from the Great War and anticommunist sentiment inflamed Russia's former allies (notably Britain, France, Japan, and the United States), who sent troops and supplies to aid White forces. Although their numbers were negligible, the foreigners' presence sometimes had the effect of bonding otherwise hostile groups to the Reds. Poorly organized and without widespread support, the Whites were defeated by the Red Army in 1920. Estimates place the number of lives lost in the civil war at ten million, with many more people dying from disease and starvation than from the fighting. The political system that emerged from the civil war bore the imprint of political oppression, which played a significant role in the later development of the Soviet state.

Civil War

The new rulers of Russia had no plans to transform the economy, but in the course of the civil war they embarked on a hasty and unplanned course of nationalization, a policy known as *war communism*. After officially annulling private property, the Bolshevik government assumed control or ownership of banks, industry, and other privately held commercial properties. Landed estates and the holdings of monasteries and churches became national property, although the Bolsheviks explicitly exempted the holdings of poor peasants from confiscation. The abolition of private trade was unpopular, and when the party seized crops from peasants to feed people in the cities, the peasants drastically reduced their production. By 1920 industrial production had fallen to about one-tenth of its prewar level and agricultural output to about one-half its prewar level.

War Communism

In 1921, as the Reds consolidated their military victories, Lenin faced the daunting prospect of rebuilding a society that had been at war since 1914. The workers, in whose name he had taken power, were on strike. Other problems included depopulated cities, destroyed factories, and an army that demobilized soldiers faster than the workforce could absorb them. Lenin and the party tried to take strict control of the country by

The New Economic Policy

■ Joseph Stalin at a Soviet congress in 1936.

*Joseph Stalin**First Five-Year Plan*

crushing workers' strikes, peasant rebellions, and a sailors' revolt. Yet Lenin recognized the need to make peace with those whose skills would rekindle industrial production. Faced with economic paralysis, in the spring of 1921 he decided on a radical reversal of war communism.

Demonstrating his pragmatism and willingness to compromise, Lenin implemented the New Economic Policy (NEP), which temporarily restored the market economy and some private enterprise in Russia. Large industries, banks, and transportation and communications facilities remained under state control, but the government returned small-scale industries (those with fewer than twenty workers) to private ownership. The government also allowed peasants to sell their surpluses at free market prices. Other features of the NEP included a vigorous program of electrification and the establishment of technical schools to train technicians and engineers. Lenin did not live to see the success of the NEP. After suffering three paralytic strokes, he died in 1924. His death was followed by a bitter struggle for power among the Bolshevik leaders.

Many old Bolsheviks continued to argue for a permanent or continuous revolution, asserting that socialism in Russia would fail if socialism did not move from a national to an international stage. Others in the Politburo, the central governing body of the Communist Party, favored establishing socialism in one country alone, thus repudiating the role of the Union of Soviet Socialist Republics as torchbearer of worldwide socialist revolution. Joseph Stalin (1879–1953), who served in the unglamorous bureaucratic position of general secretary, promoted the idea of socialism in one country. A Georgian by birth, an Orthodox seminarian by training, and a Russian nationalist by conviction, Stalin indicated his unified resolve to gain power in his adopted surname, which meant “man of steel.” Speaking Russian with a heavy accent, he was an intellectual misfit among the Bolshevik elite. However, by 1928, Stalin lived up to his name and completely triumphed over his rivals in the party, clearing the way for an unchallenged dictatorship of the Soviet Union.

Stalin decided to replace Lenin's NEP with an ambitious plan for rapid economic development known as the First Five-Year Plan. The basic aims of this and subsequent five-year plans, first implemented in 1929, were to transform the Soviet Union from a predominantly agricultural country to a leading industrial power. The First Five-Year Plan set targets for increased productivity in all spheres of the economy but emphasized heavy industry—especially steel and machinery—at the expense of consumer



Men and women drive tractors out of one of the Soviet Union's Machine Tractor Stations to work fields where mechanization had been a rare sight.

goods. Through Gosplan, the central state planning agency, Stalin and the party attempted to coordinate resources and the labor force on an unprecedented scale. As the rest of the world teetered on the edge of economic collapse, this blueprint for maximum centralization of the entire national economy offered a bold alternative to market capitalism. Stalin repeatedly stressed the urgency of this monumental endeavor, telling his people, “We are 50 to 100 years behind the advanced countries. Either we do it, or we shall go under.”

Integral to the drive for industrialization was the collectivization of agriculture. The Soviet state expropriated privately owned land to create collective or cooperative farm units whose profits were shared by all farmers. The logic of communist ideology demanded the abolition of private property and market choices, but more practical considerations also played a role. Stalin and his regime viewed collectivization as a means of increasing the efficiency of agricultural production and ensuring that industrial workers would be fed. Collectivization was enforced most ruthlessly against *kulaks*—relatively wealthy peasants who had risen to prosperity during the NEP but accounted for only 3 to 5 percent of the peasantry.

In some places, outraged peasants reacted to the government's program by slaughtering their livestock and burning their crops. Millions of farmers left the land and migrated to cities in search of work, thereby further taxing the limited supplies of housing, food, and utilities. Unable to meet production quotas, peasants often starved to death on the land they once owned. When Stalin called a halt to collectivization in 1931, proclaiming the policymakers “dizzy with success,” half the farms in the Soviet Union had been collectivized. Estimates of the number of peasant lives lost have fluctuated wildly, but even the most cautious place it at three million.

The First Five-Year Plan set unrealistically high production targets. Even so, the Soviet leadership proclaimed success after only four years. The Soviet Union industrialized under Stalin even though the emphasis on building heavy industry first and consumer industries later meant that citizens postponed the gratifications of industrialization. Before refrigerators, radios, or automobiles became available, the government constructed steelworks and hydroelectric plants. The scarcity or nonexistence of

Collectivization of Agriculture

consumer goods was to some degree balanced by full employment, low-cost utilities, and—when available—cheap housing and food. Set against the collapse of the U.S. stock market and the depression-ridden capitalist world, the ability of a centrally planned economy to create more jobs than workers could fill made it appear an attractive alternative.

The Great Purge

Nevertheless, the results of Stalin's First Five-Year Plan generated controversy as the Communist Party prepared for its seventeenth congress in 1934, the self-proclaimed "Congress of Victors." The disaster of collectivization and the ruthlessness with which it was carried out had raised doubts about Stalin's administration. Although themes of unity and reconciliation prevailed, Stalin learned of a plan to bring more pluralism back into leadership. The Congress of Victors became the "Congress of Victims" as Stalin incited a civil war within the party that was climaxed by highly publicized trials of former Bolshevik elites for treason and by a purge of two-thirds of the delegates. Between 1935 and 1938 Stalin removed from posts of authority all persons suspected of opposition, including two-thirds of the members of the 1934 Central Committee and more than one-half of the army's high-ranking officers. The victims faced execution or long-term suffering in labor camps. In 1939 eight million Soviet citizens were in labor camps, and three million were dead as a result of the "cleansing," as Stalin's supporters termed this process.

The outside world watched the events unfolding within the Soviet Union with a mixture of contempt, fear, and admiration. Most observers recognized that the political and social upheavals that transformed the former Russian empire were of worldwide importance. The establishment of the world's first dictatorship of the proletariat challenged the values and institutions of liberal society everywhere and seemed to demonstrate the viability of communism as a social and political system.

The Fascist Alternative

While socialism was transforming the former Russian empire, another political force swept across Europe after the Great War. Fascism, a political movement and ideology that sought to create a new type of society, developed as a reaction against liberal democracy and the spread of socialism and communism. The term *fascism* derives from the *fasces*, an ancient Roman symbol of punitive authority consisting of a bundle of wooden rods strapped together around an axe. In 1919 Benito Mussolini adopted this symbol for the Italian Fascist movement that governed Italy from 1922 to 1943. Movements comparable to Italian fascism subsequently developed and sometimes dominated political life in many European societies, most notably in Germany in the guise of National Socialism (Nazism). Although fascism enjoyed widespread popularity in many European countries, it rarely threatened the political order and, with the exception of Italy and Germany, never overthrew a parliamentary system. Political and economic frustrations made fertile ground for fascist appeals outside Europe, and potential fascist movements sprang up during the 1930s in Japan, China, and South Africa; in Latin American societies such as Brazil and Argentina; and in several Arab lands. Nevertheless, that potential for fascism never reproduced the major characteristics of European fascism, and fascism remained basically a European phenomenon of the era between the two world wars.

Defining Fascism

During the 1920s and 1930s, fascism attracted millions of followers and proved especially attractive to middle classes and rural populations. These groups became radicalized by economic and social crises and were especially fearful of class conflict and the perceived threat from the political left. Fascism also proved attractive to nationalists of all classes, who denounced their governments for failing to realize the

glorious objectives for which they had fought during the Great War. Asserting that society faced a profound crisis, fascists sought to create a new national community, which they defined either as a nation-state or as a unique ethnic or racial group. As part of their quest, fascist movements commonly dedicated themselves to the revival of allegedly lost national traditions and, hence, differed widely. Nevertheless, most fascist movements shared certain common features, such as the veneration of the state, a devotion to a strong leader, and an emphasis on ultranationalism, ethnocentrism, and militarism.

Fascist ideology consistently invoked the primacy of the state, which stood at the center of the nation's life and history and which demanded the subordination of the individual to the service of the state. Strong and often charismatic leaders, such as Benito Mussolini in Italy or Adolf Hitler in Germany, embodied the state and claimed indisputable authority. Consequently, fascists were hostile to liberal democracy, its devotion to individualism, and its institutions, which they viewed as weak and decadent. Fascism was also extremely hostile to class-based visions of the future promoted by socialism and communism. Fascist movements emphasized chauvinism (a belligerent form of nationalism) and xenophobia (a fear of foreign people), which they frequently linked to an exaggerated ethnocentrism. Some fascist leaders, accordingly, viewed national boundaries as artificial restraints limiting their union with ethnic or racial comrades living in other states. The typical fascist state embraced *militarism*, a belief in the rigors and virtues of military life as an individual and national ideal. In practice, militarism meant that fascist regimes maintained large and expensive military establishments, tried to organize much of public life along military lines, and generally showed a fondness for uniforms, parades, and monumental architecture.

Italian Fascism

The first fascist movement grew up in Italy after the Great War. Conditions conducive to the rise of fascism included a widespread disillusionment with uninspired political leadership and ineffective government, extensive economic turmoil and social discontent, and a growing fear of socialism. In addition, there was vast disappointment over Italy's skimpy territorial spoils from the peace settlement after the Great War.

The guiding force behind Italian fascism was Benito Mussolini, a former socialist and, from 1912 to 1914, editor of Italy's leading socialist daily *Avanti!* ("Forward!"). In 1914 he founded his own newspaper, *Il Popolo d'Italia* ("The People of Italy"), which encouraged Italian entry into the Great War. Mussolini was convinced that the war represented a turning point for the nation. The soldiers returning from the front, he argued, would spearhead the thorough transformation of Italian society and create a new type of state. After the Great War, the one-time socialist advanced a political program that emphasized virulent nationalism, demanded repression of socialists, and called for a strong political leader. In 1919 he established the *Fasci Italiani di Combattimento* (Italian Combat Veteran League).

Mussolini's movement gained widespread support after 1920, and by 1921 his league managed to elect thirty-five fascists to the Italian parliament. Much of the newly found public support resulted from the effective use of violence against socialists by fascist armed squads known as Blackshirts. The Italian socialist party had organized militant strikes throughout Italy's northern industrial cities, causing considerable chaos. By early 1921 Italy was in a state of incipient civil war. In 1922, Mussolini and his followers decided the time was ripe for a fascist seizure of power, and on 28 October, they staged a march on Rome. While Mussolini stayed safely in Milan awaiting the outcome of events, thousands of his black-shirted troops converged on Rome. Rather

Benito Mussolini

The Fascist State

Italian dictator Benito Mussolini strikes a dramatic pose on horseback in 1940.

on remote islands, and some faced capital punishment. Allying himself and his movement with business and landlord interests, *Il Duce* also crushed labor unions and prohibited strikes. In an effort to harmonize the interests of workers, employers, and the state, the regime tried to establish a corporatist order. This order was based on the vague fascist concept of corporatism, which viewed society as an organic entity through which the different interests in society came under the control of the state. Thus, in theory, a National Council of Corporations settled labor disputes and supervised wage settlements; but, in reality, this scheme was little more than a propaganda effort. In 1932, on the tenth anniversary of the fascist seizure of power, Mussolini felt confident enough to announce “that the twentieth century will be a century of fascism, the century of Italian power.”

Racism and anti-Semitism were never prominent components of Italian fascism, but in 1938 the government suddenly issued anti-Semitic laws that labeled Jews unpatriotic, excluded them from government employment, and prohibited all marriages between Jews and so-called Aryans. This development may have been occasioned by Mussolini’s newfound friendship with fellow dictator, Adolf Hitler. In 1936 Mussolini told his followers that from now on, world history would revolve around a Rome-Berlin Axis. In May 1939 the leaders of fascist Italy and Nazi Germany formalized their political, military, and ideological alliance by signing a ten-year Pact of Steel. This Pact of Steel illustrated the strong links between the Italian and German variants of fascism.

than calling on the military to oppose the fascist threat, King Victor Emmanuel III hastily asked Mussolini on 29 October to become prime minister and form a new government. Mussolini inaugurated a fascist regime in 1922.

Between 1925 and 1931, Italy’s fascists consolidated their power through a series of laws that provided the legal basis for the nation’s transformation into a one-party dictatorship. In 1926 Mussolini seized total power as dictator and subsequently ruled Italy as *Il Duce* (“the leader”). The regime moved quickly to eliminate all other political parties, curb freedom of the press, and outlaw free speech and association. A Special Tribunal for the Defense of the State, supervised by military officers, silenced political dissent. Marked as antifascist subversives, thousands of Italians found themselves imprisoned or exiled



A 1924 painting of Hitler as a knight in shining armor, as the standard bearer for National Socialism, became the state sanctioned Hitler portrait for 1938; reproductions in poster and postcard form proved very popular.

German National Socialism

After Adolf Hitler's postwar political awakening, he came into contact with an obscure political party sympathetic to his ideas. In 1921 he became chairman of the party now known as the National Socialist German Workers' Party. National Socialism (the Nazi movement) made its first major appearance in 1923 when party members and Hitler attempted to overthrow the democratic Weimar Republic that had replaced the German empire in 1919. The revolt quickly fizzled under the gunfire of police units; Hitler was jailed, and the Nazi movement and its leader descended into obscurity. When Hitler emerged from prison in 1924, he resolved to use new tactics. Recognizing the futility of armed insurrection, he reorganized his movement and launched it on a "path of legality." Hitler and his followers were determined to gain power legally through the ballot box and, once successful, to discard the very instrument of their success.

National Socialism made rapid gains after 1929 because it had broad appeal. Hitler attracted disillusioned people who felt alienated from society and frightened by the specter of socialist revolution. A growing number of people blamed the young German

*Hitler and
the Nazi Party*

*The Struggle
for Power*

Sources from the Past

Mein Kampf

Mein Kampf (My Struggle) is the title of a book written by Adolf Hitler in which he presented his political views. Crudely written and turgid in style, it became the bible of the Nazi movement and the blueprint for the Third Reich. Hitler's basic theme was racial. He believed that a titanic struggle between a superior Aryan race and inferior non-Aryan races—including, most notably, Jews—determined the course of history. Originally, the term Aryan designated a language group, not a mythological breed of people.

So humans invariably wander about the garden of nature, convinced that they know and understand everything, yet with few exceptions are blind to one of the fundamental principles Nature uses in her work: the intrinsic segregation of the species of every living thing on the earth.

Any cross-breeding between two not completely equal beings will result in a product that is in between the level of the two parents. That means that the offspring will be superior to the parent who is at a biologically lower level of being but inferior to the parent at a higher level. This means the offspring will be overcome in the struggle for existence against those at the higher level. Such matings go against the will of Nature for the higher breeding of life.

As little as nature approves the mating of higher and lower individuals, she approves even less the blending of higher races with lower ones; for indeed otherwise her previous work toward higher development perhaps over hundreds of thousands of years might be rendered useless with one blow. If this were not the case, progressive development would stop and even deterioration might set in. . . . All the great civilizations of the past died out because contamination of their blood caused them to become decadent.

SOURCE: Adolf Hitler. *Mein Kampf*. Boston: Houghton Mifflin, 1939, pp. 390–414.

. . . What we see before us today as human culture, all the yields of art, science, and technology, are almost exclusively the creative product of the Aryans. Indeed this fact alone leads to the not unfounded conclusion that the Aryan alone is the founder of the higher type of humanity, and further that he represents the prototype of what we understand by the word: MAN.

The Jew provides the greatest contrast to the Aryan.

Since the Jew—for reasons I will deal with shortly—never had a civilization of his own, others have always provided the foundations of his intellectual labors. His intellect has always developed by the use of those cultural achievements he has found ready at hand around him. Never has it happened the other way around.

He stops at nothing, and his vileness becomes so monstrous that no one should be surprised if among our people the hateful figure of the Jew is taken as the personification of the devil and the symbol of evil. . . .

FOR FURTHER REFLECTION

Although he twisted their meaning, the precepts of science were adapted by Hitler to support his racial theories. Why would he take such an approach? Was it particularly effective?

democracy for Germany's misfortunes: a humiliating peace treaty—the Treaty of Versailles—that identified Germany as responsible for the Great War and assigned reparation payments to the Allies; the hyperinflation of the early 1920s that wiped out the savings of the middle class; the suffering brought on by the Great Depression; and the seemingly unending and bitter infighting among the nation's major political parties. Adolf Hitler promised an end to all those misfortunes by creating a new order that would lead to greatness for Germany. By stressing racial doctrines, particularly anti-Semitism, the Nazis added a unique and frightening twist to their ideology. Although the Nazis avoided class divisions by recruiting followers from all strata of society, National Socialism in the main appealed to the members of the lower-middle classes:

ruined shopkeepers and artisans, impoverished farmers, discharged white-collar workers, and disenfranchised students.

The impact of the Great Depression and political infighting led to bloody street battles, shaking the foundations of Germany's fragile young democracy. The leaders of the nation's democratic and liberal parties groped for solutions to mounting unemployment but were hindered by lack of consensus and the public's loss of faith in the democratic system. The electorate became radicalized. Fewer and fewer Germans were willing to defend a parliamentary system they considered ineffective and corrupt. Between 1930 and 1932 the Nazi Party became the largest party in parliament, and the reactionary and feeble president, Paul von Hindenburg (1847–1934), decided to offer Hitler the chancellorship. Promising to gain a majority in the next elections, Hitler lost little time in transforming the dying republic into a single-party dictatorship. He promised a German *Reich*, or empire, that would endure for a thousand years.

Under the guise of a state of national emergency, the Nazis used all available means to impose their rule. They began by eliminating all working-class and liberal opposition. The Nazis suppressed the German communist and socialist parties and abrogated virtually all constitutional and civil rights. Subsequently, Hitler and his government outlawed all other political parties, made it a crime to create a new party, and made the National Socialist Party the only legal party. Between 1933 and 1935 the regime replaced Germany's federal structure with a highly centralized state that eliminated the autonomy previously exercised by state and municipal governments. The National Socialist state then guided the destruction of trade unions and the elimination of collective bargaining, subsequently prohibiting strikes and lockouts. The Nazis also purged the judiciary and the civil service, took control of all police forces, and removed enemies of the regime—both real and imagined—through incarceration or murder.

Once securely in power, the Nazi regime translated racist ideology, especially the notions of racial superiority and racial purity, into practice. The leaders of the Third Reich pursued the creation of a race-based national community by introducing eugenic measures designed to improve both the quantity and the quality of the German "race." Implicit in this racial remodeling was the conviction that there was no room for the "racially inferior" or for "biological outsiders."

Alarmed by declining birthrates, the Nazis launched a campaign to increase births of "racially valuable" children. This battle against the empty cradle meshed agreeably with Nazi ideology, which relegated women primarily to the role of wife and mother. Through tax credits, special child allowances, and marriage loans, the authorities tried to encourage marriage and, they hoped, procreation among young people. Legal experts rewrote divorce laws so that a husband could get a divorce decree solely on the ground that he considered his wife sterile. At the same time, the regime outlawed abortions, closed birth control centers, restricted birth control devices, and made it difficult to obtain information about family planning. The Nazis also became enamored with a relatively inexpensive form of propaganda: pronatalist (to increase births) propaganda. They set in motion a veritable cult of motherhood. Annually on 12 August—the birth date of Hitler's mother—women who bore many children received the Honor Cross of the German Mother in three classes: bronze for those with more than four children, silver for those with more than six, and gold for those with more than eight. By August 1939 three million women carried this prestigious award, which many Germans cynically called the "rabbit decoration." In the long term, however, any efforts by the Nazis to increase the fecundity of German women failed, and the birthrate remained below replacement level. German families were unwilling to change their reproductive preferences for fewer children.

*Consolidation
of Power*

The Racial State

Women and Race

Nazi Eugenics

"Mother and Child" was the slogan on this poster, idealizing and encouraging motherhood. The background conveys the Nazi predilection for the wholesome country life, a dream that clashed with the urban reality of German society.

The quantity of offspring was not the only concern of the new rulers, who were obsessed with quality. Starting in 1933, the regime initiated a compulsory sterilization program for men and women whom the regime had identified as having "hereditarily determined" sicknesses, including schizophrenia, feeble-mindedness, manic depression, hereditary blindness, hereditary deafness, chronic alcoholism, and serious physical deformities. Between 1934 and 1939 more than thirty thousand men and women underwent compulsory sterilization. Beginning in 1935 the government also sanctioned abortions—otherwise illegal in Germany—of the "hereditary ill" and "racial aliens." The mania for racial health culminated in a state-sponsored euthanasia program that was responsible for the murder of approximately two hundred thousand women, men, and children. Between 1939 and 1945 the Nazis systematically killed—by gassing, lethal injections, or starvation—those people

judged useless to society, especially the physically and mentally handicapped. Nazi eugenics measures served as a precursor to the wholesale extermination of peoples classified as racial inferiors, such as gypsies and Jews.

Anti-Semitism

Anti-Semitism, or prejudice against Jews, was a key element in the designs to achieve a new racial order and became the hallmark of National Socialist rule. Immediately after coming to power in 1933 the Nazis initiated systematic measures to suppress Germany's Jewish population. Although Nazi anti-Semitism was based on biological racial theories dating to the nineteenth century, government authorities used religious descent to determine who was a Jew. A flood of discriminatory laws and directives designed to humiliate, impoverish, and segregate Jews from the rest of society followed. In 1935 the notorious Nuremberg Laws deprived German Jews of their citizenship and prohibited marriage and sexual intercourse between Jews and other Germans. The Nazi party, in cooperation with government agencies, banks, and businesses, took steps to eliminate Jews from economic life and expropriate their wealth. Jewish civil servants lost their jobs, and Jewish lawyers and doctors lost their gentile, or non-Jewish, clients. Party authorities also supervised the liquidation of

Jewish-owned businesses or argued for their purchase—at much less than their true value—by companies owned or operated by gentiles.

The official goal of the Nazi regime was Jewish emigration. Throughout the 1930s thousands of Jews left Germany, depriving the nation of many of its leading intellectuals, scientists, and artists. The exodus gained urgency after what came to be known as *Kristallnacht* (“the night of broken glass”). During the night of 9–10 November 1938, the Nazis arranged for the destruction of thousands of Jewish stores, the burning of most synagogues, and the murder of more than one hundred Jews throughout Germany and Austria. This *pogrom* (Yiddish for “devastation”) was a signal that the position of Jews in Hitler’s Reich was about to deteriorate dramatically. Although they had difficulty finding refuge, approximately 250,000 Jews left Germany by 1938. Those staying behind, especially the poor and the elderly, contemplated an uncertain destiny.



A Nazi “racial expert” uses a caliper to measure the racial purity of a German.

In the decades after the Great War, European intellectuals questioned and challenged established traditions. While scientists and social thinkers conceived new theories that reshaped human knowledge and perceptions, artists forged a contemporary aesthetic. In an age of global interdependence, the U.S. stock market crash of 1929 ushered in a period of prolonged economic contraction and social misery that engulfed much of the world. As most of the industrialized world reeled under the impact of the Depression, the leadership of the Soviet Union embarked on a state-sponsored program of rapid industrialization. Though causing widespread human suffering, a series of five-year plans transformed the Soviet Union into a major industrial and military power.

Italians under the leadership of Mussolini rebuilt their state through fascist policies and imperial expansion. In Germany the effects of the Great Depression paved the way for the establishment of the Nazi state, which was based on the principle of racial inequality. Although many peoples suffered under the racist regime, Jews were the principal victims. Adolf Hitler’s mission in life, envisioned in the wake of the Great War, was coming to a spectacular conclusion that culminated in another world war. That war brought both the fulfillment and the destruction of the goals and dreams he had crafted in an age of anxiety.

1002 PART VII | Contemporary Global Alignments, 1914 to the Present

C H R O N O L O G Y

1905	Einstein publishes special theory of relativity
1907	Picasso paints <i>Les Femmes d'Alger</i>
1918–1920	Civil war in Russia
1919	Mussolini launches fascist movement in Italy
1919	Walter Gropius founds the Bauhaus
1921–1928	Lenin's New Economic Policy
1927	Heisenberg establishes the uncertainty principle
1928–1932	First Soviet Five-Year Plan
1929	U.S. stock market crash
1929	Beginning of Great Depression
1929	Hemingway and Remarque publish antiwar novels
1933–1945	Hitler is ruler in Germany
1935–1938	Stalin's Great Purge in the Soviet Union
1939	Steinbeck publishes <i>The Grapes of Wrath</i>

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