

AP[®] European History

COMPARING CAUSES AND EFFECTS OF POVERTY OVER TIME

Student Workbook



AP[®] with WE Service



Table of Contents

| | |
|---|----|
| Getting to Know the Topic–Globally..... | 4 |
| Getting to Know the Topic–Locally..... | 5 |
| Sources for Lesson 1: Poverty During the Reformation..... | 6 |
| Assessing Lesson 1: Poverty During the Reformation..... | 12 |
| Sources for Lesson 2: British Enclosure During the Agricultural Revolution..... | 13 |
| Assessing Lesson 2: British Enclosure During the Agricultural Revolution..... | 21 |
| Sources for Lesson 3: French Revolution..... | 22 |
| Assessing Lesson 3: French Revolution..... | 26 |
| Sources for Lesson 4: Industrialization..... | 27 |
| Assessing Lesson 4: Industrialization..... | 35 |
| Ten Solutions to Poverty..... | 36 |
| Sources for Lesson 5: Poverty in the 20th Century..... | 38 |
| 20th-Century Responses to the Poor..... | 39 |
| Assessing Lesson 5: Poverty in the 20th Century..... | 44 |
| Problem Tree..... | 45 |
| Needs Assessment..... | 46 |
| Solution Tree..... | 47 |
| Reflect: Investigate and Learn..... | 48 |
| Summarizing Your Investigation..... | 49 |
| Approaches to Taking Action Information Sheet..... | 50 |
| Creating the Action Plan | 51 |
| Five Action Planning Pitfalls Tip Sheet..... | 52 |
| Reflect: Action Plan..... | 53 |
| Student Log Sheet..... | 54 |

Getting to Know the Topic

Poverty: Globally

Mahatma Gandhi once said, “Poverty is the worst form of violence.” Extreme poverty is defined by the World Bank as an average daily consumption of less than \$1.25 a day. For a family, living in poverty can mean choosing between food or clean water, school fees or hospital bills, emergencies or debt. For some, there is barely enough money to survive from one day to the next.

The effects of long-term poverty are damaging to health and development. Child poverty involves a significant lack of the basic requirements for healthy physical, mental, and emotional development.

Fast facts

- ▶ One billion children worldwide are living in poverty. According to UNICEF, 22,000 children die each day due to poverty.
- ▶ Nearly 1/2 of the world’s population—more than 3 billion people—live on less than \$2.50 a day. More than 1.3 billion live in extreme poverty—less than \$1.25 a day.
- ▶ By 2030, an estimated 80% of the world’s extreme poor will live in fragile contexts.
- ▶ Sub-Saharan Africa has both the highest rate of children living in extreme poverty at 49% and the largest share of the world’s extremely poor children at 51%.

Taking Action Globally

There are a number of ways that students can take action in their own school and community to help developing communities around the world combat poverty. Some ideas include:

- ▶ Volunteer at an organization that works for global poverty issues—many organizations offer ways to get involved on their websites and in their offices
- ▶ Collect supplies (in consultation with the organization) or raise funds for an organization that will share the outcomes of the donations
- ▶ Create a letter-writing campaign to the United Nations, government bodies, and other leaders to ask for added resources on the issue

Another option is to support and fundraise for the WE Villages program. Students can support this program by visiting [WE.org/we-schools/program/campaigns](https://www.we.org/we-schools/program/campaigns) to get ideas and resources for taking action on global poverty.



The poorest 1/2 of the world’s population has the same amount of combined wealth as the 8 richest people on the planet.

Getting to Know the Topic

Poverty: Locally

The United States Census Bureau uses an annual income of \$26,200 for a family of four as the threshold to determine poverty status. Thresholds go up or down depending on household size.

When families cannot afford basic necessities, they must make decisions about what to go without: groceries or electricity, diapers or school supplies, housing or medical care. Poverty has negative long-term effects on children's health, nutrition, and education. Compared to children whose parents have an income twice that of the poverty line, children who live in poverty are nearly three times more likely to have poor health and, on average, they complete two fewer years of school and earn less than half as much money over the long-term of their future careers.

Fast facts

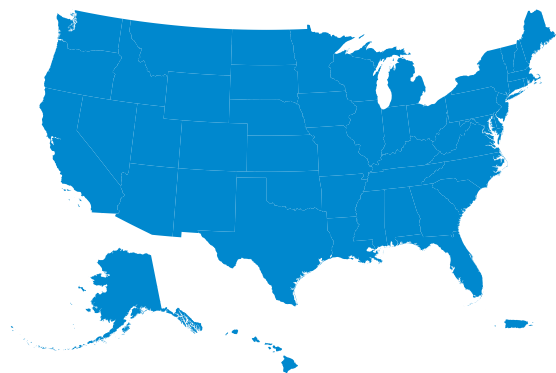
- ▶ The number of shared households (homes in which adults who are not related or married live together) was 20% of households in 2019, up from 17% in 2007.
- ▶ Poverty is not unique to cities. In fact, poverty rates are slightly higher in non-metropolitan areas.
- ▶ Poor children earn less than half as much in their future careers as their peers growing up at twice the poverty line.

Taking Action Locally

Within their local or national community, students can:

- ▶ Work with a local organization addressing the topic
- ▶ Work with a community center that helps disadvantaged families develop employable skills and find work
- ▶ Create and deliver an educational workshop to raise awareness about poverty and its local impact with a strong call to action that leads to enacting change

With both their global and local actions, encourage students to be creative with the ideas they develop through their action plans.



29% of people with a disability live in poverty—that's more than 4 million Americans.

Sources for Lesson 1: Poverty During the Reformation

Pope's Focus on Poor Revives Scorned Theology

By Jim Yardley and Simon Romero

May 23, 2015

VATICAN CITY — Six months after becoming the first Latin American pontiff, Pope Francis invited an octogenarian priest from Peru for a private chat at his Vatican residence. Not listed on the pope's schedule, the September 2013 meeting with the priest, Gustavo Gutiérrez, soon became public — and was just as quickly interpreted as a defining shift in the Roman Catholic Church.

Father Gutiérrez is a founder of liberation theology, the Latin American movement embracing the poor and calling for social change, which conservatives once scorned as overtly Marxist and the Vatican treated with hostility. Now, Father Gutiérrez is a respected Vatican visitor, and his writings have been praised in the official Vatican newspaper. Francis has brought other Latin American priests back into favor and often uses language about the poor that has echoes of liberation theology.

And then came Saturday, when throngs packed San Salvador for the beatification ceremony of the murdered Salvadoran archbishop Óscar Romero, leaving him one step from sainthood.

The first pope from the developing world, Francis has placed the poor at the center of his papacy. In doing so, he is directly engaging with a theological movement that once sharply divided Catholics and was distrusted by his predecessors, Pope John Paul II and Pope Benedict XVI. Even Francis, as a young Jesuit leader in Argentina, had qualms.

Now, Francis speaks of creating “a poor church for the poor” and is seeking to position Catholicism closer to the masses — a spiritual mission that comes as he is also trying to revive the church in Latin America, where it has steadily lost ground to evangelical congregations.

For years, Vatican critics of liberation theology and conservative Latin American bishops helped stall the canonization process for Archbishop Romero, even though many Catholics in the region regard him as a towering moral figure: an outspoken critic of social injustice and political

repression who was assassinated during Mass in 1980. Francis broke the stalemate.

“It is very important,” Father Gutiérrez said. “Somebody who is assassinated for this commitment to his people will illuminate many things in Latin America.”

The beatification is the prelude to what is likely to be a defining period of Francis' papacy, with trips to South America, Cuba and the United States; the release of a much-awaited encyclical on environmental degradation and the poor; and a meeting in Rome to determine whether and how the church will change its approach to issues like homosexuality, contraception and divorce.

By advancing the campaign for Archbishop Romero's sainthood, Francis is sending a signal that the allegiance of his church is to the poor, who once saw some bishops as more aligned with discredited governments, many analysts say. Indeed, Archbishop Romero was regarded as a popular saint in El Salvador even as the Vatican blocked his canonization process.

“It is not liberation theology that is being rehabilitated,” said Michael E. Lee, an associate professor of theology at Fordham University who has written extensively about liberation theology. “It is the church that is being rehabilitated.”

Liberation theory includes a critique of the structural causes of poverty and a call for the church and the poor to organize for social change. Mr. Lee said it was a broad school of thought: movements differed in different countries, with some more political in nature and others less so. The broader movement emerged after a major meeting of Latin American bishops in Medellín, Colombia, in 1968 and was rooted in the belief that the plight of the poor should be central to interpreting the Bible and to the Christian mission.

But with the Cold War in full force, some critics denounced liberation theology as Marxist, and a conservative backlash quickly followed. At the Vatican, John Paul II, the Polish pope who would later be credited for helping topple the

Soviet Union, became suspicious of the political elements of the new Latin American movements.

“All that rhetoric made the Vatican very nervous,” said Ivan Petrella, an Argentine lawmaker and scholar of liberation theology. “If you were coming from behind the Iron Curtain, you could smell some communism in there.”

John Paul reacted by appointing conservative bishops in Latin America and by supporting conservative Catholic groups such as Opus Dei and the Legionaries of Christ, which opposed liberation theology. In the 1980s, Cardinal Joseph Ratzinger — later to become Pope Benedict XVI, but then the Vatican’s enforcer of doctrine — issued two statements on liberation theology. The first was very critical, but the second was milder, leading some analysts to wonder if the Vatican was easing up.

From his 1973 appointment as head of the Jesuits in Argentina, Francis, then 36 and known as Jorge Mario Bergoglio, was viewed as deeply concerned with the poor. But religious figures who knew him then say Francis, like much of Argentina’s Catholic establishment, thought liberation theology was too political. Critics also blamed him for failing to prevent the kidnapping and torture of two priests sympathetic to liberation theology.

Some in the church hierarchy considered Francis divisive and autocratic in his 15 years leading the Jesuits. The church authorities sent him into what amounted to stretches of exile, first in Germany and then in Córdoba, Argentina, a period in which he later described having “a time of great interior crisis.”

He practiced spiritual exercises and changed his leadership style to involve greater dialogue. When he was named archbishop of Buenos Aires, his focus became those left behind by Argentina’s economic upheaval.

“With the end of the Cold War, he began to see that liberation theology was not synonymous with Marxism, as many conservatives had claimed,” said Paul Vallely, author of “Pope Francis: Untying the Knots.” Argentina’s financial crisis in the early years of the 21st century also shaped his views, as he “began to see that economic systems, not just individuals, could be sinful,” Mr. Vallely added.

Since becoming pope, Francis has expressed strong criticism of capitalism, acknowledging that globalization has lifted many people from poverty but saying it has also created great

disparities and “condemned many others to hunger.” He has warned, “Without a solution to the problems of the poor, we cannot resolve the problems of the world.”

In Argentina, some critics are unconvinced that Francis’ outspokenness about the poor represents an embrace of liberation theology. “He never took the reins of liberation theology because it’s radical,” said Rubén Rufino Dri, who worked in the late 1960s and 1970s with a group of priests active in the slums of Buenos Aires.

To him, Francis’ decision to expedite Archbishop Romero’s beatification was a political one, part of what Mr. Rufino Dri views as a “superficial transformation” of the Catholic Church as it competes in Latin America with secularism as well as other branches of Christianity.

“It’s a populist maneuver by a great politician,” he said.

Others offered a more nuanced view. José María di Paola, 53, a priest who is close to Francis and once worked with him among the poor of Buenos Aires, said the beatification reflected a broader push by Francis to reduce the Vatican’s focus on Europe. “It’s part of a process to bring an end to the church’s Eurocentric interpretation of the world and have a more Latin American viewpoint,” he said.

Father di Paola added that while Francis had never proposed evangelizing under the banner of liberation theology during his time in Argentina, his commitment to the poor should not be questioned. “Francis’ passage through the slums of the capital influenced him later as a bishop and pope,” he said. “Experiencing the life values of the poor transformed his heart.”

As pope, Francis has expanded the roles of centrists sympathetic to liberation theology, such as Cardinal Óscar Rodríguez Maradiaga of Honduras, in contrast to the clout once wielded in Latin America by conservative cardinals like Alfonso López Trujillo of Colombia, who died in 2008.

“Trujillo represented the thinking that liberation theology was a Trojan horse in which communism would enter the church, something that is finally coming undone with Pope Francis,” said Leonardo Boff, 76, a prominent Brazilian theologian who has written on liberation theology.

Many analysts note that John Paul and Benedict never outright denounced liberation theology and slowly

started to pivot in their views. In 2012, Benedict reopened Archbishop Romero’s beatification case. Cardinal Gerhard Müller, a staunch conservative who heads the Congregation for the Doctrine of the Faith, the Vatican’s enforcer of doctrine, became a proponent of liberation theology after working in Peru, where he met Father Gutiérrez. The two men have since written books together.

“There was no rehabilitation because there was never a ‘dehabilitation,’ ” Father Gutiérrez said, contesting the idea that liberation theology was ever cast out of the church. “In past years, there was talk of condemnation, and people believed it. What there was was a critical dialogue, which had difficult moments but which really was clarified over time.”

Francis often urges believers to act on behalf of the poor, saying if they do, they will be transformed. For those who knew Archbishop Romero in El Salvador, this transformation was notable. Once considered a conservative, he began to change in the mid-1970s, when he was the bishop of a rural diocese where government soldiers had massacred peasants. Shortly after he became archbishop of San Salvador, he was horrified when a close friend, a Jesuit priest, was murdered, and he soon began to speak out against government terror and repression.

“He began to surprise people,” said Jon Sobrino, a prominent liberation theologian who became close to Archbishop Romero and credited his transformation to his embrace of the poor.

“They made him be different, be more radical, like Jesus,” Father Sobrino said. “He drew near to them, and they approached him, asking for help in their suffering. That was what changed him.”

In 2007, Father Sobrino had his own clash with the Vatican when the doctrinal office disputed some of his writings. He refused to alter them and attributed the freeze on Archbishop Romero’s beatification partly to Vatican hostility.

“It has taken a new pope to change the situation,” he said.

Jim Yardley reported from Vatican City, and Simon Romero from Rio de Janeiro. Elisabeth Malkin and Gene Palumbo contributed reporting from San Salvador, and Jonathan Gilbert from Buenos Aires.

| Peasants’ main concerns in 12 Articles of Swabian Peasants | Luther’s main concerns in Admonition to Peace | Luther’s main concerns in Condemnation of Peasant Revolt |
|--|---|--|
| | | |
| Keys words that you’d want to note | Keys words that you’d want to note | Key words that you’d want to note |
| | | |
| Why did the peasants have those concerns? | Why did Luther respond the way that he did? | Why did Luther’s response change? |
| | | |

Doc 1***The Twelve Articles of the Swabian Peasants, March, 1525***

1. It is our humble petition ... That ... each community should choose and appoint a pastor, and that we should have the right to depose him should he conduct himself improperly ...
2. We are ready and willing to pay the fair tithes of grain... The small tithes [of cattle], whether [to] ecclesiastical or lay lords, we will not pay at all, for the Lord God created cattle for the free use of man ...
3. We ... take it for granted that you will release us from serfdom as true Christians, unless it should be shown us from the Gospel that we are serfs.
4. It has been the custom heretofore that no poor man should be allowed to catch venison or wildfowl or fish in flowing water, which seems to us quite unseemly and unbrotherly as well as selfish and not agreeable to the Word of God ...
5. We are aggrieved in the matter of woodcutting, for the noblemen have appropriated all the woods to themselves ...
6. In regard to the excessive services demanded of us which are increased from day to day, we ask that this matter be properly looked into so that we shall not continue to be oppressed in this way ...
7. We will not hereafter allow ourselves to be further oppressed by our lords, but will let them demand only what is just and proper according to the word of the agreement between the lord and the peasant. The lord should no longer try to force more services or other dues from the peasant without payment ...
8. We are greatly burdened because our holdings cannot support the rent exacted from them ... We ask that the lords may appoint persons of honor to inspect these holdings and fix a rent in accordance with justice ...
9. We are burdened with a great evil in the constant making of new laws ... In our opinion we should be judged according to the old written law ...
10. We are aggrieved by the appropriation ... of meadows and fields, which at one time belonged to a community as a whole. These we will take again into our own hands ...

11. We will entirely abolish the due called Todfall [heriot, or death tax, by which the lord received the best horse, cow, or garment of a family upon the death of a serf] and will no longer endure it, nor allow widows and orphans to be thus shamefully robbed against God's will, and in violation of justice and right ...
12. It is our conclusion ... that if any one or more of the articles here set forth should not be in agreement with the Word of God ... such article we will willingly retract.

Doc 2**Martin Luther, *Admonition to Peace*, 1525**

- ▶ To the peasants [Luther had just addressed a section to the lords.]. ... [N]ow let me, in all kindness and charity, address myself to you. I have acknowledged that the princes and lords who prohibit the preaching of the gospel, and who load the people with intolerable burdens, have well merited that the Almighty should cast them from their seats, seeing that they have sinned against God and against man ...
- ▶ ... If you act with conscience, moderation, and justice, God will aid you; and even though subdued for the moment, you will triumph in the end; and those of you who may perish in the struggle, will be saved. But if you have justice and conscience against you, you will fail; and even though you were not to fail, even though you were to kill all the princes, you ... would be none the less eternally damned.
- ▶ Put no trust ... in the prophets of murder whom Satan has raised up amongst you ... though they sacrilegiously invoke the name of the holy gospel. They will hate me, I know, for the counsel I give you ... What I desire is, to save from the anger of God the good and honest among you; I care not for the rest, I heed them not, I fear them not ... I know One who is stronger than all of them put together, and he tells me in the 3rd Psalm to do that which I am now doing. The tens of thousands, and the hundreds of thousands, intimidate not me ...
- ▶ But say you, authority is wicked, cruel, intolerable; it will not allow us the gospel, it overwhelms us with burdens beyond all reason or endurance ... To this I reply, that the wickedness and injustice of authority

- ▶ are no warrant for revolt, seeing that it befits not all men ... to take upon themselves the punishment of wickedness. ... [T]he natural law says that no man shall be the judge in his own cause, nor revenge his own quarrel. The divine law teaches us the same lesson: Vengeance is mine, saith the Lord, I will repay. Your enterprise, therefore, is not only wrong according to Bible and gospel law, but it is opposed also to natural law ... and you cannot properly persevere in it, unless you prove that you are called to it by a new commandment of God, especially directed to you, and confirmed by miracles.
- ▶ You see the mote in the eye of authority, but you see not the beam in your own. Authority is unjust, in that it interdicts [forbids] the Gospel, and oppresses you with burdens; but you are still more in the wrong even than authority, you who, not content with forbidding the Word of God, trample it under foot, and assume to yourselves the power reserved to God alone ... Now authority, it is not to be denied, unjustly deprives you of your property, but you seek to deprive authority, not only of property, but also of body and of life.
- ▶ Do you not perceive, my friends, that if your doctrine were defensible, there would remain upon the earth neither authority, nor order, nor any species of justice. ... [N]ought would be seen but murder, rapine, and desolation.
- ▶ ... [H]owever just your demands may be, it befits not a Christian to draw the sword, or to employ violence; you should rather suffer yourselves to be defrauded, according to the law which has been given unto you (1 Corinthians, vi.) ...
- ▶ It is absolutely essential, then, that you should either abandon your enterprise and consent to endure the wrongs that men may do unto you, if you desire still to bear the name of Christians; or else, if you persist in your resolutions, that you should throw aside that name, and assume some other. Choose one or the other of these alternatives: there is no medium.
- Answer to Article 1. — If authority will not support a pastor who is agreeable to the feelings of a particular parish, the parish should support him at his own expense. If authority will not permit this pastor to preach, the faithful should follow him elsewhere.
- Answer to Article 2. — You seek to dispose of a

tithe which does not belong to you; this would be a spoliation and robbery, if you wish to do good, let it be with your own money and not with that of other people. God himself has told us that he despises an offering which is the product of theft

- Answer to Article 3. — ... [D]id not Abraham and the other patriarchs, as well as the prophets, keep bondmen?
- Answer to the eight last Articles. — As to your propositions respecting game, wood, feudal services, assessment of payments, ix., I refer these matters to the lawyers; I am not called upon to decide respecting them; but I repeat to you that the Christian is a martyr, and that he has no care for all these things; cease, then, to speak of the Christian law, and say rather that it is the human law, the natural law that you assert, for the Christian law commands you to suffer as to all these things, and to make your complaint to God alone.

Doc 3

Martin Luther, Condemnation of Peasant Revolt, 1525

- ▶ In my preceding pamphlet [on the “Twelve Articles”] I had no occasion to condemn the peasants, because they promised to yield to law and better instruction, as Christ also demands (Matt. 7:1 — “Do not judge, or you too will be judged”). But before I can turn around, they go out and appeal to force, in spite of their promises, and rob and pillage and act like mad dogs, from this it is quite apparent what they had in their false minds, and that what they put forth under the name of the gospel in the “Twelve Articles” was all vain pretense. In short, they practice mere devil’s work ...
- ▶ Since, therefore, those peasants and miserable wretches allow themselves to be led astray and act differently from what they declared, I likewise must write differently concerning them; and first bring their sins before their eyes, as God commands (Ezekiel 2:7 — “You must speak my words to them, whether they

- ▶ listen or fail to listen, for they are rebellious”), whether perchance some of them may come to their senses, and, further, I would instruct those in authority how to conduct themselves in this matter.
- ▶ With threefold horrible sins against God and men have these peasants loaded themselves, for which they have deserved a manifold death of body and soul.
- ▶ First, they have sworn to their true and gracious rulers to be submissive and obedient, in accord with God’s command (Matt. 12: 21), “Render therefore unto Caesar the things which are Caesar’s,” and (Rom. 8:1), “Let every soul be subject unto the higher powers.” But since they have deliberately and sacrilegiously abandoned their obedience, and in addition have dared to oppose their lords, they have thereby forfeited body and soul ... for God wills that fidelity and allegiance shall be sacredly kept.
- ▶ Second, they cause uproar and sacrilegiously rob and pillage monasteries and castles that do not belong to them, for which, like public highwaymen and murderers, they deserve the twofold death of body and soul. It is right and lawful to slay at the first opportunity a rebellious person, who is known as such, for he is already under God’s and the emperor’s ban. Every man is at once judge and executioner of a public rebel; just as, when a fire starts, he who can extinguish it first is the best fellow. Rebellion is not simply vile murder, but is like a great fire that kindles and devastates a country; it fills the land with murder and bloodshed, makes widows and orphans, and destroys everything, like the greatest calamity, Therefore, whosoever can, should smite, strangle, and stab, secretly or publicly, and should remember that there is nothing more poisonous, pernicious, and devilish than a rebellious man. Just as one must slay a mad dog, so, if you do not fight the rebels, they will fight you, and the whole country with you.
- ▶ Third, they cloak their frightful and revolting sins with the gospel, call themselves Christian brethren ... Thereby they become the greatest blasphemers and violators of God’s holy name, and serve and honor the devil under the semblance of the gospel, so that they have ten times deserved death of body and soul ... May the Lord restrain him! Lo, how mighty a prince is the devil, how he holds the world in his hands and can put it to confusion; who else could so soon capture so many thousands of peasants, lead them astray, blind and deceive them, stir them to revolt, and make them the willing executioners of his malice —
- ▶ And should the peasants prevail (which God forbid!), ... we know not but that [God] is preparing for the judgment day, which cannot be far distant, and may purpose to destroy, by means of the devil, all order and authority and throw the world into wild chaos — yet surely they who are found, sword in hand, shall perish in the wreck with clear consciences, leaving to the devil the kingdom of this world and receiving instead the eternal kingdom. For we are come upon such strange times that a prince may more easily win heaven by the shedding of blood than others by prayers.

Assessing Lesson 1: Poverty During the Reformation

Multiple-Choice Question Set

Source 1

We will not hereafter allow ourselves to be further oppressed by our lords, but will let them demand only what is just and proper according to the word of the agreement between the lord and the peasant. The lord should no longer try to force more services or other dues from the peasant without payment ...

We will entirely abolish the due called Todfall [*heriot*, or death tax, by which the lord received the best horse, cow, or garment of a family upon the death of a serf] and will no longer endure it, nor allow widows and orphans to be thus shamefully robbed against God's will, and in violation of justice and right ...

The Twelve Articles of the Swabian Peasants, March, 1525

Source 2

First, they have sworn to their true and gracious rulers to be submissive and obedient, in accord with God's command ... But since they have deliberately and sacrilegiously abandoned their obedience, and in addition have dared to oppose their lords, they have thereby forfeited body and soul ... for God wills that fidelity and allegiance shall be sacredly kept.

Martin Luther, Condemnation of Peasant Revolt, 1525

These two documents clearly express which of the following developments during the Protestant Reformation:

- A. Religious radicals criticized Catholic abuses and established new interpretations of Christian doctrine and practice.
- B. Luther revived the Catholic Church but cemented the division within Christianity.
- C. Religious reform both increased state control of religious institutions and provided justifications for challenging state authority.
- D. Some Protestant leaders, like Martin Luther, refused to recognize the subordination of the church to the state.

Long-Form Essay Question

Explain political and social consequences of the Protestant Reformation in the first half of the 16th century.

Sources for Lesson 2: British Enclosure During the Agricultural Revolution

Shocking New Report on Land Grabbing in Romania
 By Eco-Ruralis
 July 19, 2015

All this week, we run a dedicated land grabbing series, in partnership with Eco Ruralis. In part one, with Attila Szocs, Land Rights Campaign Coordinator at Eco Ruralis we introduce their comprehensive land grabbing report.

The debate on land has escalated in Europe. About time, campaigners would say! For several years, EU and national authorities were looking towards the Global South, witnessing the massive land grabs done in African, Asian and South American countries, but what about our own backyard?

It seems that it's harder to formally acknowledge that EU support programs, like the CAP or land consolidation and concentration plans implemented by new member states like Romania, generate the same phenomenon and negative consequences: YES, land grabbing happens also in the European Union and we cannot turn a blind eye.

Livelihoods of family farmers, fair and balanced food systems and the very sovereignty of millions of peasant and organic producers depend on the way we all, and most importantly our decision makers, react.

Eco Ruralis has recently released a new report on “Land Grabbing in Romania”. Why? Because in my country only 12,000 farms over 100 hectares (0.3% of Romanian holdings) represent 34% of the Utilized Agricultural Area (UAA). The “top 100” of these holdings control more than 500,000 hectares of the country’s agricultural land. Many of them are subsidiaries of multinational companies and international investment funds. Across the whole country, natural resources have become the object of speculation and massive investments where the land owned by millions of Romanian peasants are being grabbed and transformed, with far-reaching effects.

Statistics of the Romanian National Institute of Statistics (INS) show that between 2002–2010, 150,000 small farms disappeared while large farming increased by 3%.

Number and dimension of registered agricultural exploitations in Romania (2010):

| Category | Year 2002 | Year 2007 | Year 2010 | Unit |
|---|-------------------|-------------------|-------------------|--|
| Total agricultural explotations (farms) | 4 485 000 | 3 931 000 | 3 859 000 | <i>Agricultural explotations (farms)</i> |
| Companies (with juridical personality) | 23 000 | 17 000 | 31 000 | |
| People (without juridical personality) | 4 462 000 | 3 914 000 | 3 828 000 | |
| Total size of agriculture land used by farms | 15 708 000 | 15 265 000 | 15 867 000 | <i>Hectares</i> |
| Companies (with juridical personality) | 7 254 000 | 5 674 000 | 7 379 000 | |
| People (without juridical personality) | 8 454 000 | 9 591 000 | 8 488 000 | |
| Total utilized agriculture area by farms | 13 931 000 | 13 753 000 | 13 306 000 | |
| Companies (with juridical personality) | 6 222 000 | 4 787 000 | 5 856 000 | |
| People (without juridical personality) | 7 709 000 | 8 966 000 | 7 450 000 | |
| Average utilized agriculture area / farm | 3.11 | 3.5 | 3.45 | |
| Companies (with juridical personality) | 274.4 | 270.4 | 190.78 | |
| People (without juridical personality) | 1.73 | 2.29 | 1.95 | |

Data from: Romanian National Institute of Statistics, General Agricultural Census 2010. [6]

Drivers include large-scale monocultural farming, forestry, mining, energy, tourism, and ultimately speculation – and the process is weakening rural economies and hampering the development of a dynamic rural sector.

On the top of that the Romanian Government is pushing on with the development of agro-industry and making substantial efforts to attract foreign investments. The Government's Program for the period 2013-2016 clearly states it wishes to move towards very large-scale, export-oriented agriculture. In my country, as traditional and organic farmers are being marginalized, land is becoming merely a commodity on which companies can speculate. Land has become the new gold.

Romania is not the only country facing this issue. As the recent study on the "Extent of Farmland Grabbing in the EU" created by the Transnational Institute on the request of the European Parliament's Committee on Agriculture and Rural Development, reveals much to be concerned about.

The geographical distribution of farmland grabbing in the EU is uneven and is particularly concentrated in eastern European member states. Here, the lack of transparency around large-scale land deals in the EU implies that farmland grabbing operates in part through 'extra-economic' forces and it involves a huge diversity of actors, including a new asset class made up of large banking groups, pension and insurance funds, who are controlling an ever-increasing share of European farmland. The study also highlights that farmland grabbing in the EU interacts with longer-term processes of land concentration, which is a matter of high policy and social concern.

The findings of the "Land grabbing in Romania" are similar. Data from official registries show the strong presence of banking institutions and investment funds like Rabobank, Generali or Spearhead International. The range of investors is "exotic" ... from Austrian Counts to Romanian oligarchs and Danish and Italian agribusiness companies. The study argues that investors are mainly preoccupied with how to increase efficiency and how to develop the product. Labor conditions or local economic development are not of a high importance for transnational companies. They grow vertically, usually controlling the full process of production all the way to export. Thus, small farmers are forced to reduce the price of their products to compete with highly profitable and subsidized businesses. As the possibilities in the countryside retract, many decide to sell out and leave their livelihoods behind.

The report highlights some specific case studies through four fact-sheets on land grabbing and two fact-sheets on forest grabbing, highlighting the investment approaches of industrial rice-producing Italian companies, the large-scale domination of Bardeau Group and the logging activities of one Austrian and one Finnish company.

Reading these reports, we realize the "velvet" side of land grabbing. Masked by sound bites like "Economic Dimension of Farms", "land consolidation" and "land concentration", European Subsidies, National Governmental Plans and corporate interests meet in a poisonous whirlpool. Let's not imagine armed private militia dispossessing peasants from their lands here, although I have visited Romanian mega farms which were guarded with Kalashnikovs.

No, the weapons of land grabbing in Eastern Europe differ: money, lack of transparency and institutional corruption. Nonetheless, they hurt underprivileged rural societies in the same way.

THE ENCLOSURE ACTS AND THE INDUSTRIAL REVOLUTION

By Wendy McElroy

March 8, 2012

They hang the man, and flog the woman,
That steals the goose from off the common;
But let the greater villain loose,
That steals the common from the goose.
— English folk poem

An understanding of the Enclosure Acts is necessary to place aspects of the Industrial Revolution in their proper context. The Industrial Revolution is often accused of driving poor laborers en masse out of the countryside and into urban factories, where they competed for a pittance in wages and lived in execrable circumstances.

But the opportunity that a factory job represented could only have drawn workers if it offered a better situation than what they were leaving. If laborers were driven to the cities, then some other factor(s) must have been at work.

The Enclosure Acts were one factor. These were a series of Parliamentary Acts, the majority of which were passed between 1750 and 1860; through the Acts, open fields and were large agricultural areas to which a village population had certain rights of access and which they tended to

divide into narrow strips for cultivation. The wastes were unproductive areas — for example, fens, marshes, rocky land, or moors — to which the peasantry had traditional and collective rights of access in order to pasture animals, harvest meadow grass, fish, collect firewood, or otherwise benefit. Rural laborers who lived on the margin depended on open fields and the wastes to fend off starvation.

“Enclosure” refers to the consolidation of land, usually for the stated purpose of making it more productive. The British Enclosure Acts removed the prior rights of local people to rural land they had often used for generations. As compensation, the displaced people were commonly offered alternative land of smaller scope and inferior quality, sometimes with no access to water or wood. The lands seized by the acts were then consolidated into individual and privately owned farms, with large, politically connected farmers receiving the best land. Often, small landowners could not afford the legal and other associated costs of enclosure and so were forced out.

In his pivotal essay “English Enclosures and Soviet Collectivization: Two Instances of an Anti-Peasant Mode of Development,” libertarian historian Joseph R. Stromberg observes,

“The political dominance of large landowners determined the course of enclosure. ... [I]t was their power in Parliament and as local Justices of the Peace that enabled them to redistribute the land in their own favor. A typical round of enclosure began when several, or even a single, prominent landholder initiated it ... by petition to Parliament. ... [T]he commissioners were invariably of the same class and outlook as the major landholders who had petitioned in the first place, [so] it was not surprising that the great landholders awarded themselves the best land and the most of it, thereby making England a classic land of great, well-kept estates with a small marginal peasantry and a large class of rural wage labourers.”

In turn, this led to new practices of agriculture, such as crop rotation, and resulted in a dramatic increase in productivity over time. (Of course, this may have happened naturally, with common users cooperating for greater productivity.) Whatever the long term effect, the immediate one was to advantage those fortunate enough to become individual owners and disadvantage peasants. The immediate effect was to devastate the peasant class.

When access was systematically denied, ultimately the peasantry was left with three basic alternatives: to work in a serf-like manner as tenant farmers for large landowners; to emigrate to the New World; or, ultimately, to pour into already-crowded cities, where they pushed down each others' wages by competing for a limited number of jobs.

History of the Enclosure Acts

The British enclosure question is extremely complex, varying from region to region and extending over centuries. Enclosure reaches back to the 12th century but peaked from approximately 1750 to 1860, a time period that coincides with the emergence and rise of the Industrial Revolution.

Economic historian Sudha Shenoy states that, “Between 1730 and 1839, 4,041 enclosure bills passed, 581 faced counter-petitions, and 872 others also failed.” How far-reaching were those remaining thousands of successful acts? According to a study by J.M. Neeson, *Commoners: Common Right, Enclosure and Social Change in England, 1700–1820* (winner of the 1993 Whitfield Prize of the Royal Historical Society) enclosures occurring between 1750 and 1820 dispossessed former occupiers from some 30 percent of the agricultural land of England.

Perhaps the most significant measure was the General Enclosure Act of 1801 (also called the Enclosure Consolidation Act), which simplified and standardized the legal procedures of ensuing Acts.

Historians J.L. and Barbara Hammond in *The Village Labourer 1760–1832* (1911) describe the workers who were driven into factories by the Enclosure Acts:

“The enclosures created a new organization of classes. The peasant with rights and a status, with a share in the fortunes and government of his village, standing in rags, but standing on his feet, makes way for the labourer with no corporate rights to defend, no corporate power to invoke, no property to cherish, no ambition to pursue, bent beneath the fear of his masters, and the weight of a future without hope. No class in the world has so beaten and crouching a history.”

Cumulatively and within a few generations, the enclosures created a veritable army of industrial reserve labor. The displaced and disenfranchised were reduced to working for starvation wages that they supplemented through

prostitution, theft, and other stigmatized or illegal means. When the workers swelled the ranks of the poor, the government stepped in once more — this time to assist capitalists who petitioned for tax-funded favors. As even the anti-libertarian historian Christopher A. Ferrara explains, “England’s response to the crisis of poverty among the landless proletariat” was a

system of poor relief supplements to meager wages, adopted de facto throughout England (beginning in 1795) in order to ensure that families did not starve. The result ... was a vast, government-subsidized mass of wage-dependent paupers whose capitalist employers, both urban and rural, were freed from the burden of paying even bare subsistence wages.

In turn, the palpable misery of this class fueled the rise of a vigorous socialist movement that blamed the Industrial Revolution for the exploitation of the masses. (The socialists were aware of the impact of enclosure but ultimately blamed industrialization.) And exploitation by industrialists undoubtedly existed; for one thing, some used governmental means. But the masses were there to be exploited largely because powerful land owners had used political means to deny to peasants their traditional rural livelihood.

Exploitation was possible because other opportunities had been legally denied.

It would be deceptively simplistic to blame the Enclosure Acts alone for the impoverishment usually ascribed to the Industrial Revolution. Many factors were in play. For example, the majority of people in pre-Industrial England dwelt in the countryside, where they often supplemented their income through cottage industries, especially the weaving of wool. This income evaporated with the advent of cheap cotton and industrialized methods of weaving it. Many influences contributed to the desperation of an unemployed army of workers.

What enclosure does illustrate without question, however, is that the abuses ascribed to the Industrial Revolution are far from straightforward. Blaming industrialization for workers’ misery is not merely simplistic, it is also often incorrect. Whether or not some exploitation would have existed within free-market industrialization, the abuses of the Industrial Revolution were standardized, institutionalized, and carried to excess by government and the use of the political means.

| DOC | AUDIENCE AND/OR PURPOSE OF THE DOCUMENT | WEALTHY | POOR |
|-----|---|---------|------|
| 1. | | | |
| 2. | | | |
| 3. | | | |
| 4. | | | |
| 5. | | | |
| 6. | | | |

During our class discussion on the documents, make notes in a chart similar to the one below.

| | IMPACT | WHY OR WHY NOT THIS GROUP WOULD WANT ENCLOSURE |
|------------|--------|--|
| Landowners | | |
| Peasants | | |

Doc 1

Jerrard Winstanley, et al, *The True Levellers Standard, ADVANCED: OR, The State of Community Opened, and Presented to the Sons of Men*, 1649

“England is not a free people, till the poor that have no land, have a free allowance to dig and labour the commons...”
Gerrard Winstanley, 1649



Doc 2

Oliver Goldsmith, *The Deserted Village*, 1770 (edited)

...Ye friends to truth, ye statesmen, who survey
The rich man's joys increase, the poor's decay,
'Tis yours to judge how wide the limits stand
Between a splendid and a happy land.
Proud swells the tide with loads of freighted ore,
And shouting Folly hails them from her shore;
Hoards, even beyond the miser's wish, abound,
And rich men flock from all the world around.
Yet count our gains. This wealth is but a name
That leaves our useful products still the same.
Not so the loss. The man of wealth and pride
Takes up a space that many poor supplied;
Space for his lake, his park's extended bounds,
Space for his horses, equipage, and hounds;
The robe that wraps his limbs in silken sloth,
Has robb'd the neighbouring fields of half their growth;
His seat, where solitary sports are seen,
Indignant spurns the cottage from the green;
Around the world each needful product flies,
For all the luxuries the world supplies;
While thus the land, adorn'd for pleasure all,
In barren splendour feebly waits the fall. ...

Enclosure Acts—Great Britain 1700–1801

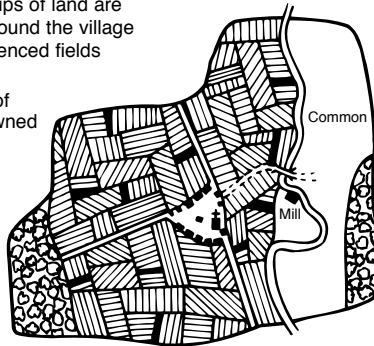
Enclosure of land through the mutual agreement of landowners began during the 16th century. During the 18th century, enclosures were regulated by Parliament; a separate Act of Enclosure was required for each village that wished to enclose its land. In 1801, Parliament passed a General Enclosure Act, which enabled any village, where three-quarters of the landowners agreed, to enclose its land.

ENCLOSURE OF A VILLAGE

Before enclosure (Open field system)

Farmer's strips of land are scattered around the village in large, unfenced fields

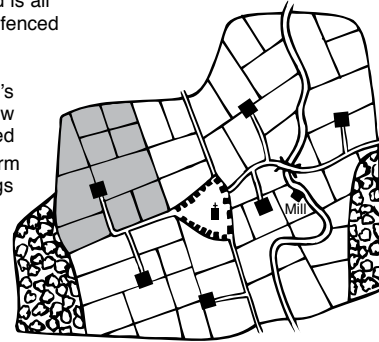
- Strips of land owned by one farmer
- Church



After enclosure

Farmer's land is all together and fenced

- Farmer's land now enclosed
- New farm buildings
- Road
- Hedge



STAGES OF THE ENCLOSURE PROCESS (BEFORE 1801)

Stage 1

- Owners of at least three-quarters of the village land agree to enclosure
- Petition is drawn up asking parliament to pass an Enclosure Act for village
- Notice is posted on church door informing villagers of intention to enclose

Stage 2

- Small committee of members of Parliament consider the petition and hear objections
- Parliament passes an Enclosure Act or rejects the petition, depending on the recommendation of the committee
- Commissioners (usually three) are appointed to supervise the enclosure

Stage 3

- Commissioners draw detailed map of village marking out all individual strips
- Landowners have to prove their legal entitlement to the land they farm
- New map is drawn up allocating plots to legally entitled landowners
- Landowners enclose their plots with hedges, fences, or walls, and build access roads and farmhouses on their new land

CAUSES OF INCREASE IN ENCLOSURES

- Increase in food and wool prices encouraged the search for more productive farming methods
- Political power of the new, landowning middle class ensured that enclosure applications succeeded

NUMBER OF ENCLOSURE ACTS

| | |
|-----------|-----|
| 1730–1740 | 39 |
| 1740–1750 | 36 |
| 1750–1760 | 137 |
| 1760–1770 | 385 |
| 1770–1780 | 660 |

IMPACT OF THE ENCLOSURE ACTS

Positive Effects

- Less land wastage—boundaries between strips could now be farmed
- Land of a good farmer no longer suffered from neglect of neighboring strips
- Machinery such as the seed drill could be used on the larger plots of land
- Farmers were encouraged to experiment (e.g., with crop rotation).
- Animal diseases were less likely to spread to all village animals. Separate fields for animals made selective breeding possible
- Less labor was needed to tend crops and animals on more compact farms

Negative Effects

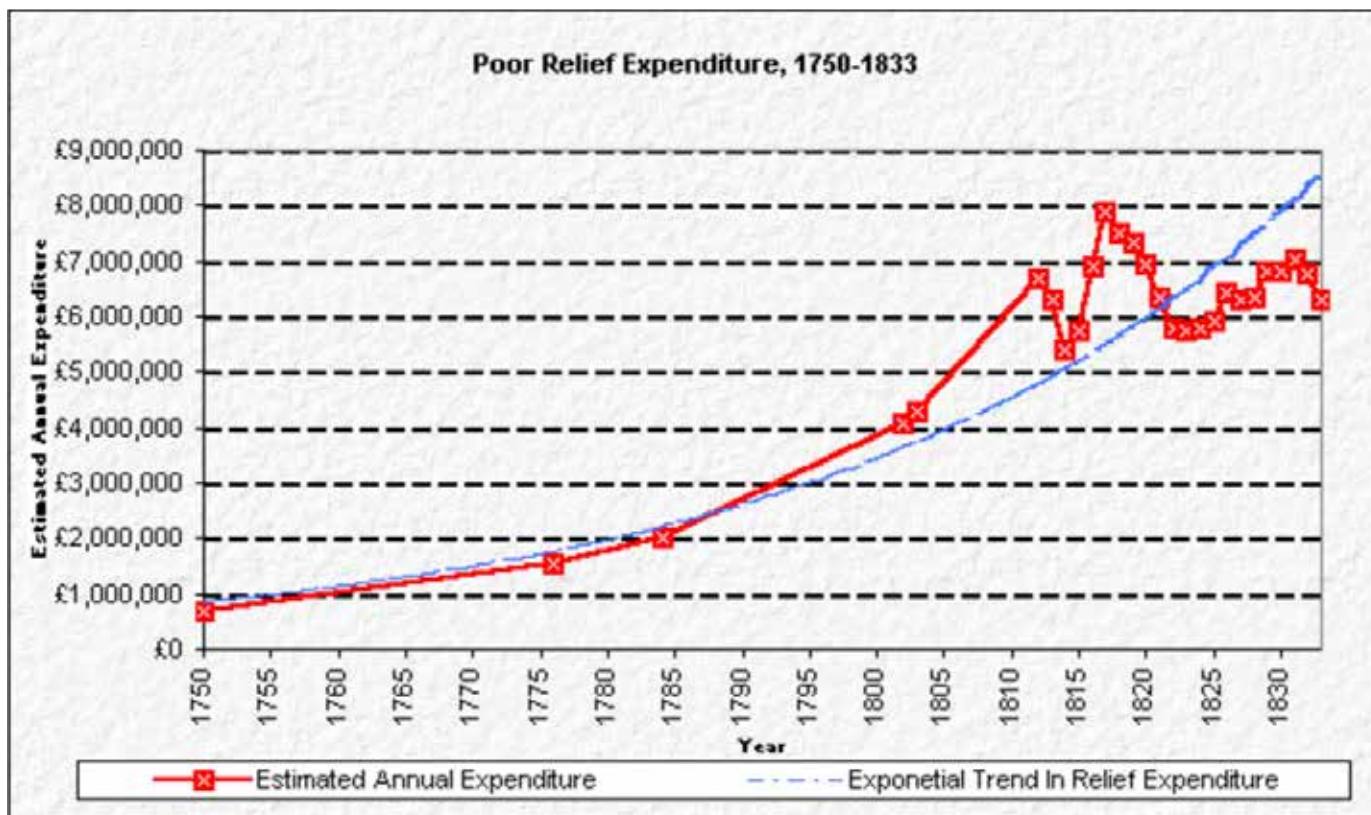
- Eviction of farmers (known as customary tenants) who failed to prove legal entitlement to land their families had worked for generations
- Eviction of villagers who owned no land and had kept animals on common pasture (common land was allocated to other farmers through enclosure)
- Poor farmers, allocated small plots of land, were unable to compete with large landowners. Many lost their land when their businesses failed
- Migration of poor, evicted peasants to industrial cities to find work. Having lost their means of self-sufficiency they were forced to accept low wages and poor conditions. Casual agricultural laborers suffered similar poverty

MAIN AREAS OF ENCLOSURE IN BRITAIN 1700–1870



Doc 4

Poor Relief Expenditure, 1750-1833



Doc 5

George Orwell, *As I Please*, *Tribune*, August 18, 1944

If giving the land of England back to the people of England is theft, I am quite happy to call it theft. In his zeal to defend private property, my correspondent does not stop to consider how the so-called owners of the land got hold of it. They simply seized it by force, afterwards hiring lawyers to provide them with title-deeds. In the case of the enclosure of the common lands, which was going on from about 1600 to 1850, the land-grabbers did not even have the excuse of being foreign conquerors; they were quite frankly taking the heritage of their own countrymen, upon no sort of pretext except that they had the power to do so.

Doc 6

Nicholas Mtetsha, *The University of Zambia, Agricultural and Industrial Revolution: British Industrialisation and Anti-Inclosures Protests*, c. 2010

The increase in landholdings as a result of enclosures enabled the cultivation of larger fields. Within the enclosures, landowners also experimented with more productive seeding and harvesting methods to boost crop yields. The enclosure movement had three important results for the agricultural revolution. First, landowners tried new agricultural methods, tools and practices. Second, large landowners forced small farmers to become tenant farmers or to give up farming and move to the cities. Third, it resulted into mass commercialisation of agriculture hence competitiveness in both input and output products. For the industrial revolution however, enclosures has far-reaching consequences which included:

1. Mass rural urban migration to seek factory jobs by those who lost their traditional lands and homes. This meant growth of the urban sector hence growth of demand for manufactured goods. Urbanisation therefore provided a greater boost for industrialisation.
2. The mass urban migrations resulted into increased workforce for factories (emerging industries). This became a boost to the labour supply which was in critical shortage as many preferred the easier life of farming from that of a factory labourer.
3. Increased labourers meant lesser labour costs to industries hence greater profitability for industrial owners.
4. Higher productivity in the agricultural sector due to new tools, methods, equipment and machinery led to increased raw materials for food processing and cloth processing industries.
5. Increased demand from the industrial sector resulted in the invention of new tools and machines to aid the agricultural sector in the form of farming implements, the famous cotton processing machinery, transportation and communication which resulted into new industries as well as greater demand for existing industries' output such as iron processing and smelting as well as coal factories and industries.
6. The growth in agricultural output which sprung from the land enclosure meant improved nutrition and health which meant healthier factory workers.
7. The strong backward and forward linkages between the agricultural sector and the industrial sector resulted in the need for the emergence and growth of service industries which made the industrial sector relatively more efficient in its growth and expansion as specialised serviced emerged, grew and matured.

Assessing Lesson 2: British Enclosure During the Agricultural Revolution

Multiple-Choice Question Set

Source 1

The man of wealth and pride
 Takes up a space that many poor supplied;
 Space for his lake, his park's extended bounds,
 Space for his horses, equipage, and hounds;
 The robe that wraps his limbs in silken sloth,
 Has robb'd the neighbouring fields of half their growth;
 His seat, where solitary sports are seen,
 Indignant spurns the cottage from the green;
 Around the world each needful product flies,
 For all the luxuries the world supplies;
 While thus the land, adorn'd for pleasure all,
 In barren splendour feebly waits the fall. ...

Oliver Goldsmith, *The Deserted Village*, 1770

Source 2

In the case of the enclosure of the common lands, which was going on from about 1600 to 1850, the land-grabbers did not even have the excuse of being foreign conquerors; they were quite frankly taking the heritage of their own countrymen, upon no sort of pretext except that they had the power to do so.

George Orwell, "As I Please," *Tribune*, August 18, 1944

These two sources support all of the following historical developments EXCEPT:

- A. As Western Europe moved toward a free peasantry and commercial agriculture, serfdom was codified in the east, where nobles continued to dominate economic life on large estates.
- B. The attempts of landlords to increase their revenues by restricting or abolishing the traditional rights of peasants led to revolt.
- C. Hierarchy and status continued to define social power and perceptions in rural settings.
- D. The price revolution contributed to the accumulation of capital and the expansion of the market economy through the commercialization of agriculture, which benefited large landowners in Western Europe.

Document Based Question

Using resources from this lesson, including documents and textbook reading as well as class discussions on the aspects of economic and social changes before and during the period of enclosure, practice essay writing using the 2004 AP® European History Exam DBQ:

- ▶ Analyze attitudes toward and responses to “the poor” in Europe between approximately 1450 and 1700.

The accompanying documents for this DBQ are located on AP Central: http://apcentral.collegeboard.com/apc/public/repository/ap04_frq_euro_history_36178.pdf

Sources for Lesson 3: French Revolution

Tens of thousands march in London against coalition's austerity measures

By Kevin Rawlinson and agencies

June 21, 2014

Tens of thousands of people marched through central London on Saturday afternoon in protest at austerity measures introduced by the coalition government. The demonstrators gathered before the Houses of Parliament, where they were addressed by speakers, including comedians Russell Brand and Mark Steel.

An estimated 50,000 people marched from the BBC's New Broadcasting House in central London to Westminster.

"The people of this building [the House of Commons] generally speaking do not represent us, they represent their friends in big business. It's time for us to take back our power," said Brand.

"This will be a peaceful, effortless, joyful revolution and I'm very grateful to be involved in the People's Assembly."

"Power isn't there, it is here, within us," he added. "The revolution that's required isn't a revolution of radical ideas, but the implementation of ideas we already have."

A spokesman for the People's Assembly, which organised the march, said the turnout was "testament to the level of anger there is at the moment".

He said that Saturday's action was "just the start", with a second march planned for October in conjunction with the Trades Union Congress, as well as strike action expected next month.

People's Assembly spokesman Clare Solomon said: "It is essential for the welfare of millions of people that we stop austerity and halt this coalition government dead in its tracks before it does lasting damage to people's lives and our public services."

Sam Fairburn, the group's national secretary, added: "Cuts are killing people and destroying cherished public services which have served generations."

Activists from the Stop The War Coalition and CND also joined the demonstration.

The crowds heard speeches at Parliament Square from People's Assembly supporters, including Caroline Lucas MP and journalist Owen Jones. Addressing the marchers, Jones said: "Who is really responsible for the mess this country is in? Is it the Polish fruit pickers or the Nigerian nurses? Or is it the bankers who plunged it into economic disaster – or the tax avoiders? It is selective anger."

He added: "The Conservatives are using the crisis to push policies they have always supported. For example, the sell-off of the NHS. They have built a country in which most people who are in poverty are also in work."

The People's Assembly was set up with an open letter to the Guardian in February 2013. Signatories to letter included Tony Benn, who died in March this year, journalist John Pilger and filmmaker Ken Loach.

In the letter, they wrote: "This is a call to all those millions of people in Britain who face an impoverished and uncertain year as their wages, jobs, conditions and welfare provision come under renewed attack by the government.

"The assembly will provide a national forum for anti-austerity views which, while increasingly popular, are barely represented in parliament."

The Metropolitan police refused to provide an estimate. A police spokesman said the force had received no reports of arrests.

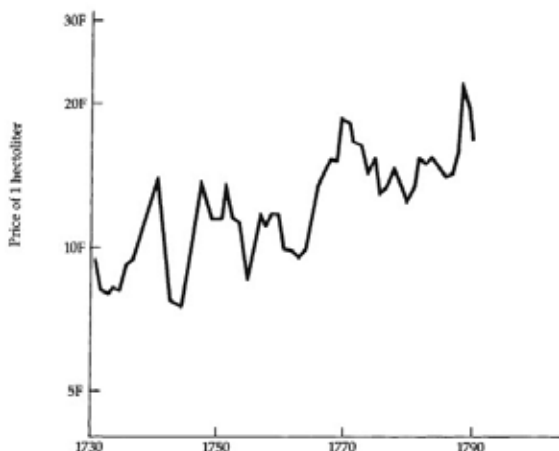
A spokesman for the prime minister declined to comment.

Price of Wheat During the French Revolution

Compare these two graphs, noting what trends they show that would exacerbate the economic crisis of 1789.

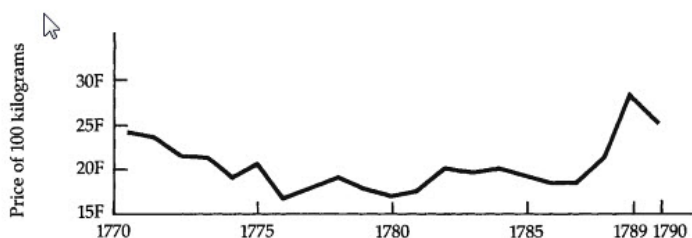
Source 5 adapted from Ernest Labrousse, Ruggiero Romano, and F. G. Dreyfus, *Le prix du froment en France au temps de la monnaie stable (1726–1913)* (Paris: Ecole des Hautes Etudes en Sciences Sociales, 1970), p. 211.

5. Average Price of a Hectoliter (100 liters) of Wheat in France, 1730–1790



Source 6 from Jacques Godechot, *The Taking of the Bastille, July 14, 1789* (New York: Scribner's, 1970), p. 13.

6. Price of 100 Kilograms of Wheat in Paris, 1770–1790



What was the impact of the high grain prices on the lives of skilled workers? Poor city workers?

| BREAD AND THE WAGE EARNERS BUDGET* | | | |
|---|--------------------------------|--|---------------------|
| Occupation | Effective Daily Wage in Sous** | Expenditure on Bread as percentage of income with bread priced at: | |
| | | gs (Aug 1788) | 14s (Feb-July 1789) |
| Laborer in Reveillon wallpaper works | 15 | 60 | 97 |
| Builders Laborer | 18 | 50 | 80 |
| Journeyman mason | 24 | 37 | 60 |
| Journeyman, locksmith, carpenter, etc. | 30 | 30 | 48 |
| Sculptor, goldsmith | 60 | 15 | 24 |

*The price of the 4 pound loaf consumed daily by workingman and his family as the main element in their diet

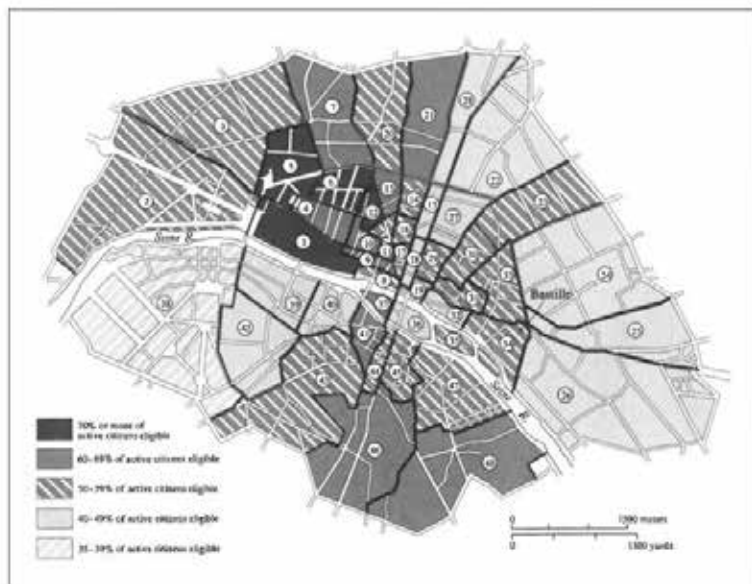
**Effective wage represents the daily wage adjusted for 121 days of nonwork per calendar year for religious observation, etc.

Using this map and the list of occupations represented at the storming of the Bastille, what group(s) from the Third Estate were represented at the attack?

*A Day in
the French
Revolution:
July 14, 1789*

Source: *Map from Marcel Reinhard, Nouvelle histoire de Paris: La Révolution (Paris: Distributed by Hachette for the Association pour la publication d'une Histoire de Paris, 1971), pp. 66-67. Key and table from George Rudé, The Crowd in the French Revolution (New York: Oxford University Press, 1959), pp. 244-245. Copyright © 1959. Used by permission of Oxford University Press.*

8. Map of Paris by Economic Circumstances of Residents, 1790



| Section ^a | Bastille July ^b | Section | Bastille July | Section | Bastille July |
|-----------------------------|----------------------------|--------------------------|---------------|----------------------------|---------------|
| 1. Tuileries | 2 | 17. Marché des Innocents | 6 | 34. Arsenal | 23 |
| 2. Champs Élysées | — | 18. Lombards | 5 | 35. Île Saint-Louis | — |
| 3. Roule | 2 | 19. Arcis | 3 | 36. Notre Dame | 1 |
| 4. Palais Royal | 1 | 20. Faubourg Montmartre | — | 37. Henri IV | 2 |
| 5. Vendôme | 1 | 21. Poissonnière | 1 | 38. Invalides | 5 |
| 6. Bibliothèque | 2 | 22. Bondy | 4 | 39. Fontaine de Grenelle | 2 |
| 7. Grange Batelière | 2 | 23. Temple | 9 | 40. Quatre Nations | 6 |
| 8. Louvre | 1 | 24. Popincour | 87 | 41. Théâtre Français | 6 |
| 9. Oratoire | 2 | 25. Montreuil | 139 | 42. Croix Rouge | 2 |
| 10. Halle au Blé | 6 | 26. Quinze Vingts | 193 | 43. Luxembourg | 7 |
| 11. Postes | 4 | 27. Gravilliers | 3 | 44. Thermes de Julien | 3 |
| 12. Louis XIV | — | 28. Faubourg St. Denis | 1 | 45. Sainte-Geneviève | 10 |
| 13. Fontaine Montmorency | — | 29. Beaubourg | 5 | 46. Observatoire | 3 |
| 14. Bonne Nouvelle | — | 30. Enfants Rouges | 2 | 47. Jardin des Plantes | 3 |
| 15. Ponceau | 3 | 31. Roi de Sicile | 3 | 48. Gobelins Outside Paris | 3 |
| 16. Mauconseil | 4 | 32. Hôtel de Ville | 18 | | |
| | | 33. Place Royale | 17 | <i>Total</i> | 602 |

^aNames of sections are as in 1790-1791.

^bNumbers arrested, killed, wounded, or participated in the attack on the Bastille.

9. Trades of the Bastille Insurgents, 1789

| Trade | Participants (no.) | Trade | Participants (no.) | Trade | Participants (no.) |
|---------------------------|-----------------------|---------------------|-----------------------|----------------------------------|-----------------------|
| <i>1. Food, Drink</i> | | | | | |
| Bakers | 5 | Cabinetmakers | 48 (9) | <i>9. Leather</i> | |
| Brewers | 2 (1) ^a | Chandlers | — | Curriers | — |
| Butchers | 5 (3) | Fancy ware | 9 (1) | Leather, skin dressers | 2 |
| Cafés, restaurants | 4 | Joiners | 49 (8) | <i>10. Print and Paper</i> | |
| Chocolate | — | Upholsterers | 4 (1) | Bookbinders | — |
| Cooks | 2 (2) | <i>5. Transport</i> | | Booksellers | — |
| Fruit vendors | — | Bargemen | 3 (3) | Papermakers | 1 |
| Grocers | — | Blacksmiths | — | Printers | 8 (4) |
| Innkeepers | 2 | Carters | 5 (5) | <i>11. Glass, Pottery</i> | |
| Pastry chefs | 4 | Coachmen | 2 (1) | Earthenware | 1 |
| Tobacco | — | Farriers | 4 (1) | Potters | 7 |
| Wine merchants | 11 | Harness, saddlers | 5 | Royal Glass factory | 1 (1) |
| <i>2. Building, Roads</i> | | | | | |
| Carpenters | 3 | Porters | 16 (16) | <i>12. Miscellaneous</i> | |
| Glaziers | — | Riverside workers | 5 (5) | Actors, artists, musicians, etc. | — |
| Locksmiths | 41 (8) | Shipyards workers | 5 (5) | Beggars | — |
| Monumental masons | 9 (1) | Wheelwrights | — | Bourgeois | — |
| Navvies | 2 (2) | <i>6. Metal</i> | | Businessmen | 4 |
| Painters | 4 | Braziers | 7 (1) | Charcoal burners | 3 |
| Paviors | — | Buttonmakers | 3 | Civil servants | — |
| Plasterers | — | Cutlers | — | Clerks | 5 |
| Quarrymen | — | Edge-tool makers | 2 | Domestic servants, cleaners | — |
| Sawyers | 4 (1) | Engravers, gilders | 13 | Deputies | — |
| Sculptors | 20 (1) | Founders | 9 (2) | Fishermen | 2 (1) |
| Stonemasons | 4 (4) | Goldsmiths | 6 (1) | Housewives | — |
| Surveyors | — | Instrument makers | — | Journalists, publishers | — |
| Tilers | — | Jewelers | 5 | Laborers | 2 (2) |
| <i>3. Dress</i> | | | | | |
| Beltmakers | — | Mechanics | — | Launderers | 3 (1) |
| Boot and shoe | 28 (5) | Nailsmiths | 9 (1) | Newsagents, vendors | — |
| Dressmakers | — | Pewterers | 2 | Peasants | — |
| Dyers, cleaners | 3 | Stovemakers | 5 (3) | Priests | — |
| Florists, gardeners | 6 (3) | Tinsmiths | 5 (2) | Professionals (lawyers, doctors) | — |
| Furriers | 2 (1) | Watchmakers | 3 | Shopkeepers, assistants | 22 (1) |
| Hairdressers | 10 | <i>7. Wood</i> | | "Smugglers" | — |
| Hatters | 9 (4) | Coopers | 3 (1) | Teachers | 1 |
| Ribbon weavers | 3 (3) | Turners | 10 | Trades | 56 (1) |
| Stocking weavers | 4 (4) | <i>8. Textiles</i> | | Army, police, National Guard: | |
| Tailors | 7 (1) | Cotton | — | a. Officers | — |
| <i>4. Furnishing</i> | | | | | |
| Basketmakers | 2 | Gauze | 22 (22) | b. Others | 77 |
| Boxmakers | 1 | Silk | 1 (1) | | |
| | | Weavers | 1 | <i>Total</i> | 662 (149) |

^aFigures in parentheses represent insurgents who probably were wage-earners (i.e., not self-employed).

Sources for Lesson 4: Industrialization

What are the various aspects of the Industrial Revolution?

| TECHNOLOGY | SOCIETY | POLITICS | ECONOMICS |
|------------|---------|----------|-----------|
| | | | |

Industrial Revolution

www.history.com/topics/industrial-revolution

The Industrial Revolution, which took place from the 18th to 19th centuries, was a period during which predominantly agrarian, rural societies in Europe and America became industrial and urban. Prior to the Industrial Revolution, which began in Britain in the late 1700s, manufacturing was often done in people's homes, using hand tools or basic machines. Industrialization marked a shift to powered, special-purpose machinery, factories and mass production. The iron and textile industries, along with the development of the steam engine, played central roles in the Industrial Revolution, which also saw improved systems of transportation, communication and banking. While industrialization brought about an increased volume and variety of manufactured goods and an improved standard of living for some, it also resulted in often grim employment and living conditions for the poor and working classes.

BRITAIN: BIRTHPLACE OF THE INDUSTRIAL REVOLUTION

Before the advent of the Industrial Revolution, most people resided in small, rural communities where their daily existences revolved around farming. Life for the average person was difficult, as incomes were meager, and malnourishment and disease were common. People produced the bulk of their own food, clothing, furniture and tools. Most manufacturing was done in homes or small, rural shops, using hand tools or simple machines.

The word "luddite" refers to a person who is opposed to technological change. The term is derived from a group of early 19th century English workers who attacked factories and destroyed machinery as a means of protest. They were supposedly led by a man named Ned Ludd, though he may have been an apocryphal figure.

A number of factors contributed to Britain's role as the birthplace of the Industrial Revolution. For one, it had great deposits of coal and iron ore, which proved essential for industrialization. Additionally, Britain was a politically stable society, as well as the world's leading colonial power, which meant its colonies could serve as a source for raw materials, as well as a marketplace for manufactured goods.

As demand for British goods increased, merchants needed more cost-effective methods of production, which led to the rise of mechanization and the factory system.

INNOVATION AND INDUSTRIALIZATION

The textile industry, in particular, was transformed by industrialization. Before mechanization and factories, textiles were made mainly in people's homes (giving rise to the term cottage industry), with merchants often providing the raw materials and basic equipment, and then picking up the finished product. Workers set their own schedules

under this system, which proved difficult for merchants to regulate and resulted in numerous inefficiencies. In the 1700s, a series of innovations led to ever-increasing productivity, while requiring less human energy. For example, around 1764, Englishman James Hargreaves (1722–1778) invented the spinning jenny (“jenny” was an early abbreviation of the word “engine”), a machine that enabled an individual to produce multiple spools of threads simultaneously. By the time of Hargreaves’ death, there were over 20,000 spinning jennys in use across Britain. The spinning jenny was improved upon by British inventor Samuel Compton’s (1753–1827) spinning mule, as well as later machines. Another key innovation in textiles, the power loom, which mechanized the process of weaving cloth, was developed in the 1780s by English inventor Edmund Cartwright (1743–1823).

Developments in the iron industry also played a central role in the Industrial Revolution. In the early 18th century, Englishman Abraham Darby (1678–1717) discovered a cheaper, easier method to produce cast iron, using a coke-fueled (as opposed to charcoal-fired) furnace. In the 1850s, British engineer Henry Bessemer (1813–1898) developed the first inexpensive process for mass-producing steel. Both iron and steel became essential materials, used to make everything from appliances, tools and machines, to ships, buildings, and infrastructure.

The steam engine was also integral to industrialization. In 1712, Englishman Thomas Newcomen (1664–1729) developed the first practical steam engine (which was used primarily to pump water out of mines). By the 1770s, Scottish inventor James Watt (1736–1819) had improved on Newcomen’s work, and the steam engine went on to power machinery, locomotives, and ships during the Industrial Revolution.

TRANSPORTATION AND THE INDUSTRIAL REVOLUTION

The transportation industry also underwent significant transformation during the Industrial Revolution. Before the advent of the steam engine, raw materials and finished goods were hauled and distributed via horse-drawn wagons, and by boats along canals and rivers. In the early 1800s, American Robert Fulton (1765–1815) built the first commercially successful steamboat, and by the mid-19th century, steamships were carrying freight across the Atlantic. As steam-powered ships were making their debut, the steam locomotive was also coming into use. In the early 1800s, British engineer Richard Trevithick (1771–1833) constructed the first railway steam locomotive. In 1830, England’s Liverpool and Manchester Railway became the

first to offer regular, timetabled passenger services. By 1850, Britain had more than 6,000 miles of railroad track. Additionally, around 1820, Scottish engineer John McAdam (1756–1836) developed a new process for road construction. His technique, which became known as macadam, resulted in roads that were smoother, more durable, and less muddy.

COMMUNICATION AND BANKING IN THE INDUSTRIAL REVOLUTION

Communication became easier during the Industrial Revolution with such inventions as the telegraph. In 1837, two Brits, William Cooke (1806–1879) and Charles Wheatstone (1802–1875), patented the first commercial electrical telegraph. By 1840, railways were a Cooke-Wheatstone system, and in 1866, a telegraph cable was successfully laid across the Atlantic. The Industrial Revolution also saw the rise of banks and industrial financiers, as well as a factory system dependent on owners and managers. A stock exchange was established in London in the 1770s; the New York Stock Exchange was founded in the early 1790s. In 1776, Scottish social philosopher Adam Smith (1723–1790), who is regarded as the founder of modern economics, published “The Wealth of Nations.” In it, Smith promoted an economic system based on free enterprise, the private ownership of means of production, and lack of government interference.

QUALITY OF LIFE DURING INDUSTRIALIZATION

The Industrial Revolution brought about a greater volume and variety of factory-produced goods and raised the standard of living for many people, particularly for the middle and upper classes. However, life for the poor and working classes continued to be filled with challenges. Wages for those who labored in factories were low and working conditions could be dangerous and monotonous. Unskilled workers had little job security and were easily replaceable. Children were part of the labor force and often worked long hours and were used for such highly hazardous tasks as cleaning the machinery. In the early 1860s, an estimated one-fifth of the workers in Britain’s textile industry were younger than 15. Industrialization also meant that some craftspeople were replaced by machines. Additionally, urban, industrialized areas were unable to keep pace with the flow of arriving workers from the countryside, resulting in inadequate, overcrowded housing and polluted, unsanitary living conditions in which disease was rampant. Conditions for Britain’s working-class began to gradually improve by the later part of the 19th century,

as the government instituted various labor reforms and workers gained the right to form trade unions.

INDUSTRIALIZATION MOVES BEYOND BRITAIN

The British enacted legislation to prohibit the export of their technology and skilled workers; however, they had little success in this regard. Industrialization spread from Britain to other European countries, including Belgium, France and Germany, and to the United States. By the mid-19th century, industrialization was well-established throughout the western part of Europe and America's northeastern region. By the early 20th century, the U.S. had become the world's leading industrial nation.

Industrial Revolution Document Based Question

Document 1

Elizabeth Bentley, interviewed by Michael Sadler's Parliamentary Committee, June 4, 1832

I worked from five in the morning till nine at night. I lived two miles from the mill. We had no clock. If I had been too late at the mill, I would have been quartered. I mean that if I had been a quarter of an hour too late, a half an hour would have been taken off. I only got a penny an hour, and they would have taken a halfpenny.

Document 2

Sir James Kay-Shuttleworth, *The Moral and Physical Condition of the Working Classes of Manchester in 1832*

Some idea of the want of cleanliness prevalent in their habitations, may be obtained from the report of the number of houses requiring white-washing; but this column fails to indicate their gross neglect of order, and absolute filth. Much less can we obtain satisfactory statistical results concerning the want of furniture, especially of bedding, and of food, clothing, and fuel. In these respects the habitations of the Irish are most destitute. They can scarcely be said to be furnished. They contain one or two chairs, a mean table, the most scanty culinary apparatus, and one or two beds, loathsome with filth. A whole family is often accommodated on a single bed, and sometimes a heap of filthy straw and a covering of old sacking hide them in one undistinguished heap. debased alike by penury, want of economy, and dissolute habits. Frequently, the Inspectors found two or

more families crowded into one small house, containing only two apartments, one in which they slept, and another in which they ate; and often more than one family lived in a damp cellar, containing only one room, in whose pestilential atmosphere from twelve to sixteen persons were crowded. To these fertile sources of disease were sometimes added the keeping of pigs and other animals in the house, with other nuisances of the most revolting character.

Document 3

John Fielden, Member of Parliament, factory owner, *The Curse of the Factory System*, London, 1836

Here, then, is the "curse" of our factory-system; as improvements in machinery have gone on, the "avarice of masters" has prompted many to exact more labour from their hands than they were fitted by nature to perform, and those who have wished for the hours of labour to be less for all ages than the legislature would even yet sanction, have had no alternative but to conform more or less to the prevailing practice, or abandon the trade altogether. This has been the case with regard to myself and my partners. We have never worked more than seventy-one hours a week before Sir John Hobhouse's Act was passed. We then came down to sixty-nine; and since Lord Althorp's Act was passed, in 1833, we have reduced the time of adults to sixty-seven and a half hours a week, and that of children under thirteen years of age to forty-eight hours in the week, though to do this latter has, I must admit, subjected us to much inconvenience, but the elder hands to more, inasmuch as the relief given to the child is in some measure imposed on the adult. But the overworking does not apply to children only; the adults are also overworked. The increased speed given to machinery within the last thirty years, has, in very many instances, doubled the labour of both.

Document 4

170 years of industrial change across England and Wales, 2012

170 years of industrial change across England and Wales

% of workforce in each industry



1

In 1841, most people worked in **manufacturing** followed closely by **services** and...

3

From 1961, the gap between **services** and **manufacturing** started to widen and at a faster rate than previously...

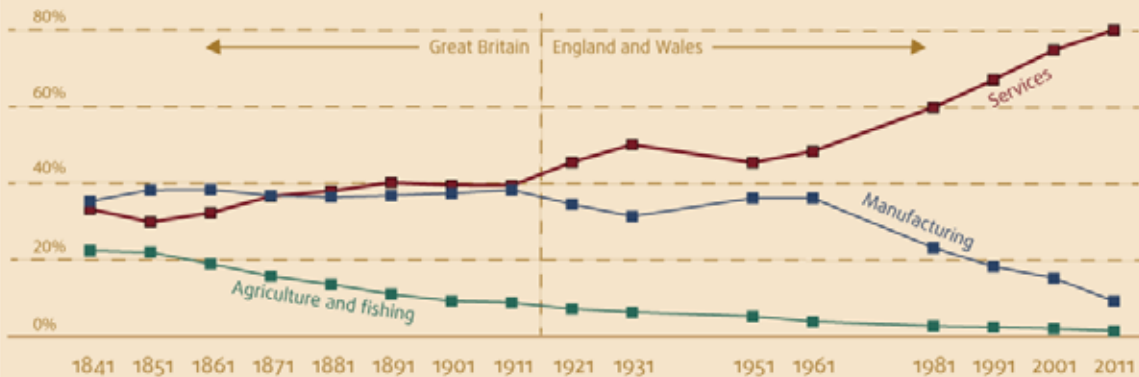


2

...by 1881 the percentage of workers in **services** overtook those working in **manufacturing**

4

...and in 2011, over 8 in every 10 workers were in the **service** industry with less than 1 in 10 within **manufacturing**



1

In 1841, over one in five workers worked in **agriculture and fishing**...

2

...at every census the percentage of people working in this industry declined...

3

...until in 2011 less than one in 100 people in work were employed in **agriculture and fishing**



Document 5

Friedrich Engel, noted in *The Condition of the Working Class in England*, 1845

One day I walked with one of these middle-class gentlemen into Manchester. I spoke to him about the disgraceful unhealthy slums and drew his attention to the disgusting condition of that part of the town in which the factory workers lived. I declared that I had never seen so badly built a town in my life. He listened patiently and at the corner of the street at which we parted company he remarked: “And yet there is a great deal of money made here. Good morning, Sir!”

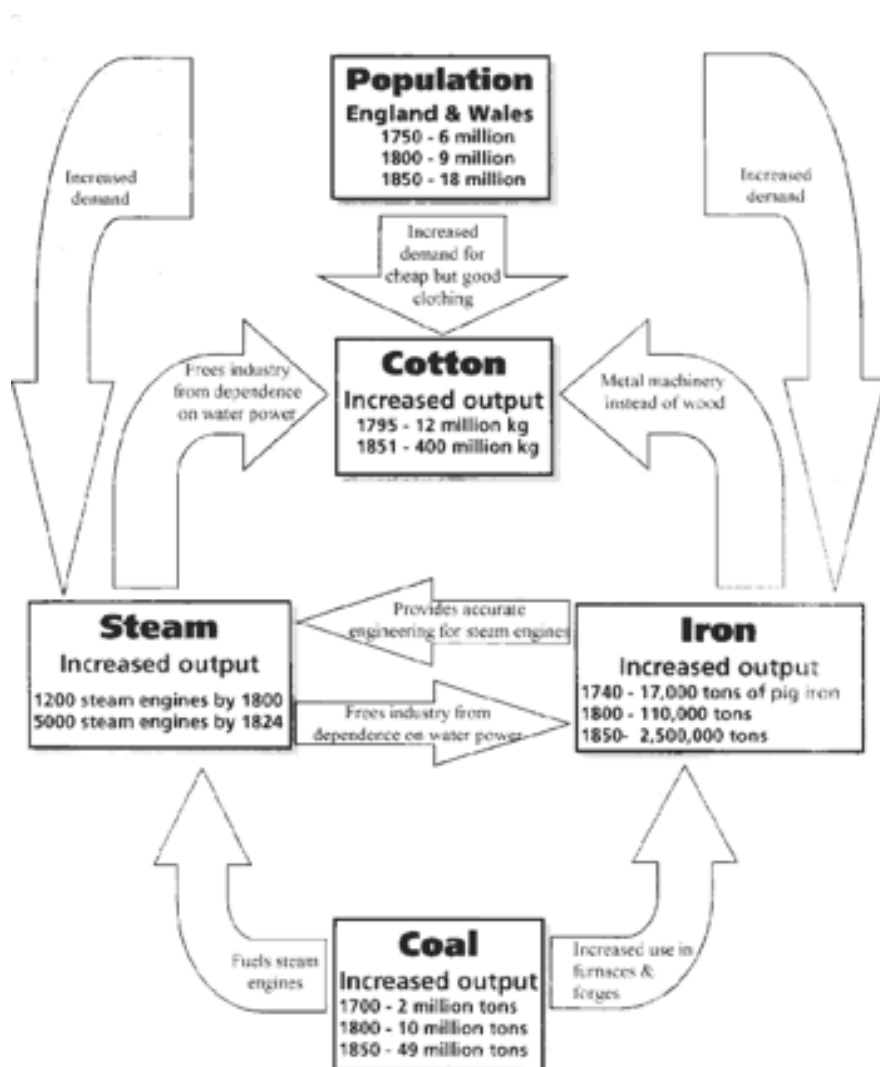
Document 6

John Stuart Mill , *Principles of Political Economy with some of their Applications to Social Philosophy*, 1848

Hitherto it is questionable if all the mechanical inventions yet made have lightened the day’s toil of any human being. They have enabled a greater population to live the same life of drudgery and imprisonment, and an increased number of manufacturers and others to make fortunes.

Document 7

The Industrial Revolution, 1750–1850



19th Century Solutions Proposed to Aid the Poor — Document Based Question

Document 1

Jennifer Woodruff Tait, “Eating bread with widows and orphans,” *Christian History*, 2013

[John] Wesley’s system of organizing his followers into classes and bands within the Methodist “societies” not only disciplined them in spiritual growth but distributed relief funds collected from society members. He established a medical clinic and maintained the dispensary himself, although it eventually had to close for lack of funds. He founded tuition-free schools for poor children, one in his own home. Under his direction the Foundry Chapel in London administered a revolving loan fund that served over 200 people a year. And he also founded a house for widows and orphans and regularly ate his meals with them ...

Document 2

Lewis Hackett, *Europe Transformed*, 1992

Workers sought to win improved conditions and wages through labor unions. These unions often started as “friendly societies” that collected dues from workers and extended aid during illness or unemployment. Soon, however, they became organizations for winning improvements by collective bargaining and strikes.

Industrial workers also sought to benefit themselves by political action. They fought such legislation as the English laws of 1799 and 1800 forbidding labor organizations. They campaigned to secure laws which would help them. The struggle by workers to win the right to vote and to extend their political power was one of the major factors in the spread of democracy during the 19th century.

Document 3

Elaine Glaser, “Lessons of the Luddites,” *The Guardian*, November 17, 2011

Contrary to modern assumptions, the Luddites were not opposed to technology itself. They were opposed to the particular way it was being applied. ... Their protest was specifically aimed at a new class of manufacturers who were aggressively undermining wages, dismantling workers’ rights and imposing a corrosive early form of free trade. To prove it, they selectively destroyed the machines owned by factory managers who were undercutting prices, leaving the other machines intact.

Document 4

Robert Owen, appearance before Robert Peel’s House of Commons Committee, April 26, 1816

Question: At what age to take children into your mills?

Robert Owen: At ten and upwards.

Question: Why do you not employ children at an earlier age?

Robert Owen: Because I consider it to be injurious to the children, and not beneficial to the proprietors.

Question: What reasons have you to suppose it is injurious to the children to be employed at an earlier age?

Robert Owen: Seventeen years ago, a number of individuals, with myself, purchased the New Lanark establishment from Mr. Dale. I found that there were 500 children, who had been taken from poor-houses, chiefly in Edinburgh, and those children were generally from the age of five and six, to seven to eight. The hours at that time were thirteen. Although these children were well fed their limbs were very generally deformed, their growth was stunted, and although one of the best schoolmasters was engaged to instruct these children regularly every night, in general they made very slow progress, even in learning the common alphabet. I came to the conclusion that the children were injured by being taken into the mills at this early age, and employed for so many hours; therefore, as soon as I had it in my power, I adopted regulations to put an end to a system which appeared to me to be so injurious.

Question: Do you give instruction to any part of your population?

Robert Owen: Yes. To the children from three years old upwards, and to every other part of the population that choose to receive it.

Question: If you do not employ children under ten, what would you do with them?

Robert Owen: Instruct them, and give them exercise.

Document 5

Tolpuddle Martyr Museum, *Martyrs’ Story*

...With the bloody French Revolution and the wrecking of the Swing Rebellion fresh in the minds of the British establishment, landowners were determined to stamp out any form of organised protests. So when the local squire and landowner, James Frampton, caught wind of a group of his workers forming a union, he sought to stamp it out.

Workers met either under the sycamore tree in the village or in the upper room of Thomas Standfield’s cottage. Members swore of an oath of secrecy – and it was this act that led to the men’s arrest and subsequent sentence of seven years transportation.

In prison, George Loveless scribbled some words: “We raise the watchword, liberty. We will, we will, we will be free!” This rallying call underlined the Martyrs’ determination and has since served to inspire generations of people to fight against injustice and oppression.

Transportation to Australia was brutal. Few ever returned

from such a sentence as the harsh voyage and rigours of slavery took their toll.

After the sentence was pronounced, the working class rose up in support of the Martyrs. A massive demonstration marched through London and an 800,000-strong petition was delivered to Parliament protesting about their sentence.

After three years, during which the trade union movement sustained the Martyrs’ families by collecting voluntary donations, the government relented and the men returned home with free pardons and as heroes.

Document 6

Summary of British legislation to improve working conditions in factories

| DATE | INDUSTRY | DETAILS OF LAW |
|------|----------|--|
| 1833 | Textiles | <ul style="list-style-type: none"> ▶ No child workers under nine years ▶ Reduced hours for children 9-13 years ▶ Two hours schooling each day for children ▶ Four factory inspectors appointed |
| 1844 | Textiles | <ul style="list-style-type: none"> ▶ Children 8-13 years could work six half-hours a day ▶ Reduced hours for women (12) and no night work |
| 1847 | Textiles | <ul style="list-style-type: none"> ▶ Women and children under 18 years of age could not work more than 10 hours a day |
| 1867 | Textiles | <ul style="list-style-type: none"> ▶ Previous rules applied to workhouses if more than five workers employed |
| 1901 | Textiles | <ul style="list-style-type: none"> ▶ Minimum age raised to 12 years |

Document 7

Karl Marx and Friedrich Engels, *The Communist Manifesto*, 1848

The distinguishing feature of communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products that is based on class antagonisms, on the exploitation of the many by the few.

In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.

Document 8

The Salvation Army's Origins in London, 1865

From the [Salvation] Army's earliest days, various social programs grew up alongside the mission's spiritual ministry, including food shops, shelters, and homes for 'fallen' girls. These were just the first elements in a broad scheme. In the early 1890s, Booth published *In Darkest England - and the Way Out*. Soon Booth opened labour exchange services, which would place thousands of unemployed persons in jobs. Discovering that some 9,000 people dropped from sight in London each year, he established a missing persons bureau.

Booth dreamt of a farm colony where the unemployed could be given honest labour and pleasant surroundings. He wanted to establish a poor man's bank, he offered legal aid to the destitute; and he envisaged an emigration scheme that would develop a new overseas colony.

During the 1890s, the Army established an employment bureau and helped find jobs for the unemployed. Work was also provided at Salvation Army salvage depots and rescue farms.

From this began a social service network that continues today in over 120 countries....

He appealed to the public for £100,000 to start his scheme and a further £30,000 per year to maintain the program.

Despite a lack of immediate funds Booth decided to put his plan into action. The first thing to be set up was a labour bureau to help people find work. He purchased a farm where men could be trained in certain types of work and at the same time gain some self-respect, because often when men had been unemployed for some years their confidence needed to be restored.

From this farm colony, men could be further helped through emigration to an overseas colony, where labourers were few. Whole families could be helped to a much better standard of living.

Other projects included a missing persons bureau to help find missing relatives and reunite families, more hostels for the homeless and a poor man's bank which could make small loans to workers who could buy tools or set up in a trade.

Booth's book was used as a blueprint for the present day welfare state in the United Kingdom when it was set up by the government in 1948. Many of Booth's ideas were incorporated into the welfare state system.

Assessing Lesson 4: Industrialization

Multiple-Choice Question Set

Source 1

The distinguishing feature of communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products that is based on class antagonisms, on the exploitation of the many by the few.

Karl Marx and Friedrich Engels, *The Communist Manifesto*, 1848

Source 2

In Darkest England

<http://salvos.org.au/about-us/our-story/our-history/in-darkest-england>

From the [Salvation] Army's earliest days, various social programs grew up alongside the mission's spiritual ministry, including food shops, shelters, and homes for 'fallen' girls. These were just the first elements in a broad scheme. In the early 1890s, Booth published *In Darkest England - and the Way Out*. Soon Booth opened labour exchange services, which would place thousands of unemployed persons in jobs.

The Salvation Army's Origins in London, 1865

Which of the following statements about the Industrial Revolution would be the best topic sentence for a paragraph referring to the documents above?

- A. Class identity developed and was reinforced through participation in philanthropic, political, and social associations among the middle classes.
- B. By the end of the century, wages and the quality of life for the working class improved because of laws restricting the labor of children and women, social welfare programs, improved diet, and the use of birth control.
- C. Radicals in Britain and republicans on the continent demanded universal male suffrage and socialists called for a fair distribution of society's resources and wealth.
- D. Liberalism shifted from laissez-faire to interventionist economic and social action on behalf of the less privileged; these were based on a rational approach to reform that addressed the impact of the Industrial Revolution on the individual.

Long-form Essay Question

Based on this lesson, textbook reading, and class discussions on the economic, social, and political aspects of the Industrial Revolution in England and solutions offered for the problems engendered during that time, write an essay from the 1991 AP® European History released exam:

- ▶ Between 1815 and 1848 the condition of the laboring classes and the problem of political stability were critical issues in England. Describe and analyze the reforms that social critics and politicians of this period proposed to resolve these problems.

Ten Solutions to Poverty

Read the following article the night before you begin your service learning project, noting which type of group or individual could carry out the solution: a government, a religious organization, or secular reformers/activists.

As you read, think about what solutions you and your group might offer for your local and global areas of concern. What solutions are your most viable options in helping deal with poverty? What specific directions could you give in order to affect meaningful change?

- 1. Employment generation** — Carefully and extensively planned employment programs funded by the government can spur growth in jobs. Industries requiring substantial labour forces can also be given significantly larger aid from the government. Focus should be placed on developing companies that offer sustainable and long-term jobs to the community. Companies should also budget sufficiently for employee training and related community programs, so that employees and prospective employees can keep their skills relevant and up-to-date.
- 2. Drawing on various social institutions to fund poverty fighting programs, e.g., charities, research institutions, U.N., non-profit organizations, universities** — Money funneled from every organization available adds up to powerful sums that can produce tangible change. When organizations develop an interest, albeit vested, they tend to be more strongly motivated. Organizations that have a concrete goal to achieve with strict project plans are able to efficiently concentrate their efforts into producing change. For this reason charities with numerous middlemen organizations should be discouraged to ensure money reaches those in need. Importance should be given to organizations that follow the teach a man to fish ideology rather than the give the man a fish one, unless in extremely dire emergency circumstances.
- 3. Transparency in government spending** — Where and how a government chooses to spend taxpayers' money and its own revenue should be visible to the media and the common man. This makes governments accountable for their actions, and inaction becomes easier to pinpoint and address. It also discourages corruption in government systems. For example, transparency will be especially beneficial to civilians whose government might be allotting money to its nuclear weapons program instead of to its poverty programs.
- 4. Cancelling impossible to repay world debts** — Many developing countries are trapped in the cycle of constantly repaying debts that are impossible to pay off. This ensures that they never get a chance to develop and become self-sufficient. The priorities of these countries are therefore unnecessarily skewed and the citizens of these debt-ridden nations are devoid of any hope for a better future.
- 5. Prioritizing programs that target fundamental human rights** — Every individual should have access to housing, food, clean water, healthcare and electricity. Technically, governments should only move on to other projects after they have made sure that programs that provide these basic amenities to their people are up and running. This might prove to be the hardest step yet.
- 6. Taxing the rich more and the poor less** — Redistribution of wealth will be an imperative step in eradicating poverty. The rich get richer while the poor get poorer. Taxing methods need to be tailored to an individual's financial bracket to ensure that upward social mobility becomes an absolute possibility.
- 7. Building self-sufficient economies** — Creating reduced dependence on oil, external financial aid, and imports will help to ensure that alleviation of poverty remains on an upward but permanent curve, as opposed to a temporary revivalist injection in a dying economy. Steps in this area include investment in local infrastructure, transportation, and schools that keep the ball of development rolling. Projects to launch new industries and businesses will also need monetary encouragement.

8. **Education** — As much as poverty is a social condition it is also a mental and psychological cage. With education, impoverished populations are able to visualize their way out of poverty and work toward it in an organized and reliable manner. Education provides training to tomorrow's workforce and thus fortifies the economy against poverty. Education in rich populations about poverty invokes sentiments of compassion and a sense of responsibility to the misfortunes of the rest of the world. Education also has the power to bring about social changes such as campaigns against racism and sexism — both conditions that happen to be linked intrinsically with poverty.
9. **Involvement of the media** — The media has the power to draw the eye of the global conscience to issues of poverty. It becomes too easy to forget the state of the less fortunate when the world is advancing at lightning speed. With effective media coverage of poverty-related catastrophes, the demand for social change rises collectively all over the world.
10. **Microfinancing** — Microfinancing makes financial services like insurance, savings, and loans available to individuals in developing nations who wish to run their own small businesses. These individuals, suffering from lack of employment opportunities and financial backing from governments or banks, are able to create a profitable means of survival through microfinancing. Flourishing small businesses, in turn, create jobs, provide much needed services to their communities, and help stimulate the economy for the long run.

Sources for Lesson 5: Poverty in the 20th Century

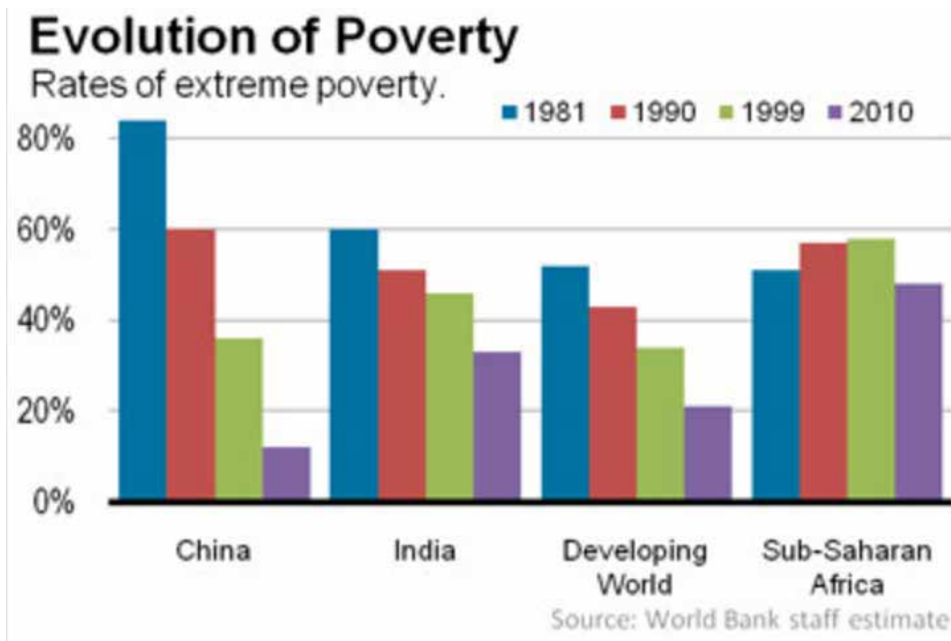
Here's How Much Poverty Has Declined in China, *The Wall Street Journal*, 2013
April 18, 2013

The world's poorest people are now concentrated most heavily in Sub-Saharan Africa after China's huge leap in pulling its citizens out of extreme poverty in recent decades, according to new estimates released Wednesday by the World Bank.

About 1.2 billion people in the world lived in extreme poverty in 2010, subsisting on less than \$1.25 a day. That's down from 1.9 billion three decades ago despite a nearly 60% increase in the developing world's population.

The total number of people living in extreme poverty has dropped in every developing region over the past three decades. About 21% of the developing world lived on less than \$1.25 a day in 2010. In 1981 it was 52%.

The sharpest decline came in China, where the extreme poverty rate fell to 12% in 2010 from 84% in 1981. India's extreme poverty dropped to 33% of the population from 60% three decades ago.





NAME: _____

TEAM MEMBERS: _____

20th-Century Responses to the Poor

| | SOLUTIONS IN FIRST HALF OF THE 20TH CENTURY | SOLUTIONS IN LAST HALF OF THE 20TH CENTURY | IMPACT |
|-------------------------|--|---|--|
| | What problems do they see needing to be addressed? | What solutions do they offer, including who should carry out the solution(s)? | Are the solutions offered different than those we have previously discussed this year? |
| SOVIET COLLECTIVIZATION | | | |
| WELFARE STATE | | | |
| ROMAN CATHOLIC CHURCH | | | |

20th Century Solutions Proposed to Aid the Poor

Source 1

Extracts from the Smolensk archive. Peasants' letters to *Our Village*, a peasant newspaper concerning the first collectivisation drive, 1929-30. These letters were not actually published in the newspaper.

Ivan Trofimovitch. I am a poor peasant. I have one hut, one barn, one horse, three dessyatins of land. ... Isn't it true that all poor peasants and middle peasants do not want to go into the kolkhoz at all, but you drive them in by force? ... (In my village) poor peasants came out against it ... they did not want serfdom.

Source 2

Lev Kopelev was an activist who later went into exile, quoted in R. Conquest, *Harvest of Sorrow* (1986) page 233.

With the rest of my generation, I firmly believed that the ends justified the means. Our great goal was the universal triumph of Communism ... I saw what "total collectivisation meant" — how they mercilessly stripped the peasants in the winter of 1932-33. I took part in it myself, scouring the countryside ... testing the earth with an iron rod for loose spots that might lead to buried grain. With others, I emptied out the old folks' storage chests, stopped my ears to the children's crying and the women's wails. For I was convinced that I was accomplishing the great and necessary transformation of the countryside; that in the days to come the people who lived there would be better off ... In the terrible spring of 1933 I saw people dying of hunger. I saw women and children with distended bellies, turning blue, still breathing but with vacant lifeless eyes. And corpses - corpses in ragged sheepskin coats and cheap felt boots; corpses in peasant huts ... I saw all this and did not go out of my mind or commit suicide. ... Nor did I lose my faith. As before, I believed because I wanted to believe.

Source 3

R. Service, *A History of Twentieth-century Russia* (1997) pages 181-2.

With the exception of 1930, mass collectivisation meant that not until the mid-1950s did agriculture regain the level of output achieved in the last years before the Great War. Conditions in the countryside were so dire that the state had

to pump additional sources into the countryside to maintain the new agrarian order ... increased investment in tractors ... agronomists, surveyors, and farm chairmen but also soldiers, policemen and informers. Moreover, 'machine tractor stations' had to be built from 1929 to provide equipment for the introduction of technology. Yet Stalin could draw up a balance sheet that, from his standpoint was favourable. From collectivisation he acquired a reservoir of terrified peasants who would supply him with cheap industrial labour. To some extent, too, he secured his ability to export Soviet raw materials in order to pay for imports of industrial machinery. ... Above all, he put an end to the recurrent crises faced by the state in relation to urban food supplies as the state's grain collections rose from 10.8 million tons in 1928-9 to 22.8 million tons in 1931-2. After collectivisation it was the countryside, not the towns, which went hungry if the harvest was bad.

Source 4

Holland Hunter is an American economist who, using counter-factual analysis, has calculated what the effect on the Russian economy would have been if the NEP had continued. Tucker quotes him and another economist, Millar. R. Tucker, *Stalin in Power, The Revolution from above, 1928-41* (1990).

Hunter: 'A number of alternative paths were available, evolving out of the situation existing at the end of the 1920s, and leading to levels of capacity and output that could have been as good as those achieved by, say, 1936, yet with far less turbulence, waste, destruction and sacrifice.' Millar: 'Whatever its merits may have been on other grounds, mass collectivisation of agriculture must be reckoned as an unmitigated economic policy disaster. ... The evidence suggests that the oppressive state agricultural procurement system, rather than serving to extract a net contribution from agriculture as a whole, should be credited with preventing the collectivisation disaster from disrupting the industrialisation drive.' Stalin calculated that revolutionary collectivisation would undergird a herculean industrialisation. His calculation was borne out only in the grotesque sense that while collectivisation was in fact made to support industrialisation, it did so at a cost that was incalculably great in lives, health, morale, and the well-being of a generation, and unnecessary for the bulk of the results achieved.

Source 5

Adapted from C. Ward, *Stalin's Russia* (1993) pages 70-1.

When considering arguments over collectivised agriculture's contribution to industrialisation, it is important to recognise, in the first place, that Soviet statistics are notoriously unreliable. Secondly, historians and economists are seldom on the same wavelength, and the latter too often underrate the significance of non-quantifiable factors such as: the scale of the foreign threat to the USSR, the importance of ideology, and the legacy of Russian history. These cannot be ignored - indeed, they fundamentally shaped Bolshevik perceptions of what constituted economic reality. Wheatcroft, Davies and Cooper's conclusion that the NEP could have produced respectable,

if unspectacular, rates of industrial growth into the 1930s is well argued and accords with the available evidence. But this is to describe a direction in which the Party (or, at least one section of it) never intended to go. That collectivisation did not correspond to the dictates of Western economic theory is neither here nor there. Bolsheviks wanted to change the world, not to manage it. 'Counter-factual models' have sometimes been used to suggest what might have happened if different decisions had been taken, but pose many difficulties for historians and may leave them bogged down in the realm of speculation. Viola, for example, dismisses Hunter's attempts to project the NEP forward to the 1930s as unhistorical conjecture about 'what might have been' if agriculture had been placed under an 'economic bell jar' and concludes that 'Soviet agriculture without collectivisation is tantamount to Soviet agriculture without Soviet power.'

Models of the Welfare State in Europe

www.learneurope.eu/index.php?cID=300

- ▶ The "Welfare State" refers to the set of interventions organised by the state which are aimed at guaranteeing the provision of a minimum level of services to the population via a system of social protection.
 - ▶ The origins of this system of social protection can be traced back to the end of the 19th century in the Germany of Chancellor Bismarck. However, this system only became generalised in Europe after the Second World War.
 - ▶ The Welfare State is built on four main pillars:
 - Compulsory and free primary education and highly subsidised education at higher levels
 - Initially universal, and free, health treatment, which in some areas of Europe has been restricted to certain collectives, with other citizens having to contribute to its cost
 - Social security, and fundamentally pensions, which vary according to the payments made by workers throughout their working lives, although also insurance schemes that cover a number of different situations (orphans, widows, sickness, etc.)
 - Social services, including all the different types of aid destined to cover the needs of certain less-favoured collectives, with specific emphasis on care for dependents
 - ▶ A distinction has traditionally been made between three different types of Welfare State in Europe (Social Democracy, Conservative and Liberal).
- However, the fall of the communist block and the process of its integration within the market economy have generated a series of new types of welfare state in Central and Eastern Europe, which are still in the process of definition.
- ▶ Below we detail the different models and their main characteristics:
 - The Social Democratic/Nordic Model. Main characteristics:
 - » High taxes, high degree of income redistribution, high level of participation of women in the labour market, high standard of living and citizens with a high level of confidence in their public system (Denmark, Norway, Iceland, Finland and Sweden).
 - Conservative/Corporatist Model. Within this category there is a small subgroup formed by the countries of the South of Europe, which share certain common traits, although these are not sufficiently important for them to be considered as an independent group. Main characteristics:
 - » Low level of participation of women in the labour market, dependency on social contributions instead of on taxes, moderate redistribution of income and higher levels of unemployment, especially in the countries of the South of Europe (Austria, Belgium, Germany, Greece, Italy, Malta, Cyprus, Turkey, Luxemburg, the Netherlands, Spain and Portugal).

- **Anglo-Saxon/Liberal Model.** Main characteristics:
 - » Low level of total state spending, high level of inequality and low level of expenditure on social protection (Switzerland, the United Kingdom and Ireland).

- **Models still in the phase of definition in Central and Eastern Europe.**
 - » **Model of the Former USSR.** Main characteristics: Similar to the conservative model with respect to total state spending. The greatest differences lie in the quality of life and level of confidence in the public system (Belarus, Estonia, Latvia, Lithuania, Russia and the Ukraine).
 - » **Model of Post-Communist Europe.** The quality of life is greater than in the previous group and the system is more egalitarian. On the other hand, they present more moderate levels of economic growth and inflation than in countries associated with the previous model (Bulgaria, Croatia, Czech Republic, Hungary, Poland and Slovakia).
 - » **Welfare State models in a process of development.** This relates to countries that are still in the process of maturing their welfare states. Their programmes of state aid and indicators of quality of life are below those in the previously mentioned groups. Their high levels of infant mortality and low life expectancies reflect the difficult social situations found in these countries (Georgia, Romania and Moldova).

Encyclical statements on poverty

Pope John XXIII, *Mater et Magistra: Christianity and Social Progress*, 1961, paragraph 157

The solidarity which binds humanity together as members of a common family makes it impossible for wealthy nations to look with indifference upon the hunger, misery and poverty of other nations whose citizens are unable to enjoy even elementary human rights. The nations of the world are becoming more and more dependent on one another and it will not be possible to preserve a lasting peace so long as glaring economic and social imbalances persist.

Populorum Progressio — Development of the peoples, 1967, paragraph 23

“If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?” (1 John 3:17) It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote Saint Ambrose: “You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich.”

Populorum Progressio, 1967, paragraph 53

Countless millions are starving, countless families are destitute, countless men are steeped in ignorance; countless people need schools, hospitals, and homes worthy of the name. In such circumstances, we cannot tolerate public and private expenditures of a wasteful nature; we cannot but condemn lavish displays of wealth by nations or individuals; we cannot approve a debilitating arms race. It is our solemn duty to speak out against them.

Populorum Progressio, 1967, paragraph 75

It is the person who is motivated by genuine love, more than anyone else, who pits his intelligence against the problems of poverty, trying to uncover the causes and looking for effective ways of combating and overcoming them.

Economic Justice for All, 1986, paragraph 87

As individuals and as a nation, therefore, we are called to make a fundamental ‘option for the poor’. The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one’s neighbour as one’s self. Those who are marginalized and whose rights are denied have privileged claims if society is to provide justice for all. This obligation is deeply rooted in Christian belief.

Economic Justice for All, U.S. Catholic Bishops 1986, paragraph 188

The principle of participation leads us to the conviction that the most appropriate and fundamental solutions to poverty will be those that enable people to take control of their own lives.

The Common Good, Bishops of England and Wales, 1996

People who are poor and vulnerable have a special place in Catholic teaching: this is what is meant by the “preferential option for the poor”. Scripture tells us we will be judged by our response to the “least of these”, in which we see the suffering face of Christ himself. Humanity is one family despite differences of nationality or race. The poor are not a burden; they are our brothers and sisters. Christ taught us that our neighbourhood is universal: so loving our neighbour has global dimensions. It demands fair international trading policies, decent treatment of refugees, support for the UN and control of the arms trade. Solidarity with our neighbour is also about the promotion of equality of rights and equality of opportunities; hence we must oppose all forms of discrimination and racism.

Catholic Bishops of England, Scotland and Wales, 2003

We begin with the scandal of poverty. Half the world’s population, some three billion people, live on two dollars or less a day. Of these 1.2 billion people, 20 per cent of the world’s population, live in extreme poverty on less than one dollar a day. This poverty occurs in a world of plenty, in a global economy capable of satisfying all the demands of its richest consumers but seemingly and scandalously unable to meet the needs of vast numbers of the poorest, whose needs ought to be at the heart of public policy. That is why poverty is the proper starting point for all discussions about aid, debt cancellation and trade.

Pope John Paul II, Lenten message, 2003

Faced with the tragic situation of persistent poverty which afflicts so many people in our world, how can we fail to see that the quest for profit at any cost and the lack of effective responsible concern for the common good have concentrated immense resources in the hands of a few while the rest of humanity suffers in poverty and neglect? Our goal should not be the benefit of a privileged few, but rather the improvement of the living conditions of all.

Assessing Lesson 5: Poverty in the 20th Century

Multiple-Choice Question Set

Source 1

With the rest of my generation, I firmly believed that the ends justified the means. Our great goal was the universal triumph of Communism ... I saw what “total collectivisation” meant — how they mercilessly stripped the peasants in the winter of 1932-33. I took part in it myself, scouring the countryside ... testing the earth with an iron rod for loose spots that might lead to buried grain. With others, I emptied out the old folks’ storage chests, stopped my ears to the children’s crying and the women’s wails. For I was convinced that I was accomplishing the great and necessary transformation of the countryside; that in the days to come the people who lived there would be better off ...

Lev Kopelev, quoted in R. Conquest, *Harvest of Sorrow*, 1986

Source 2

Models of the Welfare State in Europe, www.learneurope.eu/index.php?CID=300

The Welfare State is built on four main pillars:

- ▶ Compulsory and free primary education and highly subsidised education at higher levels
 - ▶ Initially universal, and free, health treatment, which in some areas of Europe has been restricted to certain collectives, with other citizens having to contribute to its cost
 - ▶ Social security, and fundamentally pensions, which vary according to the payments made by workers throughout their working lives, although also insurance schemes that cover a number of different situations (orphans, widows, sickness, etc.)
- Social services, including all the different types of aid destined to cover the needs of certain less-favoured collectives, with specific emphasis on care for dependents

Models of the Welfare State in Europe

Which statement below best explains the responses to the economic and social problems noted in these two documents?

- In Russia, World War I exacerbated long-term problems of political stagnation, social inequality, incomplete industrialization, and food and land distribution, all while creating support for revolutionary change.
- The Great Depression, caused by weaknesses in international trade and monetary theories and practices, undermined Western European democracies and fomented radical political responses throughout Europe.
- World war, lack of sufficient food supplies, nationalistic tariff policies, depreciated currencies, disrupted trade patterns, and speculation created weaknesses in economies worldwide leading states to offer a variety of supports to help those who faced these problems.
- Despite attempts to rethink economic theories and policies and forge political alliances, Western democracies failed to overcome the Great Depression and were weakened by extremist movements.

Long-form Essay Question

Based on this lesson, textbook reading, and class discussions on the variety of responses to twentieth century poverty, write a long-form essay using this released exam question from the 2013 AP® European History Exam:

- ▶ Analyze the factors that led to the expansion of the welfare state in Western Europe in the mid-20th century.



NAME: _____

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(1 of 1)

Problem Tree

Students will learn more about the issue they are tackling as they apply what they have learned, along with their critical thinking skills, to consider the causes and effects of the problem presented through the issue.

Leaves/branches: Effects

These are the results created by the problem. At first, this part of the issue appears easy to tackle, but when leaves and branches are trimmed, they grow back quickly. Consider the multi-layered effects, or “effects of effects,” that can arise when a problem goes unaddressed. Always ask: “Then what happens?”

Trunk: Problem

This is the key issue that is being studied. Because it is not as apparent as the leaves, the core problem itself sometimes takes a little longer to identify.

Roots: Causes

These are the situations or factors that have led to the problem. When exploring the root causes of a problem, ask yourself “Why does this problem exist?” Dig deeper to consider the “causes of causes”—the multiple layers of factors that contribute to a problem.



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Needs Assessment

The following series of questions helps you to analyze and identify ongoing areas of need within organizations addressing your issue.

1. Identify three organizations working on issues related to the issue your team is working on.

2. What does each organization do well in response to the issue and/or related issues locally?

3. What does each organization do in response to the issue and/or related issues globally?

4. Compare each organization's approach to tackling the issue and assess the effectiveness of each approach.

5. Identify a criticism of or what's lacking in each organization's approach. Site the source and share their argument.

6. What could all three organizations do better?



NAME: _____

TEAM MEMBERS: _____

Solution Tree

(1 of 1)

In your Solution Tree graphic organizer, start by rewriting the problem from your Problem Tree, and reframing it as a goal at the trunk of the tree. Then consider the different solutions (the roots) and possible outcomes of the solutions (the branches).

Leaves/branches: Outcomes

These are the results created by the solution. Results may appear as straightforward as having achieved goals, but when you consider the ripple effects and outcomes of sustainable results, the impact is far-reaching and long-lasting. Always ask: "Then what happens?"

Trunk: Problem

Trunk: Goal

Roots: Solutions

These are the actions needed to solve the problem and achieve the goal stated at the center of the Solution Tree. When exploring solutions, ask yourself "How will this solve the problem?" Dig deeper to think holistically, so that you are looking beyond the short-term and addressing not only the symptoms of the problem but the root causes as well.



NAME: _____

TEAM MEMBERS: _____

Reflect: Investigate and Learn

Now that you've investigated problems and potential solutions associated with education, think back over what you've learned: **How can what you are learning in your AP® European History class support solutions that improve poverty locally and globally?**

As you write, think about the following questions to help shape your reflection. Record your thoughts on the lines below. Use additional paper to write a lengthier response.

What are the impacts of poverty, locally and globally?

As you investigated existing programs addressing poverty, what did you feel these programs do well, and what did you feel they could do better?

Who should be responsible for reducing poverty locally and globally? What role do you think you could play in addressing poverty, locally and globally?

Based on what you learned about poverty and the actions others are already taking, what are five areas of need that you could address?

What attracts you to these areas?

What are some actions that your team could take to address these areas?

What excites you about these actions and the impact you can have?



Approaches to Taking Action Information Sheet

(1 of 1)

DIRECT SERVICE

| | | |
|---------------------|---|---|
| WHAT IS IT? | Personally engaging with and providing hands-on service to those in need (usually in conjunction with an organization). | |
| EXAMPLE GOAL | By the end of the semester, we will support a local food bank and shelter by packing and serving food to people in the community. We will also visit our neighboring elementary school and teach a lesson on food insecurity in our community. | |
| ACTIONS | <ul style="list-style-type: none"> Reach out to local shelters and food banks to arrange a day for the class to visit and provide hands-on support Once a date has been decided, make sure students all have permission to travel to the food bank (if during school hours) | <ul style="list-style-type: none"> Connect with teachers/administration at local elementary school and arrange to visit a classroom to teach a lesson to young students on food insecurity Create and print worksheets to use with younger students |

INDIRECT SERVICE

| | | |
|---------------------|---|--|
| WHAT IS IT? | Channeling resources to the needs of a community—locally, nationally, or internationally. | |
| EXAMPLE GOAL | By the end of the year, we will create a storage and donation system for local families in need, where they can access furniture and other household items. We will develop a system for donations, pick-ups, and inventory. | |
| ACTIONS | <ul style="list-style-type: none"> Conduct research into which items are most needed by community members (e.g., bed frames, dining tables, household goods, etc.) Reach out to local businesses to try to get a storage space donated Connect with school social workers/administration to gain their support Put up flyers around school and in the community, asking for donations (list specific items needed), including instructions on how/where to donate | <ul style="list-style-type: none"> Develop an online database for tracking donations and pick-ups, and maintaining inventory Share pick-up information with local shelters, churches, community centers, etc. Share the donation system with school social workers, so that they can maintain the project in future years |

ADVOCACY

| | | |
|---------------------|---|---|
| WHAT IS IT? | Educating others about an issue to increase visibility and following up with an action that focuses on enacting change. Actions around advocacy often look like raising awareness, but without a strong call to action within the initiative as a whole. Educating others is not considered service in and of itself. | |
| EXAMPLE GOAL | Through an informative art piece, we will educate our school community about the waste created by single-use plastic water bottles, and the impact they have on the environment. Then, we will sell reusable water bottles at school, and the proceeds from the sale will go toward clean water projects in developing countries. | |
| ACTIONS | <ul style="list-style-type: none"> Research the impact of single-use plastic water bottles around the school and in the local community Plan out and create a 3D sculpture that incorporates informative text on the issue of single-use plastics Seek permission from school administration to display the piece in a common area of the school | <ul style="list-style-type: none"> Design and order water bottles to sell at school Research and select an international organization that focuses on clean water projects Organize a selling schedule for the water bottles, donate profits |



NAME: _____

TEAM MEMBERS: _____

Creating the Action Plan

This outline serves as a basic template for your action plan. Use additional space and resources to help you build out each part with the right amount of detail and flow to ensure you have the strongest action plan that you and your team can implement with ease. Remember, this is your road map for your service project!

TEAM GOAL:

MEASURES OF SUCCESS:

Required Network and Resources

In order to complete this goal, our team will need to develop the following network and access the following resources:

NETWORK:

RESOURCES:

ROLES AND RESPONSIBILITIES

Each team member will take on the following roles and associated responsibilities:

TIMELINE

Our team will use the following timeline to complete tasks and successfully carry out the action to meet our goal(s):



NAME: _____

TEAM MEMBERS: _____

Five Action Planning Pitfalls Tip Sheet

(1 OF 1)

Once your team has completed the major components of your action plan (creating your teams and setting goals, timeline, and network), review the five action planning pitfalls provided below to ensure these have been avoided. Review your plans—individually first, then together as a team. After the review, rework your action plans, if necessary.

1. Setting an unclear goal

The first and most important part of any action plan is defining the goal, or what you want to achieve. It should be clear and easy to understand, for example, “We want to collect 500 cans of food,” or “We want 200 people to learn about WE Villages.” If the goal is not clearly defined, proper planning will be difficult if not impossible. As a best practice, have a peer from another team review your goal to ensure it is as clear as you hope.

2. Planning unrealistic actions

After the goal is set, begin planning the actions necessary to achieve it. It is important that the steps make sense and are achievable. Do not plan unrealistic actions, such as working at times that will interfere with schoolwork, overestimating how many people can help out, or planning to go to places that would be difficult for you to reach. Consider each team member’s school and community schedule, such as work and extracurricular activities. Before planning an action, ask yourself, “Is this action realistic?”

3. Rushing the process

Do not be too hasty in planning actions. While you may be excited to start, proper planning takes time. The better the planning and organization, the more

success you will achieve. Even if it means slowing down to figure out details, do not rush and leave out important steps.

4. Not asking for help

Do not be afraid to ask for help. When a network is created, bigger goals can be achieved faster. Reach out to friends, parents, and mentors. People generally enjoy helping, especially if it is for a worthy cause.

5. Not learning from mistakes and giving up too quickly

We all make mistakes—it is normal and healthy. Mistakes allow us the opportunity to learn and grow. So, learn from the mistakes. Ask, “Why did this happen?” and “How can I avoid this problem next time?” Actively think about the mistakes and how it will be better the second time around. If something does not go as planned, do not stop!

Notes

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