

*The Historical Making of Collective Action: The Korean Peasant Uprisings of ' Gi-Wook Shin University of Iowa This article presents a historical view of collective action with spe-*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: For discussion of comparative national income distribution data, see Mason et al. Some argue that land reform failed economically because new smallholders could not supply critical materials, such as commercial fertilizers and improved seeds, formerly provided by landlords Cho ; Rhee Although land reform caused temporary dislocations in agricultural production, high productivity ensued once peasants were provided with capital, fertilizer, and other supplies see Ban et al. Perry and Marks practice such a sociohistorical approach. The moral economy versus political economy debate is discussed in articles published in a special issue of the *Journal of Asian Studies* , vol. For a review of the debate in the Japanese context, see Bowen Cumings a and Roeder deal with the same issue. This macro-micro issue is not new in sociology see Weber , and has recently reemerged with vigor. For a variety of debates, see Alexander et al. For the origins of private ownership in Korea, see Palais , who traces its existence back to the late Sylla dynasty tenth century. The Choson dynasty society comprised three main status groups: The first inherited upper status and Notes prestige from their forebears, usually land and wealth and the opportunities for education and public office. Commoners were free men with virtually no privileges and all the burdens of taxation; the vast majority were peasants, who either owned small plots of land, tenant-farmed the land of others, or worked as agricultural laborers. The lowborn consisted mostly of slaves, but also entertainers, shamans, and outcast groups. See Palais , pp. Sud6 Yoshiyuki estimates the figure at 1. While this may be plausible, it is unsubstantiated. For a compelling critique of this demographic explanation of the rise of Western capitalism, see Brenner Brenner sees the relative class strength of peasants and landlords as a key variable in explaining the rise of the West. Studies on the rise of the West are too voluminous to be cited here, but for a concise review, see Lachmann Michell calculates this by multiplying the number of households by 7. In addition to population pressure, the custom of dividing the inherited patrimony among legitimate sons was perhaps responsible for decreased average landholding size. For instance, the landlord Yun family in Haenam county of South Cholla province owned slaves in , but merely 24 in For a discussion on the similar development in Tokugawa Japan, see Smith , especially pp. Traditionally, merchants held lower status than peasants. I thank Professor Kimura Mitsuhiko for providing me with the original data to construct Figures 2. Note that such integration was slow and gradual. It was also not until the s that manufacturing in Japan began to replace agriculture in relative importance and Notes increased the need both for You are not currently authenticated. View freely available titles:

*Peasants in India's Non-Violent Revolution* She has published widely in the areas of agrarian history, peasant Peasant Protest: The Historical Context

It evaluates how new transnational mining operations are dramatically altering livelihood resources in two case-study areas of the Peruvian Andes and in what ways they are linked to community mobilizations against mining operations. The paper argues that the utilization of frameworks based on resources and livelihoods can contribute to analyses of the spatial relationships between transnational mining corporations and local livelihood transformation. Through a comparative case study of two peasant protests that began in late and continue today in the Cordillera Huayhuash and Cajamarca, the paper illustrates how transnational mining corporations are transforming the environmental, social and economic contexts for livelihoods in the region and how these changes are linked to household engagement in protests against mining operations. Keywords Peru, social movements, mining, livelihoods. In the year , mineral exports accounted for more than 50 percent of total exports, and are expected to increase markedly in coming years CONITE The dramatic mineral-based economic and environmental changes underway in the Peruvian cordilleras are also spurring a broad transformation of highland livelihoods in areas of new mining activities. Debates over the economic impacts of new mining activities are still largely isolated to regional case studies and economic trend analyses e. Additionally, studies examining the new relationships between mining activities and communities have begun to appear throughout Peru e. However, few studies are presently underway to our knowledge that seek to understand how new mining activities are transforming the resources upon which local livelihoods are based. In the past several years large-scale and widespread protests against transnational and Peruvian mining firms have been taking place throughout the country. Beginning in the early s, relatively isolated social reactions against individual mining operations have blossomed into a nation-wide network of organizations concerned with the environmental and social effects of mining e. In particular, this paper illustrates how transnational mining operations are transforming household livelihood resources in new areas where new mining operations are underway. In addition, this paper argues that one way of understanding in a very proximate fashion why resistance to mining is taking place is through evaluating how mining operations are transforming livelihood resources and how households perceive these changes. This paper argues that new frameworks concerned with local resources and livelihoods provide one optic for illustrating the inter-scalar nature of relationships between the local scale households and the transnational scale transnational mining corporations. Thus a livelihoods approach can detail how mining corporations undertake their operations and how households and communities react to these changes. In addition, this paper argues that resource-oriented livelihood frameworks provide a useful heuristic for understanding the complex and manifold changes taking [End Page 4] place in resources that are utilized by households to produce livelihoods as mining operations both are initiated and proceed and how particular resource transformations are linked to household participation in protests against mining corporations. This study applies a livelihoods approach to a comparative analysis of two case studies of peasant protests that took place in the Peruvian Andes in The protests in the Cordillera Huayhuash as well as those in Cajamarca were in response to the practices of transnational mining operations and have continued to the present. The comparative case-studies illustrate how water, land, social and economic resource transformations are taking place and how they might be linked in a proximate fashion to protests against transnational mining corporations. The New Peruvian Mining Industry Over the course of the past decade, the Peruvian mining sector has come to occupy a pivotal position in the economy as the country has undergone dramatic political and economic restructuring. These changes were largely accomplished through presidential decree and to a lesser degree arguments that neoliberal reforms would promote economic growth and political stability e. Since then, Peru has been converted from an economy dominated by state controls to a liberal economy dominated by private sector and market forces. Comparatively, while neoliberal reforms have swept through Latin America in the past decade Gwynne and Kay ; Klak , Peru has become one of the most open and liberal economies not only in Latin America, but in the world IMF In the mining sector,

the Fujimori administration adopted a wide-ranging privatization program that offered international investors attractive mining opportunities and eliminated competition from national firms that controlled significant access to mineral deposits. In addition, the Fujimori administration implemented a floating exchange rate, eliminated price controls, direct subsidies and restrictions on foreign investment and lifted exchange controls and restrictions on remittances of profits, dividends and royalties. Tax stability contracts and a host of legal and financial protections were also offered to large foreign investors. Furthermore, a radical reformation of land tenure rights under the National Mining Cadastre Law guaranteed mining firms control of the necessary land resources to implement their operations Ministry of Energy and Mines ; Peru Monitor Monthly

Consequently, in , more mining claims were staked than for the previous fifteen years Peru Monitor Monthly

These economic and political changes have resulted in dramatic macro economic growth and an influx of new foreign direct investment FDI into the country. The mining sector has been a very important element of this dramatic economic growth as it now accounts for almost 50 percent of the countries exports Ministry of Energy and Mines and has become the primary axis for national [End Page 5] economic development. Nationally, more than 37 percent of the population lacks basic necessities and more than 15 percent of the population is extremely impoverished INEI However, these figures are much higher in the rural sierra highlands, where new transnational mining operations are underway. For example, it is estimated that 83 percent of the population in the rural highlands lives in poverty World Bank

The mining sector in post-Fujimori Peru has retained its importance. Mounting Mining Peasant Protests Peasant protests and resistance in the highlands have a rich history in Peru, dating their genesis to the Spanish conquest. The changing context of peasant resistance has been evident as the mining sector has asserted itself as the vanguard of Peruvian neoliberal economic development during the last decade and the impacts of mining projects have been projected throughout the Andean highlands. Clearly positive economic impacts have been geographically dispersed throughout the country, albeit in an uneven pattern. However, as mining firms have begun their operations they have been met with protests, blockades, marches and in some cases violent confrontations. In the past several years the frequency and intensity of protests against mining operations in Peru has increased dramatically. Historically, mining has been an important sector of the Peruvian economy and has been treated by various scholars. For example, the historical impacts of the mining industry in the highlands have been treated by scholars concerned with mining and region economic development and nationalization e. Becker ; Long and Roberts

In addition, new research is being conducted that seeks to understand the dynamics between communities and transnational and national-based mining e. However, relatively little research treats how mining operations are affecting the distribution and use of local livelihood resources in different geographic regions of the country as well as how [End Page 6] changes in livelihood resources might be linked to peasant protests. The next section elaborates a framework for understanding how transnational mining corporations are affecting local resources in the country and how these changes might be linked to understanding peasant protests. Frameworks for Understanding Protests

The question of how peasants campesinos produce livelihoods has been a recurrent theme in research on poverty, social and economic transformation and development in the Andes. Research since the s and s has been concerned with the nature of peasant modes of production and the types of resources households access and transform in their livelihoods activities Bebbington ; de Janvry ; Deere ; Knapp ; Preston ; Zimmerer

This research has been cognizant of the fact that the peasant economy is inextricably linked to the wider political economy that limits access to resources, conditions peasant household production and can establish unequal terms of exchange. Subsequently, and in much broader geographic treatment, political ecology research has attempted to more closely examine how the nature of this wider political economy affects the resource use decisions of livelihood producers and ecological processes Blaikie ; Blaikie and Brookfield ; Peet and Watts

While increased attention is being directed towards the relationships between the wider processes of national and international political economies and local resource use, there is still little analysis of the specific scalar links between international and national actors operating in this larger political economy and local transformations. Scholars are increasingly recognizing this need Bryant and Bailey ; Bury ; Long, In the case of Peru, transnational and national mining corporations are one of the major elements of the wider political economy transforming the

Andes. Linking these corporations to the types of local changes they are promulgating is one way of more closely examining linkages between local scales of analysis and the wider political economy. In terms of the protests that have been occurring throughout the Peruvian highlands, linking corporate actors with local resource transformation can illustrate the inter-scalar spatial dynamic between mining operations and communities, thus detailing not only how local transformations are taking place, but also offering the opportunity to detail the immediate and proximate causes for why peasants might engage in resistance. Both case studies presented in the following section demonstrate how these linkages have developed over the course of the past several years. Another important feature of current research in the Andes, as well as in other developing areas, is a resurgent interest in the types of resources peasants utilize in their production strategies. New frameworks for understanding the types of resources that rural peasants utilize in their livelihood activities have emerged in development studies and other fields Bebbington ; Leach et al. These frameworks have sought to broaden our understanding of livelihood production by including analyses of the environmental, cultural and social resources that are utilized in livelihood production. In addition, research has also highlighted the utility of these frameworks for understanding how livelihoods respond to the transformation of local resources Bebbington The case-studies presented in this paper operationalize these new frameworks in the context of household livelihood production in order to illustrate how the magnitude of mineral exploitation occurring in the Peruvian Andes is leading to a diverse and robust transformation of local resources that peasants utilize to produce their livelihoods. In areas impacted by mining operations, local livelihoods are responding simultaneously to environmental, economic, social and cultural changes. The case studies presented in the [End Page 7] following sections synthesize the complex nature of these changes for two regions of the country. Drawing on these new perspectives on livelihoods, a more detailed illustration of the types of changes that are occurring is presented. Finally, this research is related to social movements literature concerned with the ways in which neoliberal reforms in Latin America are transforming grassroots movements e. Foweraker ; Gezerlis While the diverse field of social movements literature has illustrated how social movements have been changing over the course of the past several decades in terms of identity, political processes and forms of resistance e. This approach is different from urban research in Peru concerned with social movements Stokes and research on rural mobilization strategies in the highlands Starn in that it seeks to understand how place-based transformations of resources are linked to mobilizations. This particular research is a preliminary effort to understand how water, land, social and economic resources are linked in a proximate fashion to mobilizations. In this respect, it does not serve as a necessary and sufficient explanation for why social protests are taking place in the region because it does not attempt to integrate these events into the larger historical and political context of resistance in the region. In addition, it does not offer thorough insights into the types of strategies peasants are utilizing. However, it does illustrate the types of resource transformations that are occurring for local livelihood producers and how often their perception of these changes is linked to their efforts to resist singly and collectively against transnational mining operations. Peruvian Case Studies Field research conducted in Peru during , and continuing to the present, illustrates how livelihood frameworks can provide a useful heuristic for understanding how transnational mining operations transform livelihoods as well as how these transformations might be linked to peasant protests. The first case study is located in the central Peruvian highlands of the Cordillera Huayhuash and the second is located in the northern Peruvian highlands of Cajamarca at Yanacocha Figure 1. Both the Cordillera Huayhuash and Cajamarca are sites of mining operations headed by transnational corporations: Both case study sites are remotely located in the central Andean corridor of Peru at elevations ranging from meters. The sites are remotely located in the sense that many communities are not or have not been accessible by vehicle, have little infrastructure such as electricity and potable water systems and are often isolated due to severe weather. In addition, both case study areas possess abundant mineralogical resources, which until the early s were either unexplored or unexploited. In the Cordillera Huayhuash case study area, communities and households are distributed in high inter-Andean valleys that are fed by glacial runoff from the surrounding mountain peaks. Communities are primarily located along the valley floors, although households engage in grazing and agricultural activities along the flanks of the Cordillera Huayhuash escarpment. The Cordillera Huayhuash is also an area of rich biological diversity

and natural beauty similar to the more widely recognized Cordillera Blanca range to the north. In the Cajamarca case study area, communities and households are distributed throughout several high production zones along the flanks of the Cajamarca valley and surrounding high mountain meadows. Water resources are limited to natural aquifer [End Page 8] regeneration in the high mountain valleys and are frequently seasonal in their availability. Households engage in a variety of agricultural and livestock production activities that are practiced among several ecological zones. Click for larger view Figure 1 Study area. In the s, new transnational mining operations began in both research sites. In order to evaluate how household livelihoods are being transformed and how they are linked to peasant protests in the region, two case studies of peasant protests and mining operations were conducted between May and August of Materials gathered both before and after have also been utilized e. Bury ; Kolff The research methodologies employed were purposive case studies based on the activities of Newmont Mining Corporation and Mitsui Mining and Smelting Company and communities affected by their operations. Overall, five communities were selected for study in the two case areas two in the Cordillera Huayhuash and three in the Cajamarca region. Data collection was based on participant observation and key informant interviews with community leaders, government representatives, mining representatives and religious and civil society leaders. Households were sampled in the Huayhuash case-study using a snowball sampling technique which included almost every household in the two case-study communities and a random sampling technique in the three Cajamarca case-study communities. Secondary data collection and archival research was also conducted in both research areas, in surrounding communities, in Lima and in the United States. Finally, focus groups were conducted in the case-study communities in order to confirm preliminary data results and further detail livelihood transformations and their relationship to peasant protests in the region. Livelihood Transformation and Social Protests In both case study areas, significant social protests have taken place over the course of the past several years related to the impacts of new mining activities on household livelihood resources. Two specific examples were selected for discussion in this research as they took place during or shortly after the field research period and were addressed by interviewees during the household interview process. The social protests in the Cordillera Huayhuash occurred at the Pallca Project mining operation of Mitsui Mining and Smelting in the remote Llamac valley. In June, , relations between the mine and rural communities changed dramatically when the excavation of a mining tunnel inadvertently punctured a large subterranean aquifer. The outburst of water and debris deposited significant amounts of sediment and effluent into a river a few kilometers upstream from the two-case study communities.

*Peasant Revolts in the Twentieth Century* | Case studies of three revolts make up the bulk of *Power and Protest*, but Tareke begins with a survey of their historical and social context and a glance at some theory.

Europe, to In the early modern period, the vast majority of Europeans lacked a formal voice in the major governmental decisions that affected their lives. Kings ruled without much contact with their subjects, towns were governed by oligarchies of well-to-do families, and rural villages were run by a few of the richest landowners, who were often in league with the village lord. Ordinary people did have many opportunities for everyday sociability, such as parish committees, citizen militia forces, guild procedures, occasional convocations of all the heads of household, and festive celebrations. On rare occasions they might even see the monarch processing through their streets or attending a ceremonial Mass. But when taxes were raised, war was declared, property laws were modified, or food prices became exorbitant, most people had no formal channel for complaint. Nevertheless, people did have opinions about how things ought to be done, and they were perfectly capable of taking matters into their own hands if justice was not carried out to their satisfaction. Lacking official input in the decision making process, people adopted a language of protest that mixed tradition and initiative, violence and restraint. This popular protest was a significant phenomenon all over early modern Europe. Forming a precise definition of "popular" involvement is not easy. Ideally this concept should encompass movements in which everyday men and women expressed their own points of view. These would be instances when the commoners agitated on their own behalf, expressing moral indignation at the violation of community-held values or intervening through direct action to change the course of events. Such activity should be distinguished from upper-class rebellions, in which popular crowds played a subordinate role. Even genuine popular movements often had assistance from elite leaders. Thus there was no hard line between elite-inspired and autonomous popular protests; instead there was a spectrum of possible combinations. In their books, historians devoted a paragraph or two to such events, describing them as unfortunate excesses arising from desperation. The rebels were presented as ignorant, crude, and impulsive, or at the very least misguided, and history focused on the rich, the powerful, and the successful. This picture has changed dramatically. The tide began to turn in the s when a first wave of historians reexamined well-known historical episodes and learned more about people fighting back against their oppressors. As the historians looked deeper for new evidence, they found many instances of popular protest. Such uprisings were everywhere they looked, especially in England and France , where most of the early research took place. Buchanan Sharp found more than 40 food riots in the west of England between and Pieter Bierbrauer identified German peasant revolts between and , more than half of which took place after Jean Nicolas and a team of French researchers located 8, incidents of protest in France from to The majority of these incidents were relatively minor in scope, but the everyday events were arguably just as influential as the major outbursts. Historians first attempted to fit these episodes into the story of the developing bourgeois revolution. While virtually all of the protesters had succumbed to superior forces of repression, these "primitive rebels," historians argued, had made a difference by establishing traditions of resistance and by striking fear into the hearts of those in power. Conservative historians responded that this analysis was pure romanticism. Most revolts were openly led or encouraged by leaders from elite groups. Thus popular rebels were just pawns in their larger power games. Furthermore, the conservative historians argued that focusing on uprisings gave undue attention to exceptional cases and obscured the fact that, most of the time, people accepted the system and lived by it. Connected by local networks of sociability, crowds acted like an impromptu community and exercised rudimentary politics by focusing their attention on specific targets. This important insight was a reaction against the old theory that crowds were an irrational mob with a single mind bent on destruction. The studies of the crowd were an important step, but they had limitations. In France in the s the discussion of popular protest was the subject of a great debate about the nature of early modern social structure. Like Engels, Porchnev concluded that the essence of absolutist France was class struggle, and that the Revolution was only held off because of the cooption of the bourgeoisie by the absolute monarchy. Roland Mousnier, a

French expert on the seventeenth century, took up this challenge. Using similar documents, he attempted to demonstrate that there were in fact no classes at all in seventeenth-century France. Society was organized into "orders" and "estates," which were groups based on common levels of esteem. Whereas Porchnev said revolts were expressions of class difference, Mousnier argued that they were conflicts between the modernizing state and vertical alliances of nobles, commoners, and laborers defending traditional privileges. Porchnev saw the crowds as protesting spontaneously. Mousnier said that crowds were incapable of spontaneous revolt. Faced with a standoff between these contradictory interpretations, scholars did more research and concluded that the answer was not one or the other position, but rather a combination of both. This analysis of revolts as indicators of social structure produced much valuable research, but it drew attention away from the culture of the rioters themselves. To avoid the classification of crowds by their occupational composition or their adherence to a certain kind of social relations, one must look at their behavior anthropologically, that is, as a language expressing a specific set of values and objectives, often in terms of symbolic meanings. Two practitioners of this approach stand out: Thompson, who analyzed the culture of the pre-industrial British working class of the eighteenth and nineteenth centuries in terms of the level of class consciousness it had reached; and Natalie Zemon Davis, who pioneered the study of popular rituals and their meaning. While Thompson saw grain riots, enclosure riots, and poaching in royal forests as forms of resistance to the rise of capitalism, Davis understood ritual behavior like charivari or Carnival as an expression of community values related to fertility, adolescence, and the purification of the community. Another way of approaching the study of crowd actions is to use quantitative methods to find patterns in the location, time of day, type of complaint, size of group, or methods used by a succession of protest movements. To develop causal connections, these patterns can then be correlated with variables such as harvest yields, the incidence of warfare, or level of taxation. Many such studies have been conducted, and they generally confirm that popular protest was connected to hard times, and that its incidence was higher in some regions than in others. But without including other dimensions of the problem, such studies only illuminate the context of the protest and not its substance or why it took place where and when it did. A more promising approach is that of historical sociologist Charles Tilly. He was interested in linking the changing nature of crowd protest to what he called "large processes," namely the rise of capitalism and the rise of the modern state. By this interpretation, the "repertoires" of popular action, that is, the ways in which people protested, changed in response to the nature of the forces they were contesting. A new wave of scholarship has abandoned symbolic meaning in favor of political expression, or "popular politics. Attempting to escape the rigid dichotomy of ruler versus ruled, these scholars, led by Swiss historian Peter Blickle, focused their attention on the ways ordinary people could become involved in the political process. This approach is particularly well suited to early modern Germany, where many small states had a variety of systems of consultation and representation. Blickle focused on the local and regional demands drawn up by the peasants in He asserted that they were inventing alternative political forms, which were derived from their experiences with existing representative bodies. Blickle also organized a program of international conferences, at which experts assessed the potential strength of popular politics under three related categories: Thus, recent scholarship has reacted against the idea of the people being powerless through its emphasis on multiple forms of interaction between rulers and people. But lists cannot convey the wide range of styles, forms, and sizes of popular disturbances. It is useful to distinguish between peasant uprisings and urban revolts. Peasant uprisings involved thousands of angry men in military formations who ultimately would have to be put down by military force. Because peasants lived in dispersed villages, their uprisings were planned in advance. At the same time, their objectives had to be stated in writing and publicized for them to have any impact, since there was no immediately accessible individual on whom they could blame their grievances. So a set of demands would be drawn up at some kind of general assembly, often with the aid of literate allies. The history of Hungary is filled with peasant revolts. In that country, resistance to the Turks and opposition to the Habsburgs was sometimes initiated by the peasants and sometimes led by the ferocious Magyar nobility. There were also recurring conflicts between lords and serfs. In peasants, artisans, and students were eagerly enlisting in a planned crusade against the Turks when the nobles, fearing a liberated peasantry, canceled the campaign. The peasants turned on their masters and raised an army of

thousands that swept across the country capturing castles until it was stopped by a superior noble army. Their leader, Dosza, was burned alive, thousands of peasants were hanged, and the Hungarian diet passed a law binding the peasants perpetually to the soil. In 1514 and in an army of warrior peasants rose again. An English example of a peasant insurrection was the Pilgrimage of Grace of 1536 protesting the dissolution of the monasteries, high taxes, and general misgovernment by Thomas Cromwell. The city of York was occupied by 30,000 disciplined soldiers who set up a dissident government of the north. They negotiated a truce with the king, then disbanded and went home. None of the royal promises were kept. Some peasant revolts took the form of waves of separate but related attacks on local objectives. The German peasants in 1525 and the French peasants in the Great Fear of 1789 attacked the castles of their lords. Letters from Brittany convey the nature of the fear that swept the upper classes during such a movement: They have killed a gentleman and burned the houses of others on pretext that they were extortionists. My lord, there is no safety in the countryside for anyone. The parishes are murmuring on all sides. A priest sympathetic to the peasants reported that in one of "a thousand inhuman acts," they had dragged a noble out of a church by his hair and thrown him half dead into a ditch. Because walled cities had crowded, narrow streets, urban rioters tended to go after specific targets that symbolized their grievances. Crowds would storm through the streets shouting slogans, attack persons or property, form armed companies, take hostages, occupy the city hall, or seize strategic towers. Along with the major urban uprisings came a host of lesser disturbances, and many signs of simmering discontent: Urban crowds could form spontaneously, provided the participants shared a common set of values that they felt had been violated, and provided there was a specific incident or experience to set people off.

**Chapter 4 : SparkNotes: Italian Renaissance ( ): Overview**

*Despite some unfortunate omissions, Shin's book provides an excellent account of peasant protest in colonial Korea, and adds considerably to a growing genre of scholarship which explores the role of social forces in shaping Korea's modern history.*

Table of Contents Overview The Middle Ages, which lasted from the fall of Rome in the late fifth century until the fourteenth century, are somewhat exaggeratedly and incorrectly often referred to as the "Dark Ages," due to the relative lack of intellectual and economic progress made during this long period. The Middle Ages were presided over by the Catholic Church, which preached the denial of worldly pleasures and the subjugation of self-expression. During the Middle Ages, European society was defined by the system of feudalism, under which societal classes were hierarchically divided based on their position in the prevailing agrarian economy. This system produced a large number of scattered, self-sufficient feudal units throughout Europe, made up of a lord and his subservient vassals. These feudal lords were constantly in battle during the early middle ages, their armies of peasants facing off to win land for their lords. However, during the later Middle Ages, this situation changed greatly. The power of the Church declined as monarchies rose up to consolidate feudal manors into powerful city-states and nation-states that often opposed the Church in matters of tax collection and legal jurisdiction. Along with the rise of monarchies came the rise of the money economy. As monarchs brought peace to feudal society, feudal lords concentrated less upon defending their lands and more upon accruing large quantities of cash, with which they improved their style of living and dabbled in the growing market economy. The practice of serfdom declined and former serfs soon became tenant farmers and even landowners rather than subservient slave-like laborers. As the trade of agricultural and manufactured goods grew in importance, cities also became more important. Strategically located and wealthy cities became populous and modern, and some cities even boasted factories. Largely because of the simultaneous and related decline of the singular importance of traditional values and the rise of the market economy, the cities of Italy gave birth to the Renaissance. The famous Renaissance historian Jacob Burckhardt argues in his essay, *Civilization of the Renaissance in Italy*, that the Renaissance was, as an historical event, the transition from medieval times, during which the focus of all life had been religion, to modern times, in which that focus expanded to include learning, rationality, and realism. Whereas in the Middle Ages, religious salvation had occupied the position of utmost importance, during the Renaissance, humanism, stressing the need for individuals to reach their potential in this world, rose up to accompany and rival the goal of salvation. During the Renaissance, changes also occurred in the political and economic structure of Italy that foreshadowed larger transformations for all of Europe. The Renaissance saw the rise of strong central governments and an increasingly urban economy, based on commerce rather than agriculture. The results of the Italian Renaissance were far reaching both in temporal and geographical terms. The works of art and literature produced in Italy between and had a profound impact on the development of Europe during the next centuries, and continue to be considered some of the greatest contributions to society ever produced. The sheer volume of work produced ensures the period a prominent place in history books and museums, but the volume is far surpassed by the talent and splendor with which the artists and writers, funded by generous leaders, created their masterpieces. Perhaps the greatest immediate impact of the Renaissance was the Reformation, which began in Although the arguments of the Protestant reformers had been elucidated centuries before, the Reformation could not have happened had the Italian Renaissance not created the climate of passion and intellectualism throughout Europe necessary to allow the challenging of age old values. The Renaissance had seen the behavior of popes come to increasingly parallel the behavior of princes, as they attempted to compete with the gilded city-states around them. The papacy had fallen into corruption on more than one occasion, and the sale of indulgences, essentially pardons for sins, in order to finance the construction of a new St. The Church suffered similarly at the hands of the humanist attack, which through the study of ancient history and documents, had proven many claims made by the Church to be false. The result was a movement that shook the foundations of all of Europe and created a split in Christianity that remains a potent source of conflict even

today.

**Chapter 5 : Colombia in Context | Bibliography**

*This article presents a historical view of collective action with special attention to the role of protest experience. It argues that prior action develops a consciousness that becomes a resource.*

As popular protest evolved into more organized forms, such as strikes and political demonstrations, did the female presence fade? Indeed, late nineteenth- and early twentieth-century crowds were depicted as a masculine sea of sober dark suits and hats. Food riots reerupted in the years around World War I, a time of crisis. As historian Temma Kaplan argues, women expressed "female consciousness," drawing on neighborhood bonds to defend their families and communities. Does this mean that personal, local, and familial ties motivated women, rather than the impersonal, formal, organizational bonds that attracted men? The historical record shows that domestic obligations kept many women from joining trade unions or other political organizations, but male hostility also deterred women. Even without formal organizations, however, women did not riot only as mothers of families; they went on strike as workers, joined radical processions, and even triggered revolutions. The association of women and boys with disorderliness derived, in part, from the fact that both groups were excluded from the formal power structures of towns and villages. But young men also played an important role in the informal means by which small communities regulated themselves, such as "rough music" and other moral rituals. In "rough music," villagers would rebuke those who violated community norms—for instance, by inflicting domestic violence—through congregating at their house at night, banging pots and pans. Women also played an important symbolic role in popular protests when they drew upon the carnivalesque tradition. In carnival, the world could be turned upside down for a day: Protests also borrowed the ritual and display of carnivals, such as processions bearing effigies of hated authorities or celebrated heroes. In more organized community protests, such as mass processions, young girls dressed in white and carrying flowers often served as symbols of family, purity, and unity. But women were also emblematic of defiance, female nature being seen as more disorderly and irrational than the male: Popular protests were not, of course, simply irrational, carnivalesque outbursts of disorder. Rather, popular protests occurred when authority failed to live up to its obligations, or even disintegrated. Women defended their communities alongside men when outside forces threatened them. During wartime, villages might send out women to confront soldiers, hoping that the military men would hesitate at shooting females. During the seventeenth and eighteenth centuries, contemporaries often identified food riots with women. In food riots, inhabitants of a community would protest the high prices or scarcity of food. Rather than just rampaging and seizing food, however, they often appealed to authorities to enforce old laws against hoarding or profiteering. If such protests went unheeded, crowds would appropriate grain or bread; the ringleaders would then sell the food at what they considered to be a "just price. Thompson identified this practice as the defense of a "moral economy," in which prices were based on need, against an encroaching market economy. Women played an essential role in the moral economy because they were chiefly responsible for feeding their families, and because they daily went to market to purchase provisions, thus easily assembling for protests. But as the historian John Bohstedt has pointed out, most food rioters were not women; in eighteenth-century England, for instance, it is estimated that they composed between 14 and 33 percent of food rioters. And women did not only participate in riots as consumers but also as workers and as members of communities, alongside men. For instance, women were more likely to participate in food riots in industrial towns, where they were often employed in new industries. Such riots acquired a political dimension in Women were excluded from the Estates General, the formal assemblage of representatives of the clergy, the nobility, and the people, which was called in , but as the third estate the people transformed itself into the National Assembly, the common people of Paris became more and more interested in political affairs. While women played only a minor role in the fall of the Bastille prison on 14 July , they helped to transform the position of the monarchy in October. On 5 October, the fishwives, market women, and female consumers of Paris, accustomed to spreading the news of the day as they bought and sold provisions, decided they needed to take action to ensure that the people of Paris were fed. A huge crowd of five to six thousand women marched from Paris to Versailles, sweeping up

passersby in their wake. Once the weary and footsore women arrived in Versailles, they crowded into the palace and sent a delegation to the king. The women of the sansculottes played a pivotal role when crowds erupted and changed the direction of the Revolution. They spread rumors, incited hostility to aristocrats, and attended not only club meetings but executions with enthusiasm. In women of the popular classes joined male sansculottes in calling for an insurrection against the moderate Girondins. They also protested and even rioted to enforce a maximum on the price of bread, sugar, soap, and candles; by conceding to their demands, the Jacobins gained sansculotte support in their struggle to attain power. They vehemently supported the war effort, and even patrolled the streets of Paris, allegedly in trousers, urging women to sacrifice for the war, forcing passersby to don the tricolor, denouncing aristocrats, and demanding a maximum on prices. However, the Society of Revolutionary Republican Women clashed with other, less militant women, especially the market women, who did not support the price maximum. Jacobins denounced the revolutionary women as harridans who had no place in politics; women, they proclaimed, should remain in the home and raise good republican citizens. After the Terror, poor women increasingly turned against the Revolution, instead rioting in support of the Catholic Church, which they saw as consoling them for the hardships that the Revolution had failed to ameliorate. Women sometimes participated in labor protests as workers and as members of working-class communities, but trade unionism tended to be dominated by a tradition of male bonding and a concomitant hostility to female workers. Trade unions descended originally from the artisanal associations of the early modern period. As guilds disintegrated and the interests of masters, apprentices, and journeymen diverged, male workers formed their own associations. Journeymen, especially, formed groups known in France as *compagnonnage* and in Germany as *Wandervogels*; in Britain they were often called friendly societies. As members of such groups, men could find work in any city. They based their identity as workers on fraternal bonding and often on a hostility to women, which had roots in both personal and labor relations. Journeymen could no longer expect to attain the status of mastership in their late twenties, acquiring a wife and a workshop at once; instead, they were condemned to a perpetual adolescence, marrying or cohabiting without earning enough to support a wife. Their ties to their fellow workmen competed with the claims of home. In addition, journeymen traditionally kept up their wages by insisting that all craftsmen go through a strict apprenticeship, but they faced increasing competition from unapprenticed labor, especially from women. During the late eighteenth century, journeymen often struck against the competition of female labor, especially when women ran machines, which undercut male skill. Textile workers, however, followed a different pattern of popular protest, since their labor process was based on the family rather than the masculine workshop. The father might weave and the wife and children card and spin. As the handloom weaving industry expanded once mechanization increased the supply of yarn, women increasingly wove as well. Textile workers, such as weavers, sometimes attempted to follow artisan traditions in keeping out unapprenticed workers, such as women, but the artisan tradition was not particularly suited to an industry in which over half the workers were women and children. Weavers therefore had to organize on the basis of community as well as workplace bonds. As textile processes became mechanized, first in spinning, then weaving, this gender division of labor translated into factories. Skilled men, such as cotton spinners or power loom mechanics, would oversee the work of women and children, who usually composed over half of the workforce. To strike effectively, therefore, male workers also had to draw upon kinship and neighborhood ties, and gain the support of female and child piecers and power loom weavers. When they did so, their strikes could be quite formidable. For instance, in a strike wave broke out in Lancashire, England, as male and female factory workers violently protested against the introduction of lower-paid female workers who were used to undercut the wages of skilled men. Male and female workers viciously attacked the rival female workers, threatened to burn down factories, and also rioted against high food prices. In areas where women worked as wage earners, they were also much more likely to participate in collective political action. To be sure, radical republican ideology regarded men as more rational, disciplined, and suited to public life, while women, it was thought, should look after home and family. However, radical women could turn these notions to their own ends, claiming that as wives and mothers they had a right to protest, to strike, to appear on platforms, to speak in radical causes, in order to defend their families. While the middle-class notion of domesticity restricted women to their homes,

working-class women could combine a domestic identity with participation in popular protest. Their bold actions belied their modest words. For instance, in northern England, women formed Female Reform Societies to support the cause of male suffrage and radical reform. They embroidered banners and carried them in the great reform procession to Manchester on 16 August. When the yeomen cavalry charged the crowd, women fell alongside men in the massacre known as Peterloo. However, radicals espoused varied visions of masculinity. For instance, the British Chartist movement for the vote split into "moral force" and "physical force" wings in the late 1830s and early 1840s. Those who advocated "moral force" believed that radicals must denounce violence and organize in a peaceful, disciplined manner to prove their respectable manhood. Chartists often tried to create alternatives to the pub, sponsoring Chartist churches, temperance societies, and soirees that could appeal to women as well as men. Yet frustrated by peaceful efforts for reform, radicals sometimes turned to a more insurrectionary tradition in which physical, military prowess took precedence and excluded women. Men could imagine themselves as conspiratorial heroes fomenting revolution. In the Chartist movement for the vote of the 1830s and 1840s, for instance, the "physical force" wing often marched and drilled, and mounted a few abortive insurrections. They justified their activities as defending their wives and families, proclaiming, "For child and wife, we will fight to the knife! So even when repression forced radical organizations to base themselves on informal community networks rather than legal organization, this informality did not incorporate women. Instead, republican ideology celebrated fraternal bonding and ignored women. The revolution in France, of course, triggered radical and nationalist uprisings in Germany and elsewhere. In Germany, the insurrection had been preceded by the potato riots of 1847, in which women took a significant part. Wearing revolutionary colors, women fought on the barricades in Dresden. Women also played a highly visible role in the Paris Commune of 1871. The Prussian army came to the brink of invading Paris in 1871; Napoleon III had capitulated to the invaders, quickly offering peace terms. But the working people of Paris, organized along anarchist and socialist lines, refused to surrender to the Prussians. Instead, they seized the cannons of the national army and took over the government of Paris themselves. Rumors spread that prostitutes urged a mob to lynch two French generals at the inception of the Commune. However, the national army attacked and overcame the Commune in May. Many women perished as thousands of Communards died defending the city, or were executed as they were captured. Women thus symbolized the threat the Commune posed to bourgeois France. They would assemble in large, peaceful demonstrations with elaborate trade union banners, demanding their political rights as manly workers. However, when moderate action failed, occasionally the hint of disorder could impel the government to act. In 1862, when Parliament delayed passing the Second Reform Bill, enfranchising urban working men, working men illegally assembled in Hyde Park, breaking down iron railings and trampling on flower beds. Parliament quickly passed the bill. After decades of lobbying, pamphleteering, and organizing, to no avail, feminists were told by politicians that they must prove that large numbers of women wished for the vote. To do so, by the suffragettes militant advocates for the vote began more public, mass demonstrations of women and their supporters. As had male trade unionists, they marched with banners and adopted their own iconography of colors purple, green, and white, as emblematic of the purity and righteousness of their cause.

**Chapter 6 : Peasant Protest and Social Change, reviewed by Sallie Yea**

*The history of Hungary is filled with peasant revolts. In that country, resistance to the Turks and opposition to the Habsburgs was sometimes initiated by the peasants and sometimes led by the ferocious Magyar nobility.*

Lete, a few kilometres outside Salonica, in the Langada basin mod. Lagadas, became the stage for a gathering of a crowd cumhur of around a hundred non-Muslim villagers, who were led by six of their notables. Archeion Thessalonikes, [Historical archives of Macedonia. Archive of Salonica, ] Salonica, Sicil No. A systematic examination of the Salonica sicils, which was beyond the scope of this modest paper, might or might not bring out other relevant cases. Nedkov eds, Fontes turcici historiae bulgaricae: In the name of the village was changed to Lete; E. Lefort Paris, Historians of the rest of early modern Europe have exploited abundant evidence on peasant protest and contention. Tilly, The Contentious French: Scott, Weapons of the Weak: For the Ottoman Empire see S. The aim of this paper is to draw attention to some evidence for the existence of low-level peasant resistance, against the background of the apparent tranquillity of Ottoman rural society. The official sicil entry, which is our only source, provides some interesting information. According to this entry, the mobilisation of the peasants had a clear goal: More precisely, the protestors targeted the personal certificates for the payment of the poll-tax, which they set on fire. Poll-tax collection had undergone a major reform in, in the context of the Ottoman defence efforts in the aftermath of the Vienna debacle, and the need of the Ottoman state for increased revenues in the midst of the war effort. A special receipt was delivered to the taxpayers to certify the payment of the poll-tax. Patterson Cambridge, Singer, Palestinian Peasants and Ottoman Officials: In certain instances, this new method for the payment of the poll-tax paved the way for tax-collectors to force even those who were not subject to cizye to pay this tax, in an effort to use up all the payment certificates which had been delivered to them by the treasury. Another ploy of the tax-collectors was to impose certificates of higher payment rates on those who were subject to lower rates. This could also explain the attack on the property of the tax-collector. Thus, it is only reasonable that it does not focus, for example, on the illegal methods of the tax-collector. For earlier experimentation in the same direction see E. Toward a Social and Economic History. Studies in Honor of John C. Alexander Istanbul, In these cases the uprisings had significant political repercussions, since the rebels supported the Venetians during the Ottoman-Venetian war; see P. The rebellion is thought to have been instigated by Dionysios Philosophos, former Metropolitan of Larisa, with the support of the Spanish Regent of Naples; L. The introduction around of the French royal poll-tax chevage, for example, was clearly connected with the most violent peasant revolts jacqueries of that time and in the following decades. There is a ritual element in the act of throwing into the fire the certificates for the payment of the tax. Apart from the obvious fact that setting the certificates on fire would in practical terms significantly complicate tax collection for that year at least, this ritual act could be interpreted as a more general threat against the policies of the imperial government. Was he a former tax-collector who was at odds with Ahmed? We do not know. Were they actually arrested? The Culture of Retribution Cambridge, Kamen, Early Modern European Society, Once again, we simply do not know. In this case, it looks as though the resistance against the payment of the poll-tax took the form of an inter-village mobilisation. Unfortunately, our knowledge of the repertoire of peasant resistance depends on the information, and especially the details, given by our sources. Anyway, one may assume that peasant action did have a repertoire, even when this was not recorded in the source material. Did the violence escalate? Or were the peasants, after the imprisonment of their notables if this actually took place, forced to pay? In Crete, villagers from three nahiyas gathered on the initiative of a Muslim named Ebu Bekir and even prepared for battle in, protesting against the improper collection of the tithe by the holders of the tax revenues and the burden of its transportation; A. Studies in Honor of Suraiya Faroqhi Istanbul, Veroia, as well as el-Hac Ahmed, the poll-tax collector in the district of Salonica for that 25 Ibid. Heraklion and agreed to sign a monetary pledge that they would transport the tithe to Kandiye at their own expense; the other party, the local janissary officers and the holders of the tax-farms, pledged to abstain from oppressive practices during tax collection. Stavrinidis, Metaphraseis tourkikon historikon egraphon aphoronton eis ten historian tes Kretes

[Translations of Turkish historical documents relating to the history of Crete], Vol. Halcyon Days in Crete VI: The cases discussed above show that the reform in the collection of the poll-tax in , the common underlying factor behind all these cases, provoked a variety of political actions by peasants and community leaders and elites. The role of the local elites in this process also needs further research: Halcyon Days in Crete V: On the conflicting interpretations of Ottoman justice, see B.

**Chapter 7 : Ethiopia: Power and Protest (Gebru Tareke) - book review**

*Utilizing interviews, documentary research, and statistical analysis, Shin analyzes variation in peasant activism and its historical, political, and socioeconomic roots, and offers a major revisionist interpretation.*

Historical and political agency is located in the social actors themselves, particularly in populist minjung forces such as peasants and tenant farmers, blue collar industrial workers, and other marginalised social groups. In the context of this recent scholarship, Shin investigates the role of peasants in shaping modern Korean history. He documents the protests, rebellions and other dissenting practices undertaken by peasants during the Japanese colonial period in Korea. In particular he shows how such protests influenced the course of postwar rural class relations and social structures. He argues this historical influence convincingly, citing peasant activism as the basis for social revolution and the sweeping land reforms in North Korea, and the various struggles around land that took place in the immediate circumstances of a liberated South Korea. A second argument of the study concerns the ways in which peasant activism has been investigated and theorised, both in previous studies on Korea and elsewhere. For Shin, these studies are plagued by the inadequacies of the "colonialism-pauperisation-revolution" thesis. This thesis claims that Japanese colonialism produced structural conditions conducive to revolution: The problem with these studies, according to Shin, is that they view peasant revolution solely as an outcome of colonialism. Shin rejects this view for the Korean case and is sceptical of studies which attempt to explain peasant protest by simply "slotting them in" to existing theoretical approaches. He then moves on to argue that peasant radicalism and dissent in Korea was various and multifaceted during the colonial period, and cannot be reduced to a certain type a response to the harshness of colonial system or a particular theoretical construct of peasant rebellion such as the pauperisation-revolution thesis. He states his intention as examining the ways class, nation, and the state combined to produce such diversity and complexity in rural conflict and protest. To illustrate the multifaceted nature of peasant protest, the study focuses on four major forms of peasant protest and rebellion: In each case Shin explores the actual socio-economic circumstances of the peasants, concentrating on the varying effects of colonialism and commercialisation on different rural class strata. Contrary to the conventional view, Shin discovers that colonialism and commercialisation did not polarise, but greatly diversified the rural class structure, so that protests and struggles emerged around a variety of claims and issues which were peculiar to certain groups. While Shin is at pains to demonstrate the variety of peasant protests and movements - in terms of their aims, social agents, sites, and specific grievances - he nonetheless tends to reduce dissent in each case to its barest economic threads. Peasant protest and grievances were and are also related to social class, and often provided scathing critiques of social hierarchies in rural Korea. These cultural elements of peasant protest and dissent also have a contemporary albeit re-worked validity see, for example, Choi. Shin must, nonetheless, be commended for the richness of his historical account and his detailed exploration of the four types of peasant movements in colonial Korea. The study is also impressive in its intricate usage of historical sources. This book would be a valuable addition to the collection of any scholar of modern Korean society or history, as well as an appropriate inclusion in any general reading list for students of Korean Studies.

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**Chapter 8 : The Third of May - Wikipedia**

*Peasant Protest & Social Change in Colonial Korea Shin, Gi-Wook Published by University of Washington Press Shin, Gi-Wook. Peasant Protest & Social Change in Colonial Korea.*

Because Spain controlled access to the Mediterranean, the country was politically and strategically important to French interests. Even in his own court he was seen as a "half-wit king who renounces cares of state for the satisfaction of hunting", [6] and a cuckold unable to control his energetic wife, Maria Luisa of Parma. Napoleon took advantage of the weak king by suggesting the two nations conquer and divide Portugal, with France and Spain each taking a third of the spoils, and the final third going to the Spanish Prime Minister Manuel de Godoy , along with the title Prince of the Algarve. Godoy was seduced, and accepted the French offer. Ferdinand intended not only that Godoy be killed during the impending power struggle, but also that the lives of his own parents be sacrificed. It depicts the uprising that precipitated the executions of the third of May. Under the guise of reinforcing the Spanish armies, 23, French troops entered Spain unopposed in November. Although the Spanish people had accepted foreign monarchs in the past, they deeply resented the new French ruler. On May 2, , provoked by news of the planned removal to France of the last members of the Spanish royal family, the people of Madrid rebelled in the Dos de Mayo Uprising. A proclamation issued that day to his troops by Marshal Murat read: French blood has flowed. All those arrested in the uprising, arms in hand, will be shot. Civilian Spanish opposition persisted as a feature of the ensuing five-year Peninsular War , the first to be called guerrilla war. He had supported the initial aims of the French Revolution , and hoped for a similar development in Spain. It is not known whether he had personally witnessed either the rebellion or the reprisals, [11] despite many later attempts to place him at the events of either day. The brightest illumination falls on the huddled victims to the left, whose numbers include a monk or friar in prayer. His yellow and white clothing repeats the colors of the lantern. His plain white shirt and sun-burnt face show he is a simple laborer. Seen nearly from behind, their bayonets and their shako headgear form a relentless and immutable column. Most of the faces of the figures cannot be seen, but the face of the man to the right of the main victim, peeping fearfully towards the soldiers, acts as a repoussoir at the back of the central group. Without distracting from the intensity of the foreground drama, a townscape with a steeple looms in the nocturnal distance, [25] probably including the barracks used by the French. The Second and Third of May are thought to have been intended as parts of a larger series. The disappearance of two paintings may indicate official displeasure with the depiction of popular insurrection. This is a very similar compositionâ€”though Goya was freer in expression in the prints than the paintings, in which he conformed more to traditional conventions. The album of proofs given by Goya to a friend, however, now in the British Museum , provides many indications of the order in which both the preliminary drawings and the prints themselves were composed. This time the soldiers are not visible even from behind; only the bayonets of their guns are seen. Y no hay remedio And it cannot be helped is another of the early prints, from a slightly later group apparently produced at the height of the war when materials were unobtainable, so that Goya had to destroy the plate of an earlier landscape print to make this and another piece in the Disasters series. It shows a shako-wearing firing squad in the background, this time seen receding in a frontal rather than a rear view. A later example of revolutionary art, which retains the idealized and heroic style of history painting that Goya had dramatically broken with. According to some early critical opinion the painting was flawed technically: Although these observations may be strictly correct, the writer Richard Schickel argues that Goya was not striving for academic propriety but rather to strengthen the overall impact of the piece. Works that depicted violence, such as those by Jusepe de Ribera , feature an artful technique and harmonious composition which anticipate the "crown of martyrdom" for the victim. Bartholomew is a traditional scene of martyrdom, with the saint beseeching God. Goya drew inspiration from the iconography of such violent scenes. The lantern as a source of illumination in art was widely used by Baroque artists, and perfected by Caravaggio. Illumination by torch or candlelight took on religious connotations; but in The Third of May the lantern manifests no such miracle. Rather, it affords light only so that the firing squad may complete its grim work, and provides a stark illumination so that the viewer may

bear witness to wanton violence. The traditional role of light in art as a conduit for the spiritual has been subverted. His entreaty is addressed not to God in the manner of traditional painting, but to an unheeding and impersonal firing squad. Beneath him lies a bloody and disfigured corpse; behind and around him are others who will soon share the same fate. Here, for the first time, according to biographer Fred Licht, nobility in individual martyrdom is replaced by futility and irrelevance, the victimization of mass murder, and anonymity as a hallmark of the modern condition. The Third of May offers no such cathartic message. Instead, there is a continuous procession of the condemned in a mechanical formalization of murder. The inevitable outcome is seen in the corpse of a man, splayed on the ground in the lower left portion of the work. There is no room left for the sublime; his head and body have been disfigured to a degree that renders resurrection impossible. Method and subject are indivisible. Although Goya had painted many portraits of the House of Bourbon, they did not consider The Third of May as "suitable subject matter" for the royal collection. Significant paint losses to the left side of the Second of May have been deliberately left unrepaired. Restoration work to both paintings was done in time for an exhibition marking the bicentennial of the uprising. Napoleon Bonaparte invaded Spain in 1808, capturing its royal family and replacing them with his brother, Joseph. The French were as unpopular in Spain as they later were in Mexico, and they encountered a fierce insurrection, which ultimately triumphed. The Third of May execution was an indiscriminate killing of civilians by French soldiers in reprisal for a guerrilla attack the previous day. With Goya we do not think of the studio or even of the artist at work. We think only of the event. Does this imply that The Third of May is a kind of superior journalism, the record of an incident in which depth of focus is sacrificed to an immediate effect?

**Chapter 9 : Ethiopia : power and protest : peasant revolts in the twentieth century in SearchWorks catalog**

*Devoted Wives/Unruly Women: Invisible Presence in the History of Japanese Social Protest* Anne Walthall H O U S A N  
D S O F P E O P L E joined rice riots and peasant.

Latin America Source Introduction Throughout the nineteenth and twentieth centuries, open forms of resistance and rebellion characterized the actions of numerous subaltern groups in Latin America. Rebellion, in its many forms, served as a means to not only defend the interests of peasants, workers, and slaves, but also resulted in radical changes to the social, economic, and political structures of the states they resided in. Through an analysis of uprisings in Guyana, Mexico, and Nicaragua, this paper provides an examination of three historical interpretations in order to better understand the motives that drove subaltern groups to rebel in the nineteenth and twentieth centuries. In doing so, this paper concerns itself with the question: More specifically, what factors led to peasant and slave revolts in the context of Latin American history? The Demerara Slave Rebellion of 1823, addressed this issue of causation in her analysis of the Demerara slave rebellion in Guyana. In her explanation of the chaos that engulfed Demerara in the early 1800s, da Costa suggests that the rise of abolitionists in England as well as the spread of missionary work in the colony disrupted the delicate relationship that existed between masters and slaves; a disruption that led inexorably to confrontation between both groups by 1838. By incorporating abolitionist thought into their evangelical work, da Costa suggests that missionaries such as John Wray and John Smith unknowingly cultivated a desire for emancipation amongst the slaves as Biblical references of hope, freedom, sin, and morality greatly challenged the power that planters and elites held traditionally over their slaves da Costa, xviii. In response, da Costa argues that slaves interpreted the messages presented by missionaries as proof that their masters were deliberately keeping them in bondage against the wishes of both God and the mother country in England. As da Costa suggests, missionary work cultivated a sense of rebelliousness in the slaves because it made them aware of the growing injustices they faced at the hands of landlords and elites in Demerara. Thus, as da Costa states: It was a conflict over different notions of propriety: This, in turn, prompted slaves to rebel in order to correct the system of injustices that they faced da Costa, 10. As seen with the Demerara rebellion, conflict developed over a period of several decades before it culminated into active rebellion in 1838. Her work demonstrates that largescale action against the planting class required a profound awareness from the slaves of their exploitation and oppression; an awareness that took several years to reach fruition. Porfirians, Liberals and Peasants also provides tremendous insight into the causes of subaltern revolts. By the early 1900s under the Diaz regime, Knight argues that elites controlled the vast majority of land across the Mexican countryside Knight, 10. As land became commodified with the rise of capitalist enterprise and the expansion of haciendas into villages, Knight argues that peasants increasingly felt out of place as the new market economy held no place for traditional, peasant-based agriculture to thrive and grow. In this interpretation, peasants viewed the erosion of communal property, as well as the largescale privatization of land as a direct attack on their traditional way of life, and as a direct violation to their moral economy. In response to the changes that surrounded them, Knight argues that peasants responded in various forms of rebellion and aggression towards those who challenged their interests and who inhibited their pursuit of land-equality. As Knight clearly demonstrates, modernization in regard to the Mexican economy was more of a problem than issues of class in the radicalization process of peasants. As a result, peasants chose resistance as a means of returning society back to its former status quo. Rural Protest and Political Consciousness in Chinandega, Nicaragua, 1900-1930, also argues that land served as a source of contention between subalterns and elites with his analysis of Nicaragua during the twentieth century. Following this transition from an agrarian-based economy to a wage-labor society, Gould argues that the growth of capitalism and privatization resulted in a tremendous disruption to the paternalistic relationship exhibited between elites and subalterns in prior years Gould, 10. This relationship, which dominated Nicaraguan society for many decades, eroded in the wake of capitalist enterprises as landlords and elites quickly abandoned their traditional obligations to the peasantry in order to profit from modernization and mechanization. Although this provided economic benefits for elites, it also greatly impoverished the peasants of both societies in a profound manner.

This gradual awareness and consciousness of their social condition, in turn, led to sporadic revolts and demonstrations in the years that followed, and helped pave the way for the Sandinista revolution of the late s. This, he argues, led peasants to rebel against injustices that they perceived to be against their social and economic needs, which also reflects the arguments presented by da Costa in regard to the deteriorating master-slave relationship that permeated Demerara society in Conclusion In closing, an understanding of the factors that contribute to subaltern resistance is important to consider for scholars as it helps to illustrate the multifaceted nature of revolts across both Latin American and world history. More often than not, historical events are shaped by a multitude of factors that operate simultaneously alongside one another. Viewing the causes of subaltern revolts as a singular and unidimensional concept, therefore, both limits and restricts historical interpretations. Thus, by incorporating and acknowledging that different forms of causation existed, scholars and historians, alike, are better equipped to obtain a fuller and more comprehensive understanding of the past. Viewed in their broader historical context, it is clear that oppression, alone, often played little role in prompting subalterns to revolt across Latin America. Instead, social changes that derived from disruptions to the hegemonic relationship between subalterns and elites were often more important to peasants and slaves than repressive acts, alone. The reason for this lies in the innate sense of tradition that often permeated subaltern thought. Their desire to maintain the status quo in response to social change , as well as their desire to preserve beneficial relationships with elites, prompted subalterns in Latin America to rebel and revolt as a means to defend their interests. Through rebellion, however, these groups unknowingly set the stage for even greater social, economic, and political unrest to occur in their societies; rendering a return to the mutually-reinforced relationships of the past between elites and subalterns an impossibility, as subaltern revolts helped to redefine their social role and position within Latin America in relation to elites. Thus, an understanding of the factors that prompted subalterns to rebel in Latin America is important to consider, as it provides tremendous insight into the issues that have caused peasant and slave revolts, worldwide. The findings and theories devised by Scott, Da Costa, Knight, and Gould, therefore, provide an effective tool to evaluate subaltern thinking in areas such as the Ukraine, Russia and the former Soviet Union , as well as resistance patterns that occurred with slaves in the American South during the Antebellum era. Do you agree with the historical interpretations about peasant resistance? Yes See results Works Cited: Accessed May 17, Da Costa, Emilia Viotti. Crowns of Glory, Tears of Blood: The Demerara Slave Rebellion of Oxford University Press, To Lead As Equals: The University of North Carolina Press, Porfirians, Liberals and Peasants Vol. University of Nebraska Press, British Guiana Since