

LESSON PLAN AND RESOURCES

Grade Level: 10th

Date: January 12, 2011

Intellectual Effects of the Industrial Revolution

Objectives:

- SWBAT describe the major schools of social and artistic thought that developed the Industrial Revolution in a jigsaw discussion

Standard: NYS Core Curriculum points 5.G.3.c and g.

Materials: Guided note handout, PowerPoint presentation, primary source readings (attached)

Introduction: Students will answer the question “How was the Industrial Revolution revolutionary?” in their notes.

Teaching Strategies and Accommodations:

- Discuss warm-up question.
- Jigsaw activity – separate the class into three groups (3-4 students each) and assign each one two schools of social thought to look up. Each group will have the textbook and two short primary sources (attached) to use as resources. (I will also be moving from group to group to answer questions while assessing their progress) They have 10 minutes to fill out the chart.
 - Group 1 – *Laissez-Faire* and Malthusian Thought
 - Group 2 – Utilitarianism and Social Darwinism
 - Group 3 – Utopian Socialism and Marxism/Communism

After 10 minutes, the students will be rearranged into new groups. All three original groups will be represented in each new group. Each student will teach the information he or she found to his or her new group. 10 minutes will be allotted, so each student will have about 3 minutes to speak.

- Lecture on Romanticism, Realism, and Impressionism - using a Socratic approach where appropriate. Notes and illustrations will be displayed on the board.
- If time allows, play students samples of Baroque, Romantic, and Impressionist music to compare.

Conclusion: Give students an opportunity to expand their answers to the opening question.

Homework: June 2006 thematic essay outline due next class. Read 14.1 and take notes.

Assessment: Student responses in the activity.

Reflection:

3rd Period

The activity took longer than 20 minutes, but it was worthwhile.

There was no time for Romanticism, Realism, and Impressionism.

The students did not seem sure how to use the primary sources. Next class I will ask them to underline key passages to help them identify the main points.

I forgot to go over the inventions cheat sheet. I need to do that with 7th Period.

7th Period

This class struggled even more with the primary sources. I think I may need to print some questions to guide them next time.

Adam Smith: *On the Wealth and Poverty of Nations* (<http://www.econlib.org/library/Smith/smWN13.html#IV.2.9>)

What is the species of domestic industry which his capital can employ, and of which the produce is likely to be of the greatest value, every individual, it is evident, can, in his local situation, judge much better than any statesman or lawgiver can do for him. The statesman who should attempt to direct private people in what manner they ought to employ their capitals would not only load himself with a most unnecessary attention, but assume an authority which could safely be trusted, not only to no single person, but to no council or senate whatever, and which would nowhere be so dangerous as in the hands of a man who had folly and presumption enough to fancy himself fit to exercise it.

To give the monopoly of the home-market to the produce of domestic industry, in any particular art or manufacture, is in some measure to direct private people in what manner they ought to employ their capitals, and must, in almost all cases, be either a useless or a hurtful regulation. If the produce of domestic can be brought there as cheap as that of foreign industry, the regulation is evidently useless. If it cannot, it must generally be hurtful.

David Ricardo: *On Wages* (<http://www.fordham.edu/halsall/mod/ricardo-wages.html>)

The market price of labour is the price which is really paid for it, from the natural operation of the proportion of the supply to the demand; labour is dear when it is scarce, and cheap when it is plentiful. However much the market price of labour may deviate from its natural price, it has, like commodities, a tendency to conform to it.

It is when the market price of labour exceeds its natural price, that the condition of the labourer is flourishing and happy, that he has it in his power to command a greater proportion of the necessaries and enjoyments of life, and therefore to rear a healthy and numerous family. When, however, by the encouragement which high wages give to the increase of population, the number of labourers is increased, wages again fall to their natural price, and indeed from a reaction sometimes fall below it.

When the market price of labour is below its natural price, the condition of the labourers is most wretched: then poverty deprives them of those comforts which custom renders absolute necessities. It is only after their privations have reduced their number, or the demand for labour has increased, that the market price of labour will rise to its natural price, and that the labourer will have the moderate comforts which the natural rate of wages will afford. [...]

These, then, are the laws by which wages are regulated, and by which the happiness of far the greatest part of every community is governed. Like all other contracts, wages should be left to the fair and free competition of the market, and should never be controlled by the interference of the legislature.

Jeremy Bentham: *Of the Principle of Utility*. (<http://www.utilitarianism.com/jeremy-bentham/index.html#one>)

By the principle of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency it appears to have to augment or diminish the happiness of the party whose interest is in question

By utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleasure, good, or happiness, (all this in the present case comes to the same thing) or (what comes again to the same thing) to prevent the happening of mischief, pain, evil, or unhappiness to the party whose interest is considered: if that party be the community in general, then the happiness of the community: if a particular individual, then the happiness of that individual.

Herbert Spencer: *Progress: Its Law and Cause* (<http://www.fordham.edu/halsall/mod/spencer-darwin.html>)

[T]he course of evolution followed by all organisms whatever. It is settled beyond dispute that organic progress consists in a change from the homogeneous to the heterogeneous.

Now, we propose in the first place to show, that this law of organic progress is the law of all progress. Whether it be in the development of the Earth, in the development of Life upon its surface, the development of Society, of Government, of Manufactures, of Commerce, of Language, Literature, Science, Art, this same evolution of the simple into the complex, through a process of continuous differentiation, holds throughout. From the earliest traceable cosmical changes down to the latest results of civilization, we shall find that the transformation of the homogeneous into the heterogeneous, is that in which Progress essentially consists [...]

[B]eginning with a barbarous tribe, almost if not quite homogeneous in the functions of its members, the progress has been, and still is, towards an economic aggregation of the whole human race, growing ever more heterogeneous in respect of the separate functions assumed by separate nations, the separate functions assumed by the local sections of each nation, the separate functions assumed by the many kinds of makers and traders in each town, and the separate functions assumed by the workers united in producing each commodity.

Charles Fourier: *Theory of Social Organization* (<http://www.fordham.edu/halsall/mod/1820fourier.html>)

The present system of Commerce was the growth of circumstance and accident. Never did such a system better deserve condemnation as being vicious and corrupt. What is the power to intervene to repress this fraud? Government. To elevate Nature Humanity must create and organize a perfect system of industry, discover and perfect the physical sciences, and establish on a peaceful and industrial basis an order of Society that will direct its labors to the work of terrestrial cultivation and improvement. To elevate itself Humanity must create the Fine Arts, discover the Sciences and establish an order which will lead to social harmony. Under a true organization of Commerce, property would be abolished, the Mercantile classes become agents for trade of industrial goods and Commerce would then be the servant of Society.

Karl Marx: *The Communist Manifesto* (<http://www.marxists.org/archive/marx/works/1848/communist-manifesto/ch02.htm>)

[I]n most advanced countries, the following will be pretty generally applicable.

1. Abolition of property in land and application of all rents of land to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all rights of inheritance.
4. Confiscation of the property of all emigrants and rebels.
5. Centralisation of credit in the hands of the state, by means of a national bank with State capital and an exclusive monopoly.
6. Centralisation of the means of communication and transport in the hands of the State.
7. Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste-lands, and the improvement of the soil generally in accordance with a common plan.
8. Equal liability of all to work. Establishment of industrial armies, especially for agriculture.
9. Combination of agriculture with manufacturing industries; gradual abolition of all the distinction between town and country by a more equable distribution of the populace over the country.
10. Free education for all children in public schools. Abolition of children's factory labour in its present form. Combination of education with industrial production, &c, &c.

When, in the course of development, class distinctions have disappeared, and all production has been concentrated in the hands of a vast association of the whole nation, the public power will lose its political character. Political power, properly so called, is merely the organised power of one class for oppressing another. [...]

In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all.

STUDENTS' NOTE SHEET

New Ways of Thinking in the Industrial Age

Warm-up: How was the Industrial Revolution revolutionary?

	Term	Key Individuals	Main Ideas
	<i>Laissez-Faire</i>	1.	
	Malthusian Thought	1. 2.	
	Utilitarianism	1. 2.	
	Utopian Socialism	1. 2.	
	Marxism/ Communism	1. 2.	
	Darwinism/ Social Darwinism	1. 2.	
	Romanticism	1. 2. 3.	
	Realism	1. 2. 3.	

	Impressionism	1.	
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Industrial Revolution Inventions Cheat Sheet:

<i>Invention/Discovery</i>	<i>Year</i>	<i>Inventor</i>
Steam engine	1764	James Watt
Mass production of iron	1709	Abraham Darby
Flying shuttle	1733	John Kay
Spinning jenny	1764	James Hargreaves
Water frame	1769	Richard Arkwright
Cotton gin	1793	Eli Whitney
Mass production of steel	1856	Henry Bessemer
Dynamite	1866	Alfred Nobel
Electric generator	1830s	Michael Faraday
Light bulb	1870s	Thomas Edison
Automobile	1866-1867	Karl Benz, Gottlieb Daimler
Airplane	1903	Orville and Wilbur Wright
Telegraph	1844	Samuel Morse
Telephone	1876	Alexander Graham Bell
Radio	1890s	Guglielmo Marconi
Pasteurization	1870s	Louis Pasteur
Tuberculosis bacterium	1880s	Robert Koch
Antiseptic	1860s	Joseph Lister
Hospital sanitation	1850s	Florence Nightingale

POWERPOINT PRESENTATION

Important Industrial-Era Thinkers

- Jeremy Bentham
- Charles Darwin
- Friedrich Engels
- Charles Fourier
- Thomas Malthus
- Karl Marx
- John Stuart Mill
- Robert Owen
- David Ricardo
- Adam Smith
- Herbert Spencer

Romanticism



Raft of the Medusa – Theodore Gericault

Romanticism

- Reaction against Enlightenment reason and order
- Emphasized imagination and emotion
- Celebrated nature, and the pre-industrial past

- Romantic Writers
 - Lord Byron
 - Goethe
- Romantic Musicians
 - Beethoven
 - Wagner
- Romantic Artists
 - J.M.W. Turner
 - Eugene Delacroix
 - Theodore Gericault



The Fighting Temeraire – J.M.W. Turner

Realism

"I cannot paint an angel because I never saw one"



The Stone Breakers – Gustave Courbet

Realism



Boulevard du Temple – Louis Daguerre

- Attempt to depict the world as it really is
- Often emphasized the harsh aspects of industrial life
- Realist Writers
 - Charles Dickens
 - Emile Zola
 - Victor Hugo
 - Henrik Ibsen
- Realist Artists
 - Gustave Courbet

Impressionism



Impression: Sunrise – Claude Monet

Impressionism

- Developed in response to the invention of photography
- Attempt to recreate “impressions” (what your eyes see the moment you look at something for the first time)
- Impressionist artists
 - Claude Monet
 - Edgar Degas
 - Pierre-Auguste Renoir
- Impressionist Musicians
 - Claude Debussy
 - Maurice Ravel



On the Terrace –
Pierre-Auguste Renoir