

6.4 The SOCIAL Effects of Industrialization

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1. 释义

Now as we' ve been talking about the Industrial Revolution 工业革命 in the last couple of videos, we' ve been focusing on *the technological achievements* 技术成就 and *the metric buttloads of* (俚语 , 大量的) *wealth* generated by it, and how governments got involved in industrializing (v.) their state 使国家工业化. But what we have not talked about is how the Industrial Revolution affected the general population 普通民众, and that' s what this video is about.

So if you' re ready to get them brain cows milked (幽默表达 , 获取知识) , let' s get to it. By the way, if you want fill-in-the-blank notes 填空笔记 so you can follow along with (习语 , 跟上 ; 跟随) this video, check the link in the description.

Now the Industrial Revolution was not just a revolution /in the way goods for sale 商品 were made. It also led to massive social changes 巨大的社会变革 as well. In the most industrialized states 工业化国家 in Western and Northern Europe, industrialization 工业化 led to the development of self-conscious classes 有自我意识的阶级 /because there' s a very clear division 分歧 , 不和 ; 分界线 of labor 劳动分工 between who did (v.) what kind of work.

And the two classes you need to know 系 are the proletariat 无产阶级 and the bourgeoisie 资产阶级. The proletariat were the working class folks 工人阶级, and they worked in the factories 工厂 or mines 矿井 or dang near anywhere else a person could get their hands dirty (习语 , 从事艰苦工作) . Now because of the growing dominance 主导地位 of industrialization, many of the proletariat 系 were people who migrated 迁移 from rural areas 农村地区 into urban areas 城市地区, and that' s a process called urbanization 城市化.

Example 1. 案例 proletariat

(used especially when talking about the past 尤用以指过去) (technical 术语) the class of ordinary people who earn money by working, especially those who do not own any property 无产阶级 ; 工人阶级

→ From French prolétariat, from Latin proletarius ("a man whose only wealth is his offspring, or whose sole service to the state is as father"), from proles ("offspring, posterity")

bourgeoisie

中产阶级 ; 资产阶级 , 资本家阶级

→ 音译为“布尔乔亚”，常被翻译为“资产阶级”或“中产阶级”。它来自法语，字面意思就是town dwellers（城镇居民），其中的bourg相当于英语中的town。

Remember that /with the commercialization 商品化，商业化 of agriculture 农业商业化 that began in the last period, less people were needed for farming 农业生产, /and that **led to** people streaming into 涌入 industrial cities to find jobs. And the truth is, these cities were not ready for *this onslaught (n.)* (常指难以应付的) 大批，大量攻击；猛攻 of increased population. There certainly weren't enough places for all these new workers to live, and so the solution was to construct (v.) tenements 廉价公寓。

These were 表 *hastily (ad.)* 匆忙地；急速地；慌忙地 *constructed* 匆忙建造的 *apartment buildings* with poor ventilation (通风，通风系统) 通风不良 and no indoor plumbing ((建筑物的) 管路系统，管道设备) 室内卫生设施, and the proletariat crammed (v.) 塞进，挤满 themselves into (挤入) this cheap housing by the fistful (一把 (的量)) 大量地。As a result of the poor ventilation, 主 *airborne diseases* 空气传播疾病 like tuberculosis 肺结核 谓 spread (v.) like mad 疯狂地。Because there was no indoor plumbing, people **disposed of** 去掉；清除；销毁；处理 their, uh, waste 垃圾 out the window.

So to be a working-class factory laborer 工厂工人 /主 living (v.) in these conditions 系 was nasty 令人不快的，令人厌恶的；恶劣的。And although their living conditions were awful, there was a sort of solidarity 团结 among the working class.

Like I said before, people began to grow more self-conscious 对.....有更强的自我意识 about the class /of which they were members, and this was probably more true among the proletariat /because many of them had left their extended (a.) 延长了的，扩展了的 families 大家庭 in rural areas /to come to find work in the city.

因此，作为一名工人阶级的工厂工人，生活在这样的条件下是很糟糕的。尽管他们的生活条件很糟糕，但工人阶级之间还是有一种团结。就像我之前说的，人们开始对自己所属的阶级有了更多的自我意识，这在无产阶级中可能更为真实，因为他们中的许多人离开了他们在农村的大家庭，来到城市找工作。

And that way, the working class **banded (v.)** 用带绑扎；加彩条 **together** 联合；携手，团结起来 to provide the support 后定说明 many of them were lacking. For example, they created *mutual aid societies* 互助会 in which **they pledged** 保证，发誓 **to help each other** in times of need 困难时期。

通过这种方式，工人阶级团结起来，提供了他们许多人所缺乏的支持。例如，他们创建了互助会，承诺在需要的时候互相帮助。

Now the second class that solidified 巩固 during this time 系 was the bourgeoisie, or the middle class 中产阶级。Now they didn't work (v.) in factories /but rather *management jobs* 管理工作 and medicine 医学 and law 法律。These were the white-collared workers 白领 of the age, which means they didn't get their hands dirty /but rather worked more with their thinky-thinky part (口语化表达，动脑筋) 。

And although many of them did live (v.) in the cities where they worked, a growing number of them **had the means** 有办法；有能力 to move (v.) outside the cities to suburbs 郊区, where they could keep their collars white and not **dwell (v.) on** 老想着，唠叨 (尤指最好应忘记的事) those stinky (a.) 发恶臭的，十分难闻的；令人厌恶的；糟糕透顶的 cities 脏乱的城市。

Now like the proletariat, the bourgeoisie also became increasingly conscious of 越来越意识到 their class membership 阶级身份, but for them /it was less about **banding (v.) together** to help each other in times of need /**but rather** through the activities they engaged in 参与.

尽管许多中产者仍居住在工作城市，但越来越多人已有能力迁居郊外。在那里，他们得以保持衣领洁白，远离污浊的都市空气。与无产阶级相似，资产阶级的阶级意识也日益觉醒——只不过他们的认同感并非来自患难互助，而是通过特定的社交活动维系。

Example 2. 案例

dwelt

(v.) (formal)[Vadv./prep.] (literary) to live somewhere 居住；栖身

•For ten years she dwelt among the nomads of North America. 她在北美游牧民中生活了十年。

→ 可能来自PIE*dheu, 灰尘，烟雾，词源同dust,dull. 引申词义走偏，栖息，随遇而安，居住。

1.'DWELL ON/UPON STH

(1)to think or talk a lot about sth, especially sth it would be better to forget 老是想，唠叨（尤指最好应忘记的事）

•So you made a mistake, but there' s no need **to dwell on it**. 你是错了，不过不必老是想这事儿。

(2)to look at sth /for a long time 细看；凝视

They formed philanthropic (a.)慈善的，捐助的 organizations 慈善组织 to endow (v.)资助 public works 公共工程 like museums 博物馆 and schools and hospitals. Others **gathered into** social organizations 社会组织 like the Freemasons 共济会, which was by this time a fraternal (a.)兄弟般的；友好的 organization 兄弟会组织 that the middle class could join (v.) to help each other /pursue (v.) their common interests 共同利益.

Example 3. 案例

Freemason

→ 一个西方社会古老而神秘的组织。free可能来自法语frere的讹误，词源同fraternity, 兄弟会。mason, 泥瓦匠。

共济会的许多象征符号都与建筑和石匠技术有关，最常见的就是角尺和圆规。



Now 主 everything I just said about the development of classes 谓 mainly applies to 主要适用于 Western and Northern Europe. In eastern and southern Europe, industrialization was slow to take place 缓慢发生, and that means 主 the conditions for dividing (v.) the bourgeoisie from the proletariat 区分资产阶级和无产阶级 谓 did not really exist in those places. 主 The older agricultural economies 农业经济 谓 continued to be dominated by 由..... 主导 the agricultural elites 农业精英.

我刚才所说的阶级发展，主要适用于西欧和北欧。在东欧和南欧，工业化进展缓慢，这意味着在这些地方不存在将资产阶级和无产阶级分开的条件。旧的农业经济继续由农业精英主导。

In other words, socially speaking 从社会角度来说, in Northern and Western Europe, the changes between 1750 and 1850 were massive and disruptive (a.)具有巨大破坏性的;引起混乱的, 破坏的; 创新的, 开拓性的, but in Southern and Eastern Europe, social structures 社会结构 **remained largely unchanged** 基本保持不变 during that century. You smell (v.) what I' m stepping in? 你懂我的意思吧? +

Okay, now let' s **turn the corner** (角) 转变话题 and consider how the institution of the family 家庭制度 was affected by industrialization. Among the bourgeoisie, the focus became **nurturing (v.)培育 the nuclear family** 核心家庭, which indicated (v.) parents and children only /and not the extended family 大家庭.

好了, 现在让我们换个角度考虑一下, 家庭制度是如何受到工业化的影响的。在资产阶级中, 重点变成了培育核心家庭, 这意味着只有父母和孩子, 而不是大家庭。

That meant that women and children did not work. Instead, in the middle class /there were rigidly defined (a.) gender roles 严格定义的性别角色. The men worked /and the women **stayed home and raised (v.)抚养; 养育; 培养 the children**, and this became known as **the cult (n.)** (对生活方式、看法、观念等的) 狂热, 时尚, 崇拜 **of domesticity** 家庭生活崇拜.

Example 4. 案例

cult

(n.) 1.[usually sing.] ~ (of sth) : **a way of life, an attitude, an idea**, etc. that has become very popular (对生活方式、看法、观念等的) 狂热, 时尚, 崇拜

•the cult of physical fitness 健身热

•**An extraordinary personality cult** had been created around the leader. 在这位领导人的周围, 兴起了一场异乎寻常的个人崇拜。

2.a small group of people **who have extreme religious beliefs** and who are not part of any established religion (有极端宗教信仰的) 异教团体

•Their son ran away from home and **joined a cult**. 他们的儿子离家出走, 加入了一个异教团体。

3.(formal) **a system** of religious beliefs and practices 宗教信仰; 宗教习俗

•the Chinese cult of ancestor worship 中国人供奉祖先的习俗

→ 来自 PIE *kwel, 弯, 转, 耕作, 词源同 **cycle, colony**. 原指农耕文明靠天吃饭, 因而对神灵的无比虔诚。

This wasn' t just a practical arrangement 实际安排, it was a status symbol 身份象征. If a man **made enough money** that his wife and children didn' t have to work (v.) like those lowly working-class people did, well, **that' s when you know** 这时你就知道了 you officially became a fancy (a.)优质的; 高档的 man (口语化表达, 成功人士) .

这不仅是一种实用的安排, 也是一种地位的象征。如果一个男人赚了足够多的钱, 他的妻子和孩子不必像那些卑微的工人阶级那样工作, 那你就知道你正式成为了一个上流社会的男人。

Example 5. 案例

that' s when you know...

"that' s when" = "就是这个时候" (指代前文"赚到足够钱让家人不用工作"的时刻)

"you know" = "你可以确认" (非特指"你", 而是泛指"人们")

The proletariat 无产阶级，工人阶级, on the other hand 另一方面, **had** every member of the family **working**, including the children. And I know to us *that sounds (v.) awful*, but remember 主 many of those folks 谓 migrated from rural areas /where they were farmers, and on the farm /主 **the family economy 家庭经济** 谓 **demanding that** 主 even the children 谓 work (v.) alongside their parents 与父母一起劳作.

另一方面，无产阶级让家庭的每个成员都工作，包括孩子。我知道对我们来说，这听起来很可怕，但要记住，许多人是从农村迁移过来的，他们是农民，在农场，家庭经济要求即使是孩子也要和父母一起工作。

And so when they moved (v.) into the cities for work, that same family economy came with them. **It wouldn't have seemed unusual** 这看起来没什么不寻常的 for them **to have** the whole family **work**. However, 主 what was different about the urban arrangement of family work 城市家庭工作模式 系 was that /on the farm the **family worked (v.) together**, but in the factory setting 工厂环境 /family members worked (v.) in different places.

And the truth is, because *wages 工资 were so low* for factory workers, they needed (v.) their children to work (v.) just to survive (v.)维持生计. Now by the end of the 19th century, working conditions 工作条件 and wages began to improve (v.) for the working class, and that was the result of several reforms 改革 that began **to gradually improve** their lives.

For example, in England you had *the Factory Act* of 1833 《1833年工厂法》，which mandated 规定 that 主 a child under the age of nine 谓 could not legally work (v.) in a factory, but children ages 9 to 13 谓 could work (v.) nine hours a day, and *the older* the child was, *the more hours* they could legally work. Additionally, it was mandated 授权 that /children have at least two hours of schooling per day 每天至少两小时的教育.

Now in reality, this law did not **work (v.) out** 进展顺利 too well 效果不太好. Families falsified (v.)篡改，伪造（文字记录、信息）documents 伪造文件 /so that their five-year-olds could work. And **get that judgmental (a.)**审判的，判断的；评头论足的，吹毛求疵的 **look off your face** 别一脸批判的表情, because those families needed the money. **Not to mention** 更不用说 children rarely completed (v.) the required schooling anyway.

更不用说孩子们很少完成规定的学校教育。

Even so, while not entirely effective (a.) 虽然不是完全有效, this law did have the effect of 有.....的效果 making people aware (v.) that /children ought to be protected from *the harsh life* of the factory 工厂的艰苦生活. Additionally, the *Ten Hours Act* 《十小时工作法》 was passed in 1847 in England, which limited (v.) the number of hours 后定说明 a person could work (v.) to 10 hours per day 每天工作十小时.

Prior to this 在此之前, there were no regulations 规定 on *the number of hours* a person could work. Ultimately 最终，最后 **it was up to** 是...的职责（或责任）；由...决定 the factory owner, which meant (v.) about 12 to 14 hours a day. And look, factory owners **have precisely zero incentive** 完全没有动机 to cut (v.) hours for their workers. Like, remember how much wealth the Industrial Revolution was generating, and they' re going to cut hours? Don' t be so crazy.

be up to sb

to be sb's duty or responsibility; to be for sb to decide 是...的职责(或责任); 由...决定

• **It's not up to you** to tell me how to do my job. 还轮不到你来告诉我怎么做我的事。

• Shall we eat out or stay in? **It's up to you.** 咱们是到外面吃饭还是待在家里? 你决定吧。

And keep in mind 记住 that children worked (v.) those kinds of hours too. And so 主 **a reform-minded** 对.....感兴趣的; 有意的; 有思想的 **Parliament** 改革派议会 in England 谓 passed (v.) **the Ten Hours Act**, which **restricted** (v.) the total number of work hours **to** 10 /for children ages (v.) 13 to 18 /and **banned** (v.) **anyone under 13 from** working (v.) at all 完全禁止13岁以下儿童工作。

And again, it was a nice sentiment 观点, 看法, 想法 **and all** 诸如此类, 等等, but it was very hard to enforce 执行. Many families broke (v.) these laws /because the law didn't address (v.) the more fundamental issue 根本问题 后定说明 that these families **had** their children **working** /because they needed (v.) every pound they brought in 挣的每一分钱. Like, the government said, "Ah, your children shouldn't be working, protect them," but in reality they're saying, "You need **to figure out a way** to live (v.) on half your income, so good luck."

Anyway, when people weren't working, a new leisure culture 休闲文化 grew up 兴起 to make sure that /they had places where they could relax (v.) and spend their leisure time 休闲时光. Expansive (a.) 广阔的; 辽阔的 urban parks 大型城市公园 were built (v.) for **leisurely** (a.ad.) **strolls** 悠闲散步 or **rides on the new contraption** 奇妙的装置; 精巧的设计 called a bicycle. **Vaudeville** 杂耍; 轻歌舞剧 **theaters** 杂耍剧院 sprang up 涌现, which combined music and dancing and **a variety of** 各种各样的 other acts (n.) in one show 一场演出融合多种表演形式。

Example 7. 案例

vaude-ville

= 'music halln.

(BrE)

1.(NAmE BrE also vaude-ville) [U] a type of entertainment popular in the late 19th and early 20th centuries, including singing, dancing and comedy (盛行于19世纪末20世纪初的) 歌舞杂耍表演

2.(NAmE also 'vaudeville theater) [C] a theatre used for popular entertainment in the late 19th and early 20th centuries 歌舞杂耍戏院

→ 词源有争议, 通常认为来自法语 voix de ville, 即 village voice, 原指村庄或山谷里面的娱乐表演, 引申词义歌舞杂耍表演等。



And **spectator** (尤指体育比赛的) 观看者, 观众; 旁观者 **sports** 观赏性体育赛事 became big business 大生意 as well — sports like boxing 拳击 and horse races 赛马 and rugby 橄榄球. 主 And the last thing we need to talk about regarding the family 系 is how people began to

marry (v.) for love 为爱情结婚. And this was especially prominent 显著的 among the middle class, although it started **to filter (v.)过滤 ; 渗入 down to** 逐渐影响到 the working class 工人阶级 as well.

Thanks to factors (n.)后定说明 like *increased (a.) finances* 经济状况改善 and *ideals* set by novelists 小说家 like Jane Austen 简·奥斯汀, whose characters married (v.) each other for love and not for money, this companionate (a.)伙伴的, 同伴的,看似伙伴的 marriage 伴侣式婚姻 became the ideal 理想模式.

Alright, click here to keep reviewing for unit 6 of AP European History. Click here to grab my AP Euro review pack 复习资料, which will help you get an A in your class and a five on your exam in May. I' ll catch you on the flip-flop (口语化表达, 回头见). I' m Laura.

2. 中文释义

在过去的几个视频中, 我们一直在谈论工业革命, 关注其技术成就、创造的大量财富, 以及政府是如何参与到国家的工业化进程中的。但我们还没有讨论"工业革命"是如何影响普通民众的, 就是这个视频要讲的内容。所以, 如果你准备好充实自己的知识, 那我们开始吧。顺便说一下, 如果你想要填空式的笔记以便跟上这个视频的节奏, 查看描述中的链接。

工业革命不仅仅是商品生产销售方式的革命。它**也导致了大规模的社会变革**。在西欧和北欧工业化程度最高的国家, **工业化导致了有自我意识的阶级的发展, 因为不同工作之间的分工非常明确(阶级分层出现, 职业即命运)**。

你需要了解的两个阶级, 是无产阶级 (proletariat) 和资产阶级 (bourgeoisie)。无产阶级是工人阶级, 他们在工厂、矿山或者几乎任何需要体力劳动的地方工作。由于工业化的日益主导地位, 许多无产阶级是从农村迁移到城市的人, 这个过程被称为城市化。

记住, 随着上一时期农业的商业化, 农业所需的劳动力减少, 这导致人们涌入工业城市寻找工作。事实上, 这些城市并没有为人口的大量涌入做好准备。当然没有足够的地方供这些新工人居住, 所以解决办法是建造廉价公寓 (tenements)。

这些是匆忙建造的公寓楼, 通风条件差, 没有室内管道设施, 大量无产阶级挤在这些廉价住房里。由于通风不良, 像肺结核这样的空气传播疾病疯狂传播。因为没有室内管道设施, 人们把他们的排泄物从窗户扔出去。

所以, 作为生活在这种条件下的工人阶级, 工厂劳工, 生活很糟糕。尽管他们的生活条件很恶劣, 但工人阶级之间有一种团结感。就像我之前说的, 人们开始对自己所属的阶级, 有了更强的自我意识, 这种情况在无产阶级中可能更明显, 因为他们中的许多人离开农村的大家庭来到城市找工作。

就这样, 工人阶级团结起来, 为彼此提供他们所缺乏的支持。例如, 他们创建了互助会, 在需要的时候互相帮助。

在这个时期形成的第二个阶级是资产阶级, 也就是中产阶级。他们不在工厂工作, 而是从事管理工作、医疗行业或者法律行业。他们是那个时代的白领工人, 这意味着他们不用从事体力劳动, 而是

更多地运用他们的脑力。

尽管他们中的许多人确实住在他们工作的城市里，但越来越多的人有能力搬到城市郊区，在那里他们可以保持白领的身份，不用住在那些脏乱的城市里。和无产阶级一样，资产阶级也越来越意识到自己的阶级身份，但对他们来说，不是通过在需要时团结互助来体现，而是通过他们参与的活动来体现。

他们成立了慈善组织，资助博物馆、学校和医院等公共事业。其他人则加入了像共济会（Freemasons）这样的社会组织，共济会在当时是一个兄弟会组织，中产阶级可以加入其中，互相帮助追求共同的利益。

我刚才说的关于阶级发展的所有内容主要适用于西欧和北欧。在东欧和南欧，工业化进程缓慢，这意味着在那些地方，区分资产阶级和无产阶级的条件并不真正存在。古老的农业经济仍然由农业精英主导。

换句话说，从社会角度来看，在北欧和西欧，1750年到1850年的变化是巨大且具有颠覆性的，但在南欧和东欧，那个世纪的社会结构基本保持不变。你明白我的意思吗？

好的，现在让我们换个话题，看看工业化是如何影响家庭制度的。在资产阶级中，重点变成了培育核心家庭，这意味着只有父母和孩子，而不包括大家庭成员。

这意味着妇女和儿童不工作。相反，在中产阶级中，性别角色有严格的定义。男人工作，女人待在家里抚养孩子，这被称为“家庭崇拜”（cult of domesticity）。

这不仅仅是一种实际的安排，它还是一种身份象征。如果一个男人挣的钱足够多，他的妻子和孩子不用像那些底层工人阶级那样工作，那么，你就知道他正式成为了一个有身份的人。

另一方面，无产阶级家庭的每个成员都要工作，包括孩子。我知道对我们来说这听起来很糟糕，但要记住，他们中的许多人是从农村迁移来的，在农村，家庭经济要求即使是孩子也要和父母一起工作。

所以当它们搬到城市工作时，同样的家庭经济模式也随之而来。对它们来说，全家都工作并不显得不寻常。然而，城市家庭工作模式的不同之处在于，在农村，一家人一起工作，但在工厂环境中，家庭成员在不同的地方工作。

事实上，由于工厂工人的工资很低，他们需要孩子工作才能生存。到19世纪末，工人阶级的工作条件和工资开始改善，这是几项改革的结果，这些改革逐渐改善了他们的生活。

例如，在英国，1833年的《工厂法》（Factory Act）规定，9岁以下的孩子不能合法地在工厂工作，但9到13岁的孩子每天可以工作9个小时，孩子年龄越大，合法工作的时长就越长。此外，该法案还规定，孩子每天至少要有两个小时的上学时间。

实际上，这项法律实施得并不好。家庭会伪造文件，让他们5岁的孩子也能工作。别用那种批判的眼光看，因为这些家庭需要钱。更不用说孩子们很少能完成规定的学业了。

即便如此，虽然不完全有效，但这项法律确实让人们意识到，孩子应该免受工厂艰苦生活的影响。此外，1847年英国通过了《十小时法案》（Ten Hours Act），将一个人的每日工作时长限制为10小时。

在此之前，对一个人的工作时长没有规定。最终决定权在工厂主手中，这意味着每天工作12到14个小时。听着，工厂主完全没有动力为他们的工人减少工作时长。记住工业革命创造了多少财富，他们会减少工作时长吗？别太天真了。

要记住，孩子们也得工作那么长时间。所以英国有改革意识的议会通过了《十小时法案》，该法案将13到18岁孩子的总工作时长限制为10小时，并且禁止13岁以下的孩子工作。

同样，这是个不错的想法，但很难执行。许多家庭违反这些法律，因为法律没有解决一个更根本的问题，那就是这些家庭让孩子工作是因为他们需要孩子挣来的每一分钱。就像政府说：“啊，你们的孩子不应该工作，要保护他们。”但实际上他们是在说：“你们得想办法靠一半的收入生活，祝你们好运。”

不管怎样，当人们不工作的时候，一种新的休闲文化兴起，确保他们有地方可以放松，度过休闲时光。建造了广阔的城市公园，供人们悠闲地散步，或者骑着一种叫做自行车的新玩意儿。杂耍剧院（Vaudeville theaters）如雨后春笋般出现，将音乐、舞蹈和各种其他表演结合在一场演出中。

观赏性体育赛事也成了大生意，比如拳击、赛马和橄榄球等运动。关于家庭，我们最后要讨论的是人们开始为了爱情而结婚。这种情况在中产阶级中尤为突出，不过也开始渗透到工人阶级中。

多亏了像简·奥斯汀（Jane Austen）这样的小说家所设定的理想，以及经济状况的改善等因素，她笔下的人物为了爱情而不是金钱结婚，这种伴侣式婚姻成为了理想的婚姻模式。

好的，[点击这里](#)继续复习美国大学预修课程欧洲历史第六单元。[点击这里](#)获取我的美国大学预修课程欧洲历史复习资料包，它将帮助你在课堂上得A，并在五月份的考试中得5分。我们下次再见。我是劳拉。

3. pure

Now as we' ve been talking about the Industrial Revolution in the last couple of videos, we' ve been focusing on the technological achievements and the metric buttloads of wealth generated by it, and how governments got involved in industrializing their state. But what we have not talked about is how the Industrial Revolution affected the general population, and that' s what this video is about. So if you' re ready to get them brain cows milked, let' s get to it. By the way, if you want fill-in-the-blank notes so you can follow along with this video, check the link in the description.

Now the Industrial Revolution was not just a revolution in the way goods for sale were made. It also led to massive social changes as well. In the most industrialized states in Western and Northern Europe, industrialization led to the development of self-conscious classes because there' s a very clear division of labor between who did what kind of work.

And the two classes you need to know are the proletariat and the bourgeoisie. The proletariat were the working class folks, and they worked in the factories or mines or dang near anywhere else a person could get their hands dirty. Now because of the growing

dominance of industrialization, many of the proletariat were people who migrated from rural areas into urban areas, and that's a process called urbanization.

Remember that with the commercialization of agriculture that began in the last period, less people were needed for farming, and that led to people streaming into industrial cities to find jobs. And the truth is, these cities were not ready for this onslaught of increased population. There certainly weren't enough places for all these new workers to live, and so the solution was to construct tenements.

These were hastily constructed apartment buildings with poor ventilation and no indoor plumbing, and the proletariat crammed themselves into this cheap housing by the fistful. As a result of the poor ventilation, airborne diseases like tuberculosis spread like mad. Because there was no indoor plumbing, people disposed of their, uh, waste out the window.

So to be a working-class factory laborer living in these conditions was nasty. And although their living conditions were awful, there was a sort of solidarity among the working class. Like I said before, people began to grow more self-conscious about the class of which they were members, and this was probably more true among the proletariat because many of them had left their extended families in rural areas to come to find work in the city.

And that way, the working class banded together to provide the support many of them were lacking. For example, they created mutual aid societies in which they pledged to help each other in times of need.

Now the second class that solidified during this time was the bourgeoisie, or the middle class. Now they didn't work in factories but rather management jobs and medicine and law. These were the white-collared workers of the age, which means they didn't get their hands dirty but rather worked more with their thinky-thinky part.

And although many of them did live in the cities where they worked, a growing number of them had the means to move outside the cities to suburbs, where they could keep their collars white and not dwell on those stinky cities. Now like the proletariat, the bourgeoisie also became increasingly conscious of their class membership, but for them it was less about banding together to help each other in times of need but rather through the activities they engaged in.

They formed philanthropic organizations to endow public works like museums and schools and hospitals. Others gathered into social organizations like the Freemasons, which was by this time a fraternal organization that the middle class could join to help each other pursue their common interests.

Now everything I just said about the development of classes mainly applies to Western and Northern Europe. In eastern and southern Europe, industrialization was slow to take place, and that means the conditions for dividing the bourgeoisie from the proletariat did not really exist in those places. The older agricultural economies continued to be dominated by the agricultural elites.

In other words, socially speaking, in Northern and Western Europe, the changes between 1750 and 1850 were massive and disruptive, but in Southern and Eastern Europe, social structures remained largely unchanged during that century. You smell what I'm stepping in?

Okay, now let's turn the corner and consider how the institution of the family was affected by industrialization. Among the bourgeoisie, the focus became nurturing the nuclear family, which indicated parents and children only and not the extended family.

That meant that women and children did not work. Instead, in the middle class there were rigidly defined gender roles. The men worked and the women stayed home and raised the children, and this became known as the cult of domesticity.

This wasn't just a practical arrangement, it was a status symbol. If a man made enough money that his wife and children didn't have to work like those lowly working-class people did, well, that's when you know you officially became a fancy man.

The proletariat, on the other hand, had every member of the family working, including the children. And I know to us that sounds awful, but remember many of those folks migrated from rural areas where they were farmers, and on the farm the family economy demanded that even the children work alongside their parents.

And so when they moved into the cities for work, that same family economy came with them. It wouldn't have seemed unusual for them to have the whole family work. However, what was different about the urban arrangement of family work was that on the farm the family worked together, but in the factory setting family members worked in different places.

And the truth is, because wages were so low for factory workers, they needed their children to work just to survive. Now by the end of the 19th century, working conditions and wages began to improve for the working class, and that was the result of several reforms that began to gradually improve their lives.

For example, in England you had the Factory Act of 1833, which mandated that a child under the age of nine could not legally work in a factory, but children ages 9 to 13 could work nine hours a day, and the older the child was, the more hours they could legally work. Additionally, it was mandated that children have at least two hours of schooling per day.

Now in reality, this law did not work out too well. Families falsified documents so that their five-year-olds could work. And get that judgmental look off your face, because those families needed the money. Not to mention children rarely completed the required schooling anyway.

Even so, while not entirely effective, this law did have the effect of making people aware that children ought to be protected from the harsh life of the factory. Additionally, the Ten

Hours Act was passed in 1847 in England, which limited the number of hours a person could work to 10 hours per day.

Prior to this, there were no regulations on the number of hours a person could work. Ultimately it was up to the factory owner, which meant about 12 to 14 hours a day. And look, factory owners have precisely zero incentive to cut hours for their workers. Like, remember how much wealth the Industrial Revolution was generating, and they' re going to cut hours? Don' t be so crazy.

And keep in mind that children worked those kinds of hours too. And so a reform-minded Parliament in England passed the Ten Hours Act, which restricted the total number of work hours to 10 for children ages 13 to 18 and banned anyone under 13 from working at all.

And again, it was a nice sentiment and all, but it was very hard to enforce. Many families broke these laws because the law didn' t address the more fundamental issue that these families had their children working because they needed every pound they brought in. Like, the government said, "Ah, your children shouldn' t be working, protect them," but in reality they' re saying, "You need to figure out a way to live on half your income, so good luck."

Anyway, when people weren' t working, a new leisure culture grew up to make sure that they had places where they could relax and spend their leisure time. Expansive urban parks were built for leisurely strolls or rides on the new contraption called a bicycle. Vaudeville theaters sprang up, which combined music and dancing and a variety of other acts in one show.

And spectator sports became big business as well — sports like boxing and horse races and rugby. And the last thing we need to talk about regarding the family is how people began to marry for love. And this was especially prominent among the middle class, although it started to filter down to the working class as well.

Thanks to factors like increased finances and ideals set by novelists like Jane Austen, whose characters married each other for love and not for money, this companionate marriage became the ideal.

Alright, click [here](#) to keep reviewing for unit 6 of AP European History. Click [here](#) to grab my AP Euro review pack, which will help you get an A in your class and a five on your exam in May. I' ll catch you on the flip-flop. I' m Laura.
