Hugo - “I don’t know if it will be read by everyone, but it is meant for everyone. It addresses England as well as Spain, Italy as well as France, Germany as well as Ireland, the republics that harbour slaves as well as empires that have serfs. Social problems go beyond frontiers...”
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1789</td>
<td>French Revolution begins. (monarchy)</td>
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<td>1798</td>
<td>First French Republic proclaimed.</td>
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<td>1792-95</td>
<td>The republican ‘Convention,’ ending in Robespierre’s terror.</td>
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<td>1793</td>
<td>Louis XVI executed. The ‘Chouans’ (royalist Breton insurgents) begin their full-scale civil war against the republican French government. Léopold Sigisbert Hugo, an officer in the republican army, is posted to Brittany as part of the repressive peace-keeping force.</td>
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<tr>
<td>1795-1799</td>
<td>‘Le Directoire’, the first postrevolution Government (Directory).</td>
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<td>1797</td>
<td>Marriage in Paris of Sophie Trébuchet and Léopold-Sigisbert Hugo.</td>
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<tr>
<td>1799-1804</td>
<td>The ‘Consulat.’ Bonaparte takes Command (Bonaparte overthrows Directory and establishes The Consulate).</td>
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<td>1802</td>
<td>Birth of Victor-Marie Hugo.</td>
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<td>1804</td>
<td>Napoleon crowns himself at Notre Dame; French Empire (dictatorship) proclaimed. Sophie and her three children return to Paris, settling at 24 Rue de Chichy. General Lahorie, now retired and wanted by the police for plotting against Napoleon, lives at no.19.</td>
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<tr>
<td>1807</td>
<td>Léopold Hugo promoted colonel and posted to Naples, where he makes a favourable impression on Napoleon’s younger brother Joseph.</td>
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<tr>
<td>1808</td>
<td>Joseph Bonaparte is made King of Spain by Napoleon. Léopold Hugo follows the French King to Spain and gets a lucrative staff appointment.</td>
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<tr>
<td>1815</td>
<td>Napoleon defeated at Waterloo; France becomes a monarchy once more under Louis XVIII. General Léopold Hugo mistakenly hopes that by rallying to Louis XVIII in extremis he will be able to stay in the army. He is retired on half-pay.</td>
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<tr>
<td>1815-1824</td>
<td>Reign of Louis XVIII.</td>
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<td>1820</td>
<td>Victor Hugo’s Ode to the Death of the Duc de Berri attracts the attention of the Court. Louis XVIII sends him 500 francs.</td>
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<tr>
<td>1822</td>
<td>Victor Hugo marries childhood sweetheart Adèle Foucher.</td>
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<tr>
<td>1824-30</td>
<td>Reign of Charles X.</td>
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<tr>
<td>1830-1848</td>
<td>Reign of King Louis Philippe.</td>
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<tr>
<td>1845</td>
<td>Victor Hugo starts writing Les Misérables.</td>
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<tr>
<td>1848-1851</td>
<td>Reign of King Louis Philippe ends with uprising and Louis Napoleon becomes President of the Second French Republic</td>
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<td>1851</td>
<td>2 December: Louis Napoleon dissolves Parliament, is proclaimed President with full powers for ten years, ratified by a plebiscite. Victor Hugo leaves hastily for Brussels.</td>
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<tr>
<td>1852</td>
<td>Louis Napoleon declares himself Emperor. Hugo urges the populace to rise against the monarch and flees the country to Belgium.</td>
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<td>1852-1870</td>
<td>Emperor Napoleon III establishes cordial relations with Britain.</td>
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<tr>
<td>1861</td>
<td>Victor Hugo completes Les Misérables.</td>
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<tr>
<td>1870</td>
<td>Franco-Prussian war ends with disastrous battle of Sedan. Napoleon III forced to abdicate and flees France; replaced by a democratically elected government. October – Victor Hugo returns to Paris, is elected a member of parliament by the Parisiens.</td>
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<td>1871</td>
<td>Victor Hugo resigns from Parliament; following the death of his son, Charles, he goes to Brussels to settle the family inheritance.</td>
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<td>1871</td>
<td>April-May – Paris ‘Commune’ uprising, soon crushed, leads to appalling carnage and repression.</td>
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<tr>
<td>1871</td>
<td>August – From Brussels, Hugo protests against the Belgian Government’s refusal to give fleeing ‘Communards’ status of political exiles. His Brussels home is stoned and he is declared persona non grata in Belgium, moving to Luxembourg, returning briefly to Paris, then to Guernsey to write Quatre-Vingt-Treize.</td>
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<tr>
<td>1875</td>
<td>Victor Hugo settles permanently in Paris and is appointed Senator.</td>
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<tr>
<td>1882</td>
<td>Death of Juliette Drouet.</td>
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<tr>
<td>1885</td>
<td>Victor Hugo dies; State funeral attended by over three million people.</td>
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Absolute monarchy - a form of government where the monarch rules unhindered, i.e., without any laws, constitution, or legally organized opposition.

Anarchy - a condition of lawlessness or political disorder brought about by the absence of governmental authority.

Authoritarian - a form of government in which state authority is imposed onto many aspects of citizens' lives.

Communist - a system of government in which the state plans and controls the economy and a single - often authoritarian - party holds power; state controls are imposed with the elimination of private ownership of property or capital while claiming to make progress toward a higher social order in which all goods are equally shared by the people (i.e., a classless society).

Constitutional monarchy - a system of government in which a monarch is guided by a constitution whereby his/her rights, duties, and responsibilities are spelled out in written law or by custom.

Democracy - a form of government in which the supreme power is retained by the people, but which is usually exercised indirectly through a system of representation and delegated authority periodically renewed.

Dictatorship - a form of government in which a ruler or small clique wield absolute power (not restricted by a constitution or laws).

Oligarchy - a government in which control is exercised by a small group of individuals whose authority generally is based on wealth or power.

Parliamentary democracy - a political system in which the legislature (parliament) selects the government - a prime minister, premier, or chancellor along with the cabinet ministers - according to party strength as expressed in elections; by this system, the government acquires a dual responsibility: to the people as well as to the parliament.

Republic - a representative democracy in which the people's elected deputies (representatives), not the people themselves, vote on legislation.

Socialism - a government in which the means of planning, producing, and distributing goods is controlled by a central government that theoretically seeks a more just and equitable distribution of property and labor; in actuality, most socialist governments have ended up being no more than dictatorships over workers by a ruling elite.

Theocracy - a form of government in which a Deity is recognized as the supreme civil ruler, but the Deity's laws are interpreted by ecclesiastical authorities (bishops, mullahs, etc.); a government subject to religious authority.

Totalitarian - a government that seeks to subordinate the individual to the state by controlling not only all political and economic matters, but also the attitudes, values, and beliefs of its population.
The story is set between 1815 and 1832, the years of Hugo's youth. The descriptions of Paris, the characterizations of Gavroche and other Parisian stock characters, and such statements as, "To err is human, to stroll is Parisian" all attest to Hugo's unswerving adoration of his home city. Exile no doubt encouraged the romantic meanderings of Hugo's prose. The protagonist of Les Misérables, Jean Valjean, is also in exile from the world of men because of the desperate crime he committed in his youth. Liberated from prison, Valjean hides his identity and becomes a successful man, as charitable as he is rich and powerful. His altruism leads him to promise Fantine, a dying prostitute, that he will seek out her exploited young daughter Cosette after her death. The ensuing love between "father" and "daughter" (Cosette) is miraculous, redeeming Valjean and bestowing happiness on his otherwise grim life. To some extent, Hugo also was seeking redemption, having, for much of his youth, ignored the populist concerns of Republican France. He sacrificed his lifestyle in Paris for justice, and Les Misérables, "the Magna Carta of the human race," is a testament of this humanitarian awakening.

The Revolution and Republic of France had failed to redress the unconscionable social conditions in which many French citizens languished. Les Misérables became an expression of and an inspiration for that attempt. Hugo initially entitled his work, Les Misère ("the poverty"), but changed it to Les Misérables, which, in Hugo's time, denoted everyone from the poor to the outcasts and insurrectionists. In Hugo's lifetime, the schism between "haves" and "have-nots" was vast; an unbalanced economy made jobs scarce for those who earned their living by work. This was an era without a welfare system, unemployment benefits, or worker's compensation. The closest thing to a homeless shelter was prison, a macabre dungeon where inmates slept on bare planks and ate rancid food. To this place the disabled, insane, hungry, or desperate citizens of France eventually found their way. The one hope of the poor for relief was charity from those who were, if not indifferent to their plight, outright hostile to it.

Les Misérables vindicates those members of society forced by unemployment and starvation to commit crimes—in Jean Valjean's case, the theft of a loaf of bread—who are thereafter outcast from society. It is fairly common parlance today to suggest that prison creates more hardened criminals than it reforms, but the idea was radical to Hugo's contemporaries. "Perrot de Chezelles, in an 'Examination of Les Misérables,' defended the excellence of a State which persecuted convicts even after their release, and derided the notion that poverty and ignorance had anything to do with crime. Criminals were evil." Jean Valjean morally surpasses characters working on behalf of this excellent State. The poor and the disenfranchised understood Hugo's message, accepted the affirmation he gave them, and worshipped him as their spokesman. Workers pooled their money to buy the book not one of them could afford on their own. The struggling people of France had found an articulate illustration of the unjust forces arrayed against them.

Hugo's gift to the people simultaneously affirms that every citizen is important to the health of the nation and emphasizes how that fact gives each individual responsibility for the conditions we all share. Hugo sees the world as a convoluted pattern: "Nothing is truly small...within that inexhaustible compass, from the sun to the grub, there is no room for disdain; each thing needs every other thing." He illustrates a system full of injustice, but in that same sphere, a single gesture of kindness redeems the world; he shows us a civilization based on self-interest and profit, but in one generous act the possibilities of a better world become manifest; he portrays people who regard their neighbors with suspicion and contempt, but with one vow of love, humanity's faith is born anew. Les Misérables is one of history's greatest manifestos of hope for humankind.
## FRENCH WELFARE SYSTEM

France has a generous array of maternity and unemployment benefits, paid for by taxes which are among the highest in Europe. The system places great emphasis on supporting the family, especially children. The French state subsidises thousands of part time nannies, or child-minders from public funds.

The main payments are these:

- $2,400 (£1,500) goes to each woman on the birth of her first child
- From the second birth, the mothers monthly allowance goes up to $120 (£70) per child per month
- The mother continues to receive her full salary for six months from the birth of her child
- The mother’s job is protected for up to three years.
- When she returns to work, her children get free nursery or day care, up to the age of 6

[Source 5: http://news.bbc.co.uk/2/hi/special_report/for_christmas/_new_year/welfare/41052.stm]

## UNITED STATES WELFARE SYSTEM

The United States has a different set of family programs. It is the only country whose main cash benefit is primarily for single mothers, who lose the benefit and their health insurance if they work full time. U.S. family benefits usually are available only for the poorest families.

- Aid to Families with Dependent Children: Known as "welfare," AFDC is a monthly cash benefit designed to support single mothers. Two-parent families now are eligible.
- Medicaid: National health insurance for families on welfare and the nation's lowest-income individuals and families.
- Food stamps: Coupons that can be used to buy groceries.
- Headstart: A nursery school program for the country's poorest children.
- Housing Assistance: Housing vouchers or rent subsidies in government-owned housing projects for the poorest of families.
- Earned income tax credit: A tax credit for low-income families.

Chapter 1

THE SURFACE OF THE QUESTION

Of what is revolt composed? Of nothing and of everything...

At random. Athwart the state, the laws, athwart prosperity and the insolence of others. Irritated convictions, embittered enthusiasms, agitated indignations, instincts of war which have been repressed, youthful courage which has been exalted, generous blindness; curiosity, the taste for change, the thirst for the unexpected, the sentiment which causes one to take pleasure in reading the posters for the new play, and love, the prompter's whistle, at the theatre; the vague hatreds, rancors, disappointments, every vanity which thinks that destiny has bankrupted it; discomfort, empty dreams, ambitious that are hedged about, whoever hopes for a downfall, some outcome, in short, at the very bottom, the rabble, that mud which catches fire,—such are the elements of revolt...

Revolt is a sort of waterspout in the social atmosphere which forms suddenly in certain conditions of temperature... Woe to him whom it bears away as well as to him whom it strikes! It breaks the one against the other...

If we are to believe certain oracles of crafty political views, a little revolt is desirable from the point of view of power. System: revolt strengthens those governments which it does not overthrow. It puts the army to the test: it consecrates the bourgeoisie, it draws out the muscles of the police; it demonstrates the force of the social framework. It is an exercise in gymnastics; it is almost hygiene. Power is in better health after a revolt, as a man is after a good rubbing down...

"All revolts closes the shops, depresses the funds, throws the Exchange into consternation, suspends commerce, clogs business, precipitates failures; no more money, private fortunes rendered uneasy, public credit shaken, industry disconcerted, capital withdrawing, work at a discount, fear everywhere; counter-shocks in every town. Hence gulfs. It has been calculated that the first day of a riot costs France twenty millions, the second day forty, the third sixty, a three days' uprising costs one hundred and twenty millions. that is to say, if only the financial result be taken into consideration, it is equivalent to a disaster, a shipwreck or a lost battle, which should annihilate a fleet of sixty ships of the line...

For our parts, we reject this word uprisings as too large, and consequently as too convenient. We make a distinction between one popular movement and another popular movement. We do not inquire whether an uprising costs as much as a battle. Why a battle, in the first place? Here the question of war comes up. Is war less of a scourge than an uprising is of a calamity? And then, are all uprisings calamities? And what if the revolt of July did cost a hundred and twenty millions? The establishment of Philip V. in Spain cost France two milliards. Even at the same price, we should prefer the 14th of July... An uprising being given, we examine it by itself...there is no question of anything but effect, we seek the cause.
Chapter 2
THE ROOT OF THE MATTER

There is such a thing as an uprising, and there is such a thing as insurrection; these are two separate phases of wrath; one is in the wrong, the other is in the right. In democratic states, the only ones which are founded on justice, it sometimes happens that the fraction usurps; then the whole rises and the necessary claim of its rights may proceed as far as resort to arms. In all questions which result from collective sovereignty, the war of the whole against the fraction is insurrection; the attack of the fraction against the whole is revolt...

Certainly, despotism remains despotism, even under the despot of genius. There is corruption under all illustrious tyrants, but the moral pest is still more hideous under infamous tyrants...

In the majority of cases, riot proceeds from a material fact; insurrection is always a moral phenomenon...

All armed protests, even the most legitimate, even that of the 10th of August, even that of July 14th, begin with the same troubles. Before the right gets set free, there is foam and tumult. In the beginning, the insurrection is a riot, just as a river is a torrent. Ordinarily it ends in that ocean: revolution...

However, insurrection, riot, and points of difference between the former and the latter,—the bourgeois, properly speaking, knows nothing of such shades. In his mind, all is sedition, rebellion pure and simple...
Then the bourgeois shouts: "Long live the people!"
This explanation given, what does the movement of June, 1832, signify, so far as history is concerned? Is it a revolt? Is it an insurrection?

This movement of 1832 had, in its rapid outbreak and in its melancholy extinction, so much grandeur, that even those who see in it only an uprising, never refer to it otherwise than with respect. For them, it is like a relic of 1830...

We shall therefore bring to light, among the known and published peculiarities, things which have not heretofore been known, about facts over which have passed the forgetfulness of some, and the death of others. The majority of the actors in these gigantic scenes have disappeared; beginning with the very next day they held their peace; but of what we shall relate, we shall be able to say: "We have seen this." We alter a few names, for history relates and does not inform against, but the deed which we shall paint will be genuine. In accordance with the conditions of the book which we are now writing, we shall show only one side and one episode, and certainly, the least known at that, of the two days, the 5th and the 6th of June, 1832, but we shall do it in such wise that the reader may catch a glimpse, beneath the gloomy veil which we are about to lift, of the real form of this frightful public adventure.
A BURIAL; AN OCCASION TO BE BORN AGAIN

In the spring of 1832, although the cholera had been chilling all minds for the last three months and had cast over their agitation an indescribable and gloomy pacification, Paris had already long been ripe for commotion. As we have said, the great city resembles a piece of artillery; when it is loaded, it suffices for a spark to fall, and the shot is discharged. In June, 1832, the spark was the death of General Lamarque.

Lamarque was a man of renown and of action. He had had in succession, under the Empire and under the Restoration, the sorts of bravery requisite for the two epochs, the bravery of the battle-field and the bravery of the tribune. He was as eloquent as he had been valiant; a sword was discernible in his speech. Like Foy, his predecessor, after upholding the command, he upheld liberty; he sat between the left and the extreme left, beloved of the people because he accepted the chances of the future, beloved of the populace because he had served the Emperor well; he was, in company with Comtes Gerard and Drouet, one of Napoleon's marshals in petto. The treaties of 1815 removed him as a personal offence. He hated Wellington with a downright hatred which pleased the multitude; and, for seventeen years, he majestically preserved the sadness of Waterloo, paying hardly any attention to intervening events. In his death agony, at his last hour, he clasped to his breast a sword which had been presented to him by the officers of the Hundred Days. Napoleon had died uttering the word army, Lamarque uttering the word country.

His death, which was expected, was dreaded by the people as a loss, and by the government as an occasion. This death was an affliction. Like everything that is bitter, affliction may turn to revolt. This is what took place...

On the 5th of June, accordingly, a day of mingled rain and sun, General Lamarque's funeral procession traversed Paris with official military pomp, somewhat augmented through precaution. Two battalions, with draped drums and reversed arms, ten thousand National Guards, with their swords at their sides, escorted the coffin. The hearse was drawn by young men. The officers of the Invalides came immediately behind it, bearing laurel branches. Then came an innumerable, strange, agitated multitude, the sectionaries of the Friends of the People, the Law School, the Medical School, refugees of all nationalities, and Spanish, Italian, German, and Polish flags, tricolored horizontal banners, every possible sort of banner, children waving green boughs, stone-cutters and carpenters who were on strike at the moment, printers who were recognizable by their paper caps, marching two by two, three by three, uttering cries, nearly all of them brandishing sticks, some brandishing sabres, without order and yet with a single soul, now a tumultuous rout, again a column. Squads chose themselves leaders; a man armed with a pair of pistols in full view, seemed to pass the host in review, and the files separated before him. On the side alleys of the boulevards, in the branches of the trees, on balconies, in windows, on the roofs, swarmed the heads of men, women, and children; all eyes were filled with anxiety. An armed throng was passing, and a terrified throng looked on. The Government, on its side, was taking observations...

All at once, a man on horseback, clad in black, made his appearance in the middle of the group with a red flag, others say, with a pike surmounted with a red liberty-cap...

This red flag raised a storm, and disappeared in the midst of it.
From the Boulevard Bourdon to the bridge of Austerlitz one of those clamors which resemble billows stirred the multitude. Two prodigious shouts went up: "Lamarque to the Pantheon! -- Lafayette to the Town-hall!" Some young men, amid the declamations of the throng, harnessed themselves and began to drag Lamarque in the hearse across the bridge of Austerlitz and Lafayette in a hackney-coach along the Quai Morland.

In the crowd which surrounded and cheered Lafayette, it was noticed that a German showed himself named Ludwig Snyder, who died a centenarian afterwards, who had also been in the war of 1776, and who had fought at Trenton under Washington, and at Brandywine under Lafayette.

In the meantime, the municipal cavalry on the left bank had been set in motion, and came to bar the bridge, on the right bank the dragoons emerged from the Celestins and deployed along the Quai Morland. The men who were dragging Lafayette suddenly caught sight of them at the corner of the quay and shouted: "The dragoons!" The dragoons advanced at a walk, in silence, with their pistols in their holsters, their swords in their scabbards, their guns slung in their leather sockets, with an air of gloomy expectation.

They halted two hundred paces from the little bridge. The carriage in which sat Lafayette advanced to them, their ranks opened and allowed it to pass, and then closed behind it. At that moment the dragoons and the crowd touched. The women fled in terror. What took place during that fatal minute? No one can say. It is the dark moment when two clouds come together. Some declare that a blast of trumpets sounding the charge was heard in the direction of the Arsenal others that a blow from a dagger was given by a child to a dragoon. The fact is, that three shots were suddenly discharged: the first killed Cholet, chief of the squadron, the second killed an old deaf woman who was in the act of closing her window, the third singed the shoulder of an officer; a woman screamed: "They are beginning too soon!" and all at once, a squadron of dragoons which had remained in the barracks up to this time, was seen to debouch at a gallop with bared swords, through the Rue Bassompierre and the Boulevard Bourdon, sweeping all before them.

Then all is said, the tempest is loosed, stones rain down, a fusillade breaks forth, many precipitate themselves to the bottom of the bank, and pass the small arm of the Seine, now filled in, the timber-yards of the Isle Louviers, that vast citadel ready to hand, bristle with combatants, stakes are torn up, pistol-shots fired, a barricade begun, the young men who are thrust back pass the Austerlitz bridge with the hearse at a run, and the municipal guard, the carabineers rush up, the dragoons ply their swords, the crowd disperses in all directions, a rumor of war flies to all four quarters of Paris, men shout: "To arms!" they run, tumble down, flee, resist. Wrath spreads abroad the riot as wind spreads a fire.
Iran Protests: Twitter, the Medium of the Movement

By Lev Grossman

The U.S. State Department doesn't usually take an interest in the maintenance schedules of dotcom start-ups. But over the weekend, officials there reached out to Twitter and asked them to delay a network upgrade that was scheduled for Monday night. The reason? To protect the interests of Iranians using the service to protest the presidential election that took place on June 12. Twitter moved the upgrade to 2 p.m. P.T. Tuesday afternoon — or 1:30 a.m. Tehran time... After the election in Iran, cries of protest from supporters of opposition candidate Mir-Hossein Mousavi arose in all possible media, but the loudest cries were heard in a medium that didn't even exist the last time Iran had an election...So what exactly makes Twitter the medium of the moment? It's free, highly mobile, very personal and very quick...This makes Twitter practically ideal for a mass protest movement, both very easy for the average citizen to use and very hard for any central authority to control...On June 13, when protests started to escalate, and the Iranian government moved to suppress dissent both on- and off-line, the Twitterverse exploded with tweets from people who weren't having it, both in English and in Farsi...As is so often the case in the media world, Twitter's strengths are also its weaknesses. The vast body of information about current events in Iran that circulates on Twitter is chaotic, subjective and totally unverifiable... Twitter isn't a magic bullet against dictators. As tempting as it is to think of the service as a purely anarchic weapon of the masses, too distributed to be stoppable, it is theoretically feasible for a government to shut it down... It's quite possible that the government finds Twitter useful as a way of monitoring protesters, gathering data on them and even tracking them down. There are also signs that the Iranian government may be infiltrating the Twitter network itself, manipulating it to its own advantage...Twitter didn't start the protests in Iran, nor did it make them possible. But there's no question that it has emboldened the protesters, reinforced their conviction that they are not alone and engaged populations outside Iran in an emotional, immediate way that was never possible before. President Ahmadinejad — who happened to visit Russia on Tuesday — now finds himself in a court of world opinion where even Khrushchev never had to stand trial. Totalitarian governments rule by brute force, and because they control the consensus worldview of those they rule. Tyranny, in other words, is a monologue. But as long as Twitter is up and running, there's no such thing.

http://www.time.com/time/world/article/0,8599,1905125,00.html
ATHENS (Reuters) - Greek workers begin a 48-hour strike on Tuesday to protest against a new round of austerity cuts that unions say will devastate the poor and drive a failing economy to collapse. The walkout, called by Greece's two biggest labor organizations, is the third major strike in two months against a package of spending cuts and reforms that Prime Minister Antonis Samaras's government is trying to push through parliament to unlock aid. Athens needs parliamentary approval for the package - which includes slashing pensions by as much as a quarter for some and scrapping holiday bonuses - to ensure its European Union and International Monetary Fund lenders release more than 31 billion euros ($40 billion) of aid, much of it aimed at shoring up banks. The government has implored Greeks to endure the cuts in a bid to avoid national bankruptcy and insists they will be the last round of pain. But few are impressed in a nation where over a quarter are jobless while poverty and suicide levels soar...

SENDING A MESSAGE
"We are striking on Tuesday and Wednesday to send a message to the government - these measures must not pass!" said Nikos Kioutsoukis, general secretary of the GSEE private sector union that called the strike along with the ADEDY public sector union...Transport is expected to be severely disrupted across the country as trains, buses and the subway come to a halt. Many flights have been cancelled, ships will remain tied up at ports and taxi drivers plan to stay off the streets. Schools, banks and local government offices will be shut, while hospitals are expected to work on emergency staffing. Police were beefing up security for midday rallies in Athens that often culminate in a small-scale rioting and clashes with hooded protesters, but officials said violence was more likely during the parliamentary vote on Wednesday. Greece has gone through several rounds of austerity that has helped shrink its economy by a fifth since the debt crisis exploded but failed to bring its finances back in order. The country's public debt is seen at a whopping 189 percent of gross domestic product next year and Athens is expected to be widely off track from targets under its latest bailout agreed with the troika of the IMF, the European Commission and the European Central Bank. Anger has given away to a sense of resignation for many Greeks, who warn the latest cuts could tear a beleaguered society apart..."They are fooling themselves if they think a social explosion here would not lead to domino effects in Europe."

In November 1965, Ferdinand E. Marcos was elected to the presidency. His administration faced grave economic problems that were exacerbated by corruption, tax evasion, and smuggling. In 1969 Marcos became the first elected president of the Philippines to win reelection... Marcos, who was approaching the end of his constitutionally delimited eight years in office, had narrower goals: he pressed for the adoption of a parliamentary style of government, which would allow him to remain in power. He feared that the new constitution would not come into force before he lost the advantages of incumbency... In September 1972 Marcos declared martial law, claiming that it was the last defense against the rising disorder caused by increasingly violent student demonstrations, the alleged threats of communist insurgency by the new Communist Party of the Philippines (CPP), and the Muslim separatist movement of the Moro National Liberation Front (MNLF). One of his first actions was to arrest opposition politicians in Congress and the Constitutional Convention... General disillusionment with martial law and with the consolidation of political and economic control by Marcos, his family, and close associates grew during the 1970s. Despite growth in the country's gross national product, workers’ real income dropped, few farmers benefited from land reform, and the sugar industry was in confusion. The precipitous drop in sugar prices in the early 1980s coupled with lower prices and less demand for coconuts and coconut products—traditionally the most important export commodity—added to the country’s economic woes; the government was forced to borrow large sums from the international banking community. Also troubling to the regime, reports of widespread corruption began to surface with increasing frequency... Elections for an interim National Assembly were finally held in 1978. The opposition—of which the primary group was led by the jailed former senator Benigno S. Aquino, Jr.—produced such a bold and popular campaign that the official results, which gave Marcos’s opposition virtually no seats, were widely believed to have been illegally altered. In 1980 Aquino was allowed to go into exile in the United States, and the following year, after announcing the suspension of martial law, Marcos won a virtually uncontested election for a new six-year term... The assassination of Benigno Aquino as he returned to Manila in August 1983 was generally thought to have been the work of the military; it became the focal point of a renewed and more heavily supported opposition to Marcos’s rule. By late 1985 Marcos, under mounting pressure both inside and outside the Philippines, called a snap presidential election for February 1986. Corazon C. Aquino, Benigno’s widow, became the candidate of a coalition of opposition parties. Marcos was declared the official winner, but strong public outcry over the election results precipitated a revolt that by the end of the month had driven Marcos from power. Aquino then assumed the presidency...

The flamboyant widow of late Philippine dictator Ferdinand Marcos was acquitted Monday of 32 counts of illegally transferring wealth abroad during her husband’s 20-year rule. Imelda Marcos was exonerated after a 17-year trial in the case involving millions of dollars stashed in Swiss bank accounts... Marcos and two associates were accused of unlawfully opening 11 dollar accounts in Switzerland under the names of foundations linked to the Marcos family to hide alleged ill-gotten wealth... The money—which totaled $365 million when discovered shortly after Marcos was ousted in 1986—had grown with interest... The wealthy socialite, who turns 79 in July, gained fame for the extensive shoe collection and diamond-encrusted tiaras she left behind when she and her husband fled the country after his 1986 fall from power in a “people power” revolt. They went to Hawaii, where he died in 1989. The couple denied any wrongdoing...
Marie Joseph Paul Yves Roche Gilbert du Motier, Marquis de Lafayette was born in 1757. Lafayette's real introduction to America came at a dinner on August 8, 1775, when the young Marquis came into contact with the Duke of Gloucester who spoke with sympathy of the struggle going on in the colonies. With thoughts of the "romantic" American cause, glory and excitement, Lafayette made plans to travel to America. When Lafayette learned of the struggle of the Americans in their endeavor to secure their independence he resolved to come to the colonies to aid them in their efforts as a volunteer. He also persuaded several French officers to come with him. Later in the summer he met General Washington and a friendship developed between the two men which lasted as long as Washington lived. He was not even 20 years old! During Lafayette's life he never forgot the great American. Lafayette was a member of Washington's staff and during the Battle of the Brandywine, Lafayette participated in the closing part of the battle when he was wounded. Later in the autumn he rejoined the American forces since he had recovered from his wound. Consequently he applied to Congress in Philadelphia for a furlough to return home. On October 21, Congress granted him permission to return to his native land and stated: "that he shall return at such time as shall be most convenient to him." When Lafayette arrived in France he went at once to the palace at Versailles to see his wife and family. Since Lafayette had left France against the king's will, he knew he was under a cloud and could not come to the court until he was forgiven by the king. His father-in-law went to see Maurepas, the minister, who informed him that Lafayette must undergo a period of exile before he could return to court. Later Lafayette was exiled to the Hotel de Noailles for a period of eight days, and he was not permitted to go about, and no one was permitted to see him except his family. He was always honored by the queen and she made it a point to see him in the palace grounds before he went into exile. She congratulated him on his fine record in the American war. Once it became known that Lafayette was exiled, the king soon discovered that the sentence was considered unjust and Lafayette's praises were heard on all sides. Nevertheless, many important people did come to see him during his period of exile. When his term of exile was completed he was summoned by the King who received him very graciously, congratulated him very warmly on his service for the United States. The early situation was soon forgotten and Lafayette stood very high in court affairs. Shortly after his return home the Congress of the United States presented him with a sword which was an honor appreciated by the King and his government. On July 26, 1789 he was named the commander of the National Guard — saving the royal family from a Paris mob in October. A year later he was promoted to Lieutenant General, but resigned on October 8th. In 1792, when war was declared with Austria, he took command of the army, but was later replaced during the rise of the Jacobin influence and he fled to Belgium. He was taken by the Austrians, who turned him over to the Prussians who held him prisoner until 1797. He was eventually freed by Napoleon, returning to France in 1800. To the end of his life Lafayette held firm for representative government in his country. The great general died in 1834. His fine work for American independence will never be forgotten and his name will always shine out on the pages of our history.

As principal author of the “Declaration of the Rights of Man and of the Citizen” (1789), he helped propel the French Revolution. In the final decade of his life, he took part in France’s 1830 revolution and also voiced support for revolutions in Greece, Poland, Italy, and South America. An ardent supporter of emancipation and a member of anti-slavery societies in France and America, Lafayette also lobbied for the restoration of civil rights to French Protestants and was instrumental in ensuring that religious freedom be granted to Protestants, Jews, and other non-Catholics. A friend to Native Americans, he also endorsed the views of leading women writers and reformers of his day.
Les misérables: Despite welfare state and wine, unhappiness reigns in France

Scott Barber | 13/03/26 12:00 AM ET

France has good wine, a great culture, a 35-hour work week and a miserable population.

A study by the Paris School of Economics shows that despite having all the things needed for a good life, the French are among the unhappiest people on the planet.

“It has now become common knowledge that the French are much less happy and optimistic than their standard of living would predict,” says The French Unhappiness Puzzle: The Cultural Dimension of Happiness by researcher Claudia Senik.

She suggests that French schools and the loss of prestige in the world may have contributed to the country’s unhappiness.

Despite free access to health care, hospitals, public school and universities, dissatisfaction is so prevalent in France it ranked worse than Iraq and Afghanistan in a survey of expectations for 2012, according to a WIN-Gallup poll.

Ms. Senik analyzed a number of European polls and surveys to determine “differences in self-described happiness across countries of similar affluence.” Among her findings:

- The French unhappiness is mirrored “by a low level of trust in the market and in other people”;
- “French natives ... are less satisfied with the state of the economy in the country, with the state of democracy, with the state of the education system”;
- The proportion of people agreeing that “for most people life is getting better” is particularly low in France.

One study asked participants to use an emotive scale (from happiness and enjoyment, to stress and anger) to answer questions like: “Did you smile a lot yesterday?”

“It turns out that France ranks first in terms of negative affects and last in terms of positive affects!” Ms. Senik wrote. “This is driven by the particularly high number of French respondents reporting feelings of anger and worry and the low frequency of feelings of enjoyment and happiness.”
With a generous welfare state, relative economic stability and 35-hour work weeks, what do the French have to complain about?

It’s not the language, as surveys show “francophone individuals are happier than English-speaking” people in Canada. Similar results were found in other multilingual nations such as Belgium and Switzerland.

Instead, Ms. Senik points to the “influence of psychological and cultural factors ... where culture is understood as a real and not a purely nominal phenomenon.”

The study notes that French emigrants are less happy than the natives in the countries they move to, while the opposite is true for immigrants to France. There is also a correlation between the time spent living in France and an individual’s unhappiness.

“This suggests that there is something in the culture that makes French people miserable,” Ms. Senik wrote.

The socialization of children, especially in the public school system, is the most likely culprit, she claims.

“I think the role of the primary school system in France is partly to blame,” Ms. Senik told The Local online news site. “If unhappiness is partly due to someone’s mentality, then people are forming that negative mentality at an early age in primary schools.”

The tough grading system could be a factor, she said, since “it is very difficult to get good grades,” in French public schools.

Another factor could be the lost “grandeur of the old Francophone empire and influence France used to have in the world,” she said. “People might not always be conscious of this, but they are feeling it. It’s a feeling of decline in terms of international influence.”

Ms. Senik thinks many in France feel skeptical and uneasy about the “new world” order.

“There is something deep in the French ideology that makes them dislike market-based globalisation.”

The solution could be to “learn more foreign languages,” and to travel more, Ms. Senik told The Local. This would help the French “fit more easily into this globalized world.”
THE HAPPINESS INDEX

A report "The French Unhappiness Puzzle" plots countries on a chart by comparing GDP per capita with "subjective well-being." Subjective well-being is an index based on surveys reporting life satisfaction and happiness. The solid regression line is a statistical tool that in this case means above the line: happy. Below the line: sad.

France falls below the line (along with ex-Communist countries) while Canada is above the line (along with many Latin American countries that may be impoverished, but are still happy.)

LATIN AMERICA  ●  FORMER COMMUNIST

SOURCE: PARIS SCHOOL OF ECONOMICS

JONATHON RIVAILT / NATIONAL POST
Part 1 Questions:

1) Using Source 1 and Source 2 identify and define the different forms of governments in France from French Revolution to the death of Hugo. Some forms of government may have been instilled more than once in France (be sure to put both sets of dates).

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<thead>
<tr>
<th>Form of Government</th>
<th>Years of Government</th>
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2) What event occurred in 1832 which was witnessed by Hugo and depicted in Les Miserables (Source 1)?

3) Using Source 3, describe the conditions in France during this time.

Part 2 Questions:

1) During this time, there was no welfare system for the impoverished. Complete the chart contrasting the French and U.S. welfare systems of today. Use Source 4 as your reference. Note: the systems are more detailed than what is included.

<table>
<thead>
<tr>
<th>Welfare System in France</th>
<th>Welfare System in United States</th>
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2) Look at Source 5. How is the French tax system compared with the United States tax system? Remember, in Economics, there is “NO SUCH THING AS A FREE LUNCH.”

3) Source 3 states, “a single gesture of kindness redeems the world; he shows us a civilization based on self-interest and profit.” In the Wealth of Nations, Adam Smith said, “it is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest.” What was the main idea that Smith was conveying?
Part 3 Questions: Complete questions while viewing the movie.

1) What year does the movie begin?
2) Refer back to Source 1 (timeline). What form of government does France have during this time?
3) The opening scene depicts the main character, Jean Valjean, being released on parole (“yellow ticket of leave”). What did Valjean do to be imprisoned?
4) Do you think that committing crimes during poor economic times is ever justified? SUPPORT YOUR ANSWER!!!!

5) Jean-Jacques Rousseau (1712–1778) was an Enlightenment philosopher who wrote the Social Contract (1762). He believed that men are ultimately born good and that society corrupts the individual. You fix societal problems, you fix the man. Do you agree or disagree with this statement. SUPPORT YOUR ANSWER!!!!

6) Valjean's life is changed by the bishop's kind act (silver candlesticks scene). Identify one time in your life where a kind act by someone made an impact on you.

7) The year is 1823. After a change in identity, Valjean becomes a wealthy owner of a factory and mayor of a town. Read the following lyrics. How do these lyrics describe the conditions of the poor during this time?

At the end of the day you're another day older, And that's all you can say for the life of the poor It's a struggle, it's a war, And there's nothing that anyone's giving, One more day standing about, what is it for? One day less to be living. At the end of the day you're another day colder, And the shirt on your back doesn't keep out the chill, And the righteous hurry past, They don't hear the little ones crying And the winter is coming on fast, ready to kill, One day nearer to dying! At the end of the day there's another day dawning, And the sun in the morning is waiting to rise, Like the waves crash on the sand, Like a storm that'll break any second, There's a hunger in the land, There's a reckoning still to be reckoned and, There's gonna be hell to pay, At the end of the day!

8) Valjean makes a promise to Fantine to do what?

9) Throughout the movie, Valjean is escaping capture (for breaking parole) from whom?

10) Cosette and Valjean sought safety where?

11) It is 1832. Who does Cosette meet and fall in love with?

12) Who is also in love with this guy (this is the daughter of the family whom she used to live with)?

13) Social unrest is mounting in Paris during this time. Read the following lyrics from the song “Red & Black.” Who just died? ______________ What is the significance of this event? __________________________

Lamarque is dead. Lamarque! His death is the hour of fate. The people's man. His death is the sign we await! On his funeral day they will honor his name. It's a rallying cry that will reach every ear! In the death of Lamarque we will kindle the flame They will see that the day of salvation is near! The time is near! Let us welcome it gladly with courage and cheer Let us take to the streets with no doubt in our hearts But a jubilant shout They will come one and all They will come when we call!
14) Read the following lyrics (funeral scene). What message are they conveying?

**Do you hear the people sing?** Singing a song of angry men? It is the music of a people  
Who will not be slaves again! When the beating of your heart Echoes the beating of the drums  
There is a life about to start When tomorrow comes!

Will you join in our crusade? Who will be strong and stand with me? Beyond the barricade Is there a world you long to see? Then join in the fight That will give you the right to be free! (chorus)

Will you give all you can give So that our banner may advance Some will fall and some will live Will you stand up and take your chance? The blood of the martyrs Will water the meadows of France!

15) Describe items used during the barricade.

16) What happens to Marius during the barricade?

17) Who saves his life?

18) Describe the last scene when Cosette and Marius talk with Valjean for the last time (dying).

19) What was your favorite song/part of the movie and why?
**Part 4 Questions:** Read Source 6 (Chapters 1-3) prior to watching the barricade scene (after song “One Day More”). Complete the following charts.

**Chapter 1 Questions:**

1) Identify FIVE elements of a revolt.

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2) Describe THREE effects of a revolt on a town/city.

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3) Hugo writes, “Revolt is a sort of waterspout in the social atmosphere which forms suddenly in certain conditions of temperature.” Read Source 7. Explain how this example supports Hugo’s statement. Analysis must be at least FIVE sentences (chart).

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4) Read the paragraph, in Chapter 1, that begins with “All the revolts closes the shops...” Read Source 8. Explain how this example supports Hugo’s statement. Analysis must be at least FIVE sentences (chart).

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Chapter 2 Questions:

1) Read the following analysis of Hugo’s interpretation of an insurrection.

<table>
<thead>
<tr>
<th>Hugo’s Statement in Les Miserables</th>
<th>Marcos regime example that supports Hugo’s statement</th>
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<tr>
<td>An insurrection is a sudden conflagration that spreads without pattern, fed by every disappointment, from disillusioned idealism to vile resentment. But for all its destructiveness, it is not ipso facto reprehensible.</td>
<td>Insurrections are wrong when they are an attempt of the minority to frustrate the general will. When they serve the aims of democracy, they become sublime (inspiring). &quot;Insurrection,&quot; says Hugo, &quot;is sometimes resurrection.&quot; According to this distinction, and in spite of appearances, the uprising of 1832 was legitimate. Furthermore, it gave rise to such acts of heroism that even its critics speak of it with respect... Lafayette, hero of the American War of Independence, serves as rallying-point for this new insurrection in the cause of freedom...</td>
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What is Hugo’s analysis of an insurrection?

2) Hugo states that “despotism remains despotism, even under the despot of genius. There is corruption under all illustrious tyrants…” Read Source 9 and Source 10. Compare Hugo’s statements with the historical analysis of the Marcos regime in the Philippines. Give THREE comparisons.

3) Do you think Hugo would have supported the Filipino’s revolt against Ferdinand Marcos? SUPPORT YOUR ANSWER. In your answer, UNDERLINE the data that supports your answer. Minimum THREE sentences.

Chapter 3 Questions:

1) When studying historical events, it is important to study long-term causes of a conflict with short-terms causes. Usually, there is always a “spark” to start a conflict. Before WWI, there were four main long-term causes: imperialism, militarism, nationalism, and alliances. However, the spark that started the war was the assassination of Archduke Franz Ferdinand. Identify ONE long-term cause of this revolt and the SPARK that started it. Then, choose any other historical event (not WWI) and identify ONE long-term cause and the SPARK that started it.

<table>
<thead>
<tr>
<th>EVENT</th>
<th>LONG TERM CAUSE(S) OF EVENT</th>
<th>SPARK THAT BEGAN EVENT</th>
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<tr>
<td>1832 barricade</td>
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2) Give FIVE descriptions of Lamarque’s funeral procession.

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3) In Chapter 3, Hugo mentions Lafayette. Read Source 11 and Source 12.

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>ANSWERS</th>
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<tbody>
<tr>
<td>Who was Lafayette?</td>
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<td>How was he connected to the United States and France?</td>
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Part 5 Questions:

*Directions: Use Source 13 to answer the following questions.*

1) Define GDP.

2) How do you calculate GDP Per Capita?

3) Looking at the chart, identify FIVE European countries that are “happier” than France. (read the statements above the chart to understand how to identify “happy” countries)

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4) What reasons does this journalist explain for France’s “unhappiness”?
Below are several economists who lived before/during the historical time period of Les Miserables. **Identify five scenes/situations in the movie that either incorporate a point by each economist or state how that particular scene/situation would have been viewed by the economist.** You need to identify at least one scene/situation for each economist. *Outside research may be required for this part of the activity (look up additional information on economists).*

**Sources:** [http://www.frbsf.org/publications/education/unfrmd.great/greatbios.html#A1](http://www.frbsf.org/publications/education/unfrmd.great/greatbios.html#A1), [www.britannica.com](http://www.britannica.com), and [www.sparknotes.com](http://www.sparknotes.com)

<table>
<thead>
<tr>
<th>Economist</th>
<th>Theory</th>
<th>Scene from Movie</th>
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<tr>
<td>Adam Smith</td>
<td>The father of modern economics, he saw the market system acting as an &quot;invisible hand&quot; which leads people to unintentionally promote society's interests while pursuing their own (self-interest); considered father of capitalism</td>
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<td>David Ricardo</td>
<td>for free trade (free trade gives us more products and lower prices); every nation should specialize in the production of those commodities it can produce most efficiently; everything else should be imported; idea implies that if all nations were to take full advantage of the territorial division of labour, total world output would invariably be larger than it would be if nations tried to be self-sufficient.</td>
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<td>Thomas Malthus</td>
<td>A Classical economist, he startled early 19th century society with his pessimistic prediction that population growth would exceed food supply, condemning mankind to misery; viewed poverty as man’s inescapable lot</td>
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<td>John Stuart Mill</td>
<td>The last of the great economists of the Classical School; asserts that government should always restrict itself to doing only what is necessary; defines social progress in terms of the increase of knowledge; future of the laboring classes emancipated through education; the newly empowered working class will generate massive change in society</td>
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<td>Karl Marx</td>
<td>Intellectual father of modern day Marxist economics, he predicted that capitalism would be ultimately destroyed by its own inherent contradictions.</td>
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<td>Jean-Baptiste Say</td>
<td>attributed economic depression not to a general weakness in demand but to temporary overproduction in some markets and underproduction in others; any imbalance would adjust automatically because overproducers must either redirect their production to meet their customers' preferences or be forced out of business</td>
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Directions: At the conclusion of the movie, complete the following chart. This will be completely your own opinion. Be sure to provide evidence of your opinion. After each student completes the chart, a Socratic seminar will be conducted to hear the different opinions about each issue.

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<tr>
<th>ISSUE SEEN IN MOVIE</th>
<th>YOUR OPINION WITH EVIDENCE THAT SUPPORTS YOUR OPINION</th>
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<tr>
<td>How do you think the state prison system can be reformed to decrease recidivism rates (resorting back to criminal behavior)? Remember that state prisons is a power of the states (not federal government)</td>
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<td>The key to economic development is a skilled workforce. Not all jobs require a college degree. How can schools focus on training non-college bound students for workforce skills, encouraging the importance of a skilled labor force?</td>
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<td>About fifty to sixty percent of the federal government’s budget is spent on entitlement (mandatory spending) programs – Social Security, Medicare, Medicaid, most Veterans' Administration programs, federal employee and military retirement plans, unemployment compensation, food stamps, and agricultural price support programs. The amount of money allocated to these programs can expand or contract depending on the numbers that are entitled to the program. Do you think there needs to be reform, on the state level, of these programs? If so, what programs should be reformed and how would you reform the program?</td>
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<td>Do you think people have a right to protest/dissent against the government? Be sure to explain your answer. Provide examples to support your opinion.</td>
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