**Using the documents provided and your knowledge of world history, analyze at least one similarity and at least one difference in the economic implications of the Mexican Revolution (1910) and Russian Revolution (1917).** [Adapted from the 2014 international exam]

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| Key Concepts | TLOs |
| 6.2.II6.3.I | **SB-4** Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.**SB-10** Analyze the political and economic interactions between states and non-state actors.**ECON-9** Explain and compare the ways in which economic philosophies influenced economic policies and behaviors.**SOC-4** Analyze ways in which legal systems have sustained or challenged class, gender, and racial ideologies. |

**Document 1**

Source: Emiliano Zapata, main leader of the peasant rebellion, written public manifesto, Mexico, 1911.

We demand that the fields, timber, and water, which the landlords and political bosses have held illegally, should now go to the pueblos,\* or back to the citizens, who originally held the titles to these resources. The pueblo dwellers will immediately take possession of the property that their oppressors have stolen, and if necessary, the pueblos may use force. The current possessors of these resources, who consider themselves as having a legal right to them, will have a chance to present their cases before special courts after the revolution is completed.

Those landlords and political bosses who oppose this plan will have their property taken over immediately by the government. Two-thirds of the property’s value will go for pensions for widows and orphans of those peasants who will have died in the current struggle.

\*Communal villages

**Document 2**

Source: Article 27 of the Mexican Constitution of 1917.

The ownership of lands and waters rests with the nation, which has the right to transmit private property to private persons.

Private property shall not be taken without compensation, except for reasons of public utility, and then only by fairly compensating landowners for their property.

The nation shall have at all times the right to impose on private property such limitations as the public interest may demand as well as the right to regulate the development of natural resources in order to conserve them and to equitably distribute the public wealth. For this purpose, all necessary measures shall be taken to divide large landed estates; to develop small landed holdings; to establish new communal farms of agricultural workers with such lands and waters as may be needed by them. Private property acquired for these purposes shall be considered as taken in the public interest.

**Document 3**

Source: Resolution adopted by the All-Russian Congress of Peasants’ Deputies, Russia, 1917.

The All-Russian Congress of Peasants’ Deputies announces to the entire Russian peasantry that from this point forward all the work in preparation for land reform will pass into the hands of the working people themselves. The work of land reform will be based on the following principles: The transfer, without compensation, of all lands now belonging to the state, monasteries, churches, and private individuals to the nation for free and fair use by agricultural workers.

Firmly believing in the growing strength, organization, and intelligence of the toiling peasantry, the All-Russian Congress of Peasants’ Delegates is deeply convinced that private ownership of farmland, forests, waterpower, and mineral resources must be abolished.

…The All-Russian Congress of Peasants’ Deputies invites the whole peasantry to remain peaceful, but to work with determination and steadfastness for the realization in a legal manner of the cherished thoughts and hopes of the agricultural laborer, which have long since found expression in the motto, so dear to each peasant: “Land and Liberty.”

**Document 4**

Source: Soviet propaganda poster, 1929. The text reads, “On our collective\* there is no room for priests or kulaks\*\*.”



\*Large state-owned farms operated by workers who received wages

\*\*Independent peasant farmer

**Document 5**

Source: Speech to the Nation by Mexican President Lázaro Cárdenas, March 1938.

It has been repeated ad nauseam that the oil industry has brought additional capital for the development and progress of the country. This assertion is an exaggeration. For many years throughout the major period of their existence, oil companies have enjoyed great privileges for development and expansion, including customs and tax exemptions and innumerable prerogatives; it is these factors of special privilege, together with the prodigious productivity of the oil deposits granted them by the Nation often against public will and law, that represent almost the total amount of this so-called capital.

Let us now examine the social contributions of the companies. In how many of the villages bordering on the oil fields is there a hospital, or school or social center, or a sanitary water supply, or an athletic field, or even an electric plant fed by the millions of cubic meters of natural gas allowed to go to waste? What center of oil production, on the other hand, does not have its company police force for the protection of private, selfish, and often illegal interests?

**Document 6**

Source: Statistics gathered by the Mexican Department of Agriculture, 1960.

Cumulative Percentage of Land Redistributed to Peasants and Collective Farms, 1910–1960

1910 1930 1940 1960

5% 13.4% 47.4% 50%

**Document 7**

Source: Anna R., 14-year-old member of a kulak family, interviewed in 1993 for *Memories of the Dispossessed*, published 1998.

In 1928, I just started to notice people disappearing: first one, then another, and another. My parents didn't join the commune, remaining independent farmers. First they had a massive tax to pay; it was so high they were quite unable to pay it. After that, activists from the commune descended on us, breaking all the locks on the barns and clearing us out of all our corn. Next time they came to inventory our property. They noted it all down and carried it off. We were woken up in the night in early spring, 1929; we were told, ‘You’re going for good.’ At dawn they lined several families up in the Rural Council building and then sent us off into the unknown.