

Abstract

This article asserts that John Clare's "Address to Plenty" is a critique of capitalist industrialism and its consequences including the dehumanization that stems from it. Clare's work is placed in a larger historical context, considering the concepts of Lisa Lowe's liberal subject, Marxien alienation, Rob Nixon's slow violence, Friere's internalized oppression, and the impact of the enclosure of the commons. This analysis both contextualizes Clare's piece within the time and argues that the work is relevant in the modern world as it offers a critical voice on capitalist land reform as a perpetuator of dehumanization and slow violence against rural and indigenous peoples in the Global South.

While not extensively written about previously and occasionally being disregarded as "a pathetic appeal to charity; and... implies the recreant and the bended knee" (Johanne Clare 30), John Clare's "Address to Plenty" is a powerful poem that challenges capitalism and industrial land management's impact on agricultural workers as well as parodying and critiquing individualistic pleas to the oppressor class. Due to the material conditions Clare was writing in, one cannot separate the poem from this industrial world. Industrialization had caused the alienation of laborers from work, pollution of the natural world, and a loss of the commons in Britain, all things that drastically affected Clare and the lower class he was from. Clare's natural imagery, irony, metaphor, and juxtaposition create a poem that, when analyzed through theoretical frames laid out by Karl Marx, creates a scathing critique of industrialization's proletarianization of the peasant class, enclosure, and the resulting alienation of the peasant from their labor and the

natural world. When this is further analyzed with postcolonial and modern theories, including Paulo Freire's internalized oppressor, Lisa Lowe's paradoxical liberal subject, and Rob Nixon's slow violence, Clare's critique expands beyond the local impact of British industrialization to a critique of capitalist expansion's devastating impact on marginalized populations across the globe and into modern times.

In Karl Marx and Friedrich Engels' *The Communist Manifesto*, they describe the proletariat as "the modern working class, developed – a class of laborers, who live so long as they find work and who find work so long as their labor increases capital" (36). The impoverished Clare describes in "Address to Plenty" are not proletariat in the traditional sense, however due to enclosure, industrialization's redefining of class structure, and the alienation the impoverished face (both from their labor and nature), the agricultural poor peasants Clare describes are shifting into the proletariat class. This idea also appears in *The Communist Manifesto*; they state that the lower middle class, including peasants, "are reactionary, for they try to roll back the wheel of history. If by chance they are revolutionary, they are only so in view of their impending transfer into the proletariat" (41). This aligns both with the peasants in the poem as well as the speaker's plea with the Plenty. Clare's peasants toil through the Winter despite the futility of the action. Clare states they are "[t]oiling in the naked fields" (Line 35) and "Needy Labour dithering stands,/Beats and blows his numbing hands;/And upon the crumping snows/Stamps, in vain, to warm his toes." (Lines 37-40). The desperation to toil in naked fields, especially during Winter as seen in the subtitle, discloses that the workers are in a state where, like the proletariat, they must find work to live, even when this is unrealistic. This is where Clare's tension in the poem

stems, like Marx's statement the revolutionary aspect stems from resisting the transfer into the proletariat and a reactionary desire to return to a romanticized preindustrial relationship.

However the season of Winter does not solely represent the literal physical conditions of the workers but is an extended metaphor for industrialization and the transformation of peasants into proletarians. The laborer struggles against the cold; his hands and feet, both required to work, are becoming numb and his attempts to warm them are fruitless or as Clare states "in vain." The loss of feeling in the laborer's hands and feet represent the alienation of labor that the workers are facing as this new world begins to shift them into the proletariat.

In "The Economic and Philosophical Manuscripts" Marx writes on alienation, "So much does the realization of labor appear as loss of reality that the worker loses his reality to the point of dying of starvation. So much does objectification appear as loss of the object that the worker is robbed of the objects he needs most not only for life but also for work" (29). Clare's peasants' numb hands demonstrate this idea of alienation as they have lost part of their physical reality that helps them both with life and work. Furthermore, the connection between the natural preventable death of starvation, Marx parallels the natural and preventable death and suffering caused by coldness and hypothermia which Clare's laborers suffer from. The use of the coldness of workers as a demonstration not only of the physical suffering but also as a "*loss of reality*" (Marx 29) or "estrangement" (Marx 30) between the laborer and their labor, in this case as seen in the numbness of appendages, further connects the Winter with the new industrial form of production. The alienation between Clare's poor laborers and their labor is further bolstered by the repetition of the word "vain." Clare uses the word when speaking of both the futility of the labor such as

when he writes “Giving strength to toil in vain” (Line 54) and in relation to the speaker's address on behalf of the poor, himself included, writing “O, thou Blessing! Let not me/Tell, as vain, my wants to thee” (Lines 15-16). It should also be mentioned that the farmers' attempts to warm their feet is “in vain” (Line 40) as well, furthering the connection between Winter and the industrial mode of production. The idea that both the labor of the working class is in vain and that the speaker's attempt to address the upper class is in vain shows an alienation between the laborer and his work as well as an expanded alienation between the classes due to industrial capitalism turning away from the paternalistic view on class (Marx and Engels 32). This alienation between the classes mentioned at the beginning of the poem when Clare states that the Plenty, referring to the upper classes who benefit from capitalism and industrialization, are “Stranger to the poor alone” (Line 2), is furthered with Clare's juxtaposition of the riches' “mouldy hoard” (8) to the content “plenty” that the speaker desires. Clare characterizes the wealth of the Plenty as excessive and greedy calling it “useless heaps” (Line 6). Later on the speaker imagines what a life of “plenty” would be for himself. Clare creates a stark and ironic difference where he would notably still be subservient to the current Plenty. Instead of hoarding wealth in a way that does nothing, the speaker imagines having access to all the necessities one needs such as shelter “shut out the blast,/Make the doors and windows fast” (Lines 81-82), warmth “Happy, blest to my desire,/I may find a rousing fire” (Lines 85-86), and food “That when hungry I might eat” (Line 106). By comparing the reality of the wealth held by the upper class to the imagined life of “plenty” of the speaker, Clare creates an ironic contrast that further demonstrates the alienation between the two groups of people. The shelter that the Plenty or upper class, and the speaker's imagination of what to have Plenty is, argues that unlike the poor

who must suffer through the Winter or the drastic lifestyle changes that come with industrialization, the rich may simply “shut out” any negative aspects of these changes while enjoying “a rousing fire... Coal, or wood, a fresh supply” (86,88). This to them is not even luxury, but expected. In contrast, the expectation of the Plenty is a luxurious dream for the poor. Furthermore, the inclusion of coal and wood alludes to this, as the upper class may keep both the more scarce, traditional method of fuel (Brimley 100) and benefit from the new fuel of the industrial revolution (Brimley 102-104). The upper class gets to both accept the benefits of this new industrial world, while retaining the comforts of the old world. At the same time, outside, the working class freezes. Clare does not just demonstrate this alienation between classes and the laborer but critiques the passive desire of the speaker and the larger working class due to the dependency of the oppressor to be the liberator, a desire that also stems from the oppression of industrial capitalism.

When Clare’s speaker imagines and advocates for a better world it is still dependent on his oppressors. Clare writes “Take me in, shut out the blast,/Make the doors and windows fast;/Place me in some corner” (Lines 81-84). Clare’s speaker mirrors the self image of the oppressed set out by Freire in *Pedagogy of the Oppressed*. Freire writes “the oppressed, at a certain moment of their existential experience, adopt an attitude of ‘adhesion’ to the oppressor... this does not necessarily mean that the oppressed are unaware that they are downtrodden. But their perception... is impaired by their submersion in the reality of oppression” (19). In the same way, Clare’s speaker does not call for liberation but instead charity from the Plenty. This action of charity, while life saving for the speaker, would still place him in the corner remaining alienated

and subservient. This again mirrors Freire who writes “at a certain point in their existential experience, *to be* is not to resemble the oppressor, but *to be under* him, to depend on him” (39). This is the current state of Clare’s speaker; he is seeking neither to replace the oppressor or find true liberation but survival at the behest of the upper class. This, however, is pointed out as impossible and harmful both by Freire who writes “[a]ny attempt to ‘soften’ the power of the oppressor in deference to the weakness of the oppressed almost always manifests in the form of false generosity... in order to have the continued opportunity to express their ‘generosity’ the oppressors must perpetuate injustice” and by Clare, as demonstrated by the worsening condition of the speaker. In the last stanza the speaker “Lothe to ope my sleepy eyes,/Weary still, in pain to rise,/With aching bones and heavy head/Worse than when I went to bed” (Lines 262-265) depicts that not only is the benevolent dependence a dream, but this dream worsens the condition of the laborer who does not strive for freedom; as dependency does not free them from the alienation of their labor or from that of nature.

Clare demonstrates this new alienation between the laboring poor and nature both in the barren imagery of Winter and the antagonistic role of weather throughout the poem. Clare sets the poem in Winter and frequently explores the barren imagery and its loss of the ability to provide for, and connect with, the workers. Clare writes “Leaves are fled, that once had power/To resist a summer shower;/And the wind so piercing plows,/Winnowing small the drifting snows” (41-44). By revealing not only the absence of the leaves but including that the leaves at a time did shelter the workers, Clare shows that nature, which now in the cruelty of Winter is antagonistic to the laborers, did previously have a protective effect on the laborers. This quotation also further

connects the antagonistic Winter with new forms of labor, the wind is “winnowing” the snow as a farmer would previously winnowed grain. However as the Winter has left the fields “naked” (Line 35) Clare demonstrates that the peasants are losing this way of production, life, and connection to nature to industrialization, or in this case, the Winter. The loss of nature as a protector, and alienation from it, has been caused not only by a shift in labor practices but also by the enclosure of the English commons. As revealed by Ellen Rosenman “[f]or centuries, English agriculture depended on common land—land that was privately owned but to which others enjoyed the legal right of access” and reveals that common and waste lands were used for farming, raising livestock, and gathering firewood (1). During the time period “Address to Pentey” was published there was a “rapid increase of enclosure” (Rosenman 2) and it was “a highly visible and controversial practice” (2). Rosenman also reveals that commoners “were generally given smaller and less arable parcels of land” (2). The idea of farmers being moved to a small and less arable piece of land connects well with Clare’s “naked fields” (35) and the new poverty and disconnect from the land that now plagues the farmers. Rosenman further asserts that enclosure both “redefined the land and its relationship to the people” and made “land bec[ome] the exclusive cultural capital of the elite” (2). The redefined relationship between land and people is seen in the previously discussed natural imagery of Clare but furthered in juxtaposition between summer and Winter Clare poses “Hills and dales no more are seen/In their dress of pleasing green;/Summer’s robes are all thrown by,/For the clothing of the sky;/Snows on snows in heaps combine” (71-75). Summer, now in the past, is shown to be positive as she is dressed in green, suggesting both connections to nature and prosperity. Furthermore, Summer is personified specifically as a woman, not only creating a connection between the laborers due to

her humanity but also, in tandem with her being the opposition to the Winter, suggesting a matriarchal, motherlike connection between the land and the farmers who inhabit it. However now summer has left and the pleasantness is replaced with heaps of snow and barren vegetation. Marx writes “[b]ut just as nature provides labor with the means of life, in the sense of labor cannot live without objects on which to exercise itself, so also it provides the means of life in the narrower sense, namely the means of physical subsistence of the worker” (29). Clare asserts that the worker, through enclosure, has now been separated from their relationship with nature and left in a barren Winter. This has left the worker in a state where they no longer have a proper connection with their labor as seen in the barren fields and the disruption of the old ways of agriculture, as well as the “physical subsistence” from nature, it instead acts as an antagonist that causes suffering and pain. This suffering and alienation is encapsulated in Clare’s line “Though all’s vain to keep him warm/Poverty must brave the storm” (Lines 49-50). This alienation and further proletarianization of the agricultural worker creates a visible wealth disparity within Clare’s work. Due to capitalism's association with free labor one may wonder if peasants were becoming proletarianized and exploited in new ways, why they did not simply join the proletariat of the cities and leave behind their now destroyed agricultural lives? Despite the equally negative conditions of the proletariat in the city this was due to the historic definition of “free labor.” In the book *Bondage*, Stanziani reveals that this is due to the understanding that, during the time of the contract, free laborers were considered the property of their employers and a resource for their community (149). As such, even if it was possible to escape this exploitation elsewhere where peasants were trapped within this inequitable system. This exploitative wealth disparity

posits the working class as a paradoxical victim of a state and economic system that claims to defend them.

The alienation and victimhood of Clare's peasant can be further understood through the concept of dehumanization as seen in Friere, Lowe, and Nixon. Each theorist defines and treats dehumanization a little differently. Lowe mentions the denial of human rights to one group and the use of categorization (.). Nixon focuses on the reduction of individuals to "non statistics" and that the dehumanized must inhabit worlds of that are the consequence of "slow violence" which he defines as: "violence that occurs out of sight, a violence delayed in its destruction that is dispersed across time and space an attritional violence that is typically not viewed as violence at all" (15). Freire notes that dehumanization includes the violation of rights and categorization (30). He also defines it as the opposite of humanization which he defines as a struggle for: "the emancipation of labor, for the overcoming of alienation, for the affirmation of men and women as persons" (18). As such Freire's dehumanization also includes slavery, alienation, and the denial of personhood. Between the three frameworks dehumanization can be defined as a one sided violence that denies a group human rights as they are not categorized, either partially or fully, as humans. This concept becomes apparent in Clare through the categorization of the poor class as well as the denial of rights and violence Clare's Plenty perpetuates against them. Clare begins to explore the categorization of the poor as less than human in the second line when he mentions that they are strangers to bliss. This categorization of the poor through the poem continues to put them further below Clare's Plenty to the point of denying their personhood. Clare categorizes the Plenty as being the heir of fortune while the poor are sons of poverty (Lines

18, 57). This creates a different parentage between the categories placing the poor as a lesser other. Clare continues to explore this dehumanization of the poor through the speaker's animalistic comparisons between the poor and Plenty. While dreaming of charity from the plenty, Clare's speaker describes that he would be "in Plenty's lap... take a nap" (Lines 107-108). This denotes a pet-like relationship between the poor and Plenty where the speaker acts as a cat or lap dog, not being seen as human. This animalistic categorization appears again in Clare when he describes that if the Plenty gives the poor charity they would be as "beasts" that rest in pastures (Lines 129-132). This further dehumanizes the poor in their category as beasts of labor, obfuscating and erasing their personhood. We also see dehumanization through the one sided violence against the poor peasant class. Clare often demonstrates the pain the poor face due to the slow violence that enclosure has enacted upon them. He writes "his rags, his wants, his pains" demonstrating the result of this violence as well as stating the poor are in a condition that without intercession they will starve (Lines 11, 66). This dehumanization is again furthered as this violence stems from a denial of the right of land due to the Enclosure Acts that the Plenty have imposed on the poor.

Lisa Lowe's theoretic framework around liberalism and oppression posies some relevance when the poem is read alone, within its historic context. Parallels between the poem's treatment of the loss of rights and dehumanization appear as previously discussed. However when Clare's poem is recontextualized within climate change and modern capitalist land reform Lowe allows us to find further relevance in the alienation from nature and categorical dehumanization of the oppressed by focusing on the colonial residue that persists into neoliberalism. Lowe discusses

colonial residue in liberal republics through the interaction between these governments and indigenous people (19). This idea of colonialism being obfuscated but still residing within the new dominant society continues into the neoliberal relationships between the Global South and Global North. The inequitable violence caused by climate change can both be explored through Clare and recontextualized through its labeling as colonial residue. Industrialization and enclosure are forms of violence from the liberal state that increases wealth division, harms those affected by it, and alienates its victims from nature. Climate change further connects to both Clare and Lowe as it harms the “peoples as the very limit of that body” (Lowe 8) while the class of Plenty, in this case those in the Global North, can take shelter from and benefit off of this harm as seen in Clare. Climate change is disproportionately harming the Global South, South Asia in particular, where “agricultural employment is especially important for the livelihoods of the poor” (Sivakumar and Stefanski 15). It is also important to note that “South Asia is also home to a majority of the world’s poor” (15). The poverty (due in a large part to the direct colonization of South Asia) that is apparent in South Asia connects climate change’s impact on the area back to Lowe’s assertion that these consequences of the liberal state affect “peoples as the very limit of that body” (8). Furthermore, connections are apparent between the poor in South Asia and the poor in Clare’s writing. Both are dependent on agricultural work and face the consequences of industrialization. In the case of the Global South, Clare’s violent storm and barren fields become particularly apt. Sivakumar and Stefanski state “[t]he inter-annual, monthly and daily distribution of climate variables (e.g., temperature, radiation, precipitation, water vapor pressure in the air and wind speed) affects a number of physical, chemical and biological processes that drive the productivity of agricultural, forestry and fisheries systems” and that

these fluctuate unpredictably due to climate change (Sivakumar and Stefanski 15) . Furthermore, in the Southern Hemisphere, “the global number of very intense TCs [Tropical Cyclones] (Saffir-Simpson categories 4 and 5) had almost doubled over recent decades” (Kuleshov 21). When linked to models of climate change, it appears the warming of the ocean has led to this change (Kuleshov 22-25). Industrial climate change causes nature to both harm agriculture, which the poor are dependent on, and turn nature into an adversary, in the case of intense Tropical Cyclones, alienating the agricultural worker from nature, making the connection apparent. Clare frequently applies the imagery of the Winter storm and declares that “[p]overty must brave the storm” (50). This connects with and critiques the cause of a literal increase of storms due to climate change, the consequence of that same industrialization. Furthermore, the assertion that impoverished people are forced to weather this storm shows that it is an act of violence, seen in the suffering the storm inflicts, as well as something that is avoided by the upper classes due to their ability to “shut out the blast” (Line 81). This parallels the current reality with climate change. In the Global North those who benefit the most from industrialism are not affected by these cyclones, nor by the damage done to agricultural systems. Due to the one sided nature of this violence people in the Global South become dehumanized and a modern liberal subject, demonstrating that this process is a residue of the colonial relationships Lowe explores between the 18th and 19th centuries. Neoliberal states shelter the Global North from these forces of nature while those in the Global South, the modern liberal subject, suffer.

The loss of agriculture and an increasingly perilous relationship with nature ties back into the alienation that one can see in Clare’s work, its interactions with Marx, and gains relevance with

Nixon's slow violence and environmentalism of the poor. Clare's characterization of the pre-industrial relationship between workers and the land as being a maternal Summer provider (Lines 71-74) is similar to the connection between farmers in South Asia and the land as it is "important for the livelihoods of the poor" (Sivakumar and Stefanski 15) revealing that the relationship between the poor and the land is similar to the provider relationship as seen in Clare and Marx. This relationship between the poor and nature is in peril due to climate change, just as Clare's industrial Winter marked a destruction of the agricultural life and natural connection between his laborers and the land. The alienation between worker and nature in Clare's poem leads to much strife and suffering including hunger, cold, and misery. Similarly, the effects of climate change create an environment that harms agriculture and "will negatively impact rice and wheat yields in tropical parts of South Asia" (Sivakumar and Stefanski 21). This may lead to starvation and further poverty in the area. Both this modern devastation and the proletarianization fit well within Nixon's concept of slow violence. Climate change has been slowly creating a reality where, similar to Clare's devastating Winter and enclosure, nature has been turned into an antagonistic and alien force to those who previously were supported through their relationship with it.

Ellen Rosenman reveals in "On Enclosure Acts and the Commons" that the acts that spurred much of Clare's environmental resistance, including "An Address to Plenty" was not the beginning of the loss of the commons in England, but due to the public nature, made them a "highly visible and controversial practice" (2). The loss of public land began under the Tudors and the rapid visible Enclosure Acts spanned between 1750 to 1850 (2). Rosenman also states

“the Enclosure Acts had a significant though not exclusive impact on the massive shift to an industrial, urban society in which agricultural workers lost whatever measure of economic independence they had possessed” (2). The time frame of enclosure, as well as Clare’s crafting of industrialization as Winter and not an instantaneous change connects the poem to the idea of slow violence. Clare’s metaphoric Winter implies an Autumn-, meaning that the loss of Summer or prosperity did not happen in one quick traditionally violent movement, but instead little by little as the day shortens. This gradual loss of Summer to the suffering of capitalistic Winter parallels the long term effects of climate change as well as other movements that have resisted harmful slow violence land reforms. Nixon explores Maathai’s resistance to the slow violence of the Kenyan regime through the Green Belt movement. Maathai intentionally used traditional and localized relationships between the land, and women that had been disrupted by both colonialism and the Kenyan regime, to resist this slow violence (160-161). Nixon also reveals that the alienation between women and agriculture was a shift through a long bureaucratic process based on the British’s colonial taxes and to the adoption of wage labor in Kenya (153). Similar to Clare, the resistance of Maathai is not at the beginning of the process of slow violence, but in response to a visible and controversial act, in this case the claiming of “the Karuan Forest and Uhuru Park for private ‘development’ schemes” (153). The results of the British and Kenyan regime’s slow violence led to “soil erosion and the stripping of forests” that made rural women “walk the extra miles to fetch water and fire wood” (153). This reality parallels the alienation and violence in nature that Clare explores in the “Address to Plenty” as well as the material resources and inequitable distribution of them due to exploitative capitalist land management and the residual colonial ideas it maintains.

Clare's alienated and newly exploited farmer also appears in the plantation system expanding in Indonesia and its impact on indigenous communities. The expansion of palm plantations parallels that of British enclosure. Clare's Plenty, as palm plantations, are consolidating power within a small agricultural elite while destroying the previous sustenance based mode of production. Clare's focus on the barren and "naked fields" where "no bush a shelter yields" again becomes important (Lines 35-36). In Sophie Chao's "Can There Be Justice Here?" Chao writes "the unjust exclusion of Indigenous communities from the ecologies that nourish and sustain them goes hand in hand with the unjust severance of sentient ecologies themselves from the humans who care for and maintain them" (21). Chao reveals another instance of a previously sustenance based relationship with nature being alienated from the inhabitants who live in the area for the benefit of a higher agricultural class, or "Plenty." We can also draw connections between the current plantations and enclosure through the prevalence of dehumanization and slow violence impacting the sustenance based workers. Chao opens this paper with an impactful case of a three year old who was poisoned by the pesticides used in plantation farming. The child is not allowed to be buried in his ancestral graveyard due to plantation ownership of the land (12). We observe Nixon's slow violence, as this poisoning is not treated as a murder by the plantation, who further refuses the bare minimum of allowing the child they killed to be buried with his ancestors. We see Clare's metaphoric Winter. Nature has become alienated from the workers and its destruction has left violence in its wake. This child dies after drinking water that was poisoned by the plantation. Similarly, in Clare we see pollution bastardizing nature through the representation of smog as "Black and dismal" ice storms that juxtapose the pleasant

sustenance based past or Summer (Lines 208-210). Dehumanization can also be furthered here as the denial of land rights is also apparent through the refusal of the ancestral burial, linking the modern plantation based land reform to enclosure. Chao reveals that “capitalist incursion and historically entrenched forms of settler-colonization are undermining conditions of just livability for indigenous communities” and that these communities are seen as “sub-human, disposable, and killable” (14-15). This further connects Clare to Chao through the shared dehumanization by and apathy of the Plenty class towards the people who face the violence they enact. Clare’s poem ends on a note of hopelessness in face of this capitalistic destruction due to the speaker’s realization that the Plenty will not yield willingly to the suffering of their fellow human. Chao faces a similar dilemma when addressing what justice would look like, or if it is even possible, in wake of the destruction of human life due to capitalism. Chao turns to the justice enacted by the unpredictable defiance of Nature, specifically around resilient pests and the destruction of profits they cause (34-35). Like Clare and Freire, we see that relying on the oppressor to create justice only furthers the damage they have done. Instead, Chao asserts that we “untether justice itself from human-centric and individualistic premises, and instead approach relations across lifeforms as a subject of justice from intimate relations of mutual care and kinship to violent relations of exploitation, extraction, and extinction.” (37). For this reason, Clare’s speaker was doomed to fail from the beginning. Clare made him intrinsically self- interested, bargaining not in the interest of nature or the Summer, yet invoking her, or even in the interest of his class. Clare’s speaker solely advocates for his own “justice” leading to not only a failure, but a regression of his current state. As such, Clare warns us that this individualistic justice will not lead to a better

world, but only further one's reliance on the exploitative system that destroys them, their way of life, and the nature that sustains them.

Clare's poem "Address to Plenty" challenges the dehumanization, alienation, and suffering that has been caused by industrialization and the liberal or neoliberal state. Considering it through a Marxist lens, with Lowe's liberal subject, and considering Freire's internalization of oppression demonstrates the poems' relevancy as a historic critique on enclosure and alienation from the industrial world and also makes Clare's writing relevant today. The shifting relationship and growing alienation between nature and laborers that benefits the upper classes of society, yet harms those who relied on it, not only applies to enclosure in Romantic Britain, but also to the effects of anthropogenic climate change today. As sustenance based and agricultural lifestyles are made less viable and nature becomes more harsh in the Global South due to this consequence of industrialization, Clare's work can be further applied with Lowe and Nixon in a postcolonial and postindustrial understanding. While this work was at the time disregarded as not radical, due to its appearance of begging, Clare's poem offers a scathing critique both of the industrial changes that harmed agricultural laborers in his time and our own.

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