

Thrift as an Ideology: A Survey of Literature which Promotes Discussions of Poverty, Wealth, and Economic Well-Being (3/4000 level Cultural Studies Course)

Introduction: This 16-week interdisciplinary course was developed in response to the need for liberal arts majors to consider economic principles in their daily lives. Many of our students do not understand basic thrift or worse practice false economy in the business of their daily lives, habits that effectively impoverish them. Through a survey of literature, students will discuss terms such as cost, value, prudence, temperance, currency, labor, laborer, false economy, principal, interest, resources, recycling, and up-cycling. This course encourages students to consider thrift not only as a virtue but also as an ongoing ideology that has shaped Western thinking, ending with a consideration of environmental concerns and their cost as we move forward into the twenty-first century.

Beginning with the medieval period through the present day, the semester is structured chronologically, broken out into two week increments, each increment offering choices to the instructor for readings and discussion. Also, a teacher's particular area of specialization might dictate one period's readings over others. Deirdre McCloskey's essay, "Thrift as a Virtue, Historically Criticized," outlines many other possibilities, as well. Other national literatures could be substituted for what is on offer here to produce a more varied global/world literature(s) survey. Mid-term is used as a bridge between the older literatures to what is more contemporary so that students can create connections through their writing and classroom discussion. Obviously, many themes present in these selections, and while this course highlights thrift as an ideology, we anticipate that other themes will naturally be discussed as students work to create a web of critical associations and construct meaning.

Practitioners of thrift make choices every day which might seem to depart from mainstream protocols. Indeed, thrift as a lifestyle revolves around the element of choice. For each literary period, there are selections from literature, art, and film, in addition to a brief rationale for their inclusion. Realizing that one textbook does not presently exist that addresses the scope of this course and in keeping with the course's theme of thrift, a chart is included outlining where these texts presently reside on-line although, obviously, this list of choices is not all-inclusive and is subject to change. However, most, if not all, may be found on-line in very readable editions through sites such as Project Gutenberg, archive.org, Google Books, and/or excerpted from hard copy and scanned into .jpg files and loaded onto the course homepage. Audio and video selections are also available on-line through Youtube and Hulu, for example. The Background Reading/Options for a Book List cites several sources which, if not chosen for student reading, could be used for social, cultural, and historical perspective(s) from which to teach.

Rather than learn a complete literary, social, or cultural history of any given period, students are encouraged through the readings, classroom discussions, and writing assignments to use these texts to foster a personal examination of thrift. Included are suggestions for three formal paper assignments, each following the following format: background, pre-writing questions, a writing prompt, and writing guidelines.

General Education Objectives:

Communication Skills: Students will use communication skills in reading, writing, listening, and speaking.

Global and Cultural Perspectives: Through exposure to the varieties of literature and the influences that inform literature, students will gain a broader understanding of world cultures.

Analytical Skills: Students will analyze and evaluate texts.

Computer Literacy: Students will use the web to locate critical sources for their papers and to access critical commentary on the texts.

Information Literacy: Students will use research and evaluate appropriate source materials for their class readings and for their essays.

Background Reading/Options for a Book/Film/Documentary List:

Civilisation: A Personal View by Lord Clark. By Kenneth Clark. Dir. Michael Gill, Peter Montagnon, and Ann Turner. BBC Worldwide, 2006. DVD.

Liss, David. *A Conspiracy of Paper*. New York: Ballantine, 2004. Historical novel situated in the eighteenth century that explores the connections between the developing stock market and speculation. Print.

Louvins, Amory B. *Reinventing Fire: Bold Business Solutions for the New Energy Era*. White River Junction, Vermont: Rocky Mountain Institute, 2011. Print.

McCloskey, Deirdre. *Bourgeois Dignity: Why Economics Can't Explain the Modern World*. Chicago: U of Chicago P, 2011. Print.

---. "Thrift as a Virtue, Historically Criticized." *Hedgehog Review*, 2008. and "Revue de Philosophie Economique, 2007. Print.

Woloch, Isser and Gregory S. Brown. *Eighteenth-Century Europe: Tradition and Progress, 1715-1789*. New York: Norton, 2012. Print.

Semester Reading/Discussion/Activity List

Week 1 Introduction to the Course: Etymology of the word "thrift": Old Norse "thrif" meaning "prosperity, plenty"; the English word "thrift" carries the same meaning for the early part of its history, later becoming narrowed to refer to savings, and still later to the practice (or disposition or ideal) of being careful with wealth.

- *Njal's Saga*, or *The Saga of Burnt Njal*: For a really different medieval approach to thrift, consider the Icelandic sagas. Njal's saga (or The Saga of Burnt Njal) has much to say about wealth, generosity, and equity in social and domestic relationships. Gunnar and Njal are friends whose wives try to start a

blood feud, but the friends have a sack of coins that they just pass back and forth to each other as legal satisfaction for the tit-for-tat murders. There is a lot of thinking in this text about economic debts as well as social 'debts' and their consequences in a society where hospitality, gift-giving, and saving face are important.

Week 2-3: Medieval: Depictions of the modern meaning of thrift having to do with religious ideas include the sin of Greed and the monastic ideal of contempt for the modern world. The seven vices are complemented by four cardinal virtues: prudence, justice, temperance, and fortitude. Both the virtues and vices in this scheme have roots in classical philosophy and a continuous history in Catholic doctrine; one standard reference for the history of doctrine is the 1913 Catholic Encyclopedia, which is hosted in digital form on the website www.newadvent.org.

- "Piers Sets the World to Work," *Piers Plowman*: Consideration about economic debts as well as social "debts" and their consequences in a society where hospitality, gift-giving, and saving face are important. *Piers Plowman* takes account of the doctrine on love of money, but spends much time praising hard work and values honestly gained material prosperity.
- Bernard of Clairvaux: Apology: an indictment of monastic excess(es)

Week 4-5: Medieval Choices (cont.): Very little of this thinking is about money; these ideas are all developed to support a spiritual self-management, and they originate, as far as Catholic doctrine is concerned, among Egyptian desert hermits who eschew material wealth of any kind. The vice of greed/avarice comes the closest to dealing with money, but financial greed is the grossest sort in Monastic thinking; Evagrius and his students worry about "greed" for social standing, gratuitous self-discipline, and so on.

- "The Miller's Tale," *Canterbury Tales*, Chaucer: The poor clerk, Nicholas, triumphs in love over John, the prosperous carpenter, as well as Absolon, the corrupt dandy.
- "The Summoner's Tale," *Canterbury Tales*, Chaucer: A corrupt friar soils his hand searching for the offering that his dying parishioner claims to have hidden under his backside, ending in a gross parody of worldly "thrift" with the friar trying to divide a fart seven ways, effectively a failure of spiritual "thrift."
- "The Friars Tale," *Canterbury Tales*, Chaucer: The friar charges an archdeacon with usury and simony. Charges of economic corruption are the nuts and bolts of slander in ecclesiastical factionalism, slams which color the tales told by many of the religious figures who speak in the *Canterbury Tales*.

Week 6: Renaissance: The system of virtues begins to fall out of favor in the 17th century, before which "the assignment of virtue to prudence was a commonplace" (McCloskey "Thrift as a Virtue").

- *Hamlet*, Shakespeare: Act 1, Scene 2, 176-181; Act 3, Scene 2, 50-57; Act 3, Scene 2, 170-74.
- Sonnets 2, 4, 9, and 13, Shakespeare: All feature some variant of "thrift."
- *The Masque of Blackness*, Jonson: lavish expense to stage and produce this spectacle performed for the Stuart court 6 January 1605

Week 7: The Restoration: Embodies the development of religious values aligned with the Protestant "work ethic."

- Book 9, *Paradise Lost*, Milton: Against Adam's better judgment, he and Eve labor apart in the Garden of Eden; thus, Eve falls prey to the lies of the Serpent, forever condemning her to be the cause of Man's separation from God. Adam's error in judgment is blameless; Eve's desire for knowledge is a sin. Laboring separated them one from the other. Genesis 2:18: "It is not good that man should be alone."

Week 8: Research/Writing Workshop, ideally in a lab situation because students need in-class direction for doing secondary research.

Week 9: Mid-term should be used to provide students an opportunity to consider the literature they have read and to rethink their position on thrift given their growing understanding of how this idea presents in literature from the medieval, renaissance, and restoration periods. **Paper #1 is due by the end of week 9.**

Week 10-11: Eighteenth Century: The age of enlightenment was also an age of extreme poverty, the implications of which touched the economy on every level. Thrift was matter of survival, and very difficult personal choices were made due to constant financial pressures.

- *The Rape of the Lock*, Pope: Discussion of "labours" throughout the poem all of which lead to the loss of Belinda's beauty, social status, and feminine power. Belinda's great irony is that she her entitlement does not exclude from suffering.
- *Poor Richard's Almanack*, Franklin: These eighteenth century aphorisms and proverbs which advise industry and frugality as a means toward achieving wealth.
- *The Rake's Progress*, Hogarth: These paintings portray the decline of Tom Rakewell, the spendthrift son of a wealthy merchant.
- "Elegy Written in a Country Churchyard" Gray: Death comes to the wealthy and the poor alike.

Week 11: The Romantics: The beginning of the modern period finds artists and writers observing architectural ruins of churches in the British Isles created as a result of Henry VIII's excesses which found expression in the legislation associated with the Dissolution of the Monasteries, a move which infamously fractured the Catholic Church in sixteenth century England. The Romantic worship of nature supplants the subsequent obsession found in the eighteenth century to locate ideological meaning through its growing emphasis on capitalism, material wealth, and the social stratification of society aligned with the ongoing decentralization of the Catholic Church. Gothic literature and art demonstrate an ideological shift toward the opportunities available to the self-made man and his self-proclaimed place in the natural world.

- "The Worship of Nature," *Civilisation*, Kenneth Clark (DVD)
- "Géricault." *The Romantic Rebellion*, Kenneth Clark (Chapter 7)

Week 12-13: Nineteenth Century: The banking industry legitimates speculation. **Paper #2 is due by the end of week 13.**

- *Jane Eyre*, Brontë, Charlotte: "Lowood" as an expose of the ongoing and devastating principles of "false economy"
- *Our Mutual Friend*, Dickens: Dickens' work, in general, deals with the social implications of ongoing poverty, and his work was/still is widely read.
- "Northern Farmer, New Style," Tennyson: "propuppy, propuppy, propuppy"; Discussion of marriage as a "value-added" enterprise.

- *King of the Golden River*, Ruskin: A fable wherein Gluck's two brothers, Hans and Schwartz, in search of gold, are turned to stone.
- *Unto This Last*, Ruskin: The contributions of the laborer and the wise allocation of resources...

Week 14-15: Twentieth Century: Monetary gain surmounts almost every other social concern.

- *The Lord of the Flies*, Golding: Young boys, without social pressure to force them to behave, show no prudence.
- *Brave New World*, Huxley: Deeply concerned with the social and physical restructuring of human life to meet economically determined norms, the text raises many economic questions.
- "The Clan of One-Breasted Women," Williams: The devastating effects of radiation poisoning in a zero population community begs a cost/benefit analysis.
- *Koyaanisqatsi*, Reggio (DVD): This documentary offers a platform for discussion of modern life and designated uses for the world's resources, as in "who decides?"
- "Brothers in Arms," Knopfler, Dire Straits: cost associated with war

Week 16: Twenty-first Century: **Paper #3 is due by the end of week 16**

- *Reinventing Fire*, Lovins: Environmental discussion outlining innovative solutions for addressing the depletion of the world's resources. This book is for those who consider themselves forward thinking problem solvers, who see themselves writing policy statements and creating laws, and for whom the environmental conditions of the world matter.

Critical Paper Assignment #1

Background: In the world of *Njal's Saga*, a person can make financial sacrifices for social purposes or social sacrifices for financial purposes, but some kind of balance has to be maintained. The same principle holds in *Piers Plowman* and Chaucer, but Christian morality and salvation come into play. Each of these works depicts good and bad personal management strategies that we can think of in terms of "thrift" or "husbandry," and they also pose questions about money in the context of a larger picture of prosperity, which may extend to include social status, relationships, righteousness, and spiritual health. These works invite the reader to wrestle with questions about wealth, prosperity, self-restraint, paying your dues, and the choice between conflicting goals, which we often discuss today in terms of "opportunity cost" and "true or false economy."

Pre-writing Questions: Before you begin writing your essay, consider these questions/prompts as part of your prewriting:

- Is it necessary to think of prosperity in terms of material wealth? What kinds of prosperity are depicted in the works we have read?
- The maxim "Time is Money," published by Benjamin Franklin, has ancient roots. What else could money be?
- If thrift is a response to limited resources, can we apply it to our use of time or other intangible "resources?" How valid is the metaphor of "political (or social) capital?"
- What happens when material priorities and intangible priorities conflict?
- Where do we get our sense of priority when it comes to material and intangible goals?
- How sound is Polonius's advice to Laertes "Neither a borrower nor a lender be" (Hamlet I.3.75)? Does it stand up to the passage of time?
- How does material wealth relate to social status? What are the tradeoffs involved?
- How does thrift work in friendships, marriages, or other personal relationships?
- Can a person be both generous and thrifty? If so, is "thrifty" generosity real?

Prompt: Using one or more of these texts as a starting point, **discuss the idea of thrift or personal management as it balances material and intangible priorities**, paying attention to the values that shape our ideas about "prosperity." Keep in mind that different cultures and sub-cultures may conceive of "prosperity" differently.

Guidelines: Refrain from using first or second person, and follow MLA guidelines for formatting and documentation. Use only third person to express appropriately the implications of the issue you have chosen. Cite directly from three sources that support your argument.

Your response to this assignment will be three full double-spaced pages long. It should have standard margins and a standard serif font. State your thesis clearly and overtly in your introduction. Support your main ideas carefully. When you borrow ideas or words, be sure to cite them correctly and include a works cited page. You will need to reference a book, a journal (also called a periodical), and a non-print source. Refer to your handbook for correctly citing sources. As always, we will discuss examples of successful papers in class, but if you have questions you wish to address outside of class, please e-mail me or come by office to discuss them.

Critical Paper Assignment #2

Background: The American *Declaration of Independence*, arising out of the tensions formed by consumerism and an emergent “consumer society,” fronts “the pursuit of happiness.” Indeed, twenty first century Americans have inherited this philosophy, most would say pushing it well beyond anything our Forefathers ever anticipated and moving the concept of “value added” to an unrealistic extreme. The complex relationship between the maker and the consumer as it develops within the eighteenth and the nineteenth centuries complicates cultural perceptions of personal wealth, leading to the consistent critique of the Industrial Revolution as a system devoid of human empathy.

Pre-writing Questions: Before you begin writing your essay, consider these questions/prompts as part of your prewriting:

- With what system were the guilds of the medieval craftsman and the Renaissance artisan replaced?
- How does the Industrial Revolution, beginning in the eighteenth century and in full swing through the entire Victorian period, change the way both the employer and the laborer view “time and effort”? When exactly does the divide occur between communal living and the world that belongs to the “self-made” man?
- Do eighteenth century disciplinary classification systems promote conversations about personal and/or corporate wealth? If so, how? (Consider the divide that exists today between the sciences and the liberal arts.)
- Does Benjamin Franklin’s adage that “a penny saved is twopence dear,” often misquoted as “a penny saved is a penny earned,” seem old fashioned to you?
- Does the concept of thrift affect personal and/or professional relationships?
- Describe the origins of the eighteenth century stock market and its relationship to speculation and banking in the latter part of the Victorian period.
- Is saving money fashionable today? Is saving money a moral concern? Is the acquisition of property an ethical problem? a social issue?
- How do we measure wealth today?

Prompt: Using one (or more) of the texts we have read from the eighteenth and nineteenth centuries as a starting point, **discuss the changing landscape of consumer society and its influence on personal thrift**, paying particular attention to the values that have shaped the American marketplace.

Guidelines: Refrain from using first or second person, and follow MLA guidelines for formatting and documentation. Use only third person to express appropriately the implications of the issue you have chosen. Cite directly from three sources that support your argument.

Your response to this assignment will be 3-5 double-spaced pages long. It should have standard margins and a standard serif font. State your thesis clearly and overtly in your introduction. Support your main ideas carefully. When you borrow ideas or words, be sure to cite them correctly and include a works cited page. You will need to reference a book, a journal (also called a periodical), and a non-print source. Refer to your handbook for correctly citing sources. As always, we will discuss examples of successful papers in class, but if you have questions or concerns you wish to address outside of class, please e-mail me or come by office during my office hours to discuss them.

Critical Paper Assignment #3

Background: As recipients of eighteenth and nineteenth century industrial expansion, the (post)-modern period is literally filled with consumer choices, yet ongoing production demands a never ending supply of capital and (non)renewable resources. This age cries out for problem solvers to address every social issue imaginable coupled with a genuine understanding that the earth's resources are dwindling. In the United States, job markets and opportunities shrink continuously as environmental factors define the global marketplace. These facts stymie creative thinking, yet the situation requires hopeful, pro-active processes on every level to change what critics believe will be a difficult future. While creating a viable future for future generations is our responsibility, an even more basic need to address our own economic health exists; perhaps it is the beginning of the answer to the energy crisis.

Pre-writing Questions: Before you begin writing your essay, consider these questions/prompts as part of your prewriting:

- What is your most frugal ongoing practice? In fact, make a list.
- Is making do, as opposed to doing without, a viable, sustainable life choice? Identify your available resources.
- Examine one of your utility bills and explain each category for which you are being charged.
- Louvin argues that “we need to stop using fossil fuels” (2). Were this to become reality, how would that affect you?
- Explore “thrift” as a (sub)culture and a(n alternative) method for making even your most basic consumer purchases.
- Define your economic philosophy. Compare your philosophy against the rules of the marketplace.
- Research “womenomics,” prompted by a national labor shortage (Japan), humanitarian reasons (Africa), and a fear of downsizing and the need for flexibility in the workplace (U.S.A.), as an example of creative problem solving.
- Identify sub-cultures that defy consumer culture norms (*e.g.* the Amish).
- Define “mammon.” Locate literary examples and artistic illustrations of this concept.

Prompt: Doing business, either personal or professional, without a fair consideration of what it costs can be impoverishing. Using one (or more) of the texts we have read from the twentieth and twenty-first centuries as a starting point, **discuss environmental stewardship and the larger implications of experimentation, innovation, and creativity on your financial choices and personal achievements.**

Guidelines: Refrain from using first and second person, and follow MLA guidelines for formatting and documentation. Use only third person to express appropriately the implications of the issue you have chosen. Cite directly from three sources that support your argument.

Your response to this assignment will be 3-5 double-spaced pages long. It should have standard margins and a standard serif font. State your thesis clearly and overtly in your introduction. Support your main ideas carefully. When you borrow ideas or words, be sure to cite them correctly and include a works cited page. You will need to reference a book, a journal, also called a periodical, and a non-print source. Refer to your handbook for correctly citing sources. As always, we will discuss examples of successful papers in class, but if you have questions or concerns you wish to address outside of class, please e-mail me or come by office during my office hours to discuss them.

| <i>Literature Options</i> | Scanned into a .pdf | youtube | Project Gutenberg | Global Village | Kindle (Amazon.com) | Other sources |
|--|---------------------|---------|-------------------|----------------|---------------------|--|
| Medieval | | | | | | |
| <i>Njal's Saga</i> , anonymous | .pdf | | | | free | Selections will be scanned into .pdfs. See notes that follow. ¹ |
| Bernard of Clairvaux: Apology | | | | | | http://www.fordham.edu/halsall/source/bernard1.asp |
| "Piers Sets the World to Work," <i>Piers Plowman</i> , Langland | .pdf | | | | | www.archive.org Selections will be scanned into .pdfs. See notes that follow. ^{2 3} |

¹ *Njal's Saga*, also known as *The Saga/Story of Burnt Njal*, or in Icelandic as *BrennuNjals Saga* or *Njála*, is widely available online in an 1861 translation by George DaSent. The translation adds a romanticizing, archaic style and vocabulary (*thou, thee, hither* and *thither, mickel*, etc.) and can be found in the HathiTrust Digital Library (an excellent resource for online texts, especially if your school has a subscription), *The Online Medieval and Classical Library* (OMACL.org), and the *Icelandic Saga Database* (sagadb.org), where it is also available in Icelandic (just in case).

There are two Penguin Classics editions: the most recent one is translated by Robert Cook and is available in print or as an e-book, though it is cheaper in print. The older Penguin Classics edition, by Palsson and Magnusson, is a similar translation and not available as an e-book (as far as we know) but sells online for S&H + \$0.01. Both Penguin editions are solid, modern, readable translations.

² The most useful translation in the public domain is: Walter William Skeat, *The Vision of Piers the Plowman by William Langland Done into Modern English by Rev. Professor Skeat* (London, 1905). Use other editions with care: the text exists in substantially conflicting versions, and Skeat translates the variant of our passage that underlies most modern editions.

³ In *Piers Plowman*, the most useful passages seem to be Passus II "Lady Meed (Profit) Appears" and Passus VI "Piers Sets the World to Work." *Piers Plowman* has a complicated textual tradition: think *Hamlet* with the conflicts between the folio and the quarto texts. Usually, *PP* circulates in what is called "the B text." In any case, Passus II and Passus VI ought to be more or less the same in most non-specialist editions.

Piers Plowman can be found in Middle English pretty easily, but the dialect is tougher than Chaucer's. The Norton edition has a facing page translation. A good but slightly archaic-sounding translation as well as links to resources, including a bibliography, can be found on the Harvard Piers Plowman page:

<http://www.courses.fas.harvard.edu/~chaucer/special/authors/langland/>. The Middle English can be found at The Corpus of Middle English Verse and Prose:

<http://quod.lib.umich.edu/c/cme/ppllan>. It can be found in print (and in Google Books) in Walter William Skeat, ed. *The vision of William concerning Piers Plowman*. Oxford: Clarendon Press, 1893. There is a Penguins Classics translation as well as a translation in the public domain by Walter William Skeat: *The Vision of Piers The Plowman by William Langland Done into Modern English by Rev. Professor Skeat*. London, 1905. Skeat's chapter numbers agree with the Penguin and the Norton edition.

<http://books.google.com/books?id=6pcA7Gt1vbgC&ots=yJXdvvJw5C&dq=piers%20plowman%20translated&pg=PR7#v=onepage&q&f=false>

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| | "The Miller's Tale," Chaucer | | | | | | www.readbookonline.net Online copies of print versions are widely available. Good electronic texts with translations can be found at www.canterburytales.org (ELF) and the Harvard Chaucer page. |
| | "The Summoner's Tale," Chaucer | | | | | | www.readbookonline.net Online copies of print versions are widely available. Good electronic texts with translations can be found at www.canterburytales.org (ELF) and the Harvard Chaucer page. |
| | "The Friar's Tale" Chaucer | | | | | | www.readbookonline.net Online copies of print versions are widely available. Good electronic texts with translations can be found at www.canterburytales.org (ELF) and the Harvard Chaucer page. |
| The Renaissance | | | | | | | |
| | <i>Hamlet</i> , Shakespeare | | | √ | | | www.archive.org www.shakespeare.mit.edu/hamlet/full.html www.theplays.org (ELF) |
| | Sonnets 2, 4, 9, and 13, Shakespeare | | | | | | www.opensourceshakespeare.org |
| | <i>The Masque of Blackness</i> , Jonson | | | | | | www.luminarium.org/editions/maskblack.htm |
| The Restoration | | | | | | | |
| | <i>Paradise Lost</i> Milton | | | √ | | | www.archive.org |
| Long Eighteenth Century | | | | | | | |
| | <i>The Rape of the Lock</i> , Pope | | | √ | √ | .99 | www.archive.org |

The *Piers Plowman Electronic Archive* is not helpful for this course because it is aimed at producing a specialized tool for comparing manuscript variants. It looks so attractive though that it might be necessary to warn students away from it.

The National Library of Wales has a page dedicated to their PP manuscript, which gives a little introduction and has some great images. It has nothing to do with thrift, but may be interesting for literary history if that's part of the course. <http://www.llgc.org.uk/index.php?id=piersplowmannlwms733b>

The International Piers Plowman Society posts no online text but does maintain a research database: www.piersplowman.org.

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| | "Elegy Written in a Country Churchyard," Gray | | | | | | www.bartleby.com www.thomasgray.org.uk |
| | <i>The Rake's Progress</i> , Hogarth | | | | | | www.soane.org www.wikipedia.org |
| | <i>Poor Richard's Almanack</i> | | | | | | www.play.google.com |
| | "Géricault" (chapter 7 of Kenneth Clark's <i>Romantic Rebellion</i>) | .pdf | | | | | |
| | "The Worship of Nature" <i>Civilisation</i> , Kenneth Clark (Episode 11 of 13) | | √ | | | | |
| Nineteenth Century | | | | | | | |
| | "Our Mutual Friend," Dickens | | | √ | | .99 | |
| | "Northern Farmer, New Style" Tennyson | | | | | | www.poetryfoundation.org |
| | <i>King of the Golden River</i> , Ruskin | | √ | √ | | free | www.childrensbooksonline.org |
| | <i>Unto This Last</i> | | | √ | √ | free | www.etext.virginia.edu |
| Twentieth Century | | | | | | | |
| | <i>The Lord of the Flies</i> , Golding | | | | √ | | available on several sites as a full-text e-book download |
| | <i>Brave New World</i> , Huxley | | | | | | www.huxley.net |
| | "The Clan of One-Breasted Women," Williams | | | | | | www.ratical.org/radiation/inetSeries/TTW_CI-BW.html |
| | <i>Koyaanisqatsi</i> (DVD, full 1982 version) | | | | | | Hulu |
| | "Brothers in Arms" (war version) Dire Straits | | √ | | | | |
| Twenty-First Century | | | | | | | |
| | <i>Reinventing Fire</i> , Lovins | .pdf | | √ (pp 1-56) | | | |
| | <i>Hunger Games</i> , Collins | | | | | | This text is presently unavailable online, but we offer it as a useful choice should the text become available. |
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