SYLLABUS

INTERPRETATIONS OF THE INDUSTRIAL REVOLUTION IN BRITAIN

NEH SUMMER SEMINAR
June 24 to July 27, 2012

The Iron Forge, 1772, Joseph Wright of Derby

GERARD M. KOOT, HISTORY DEPARTMENT
THE UNIVERSITY OF MASSACHUSETTS DARTMOUTH

NATIONAL ENDOWMENT FOR THE HUMANITIES
at the
INSTITUTE FOR HISTORICAL RESEARCH, LONDON
and
SYLLABUS-NARRATIVE

Introduction and overview of the topic:

The purpose of this five-week NEH Summer Seminar for School Teachers is to develop a critical appreciation for the experience of industrialization in Britain, the historiography of the subject, and the lasting influence these interpretations have had on cultural values. We will study contemporary accounts, seminal interpretations and visit some of the key places that experienced the first industrial revolution. One of my chief aims in the seminar is to demonstrate that historical interpretations are a product of particular times and perspectives. We will ask such questions as: How did contemporary observers interpret what others later called the industrial revolution? How did the historical experience of our authors, and their vision of the future, influence their work? How do the historical sites help us to understand the texts? If history is primarily a scholarly humanistic discipline, what is its relationship to the social sciences, to literature, and the arts? In short, we will attempt to probe our assumptions about the nature of historical scholarship and its social and intellectual uses.

There can be little argument that the complex process of industrialization is one of the central experiences of human life during the last two centuries. However, at a time when serious questions have been raised about the Euro-centric nature of American humanities education, one might fairly ask why we should examine mostly English authors and study the British experience of the industrial revolution. While historians have noted that China developed considerable large-scale industry a half millennium before the West, it was the industrial revolution in Britain that accelerated a cumulative multiplication of productive power that transformed the West and challenged the very existence of traditional societies around the world. Moreover, it occurred within a capitalist framework and in a nation that made an important contribution to the development of constitutional government. Both factors have a special relevance to our own history. Whether one interprets the origin of industrial capitalism in Britain as a tribute to the genius of free human beings, or as the enslavement of the human spirit by Western materialism and imperialism, or as something in between, it remains one of the crucial contributions of the West to the world's historical development. Further, the power of industry that propelled British goods and guns around the globe also brought its views of the first industrial revolution in its wake. Indeed, interpretations of Britain's industrial revolution not only helped shape values and public policies in Britain, but also fostered attitudes toward capitalism and modern industry elsewhere. Finally, state curriculum guidelines routinely feature the British industrial revolution as an important subject to be studied in the schools.

The seminar will explore the apparent paradox that, while historical scholarship is often said to be about the past, its greatest importance may lie in its ability to serve as a powerful force in shaping the future. In contemporary culture, for example, the pejorative connotation that the term industrial revolution often retains is a result of artistic, literary and historical interpretation. Many of the artists, poets, essayists, and novelists of early nineteenth century Britain, such as Blake and Southey, lamented the momentous changes that the coming of modern industry brought to the landscape, social relations, and the very souls of England's people caught up in its impersonal power. Others were much impressed by humanity's new ability to order nature and to harness its energy for material welfare. Liberals, such as the historian Macaulay, insisted that the well being of the common people was not a matter of "rose covered cottages" but of "steam
power and independence.” Socialists of the time, as well as subsequent critics of capitalism, have echoed literary critiques of market society and added a thesis of class exploitation. By contrast, modern conservatives have repeated earlier liberal views and protest that society's predilections toward the welfare state and its distrust of capitalism are rooted in a false and unduly pessimistic interpretation of the industrial revolution. Gender roles have long been a crucial subject for debate and recent scholarship on the industrial revolution has argued persuasively that gender roles have been powerfully influenced by the changing nature of work and family brought by the coming of modern industry.

In recent years the 'new economic historians'--those who study economic history by relying heavily upon quantitative evidence, statistical techniques, and economic theory--have challenged the very idea of a British industrial revolution. Instead, they emphasize the relative slow rate of growth of the British economy during the period, as well as the partial and restricted nature of its industrial transformation. While their work, especially the emphasis on regional differences, has brought a new sophistication to the subject, they have not yet been able to convince a majority of historians, or the culture at large, of the broader historical validity of their interpretation. Within contemporary culture, the British industrial revolution continues to conjure up a picture of cataclysmic change, dark satanic mills, urban squalor, poverty, greed, and an uncaring government dominated by a class and ideology that put the interests of some individuals before the well-being of the community. How do we explain these very different views?

As I have argued in my published work, part of the answer may lie in the increasing specialization by which much of modern historical writing, and especially modern economic history, has managed to obscure broad historical issues with a host of very narrow, technical and theoretical topics, which discourage the non-specialist. Added to this may be reluctance among many humanists to study economic issues. By contrast, those interested in economics often see it as an exclusively scientific and mathematical study and tend to neglect historical and humanistic approaches. The danger, of course, is that the problem of the two cultures is being extended to the worlds of the humanities and the social sciences. The systematic study of some
of the most influential interpretations of industrialization offers an excellent opportunity for humanists to deal with some of the central concerns of social scientists.

2. The works to be studied, their importance, and the approach

We will begin by reading a brief but excellent current overview of the subject by Kenneth Morgan, *The Birth of Industrial Britain: Social Change 1750-1850* (20011). Absent from many modern analytical discussions is the sense of wonder expressed by contemporary accounts of the coming of the factory system. We will use contemporary accounts by both critics and champions of industrialization (see the photocopied selection of primary source material, as well as the material and images on the seminar’s web site at [http://www1.umassd.edu/ir/](http://www1.umassd.edu/ir/)). We will illustrate the nature of Britain's eighteenth century economy, society, and landscape, through selections from Daniel Defoe, Arthur Young, and others. To provide a sense of the nature of the new factory system, the growing scale of enterprises, the alteration of the physical environment, and the new social relations which it required, we will use selections by Patrick Colquhoun, Edward Baines, William Cobbett, Friedrich Engels, Andrew Ure and others.

It is important to remember that the upheavals associated with the French Revolution and the Napoleonic wars took place during the classic industrial revolution in Britain and that revolutionary ideals and the strains of war mingled readily with social unrest caused by economic change. While the French were defeated in 1815, social and political unrest, fueled by both political ideals and economic dislocation, continued into the 1840's. Writers, artists, and idealists did not always keep these changes separate and portrayed them as combined elements in their work. The four decades after 1790 also saw the creation of an English romantic sensibility that put its indelible stamp on interpretations of the industrial revolution. It was William Blake who coined the phrase "the dark satanic mill" and gave us a new understanding of the implications of the new industrial epoch. We will study some of Blake's poems, such as"Holy Thursday," "The Chimney Sweeper," and "London." While Blake's work was not widely known in his own time, we can better appreciate his apocalyptic vision. The romantic poets and painters endowed nature and traditional society with an idealized spiritual power and created a classical landscape out of the Cumbrian Lake District and the Wye valley that stood in dramatic contrast
to the growing cities and the new industrial sites. We will study William Wordsworth's vision of nature in “Tintern Abbey,” his evocative portrayal of the passing of traditional values in “Michael,” and his view of freedom in “The French Revolution.” Contemporary tourists and artists not only visited the idealized locations of the poets but also flocked to the new industrial wonders and depicted the new world of work. We will use slides of works by William Blake, Joseph Wright of Derby, G. P. De Loutherbourg, J. S. Gotman, Thomas Girtin, J.M.W. Turner, John Constable, Peter De Wint, Ford Madox Brown and others to interpret contemporary views of nature, industry and work. Later in the seminar, we will have an opportunity to use images to illustrate the technology of industrialization as well as explore such themes as “Railroads and the Victorian Imagination” and “The Great Exhibition of 1851.”

The contemporary debate between the poet Robert Southey and the historian Thomas Babington Macaulay is still often cited in the literature on the industrial revolution. Macaulay's essay of 1830, "Southey's Colloquies,” became the classical liberal defense of the coming of industrial society and the utilitarian ideology that accompanied it. In a review of Sir Thomas More: or Colloquies on the Progress and Prospects of Society (1829), Southey argued that the material, moral, and cultural conditions of the peoples of Britain were better in the time of Sir Thomas More--not just better in More's utopia--than in contemporary Britain and that the prospects for Britain's future were darkened by industrial progress. Macaulay, on the other hand, insists that those critical of modernity failed to understand that modern industry had already improved the standard of living of the people and in the future would vastly increase their material comforts.

These contemporary documents and visual representations demonstrate that by the 1830's many of the political, economic, social, and philosophical arguments that continue to vex the interpretation of the industrial revolution to this day had been articulated already by perceptive observers. We will probe the historical context and conflicting philosophical and artistic assumptions that led some to champion utilitarianism, political economy, and liberalism, while others believed that a variety of radical and conservative visions of community, religion, government and society would secure the future liberty and independence of the common people.
Macaulay said of Dickens that his novels encouraged a "sullen socialism.” It was especially the "Condition of England" novels of the 1840’s and 1850’s, which sketched the catastrophic interpretation of the industrial revolution and sealed, in Carlyle's phrase, the fate of political economy as the "dismal science" into popular culture and teaching. I have chosen Charles Dickens' *Hard Times* (1854) because it is one of the best known of the social novels. Despite a century of scholarship in economic history, for most the image of the industrial revolution was not constructed by statistical tables or historical documents, but was formed by a literary consciousness consisting of Coketown, the Gradgrinds, Bounderby, and Stephen Blackpool. We will examine Dickens' critique of utilitarianism and political economy and ask what he offered as an alternative social vision. We will also ask what was Dickens' view of the industrial revolution's effect on women and the family. Finally, we will reflect on the relationships between literature and history.

Although the term *révolution industrielle* had been used earlier in the century to compare the coming of modern industry to the French Revolution, and although Karl Marx had used the term casually, it was later scholars that gave the phrase currency in the English language. By the early twentieth century the orthodox view of the industrial revolution was that of a period of massive technological change and rapid economic growth that had failed to improve the condition of the working classes despite its vast increases in productivity. The best-known early proponents of this view were John L. and Barbara Hammond. They were professional journalists and writers instead of academics. They wrote well. Their work was immensely popular between the wars and had a considerable impact on the development of social democracy and the labor movement in Britain. We will analyze the second of their famous labor trilogy, *The Town Labourer: The New Civilization, 1760-1832* (1917). The Hammonds provided an account of the lives of the common people during the industrial revolution that was nearly as concrete as that of Dickens, while it also enjoyed the credibility associated with historical scholarship. While many of the particulars of their interpretation have been seriously modified by modern scholarship, their quotation of a wealth of primary sources, and the moral power of their view, founded a vital tradition of scholarship that remains central to the subject. This classic of economic and social history emphasizes the traumatic impact of industrialization upon the lives and values of the
common people, the role of religion in forging the "new discipline" of industrial society, and a critique of the mind and political economy of the rich. We will closely examine the arguments of the Hammonds, their methods, their use of sources, and the political and social ideals that influenced their scholarship.

Between the wars, scholars challenged the dominant pessimistic interpretation. Using new categories of documents, neoclassical economic theory, and quantitative methods, professional economic historians suggested that perhaps the material condition of the people during the industrial revolution had not been as bleak as had been argued. The most important of these inter-war scholars was J.H. Clapham, but his work is contained in a massive three-volume study that is too large to use for a seminar. Instead, we will discuss the best selling statement of the revisionist position, T.S. Ashton's classic essay of 1948, *The Industrial Revolution, 1760-1830* (1997 ed.). We will examine Ashton's thesis that the standard of living had improved for the common people during the first half of the nineteenth century and that it was the industrial revolution that had offered the workers an opportunity for independence through the coming of democracy and the organization of trade unions. His use of economic theory and quantitative analysis brought a new sophistication to economic history. Ashton, however, was also interested in the use of economic history in contemporary political debate and played an important role in the conservative counter attack on social democracy on both sides of the Atlantic.

During the 1960's there arose in Britain an influential Marxist interpretation of history. The seminar will discuss Eric J. Hobsbawm's classic British Marxist interpretation of the industrial revolution contained in his widely read synthesis, first published in 1968, *Industry and Empire* (1999 ed.). Hobsbawm is also the author of a well known four volume study of modern world history which explores the implications of what he calls the dual revolutions of the late eighteenth century: the industrial revolution that began in England and the political revolution that shook France. Hobsbawm's wider perspective will challenge the seminar to examine the insular nature of the previous works. He explicitly links the theme of empire to the origin of the industrial revolution, an approach that we will develop further by using chapters from *The Oxford History of the British Empire* (1998). Hobsbawm’s important moderate Marxist interpretation of history will encourage us to examine such topics as class-consciousness, the
debate about slavery and capitalism, the economic interpretation of imperialism, and the wider revolutionary implications of the British industrial revolution upon world history.

Recent scholarship on the industrial revolution has raised many previously neglected issues. One of the most far reaching of these is the impact of industrialization upon gender roles, women, and the family. In previous seminars, I used Louise A. Tilly and Joan W. Scott’s, *Women, Work, and Family* as our introduction to this scholarship. First published in 1978, and republished with a new introduction in 1987, this path-breaking study is no longer in print. When this book was first published there was relatively little scholarship on the connections between gender and industrialization. Since then this topic has become one of the major areas of historical research on the industrial revolution. While previous participants found Tilly and Scott’s book very valuable, some have suggested that we use a more recent study that takes into account the wealth of research on gender history published since the late 1970s. Research on the connections between gender and industrialization has not yet produced a classic synthesis, while the most important monographs are too specialized for this seminar. Thus, we will use a well-received and relatively brief survey of the literature, *Women, Gender and Industrialisation in England, 1700-1870* (2000), by Katrina Honeyman, Professor of social and economic history at the University of Leeds. She notes that her work is “feminist history” and argues convincingly that, not only was gender central to the making of the industrial revolution, but also that “industrialization was important to the making of gender.” While industrialization also had a very significant impact upon middle class gender identities, her emphasis is upon gender issues in the working classes. Building upon the economic history of Pat Hudson and Maxine Berg, Honeyman cautions that the experience of working-class women did not conform to one overall pattern during the industrial revolution. In addition to strong regional differences, as well as very different experiences in agriculture than in urban environments, she notes that some young single women benefitted greatly from working in the early factories before these became much more exclusively male. She offers case studies to illustrate the lives of working women and of the often-conflicting ideals of working men, who struggled to maintain their standing in society as machines devalued their traditional skills. While new industries and new mechanical innovations seemed to offer the possibility of greater equality for women workers during the industrial
revolution, Honeyman argues that the efforts of male workers to protect their status and domination of the most lucrative categories of employment successfully prevented women’s full-time employment in the most dynamic modern industries. Under the working-class slogan for a male “family wage,” working-class leaders and middle class reformers, buttressed by the growing ideal of female domesticity, used the power of the state to make the exclusion of married women from the formal and full-time labor force in many industries not just a matter of custom but in some cases even of law. One of the consequences of the industrial revolution for Victorian working-class women was that there was a dramatic increase in female domestic labor employment and the growth of mostly female sweated labor as an adjunct to factory produced goods. According to Honeyman, and much of modern women’s history on the industrial revolution, not only was women’s labor fundamental to the origin of British industrialization but the industrial revolution also constructed the classic Victorian gender roles, which retain a potent influence even in more recent times.

During the last third of the 20th century, the ‘new economic history,’ which uses sophisticated tools of economic and statistical analysis, has created a new orthodoxy among economic historians, which emphasizes that aggregate British economic growth was moderate during the classical period of industrialization and that many sectors and regions remained fairly traditional before 1850 while other industries and regions were indeed revolutionized. Unfortunately, much of the new economic history is highly theoretical and unreadable by non-specialists. We will use *The British Industrial Revolution in Global Perspective* (2009) by Robert C. Allen in order to access the important work of the “new economic history.” Allen is an American who is a Professor of Economic History at Oxford and, although he uses sophisticated statistical techniques and economic analysis, his book is quite readable. Moreover, it is an important contribution to the vibrant current scholarly debate about why the first industrial revolution was British. He shows that the success of Britain’s industrial breakthrough was a consequence of its high wages and cheap capital and energy costs in comparison to other parts of Europe and Asia. The high wage economy of Britain, according to Allen, was a result of centuries of successful agricultural and pre-industrial development, which allowed more people to be able to afford apprenticeships and education. The extensive diffusion of scientific advances
in England and Scotland led to a creation of a widespread culture of technical innovation. Since wages were high and capital was cheap, the chief technological breakthroughs of the industrial revolution—the steam engine, the cotton mill, and the substitution of Britain’s plentiful coal for scarce wood—were uniquely profitable in Britain. Finally, Allen argues that it was Britain’s manufacturing success, combined with its military and naval power, which provided it with an effective ability to respond to the growing international trade of the 17th and 18th century and make itself the workshop of the world during the first half of the 19th century.

Reflecting the mass appeal of internationally available designer and luxury goods in contemporary rich societies, historians have recently pointed to consumer demand and international trade as underlying factors of the industrial revolution. Already in the 18th century, David Hume explained: “if we consult history, we shall find, that in most nations foreign trade has preceded any refinement in home manufactures, and given birth to domestic luxury…Thus men become acquainted with the pleasures of luxury, and the profits of commerce; and their delicacy and industry being once awakened, carry them on to further improvements in every branch of domestic as well as foreign trade.” Jan de Vries, a well known economic historian, argued that an ‘industrious revolution’ occurred in early modern Northwest Europe that produced an industrious revolution,’ which played an important role in the origin of the industrial revolution. We will study his argument in “The Industrial Revolution and the Industrious Revolution,” Journal of Economic History, vol. 54, (1994): 249-270. Maxine Berg applied this insight to the production and consumption of luxury goods in her influential 2005 book, Luxury and Pleasure in Eighteenth Century Britain. We will use the summary of her argument, “In Pursuit of Luxury: Global History and British Consumer Goods in the Eighteenth Century,” Past and Present (2004): 85-142. Berg argues that Britain was especially successful in responding to the new commodity trade with Asia. First, Britain imported Asian luxuries. Then it created its own designs for Asian goods and had these made in Asia for the British and European market. Finally, it manufactured these luxury goods at home. However, instead of just imitating Asian luxury goods, Britain created its own versions, invented new ones, used new materials, and employed innovative technology to produce these. Other Europeans also manufactured the new luxury goods but it was the British who dominated the luxury trade by the early 19th century. We
still recognize some of the famous products: Wedgwood and Dalton ceramics, Boulton candlesticks and cutlery, Paisley silks, and Chippendale furniture. Add to these the new colonial groceries of tobacco, coffee, cocoa, tea, sugar and spices. All these, according to Berg, and a myriad of other household goods, none of them necessities, drove the early industrial revolution in Britain. By the late 18th century, Britain was the richest nation in Europe with the largest middle class that could afford such luxuries. Moreover, Britain had reared up in America a consumer society with a white population that had an even higher standard of living than in Britain with an insatiable demand for British ‘luxury’ goods. American independence did nothing to dim this demand. Britain’s defeat of Napoleonic France expanded demand for its goods on the Continent and in its growing formal and informal Empire. These goods were not the fabulous luxuries of Oriental or European royal aristocratic courts, but middle class luxuries that signaled the arrival of a consumer society that fueled the first industrial revolution and made Britain the ‘workshop of the world.’

3. The Sites to be studied and their importance to the Seminar

In addition to a critical analysis of the selected works, I have planned one three-day and six one-day field trips with Haydon Luke, a former secondary school Head Master and now a museum and education consultant. His wide contacts with museums allowed him to arrange tours of exhibits led by senior curators for our seminar. On the evening before each trip, he will present an introduction to the historical importance of the sites to be visited. Our site visits will provide us with a physical appreciation of the dramatic transformation in material and social life that the industrial revolution entailed. In London we will use public transportation, but from Nottingham we will use a chartered coach. London will help us understand that this dynamic region of England and its international trade provided much of the demand and some of the key resources that made the development of industry in the rest of Britain possible. In the Midlands and the North we will see some of Southey's "rose covered cottages" as well as the grim stone mills and housing of such industrial towns as Workswirth and Worksop set within green valleys. Such towns, and the many excellent industrial and social history museums of Manchester, Leeds, Sheffield, Birmingham, Nottingham, and Derby will enable participants to imagine the reality of
Dickens' Coketown and the scale of the transformation that industrialization brought to the physical environment.

In London we will take a walking tour of Britain’s historic financial center, the City. We will also visit the Royal Observatory, the National Maritime Museum in Greenwich, and the new Docklands Museum, housed in a restored West India Dock warehouse, which features an interesting exhibit on sugar, slaves, and commerce. At the Museum of London, we will visit the newly renovated galleries on the history of London and at the Victorian and Albert Museum we will concentrate on the chronologically organized British galleries. Participants will also have an opportunity to visit the extensive industrial revolution period exhibits at the National Science Museum. In the Midlands, we will compare lifestyles at Chatsworth, one of England’s greatest 18th century estates, with Richard Arkwright's 1771 factory and village complex at Cromford in the Derwent Valley, the first mechanized cotton mill in the world. Crossing the Pennines, we will visit the National Trust's Quarry Bank Mill, the best-preserved water powered textile mill in Britain, which features dozens of operating spinning and weaving machines. The site includes an Apprentice House, which was used to house Poor Law children who worked in the mill, and the model village of Styal, built in the early 19th century for the workers.

Our focus on metals will take us to the Iron Bridge Gorge--a site visited by many of the contemporary artists and writers we will have studied. During the 18th century, three generations of the Darby family exploited the rich mineral resources of the Severn Gorge to smelt iron with coke and span the river with the world's first iron bridge. The bridge still stands and the Iron Bridge Gorge Museums interpret the area's industrial history at several different sites, including mining, smelting, forging, and pottery operations. In Sheffield we will visit Abbeydale Industrial Hamlet, an intact example of a rural water-powered 18th century scythe works and steel furnace. In Manchester, we will visit the Greater Manchester Museum of Science and Industry. Part of the museum is housed in the 1830 Manchester-Liverpool Railway station. In addition to working steam engines and other industrial revolution era technology exhibits, the museum offers superb displays illustrating Manchester's efforts to deal with its explosive growth during the 19th century, including an extensive underground walk featuring the building of its sewage and water systems. The nearby and newly renovated Pump House offers the best display.
of material on Chartism and labor history in Britain. The City Art Gallery features a superb collection of 19th century British art that illustrates the social changes of the period and a critique of both contemporary commercial culture and factory produced goods as seen in the work of the Pre-Raphaelites and the Arts and Crafts Movement. While walking from one historical site to another through Manchester’s vibrant city center, we will be able to appreciate its magnificent Victorian Town Hall and its many other surviving Victorian public and commercial buildings. The Manchester slums, about which Friedrich Engels wrote so eloquently, are gone, but our walk will take us past an historical marker on Manchester’s Free Trade Hall, now a concert hall, reminding us that this is where in 1819 the Peterloo massacre took place—a demonstration for the franchise that turned into a bloodbath by a charge of the Yeoman Guard, and which became a rallying cry for both 19th century political reform and the amelioration of the social conditions of the working-classes caused by industrialization.

In order to visit important historical sites of industrialization in the Northeast we will stay at the University of Durham for two nights. In Wakefield, we will tour the National Mining Museum and descend into a coal mine guided by retired mineworkers. In Darlington we will visit the site of the world’s first steam railway (1825). The museum is housed in its original station. We will walk across the world’s oldest railway bridge, Causey Arch. It was built in 1725-26 to carry horse-drawn coal wagons on wooden rails to the river Tyne and carried Britain’s first steam railway in 1825. In Newcastle-upon-Tyne we will visit the original engineering and locomotive workshops of George and Robert Stephenson as well as inspect the city’s splendid Victorian architecture and bridges. Traveling up the rural Wear valley, we will visit the North of England Lead Mining Museum, walk into an old lead mine and visit its surviving water-driven lead-processing complex. At Derwentcote, we will visit an intact 18th century steel furnace. Finally, on our return to Nottingham, we will visit the National Railway Museum at York, which houses the largest collection of historic railway engines and artifacts in Britain.

3, Structure, cooperative learning groups and seminar essays

The seminar will meet three mornings per week from 9 to 12 with a short break for "morning coffee and biscuits." Except during the first week, Wednesdays are our travel days.
During the fourth week we will be away Wednesday through Friday. I will be available for individual meetings with participants Monday through Thursday.

Seminar participants will be organized into four cooperative learning groups. Each group will lead the discussion on a rotating basis, suggest questions, present information on the authors or artists, and provide an historical context for their work. We will learn from each other and all of us will attempt to both listen and talk.

Since the process of writing is as crucial to learning as reading and talking, each participant will be asked to keep a journal in which to record daily reactions to the reading, discussions, and site visits. A few participants will be asked to share these reflections during each meeting. Each participant will also write an interpretive essay (8-10 pages) or project on any topic related to the seminar. Projects can be in the form of a well-developed and scholarly teaching unit. Interpretive essays or projects may deal with the participant's reaction to the texts studied and to the wider issues raised or consist of original research topics. Essays or projects will be discussed within each cooperative learning group and I will be happy to read, comment on and discuss all essays provided to me. Participants will submit an essay or project to be published on our seminar web site: http://www.umassd.edu/ir. Please include references and a bibliography. Please send me an electronic version of your essay or project as soon as possible but no later than Labor Day. Keep the formatting as simple as possible so that your essays can be posted more easily on the web. Please use a 12pt Times font with a line and a half spacing. If you include illustrations, please include these within a MS Word document (as a separate paragraph rather than in the middle of the text), or place them at the end. For projects, if you use a PowerPoint format, please include a good deal of textual analysis and proper scholarly documentation.