

THE POLITICAL ECONOMY OF GENDER, RACE AND CLASS

Economics 243, Wellesley College, Spring 2018

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Office Hours:
Thurs. 5:30-7 pm
& by appointment

The Roots of Violence:

Wealth without work, Pleasure without conscience, Knowledge without character,
Commerce without morality, Science without humanity,
Worship without sacrifice, Politics without principles.
-- Mahatma Gandhi

Objectivity is male subjectivity, made unquestionable.
--Adrienne Rich

No problem can be solved by the level of consciousness that created it.
--Albert Einstein

Be the change you want to see in the world.
--Mahatma Gandhi

Youth should be radical. Youth should demand change in the world. Youth should not accept the old order if the world is to move on. But the old orders should not be moved easily — certainly not at the mere whim or behest of youth. There must be clash and if youth hasn't enough force or fervor to produce the clash the world grows stale and stagnant and sour in decay.
--William Allen White

If to change ourselves is to change our worlds, and the relation is reciprocal, then the project of history making is never a distant one but always right here, on the borders of our sensing, thinking, feeling, moving bodies.
--J.K. Gibson-Graham

Power at its best is love implementing the demands of justice.
Justice at its best is love correcting everything that stands against love.
--Martin Luther King

Give a man a gun, he can rob a bank. Give a man a bank, and he can rob the world.
--Greg Palast

Being young and not a REVOLUTIONARY is a contradiction to biology.
--Salvador Allende

OVERVIEW AND GOALS

This course is built on the premise that the current economy is in a transformative moment of crisis, with the potential for deep-seated, positive transformation from the Inequality Paradigm to the Solidarity Paradigm. It studies three aspects of this breakdown and transformation: the ways in which gender, race, class, and human/nature differentiation and inequality have been built into our economy; the various solidarity processes and social movements which have been transforming them; and the new, solidarity economic values, practices and institutions which have been arising as a result of these movements.

The general theoretical framework of this class is radical economics – a loosely defined body of economic theories grounded in the work of Karl Marx, a classical economist and activist of the mid-nineteenth century. Radical economic theory is very different from current mainstream theory in the U.S. -- studied here at Wellesley and in most economics departments in the U.S. -- which based on a model developed by Walras, Jevons, and Menger (neoclassical economics of the last half of the nineteenth century). As we work through the topics of this course, we will also be indirectly and sometimes directly comparing the different ways in which these two bodies of theory view these topics, and studying critiques of the mainstream economic theory that is taught in “core” economics classes. If you would like to explore radical economics directly, the classic Edward, Reich and Weisskopf edited collection, *The Capitalist System*, provides a good introduction; the websites for The Union for Radical Political Economics (www.urpe.org) and Heterodox Economics Newsletter (www.heterodoxnews.com) would also be helpful.

We begin the course with four introductory classes – the first introducing the class to students; and the next three introducing the conceptual framework we will be using in the course. We will look at the present moment as a moment of economic paradigm shift, from the inequality paradigm to the solidarity paradigm. We will study the rooting of our current economy in the inequality paradigm, characterized by class, gender, racial-ethnic, and other socioeconomic hierarchies, as well as the solidarity processes which have been deconstructing them.

In Part II, we will use this framework to look in more detail at the ways in which gender, race, class and the human/nature inequality are built into capitalist economies. We will also use its concept of solidarity processes to look at the different kinds of feminist, anti-racist, anti-classist, and ecology movement which have been deconstructing and transcending the inequality paradigm, and building the foundation for the solidarity economy. We will end by studying corporate globalization and the current world financial crisis, and the way the various social movements are coming together to address them.

In Part III, we will examine the proliferation of new economic forms, based on values of equality, cooperation, and sustainability, which are beginning to coalesce through a solidarity economy movement. Groups of students will then complete solidarity projects – projects which, in some way, contribute to movement from inequality to solidarity -- and present these during our last class meetings on May 3, 7, and 10.

The focus of the course is on the U.S., but it will include examples from other countries, and students are encouraged to bring international examples into our discussions.

The course plan follows closely the structure of a book I am writing, *From Inequality to Solidarity: Co-Creating a Compassionate Economics for the 21st Century*. We will be reading draft chapters, and students may choose to make contributions to the book as their solidarity project.

The goals I have for this course are 1) to educate you about the economy, from the perspective of gender, race, class, and ecology, and about the social movements which have been transforming it; and about the solidarity economy values, practices and institutions which are emerging around the world, 2) to help you develop your capacities to read, write, research, think critically and creatively, and participate cooperatively and constructively in our class, 3) to help you situate your own economic life and life choices so as to make healthy, self-affirming, and socially constructive contributions during this time of crisis and opportunity, and 4) to construct a participatory and cooperative learning community that models solidarity, and contributes to evolution towards the solidarity paradigm.

FORMAT AND PROCESS:

This class is structured to create a participatory and cooperative learning community. The heart of our learning together will be discussion of common readings/videos/exercises in small and large groups, supplemented by counterpoint presentations and responses by students. There is an additional class meeting on Mondays for presentations and continued discussion. A detailed outline of class topics, including a preliminary list of readings and videos, is attached; class topics and assignment dates will not change, but I may add or subtract readings as the semester progresses, so always refer to Sakai resources by class to get the most updated list.

Grading, Competition, and Cooperation: In accordance with solidarity paradigm values of equality, mutuality, and care, I aspire to creating a supportive and cooperative classroom. I do not grade on the curve. My goal as teacher is for all of the students in this class to excel in their coursework and receive A's, and I will do my best to help you do so. Students must earn their grades by applying themselves, asking for help when needed (from one another and from me), and doing their best. I encourage you to get to know one another, to view the videos together, and to help one another with your coursework, including studying together. I highly encourage you to continue our in-class discussions outside of class, and to post relevant related readings, events, etc. as they come to your attention, via our google group (please tag your email's content in the subject line). In class, I expect you to treat one another with respect, which means giving your fellow students your full attention when they speak, and participating in class discussions in a way that is sensitive to others and supportive of their learning.

Creating Beloved Community: Our class focuses on gender, race, class, and human/nature inequality and the ways people and movements are moving past these, towards solidarity. Our class is a microcosm of this transformation. While the members of our class all share the experience of being subordinated by virtue of being female, we are also divided and stratified by race-ethnicity, class, national origin, religion, sexual preference, and more. We all have a wealth

of traumatic feelings associated with living in a society organized by the inequality paradigm. Feelings of hurt and anger can arise when we connect to our experiences of being oppressed, or to those of our family members or ancestors, while upset and guilt can occur when we become aware of our privilege or unintentional prejudice. My goal for our class is to create what Martin Luther King called “beloved community,” where we come together across inequality in respect and mutual support. This means creating discussions that deconstruct and transcend the inequality paradigm, rather than reproducing it. Such discussions unite us around shared values rather than rationalizing and reproducing gender, race, class, and human/nature inequality. In our first class meeting, we will discuss, amend and adopt proposed ground-rules which affirm our commitment to unlearning prejudice and learning solidarity, to protecting the confidentiality of our classmates, and to open-minded dialogue with those who have different views.

Democracy and Horizontalism: While I, as the professor, have, by necessity, set up the course structure and readings without consulting you, I welcome feedback and suggestions from students as to how to improve the course and make it more your own. To facilitate this process, we will take time throughout the semester, as needed, for evaluations of the class. Also, while I cannot avoid participating in the teacher-student inequality, which is built into the definition of my job, especially the assigning of grades, I endeavor to be as transparent as possible about the course workload and assignments, as well as the process I use to determine your grade, and am open to suggestions about that. Do not hesitate to ask me for clarification or justification of coursework, assignments, or grading.

Critical Thinking, Pluralism, and Respectful Disagreement and Debate: Wellesley is unusual in having at least economics professor whose research and teaching is nontraditional. Currently, the economics profession in the US suffers from a lack of pluralism and debate. Critiques from the left or from a feminist perspective are ignored or silenced, and rarely presented in mainstream courses. Thus, at a time when the failings of current economic practices and institutions are painfully evident, the profession has had difficulty transforming its understanding of economics and looking outside of the box for policy solutions.

One of my main goals in this course is to teach you how to think critically about economic theory as well as about current economic practices and institutions. The readings and my mini-lectures and contributions will be from a left-feminist-anti-racist-ecological transformative perspective which is critical both of mainstream economic concepts and analysis, and of contemporary capitalist economic values, practices and institutions. For many of my students, this is the first time they encounter such critiques, and they appreciate the new perspective provided. As you take in these critical perspectives, I strongly encourage you to challenge them – and me -- with questions and counter-arguments. The weekly reading response assignment requires you to write about some aspect of the readings which you find incorrect, unsubstantiated, or partial, and we will discuss these critiques in class. Further, in each Monday class meeting, students will present or respond to “counterpoints,” which critique the week’s readings. I hope that this will contribute to creating an atmosphere in our class where students feel free to challenge the perspective of the teacher, the readings/videos, and one another.

Meditation: We will have a short centering exercise or meditation at the beginning of each class to center ourselves in our space and prepare for our work together. There are links to some meditation “how to’s” on the course outline, under the first class. If you feel uncomfortable participating in the day’s meditation, you can just sit or read quietly. Let me know if you have ideas for other forms of meditation or consciousness-centering for our class, and/or if you would like to lead the class in one of these. Since mindfulness is a key part of freeing ourselves and each other from the inequality paradigm, I may lead non-compulsory mindfulness workshops after some classes on Mondays, if there is interest.

Laptops and Cell Phones: You are NOT permitted to use your laptop during class; students will sign up for a turn taking notes, and post them in our google folder. All cell phones must have ringers and vibrate off during class.

Healthy Snacks: We will take turns bringing healthy snacks to share during our Thursday class breaks, at around 4 pm. Healthy means foods without processed sugar, or empty (nutrition-less, often highly fatty) calories. Common choices are crackers or low fat chips with cheese or salsa or humus, veggies like carrot sticks or celery, and fresh fruit (bananas and apples are easy). Organic is preferred (better for ourselves, for farm workers, and for earth), but not required. Each student will bring snack for one class meeting, along with other students. Students should bring their own drinks. You will sign up for a date early in the semester. *If your budget makes it difficult for you to bring the snack, let me know.*

Meet with Me! One of the great advantages of a college like Wellesley is small classes which allow professors to get to know and respond to their student’s particular interests and needs. *Students are required to meet with me at least once in the first half of the semester (by March 16th), to discuss their family history paper and any other topics of interest, and this meeting will count towards their participation grade.* I have formal office hours on Thursdays after class (5:30-7 pm), and I am very happy to make an appointment to see you at a time that is more convenient for you. You can come in with a question, or just to talk. My office is on the 4th floor of Pendleton East (PNE423). You can also email me with questions and comments.

Getting To Know Your Fellow Students outside of class helps create a strong learning community for our class. I encourage you to try to get to know your classmates (you can start with the [ABOUT OUR CLASS google doc](#)), and to study and view videos together. If you have an administrative question about the class, or something you would like to post or discuss, post it to our google group.

Current Events: If you want to explore current events related to our class, DemocracyNow.org is an excellent source of Left/Progressive news; its programs can be streamed, and transcripts are available on their website. You can also search prior programs for a topic or person. CommonDreams, TruthOut, therealnews.com, and Portside Moderator are other good sources of news from a solidarity standpoint. As part of your class participation (see below), *you are expected to post at least two relevant articles to our google group, and comment on at least two postings by your fellow students.*

Class Get-Togethers: I encourage you to organize some informal lunches and/or dinners with your fellow students (and invite me if you like!) during the term, in Lulu or the dorms. My husband Germai and I will host a class dinner party at my home at Cornerstone Cohousing in Cambridge.

Email and Me: I am often flooded with email and may miss one of yours, in spite of my best efforts. If you don't hear back from me in a timely manner, resend your email, and note "2nd try" or "Resending" in the subject line; use "urgent" in the subject line if your email is time-sensitive.

Excused Absences or Late Work: Grades will be reduced for work submitted after the due date. However, we are all human, not robots. Students who have a valid reason for not completing a course requirement on time -- such as physical or mental illness, or a family or friend emergency -- will not be penalized. *To avoid losing credit for a late assignment, you must contact me by email BEFORE the due date in question and request special consideration and an extension, which may or may not be granted.*

Disability Accommodations: Any student with disability accommodation needs should contact Jim Wice in Disability Services, [781-283-2434](tel:781-283-2434), jwice@wellesley.edu, preferably during the first 2 weeks of class, so that he can review the request and notify the instructor of the approved accommodations. More information is available at the disability services web page: <http://www.wellesley.edu/disability#PDI5DTIvCoM5SDeS.97>

Teaching Technology: I will be using Sakai, our google doc folder, and our google group to assist me in teaching you this semester.

SAKAI: The syllabus, readings, reading responses, and assignments will be accessed and submitted through Sakai. ALL COURSEWORK MUST BE SUBMITTED TO SAKAI TO RECEIVE CREDIT. *If you have technical difficulties submitting your completed work to Sakai by the due date, email it to me immediately, before the due date, with a clear subject heading, and then figure out how to submit it to Sakai.*

GOOGLE FOLDER: Documents we will be creating together, including the [sign-up sheet](#), and About Our Class, will be in our Google Folder, [Econ 243 Political Economy – Spring 2018](#). Please also post your notes from class and your counterpoint or response there, so that it can be easily accessed by me and by your classmates.

GOOGLE GROUP: Our email google group – ECON-243-01-SP18@wellesley.edu -- will be used for postings from me to the class, or from students to the class, including notices, questions, current events, and discussions of issues.

REQUIREMENTS, ASSIGNMENTS, AND GRADING

Student assignments in this class are designed with a three-fold purpose: 1) to develop and stretch your capacities and learning of the course topic; 2) to give me a way to grade you, as I am required to do; and 3) to give you the experience of contributing to the learning and well-being of others, both in the classroom, and in the larger community.

Overview of Coursework: *The workload for this class is heavy.* There are multiple readings and videos for each class meeting, which must be read and written about before class. Besides weekly writing on the required reading, there is a test, a family history paper, and a final group project. Students will make counterpoint presentations or responses to them, provide feedback on some of their classmates' family history papers, and act as note-taker for one class period. Since this course is not a lecture course, your learning will be highly dependent on the effort you put into it, particularly into the reading assignments, class discussions, and group project. As students in former classes have noted, the assignments are useful for students' learning, and are manageable if you keep up with them. However, *this is definitely not the type of course where you can postpone your work until the end of the semester and have a productive learning experience.*

I describe all of the coursework and assignments below. More details on assignments will be posted under Resources in Sakai and in our class google folder.

Class Attendance: As a discussion-centered seminar, our class requires the active and informed participation of all of the students. While we will not have enough time in class to discuss all aspects of the assigned readings and movies, class discussions and presentations play a key role in helping students transform their reading and viewing into learning that is meaningful for themselves and for others. *Therefore, class attendance is required: only four absences are allowed, and any further absences will result in an incomplete, unless they are excused. If they need it, students must request a fifth, excused absence BEFORE the class in question. If a student has an excused fifth absence, she will be required to do extra, make-up work, as assigned by me.*

Class Participation: Students are expected to participate actively and constructively in class discussions, using their reading responses (see below) as a springboard. While I will take responsibility for keeping the day's discussion "on track," each student is responsible for helping shape the direction of the class discussion, both by building on what others have said, and by bringing up topics they think merit attention. Constructive class participation means keeping an eye on the direction the discussion is taking, and helping the class bring ourselves back to the topic at hand. It also means pushing yourself to participate if you tend to be shy and withdrawn, and holding yourself back so as to give everyone a chance to talk if you are talkative. It means striving to be honest, thoughtful, open-hearted, and respectful of others, including listening respectfully and open-mindedly to others as we discuss these challenging topics that are dear to our hearts.

I encourage respectful and constructive disagreements and debates, and *I particularly urge you to speak up when you disagree with me, or with an apparent consensus in the class, on a particular issue.* I also encourage you all to play "devil's advocate," and to raise contrasting perspectives on issues from other classes, including but not limited to economics and women's studies. This will help you integrate your learning in this class with your other classes.

Clarifying questions are always welcome. We all come to the class with different backgrounds and abilities, and will have to work, especially at the beginning, on developing a shared

vocabulary and conceptual framework. Also, your requests for clarification will probably be helpful to others who share the confusion, as well as often to me or to the speaker in question, who may not have thought out her statement completely. If we don't have time to fully clarify the point at that moment, I will try to find a way to clarify it after class or in the next class meeting. I invite you to continue class discussions through the google group, and to talk to or email me with questions as well (you may get a quicker response from your classmates to technical questions such as where is the test posted, so I advise you to email both me and our google group with such questions).

Class participation also includes posting related material or links on the class google group, posting comments or engaging in e-discussions, and responding to your classmates' questions and requests for help, and to class needs that come up unexpectedly. Please clearly identify the content of your posts in the subject area. *Students are expected to post at least two relevant articles to the google group, and to comment on at least two postings by their fellow students.* Class participation also includes meeting with your prof at least once before Spring Break.

Class participation counts for 10% of your final grade. By midnight on May 11, the last day of classes, each student will submit a suggested grade for her own class participation, accompanied by a 250-500 word explanation of why she thinks she should receive this grade. I will read and consider these self-evaluations when I assign a student her participation grade.

Shared Readings: Completing the required course readings represents a major part of your education in the Political Economy of Gender, Race and Class. Readings without asterisks are required; the others are recommended if you want to explore the topic further. The readings (and films/videos) for each class meeting are detailed on this course syllabus, which I will hand out the first day of class, post on Sakai, and email to our google group, as well as in Sakai Resources for each class number. While the topics and their timing will not change, the final readings may be slightly different from those on the syllabus, so always check in Sakai Resources for the week's readings. All readings and videos will be available either on the internet, or on our Sakai site, as noted on the syllabus. They will be organized by class number and title. *Please email me immediately and email the google group if you cannot find a reading; usually your classmates can find it, but occasionally glitches occur, so let me know ASAP if you have any problems.*

Note that the reading/watching load is heavy, especially for an economics course. There are usually numerous readings and/or videos for each class, most of them short; I have tried to give you an idea of their length on the syllabus. I have assigned numerous short readings to represent the many various types of social movement organizing, as well as the many types of solidarity economy practices, *directly* to you. It is your job to use the overall framework provided in Classes 1-7, and our class discussion, to make sense of these different pieces, and put them together. *Since the core of the class is discussion, based on shared readings, readings need to be done before the class in question.* Make sure to budget enough time to do the week's reading before class.

Reading Responses: As part of your preparation for each Thursday class, you will complete a response on the week's required readings. I will prepare a folder in Sakai under the Resource tab

for each class that has a copy of the week's readings and assignments, and any readings which are not available on line, as specified in the syllabus. I will also put a copy of the week's response assignment, which will also be available to download and upload via the assignments tab. Reading Responses are due on Thursdays, BEFORE class, as preparation for class discussions. *Remember to print out your response and bring it to the classes in question (a Thursday and the following Monday, as specified on the syllabus), as a springboard for class discussion, since laptops are not permitted in class.*

Reading response sheets are a series of questions about the readings which force students to read, think about, and digest the readings, and begin to apply them to their lives. Follow the directions (which may be slightly different for different classes) carefully. Generally, you need to answer *all* questions, even if this is difficult. Also, you need to discuss *each* required reading. *Remember to list the author and title of each reading/video in **BOLD CAPITAL** letters when you are discussing it, so as to be sure to get credit.* These sheets are meant for you to record and think about your reactions to the readings, and I do not expect polished writing on them. One easy way to do them is to write something under one of the questions about each reading/video as you read/view it. You do not have to organize and edit your answers, unless they do not express your thoughts comprehensibly.

Reading Response Grading: You will complete reading responses for every Thursday class (except the last two) and for Monday, April 2. Those which you submit for your portfolio are graded. To receive full credit for the others, you need to submit them on time (before the class in question), and they need to be "complete." Completeness means writing at least 750 words in addition to the rubric, giving a substantial answer to all questions, and discussing all required readings (by discuss, I mean refer to it in a way that indicates that you have read it). *If a reading response is not complete, I will deduct points from your final grade.* I use this form of inequality to create a strong incentive for every student to come to class having completed and thought about the required reading and viewing, prepared to engage in the discussion which is the heart of our seminar. *Always check Sakai for the list of readings/videos to comment on, rather than working off of the syllabus, since I may have changed the readings slightly.*

All responses need to be posted to Sakai before the Thursday class in question (or Monday, April 2). In terms of lateness, 0.1 points will be deducted from your final grade for the first one that is posted late; 0.3 for the second; and 0.5 for the third and any thereafter. 1.0 points will be deducted for any response that is not posted before the end of the term, i.e. May 11. While this may not seem like much, consider that three late responses would reduce a grade by almost a full point, e.g. from an A- to a B-.

I will carefully read your first reading response, and give you feedback. After that, although I will check through them intermittently, I will focus on reading those which you submit to me in your portfolios. Since I will not be responding to all of your reading responses, if you leave our class meeting not having answered questions you noted on your reading response, or want to discuss with me a topic which you raised in your response, I urge you to bring these up to me after class, in my office hours or an appointment, or by email – or to look them up on the internet, ask your fellow students, or bring them up in the next class.

Portfolios: You will submit two portfolios. For the Portfolio I assignment, due on March 9, you will submit a 250-500 word evaluation of your learning, along with the class numbers and titles for two of your best, *unedited* reading responses from classes 2-12. For Portfolio II, due on May 11th, the last day of classes, you will submit a 500-750 word evaluation of your learning throughout the course, and the numbers and names of two reading responses from classes 13-21 (see guidelines on Sakai for a more detailed description of this). *NOTE: Your portfolio can NOT include responses that were not completed in time for the class in question.* Your portfolios will be graded, and each will count for 10% of your final grade. I will also grade your first response (for Class 2), without counting the grade, to give you an idea of what I expect. *When grading your reading responses, beyond the basic requirements, I will be looking for some extraordinary answers or content, in terms of application of concepts to your experience; making connections with other courses/disciplines; making connections made among the readings; creativity/originality; critical thinking; depth of engagement with material; emotional intelligence; and asking great questions.* I will post a description of the guidelines for your evaluations of learning a week before they are due.

Tests: There will be one self-scheduled test. It will be designed to take 1 hour, but you will have 2 hours to take it. The test will be closed book and notes, short-answer/short-essay, and taken outside of class, via Sakai. It will cover Classes 1-9. You can take it between 6 pm on 2/26 and midnight on 2/28. I encourage you to study together, and help one another. *You can choose to take the test with 1 or 2 other students (you would submit a common test and receive the same grade).* It is a violation of the honor code to share test questions with fellow students who are not taking the test with you. I will post more information on the test in the Resources section of Sakai.

Family History: You will write a 4-5 page double-spaced paper which uses the concepts learned in class about the construction and transformation of gender, race, and class to analyze some part of your family's economic history. Discuss gender, race and class, and at least two inequality processes and two solidarity processes. Focus your analysis on unpaid as well as paid work. Discuss both the transformation of your family through the generations, and the transformation of individual family members throughout their lives. Set the historical context as needed; extra research on this is welcome, but not required. At least two family photographs are recommended, and aren't included in the page count. You do not have to include all of your family, but you should include family members from at least two generations. *You need to meet with me to discuss your ideas for your family history paper by Friday, March 16.* A draft of your paper needs to be submitted to Sakai by Tuesday, April 10, giving you time to gather information from your family members during Spring Break, if needed. In groups of three or four, students will provide one another (and me) with feedback on drafts of their papers by Friday, April 13; the timeliness, completeness, and quality of your feedback to your peers will contribute to your family history grade. The final draft of your paper will be submitted to me via Sakai by Tuesday, April 17. Your family paper grade will determine 25% of your final grade. I will put a more complete description of the assignment, and examples of some of past papers, on Sakai. *I strongly encourage you to meet with me to discuss your ideas for your paper early on in the semester to help you focus your research and analysis.*

Critical Thinking, Constructive Disagreement and Counterpoint Presentations and Responses: An important part of this class is learning how to think critically about economics. We can all learn from each other's powers of critical thinking, and from the diversity of perspectives and experiences we bring to class. In contrast to other classes in the economics department, the readings, and my mini-lectures and contributions, will be from a left-feminist-anti-racist-ecological transformative perspective which is critical both of mainstream economic concepts and analysis, and of contemporary capitalist economic values, practices and institutions. I strongly encourage you to challenge the perspectives that I present in class with questions and counter-arguments. Each of your reading responses will require you to write about some aspect of the readings which you find incorrect, unsubstantiated, or partial, and we will discuss these critiques in class.

Further, on Mondays, there will be one or two short (5 minute) counterpoint presentations, critiquing the readings and/or the movements they discuss. Each will be met by a prepared response, also in 5 minutes. Counterpoint presentations can take a number of forms: presenting an article on the topic of that particular class meeting from a conservative perspective; presenting your own critique of one or more of the readings; presenting a mainstream economic view of the topic or a mainstream economic critique of the analysis in the readings; or presenting a critique of the reading from the point of view of someone committed to the movement being discussed. In preparing their presentations, students should download the appropriate assignment (counterpoint or response) from Sakai, fill it out, and resubmit to Sakai and to our google folder, along with a link to any article they use or refer to in their presentation. Counterpoint assignments are due by Friday of the week in question, so that the responder has time to prepare her response and post a summary of it before class on Monday. For both, use the forms in assignments on Sakai). Some places to look are the Heritage Foundation and National Review websites. The sign-up sheet for counterpoint presentations and responses is in the Google Folder.

Solidarity Project: Each student will work on a group project that will, in some way, contribute to the paradigm shift from inequality to solidarity. Groups will include from 2 to 5 students. I encourage you to follow your passions as you search for a project worthy of your time. Your project can be focused on research/education, which you can present in our class, and disseminate through social media, a website, a campus event, or other means, or it can be an action-oriented, activist project, such as creating a solidarity economy institution at Wellesley, or engaging people in solidarity political action here or in the larger world.

Planning and discussion of projects will happen during the last third of the term, and project work can be done then and/or during reading and exam periods, depending on the group's needs and plans. We will have a brief brainstorm about projects on March 12, before Spring Break. After break we will spend time each class discussing project ideas, and will finalize them in class on April 12. Each group will submit a solidarity project proposal sheet by noon on April 18, and meet with me to discuss it on April 19 and 20 (sign up in file in google folder). Groups will present their projects-in-process in the last three classes, May 3, 7 and 10; post a copy of your presentation on Sakai. Projects and write-ups are due the last day of finals, May 22, at 4:30 pm.

Groups are expected to divide some of the labor of their solidarity projects among group members. However, all students in a group should help conceptualize and design their group's project, provide feedback to the other members of their group on their work for the project, and contribute to the final write-up. *All project write-ups must include a description of the division of labor within the group.* A student's solidarity project grade will be the average of the grade for their portion/s of the project, and the overall grade for the project.

Note-Taking: All students will take a turn as scribe for the class. This involves taking detailed notes of class discussions – as close to verbatim as possible. Using the form available on the note-taking assignment on Sakai, take notes and upload them back up to Sakai, as well as to the [class notes google folder](#) to share with your classmates, within a week. Your notes should not identify speakers other than the professor.

Grading: Your final grade will be a weighted average of the grades for your test, portfolios, family history paper, solidarity project, and participation, as per the table below. Points will be deducted from your final grade for late, missing, or incomplete reading responses. Your counterpoint presentation or response and note-taking are required to pass the course. If, although completed, they do not fulfill the requirements specified, including the due date and time, I may deduct points from your final grade. *Again, I do not grade on the curve for this class, and encourage you to cooperate with your classmates so that all can do their best.*

Below you will find:

- the grading plan for the class
- a calendar of work assignments: note that ALL assignments must be submitted to Sakai to receive credit; some must also be submitted to our google folder for reading by your fellow students.
- and a course outline by class with readings; *when doing your readings for a particular class, always use the Sakai assignment, since it often specifies a subset of the required readings for your reading response*

NOTE: Grades will not be curved;
 helping other students learn will not reduce your grade point,
 but will increase it, by raising your participation grade

<i>ASSIGNMENT</i>	<i>DUE DATE</i>	<i>SHARE OF GRADE</i>
Weekly Reading Responses	Before Thursday class meetings start, except for presentation classes, and adding 4/2 Corporation class	Ungraded except those selected for portfolio**
“About Our Class”	Before Class 3, Feb. 5	Ungraded**
Meet with Teacher	Self-scheduled, by March 16	Ungraded**
Counterpoint Presentation or Response	As per sign-up sheet	Ungraded**
Note-Taking	As per sign-up sheet	Ungraded**
Snack	As per sign-up sheet	Ungraded**
Test	Feb. 26, 6 pm through Feb. 29, self-scheduled	20%
Portfolio I	March 9	10%
Family History Paper	April 10, draft; April 17, final	25%
Family History Peer Feedback	April 13	Ungraded**
Portfolio II	May 11	10%
Participation	May 11	10%***
Solidarity Project	April 25, noon, proposal; April 26-27, meet with prof; May 3, 7 & 10, present; May 22, 4:30 pm, final project and write-up due	25%

** Points will be deducted from final grade if not completed according to the requirements

*** Students submit participation self-grade; final participation grade will be assigned by professor, based on her own assessment, peer assessments, and the student's self-grade.

CALENDAR OF WORK

IMPORTANT:

- All due dates are midnight unless otherwise specified
- ALL assignments must be submitted to Sakai; some (GF) must also be uploaded to our google folder for your fellow students to view, or sent to your reviewer or respondent

- | | |
|-------------|---|
| Weekly | Reading Responses due before each Thursday class (except 5/3& 5/10) & Monday 4/2 |
| Weekly | AS PER SIGN-UP SHEET IN GOOGLE FOLDER:
Counterpoint presentation write-up by Fri. (to Sakai & respondent); Response outline/
draft by class on Mon. (Sakai); counterpoint presentation/response in class. For
Thurs. 3/16 presentations, counterpoint due Mon. & response due before class
Notes for all classes posted by following class (GF & Sakai assignment)
Snacks brought to Thursday classes |
| 2/1 | About Our Class (GF); Sign-Ups (GF) |
| 2/26-2/28 | Take-Home Test, Self-Scheduled, 2 hours maximum |
| 3/9 | Portfolio I Due |
| 3/12 | First In-Class Brainstorm on Final Projects; Discussed in Each Subsequent Class
Until Finalized on 4/12 |
| 3/16 | Last Day to Meet with Professor to Fulfill Participation Requirement |
| 3/22-4/1 | SPRING BREAK |
| 4/10 | Draft of Family History Paper Due to Sakai and Reviewers |
| 4/13 | Peer Feedback on Family History Papers Due (Email to Authors and to Sakai) |
| 4/17 | Final Draft of Family History Paper Due |
| 4/19 | Solidarity Projects Finalized in Class |
| 4/25, Noon | Solidarity Project Proposals Due |
| 4/26-27 | Solidarity Project Groups Meet with Professor to Discuss Proposals |
| 5/3, 7 & 10 | Solidarity Project Presentations |
| 5/11 | Portfolio II & Participation Self-Grade Due; Last Day to Submit Late Reading Respses |
| 5/22 | Solidarity Project and Write-Up Due |

ECON 243, POLITICAL ECONOMY OF GENDER, RACE & CLASS, SPR 2018

COURSE OUTLINE

PART I: INTRODUCTIONS & HISTORICAL/THEORETICAL FRAMEWORK

Class 1 (1/29) Introductions to One Another, and Discussion of the Structure and Process

Classes 2 & 3 (2/1 and 2/5) Paradigm Shift (FITS Chs. 1 & 2)

Classes 4 & 5 (2/8 and 2/12) The Inequality Paradigm

Classes 6 & 7 (2/15 and 2/20) The Seven Solidarity Processes

PART II: FROM INEQUALITY TO SOLIDARITY: GENDER, RACE, CLASS AND HUMAN/NATURE

Classes 8 & 9 (2/22 and 2/26) Gender Inequality and Transformation

Classes 10 & 11 (3/1 and 3/5) Race and Anti-Racist Transformation

Classes 12 & 13 (3/8 and 3/12) Class

Classes 14 & 15 (3/15 and 3/19) Human over Nature

Class 16 (4/2) The Corporation: Corporate Rule and Globalization

PART III: CO-CREATING THE SOLIDARITY ECONOMY

Classes 17 & 18 (4/5 and 4/9) Cross-Movement and Cross-Country Combining and the Discovery/Emergence of the Solidarity Economy

Classes 19 (4/12) Solidarity Economy Consumption

Classes 20 (4/19) Work in the Solidarity Economy

Classes 21 (4/23) Continued Discussion of Classes 19 and 20, Consumption and Work in the Solidarity Economy

Class 22 (4/26) Solidarity Economy Production, Including Worker-Owned Cooperatives

Class 23 (4/30) Solidarity Economy Finance and Community Wealth-Building

Classes 24, 25, and 26 (5/3, 5/7, 5/10) Student Group Presentations of Solidarity Projects

ECON 243, POLITICAL ECONOMY OF GENDER, RACE & CLASS, SPR 2016 COURSE OUTLINE & READINGS

**IMPORTANT NOTE: Final readings may be slightly different from these
Always check for final list and links in Sakai, under Resources**

Readings with ** are additional recommended readings, and are not required

PART I: INTRODUCTION AND HISTORICAL/THEORETICAL FRAMEWORK

Class 1 (1/29) Introductions to One Another, and Discussion of the Structure and Process of our Class

In this first class meeting, we will meet one another and go over the course as structured by this syllabus. We will discuss our class as a learning community, and discuss and edit the “Commitment to Creating Beloved Community” statement. Suggested extra viewing or reading before or after class includes Coretta King on beloved community, and the #reGeneration video which is interesting and fun, and provides a good introduction to the left/radical point of view; see especially the last 8-10 minutes about the need for deep-seated change. The Siegel and Chodron pieces introduce the practice of meditation, which will be part of our classes. The Grant piece expresses some of my dissatisfaction with the current grading policy at Wellesley.

Syllabus for Econ 243, Spring 2018, including Commitment to Creating Beloved Community Statement

- ** Coretta Scott King, “[Building the Beloved Community](#),” 2/22/04.
- ** #reGeneration. Video about Generation Y and the need for social change. 81 minutes.
- ** Ronald Siegel, [The Mindfulness Solution](#), excerpt.
- ** Pema Chodron, “[5 Reasons to Meditate](#),” and “[Meditation for Difficult Times](#).” Sign up for her weekly quote of the week, “[Heart Advice](#).”
- ** Eckhart Tolle, *The New Earth*, and sign up for his [weekly present moment reminders](#).
- ** Rick Hanson, “Just One Thing” free newsletter, sign up [here](#)
- ** Adam Grant, “[Why We Should Stop Grading Students on a Curve](#),” *New York Times* 9/10/16.
Recommended by Rebecca Taylor, 243 ‘16

Class 2 (2/1) Paradigm Shift: From Inequality to Solidarity

Chapter 1 of my book-in-process, from *From Inequality to Solidarity*, contextualizes the present historical conjuncture as a period of paradigm shift. Chapter 2 looks at the ways in which economics, both mainstream and radical, have been blind to this ongoing process. Read these carefully, as they present core aspects of our class’s theoretical framework. For a short introduction to radical economics, the body of theory upon which this course is based, you will read Albelda and Drago and The Student Call for Pluralism, which calls for the opening up of the economics profession to alternative theories and methods, and ended up leading to the foundation of [Rethinking Economics](#).

- Julie Matthaei, *From Inequality to Solidarity: Co-Creating a New Economics for the 21st Century*. Chapter 1, “Becoming a Butterfly: The Paradigm Shift from Inequality to Solidarity,” and Chapter 2, “Free Your Mind: Economics for the Paradigm Shift.”
- Randy Albelda and Robert Drago, *Unlevel Playing Fields*, pp. 121-128 (stop at “Class, Race and Gender”). On key qualities of radical political economy.
- “[International Student Call for Pluralism in Economics](#).” 2013.
- ** Bruce Pietrykowski, “Radical Political Economy,” in Warren Samuels et al, eds. *The Companion to the History of Economic Thought*. 2003, especially Sections 28E. 1-3 (pp. 479-84) and 28E5 (p. 486).
- ** Julie Nelson, “Poisoning the Well, or How Economic Theory Damages Moral Imagination,” *Oxford Handbook of Professional Economic Ethics*, especially “What if?” and “The Assumptions Are Required for Scientific Rigor.”
- ** Julie Matthaei, “[The Time for a New Economics is at Hand](#),” *Al Jazeera*, 3/8/15.
- ** Julie Matthaei, “[Confessions of a Radical Economics Prof](#),” *Adbusters*.
- ** Look at the [website for URPE](#), the Union for Radical Political Economics.
- ** Look at the [website for IAFFE](#), International Association for Feminist Economics
- ** Look at the [website for Rethinking Economics](#).

Complete the reading response for Class 2, post on Sakai, and print out and bring to class (and do this for all subsequent THURSDAY classes).

Class 3 (2/5) Further Discussion of Readings for Class 2 on Paradigm Shift

Read over the syllabus carefully, especially the course description (email Julie with any questions; bring any issues you want to flag to class)

Fill out a line about yourself in the “Econ 243 Spring 2018 “About Our Class” google doc, and check out the information of your classmates

Sign up for a debate, for note-taking, and for bringing snack, in our google folder.

Class 4 (2/8) The Inequality Paradigm

This class will have two parts. First, I will present a mini-lecture review and critical examination of introductory microeconomics and its perspectives on inequality. Then we will discuss the readings on the inequality paradigm, which introduce the conceptual framework which we will be using in this class. Chapter 3 of *From Inequality to Solidarity* presents gender, race, and class as part of a broader inequality paradigm. The *Race, Gender & Work* reading further fleshes out the social construction of race, class and gender, while hooks looks at the role of popular culture. The stereotype threat and personal prejudices readings, and “Blue Eyes/Brown Eyes” video, show the human potential to accept, enact, and unconsciously reproduce discriminatory beliefs and the inequalities which accompany them.

Review your introductory microeconomics textbook, especially sections on consumer behavior, factor markets, and income distribution.

Julie Matthaei, *From Inequality to Solidarity: Building an Economy for People and Planet*, Chapter 3, “The Inequality Paradigm.”

Teresa Amott and Julie Matthaei, *Race, Gender and Work*, Chapter 2.

MOVIE: bel hooks, “Cultural Criticism and Transformation,” Part I (26 minutes)

Diversifying Economic Quality: A Wiki for Instructors and Departments, “[Stereotype Threat](#),” and “[Personal Prejudices](#)”

“[A Class Divided](#),” PBS video on classic discrimination experiment in elementary school classroom; watch all segments (53 minutes).

Rebecca Traister, “[The Election and the Death Throes of White Male Power](#),” *New York Magazine*.

Lawrence Wittner, “[The Alarming Worldwide Alliance of Parties on the Far Right](#).” Portside Moderator. 4/19/17.

Jon Stewart, “The Daily Show,” [Segment on Caitlin Jenner](#). (Transwoman challenges ascription but accepts categorization and polarization)

**Gregory Walton and Geoffrey Cohen, “Stereotype Lift.” *Journal of Experimental Social Psychology*. September 2003.

** Oxfam, Press Release 1/19/15. “[Richest 1% will own more than the rest of the world by 2016](#).”

Class 5 (2/12). Continued Discussion of the Inequality Paradigm, and Privilege Walk Exercise

Class 6 (2/15). The Seven Solidarity Processes

This class will look at the process of paradigm shift in two ways. First, we will look at changes in different measures of race, gender and class inequality over the past 50 years. Then, we will study how seven solidarity processes, operating in each of the four great movements – anti-classist, anti-racist, feminist, and ecology – are beginning to construct a new, solidarity paradigm of economic and social life.

Prianka Batia and Caterina Castellano, “Historical Data for *From Inequality to Solidarity*.” Summer 2015. Sakai.

Otto Scharmer and Katrin Kaufer, *Leading from the Emerging Future*. Introduction.

Julie Matthaei, *From Inequality to Solidarity: Co-Creating a New Economics for the 21st Century*. Chapter 3, “The Solidarity Processes.”

[Rap](#) by student in Econ 243, Spring 2010, on the Inequality Paradigm, on TransformationCentral.org, Transformative Processes page

Maya Angelou reciting excerpts from her poem, “[And Still I Rise](#).” DemocracyNow.org, 14:29 to 16:46.

Dacher Kelter, “[Born to be Good: The Science of a Meaningful Life](#),” TED talk, 4/3/10. (18 minute video).

** For help with cultivating mindfulness: sign up for Pema Chodron’s weekly “[Heart Advice](#),” Eckhart Tolle’s [weekly present moment reminders](#), or Rick Hanson’s “[Just One Thing](#)” newsletter.

** David Sloan Wilson and Dag Hessen, “[Blueprint for a Global Village](#),” Social Evolution Forum, 2014. Applies evolutionary biology; argues that cooperative behavior is necessary for higher levels of social organization.

** “[Heartwarming Thai Commercial](#)” about the pleasures of giving.

2/19 NO CLASS: PRESIDENTS' DAY

Class 7 (2/20) Continued discussion of readings for Class 6 on the Solidarity Processes

PART II: FROM INEQUALITY TO SOLIDARITY: GENDER, RACE, CLASS AND MAN/NATURE

Class 8 (2/22) Gender Inequality and Feminist Transformation

The first two pieces discuss the establishment of gender difference and inequality: the explicit sexism test measures your unconscious, internalized gender associations and bias; and the excerpts of "Straightlaced," produced by Wellesley alum Debra Chasnoff, show how prevalent gender concepts still are among high school students. The rest of the required readings focus on feminist economic transformation, as noted.

Take [explicit sexism tests](#), Gender-Science and Gender-Career, and record your results.

Debra Chasnoff '78, "Straightlaced: How Gender's Got Us All Tied Up," Watch at least 15 minutes, I recommend Chapters 1, 2, 4, 5, and/or 7. Gender inequality processes; gender discernment.

Julie Matthaei, *From Inequality to Solidarity*, Chapter 5, "From Gender Inequality to Solidarity."

Nancy Folbre, *Invisible Heart*, excerpts. OR "Who's Counting" – video on Marilyn Waring (access via e-reserves, 52 minutes) Feminist valuing-the-devalued and discernment.

Sheryl Sanberg, "[Why we have too few women leaders](#)," TED talk, Dec. 2010. Author of *Leaning In*. Equal opportunity cum integrative, with emphasis on equal opportunity.

Laurie Penny, "[Don't worry about the glass ceiling – the basement is flooding](#)." *New Statesman*, 7/27/11. Combining, integrative, discernment.

Richard Reeves and Isabel Sawhill, [MEN'S LIB!](#), *The New York Times*, 11/14/15. Integrative.

Cherrie Moraga and Gloria Anzaldúa, eds., *This Bridge Called My Back: Writings by Radical Women of Color* 1981: Donna Kate Rushin, "Bridge Poem;" Rosario Morales, "We're All in the Same Boat;" Audre Lorde, "The Master's Tools Will Never Dismantle the Master's House;" and Merle Woo, "Letter to Ma," ONLY; rest recommended (listed under Moraga, *This Bridge*). Feminist combining.

** Shivani Bhargava, "[Healing the Tin Man: How to Put the Heart Back into the Economy in 7 Easy Steps: The Discernment Process](#)" Feminist Economics Class, Spring 2010, 6 mins.

** FEMINIST HUMOR: Christiana Graves and Clara Kahng, Feminist Economics, Spring 2013, [The Hunt for a Feminist Husband](#) (short video; integrative)

** [The Seneca Falls Declaration of Sentiments and Resolutions](#)," 1848.

Questioning/Envisioning.

** Betty Friedan, *The Feminine Mystique*. Chapter 1. Feminist equal opportunity.

** Lillian Cunningham, "[Nurses, fathers, teachers, mothers. Why do we devalue someone the minute they care for others?](#)" *Washington Post*. 10/21/15. Feminist valuing the devalued.

** IWPR, "Governments of 20 Countries ahead of US in Promoting Workplace Flexibility"

** IWPR Work-Family Poll, Institute for Women's Policy Research, 10/29/10.

- **Ann-Marie Slaughter, "[Why women still can't have it all.](#)" *The Atlantic.*, July/August 2012. Integrative feminism.
- ** MOVIE: North Country. Based on true story of woman mine worker fighting against sex discrimination and sexual harassment in the 1970s and 1980s– feminist equal opportunity. 126 minutes.
- ** MOVIE: The Motherhood Manifesto– About struggle against discrimination against mothers. Feminist equal opportunity, value the devalued and integrative

Class 9 (2/26) Additional Reading on Feminism and Continued Discussion of Readings for Class 8 on Gender

This Monday class also includes some required short readings, below. No response/evaluation required.

Wikipedia, "[# Me Too.](#)" Equal opportunity, value the devalued; skim last part on glocalizing. Julie Matthaei, "[The Women's March on Washington and the Coming of Age of Feminism,](#)" *Common Dreams*, 1/19/17.

Oprah Winfrey, "[Golden Globe Acceptance Speech.](#)" Watch video. Equal opportunity feminism and anti-racism, valuing the devalued. (10 minutes).

Jim Tankersley and Noam Scheiber, "[Wielding Data, Women Force a Reckoning Over Bias in the Economics Field,](#)" *New York Times*.

** Casey Quinlan, "[The pay gap and sexual harassment must be addressed simultaneously: Women's economic power and their harassment are linked,](#)" *ThinkProgress*, 10/25/17.

** Jillian Berman, "[Sexual harassment is learned long before the perpetrators enter the workplace,](#)" *MarketWatch* 12/2/17.

MONDAY, FEB. 26, 6 PM – WEDS. 2/28 MIDNIGHT: SELF-SCHEDULED TEST

Class 10 (3/1) Racial Inequality and Anti-Racist Transformation

Start your preparation for Class 10 by taking some of the implicit racism tests to measure your unconscious racial stereotypes. The Reagan and Feagin, Okiihiro, and Walsh readings, and the *From Inequality to Solidarity* tables, discuss the concrete ways that race has been constructed in the Americas and worldwide. MLK's famous dream speech represents anti-racist questioning/envisioning, equal opportunity, and integrating; Okiihiro discusses anti-racist equal opportunity as well, for Asian Americans. The *Eyes on the Prize* readings express Black Nationalism, a form of anti-racist value-the-devalued transformation(along with anti-racist devaluing the valued, i.e. whiteness); the #BlackLivesMatter movement website represents the same process, along with combining. MLK's "Beyond Vietnam" speech is a brilliant and powerful example of anti-racist/anti-classist discernment. The Myerson and Smith article uses anti-racist/anti-classist discernment to find economic solutions that make #BlackLivesMatter. The Lazare article looks at racism and immigration policy, and the Afro-Indigenous reading shows how Ecuador and Bolivia are using anti-racist/anti-classist/ecological/feminist discernment and combining to create the foundation for a new economic system. Because of the diversity of race inequality and of anti-racism, there are a large number of readings.

DO/READ/WATCH AND COMMENT ON IN YOUR RESPONSE/EVALUATION:

Take 3 of the following 5 [implicit tests](#) --- race (black-white), Asian American, Arab-Muslim, Native American, and skin tone.

Julie Matthaei, *From Inequality to Solidarity*, race and anti-racist transformation tables.

Joe Reagin and Clairece Boober Feagin, “Theoretical Perspectives in Race and Ethnic Relations,” pdf. pp. 9-19 (pp. 23-33 of article)

Gary Okihiro, *Margins and Mainstreams*, Ch. 5, “Perils of Body & Mind.” Racial categorization, polarization, and domination of Asian Americans, and anti-racist equal opportunity.

Martin Luther King, “I Have a Dream” Speech, 1963, 17 minute [video](#) or [transcript](#). Anti-racist questioning/envisioning, equal opportunity, and integrative processes.

Malcolm X, “Message to the Grass Roots,” pp. 248-257, Stokely Carmichael, “What We Want,” pp. 282 -286, and Ruth Turner Perot, “Black Power: A Voice Within,” pp. 286-7, all from Clayborne Carson et al. eds. *The Eyes on the Prize Civil Rights Reader*. Anti-racist value the devalued (1 comment)

Martin Luther King, “[Beyond Vietnam: A Time to Break Silence](#),” (transcript of speech, 4/4/67). Anti-racist anti-classist discernment and combining.

Jesse Myerson and Mychal Denzel Smith, “[We’ll Need an Economic Program to Make #BlackLivesMatter. Here Are Three Ideas](#),” *The Nation*. 1/26/15. And look at [#BlackLivesMatter website](#), especially “Herstory” and “What We Believe” in the about section; anti-racist valuing the devalued and combining. (1 comment).

Sarah Lazare, “How the Red Scare Shaped the Artificial Distinction between Migrants and Refugees,” *In These Times*. 2/11/18.

Catherine Walsh, “Afro and Indigenous Life—Visions in/and Politics. (De)colonial Perspectives in Bolivia and Ecuador,” *Bolivian Studies Journal*. Vol. 18: 2011. **Pp. 49-61 only**; rest recommended. Anti-Racist Anti-Classist Ecological Feminist Discernment and Combining.

[WatchCut Video](#) on Christopher Columbus (short; required, but no comment required)

RECOMMENDED:

** Kali Akuno and Ajamu Nangwaya, Cooperation Jackson, *Jackson Rising: The Struggle for Economic Democracy and Black Self-Determination in Jackson, Mississippi*. 2017.

** Chuck Stone, “The National Conference on Black Power (7/20/1967)”, pp. 195-197, in Floyd Barbour, ed., *The Black Power Revolt*. Anti-racist value the devalued.

** Ta-Nehisi Coates, “[The Case for Reparations](#),” *The Atlantic*, June 2014. Or his [interview](#) on DemocracyNow.org, May 29, 2014.

** Roxanne Dunbar-Ortiz, “[Settler Colonialism and the Second Amendment](#),” *Monthly Review*, 68:08 (Jan. 2017).

** John Cavanagh et al, *Alternatives to Globalization*, “Ten Principles for Sustainable Societies,” #5, Diversity. Anti-racist integrative and discernment processes.

** Marianne Bertrand and Sendhil Mullainathan, “[Are Emily and Brendan More Employable than Lakisha and Jamal? A Field Experiment on Labor Market Discrimination](#),” Abstract required, rest optional.

** Chris Rock, [Academy Award Opening](#) 2016.

** Institute for Women’s Policy Research, “The Gender Wage Gap 2011,” especially Table 1, Gender Wage Gap by Race.

- ** Visit [Fusion: Mixed-Race and Identity](#) at Wellesley Facebook page. Anti-racist integration.
- ** Poka Laenui, “Letter to Ray on DIE and OLA.” Anti-racist value-the-devalued and discernment. 2 pages.
- ** Karma Ura et al, “[A Short Guide to Gross National Happiness Index.](#)” Anti-racist discernment in Bhutan.
- ** “Declaration of Indigenous Peoples at the World Social Forum,” Belem, Amazon, Brazil, 17 March 2009. Anti-racist value the devalued and discernment
- ** Applied Research Center, “[Race and Recession: How Inequity Rigged the Economy and How to Change the Rules.](#)”
- ** DemocracyNow.org, “[Dog Whistle Politics: How Politicians Use Coded Racism to Push Through Policies Hurting All.](#)” Anti-racist anti-classist discernment and combining. 16 minute video interview with author, Ian Haney López; you can read transcript instead.

Class 11 (3/5) Additional Readings on Race and Continued Discussion of Readings for Class 10 on Race

This Monday class also includes some required short readings, below. No response/evaluation required.

Juan Escalante, “[Dreamers Live A Nightmare While Congress Runs Down the Clock,](#)” *HuffPost*, 1/18/18.

Maha Hilal, “[Trump’s Year in Islamophobia,](#)” *Alternet*, 1/1/18.

Southern Poverty Law Center, Mark Potok, “[The Year in Hate and Extremism.](#)” 2/15/17 or Jon Queally, “[#ShitHoleDon Captures Disgust After Trump’s Racist “Shithole Countries” Remark.](#)” *Common Dreams* 1/11/18.

Awesome Luvvie, “[White People, You Gotta Get to Work NOW](#)”, 1/21/16.

Class 12 (3/8) Class Inequality and Anti-Classist Transformation

Class inequality, in our capitalist economy, is the unequal distribution of economic resources, which creates inequality in amounts of property owned and in levels of consumption, and empowers the wealthier vis a vis the poorer. These readings combine an analysis of the construction and reproduction of class – and of the power of the wealthy/capitalists – with the study of anti-classist transformation and class struggle. The Marx readings show his brilliant conceptual and historical analysis of class and capital (his word for profit-motivated, growth-oriented firms), including his (incorrect) predictions of workers’ triumph and the establishment of socialism. “Economics for the 99%” looks at the trajectory of class struggle – worker organizing on the one hand (anti-classist valuing the devalued), and organizing by the capitalists/1% (class domination/subordination/exploitation)-- in the course of the 20th and early 21st centuries, in the U.S., noting the fact that the 1% have been increased their wealth and power since the early 1970s. The articles by Nobel Prize winning economist Joseph Stiglitz, and Billionaire Bonanza, discuss the extent of current inequality, its costs to all, and policies to undo it. The Smiley and West interview looks at the problem of poverty.

Julie Matthaei, *From Inequality to Solidarity*, class tables.

Karl Marx, “The Communist Manifesto,” 1848 (16 pages) and *Capital*, Vol. 1, 1867. Excerpts. (14 pages). 1 comment.

- Center for Popular Economics, [Economics for the 99%](#). 2012. 35 pages.
- Jospeh Stiglitz, “[Of the 1%, by the 1%, for the 1%](#),” VANITY FAIR, May 2011(3 pages) and “The Price of Inequality,” [Project Syndicate](#), and Sakai. Anti-classist discernment from Nobel-Prize-winning economist, written before the Occupy Movement. 1 comment.
- Collins, Chuck and Josh Hoxie. “[Billionaire Bonanza Report: The Forbes 400...and the Rest of Us](#).” Institute for Policy Studies Report. 12/15.
- Cornell West and Tavis Smiley, “[The Rich and the Rest of Us: A Poverty Manifesto](#),” Interviewed on Democracy Now 4 18 12 (read 9 page transcript or watch 20 min. video). Anti-classist discernment.
- Ellen Brown, “[Student Debt Slavery: Bankrolling Financiers on the Backs of the Young](#),” *Web of Debt Blog*. 1 8 18. And look at the [Strike Debt Campaign](#) and [Jubilee for Students](#) websites (1 comment).
- Denise Moorehead, “Addressing Class and Classism at Wellesley College.” Class Action Hand-Outs for Workshop at Wellesley, Organized by Feminist Economics students, fall 2015. Play the [Student Strife game](#), made by Econ 243 students in 2014, about the struggles of a low income college student.
- HUMOR: Colbert Report, The Word, “[Free Lunch](#).” 6/13/12, or “[Don’t Get Caught in a Bad Hotel](#),” or Colbert Report, “[Tavis Smiley & Cornel West](#).” (no comment required)

LOOK AT: NO WRITTEN COMMENT NEEDED:

[Table on Income Growth of Top 10% vs. Bottom 90%](#), EPI State of Working America website, [Table on how wage growth began to lag behind productivity growth](#), TPM DC.

RECOMMENDED ADDITIONAL READING/WATCHING:

- **Nancy MacLean, *Democracy in Chains*, Introduction. Pdf.
- ** BBC, “[Study: US is an oligarchy, not a democracy](#).” April 17, 2014. Very short summary of Martin Gilens and Benjamin Page of Princeton University, “[Testing Theories of American Politics](#)”
- ** Julie Matthaehi and Neil Wollman, “Why the Occupy Movement is Good for Our Health.” <https://www.commondreams.org/view/2011/11/08-2> and <http://www.equalitytrust.org.uk/> -- anti-class discernment.
- ** VIDEO: Elizabeth Warren on the Myth of Class Warfare, 2 mins. <http://www.youtube.com/watch?v=XcFDF87-SdQ>. Anti-class discernment
- ** VIDEO: Wealth inequality in the US. <https://www.youtube.com/watch?v=QPKKQnijnsM&feature=youtu.be>
- ** MOVIE: MADE IN DAGENHAM. 2010. Dramatizes the Ford sewing machinists’ strike of 1968 that fought for equal pay for women. Feminist anti-class equal opportunity and union organizing. Note how class oppression differs for women and men. 113 minutes.
- ** [Photos of Fight for \\$15 Demonstrations](#) across the country on 4 15 15.
- ** Oxfam, “Wealth: Having It All and Wanting More,” Issue Briefing, January 2015.

3/9 PORTFOLIO I DUE

Class 13 (3/12) Continued Discussion of Readings for Class 11 on Class

FIRST IN-CLASS BRAINSTORM ON POSSIBLE SOLIDARITY PROJECTS

Class 14 (3/15) Human over Nature Inequality and Ecological Transformation

The *From Inequality to Solidarity* tables and Carol Merchant reading look at how the man/nature inequality is constructed. The Barkin piece discusses radical ecological economics, and contrasts it with mainstream economics.

The remaining readings/videos present various ecological solidarity movements, and the worldviews associated with them. Organizing against man/nature inequality has taken an equal rights and opportunity form in the animal rights movement and veganism (see PETA), the Rights of Nature movement, and in the environmental justice movement, which protests the unequal exposure of people of color to pollution (a movement which also involves combining). Valuing the devalued, nature, has taken a mainstream, market form, as proposed by mainstream microeconomics (“putting a price on the pollution,” and “internalizing the externality,” with carbon and pollution taxes), as your textbook illustrates. They claim that the market – aided if necessary by government intervention – will solve the problem; the goal of GDP growth is not challenged. Valuing the devalued (and devaluing the valued) has also taken the form of groups such as EarthFirst and the Sierra Club seeking to protect “nature” from being damaged by “man” (see recommended readings).

While the movement to preserve of “nature” for “man” to visit and enjoy is a form of the integrative process (bringing man and nature together, as vs. the separation of the two in urban living), another example of the integrative process is the realization that the divide between man and nature is artificial and incorrect, and that “man” (part of nature) is utterly dependent on nonhuman nature for our survival, part of an interdependent ecology. The use of the ecological systems model rather than the inequality paradigm here also constitutes a form of ecological discernment, since the man/nature categories are being contested. Most current ecological transformation involves both the integrative and discernment processes, and is also anti-classist, in that targets the profit-making focus of enterprise--and the consumerism that accompanies it--as a major cause of ecological imbalance and destruction. The Barkin article, The Story of Stuff, McGibben article, Fossil Free website, Vandana Shiva, and Kallis all involve ecological integration and discernment, and combining with anti-classist discernment. Oliver and Colbert add comic relief.

Julie Matthaei, *From Inequality to Solidarity*, Man/Nature Tables.

Carol Merchant, *The Death of Nature*, excerpt. <http://nature.berkeley.edu/departments/espm/env-hist/articles/41.pdf>

Review your 101 textbook on externalities, or read Karl Case and Ray Fair, *Principles of Economics*, 8th edition, pp. 328-338. Ecological valuing the devalued.

David Barkin, “Radical Ecological Economics.” In Paul Cooney et al, eds., *Imperiled Economies*. 2018. Pp. 107-115 (pdf).

MOVIE: The Story of Stuff (20 mins), <http://storyofstuff.org/movies/story-of-stuff/> . Ecological discernment and combining with anti-classist.

Check out the PETA (People for the Ethical Treatment of Animals) Website, www.peta.org, and read its short statement “Why Animal Rights?” under “About PETA.” Equal rights and opportunity. OR Global Alliance for the Rights of Nature, “[Universal Declaration of Rights of Mother Earth](#),” and skim their website. Equal rights and opportunity.

- “Meet Robert Bullard, Father of the Environmental Justice Movement,” GRIST, <http://www.grist.org/article/dicum/>; “Principles of Environmental Justice,” <http://www.ejnet.org/ej/principles.html>; PODER website, especially “Our History,” “Programs and Campaigns,” www.podersf.org. (previous 3 readings illustrate ecology/anti-racist/anti-classist combining of equal rights and opportunity and valuing the devalued; only 1 comment required).
- Bill McGibben, “[A World at War](#),” *The New Republic*, 8/15/16. Also, skim the Fossil Free divestment website. <https://gofossilfree.org/divestment/> Ecological discernment combined with anti-classist. (1 comment on these)
- Vandana Shiva, interviewed on Bill Moyers. Ecological feminist anti-classist combining and discernment. <http://www.youtube.com/watch?v=fG17oEsQiEw> (10 mins.)
- Giorgos Kallis, “Yes, we can prosper without growth: 10 policy proposals for the new left,” on *This Changes Everything* website, <http://thischangeseverything.org/yes-we-can-prosper-without-growth-10-policy-proposals-for-the-new-left/>
- Michelle Al-Ferzly et al, “[Wellesley Divestment Then and Now](#),” and Elyce Lehoux and Jenny-Marie Stryker, “[Fossil Free Wellesley: 2016 and the Future](#),” including “[Divestment and Sustainability on Campus](#).”
- HUMOR: John Oliver, “Climate Change Debate,” <http://www.hbo.com/last-week-tonight-with-john-oliver/episodes/01/03-may-11-2014/video/climate-change-debate.html#/>; Stephen Colbert, “The Word: Sink or Swim.” <http://www.colbertnation.com/the-colbert-report-videos/414796/june-04-2012/the-word---sink-or-swim>; or Steve Cutts, “[Man](#).” 3 1/2 minute video about human exploitation of “nature.” NO COMMENT REQUIRED.
- ** Robert Costanza, Richard Norgaard, Robert Goodland, Herman Daly and John Cumberland. 2007, “[An Introduction to Ecological Economics](#),” Graph by Herman Daly (in Sakai). (1 mention for these two).
- ** Julie Matthaei, “[Businesses don’t live in fear of animal rights activists. Why charge them as terrorists?](#)” *The Guardian*, 2/19/15.
- ** [People’s Sustainability Treaties Manifesto](#). 2012.
and [Partners](#).. Ecological discernment, combining with anti-classist, anti-racist.
- ** “[Are You Here to Save Face—or Save Us?](#)” Brittany Trilford, 17, Addresses World Leaders at Rio+20,” Democracy Now, 6/21/12. Watch video. 12 minutes.
Questioning/envisioning.
- **Avfall Sverige (Swedish Waste Management), “[Towards a Greener Future with Swedish Waste-to-Energy: The World’s Best Example](#).” Discernment in technology.
- **[Earth Charter](#). Ecological discernment
- **Rachel Carson, 1963, “Speech to Garden Club of America,” and Introduction, in Alon Tal, *Speaking Earth: Environmental Speeches that Moved the World*, pp. 1-13,
Questioning/envisioning.
- **Herman Daly, “Introduction to the Steady State Economy,” in Daly, ed., *Economics, Ecology and Ethics* (1973) Discernment.
- ** Van Jones, “[Working Together for a Green New Deal](#),” *The Nation*, Oct. 29, 2008,.
Combining ecology with anti-racism and anti-classism.
- **[Earth First website](#), read “about”, and investigate, look at journal – value-the-devalued (earth) ecology movement.

**[Sierra Club website](#). Formed in 1892 to protect the wilderness by creating national parks, gradually expanded to encompass other ecological issues.

**Naomi Klein, “[Why #BlackLivesMatter Should Transform the Climate Debate](#).” The Nation, 12/12/14. Ecology-anti-racism combining.

Class 15 (3/19) Continued Discussion of Readings for Class 14 on Ecology

3/22 – 4/1 SPRING BREAK!!

Class 16 (4/2) The Corporation: Corporate Rule and Globalization

In this class, we study the corporation and corporate globalization as a representation of race, class, gender, and human/nature inequality in the economy, and discuss the growing power of Wall Street and the 2008 financial crisis. The first three readings/videos look at the power of corporations over people and governments, and their embodiment of the historical North/South, white/of color inequality. The Frontline and Ferguson pieces look at how class and corporate power can corrupt the political process, and the economics profession. Chapter 9 of Cavanagh and the Move to Amend/Citizens United readings represent movements to bring corporations under the control of people and governments. Food, Inc., Affluenza, and Inside Job all document different problems with profit-only-motivated corporations. The extra readings/videos explore these themes in more depth. Lots of videos this week, enjoy!!

John Cavanagh et al, [Alternatives to Globalization](#), Chs. 1, 2, 3, 5 and 9 (two different Sakai files).

MOVIE: “The Corporation.” Watch the first hour.

John Perkins, author of [Confessions of an Economic Hit Man: How the U.S. Uses Globalization to Cheat Poor Countries Out of Trillions](#), [interviewed by Amy Goodman on Democracy Now!](#) (1 hour video or read transcript)

PBS Frontline, “[Money, Power and Wall Street, #4](#),” (2012. 1 hour),

Charles Ferguson, “[Larry Summers and the Subversion of Economics](#),” [Chronicle of Higher Education](#), 10/3/10.

Move to Amend, “[Why Abolish All Corporate Constitutional Rights](#),” and Pubic Citizen, [Testimony Submitted to Congress on Citizens United decision](#). Also skim [End Citizens United website](#). (1 comment).

MOVIE: Food, Inc. (discernment re food industry, 94 minutes) OR Affluenza (discernment on advertising and consumerism; 50 minutes) OR Inside Job (on financial crisis of 2008); watch at least the first 45 minutes of one of these.

HUMOR: “[Yes We Can Make Wall Street Pay](#).” Flashmob at Wellesley College!

** Interview with [Lori Wallach '86 on the Transpacific Trade Pact](#), Democracynow.org, 3 19 15. Corporate power over government regulations and agreements.

** Bill Moyers, “[North Carolina: Battleground State](#).”

** Yanis Varoufakis, Greece’s former Finance Minister, Interview. 1/26/15. “[We’re going to destroy the oligarchy](#).” (5 mins)

** “Elizabeth Warren on the Economy,” PBS NOW, 24 mins. <http://video.pbs.org/video/1330052613/>

- **William Greider, “Unusual and Exigent: How the Fed Can Jump-Start the Real Economy,” and “Debt Relief and the Fed’s Money-Creation Power,” summaries in Levy Institute Newsletter, pp. 2-4.
- ** Matt Taibbi, “[How Wall Street Killed Financial Reform](#),” *Rolling Stone*, 5/10/12.
- ** Matt Taibbi, “[Bank of America: Too Crooked to Fail](#),” *Rolling Stone* 3/14/12.
- ** Frances Thomson and Sahil Dutta. [Financialization: A Primer](#).
- ** Ellen Brown, “[EU Showdown: Greece Takes on the Vampire Squid](#),” *Web of Debt* blog, 1/6/15.

4/10 DRAFT OF FAMILY HISTORY DUE TO SAKAI AND REVIEWERS

PART III: CO-CREATING SOLIDARITY ECONOMICS

Class 17 (4/5) Cross-Movement and Cross-Country Combining and the Discovery/Emergence of the Solidarity Economy

These readings introduce the emergence of multi-dimensional movements against all forms of inequality – or “movements of movements.” The Coretta King piece puts forward MLK’s prescient vision of solidarity and community freed of any form of oppression. Subcomandante Marcos, leader of the Zapatista revolt in Mexico, writes in 1997 of the ways in which neoliberalism’s injuries to peoples and to earth are creating a broad diversity of “pockets of resistance.” In 1999, in Seattle, a broad alliance of movement groups from around the world came together to oppose the WTO (World Trade Organization) and its neoliberal agenda; then, in 2001, progressive activists created the ongoing World Social Forum movement, which brought together social movements from across the globe who had been protesting neoliberal capitalism, under the motto, “Another World is Possible.” The “Arab Spring” of 2011 brought a wave of grass-roots protests against political corruption and the failures of our economic system, including the Spanish May 15 and U.S. Occupy movements. More recently, Rev. William Barber, leader of the Moral Monday movement, has provided another example of the emergent, solidarity consciousness. The development of these multi-dimensional movements for deep-seated economic transformation have provided the soil within which solidarity economy practices and institutions have begun to grow and cross-pollinate, as the last six readings discuss.

- Coretta Scott King, “[Building the Beloved Community](#),” 2/22/04.
- Subcomandante Marcos, “[Our Word is our Weapon](#)” (short video, 1996) and “[The Fourth World War Has Begun](#),” *Le Monde Diplomatique* (August 1997).
- World Social Forum, [Charter of Principles](#), 8/6/2002; Manifesto of the May 15/Indignados Movement (2011), Sakai pdf; Declaration of the Occupation of New York City, 9 30 11; Declaration of Occupation, Occupy Boston, 11 29 11. All short. (1 comment).
- Rev. William Barber, [Speech at the 2016 Democratic National Convention](#) (10 mins).
- Emily Kawano, “Crisis and Opportunity: The Emerging Solidarity Economy Movement,” in [Solidarity Economy I](#) (2011), pp. 11-23.
- Ethan Miller, “Solidarity Economy: Key Concepts and Issues,” in [Solidarity Economy I](#), pp. 25-41.
- Julie Matthaei, “Forms of the Solidarity Economy,” 2 pages.
- IDEA, “Alternatives under Construction in Latin America,” *Development* 2012, 55(3).

Explore the [Wellesley Solidarity Economy Website](#), created by Econ 243 students.

HUMOR: Occupy Oakland, “[I Will Survive Capitalism](#)” music video OR Stephen Colbert, “[Occupy Wall Street Spreads](#).” (watch; no comment required).

- ** Penn Loh, “[Solidarity Rising in Massachusetts: How Solidarity Economy Movement is Emerging in Lower-Income Communities of Color](#).” 2017.
- ** Maribel Aponte-Garcia, “Solidarity Economics and Twenty-First Century Socialism in the Bolivarian Alliance: An Initial Approach,” in Kawano et al, [Solidarity Economy I](#).
- ** Sweta Vohra and Jorgan Flaherty, “[Race, Gender, and Occupy](#).”
- ** [Website for RIPPES](#), the Intercontinental Network for the Promotion of the Social Solidarity Economy.
- ** [Beautiful Solutions Website](#). Many examples of solidarity paradigm theory and practice.
- ** Penn Loh, “[What’s the Role of Race in the New Economy Movement?](#)” *Yes! Magazine*, 6/10/14.

Class 18 (4/9). Continued Discussion of Readings for Class 16 on Emergence of Solidarity Economy

Class 19 (4/12) Solidarity Economy Consumption

Solidarity forms of consumption are proliferating, and we will examine some of them in this class. At the root of solidarity consumption is wisdom about the true sources of happiness, which the first two readings discuss. My short piece gives an overview of solidarity economy consumption, with links, with the four main types of solidarity consumption which have developed: socially responsible buying, reducing consumption, cooperative consumption, and equalizing consumption. The remaining readings discuss some examples of each.

P.A. Payutto, [Buddhist Economics](#), excerpt.

Kelly McCartney, “[New Research Shows Gratitude Makes You Happy, Not Stuff](#).”

Julie Matthaei, U.S. Solidarity Economy Network, “Solidarity Economy Consumption,” 2012, 2 pages.

The Coalition of Immokalee Workers, [skim website](#), and watch “Food Chains,” 2014 Documentary about farm worker exploitation and organizing in the US, 83 minutes (SR consumption)

“[Homeless Hero](#)”, video about homeless organizer Cheri Honkala (equalizing consumption), 11 minutes

Look at U.S. Basic Income Guarantee (BIG) Network [website](#), and read “About BIG.” Watch [short video](#) (5 minutes); 1 comment (equalizing consumption)

Center for Women’s Global Leadership et al, Letter Regarding Economic Human Rights, 12.22/10 (equalizing consumption)

Ann Jones, “[Is This Country Crazy? Inquiring Minds Elsewhere Want to Know](#),” Common Dream, 12/11/15. About economic human rights in Europe vs. US. (equalizing)

“[The Sharing Economy Back to School Survival Guide](#),” Shareable.net.

- ** Katja Bego, Julie Johnston, & Christine Prevel (Econ 343 Fall 2013), “[Downshifting](#).” (reducing consumption)

- ** Check out the [Wellesley College Bartering Community](#), set up by Jannet Sanchez as an [Econ 243 project](#). (cooperative consumption)
- ** Websites to check out: [Occupy Our Homes](#), [Freeganism](#), [NACSO \(North American Students of Cooperation\)](#), [United Students Against Sweatshops](#), [Cohousing Association of the U.S.](#), [Cornerstone Cohousing](#) (where Julie lives)
- ** [“TRNN Exclusive Interview with Spain’s Robin Hood Mayor”](#), Real News Network.
- ** Rachel Botsman, “The Rise of Collaborative Consumption.” Shareable.net, 2012.
- ** HUMOR: “You Can’t Enjoy a Western Lifestyle.” in readings; Stephen Colbert, “Who’s Watching the Watchdog,” [Part I](#) and [Part II](#).
- ** “Buyer Be Fair,” video on socially responsible consumption, 57 minutes, or “Black Gold,” about fair trade coffee producers in East Africa.
- ** Neil Wollman, “Invest Now to Save Later.” Letter on wise public consumption, i.e. benefits of increasing “caring” expenditures by government.
- ** CRITIQUE: Whig, [“In praise of consumerism”](#) Adam Smith Institute.
- ** Check out the GoodGuide app
- ** Wolfgang Hoeschele, “Abundance Score” metric to evaluate economic abundance/health of neighborhood
- ** MOVIE: [Logarama](#). Oscar-winning short video on power of corporate logos, 16 minutes.
- ** “On the Commons” website, [onthecommons.org](#)
- ** Take [Happiness Initiative Survey](#) and read [Introduction/summary of Happiness Research](#), on Happiness Initiative website
- ** Rick Wartzman, [“Startup CEO Loves Tech but Fears Millions Will Be Jobless.”](#) *Fortune magazine*. Article on Robin Chase ’80, founder of Zipcar, who supports basic income guarantee to counteract job losses due to “sharing economy.”

4/16 NO CLASS, PATRIOT’S DAY

4/13 PEER FEEDBACK ON DRAFT FAMILY HISTORY PAPERS DUE TO SAKAI AND TO AUTHORS

4/17 TUESDAY FINAL DRAFT OF FAMILY HISTORY DUE

Class 20 (4/19) Solidarity Economy Work

Solidarity economy work means working in a way that expresses solidarity economy values, including sustainability, equity, cooperation, and democracy. It also means creating an economy which provides work for all who want it at a living wage. These readings/videos begin with a short video, quiz, book chapter, and website on creating/finding socially responsible work. Whistleblowing is one form of solidarity economy work, since whistleblowers; working in a worker-owned cooperative or community garden are others. The last two readings discuss government policies to create jobs creating things that people need.

Watch [“Story of Change,”](#) at [StoryofStuff.org](#) (6 mins), and then take the “What Kind of Changemaker are You” [quiz](#). and note your results.

- Go to Idealist.org and look for your “ideal” job. Note on your response.
 Melissa Everett, *Making a Living by Making a Difference*, excerpt.
 Look over the National Whistleblowers Center [website](#). Especially, look through “[Meet the Whistleblowers.](#)” pages. Also take a look at video or transcript at DemocracyNow.org, “[Matt Taibbi and Bank Whistleblower on How JPMorgan Chase Helped Wreck the Economy, Avoid Prosecution.](#)” One comment on whistleblowers.
 Janelle Cornwell et al, *Building Co-operative Power*, Ch. 2, “What’s it like to be a worker co-operator?”
 Visit the Community Garden Association [website](#) and watch their introductory [video](#) (13 mins).
 If you want, also watch [Michelle Obama talk on community gardens](#).
 Kevin Carson, “Increasing Local Economic Agility,” 2012 (2 pages)
 Mark Paul, William Darity, and Darrick Hamilton, “[Why We Need a Federal Jobs Guarantee.](#)” *Jacobin*, 2/4/17.
 Eric Olin Wright, *Envisioning Real Utopias*, “[The Quebec Social Economy.](#)”
 ** [Share of Die: Voices of the Get Lost Generation in the Age of Crisis](#), “The Get Lost Generation,” “How to Start a Worker Coop,” and “Eating Rich, Living Poor: DIY Food By Necessity.”
 ** Sendhil Mullainathan, “[Why a Harvard Professor has Mixed Feelings When Students Take Jobs in Finance.](#)” *New York Times*, 4/10/15.
 ** Trebor Scholz, “[Platform Cooperativism: Challenging the Corporate Sharing Economy.](#)” 2016.
 ** “[NSA Whistleblower Edward Snowden in His Own Words](#),” DemocracyNow.org, 7/4/13
 ** MOVIE: “[The Power of Community: How Cuba Survived Peak Oil](#),” 41 minutes (community gardens)
 ** MOVIE: *The Take*, 87 minutes (fired workers take over their empty factory in Argentina)
 ** Representative John Conyers, “[H.R. 870, “The Humphrey-Hawkins 21st Century Full Employment and Training Act”](#) (full employment policy proposal)
 ** *Caring Across Generations: Changing the Way We Care.* [Website](#).
 **L. Wrandall Wray et al. “Guaranteed Jobs through a Public Service Employment Program.” Policy Note, Levy Institute of Bard College, 2/2018.
 ** Economic Policy Institute, “[Agenda to Raise America’s Pay.](#)”
 ** HUMOR: Jon Stewart, “[Blazing Tattles](#),” on Whistle-blowers OR Stephen Colbert, “[Food Insurance Insurance.](#)” (no comment required)

SOLIDARITY PROJECTS FINALIZED, IN CLASS

Class 21 (4/23) Continued discussion of Classes 18 and 19, Consumption and Work

WEDNESDAY 4/25 NOON: SOLIDARITY PROJECT PROPOSALS DUE

Class 22 (4/26) Solidarity Economy Production, including Worker-Owned Cooperatives

In this section, we explore a number of forms of solidarity economy production. The first articles, videos, and the B corporation website look at socially responsible capitalist businesses. The Bornstein chapter and Ashoka website focus on a new business concept, the social

enterprise, a for-profit business created to fulfill a social need. The next three readings discuss worker-owned cooperatives: Jessica Gordon Nembhard discusses cooperation as a survival strategy, historically, for the Black community; the movie, *Shift Change*, highlights a variety of workers coops in the US; and the articles about New York City discuss and advocate for worker-owned-and-run cooperatives as economic development strategy.

Dan Swinney, “The High Road and the Low Road” (socially responsible businesses)

<http://swinney.blogspot.com/> (search by title) and on Sakai.

Judy Wicks (founder of White Dog Café), “Beautiful Business.”

Alice Tepper Marlin ‘66, [Right Livelihood Award](#), and short, incomplete video biography. Also read “[The blood on Alice Tepper Marlin’s hands](#),” by Louis Proyect. 1 comment (socially responsible corporations).

B Corporations website www.bcorporation.net

David Bornstein, *How to Change the World: Social Entrepreneurs and the Power of New Ideas*, Ch. 1, and skim [Ashoka website](#) (both on social entrepreneurship) (1 comment).

Jessica Gordon Nembhard, [Interview on Grit TV](#), re her book, *Collective Courage: A History of African American Cooperative Economic Thought and Practice*. Watch interview or read [transcript](#).

MOVIE: *Shift Change* (feature length) worker cooperatives in Spain and the U.S.

Federation of Protestant Welfare Agencies, “[Worker Cooperatives for New York City: A Vision for Addressing Income Inequality](#).” 2014. AND “[New York City Invests \\$12 Million in Worker Cooperatives](#),” 2014 (1 comment for both)

HUMOR: Jim Hightower, “[Cooperatives Over Corporations](#).” No comment required.

[Ray Anderson](#), CEO of Interface Carpets, 2 ½ minutes, (from *The Corporation* movie). No comment required.

** CRITIQUE: Julie Nelson, “[Really Radical Economics](#).”

** Marjorie Kelly, “[Indian Country: The Site of New Developments in Community Wealth Building](#),” 7/7/14.

** MOVIE: Marchin Jakubowski, “[Practical Post-Scarcity](#),” (6 minutes) skim [website](#). Low tech high tech open source production solutions.

** MOVIE: [The Mondragon Experiment](#) (1980; 54 minutes). On formation of Mondragon complex of cooperatives in Spain, inspired by a Catholic priest.

** U.S. Federation of Worker Cooperatives, Skim, and read “[About Worker Cooperatives](#).”

** Allen Ferrell, Hao Liang, and Luc Renneboog, “[Socially Responsible Firms](#),” Moscovitz Prize-Winning Paper by Social Investment Forum. (shows that SR firms are better run)

** “Aneel Karnani, “[The Case Against Corporate Social Responsibility](#),” *The Wall Street Journal*, 8/23/10.

4/26 & 27 GROUP MEETINGS WITH PROF TO DISCUSS PROJECT PROPOSALS

Class 23 (4/30) Solidarity Economy Finance and Community Wealth Building

A number of solidarity finance initiatives exist around the world. We explore some of these Here, including public banking and socially responsible investment. These readings are required, but no response/evaluation is required.

UN RISD (Research Institute for Social Development), Video, "[Social Solidarity Finance in Figures](#)." 4 mins.

Public Banking Institute: Banking in the Public Interest, [website](#). Read especially: About/Our Story; and, under Learn tab, Introduction to Public Banking, and watch video AND "[Overthrow the Speculators](#)"

Ellen Brown, "[Student Debt Slavery: Time to Level the Playing Field](#)." *Truthdig*. 1/4/18.

Halla Tomasdottir, "[A Feminine Response to Iceland's Financial Crash](#)," TED Talk, (9 minutes).
Valuing the devalued and discernment.

Responsible Endowments Coalition. [Website and Film](#). Movement for socially responsible investment by colleges and universities.

Democracy Collaborative, "[Pluralist Commonwealth](#)," (4 mins).

Marjorie Kelly and Sarah McKinley, "Cities Building Community Wealth." Democracy Collaborative Report, 11/15. Read [Executive Summary](#), or [Full Report](#).

** Nancy Romer, "[How New York City Won Divestment from Fossil Fuels](#)," *Portside Moderator*. 3/2/18.

** Rodney Foxworth, "[Wealth Inequality and the Fallacies of Impact Investing](#)," *BALLE Views*. 2/18/18.

** [Opening Plenary Session](#), SoCap (Social Capital Markets) Conference, 2015.

** [Rolling Jubilee](#). And [Jubilee USA Network](#) websites

Class 24 (5/3) Student Group Presentations on Solidarity Projects

Class 25 (5/7) Student Group Presentations on Solidarity Projects

Class 26 (5/10) Student Group Presentations on Solidarity Projects

5/11 LAST DAY OF CLASSES: PORTFOLIO II AND PARTICIPATION SELF-GRADE DUE; LAST DAY TO SUBMIT LATE READING RESPONSES

5/22 LAST DAY OF FINALS: SOLIDARITY PROJECT AND WRITE-UP DUE