

International Grassroots Development

RCSS 315 Fall, 2011

Tues-Thurs 10-12

Instructor: Dr. Helen Fox

Fulfills *Advanced Writing in the Disciplines* requirement

Office Hours - by appointment: 120 Tyler, East Quad

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Attendance Policy: Because of the participatory nature of the course, missing more than two classes may result in a substantially lower grade. You are expected to arrive on time and leave when class is over. Please let me know if and when you need to be absent.

Required Reading:

1. All readings are on CTOOLS
2. Tormey, Simon (2004) *Anti-Capitalism: A Beginner's Guide*
2. Kincaid, Jamaica (1988) *A Small Place*
3. One book from "The List" (see Paper #2)
4. A book and/or articles on the topic of your group project (see Student-Led Group Presentations, below)

INTRODUCTION TO THE COURSE

This year being the 50th anniversary of the founding of the Peace Corps, I would like to engage your thinking about some questions that have been on my mind ever since I was a Peace Corps Volunteer in India in 1964 – and that I've put to U-M students for the past 18 years: What is "development"? What *could* it be? Who has the right, or the duty, or maybe the privilege to help others in their "development"? Can the world really be "developed" or improved, or do we just substitute new problems for the ones we had?

As I work with students and faculty and engage in activism and “development” work, both at home and abroad, I continue to think and write about these questions. I do have some answers, at least for myself, and these answers have led me to a particular style of teaching, one which engages the students as much as possible in thinking things out for themselves and coming up with their own ideas about how to achieve a just world.

I don't like lecturing much, though sometimes I will give you some background or help you clarify the many, confusing viewpoints of authors you'll be reading. I love to write, and I expect that you do to, or that you will like it better as you work on some of the questions I ask you to write about -- or that you will pose for yourselves and your classmates.

This will not be an easy course; my standards for writing, thinking, and active participation are quite high. You can be sure that I will challenge you in class and in conference; I will expect you to challenge me as well. There will be few "right answers," few "right ways" to do an assignment, though I will give you, I hope, clear guidelines.

GOALS

- To understand that "development" takes many forms, each of which may be based on different assumptions, philosophies, ideas of history and culture, and views of human potential and human needs
- To understand some of the major strands of the "development debate" in economic, political, social and cultural terms
- To analyze specific global issues, social protests and "development" projects
- To come to your own conclusions about what "good development" might be and how it should be practiced.

PAPERS

All writing must be carefully edited for clarity, logic, support, word choice, grammar, and typos. Please use the Sweetland Writing Center (located in North Quad) if you feel you need to learn how to do this more effectively. As you can see from the way I've written this syllabus, I value writing that is personal, direct, clear, and unpretentious.

Due dates for writing: I expect you to come to class with a good draft of each paper on the days they are due. Journals and revisions of papers are due about a week from when they were assigned. I am flexible about this; I recognize you have busy schedules and you may not be able to do your best work if you are rushing to meet a deadline. Please be mature and professional about setting your own work schedule. You will benefit from my timely feedback.

Paper #1: *My initial thoughts on "good development" as I define it.* This is NOT a paper in any traditional sense, but rather, 3-5 pages of lists, free-writing, diagrams, drawings, poems, photos, diary snippets, or any other creative ways to start your thinking and conversation about the subject of this course. Be prepared to explain your work to a small group of your peers. A short, written version of your presentation will help me understand and comment on your ideas.

Paper #2: *What's the problem in the global South?* 6-8 pages with substantial revisions. Americans have long been criticized for jumping in and attempting to save the world before thoroughly understanding the complexity of the situation. This paper requires that you look at "the problem" in the global South through the eyes of the author or character of a book on "the list" (below), even if you disagree with their interpretation. Since most of the world tells stories that indirectly suggest ideas, rather than specifically explicate or analyze them, this paper should be modeled after that style. Be creative! You may write in any (non-academic) style whatsoever, as long as you address "the problem" and are aware of the needs of your audience (myself and your classmates). You will need to give a little historical context (check on line) at the beginning of your paper (maybe in italics) to orient your readers: What country are we in? What historical period? What's happening? Keep this part short and to the point. Revision of this paper is required after audience reaction.

Required for Paper #2: One book from "The List" (below) of stories, analyses, and first-hand accounts. These books may not describe "development" directly, but they are all written by people with strong personal connections to the

global South, and they all tell stories that illuminate the lives and contradictory realities of people we commonly think of as oppressed, poor, angry, helpless, wise, authentic, uninformed, incapable, imaginative, brave, rebellious, or in need of aid or “development.” I encourage you to choose a region of the world or political perspective you're not familiar with. You might challenge yourself still further by reading in the original language. Find these in the library, at your local bookstore, or order on line.

THE LIST (for Paper #2)

Allende, Isabel (2010) *Island Beneath the Sea*. New York: Harper Collins. **Saint-Dominique (1770-1793), Louisiana (1793-1810)**. This mesmerizing novel is written from the perspective of Zarité Sedella, an enslaved young woman who lived during the time of the slave uprisings in what is now Haiti. Allende says in an interview, “I stumbled upon the Haitian revolution. I didn’t have an idea of what had happened there before I started my research. This is the only slave revolt in the world that had succeeded. These are people who came from different places in Africa. They didn’t share language. All they had in common were drums, a desire to be free, and voodoo. And they defeated Napoleon’s army. Remarkable.”

See <http://www.historywiz.com/slavery-frenchrev.htm> for a bit of background on the era.

Barghouti, Mourid (2000). *I Saw Ramallah*. New York: Anchor Books. **Palestine** “Barred from his homeland after the 1967 Six-Day War, the poet Mourid Barghouti spent thirty years in exile – shuttling among the world’s cities, yet secure in none of them; separated from his family for years at a time; never certain whether he was a visitor, a refugee, a citizen, or a guest. As he returns home for the first time since the Israeli occupation, Barghouti crosses a wooden bridge over the Jordan River into Ramallah, yet he is unable to recognize the city of his youth. Sifting through memories of the old Palestine as they come up against what he now encounters in the mere “idea of Palestine,” he discovers what it means to be deprived not only of a homeland but of “the habitual place and status of a person.”

Burns, August, and Ronnie Lovich, Jane Maxwell, Katharine Shapiro (1997). *Where Women Have No Doctor*. Berkeley, CA: Hesperian Foundation (OR ANY BOOK FROM THE HESPERIAN FOUNDATION – check their website). **Global South**

This book, which you’ll probably find in every Peace Corps library the world over, combines self-help medical information with an understanding of the ways poverty, discrimination, and cultural beliefs limit women's access to care and health. Developed with community-based groups and experts from over 40 countries, this book helps people who live in impoverished areas understand, treat, and prevent most health problems affecting women. I recommend this or any of the other Hesperian Foundation books for anyone interested in the health sciences, or working in developing countries, or both.

Erdrich, Louise (2001). *The Last Report on the Miracles at Little No Horse*. New York: HarperCollins. **Ojibwa, North America**. “For more than a half century, Father Damien Modeste has served his beloved people, the Ojibwa, on the remote reservation of Little No Horse. Now, nearing the end of his life, Father Damien dreads the discovery of his

physical identity, for he is a woman who has lived as a man. To complicate his fears, his quiet life changes when a troubled colleague comes to the reservation to investigate the life of the perplexing, difficult, possibly false saint Sister Leopolda. Father Damien alone knows the strange truth of Sister Leopolda's piety and is faced with the most difficult decision of his life: Should he reveal all he knows and risk everything? Or should he manufacture a protective history though he believes Leopolda's wonder-working is motivated by evil?"

Farmer, Paul: *Pathologies of Power: Health, Human Rights, and the New War on the Poor*. (2005). Berkeley: University of California Press. **Haiti, Russia, Cuba, and Chiapas, Mexico**. Paul Farmer is a medical anthropologist at Harvard, a doctor at a rural health clinic in Haiti, and founding director of *Zanmi Lasante* (Partners in Health). In this comprehensive academic work, Farmer argues passionately for closing the income gap across and within societies in order to improve health outcomes, and tells some amazing stories about his own advocacy for the right of the poorest global citizens to the same kinds of medical technology available in wealthy countries. In comparing three approaches to poverty alleviation: charity, development, and social justice, Farmer argues that "only the latter encourages privileged actors such as physicians and academics to adopt a moral stance that would seek to expose and prevent pathologies of power." (See also Kidder, below)

Gordimer, Nadine (2002) *The Pickup*. New York: Penguin USA. **South Africa/North Africa**. "A casual encounter between a wealthy suburban white girl and an educated but poor Arab man in a garage in contemporary Cape Town sets in motion unimagined consequences. "Abdu" is in fact Ibrahim ibn Musa, an illegal immigrant with a degree in economics from a benighted African country. Conscience-stricken Julie Summers seeks escape from the narrowed horizons of her privileged background in the newly democratic, non-racial South Africa. Julie and Ibrahim enter into an intense relationship--their sexual desire the only shared experience that mediates their cultural difference. When the authorities catch up with Ibrahim and his repatriation to his own economically ravaged desert country can no longer be avoided, Julie takes a step that amazes her friends, family and above all herself." Gordimer won the Nobel Prize for Literature in 1991.

Horton, Myles & Paulo Freire (1990) *We Make the Road by Walking: Conversations on Education and Social Change*. Philadelphia: Temple University Press. Two inspiring activist-educators, both in their 80s when they had the conversation that led to this "talking book," converse about how they came to their ideas about education, community organizing, charismatic leaders, "expert" knowledge, the role of the outsider in progressive social change, teaching and learning from the people, the importance of experience and reflection, and much more. This is a book I return to again and again as a teacher and activist.

Kidder, Tracy (2004) *Mountains Beyond Mountains*. New York: Random House. **Haiti**. This journalist's description of Dr. Paul Farmer at work at *Zanmi Lasante*, his medical clinic for the poor of Haiti, is both inspirational and thought-provoking. Should every

person on the planet have equal access to top-quality medical care – not just theoretically, but right now? Does one need to be a perfect person to change the world for the better? Is it productive to encourage middle and upper-class guilt to raise money for your cause? From a book review: “Saints are notoriously difficult people, but who knew one could be so funny, so utterly charming, and finally so deft in accomplishing that most impossible of all job descriptions--changing the world? Tracy Kidder's spellbinding story presents us with an unlikely saint and finally, with inspiration so compelling it makes the usual cynicism about global change seem indulgent foolishness.” This book is easy reading for the general public, compared to *Pathologies of Power* (above), the more scholarly, and perhaps more authentic book written by Farmer himself.

Llosa, Mario Vargas (1989) *The Storyteller (El Hablador)*. New York: Penguin. **Peru**. From a review by sci-fi novelist Ursula LeGuin: “This is a tale of a researcher gone native. The term is used derogatively by anthropologists, for to go native is to lose the perspective, the observer status that is essential to the practice of any science. But scientific detachment is itself in question when it reduces human beings to objects, pretending that the trained mind can understand human behavior without bias, without participation, without imagination and without moral concern. No novelist is likely to let such a pretense go unchallenged.” A beautiful, humanist linking of the ancient and modern worlds. "National Bestseller." Look for it in Spanish or English.

Maathai, Wangari(2006). *Unbowed*. New York: Knopf. **Kenya** “Nobel Prize winner Wangari Maathai recounts her extraordinary journey from her childhood in rural Kenya to the world stage. When Maathai founded the Green Belt Movement in 1977, she began a vital poor people’s environmental movement, focused on the empowerment of women, that soon spread across Africa. Persevering through run-ins with the Kenyan government and personal losses, and jailed and beaten on numerous occasions, Maathai continued to fight tirelessly to save Kenya’s forests and to restore democracy to her beloved country. Infused with her unique luminosity of spirit, Wangari Maathai’s remarkable story of courage, faith, and the power of persistence is destined to inspire generations to come.” This book has been made into a wonderful film, *Taking Root*, which can be found in the Askwith Film and Video Library.

Menchu, Rigoberto (1984) *I, Rigoberto Menchu*. London: Verso. **Guatemala**. Now a Nobel Peace Prize winner and human rights activist, Rigoberto Menchu grew up during the time of the worst atrocities against the Quiche people by the Guatemalan military and its enablers in Washington. Everyday rituals and meanings of the lives of indigenous people as well as their struggles to survive racism and brutality are detailed in this classic account. As Rigoberto says near the end of the book: “Well, my role is now that of a leader. This is mostly because the enemy knows me. My job is above all carrying papers into the interior or to the towns, and organizing the people, at the same time practicing with them the light of the Gospel. My life does not belong to me. I’ve decided to offer it to a cause. They can kill me at any time, but let it be when I’m fulfilling a mission, so I’ll know that my blood will not be shed in vain, but will serve as an example to my compañeros.”

Nthunya, Mpho M'Atsepo, Kendall, K. Limakatso (1997) *Singing Away the Hunger: The Autobiography of an African Woman*. **Lesotho/South Africa**. Indiana University Press. From an *Amazon* review: "My favorite aspect of this book is its authenticity. It is almost as if I was actually sitting down face to face with Mpho 'M' Nthunya. It was different than reading reference materials on Africa or watching documentaries on National Geographic. This is not second-hand information . . . Nthunya has lived a life filled with tragic events on top of the everyday struggle that she and her people must live with. To have her actually sitting down telling her story just makes the reader feel it that much more."

Perkins, John (2004) *Confessions of an Economic Hit Man*. San Francisco: Berritt-Koehler, Inc. **U.S./Global South** From the book jacket: "Economic hit men," John Perkins writes, "are highly paid professionals who cheat countries around the globe out of trillions of dollars. Their tools include fraudulent financial reports, rigged elections, payoffs, extortion, sex, and murder. . . . John Perkins should know: he was an economic hit man. His job was to convince countries that are strategically important to the U.S. – from Indonesia to Panama – to accept enormous loans for infrastructure development, and to make sure that the lucrative projects were contracted to U.S. corporations. Saddled with huge debts, these countries came under the control of the United States government, World Bank, and other US-dominated aid agencies that acted like loan sharks – dictating repayment terms and bullying foreign governments into submission." Perkins spoke at U-M a few years ago, telling a credible story of how he got sucked into all this right out of college.

Roy, Arundhati (1997) *The God of Small Things* New York: Random House. **India**. Her celebrated first novel. In answer to an interviewer's question: "What does it mean to be an Indian novelist today? What does it mean to be Indian?" the young author replies, "You know, I think that a story is like the surface of water. You can take from it what you want. Its volubility is its strength. But I feel irritated by this idea, this search. What do we mean when we ask, 'What is Indian?' 'What is India?' 'Who is Indian?'. . . I don't think it's a question that needs to be asked, necessarily. I don't think along those lines, anyway. I think perhaps that the question we should ask is, 'What does it mean to be human?'"

Sembene, Ousmane [1960] (1971) *God's Bits of Wood (Les Bouts de Bois de Dieu)* New York: Anchor. **Senegal/Mali/Burkina Faso**. A novel about a critical anti-colonial railroad strike in West Africa from the points of view of the bosses, the workers, and their families by a Senegalese writer and film-maker. Sembene is a Socialist who worked as a plumber, bricklayer, and apprentice mechanic before teaching himself to read and write in French, thus beginning, almost accidentally, his literary career. Immensely popular in Africa, Sembene is considered to be one of the founders of the African realist tradition. Read the book in either French or English.

TO DO WHILE READING: *Most people who are now thought to be in need of "development" have at one time or another been subject to physical, mental, and/or spiritual domination, severe loss, even genocide. As you read, I'd like you to think about two questions:*

1) *What are you learning about the people – their character, their culture, their personalities, their situation, their responses to oppression – that you didn't know before?*

2) *What insight does this give you into your idea of "development" in the current context – how it can affect people, how it should or shouldn't be practiced, what it should mean? Keep notes on these questions while you're reading; we'll discuss your insights in class before the paper is due.*

Paper #3: *Comparison/evaluation of two kinds of grassroots development.* 6-8 pages. Choose two of the five grassroots projects/movements presented by student groups (not the one covered by your own presentation) to compare in ways you find significant. This should look like a traditional, academic, "compare and contrast" paper. Do not simply describe the two approaches; rather, you should explicitly show *how* they are similar or different, what those points of comparison mean to you, and what you think of them and why. You might start your thinking about this paper by asking yourself what you approve of in each one, what excites you, what disturbs you, what they leave out or gloss over, and how they fit with your own emerging values and goals for "good development." As you organize and draft your paper from these (and/or other) notes, be sure to use specific examples to illustrate your points. Think of someone outside the class as your audience – an interested and supportive parent or friend. Use ordinary, reader-friendly language. No citations are necessary unless you've quoted directly from a text.

Paper #4: *My idea of "good development."* 12-15+ pages of academic writing, that is, a carefully worked out and well-supported argument for your own view of the problem and your suggestions for solutions with evidence and examples from the readings, activities, and reflections you have done during the course. Citations are required – use any standard style. I will be happy to read papers that are longer (not shorter) than the recommended 12-15 pages if you need more space to elaborate your ideas.

Reaction papers. After a film, a visitor, or a particularly rich and/or unresolved discussion I may ask you to write a 2-3 page reaction piece that tells me your thoughts, questions, confusions, and/or new learning.

ASSESSMENT OF WRITING

Most of your writing assignments will not be graded in the traditional way; I feel that grading can stifle the critical thinking, creativity and risk-taking that are necessary to the writing process. I will give you plenty of feedback on each piece you write, marking them with ++ (quite good); + (okay, but some deeper thinking, greater clarity, more accurate editing, and/or significant details would improve it); or RW – a mandatory rewrite after careful consideration of my comments and an individual writing conference with me if we both think it would be helpful. You may do one revision of *each* of your "+" papers – in fact, doing so will show your commitment and skill in a better light.

Please note that ++; +; and RW do not correspond to "A" "B" and "C."

STUDENT-LED GROUP PRESENTATIONS

Students will work in groups to research and present five distinctly different grassroots development strategies:

Group 1. **Landless Rural Worker's Movement**, a Brazilian people's movement to reclaim and redistribute land, and "develop" it together.

Group 2. **Sarvodaya Movement**, a Buddhist movement in Sri Lanka that promotes empowerment through spiritual awakening, sustainable development, and peace.

Group 3. **Grameen Bank**. A large-scale micro-credit program started by Mohammed Yunis, a Bangladeshi economist, which provides small loans to impoverished women. Yunis won the Nobel Peace Prize for this program in 2006 but is now facing defamation and job loss in a dispute with the government's central bank.

Group 4. **Village-level entrepreneurship**. The brainchild of U-M business school professor C.K.Prahalad, this enthusiastically capitalist model believes in the inventiveness and energy of impoverished people, who, with a little help, can develop small businesses that meet the needs of people like themselves.

Group 5. **The Chiapas Rebellion**. A uniquely indigenous vision of participatory democracy and autonomous development, set within and against the Mexican State.

Each group presentation will take a two-hour class period and might involve readings, discussion, short film clips, guest speakers, experiential activities -- whatever it takes to make the subject come alive and impart substantial, specific information as well as involve the class in critical analysis. Each group presentation should address the following questions (and any others your group decides are important) in a creative way:

- What does the project, movement, or endeavor try to accomplish?
- What does "development" mean to the leaders or organizers?
- What does it feel like to be a person affected by this project or movement?
- To what extent are the "beneficiaries" in charge of their own development?
- What assumptions are made about why people are poor?
- How are culture and/or gender issues addressed by the project?
- How does the project or movement address the roots of poverty and/or its current manifestations? To what extent is it effective?
- How does it work with or against dominant economic and political structures?

Each group should send one or two handouts to the class electronically, two or three days before your presentation.

Required reading for members of each group:

Group 1. Brazilian Landless Rural Workers Movement (<http://www.mstbrazil.org/>)
Branford, Sue and Jan Rocha (2002). *Cutting the wire: The story of the landless movement in Brazil*. Hartford, CT: Kumarian Press.

Group 2. Sarvodaya Movement (www.sarvodaya.org). Bond, George (2003) *Buddhism at work*. Hartford, CT: Kumarian Press.

Group 3. Grameen Bank (<http://www.rdc.com.au/grameen/home.html>) Yunis, Muhammad (1999) *Banker to the Poor: Micro-Lending and the Battle Against World Poverty*. New York: Public Affairs Press.

Group 4. Village-level entrepreneurship. Prahalad, C. K. (2005). *The Fortune at the Bottom of the Pyramid*. Wharton School Publishing.
 Group 5. Chiapas Rebellion. See articles in C-Tools

CALENDAR

Tues. Sept. 6 Introduction to the course
 Thurs. Sept. 8 The human face of global poverty; the insider/outsider dilemma
 Tues. Sept. 13 Where did the idea of “development” come from?
 Thurs. Sept. 15 Motivations for “development”
 Tues. Sept. 20 Explanations for underdevelopment
 Thurs. Sept. 22 Varieties of anti-capitalism (Tormey, part I)
Choose your book from The List for Paper 2
 Tues. Sept. 27 Varieties of anti-capitalism (Tormey, part II)
 Thurs. Sept. 29 Examples of grassroots development projects in the Global South
 Tues. Oct. 4 **DUE: “Paper” #1:** Peer feedback
 Thurs. Oct. 6 Complications of culture
 Tues. Oct. 11 More culture
 Thurs. Oct. 13 Discussion of your chosen books
Form groups and order books for presentations.
 Tues. Oct. 18 FALL STUDY BREAK
 Thurs. Oct. 20 **DUE: Paper #2**
 Peer feedback..
 Tues. Oct. 25 Colonialism and racism.
 Thurs. Oct. 27 More Colonialism. Discussion of *A Small Place*.
 Tues. Nov. 1 Education
 Thurs. Nov. 3 Health
 Tues. Nov. 8 Student Presentations Group 1
 Thurs. Nov. 10 Group 2
 Tues. Nov. 15 Group 3
 Thurs. Nov. 17 Group 4
 Tues. Nov. 22 Group 5
 Thurs. Nov. 24 THANKSGIVING
 Tues. Nov. 29 In-class writing workshop for final paper
DUE Paper #3
 Thurs. Dec. 1 Visions of development from the Global South
 Tues. Dec. 6 Case Study: Haiti: How should Haiti be “developed” after the earthquake of Jan. 12, 2010? What role should the U.S. play?
 Thurs. Dec. 8 Simulation: Haiti Development Conference
Due: Draft of Paper #4 for my comments
 Tues, Dec. 13 Brunch and last discussion/course evaluation
 Friday, Dec. 16 PORTFOLIOS DUE BY 4PM

PORTFOLIO ASSESSMENT

At the end of the course you should securely fasten all your written work, including ALL DRAFTS OF YOUR MAJOR WRITING ASSIGNMENTS AND ALL IN-CLASS WRITING in a lightweight cardboard binder and hand it in (location TBA) by Friday,

Dec. 16th at 4PM. It is your responsibility to keep a list of any journals and/or in-class writing as it is assigned so you will be sure to have everything required in your portfolio. Your grade/evaluation for the course will be determined by the quality and depth of the writing, the quantity and nature of your revisions, the work you have put into your group presentation, and your presence and active participation in class discussion and experiential activities.

MY EXPECTATIONS OF YOU

- Active, enthusiastic, open-minded participation
- Time and care put into writing, revising, and group presentations
- Depth and originality of thought and written expression
- Pro-active learning (i.e. look up any concepts you don't understand without prompting, add ideas from other classes and from your own research to your papers and your comments in class, etc.)
- Maturity and professionalism in setting and meeting your own high standards, speaking up in class, engaging in conversation about your ideas outside of class, and revising and submitting your work.

Once more, the attendance policy:

- You get two absences for any reason at all. If you want to sleep in, that's fine. If you want to take a "mental health day" to wander in the Arb, great. If you're sick, you don't need a doctor's excuse.
- After two absences, your grade will be lowered. So it's good to save up absences in case you get sick or have some other kind of emergency.
- Religious holidays don't count as absences. Please inform me ahead of time.
- If you're absent, you need to find out from other class members what happened in class and what the readings are for the next class. ***Please do not ask me for this information.***
- If you get into real trouble and have to be absent for a substantial period of time, please let me know. I'd like to help you work something out.

Further Reading (for your own pleasure, interest, and/or further study)

Isbister, John. (1993). *Promises not kept: The betrayal of social change in the third world*. Hartford, CT: Kumarian Press. A concise explanation of "development" and why it has failed to improve the lives of impoverished nations and peoples. An excellent introduction with a definite point of view; helpful for students who feel they need more of a grasp of progressive world politics and economics.

Stiglitz, Joseph (2006). *Making Globalization Work*. New York: W.W. Norton. Stiglitz was a Nobel prize-winner in economics, chief economist and senior vice president of the World Bank, and chair of Bill Clinton's Council of Economic Advisors so you'd think he would be pretty mainstream. However, Stiglitz sees the flaws in the neoliberal approach to development more clearly than most policy makers, and comes up with specific recommendations to make globalization (which he sees as inevitable) work better for everyone. Very readable, even for those without a background in economics.

Friedman, Thomas L. (2005). *The World is Flat: A Brief History of the 21st Century*. Anchor Edition. New York: Picador. An enthusiastic proponent of globalization and its benefits for people the world over (and its eventual benefits for the poorest of the poor), Friedman provides a strong counter-argument to many of the authors you'll read in this course.

Easterly, William (2006). *The White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good*. New York: Penguin. A compelling, very readable argument by an economics prof at NYU about avoiding big schemes to improve the world and letting small innovations bubble up from below. Easterly is a "free market" proponent with some interesting twists. A chapter from this book, "Planners Versus Searchers," is included in the course pack.

Sen, Amartya (1999). *Development as Freedom*. A Nobel Prize Winner in economics discusses individual freedom as a social commitment to expand freedom for others. Freedom, Sen argues, should be both the primary goal and the means of development. Different "freedoms" (economic, political, social, educational, health and well-being, and others) are linked; they reinforce and complement each other. Understanding how these links work is critical in planning development policy. Sen is definitely a "planner" (see Easterly, above).

Sachs, Jeffrey (2005). *The End of Poverty*. Another economist weighs in. From the book blurb: "Extreme poverty can be ended, not in the time of our grandchildren, but our time." Thus forecasts Jeffrey D. Sachs, director of The Earth Institute at Columbia University, whose twenty-five years of experience observing the world from many vantage points has helped him shed light on the most vital issues facing our planet: the causes of poverty, the role of rich-country policies, and the very real possibilities for a poverty-free future." Sachs believes that rich countries need to step up quickly to help impoverished nations "reach the first rung on the ladder of economic development so they can rise above mere subsistence level and achieve some control over their economic futures and their lives." In the 1980s, Sachs oversaw "shock therapy" for developing countries, an idea much derided by author Naomi Klein (see Klein, below).

Klein, Naomi (2008). *The Shock Doctrine: The Rise of Disaster Capitalism*. From an "Amazon" review: Klein "advances a truly unnerving argument: historically, while people were reeling from natural disasters, wars and economic upheavals, savvy politicians and industry leaders nefariously implemented policies that would never have passed during less muddled times. As Klein demonstrates, this reprehensible game of bait-and-switch isn't just some relic from the bad old days. It's alive and well in contemporary society, and coming soon to a disaster area near you."

Roy, Ananya (2010) *Poverty capital: Microfinance and the making of development*. New York: Routledge. I can't resist adding this book, which I'm currently (May, 2010) reading with fascination. Roy is a popular professor of Urban Planning at Berkeley, whose course on global poverty attracts many students like you. Roy studies "those who manage poverty, that is, the poverty experts who produce knowledge about poverty and

who set the agenda of poverty alleviation.” Although the book is an extended critique (though not always a criticism) of microfinance and “bottom billion capitalism,” it also suggests ways that development might be completely re-thought. In reviewing this book, Naomi Klein (see above) says, “Ananya Roy is a voice of tremendous moral clarity. This book is a major contribution and a radical challenge to the poverty industry. We are in her debt.”

From former IGRD student Sarah Konner, some information about worker cooperatives, which suggest a completely different model for “development”:

A library of online resources from a worker co-op association in California:

<http://members.nobawc.org/node/41>

A collection of papers about co-ops and international development:

http://www.uwcc.wisc.edu/info/i_pages/int.html

A polisci prof's writings on the worker co-op model (really academic):

<http://www.ellerman.org/Davids-Stuff/Econ&Pol-Econ/Econ%20and%20Pol%20Econ.htm>

About worker co-ops in Venezuela:

<http://www.dollarsandsense.org/archives/2006/0706bowmanstone.html>

Blog post from Equal Exchange, worker co-op-centered fair trade body:

<http://eecampaign.wordpress.com/2008/04/08/44/>

From a website about PROUT, a progressive, worker co-op-centered socioeconomic theory:

http://www.worldproutassembly.org/archives/2005/12/wheres_the_boss.html

Sarah also recommends the movie "The Take" -- a documentary about the employee reoccupation of the closed factories in Argentina after the 2001 depression.