Office Hours in North East Module II: Tuesdays and Thursdays, 1pm to 3pm

Welcome! Since the global financial in 2008, income and wealth inequality have become an increasingly important area of focus. According to a recent report by Credit Suisse, half the world’s wealth is now owned by just 1% of the population, while the poorest half own 1% of global wealth. There are many who would tell us that this is normal, natural, and inevitable. However, poverty, wealth, and economic inequality are neither natural nor innate. Instead, processes of impoverishment and uneven accumulation are produced, stabilized, legitimized, and justified through complex social and cultural processes. Sometimes inequality is challenged through social movements, cultural movements, legal and institutional arrangements, market competition, and other forms of social struggle.

Over the last 50 years, human rights approaches to social and economic rights have tended to focus on poverty alleviation and the guarantee of basic rights—and not more radical and more forceful attempts to transform the structure of unjust social arrangements. These approaches, while they are important, rarely address extremely unjust distributions of wealth that drive a great deal of conflict around the world today. I’ve titled this section of the class “Reclaiming Human Rights” because I want you all to understand that the human rights tradition has always included social movements that seek to dismantle systems of injustice and replace them with brand new types of social arrangements. I want you all to finish this semester, ready to reclaim the human rights movement in the name of social justice .... or think critically about it, or reject it and be able to explain why intelligently.

Course Description: This course examines inequality, social justice, and human rights in an age of globalization. This semester, we will touch on topics ranging from international law and order, welfare-and social policy, regionalism and multilateralism, environmental protection, gender equality, terrorist and transnational criminal networks, human trafficking, modern slavery, world poverty, corporate military firms, governance of global financial institutions, security, and transnational social movements.

But first, we will dive into the history of Human Rights starting with some classic ancient texts. We will investigate these texts with an eye towards what these traditions and early philosophers had to say about inequality and justice; and we’ll look historically and contextually at the rise of the idea of human (and individual rights) in the modern world, and the emergence of the international human rights regime. This foundation will allow us to investigate contemporary issues around inequality and social justice more thoughtfully; and, hopefully, we will be able to critically discuss the way contemporary human rights movements are portrayed, thought about, participated in, and mobilized.
We will consider the various ways international human rights law, movements, and discourses have, engage with the problem of economic inequality at the local, national, and international levels. We will ask whether human rights frameworks, movements, and discourses are equipped to address economic inequality. And, we will consider the reality that they just might foreclose other strategies that are better equipped to promote economic justice. In other words, human rights institutions and discourses might be working to promote inequality!

By the end of the semester, each of us will be able to explain in our own terms how human rights frameworks might be able to promote a more equal world. Along the way, you’ll learn about the Liberal Revolution our high school history books like to overlook, the Haitian Revolution, as well as the global Anti-Slavery movement, the wars of decolonization, and the gay rights movement. You’ll become an expert on the historical origins of the current international human rights regime, and you’ll be able to critically examine whether this international regime has the potential to deliver economic justice for the world’s poor.

Learning Objectives:

- To think critically about the relationship between human rights and social and economic inequality;
- To evaluate and interpret primary and secondary sources that speak to the intersection of human rights and inequality in global and cross cultural contexts;
- To interrogate the historical roots of inequality in contemporary society;
- To gain an awareness of the history of human rights discourses, and think historically about where these ideas and institutions came from; and
- To speak knowledgeably about the core human rights literatures, resources, and local and global institutions relevant to efforts to address poverty, economic and social development, political marginalization, and social justice.

Books to Buy:

Course Requirements:

- 2 essays (2,000 words max) - 20% of your grade
- 1 group presentation - 20% of your grade
- 1 midterm paper (2,000 words max) - 20% of your grade
- 1 final paper (2,000 words) - 20% of your grade
- Participation - 20% of your grade

Paper Requirements: All papers must be turned in on Blackboard. Late papers will not be accepted. No excuses will be permitted.

Participation: Participation is self-explanatory. Office hours count as participation.

Attendance: Students are allowed to miss one class, no questions asked. After that, each missed class results in a 10% penalty applied to your final grade.

Technology Policy: Cell phones must be silenced while in class. Excessive text messaging and communicating via social media is not allowed, and will result in an “absence” from the course.

Accommodations & Disability: Any student who suspects she may need an accommodation based on the impact of a disability should contact the professor privately to discuss the student’s specific needs, and provide written documentation from Disability Services. If the student is not yet registered as a student with a disability, she can contact Disability Services. For more information, view the office’s website at http://ods.gmu.edu.

English Language Learners: The English Language Institute offers free English language tutoring to non-native English speaking students who are referred by a member of the faculty or staff. For more information, please visit their website at http://eli.gmu.edu.

Civility Code: This course will explore controversial and sensitive subject matter; it is, therefore, expected that students will engage with one another in a respectful manner even when they do not agree with one another.

Academic Conduct & Honor Code: Student are accountable to the following Honor Code: “To promote a stronger sense of mutual responsibility, respect, trust, and fairness among all members of the George Mason University community and with the desire for greater academic and personal achievement, we, the student members of the University Community have set forth this: Student members of the George Mason University community pledge not to cheat, plagiarize, steal, and/or lie in matters related to academic work.”

Plagiarism & Honor Committee: Students are prohibited from: (a) knowingly permitting another student to plagiarize or cheat from one's work, and (b) submitting the same assignment in different courses without consent of the professor. Should you have any questions about what it means to cheat, plagiarize, steal and/or lie, please consult the website: http://oai.gmu.edu/understanding-the-honor-code/ Students should review: “Student Strategies for Preventing Violations” link on the Office for Academic Integrity’s website: http://oai.gmu.edu/preventing-violations/student-strategies-for-preventingviolations/ Any
student found violating the tenets of the Honor Code will be reported to the Honor Committee for review.

Sexual Misconduct and Interpersonal Violence: George Mason University is committed to providing a learning, living and working environment that is free from discrimination, and we are committed to a campus that is free of sexual misconduct and other acts of interpersonal violence in order to promote community well-being and student success. We encourage students who believe that they have been sexually harassed, assaulted or subjected to sexual misconduct to seek assistance and support. University Policy 1202 Sexual Harassment and Misconduct (http://universitypolicy.gmu.edu/policies/sexual-harassment-policy) speaks to the specifics of our process, our resources, and the options available to you.

Confidential student resources are available on campus at the Student Support and Advocacy Center (http://ssac.gmu.edu), Counseling and Psychological Services (http://caps.gmu.edu), and Student Health Services (http://shs.gmu.edu).

All other members of the University community (including faculty, except those noted above) are not considered confidential resources and are required to report incidents of sexual misconduct to the University Title IX Coordinator. For a full list of resources, support opportunities, and reporting options, contact Dr. Jennifer Hammat, Title IX Coordinator, at http://diversity.gmu.edu/title-ix, at 703-993-8730, or in the Compliance, Diversity, and Ethics office in the Aquia Building, Suite 373.
Course Schedule (subject to change)

8/27  Week 1— Introduction
  • Virgil, *The Aeneid*
  • The Quran, *Isra and Mi'raj*
  • Dante, *The Divine Comedy*
  • Edward Said, *The Class of Ignorance*, *The Nation*.  
    [https://www.thenation.com/article/clash-ignorance/](https://www.thenation.com/article/clash-ignorance/)

**Key Questions:** Is human rights a modern idea? Are the values that underpin human rights equally modern? Or, is human rights an ancient idea? Or, are the values the underpin human rights equally ancient? While discussing these questions, we will look at the way Islamic philosophers re-interpreted Greek and Latin texts through the lens of their Abrahamic faith traditions to produce a core set of moral, ethical, and cosmological ideals that inspired the earliest philosophers of the Renaissance in Europe.

**Left:** Ascent of Muhammad to Heaven (ca. 1539–1543), from the Khamseh of Nizami. Sultan Muḥammad was one of the greatest Persian painters, and a member of the Ṣafavid school at Tabriz.

**Right:** Beatrice with Dante, by the tree outside the gates to purgatory, and Dante playing with the animals of the afterlife. Engravings by William Blake, one of the first poets of the Romantic movement (ca. 1824).
9/3 Week 2 – The Early Ethical Contributions to Human Rights

- Ishay, Chapter 1
- On blackboard: Al-Kindi, Saadia Gaon, Al-Ghazali, Confucius, Mo Tzu, and The Buddha

Group 1 Presentation Today

**Key Questions:** Is human rights a modern idea? Are the values that underpin human rights, equally modern? Or, is human rights an ancient idea? Or, are the values the underpin human rights equally ancient? While discussing these questions, we will dive deeper into Islamic and Jewish-Arabic philosophy, while discussion core ideas from Confucian and Buddhist traditions.

**The Buddha** (ca 450 BCE – some scholars say he died in 405 BCE) is the teacher who was the founder of Buddhism. Historical tradition holds the Buddha was an individual named Gautama who was born into a family of wealth and power in the area of the present border between India and Nepal. The story is that in early adulthood he abandoned his comfortable life as a householder (as well as his wife and young son) in order to seek a solution to the problem of existential suffering. He first took up with a number of different wandering ascetics (śramanas) who claimed to know the path to liberation from suffering. Finding their teachings unsatisfactory, he struck out on his own, and through a combination of insight and meditational practice attained the state of enlightenment (bodhi) which is said to represent the cessation of all further suffering. He then devoted the remaining 45 years of his life to teaching others the insights and techniques that had led him to this achievement. His teachings, preserved in texts known as the *Nikāyas* or *Āgamas*, concern the quest for liberation from suffering. While the ultimate aim of the Buddha’s teachings is to help individuals attain the good life, his analysis of the source of suffering centrally involves claims concerning the nature of persons, as well as how we acquire knowledge about the world and our place in it.

**Confucius** (551-479 BCE) was a thinker, political figure, educator, and founder of the Ru School of Chinese thought. His teachings, preserved in the *Lunyu* (*The Analytics*), form the foundation of much of subsequent Chinese speculation on the education and comportment of the ideal man, how such an individual should live his life and interact with others, and the forms of society and government in which he should participate. Fung Yu-lan, one of the great 20th century authorities on the history of Chinese thought, compares Confucius' influence in Chinese history with that of Socrates in the West.

**Mo Tzu** or Mozi. Little is known about Mozi, not even what state he was from. The Shi Ji, a Han dynasty record, tells us only that he was an official of the state of Song and that he lived either at the same time as or after Confucius (d. 479 BCE), with whom he is often paired by Qin (221–206 BCE) and Han dynasty (206 BCE–219 CE) texts as the two great moral teachers of the Warring States era. Most likely, he flourished during the middle to late decades of the 5th century BCE, roughly contemporaneous with Socrates in the West. ‘Mo’ is the common Chinese
word for “ink” and not a family name. So, scholars have speculated Mozi is an epiph instead because he was once a slave or convict, whose faces were often tattooed with dark ink.

Maybe it is Mozi, not Confucius, who deserves the title of China’s first philosopher. Before the rise of the Mohist school, Confucian thought seems to have consisted mostly of wise aphorisms offering moral coaching aimed at developing virtuous performers of social roles as described in traditional li (norms of ritual propriety). Mozi and his followers were the first in the Chinese tradition to point out that conformity to traditional mores in itself does not ensure that actions are morally right. This critical insight motivated a self-conscious search for objective moral standards, by which the Mohists hoped to unify the moral judgments of everyone in society, thus eliminating social disorder and ensuring that morality prevailed. The normative standard through which they proposed to achieve these aims was the “benefit” (lì) of “all under Heaven”: Actions, practices, and policies that promote the overall welfare of society were to be considered morally right, those that interfere with it morally wrong. This utilitarian standard was justified by appeal to the intention of Heaven (Tian), a god-like entity that the Mohists argued is committed impartially to the benefit of all. Heaven’s intention provides a reliable epistemic criterion for moral judgments, they held, because Heaven is the wisest and noblest agent in the cosmos.

Abu Yusuf Ya’qub ibn Ishaq Al-Kindi (ca. 800–870 CE) is often considered the first philosopher in the Arabic tradition. He was born and educated in Baghdad. He translated the works of Plato and Aristotle, the Neoplatonists, and Greek mathematicians and scientists into Arabic. Al-Kindi’s own treatises depended heavily on these translations, which included the famous Theology of Aristotle and Book of Causes, and Arabic versions of works by Plotinus and Proclus. Al-Kindi’s translations preserved the ancient texts, and his scholarship shaped the way European philosophers during the Renaissance and the Enlightenment interpreted them. Al-Kindi’s philosophical treatises include On First Philosophy, in which he argues that the world is not eternal and that God is a simple One.

Saadia Gaon was the preeminent Talmudic scholar of Babylon in the 9th century which, during that time, was the world’s preeminent center of Jewish scholarship. He was born in Egypt as Saadia ben Joseph, but was known as Saadia Gaon (“Gaon” is an honorific meaning one of splendor or genius). He died at age 60 in Sura in 942 AD. He was the first to translate the Bible into Arabic; and it is to this day the authoritative Arabic Bible. He engaged with Greek philosophers in his Arabic language book, The Book of Beliefs and Opinions, in which he defended the rational underpinnings of Judaism and showed that every rational Jew could believe in the Torah as well as Aristotle and Plato. Maimonides, the Sephardic Jewish philosopher who is often considered the most prolific and influential Torah scholars of the Middle Ages (who graduated from the first university in the world in 1204, the University of al-Karaouine, which is located in present day Fez, Morocco), said: “Were it not for Rav Saadia Gaon, the Torah would have almost disappeared from Jewish people. For it was he who shed light on that which was obscure, strengthened that which had been weakened, and spread the Torah far and wide, by word of mouth and in writing.”
Al-Ghazâlî (c. 1056–1111) is often considered the most prominent and influential philosophers, theologians, jurists, and mystics of Sunni Islam. He was active at a time when Sunni theology had just passed through its consolidation, and entered a period of intense challenges from Shiite theology and the Arabic tradition of Aristotelian philosophy. Al-Ghazâlî understood the importance of the Aristotelian tradition and developed a response that rejected some of its teachings, while accepting and applying others. His famous book is titled Incoherence of the Philosophers, and was a landmark in the history of philosophy, advancing a critique of Aristotelian science that became the basis of the rejection of Aristotelian science in 14th century Europe. With al-Ghazâlî begins the successful introduction of Aristotelianism into Muslim theology, as philosophy and the Greek sciences were “naturalized” into the discourse of kalam and Muslim theology. Al-Ghazâlî's approach to resolving apparent contradictions between reason and revelation was accepted by almost all later Muslim theologians and had, through the works of Ibn Rushd, 1126–98 and Jewish authors, a significant influence on Latin medieval thinking and early Renaissance philosophy.
Key Questions: Does human rights rely upon our ability to empathize with strangers? Can changing habits and experiences foster new understandings of individuality and empathy, to support the expansion of rights? Is it possible that the novel served as a powerful vehicle for reshaping ideas about morality, because it did not moralize, but rather “cast a spell” over its audience, engaging readers in the complexity of inner moral struggles?

Left: Samuel Richardson

Right: Four portraits by Anna Dorothea Therbusch
9/17  Week 4 – Human Rights and the Enlightenment

- Ishay, Chapter 2
- Read on blackboard: The Purushasukta of the Rigveda; the Brihadaranyaka Upanishad; the Taittiriya Upanishad; and the Mahabharata.

**Group 2 Presentation Today**

**Key Questions**: How much of the Enlightenment thought was unique to the Enlightenment? Is it really true that Europeans invented the idea of the social contract? (The idea that every individual had “rights” that sovereign states had to protect?) This week, I want you to take seriously Ishay’s argument that the values that underpin human rights are human universals, but the specific form of “human rights” discourses and institutions emerged historically with the rise of capitalism and the emergence of the European state.

The Hindu tradition contains various accounts of the origin of the caste system. The best known among these is in the **Purushasukta of the Rigveda**, which explains that the universe was created out of a single cosmic man (Purusha) when his body was offered at the primordial sacrifice. The four varnas or classes came from his mouth (priest), arms (warrior), thighs (peasant) and feet (servant).

Another story of the origin of the caste system is from the **Brihadaranyaka Upanishad**. According to this account, in the beginning there was the One Reality, Brahman. It did not flourish by itself so it created the Brahmins, or priests. Still it did not flourish, so it created the Kshatriyas, warriors. Still it did not flourish, so it created the Vaishyas, peasants. When it still did not flourish it created the Shudras, servants. Then Brahman reflected on the creation. The Kshatriya was supposed to protect the Priests, Peasants, and Servants, but instead the Warriors (Kshatriya) were too intrusive in their lives. So in order to protect them all and prevent the Warriors from interfering with everyone, Brahman created Dharma, religion, precepts and ethics which make the universe thrive. It is on account of Dharma that the weak overcomes the strong.

The **Taittiriya Upanishad** is about what constitutes the uniqueness of human beings. Sankara maintains that a human being differs from say, animals, in that human beings possess the capacity for knowledge (Jnana) and action (Kriya). The uniqueness of a human being consists in his or her being a moral agent. This moral agency involves entitlement to basic rights and duties. It then becomes obligatory on the part of society and state to maintain conditions of life in which the human being can exercise his or her moral agency by being able to claim rights and discharge obligations. The conception of rights and duties is grounded in the **Mahabharata**, the Hindu law book, which includes four debts all human beings owe: one to the Gods, one to the sages, one to the ancestors, and one to all human beings.
9/24  Week 5 – Case Study: The Haitian Revolution


Paper 1 Due Today (on readings from weeks 1 – 4).


Extra Credit: Due on the Last Day of Class
Adds an extra 5 points to your final grade

In a group of 2 or 3, travel to Harper's Ferry, West Virginia and visit the John Brown Museum. Take a selfie with your friends to prove you went. You can drive or take the train. Make sure you go on a day when the museum is open! So, check on-line first.

Read the Introduction and Chapters 2 and 5 of Matthew Clavin’s book. Then, write a 1,000 word essay that explains how Nat Turner and John Brown’s rebellions fit into the history of human rights.
10/1 Week 6 – Human Rights and the Industrial Age: The Development of a Socialist Perspective of Human Rights
• Ishay, Chaper 3

Group 3 Presentations Today

Key Questions: What happens when economic inequality makes political equality irrelevant? What happens when the economic foundation of society shifts so drastically that previous forms of cultural, social, and political organization are unable to protect the most vulnerable?

Left: Coalbrookdale, Philip James De Loutherbourg 1801

Right top: Claude Monet, Sunrise, 1872

Right bottom: Adolph Menzel, The Iron Rolling Mill, 1872

10/8 Week 7 – Democratizing Liberal Capitalism and Liberal Democracy: The Anti-Slavery Movement

Recommended, but not required:
10/15 NO CLASS

!!!Midterm Exam Due, Tuesday 10/15 at 11:59PM!!!!

This is your midterm exam assignment:

- **Write** an essay (max 2,000 words) analyzing the movements that Córdova was part of through the lens of human rights.
- **Upload** the exam on blackboard *before* 11:59pm on Tuesday, October 15.

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10/22  Week 9 – The World Wars: The Institutionalization of International Rights and the Right to Self-Determination
  • Ishay, Chapter 4

Group 4 Presentations

☞ Paper 2 due today (on readings from weeks 5 – 9).

- Roland Burke, *Decolonization and International Human Rights*. On blackboard

11/5  Week 11 – Globalization and Its Impact on Human Rights

Group 5 Presentations

- Ishay, Chapter 5

11/12  Week 12 – Contemporary Issues: Stratification and Group Level Injustices

Group 6 Presentations
• Ishay, Chapter 6

11/26  Week 14 – Contemporary Issues: Opponents of Human Rights in the Global Era
• Anti-Defamation League Center on Extremism, “Mainstreaming Hate: The Anti-Immigrant Movement in the US,” https://www.adl.org/media/12249/download
• Joseph E. Stiglitz, Globalization and Its Discontents Revisited. On blackboard

12/3  Week 15 Conclusion
Group 7 Presentations
• Samuel Moyn, Not Enough: Human Rights in an Unequal World

☞ Extra Credit Due

Final Exam
 Tues. 12/17  4:30 pm – 7:15 pm

• The final exam will be a hand-written essay on: Joseph Stiglitz, The Great Divide: Unequal Societies and What We Can Do About Them
• Laptop and all technology are prohibited.
• You need an old-fashioned paper copy of the book. The only thing you can bring to the exam are your books. No notebooks, or laptops allowed. Only your course books. Of course, anything you write inside the books is totally cool. So, make lots of notes inside your books!
• Bring all the paper and pens that you will need to write your exam.
• Exam question: Joseph Stiglitz was the former senior vice president and chief economist of the World Bank. He has a lot of ideas on how to end inequality. Given everything you have learned this semester about human rights movements and inequality, write an essay that considers 1) whether or not you think his approach qualifies as a human rights approach, and 2) whether or not you think his approach will work. Make sure to refer to important course readings from this semester. You do not have to give exact quotes or citations.
Grading rubric for short essays and mid-term exam

A papers

- A papers contain an original thesis that is 1) argumentative, 2) controversial, 3) analytical, not evaluative, 4) about the text, 5) specific, and 6) well supported. I’ve adapted the following from Jack Lynch’s on-line writing guide, “How to get an A on your English paper,” which I linked to above.

*Argumentative.* It makes a case. That's the biggest difference between a *thesis* and a *topic* — a topic is something like “Slavery in *Huck Finn.*” That's not a case, only a general area. A *thesis*, on the other hand, makes a specific case, it tries to prove something. One way to tell a thesis from a topic: if it doesn't have an active verb, it's almost certainly still a topic.

*Controversial.* That doesn't mean something like “Abortionists should be shot” or “George W. Bush's election was illegitimate” — it means that it has to be possible for an intelligent person to *disagree* with your thesis. If everyone agrees on first sight, your thesis is too obvious, and not worth writing about. It also has to be something you can reasonably argue about: it's not enough merely to give an unsupported opinion.

*Analytical, not evaluative.* A college paper isn't the place to praise or blame works: theses like “*Burma VJ* shows the enduring expression of the human spirit” or “*John Burton* isn't successful in his proving his thesis in his chapter” aren't appropriate. That's the business of book reviewers. No need to give thumbs-up or thumbs-down; evaluate the work on its own terms.

*About the readings, not the real world.* Never forget that books are books and, if you're in a class, you're being asked to talk about *them.* Many books are actually unreliable guides to the real world outside, and it's dangerous to talk about, say, Muslim attitudes toward violence based only on your reading of one or two articles or books.

*Specific.* It's not enough to deal in vague generalities. Some students want to write their paper on man and God, or on the black experience in the twentieth century. Both are far too nebulous to produce a good paper. Get your hands dirty with the text.

*Well supported.* That's the key to the rest of the paper after those first few paragraphs.

- A papers defend the thesis through careful use of logic and evidence.
- A papers cite course readings. You don’t have to use quotes, but you do have to reference the readings with page numbers.
- A papers often teach the teacher something, and make the teacher think about things in a new light. Those papers usually get an A+, in fact.
- A papers also are well-written, and free of typographical errors. If you’ve got a lot of typos and technical mistakes, but everything else is wonderful, you’ll get an A-. 
B papers
- B papers have a thesis that is missing some of the components above, but they still show a thoughtful and intelligent engagement with key ideas and course texts.
- B papers might have an awesome thesis, but they fail to support or defend the thesis.

C papers
- C papers show good effort, and an honest attempt to understand the text, understand core course ideas, and develop an argument about the course material. The argument might not be too originally, and it might not be supported and defended. But it does show some intellectual curiosity and a good attempt by the student.
- Or, the ideas might be great but the paper is so poorly written that I can’t figure out what you’re trying to say.

D papers
- D papers summarize the readings, and fail to show any attempt at analysis and argumentation.

F papers
- What can I say. An F is an F. Usually students get Fs when they don’t put much effort into writing the essay.
**Extra readings for later in life.** If you were in a political theory class on human rights and inequality, I would have assigned the following books. I will refer to them from time to time this semester.

- **Jean-Jacques Rousseau, *Discourse on the Origin and Basic of Inequality Among Men* (1755).** This “Second Discourse” attempts to answer the question proposed by the Academy of Dijon: What is the origin of the inequality among mankind; and whether such inequality is authorized by the law of nature? The work discusses the psychological impact of modern society on human nature and explores the relationship between human evolution and the development of inequality.

- **Adam Smith, *Wealth of Nations* (1776).** From publisher (unidentified): “An Inquiry into the Nature and Causes of the Wealth of Nations, generally referred to by its shortened title The Wealth of Nations, is the magnum opus of the Scottish economist and moral philosopher Adam Smith. First published in 1776, the book offers one of the world’s first collected descriptions of what builds nations’ wealth and is today a fundamental work in classical economics. Through reflection over the economics at the beginning of the Industrial Revolution the book touches upon broad topics as the division of labour, productivity and free markets.”

- **Marry Wollstonecraft, *A Vindication of the Rights of Women* (1792).** In my opinion, this is the best of the bunch. It is a classic text, and one of the earliest works of feminist philosophy. Among many, many other things, Wollstonecraft argues that women’s economic dependency upon men and women’s exclusion from public life are a result of social education and not inherent properties of women’s nature.

- **David Ricardo, *Principles of Political Economy and Taxation* (1817).** The book concludes that land rent grows as population increases. It also presents the theory of comparative advantage, the theory that free trade between two or more countries can be mutually beneficial, even when one country has an absolute advantage over the other countries in all areas of production.

- **Karl Marx, *Communist Manifesto* (1848).** The work contains Marx and Engels’ theories about the nature of society and politics, stressing that “The history of all hitherto existing society is the history of class struggles.” Briefly, it features their ideas on the eventual evolution of the capitalist society of the time into a socialist and finally a communist one.

- **Thorstein Veblen, *Theory of the Leisure Class* (1899).** This classic of economic and social theory offers a satiric examination of the hollowness and falsity suggested by the term ‘conspicuous consumption,’ exposing the emptiness of many cherished standards of taste, education, dress, and culture. Since first appearing in 1899, it has become a classic of social theory that has contributed to the modernization of economic policy.

- **John Maynard Keynes, *The Economic Consequences of the Peace* (1920).** As part of the British delegation to the Versailles Peace Conference after WW1, Keynes had detailed knowledge of the debates about reparations which were demanded of Germany. He believed
the demands on defeated Germany were too harsh and he resigned his government position and wrote this book explaining his reasons.

- Joseph Schumpeter, *Capitalism, Socialism and Democracy* (New York: Harper & Brothers, 1942). In this famous book on social theory, the social sciences and economics, Schumpeter deals with capitalism, socialism and creative destruction.

- Simon Kuznets, “Economic Growth and Income Inequality,” *The American Economic Review* 45, no. 1 (1955): 1-28. The central theme of this classic paper is the character and causes of long term changes in the personal distribution of income. Does inequality in the distribution of income increase or decrease in the course of a country’s economic growth? What factors determine the secular level and trends of income inequalities?


- Albert Hirschman, *Essays in Trespassing* (Cambridge: Cambridge University Press, 1981). From the publisher: “This book brings together fourteen articles and papers written by Albert O. Hirschman. About half deal with the interaction of economic development with politics and ideology, the area in which Hirschman perhaps has made most noted contributions. Among these papers are ‘The Rise and Declines of Development Economics’, a magisterial and yet pointed essay in intellectual history and his famous article ‘The Changing Tolerance for Income Inequality in the Course of Economic Development’. Hirschman’s ability to trespass – or rather his inability not to trespass – from one social science to another and beyond is the unifying characteristic of the volume. Authoritative, searching surveys alternate here with essays presenting some of Hirschman’s characteristic inventions, for instance the ‘tunnel effect’ and ‘obituary-improving activities’.”

- Amartya Sen, *Inequality Reexamined* (Cambridge: Harvard University Press, 1992). The idea of equality is confronted by two different types of diversities: (1) the basic heterogeneity of human beings, and (2) the multiplicity of variables in terms of which equality can be judged. This book is concerned with both these diversities. It is also specifically concerned with the relation between the two. The heterogeneity of people leads to divergences in the assessment of equality in terms of different variables. This adds significance to the central question: equality of what?