This is a series of seven volumes titled History of Politics and Economy: A Summary of Readings (hereafter HPE) for the western civilization from the beginning to present time. It intends to provide a directional guidance for students of social science pursuing degrees at the universities as well as for general readers who want to upgrade the scope of their knowledge. This author is neither a historian nor a philosopher, but only a student who loves to know history. Being trained in economics and management in my graduate studies, I have learned military tactics and strategies in my early career; and then, I have been engaged in international relations studies by participating in conferences, research activities, and editorial works for academic journals. In this regard, either quoted or not, most words written in this series are not my creation but learned from writings of others except the last volume. There are three motives for me to write the series. First, throughout my life, I have desired to read books changing history in order to widen my knowledge, making myself see the world more clearly. Passing my age sixty, I have had more time to read, think, and summarize them. Second, after the collapse of communism, optimistic visions and hopes were expressed by scholars. Some theorists claimed that democracy with market economy is the end of the history, while some others suggested that the third way might resolve the problem, though it still remains unsettled. So we have to resolve those problems: conflict between political equality and economic efficiency. Third, I have learned my know-how from the past generation favorably, which should be returned to the coming civilization through any measures. I have accumulated knowledge in my life, so that it would be regretful if I finished my life without returning this. I do not know how much my writings would be useful to the readers, but at least it is my best to donate my know-how to the next civilization through my publication.

It must be an ambitious book project for a person to cover a broad range of knowledge in history of politics and religion, economy and society, political philosophy, economic thought, and other intellectual progress. First of all, the history of civilization is divided into six periods: three periods before, and three periods after the death of Louis XIV in 1715. The first three books include (i) from the beginning to the rise of Islam till 750, (ii) the Middle Ages and feudalism till 1400, and (iii) the period of the Renaissance, the Reformation, geographical discovery, and scientific development. The second three books consist of (iv) the French Revolution and the rise of capitalism till 1815, (v) the industrialization and the rise of socialism till 1914, and (vi) the World Wars and the Cold War and aftermath till present time. In addition, (vii) The Twenty-First Century: Visions and Hopes is projected in the last volume for the prediction. Since the civilization is getting more complicated from the eighteenth century, each book of the second period deals with only one hundred years. Second, the project considers a balanced approach to theory and practice. General history is usually focusing on practice rather than theory, but such history as of political philosophy or economic thought emphasizes the theory. Nevertheless, balanced understanding of history between theory and practice is necessary, because their combination provides better understanding of history, and the level requiring common knowledge for the intellectuals became highly elevated in this century. Third, another balanced approach is considered between politics and economy in this project. Generally speaking, most historians have paid less attention to economy than politics in history until the collapse of communism, while economists essentially have considered the role of politics in the economy. Therefore, this author designed each book with a balanced way: two chapters for political theory and practice, and another two chapters for economic theory and practice. Those issues will be further discussed more clearly in the following sections in terms of what, why, and how I am going to write history.
I. A Balanced Approach to History between Politics and Economy

The rise and fall of a nation state or a civilization depend largely on interactions between politics and economy. The economic strength allows a state to build up military power in order to expand its political domain, while excessive military expansion causes economic decline and collapse of its regime at the end.\(^2\) Democracy in politics pursues equality of rights and capitalism in economics pursues efficiency of dollars, but both political equality and economic efficiency stand in trade off relations in nature.\(^3\) The fall of communism in 1991 proved that a serious loss of economic efficiency cannot support the ideal of political equality. As long as poverty remains significant in a state, socialist measures will continuously threaten economic efficiency although the solution lies in a cyclical way by cooperation or competition rather than a dialectic way of confrontation between opposite values.\(^4\) Generally speaking, politics affects economic decisions, while limited resources restrict political and military maneuvers. The economic growth without democratization often creates the political-economic complex due to lack of checks and balances in the system, which disturbs competition and encourages monopoly in the market with increasing corruption of society. As a result, resource allocation is distorted, which creates bottlenecks here and overcapacities there, so that economic efficiency declines, which reduces the national wealth in the long run. Thus, “interactions” between politics, economy, and society evidently appear in the process of economic development. Developing countries choose one of three possible routes of political and economic transition: simultaneous growth, the autocratic path favoring economic growth first, and the democratic path favoring democratization first.\(^5\) In the autocratic path like China, economic transition without democratization interrupts continuous growth since economic power purchases political power or vice versa, which makes it possible to create the conglomerates monopolizing both politics and economy, and even jeopardizing social justice.

Figure 0-0-1. A Balanced Approach to History

Politics and economy are two main subsystems pushing and pulling human history.\(^6\) The rise and fall of political regimes are the practice of politics, and the activities of agriculture, industry, and commerce belong to economic practice. Based on their reality, theorists develop political philosophy and economic thought in history. The interactions between politics and economy are so influential that political scientists consider economic elements in politics, and economists consider political elements in economy. In ancient Greece, philosophy represented all sciences, from which politics was separated, and economics appeared as “political economy” in the mid-eighteenth century. Since then, political philosophy and economic thought has independently...
developed until present time, but it is observed that there is lack of interdisciplinary studies between politics and economics. Although political scientists consider economic factors in their studies, their views are mostly limited to the scope of politics. Although economists consider political factors in economy, their views are mostly limited to the scope of economy. In the decision-making process of the government, however, the joint studies became more desirable in the age of globalization. In this regard, the joint or interdisciplinary study of politics and economy becomes either the study of politics with economy (economic politics) or the study of economics with politics (political economy). If the weights of politics and economics in the joint studies are equalized (50% for politics and 50% for economics), economic politics has the same meaning as political economy. By applying this assumption of equal shares of politics and economy for joint studies, either “economic politics” or “political economy” can represent the interdisciplinary joint studies of two sciences as shown in the Figure 0-0-1 above. Let’s investigate the new concept of economic politics or political economy in the history of economic thought.

The terminology of “political economy” was first used by the French economist of Antoine de Montchretien in his book title of Traite de l’Economie Politique (1615); and later in an article of the Grande Encyclopedie (1775) contributed by Jean Jacques Rousseau. James D. Steuart was the first English economist who used that term in his book title of An Inquiry into the Principles of Political Economy (1767). Adam Smith was enthusiastic to use the term for his book title of The Wealth of Nations (1776) in order to carry the new science, but avoided the term previously used by Steuart. Smith defined political economy as follows.

Political economy, considered as a branch of the science of a statesman or legislator, proposes two distinct objects: first, to provide a plentiful revenue or subsistence for the people, or more properly to enable them to provide such a revenue or subsistence for themselves; and secondly, to supply the same or common wealth with a revenue sufficient for the public services.

Since the “political economy” was a brand new science at that time, many later authors used the term in a broad sense in their works, particularly as part of book titles such as of Say, Malthus, Ricardo, Mills, Marx, and others. In 1821, the Political Economy Club of London was founded with thirty members. Cambridge hired a professor of political economy in 1828 followed by Oxford, and journals and magazines began to publish significant articles.

Strikingly in 1890, Alfred Marshall published the Principles of Economics in which he began to use the new term “economics” rather than “political economy” as follows.

Economics is thus taken to mean a study of the economic aspects and conditions of man’s political, social and private life; but more especially of his social life....It aims indeed at helping him to determine not only what that end should be, but also what are the best methods of a broad policy devoted to that end. But it shuns many political issues, which the practical man cannot ignore: and it is therefore a science, pure and applied, rather than a science and an art. And it is better described by the broad term “Economics” than by the narrower term “Political Economy.”

Since then, the term “economics” became the science of economic studies in a broad sense, and the old term “political economy” began to fade gradually away. Nevertheless, the students of Marxism continued to use the term to emphasize their ideology by separating themselves from capitalism, so that the meaning of “political economy” had been partially misunderstood in the period of Cold War. Meanwhile, increasing demand for economic policies intervening in the market revitalized political economy based on a new concept.
Introduction to History

At this point, it is desirable to redefine political economy as a specialized zone of studies defined by Smith, rather than to follow the expanded broad term of economics suggested by Marshall. The new concept is based on the interdisciplinary study to make political economy a useful tool in policy formulation. As shown in the previous figure, the boundary of political economy lies in the common area of politics, economy, and society within a system of the nation state under the supra-system of the world. Similarly, the history of political economy lies in the history of their interdisciplinary area of the state under the influence of international relations. In this series, the leadership axis in the historical analyses of politics and economy lies in economic thought rather than political philosophy because the development of feudalism, mercantilism, capitalism, and socialism is a convenient criterion to divide the time span in history. Thus, the new concept defines that political economy as well as economic politics is the interdisciplinary or common area studies of politics, economics, and socio-culture; and the leadership of the studies remains in economic thought with which political philosophy equally shares like in a joint program although socio-cultural ideas remain fairly supportive role for both politics and economics.

The essential point of political economy lies in the role of government in a nation’s economy. In fact, the government provides public goods such as national defense, law and order, property rights, macroeconomic management, and public health. The lack of attractiveness in private investment makes governments intervene in the market because of risks, by allocating proper budget to construct and maintain the infrastructure for electricity, gas, water, transportation, and communications. However, governmental intervention in the market is limited to two functions. First, the government intervenes in the market either to encourage competition or to discourage monopoly, which improves economic efficiency, but disturbs equality measures because persons having more wealth and receiving better education generate more income, which makes the rich people richer. Second, the government intervenes in the market to equalize income distribution through progressive taxation and welfare benefits, which disturbs efficiency measures since distributive or socialist policies hurt profit motives of tax payers and jeopardize the proper use of limited resources. A critical dilemma arising from balancing of politics and economy lies in the endless conflict between capitalistic efficiency and democratic equality in both macro and micro levels. Therefore, the main task of political economy is to provide the best applicable policies to the government by compromising of differences between interest groups.

The specialized zone of political economy lies in the common area of politics, economy, and socio-culture; which is neither pure politics, nor pure economics, nor pure socio-cultural studies, but a mixture of all elements. In our definition, “political economy” represents the same meaning as “economic politics” in the series. However, in general, “political economy” focuses primarily on economy and economic thought, while “economic politics” primarily on politics and political philosophy, though the other factors remain supportive. In reality, interactions of politics and economy create the history with the support of socio-cultural elements. The study of interactions between politics and economy in history requires a wide and deep analysis in theory and practice. Scientific verification of cause-effect relations between politics and economy or between theory and practice is necessary in individual studies, but it is more important to trace the historical trends of their interactions and relations. Hence, the series investigates at first historical relations between politics and economy, and later those between theory and practice as shown in the structure of chapters in each book. Thus, the series of seven books deals with a broad range of historical interactions of politics with economy in conjunction with socio-cultural elements in western civilization from the beginning up to the present time plus vision and hope for the next century. In reviewing previous studies on history of political philosophy and economic thought, let’s examine the factors of what-why-how in writing of this series.

History of Politics and Economy

4
Introduction to History

2. History of Political Philosophy

The philosophers of Ancient Greece, being stimulated by cosmology and theology of the Near East, searched for wisdom and happiness of human beings. Protagoras views that “No absolute truth can be found,” that is a position of modern skepticism; and Gorgias believes that “Nothing exists,” that is the metaphysical proposition. Plato wrote the political treatises, and Aristotle about metaphysics, ethics, and politics. In The Oxford Handbook of Contemporary Philosophy (2005), contemporary philosophy is classified into seven parts: moral philosophy dealing with ethics; social and political philosophy with politics and law; philosophy of mind and action with psychology; philosophy of language with truth and logic; metaphysics dealing with causation, time, universals, and substance; epistemology with knowledge, perception, and skepticism; and the philosophy of sciences with methodology. On the other hand, political science is “the study of governments, public policies and political processes, systems, and political behavior.” Its subfields include “political theory, political philosophy, political ideology; political economy, policy studies and analysis, comparative politics, international relations, and a host of related fields.”16 As part of political science and of philosophy, political philosophy is the study of state and society, democracy, justice, rights, liberty, equality, property, and law.17 Being the oldest science starting from ancient Greece, political philosophy evolved into three types of studies: (i) the study of individual philosophers, (ii) the study of ideologies in history, and (iii) the mixed way in which the ideologies are linked with philosophers according to the chronic order. Now let’s take short examples of writings in political philosophy by three types as follows.

For the study of individual philosophers, Leo Strauss and Joseph Cropsey edited the History of Political Philosophy (1963) that includes thirty-nine philosophers starting from Thucydides, Plato, Xenophon, and Aristotle of ancient Greece to Nietzsche, Dewey, Husserl, and Heidegger of the post war period by the chronic order. Political thought of each philosopher is analyzed by the specialized scholar. Each lecture is so wide and deep that it provides a good reference for all kinds of readers. The author views that ‘political philosophy’ has become almost synonymous with ‘ideology' and that the distinction between political philosophy and political science is from “a consequence of the fundamental distinction between philosophy and science.” For the study of ideologies in history, Robert E. Goodin and Philip Pettit edited the Contemporary Political Philosophy: An Anthology (1997) with the articles previously published by journals of political philosophy and political science. The part of state and society deals with the state, social contract, theory of state, civil society; democracy about the public sphere, procedural democracy, the market and forum, democratic legitimacy, preference and politics, and dealing with differences; justice about justice as fairness, distributive justice, polity and group difference, the domain of the political and overlapping consensus; rights about citizenship and social class, natural rights, basic rights, a defense of abortion, and justice and minority rights; liberty about two concepts of liberty, negative liberty, proletarian unfreedom; equality about the idea of equality, complex equality, and humanity and justice; and oppression about several topics including racism, sexism, and preferential treatment. For the mixed way, George H. Sabine wrote A History of Political Theory (1937) consisting of three parts: the city state, the universal community, and the national state. The theory of the city-state discusses about political philosophers in ancient Greece; the theory of the universal community about the law of nature and philosophers before the Renaissance; and the theory of the national state about political philosophy and philosophers from Machiavelli to liberalism, materialism, communism, Fascism and socialism. Each part links to philosophers of the time: the theory of the national state introduces many thinkers including Thomas Hobbes, John Locke, Rousseau, David Hume, Hegel, Marx, and to Lenin.
Introduction to History

William A. Dunning wrote *A History of Political Theories: Ancient and Medieval* (1902) with ten chapters according to the chronic order including the institutional basis of Greek theory, the political philosophy of Plato, of Aristotle, of later Greece and Rome, the development of medieval institutions, political theory in the early church, the development of ecclesiastical hegemony, Thomas Aquinas, the decline of the papal hegemony, the passing of the middle age, and Machiavelli. In his *Studies in the History of Political Philosophy before and after Rousseau* (1925), Charles E. Vaughan analyzes the work and thought of political philosophers according to the chronic order. The first volume includes Hobbes, Spinoza, Locke, Vico with Montesquieu, and Hume. The second volume includes Burke, Kant, Fichte, Hegel, Comte, and Mazzini. He wrote in its introductory that “The nature and grounds of political obligation, the relation of the individual to the state, the relation of one state to another – these are the questions which recur under all conceivable forms of political association, and recur in substantially the same shape.” Lee C. McDonald wrote the *Western Political Theory* from its origins to the present (1968) by expanding his original writing of 1962. He inserts chapters explaining political and intellectual developments of each century with investigations of major political philosophers by the chronic order. James L. Wiser wrote *Political Philosophy: A History of the Search for Order* (1983) consisting of five parts: classical tradition, Christian tradition, birth of modernity, modernity achieved (from Thomas Hobbes to Karl Marx), and modernity questioned. He views that “one of the most fruitful contrasts to modern western political philosophy may be seen as the product of the sustained effort to free itself from what it perceived to be the restraints and limitations of its own past.” Janet Coleman wrote *A History of Political Thought from the Middle Ages to the Renaissance* (2000) which discusses medieval political ideas and medieval society in the first chapter, and then analyzes five thinkers of the time including Thomas Aquinas, John of Paris, Marsilius of Padua, William of Ochham, and Machiavelli.

Particularly for medieval studies, Otto Gierke wrote the *Political Theories of the Middle Age* (1900), which includes the evolution of political theory, macrocosm and microcosm, unity in church and state; ideas of organization, monarchy, sovereignty, representation, personality; the state and law; and the beginning of the modern state. It does not analyze political thinkers, but focus on the progress of political ideas, particularly church, state, and law. Henry O. Taylor wrote *The Mediaeval Mind* (1911) that is a history of the development of thought and emotion in the Middle Ages; R. W. and A. J. Carlyle wrote *A History of Mediaeval Political Theory in the West* (1930) with six volumes; and Charles H. McIwain wrote *The Growth of Political Thought in the West* (1932) from the Greek to the end of the Middle Ages. Applying a similar method as Otto Gierke, Walter Ullmann published *A History of Political Thought: The Middle Ages* (1965), which discusses about the Roman and biblical background, western orientation, post-Carolingian development, hierocratic doctrine, theocratic and feudal kingship, revival of Aristotle, the new orientation, and sovereignty of the people. H. H. Burns edited *The Cambridge History of Medieval Political Thought c.350 – c.1450* (1988) dealing a broad range of medieval political philosophy with application of a mixed way in his analysis: the development of political ideas is discussed according to the chronic order, and those ideas are explained with historical events as well as the work and thought of related political thinkers. The book consists of five parts: foundations, Byzantium, beginnings (350-750), formation (750-1150), and development (1150-1450). The last period includes spiritual and temporal power, law, government, community, the individual and society, and property and poverty. Joseph Canning wrote *A History of Medieval Political Thought 300-1450* (1996) which is almost a condensed version of Burns, considering four time spans: the origins of medieval political ideas (300-750), the growth (750-1050), the High Middle Ages (1050-1290), and the Late Middle Ages (1290-1450).
Introduction to History

The writings of Bertrand Russell and Frederick Copleston have been influential references not only for me to write chapters, but for many others to learn philosophy. Bertrand Russell (1872-1970) was born in Monmouthshire to an aristocratic family in Britain, and graduated from the Cambridge Apostles in 1895 with outstanding in mathematics and philosophy. Publishing the German Social Democracy in 1896, which was taught at the London School of Economics. He published An Essay on the Foundations of Geometry in 1898, The Principles of Mathematics in 1903, Principia Mathematica jointly with Whitehead in 1913. He was a prominent antiwar activist, and championed anti-imperialism and went to prison for his pacifism during World War I. While in prison, Russell read enormously and wrote the Introduction to Mathematical Philosophy; and wrote the Practice and Theory of Bolshevism and the Marriage and Moral between the Wars. “Later, he campaigned against Adolf Hitler, then criticized Stalinist totalitarianism, attacked the involvement of the United States in the Vietnam War, and was an outspoken proponent of nuclear disarmament. In 1950 Russell was awarded the Nobel Prize in Literature in recognition of his varied and significant writings in which he champions humanitarian ideals and freedom of thought.18 He lectured at the American universities before the World War II, and was appointed to Professor of the City College of New York in 1940, and published the History of Western Philosophy in 1945. It consists of three books: ancient philosophy, Catholic philosophy, and modern philosophy. In the introduction, Russell writes that “Philosophy, as I shall understand the world, is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All definite knowledge….belongs to science; all dogma as to what surpasses definite knowledge belongs to theology. But between theology and science there is a Non Man’s Land, exposed to attack from both sides; this No Man’s Land is philosophy.”19

Frederick Copleston (1907-94) was born in Somerset, England, raised in Anglican faith, and educated at Marlborough College during 1920-25. At the age of eighteen, he converted to the Roman Catholic faith; and completing his education at St. John’s College, Oxford, he graduated from Oxford University in 1929. Next year, becoming a Jesuit, Copleston was ordained a Jesuit priest at Heythrop College in 1937, where he taught, wrote, and published his History of Philosophy during 1945-75, which presents clear accounts of ancient, medieval, and modern philosophy. It consists of nine volumes: (i) Greece and Rome; (ii) Medieval Philosophy; (iii) Late Medieval and Renaissance Philosophy; (iv) Modern Philosophy - Descartes to Leibniz; (v) The British Philosophers - Hobbes to Hume; (vi) From the French Enlightenment to Kant; (vii) From the Idealists to Marx; (viii) From Bentham to Russell; (ix) From the French Revolution to Sartre, Camus and Levi-Strauss. Copleston writes that “My chief motive in writing this book...has been that of supplying Catholic ecclesiastical seminaries with a work that should be somewhat more detailed and of wider scope than the text-books commonly in use and which at the same time should endeavor to exhibit the logical development and inter-connection of philosophical system.” He views that philosophy, which is the work of the human spirit and not the revelation of God, grows and develops, so that the term true philosophy should not be understood to denote a static and complete body of principles and applications, so it requires modification. The history of philosophy exhibits man’s search for Truth by the way of the discursive reason; the judgment always point beyond itself, and always contains an implicit reference to Absolute Truth, Absolute Being, God. He suggests three points for how to study the history of philosophy: first, we need for seeing any philosophical system in its historical setting and connection; second, we need for a certain sympathy with almost psychological approach; and third, we need to understand with the shade of meaning that the author intended to convey.20
Both William J. Durant and Arnold J. Toynbee respectively published a series of volumes on the history of civilization about the same time. William J. Durant (1885-1981) was born in North Adams, Massachusetts to a family of French-Canadian parents immigrated to the United States. In 1900 Durant was educated by the Jesuits in St. Peter’s Preparatory School, and later Saint Peter’s College in Jersey City, New Jersey. Graduating in 1907, he worked as a reporter for Arthur Brisbane’s *New York Evening Journal*; and began teaching Latin, French, English and geometry at the Seton Hall University, New Jersey. In 1911 he became the principal of Ferrer Modern School, sponsoring a tour of Europe for him; and he began lecturing at a Presbyterian church. “In 1917 while working on a doctorate in philosophy at Columbia University, Will Durant wrote his first book, *Philosophy and the Social Problem*. He discussed the idea that philosophy had not grown because it avoided the actual problems of society. He received his doctorate that same year from Columbia. He was also an instructor at the university.” He published *The Story of Philosophy* in 1926; the first volume of *The Story of Civilization* under the title of *The Oriental Heritage* in 1935, and the eleventh and the last volume under the title of *The Age of Napoleon* in 1975. It was always greatly instructive, joyful, and thankful for this author to read Duran’s story of civilization. In the Preface of the first volume, Duran writes that “I have long felt that our usual method of writing history in separate longitudinal sections – economic history, political history, religious history, the history of philosophy, the history of literature, the history of science, the history of music, the history of art – does injustice to the unity of human life; that history should be written collaterally as well as linearly, synthetically as well as analytically; and that the ideal historiography would seek to portray in each period the total complex of a nation’s culture, institutions, adventures and ways….For the probability of error increases with the scope of the understanding, and any man who sells his soul to synthesis will be a tragic target for a myriad merry darts of specialist critique,”21 - such a venture must be a brave stupidity at best.

Arnold J. Toynbee (1889-1975) was born to a prominent family in London, England, and graduated from the Winchester College. Balliol College, Oxford in 1911. He studied briefly at the British School at Athens, an experience that influenced the genesis of his philosophy about the decline of civilizations. “In 1912 he became a tutor and fellow in ancient history at Balliol College, and in 1915 he began working for the intelligence department of the British Foreign Office. After serving as a delegate to the Paris Peace Conference in 1919 he was appointed professor of Byzantine and modern Greek studies at the University of London. From 1921 to 1922 he was the Manchester Guardian correspondent during the Greco-Turkish War, an experience that resulted in the publication of *The Western Question in Greece and Turkey*. In 1925 he became research professor of international history at the London School of Economics and director of studies at the Royal Institute of International Affairs in London.”22 He published the first volume of *A Study of History* in 1934 and finished the twelfth and the last volume in 1961; in which “the author traces the development and decay of nineteen world civilization in the historical record. Toynbee applies his model to each of these civilizations, detailing the stages through which they all pass: genesis, growth, time of troubles, universal state, and disintegration.”23 His first volume begins with that “In any age of society the study of history, like other social activities, is governed by the dominant tendencies of the time and the place. The Western World in our age has been living under the dominion of two institutions: the Industrial System of economy and a hardly less complicated system of politics which we call Democracy as a short title for responsible parliamentary representative government in a sovereign independent national state. These two institutions, the one economic and the other political, attained a general supremacy in the Western World at the close of the age preceding our own because they offered provisional solutions for the chief problems with which that the age had been confronted.”24
Introduction to History

3. History of Economic Thought

Ancient peoples developed no economic theories, but they had necessary economic thought. The Sumerians and the Egyptians kept records of grain production to manage their consumption; the Babylonians used a tenant-farming system in which the rent was adjustable; and the Hebrew considered private property, money, interest on loans, labor, slavery, tithe, and others. Some authors of history of economic thought may ignore economic thought in the ancient period, but it is a matter of definition. First, an economic theory, as a subdirectory of economic thought, is an explanatory hypothesis verified by statistical tests or other methods; and is a generalization of numerous facts in economic practice. Economic history is the historical records of economic practice, which is different from history of economic theory or thought. HPE intends to deal with both histories of economic thought and of economic practices to be discussed in the later section. Second, the relations of economics with other sciences are essential in joint studies, including politics and law, sociology, management, and others. If two sciences are equal in weight of studies, political economy and economic politics, for example, are the same in the boundary definition. If economy becomes the main axis of joint studies, others remain supportive so that the terms should be political, sociological, legal, or managerial economics rather than the opposite way. Third, economics and philosophy or economic thought and political philosophy have significant relations in two ways. One is that philosophy had been the sum of all science from the ancient time, and other sciences were gradually separated from it. Similarly, economic thought was part of philosophy, and economics was separated from philosophy as an independent science. The other is that since theories are the reflection of practices, political philosophy and economic thought are the reflection of politics and economy. Hence, their interactions in practices reflect their interactions in theories as shown in liberalism in the seventeenth century.

The history of economic thought was viewed differently by authors who wrote the subject in the past. John R. McCulloch published *A Discourse on the Rise, Progress, Peculiar Objects and Importance of Political Economy* (1824) that is one of the earliest histories of political economy. He views that the "principles and conclusions" of the mercantilists are "absolutely false and erroneous" and that Quesney has the merit of being the first who "attempted to investigate and analyze the sources of wealth." His *The Literature of Political Economy* (1845) consists of twenty chapters listing major publications classified by economic activities. Each chapter starts with necessary explanation about the subject, and lists related publications with or without brief comments. John K. Ingram, in his *History of Political Economy* (1888), claimed that economic investigation had fallen into "the hands of lawyers and men of letters, not into those of a genuinely scientific class" so that political economy had retained a metaphysical kind of the form and spirit which belonged to the previous centuries. Dividing the study into three periods of the ancient, the medieval, and the modern worlds; he suggests that we should eliminate all premature assumptions, and use truths respecting human nature "as guides in the inquiry and aids toward the interpretation of facts" and that "the study of the economic phenomena of society….should be systematically combined with that of other aspects of social existence." Edwin Cannan published *The History of the Theories of Production and Distribution in English Political Economy from 1776 to 1848* (1893), dealing in depth with theories of the wealth of a nation, production with input factors, and distribution. In reviewing politics and economics, he views that "For the purpose of increasing efficiency in industry, there is no greater and more obvious need than the free competition of foreign products and foreign workmen….A protected ‘infant industry’ is usually suffocated by its foster-mother.” He understood rising sympathy with socialist aspiration, but worried the negative impact of distribution on efficiency of production as we experienced in history.
Introduction to History

Charles Gide and Charles Rist published *A History of Economic Doctrines from the Time of the Physiocrats until the Present Day* (1909), viewing that the economic schools began with the appearance of individualism and socialism in the first half of the nineteenth century. Attempting to examine whether current principles are provisional or definitive, his study consists of six books: the founders, the antagonists, liberalism, the dissenters, reconstruction of doctrines, and predominance of production and exchange problems after the First World War that was added in the later editions. Louis H. Haney published *A History of Economic Thought* (1911) which was a critical account of the origin and development of the economic theories of the leading thinkers in the leading nations in the subtitle. Philosophy and methodology are essential in the study of economic thought. In philosophy, idealism and materialism have opposed and reacted upon one another. Idealists stress morality and duty and set the good above the natural to minimize the rule of scientific laws in economic values with political values and seeking social planning and control. Materialists regard physical facts as the decisive in the world, and consider man as dominated by his nature and held by the individualism and *laisser-faire*. Hence, idealism tends toward optimism but materialism toward pessimism. In method, economists have engaged in historical and statistical as well as inductive and deductive methods. Arthur Eli Monroe edited *Early Economic Thought Selected Writings from Aristotle to Hume* (1924) with selections from theoretical works of sixteen economists such as Aristotle, Thomas Aquinas, Jean Bodin, Thomas Mun, William Petty, Richard Cantillon, David Hume, Francois Quesnay, and A. R. J. Turgot. Monroe notes that “For the period since Adam Smith this has presented little difficulty, but for the earlier period the barriers of language and inaccessibility have been almost insuperable. To meet this need is the object of the present collection of extracts…only a few representative extracts…to give some idea of the wealth of material available.”

Gunnar Myrdal published *The Political Elements in the Development of Economic Theory* (1929) consisting of eight chapters: politics and political economy, the ideological background, the classical theory of value, the neo-classical theory of value, economic liberalism, social value, the theory of public finance, and the role of economics in politics. He views that practical economic problems can be resolved by theoretical reasoning through shifting from the normative to the logical plane for harmony of interests. “In order to make economics into a practical technique or technology, we should have to analyze in detail the field of economic interests. The main obstacle to such analysis is the fact that the institutional set-up is not given but is changeable in various directions and to various degrees. We must, moreover, know the distribution of power amongst social groups in order to estimate what institutional changes are feasible.”

Orthmar Spann published *The History of Economics* (1930) beginning with Plato and Aristotle through medieval thinkers and mercantilists to Physiocrats and Adam Smith. As a conservative Austrian economist, Spann contrasts these thinkers to various German Romanticists, particularly Adam Muller and others, and with Friedrich List, a nationalist. Briefly visiting national socialism, Spann views the historical school of economic thought and modern economic theory. With introduction of various economic theories, this book expresses his own viewpoint of “universalism” contrasted to the individualism discussing in neo-liberalism and socialism. Alexander Gary, in his *The Development of Economic Doctrine: An Introductory Survey* (1931), emphasized the introductory stage of a science by writing that “in academic study, as in social life, and introduction is no more than the first stage in the departure from a state of complete ignorance, leaving much to be learned later, not without constant possibility of surprise.” Gary views that the development of a systematic body of economic doctrine, reflection, and to a certain extent speculation, on economic phenomena must be as old as human thought itself, so that his book started from Greece and Rome, the Middle Ages, and Mercantilism up to Karl Marx, and the Austrian School.
Harold J. Laski published *The Rise of European Liberalism* (1936) with three chapters: the background, the seventeenth century, and the age of Enlightenment. He views that after the Renaissance, Reformation and Discovery, a series of political, religious, economic, scientific, and socio-cultural developments represents “liberalism” in the seventeenth and eighteenth centuries. As liberalists, he counted Physiocrats of natural law and Adam Smith of *laissez faire* in economics; and enlightened philosophers in politics such as Voltaire and Diderot. He thought that the nineteenth century was the epoch of liberalism, but was attacked by socialism of Marx and Engels, intending bourgeois revolution transferring political power from the property owners to the working class. Maurice Dobb published *Political Economy and Capitalism* (1937) with eight essays: a theory of value, classical political economy, relations with Marx, economic crises, the current trend and frictions of economic theory, imperialism, and socialist economy. Like other authors, he raised the problem of production and distribution in the socialist economy. “A socialist economy, having no longer a place for profit as an incentive to production and investment, would have not interest in reducing wages as a solution for universal unemployment and general excess capacity, as is so familiar a paradox of capitalism: in such circumstances it would have always an interest in raising them.” Eric Roll published *A History of Economic Thought* (1938), viewing that the evolution of economic thought is useful to introduce modern theory to students, and to speculate human mind for other readers. The economic structure and its changes of any given epoch are major influences on economic thinking in a general sense, but other factors such as political theory and practice are influential at different time. The choice of economic thoughts in this book was based on two principles: the most outstanding economists of the past, and writers or viewers having most clearly different trends of thought. The updated and revised edition covered economic thoughts of the post war period with growth and welfare.

Werner Stark, in his *History of Economics in Its Relation to Social Development* (1944), viewed that the history of economic thought is “to intercept every single theory put forward in the past as a faithful expression and reflection of contemporary conditions, and thus to understand it in its historical causation and meaning.” His *History and Historians of Political Economy* was posthumously published in 1994, dealing with the fundamental problem of reality and ideas in three ways: the critical, descriptive, and explanatory approaches “from the viewpoint of a causal interpretation of the doctrines governing past.” Joseph A. Schumpeter, in his *History of Economic Analysis* (1954), intended the readers of his book to gain three benefits: “pedagogical advantages, new ideas, and insights into the ways of the human mind.” He defined that science is refined common sense and tooled knowledge, so does economics. Schumpeter considered that techniques of economic analysis include economic history, statistics, economic theories, and economic sociology. Regarding relations of economics with sociology, he viewed that “the cooperation between the two groups has actually been particularly close or fertile; or that either of them would have got along better if there had been more cooperation” that means “closer cooperation” results in “cross-fertilization.” In relations of economics with philosophy, he viewed that philosophy meant the sum total of all scientific knowledge, but “economic analysis has not been shaped at any time by the philosophical opinions that economists happened to have” in terms of “any definite influence” upon analytic work. In his *Ten Great Economists from Marx to Keynes* of 1965, Schumpeter selected Marx, Walras, Menger, Marshall, Bohm-Bawerk, Pareto, Taussig, Fisher, Mitchell, and Keynes. He used almost a quarter of total pages for Karl Marx as the prophet, the sociologist, the economist, and the teacher. The author views that “Marxism is a religion’ promising paradise on the earth, and admires that his theories of surplus value is “a monument of theoretical ardor.” Schumpeter admired Walras “the greatest of all economists” since a marginal utility theory of value – the School of Lausanne - grew out of the work of Walras.
Leo Rogen published The Meaning and Validity of Economic Theory (1956) views that “Economics is a science of fact. The validity of a system of economic theory, then, depends upon the adequacy of its correspondence with fact.” He assumes that “the most appropriate principles of one community will not be suitable for another community in a different stage of development” and that “Since, according to your hypothesis, the objective meaning of a theory is to be discovered in the uses to which it is put in the sphere of economic policy, the objective meaning of a given theoretical model – say, that of Smith or Ricardo – will vary over time. The present study will be concerned primarily with the appraisal of different systems of theory at the time of their original projection.” He sees that the theory is meaningful and valid when it is useful for the community as an effective policy. The book investigates the Physiocrats, Adam Smith, David Ricardo, Thomas Malthus, J. B. Say, Nassau Senior, John Stuart Mill, Karl Marx, Leon Walras, Stanley Jevons, Carl Menger, Eugen von Bohm-Bawerk, Alfred Marshall, and John Maynard Keynes. Robert Lekachman published A History of Economic Ideas (1959) consisting of four parts: the beginning, the classical tradition (from Adam Smith to Karl Marx), marginalists and opponents, and contemporary economics including Keynes, business cycle theories, price theories, welfare economics, and socialist economics. Overton H. Taylor published A History of Economic Thought (1960), which contains social ideals and economic theories from Adam Smith to Keynes – new economic theories relevant to problems of public policy. He points out that “On the one hand, this is not a complete or comprehensive history of economic thought; only a part, although a major part, of that subject matter is surveyed herein. And on the other hand, another portion – about one-half – of the space and attention in this book is devoted to some parts of another, quite different subject matter – history of philosophical and over-all social, ethical, and political thought – the social philosophies that have been associated with different, main developments, systems, and varieties of economic theory, as wider intellectual backgrounds or contexts.”

In his Economic Theory in Retrospect (1962), Mark Blaug introduced two opposite types of economists: “The relativist regards every single theory put forward in the past as a more or less faithful reflection of contemporary conditions, each theory being in principle equally justified in its own context; the absolutist has eyes only for the strictly intellectual development of the subject, regarded as a steady progression from error to truth.” He warned two types of dangers in evaluating earlier works: the one is to see only their mistakes and defects without appreciating the limitations in the past, and the other is to expand their merits in the eagerness to discover an idea in the future. Ben B. Seligman published Main Currents in Modern Economics (1962) that focuses on the evolution of recent doctrines by the historical approach, with an emphasis on analytical or mathematical technique for economic studies: “it is a branch of history, and as system of analysis, a heavy borrower from mathematics.” He thought “the German historical writers against the rigidity of classical doctrine” as the starting point for contemporary theory. Seligman reaffirmed tradition with marginalism, the Austrians, and J. B. Clark; equilibrium economics; and British streams. The final part includes the Swedish contribution, the American dichotomy, and from realism to technique such as the new economics of Keynes. James A. Gherity issued Economic Thought: A Historical Anthology (1965) consisting of twenty-three different topics by different authors: medieval economics, mercantilism, Quesney, Smith and Ricardo, marginalism and mathematical economics, Alfred Marshall, American economics, Henry George, institutionalism, and the Stockholm school. “The choice of selections has been based upon the needs of students in upper-level undergraduate and graduate courses in the history of economic thought.” The focal points of essays directed toward “the historical and intellectual context” and “the scope and method of economic analysis.” Particularly, it is significant that both Leon Walras and Vilfredo Pareto wrote about the topics on mathematical economics.
Introduction to History

Wesley C. Mitchell who died in 1948 posthumously published *Types of Economic Theory from Mercantilism to Institutionalism* (1967) in two volumes based on the mimeograph of his lectures. He believed that the study of economic theories of different periods passes on ideas from one to another and develops these ideas by successive generations. The reasons why we study economics are professional interest, economic practice in government and business, intellectual interest for curiosity, and interest in practical applications. The difference among several types of economic theory lies in the central problem of the science and “the conception of human nature with which an economist operates.” Ingrid Hahne Rima published *Development of Economic Analysis* (1967) providing most valuable resources. It deals with six parts: preclassical economies, classical economies, the critics of classicism, the neoclassical tradition, the dissent from neoclassicism, and beyond high theory. The classicism discusses on socialism and marginalism; “the dissent from neoclassicism” includes American institutionalism, planning economics, and Keynes’s theory of employment; and “beyond high theory” deals with econometrics, Keynesians, neo-Walrasians, monetarists, liberalism, and competing paradigms. In addition, Rima edited *Readings in the History of Economic Theory* in 1970 which is the collection of twenty-five journal articles exploring “the development through time of the concepts and analytical tools which comprise the body of economic theory.” Henry W. Spiegel published *The Growth of Economic Thought* (1971), which intended “to strengthen the link between economics and the humanities, and to relate the history of economic thought to the intellectual tendencies of the various periods.” His survey on economic thought was linked to various political and socio-cultural elements of the related epochs. He viewed that the study of economic thought opened up new insights why economic thought took a certain turn at a given time. His book is divided into twenty eight chapters according to the tchronic order from the bible and Plato up to contemporary theories including general equilibrium and economic methodologies such as econometrics.

Samuel Brittan published *A Restatement of Economic Liberalism* (1972) consisting of three chapters: a restatement of economic liberalism; jobs, prices and trade unions; and the economics of the alternative society. He fundamentally deals with government intervention in the free market for equality by the three ways of trade-off “between preserving the communal principle, preserving free choice of occupation, and prosperity or efficiency.” However, he concludes that “the dangers from freedom are far, far less than the dangers from heeding those on the left and right who deign to tell their fellow citizens how to live.” Karl Pribram viewed in *A History of Economic Reasoning* (1983) that “the study of the history of economic reasoning is not simply the fulfillment of a historian’s dream or a logician’s aspirations, but a contribution to the discussion of a fundamental problem of our times which is reflected in the splitting up of the world into two hostile camps.” He thought economics as a type of thinking to harmonize two quite opposing methods, “a priorism and empiricism.” His worry is still meaningful even after the fall of communism, since the world has faced a similar problem of “efficiency versus equality.” His book consists of three parts: the development of economics into an independent discipline, conflicting economic doctrines, and developments after the First World War. In his *Great Economists before Keynes* (1986), Mark Blaug includes about three pages of intellectual biographies with photos for one hundred economists before Keynes by alphabetical order of the last name. “Until comparatively recently, Adam Smith was known only as the author of a single book….he also published another major treatise, *The Theory of Moral Sentiments* (1759).” Michel Beaud and Gilles Dostaler published *Economic Thought Since Keynes* (1995), which offers “a historical account, indicating the major advances and shifts, the schools and trends, the debates involved in economics, and the authors who played significant roles” with a dictionary of 150 authors, their brief biographies, and index of subjects and of all the names.

*History of Politics and Economy* 13
4. A Balanced Approach to Theory and Practice

Since HPE is a joint or an interdisciplinary study of politics and economy, their history is neither the pure history of politics nor that of economics, but the history of interactions between political philosophy and economic thought in theory as well as politics and economy in practice. In his *Philosophy and Political Economy in Some of their Historical Relations* (1893), James Bonar divided it into five parts: ancient philosophy, natural law, utilitarian economics, idealistic economics, and materialistic economics and evolution. He views that although economics comes late as a separate study, “no study is separate; no single study can deal exclusively and exhaustively with every aspect of a selected subject” because society and social growth are neither purely political nor purely economical. He investigated the historical relations of philosophy and political economy by an interdisciplinary approach. Barry R. Weingast and Donald Wittman edited *The Oxford Handbook of Political Economy* (2006), under the fourteen parts with fifty-nine subjects written by different specialists: introduction; voters, candidates, and pressure groups; legislative bodies; interaction of the legislature, president, bureaucracy, and the courts; constitutional theory; social choice; public finance and public economics; politics and macroeconomics; democracy and capitalism; historical and comparative development and non-democratic regimes; international political economy; international relations and conflict; methodological issues; and old and new. Unlike the traditional approach, the handbook is much closer to political economy that we defined in this introduction. HPE deals primarily with the progress of economic thought in conjunction with that of political philosophy and socio-cultural ideas in the analysis of their interactions. HPE examines the three categories in history: how politics affects economy and society, how economy affects politics and society, and how society, culture, and religion affect politics and economy.

First, HPE deals with the political development of western civilization, and investigates how political institutions affect economic activities. For example, the Spanish and Portuguese discovered and colonized the new world in the 1530s, and brought a huge amount of precious metals into the Spanish Empire, which caused high inflation in its economy. Spain imported sugar, dyes, cotton, vanilla, and hides as well as new agricultural products such as potatoes, coffee, corn, and tobacco from South America. Colonial trade was rapidly expanded after the Dutch, English, and French created colonies and began commercial activities in the seventeenth century. The rising trade with colonies expedited their economic growth, although mercantilism disturbed the expansion of the production possibility frontier. As Europeans began to believe that uninterrupted trade was mutually beneficial to trade partners, the market economy became prosperous, stimulating capitalism to rise in the eighteenth century. Thus, the discovery and colonization of political movements increased the foreign trade, which invited mercantilism followed by the rise of capitalism. The political philosophers in this period such as Thomas Hobbes and John Locke contributed to institutional changes through both American and French Revolutions. Meanwhile, the liberal ideas of natural laws in politics interacted with economic thoughts of William Petty, Richard Cantillon, and Physiocrats; and communications between thinkers stimulated Adam Smith to introduce the idea of *laissez faire*. As a more recent example, after the Korean War, the U.S.-Korea Security Alliance was ratified by both countries. Peace and stability on the Korean peninsula brought foreign investment and trade, and expedited economic development in South Korea and its socio-cultural exchanges with other countries, so that tens of thousands young Koreans received overseas education in the United States. The U.S.-Korean Security Alliance was a political movement, but affected economy and society. HPE analyzes the impact of political changes on economic and socio-cultural developments.
Introduction to History

Second, HPE investigates the development of economy, and examines how the economic development to affect the change of politics and society in theories and practices. For example, the first industrial revolution of Britain in the eighteenth century, benefited from its agricultural revolution in the beginning, transplanted to Continental Europe in the post-Napoleonic era. The industrialization caused rapid urbanization, and intensified problems of working-class housing, sanitary conditions, and adulteration of food. The rise of new capitalism created bourgeoisie and proletariat, which widened the inequality of income and wealth despite improvement of worker’s income. The industrial revolution transformed morality and protestant ethics as the middle class became thicker by pursuing capitalistic efficiency with profit motives. It spread both capitalism and socialism: the former preached economic liberalism of free trade, while the latter propagated the socialist ideal of equality for the unprivileged class. The industrial revolution transformed manufacturing patterns in the economy, but resulted in a dramatic change of politics and society as experienced in the failed revolution of 1848 as well as of social classes and family patterns with different values in Europe. In theories, Thomas Malthus, David Ricardo, and J. B. Say developed their economic doctrines based on the industrialization, and Jeremy Bentham, James Mill, and John Stuart Mill elaborated on utilitarianism and pursued institutional reforms in Britain. Nevertheless, Karl Marx and Friedrich Engels developed the scientific socialism and tried to utilize the class struggle for political changes, which was painfully tested in the Soviet Union during 1917-91. Thus, HPE analyzes the historical change of economic theories and practices, and evaluates how the economic development to affect politics and socio-culture.

Third, HPE deals with historical changes of society, culture, and religion, and evaluates how the socio-cultural changes to affect politics and economy. (i) One of social problems is related to education and training of workers, employment without discrimination, unemployment claims and immigration, compensation and wage inequality, and unionization and collective bargaining. Since bargaining wages are more expensive than market prices, the competitiveness of domestic products becomes weaker, and the demand for their products declines continuously in the foreign market, so those industries cannot survive without subsidization as experienced in steel and automobile industries in the United States. Labor unions are so influential in politics by campaign fund raise and voting power that their lobbying power pushes Congress to pass protection laws, which are not beneficial for domestic consumers. (ii) Similarly, the intellectual development such as in science and technology affects politics and economy. Even a small technological invention and discovery can change the world. For example, Abraham Darby’s new process of making coke from coal made the progress of steel industry in the 1750s, which expedited the industrial revolution in Britain. Moreover, the evolution theory of Charles Darwin in 1859 induced the social Darwinism by Herbert Spencer who coined the phrase “survival of the fittest.” Later, Hitler used evolution theory to propagate German superiority and to terminate Jews in Germany. The invention of computer chips by Texas Instrument initiated the IT revolution through the progress of internet communications in present days, which affects politics and economy in various ways. (iii) Cultural and religious changes are influential to the development of politics and economy. Cultural values and attitudes have been obstacles to or facilitators of the progress of civilization. Some western scholars believed that the Asian financial crisis in 1987 was caused largely by Asian culture. The majority of international conflicts since 1991 has been related to culture and religion as shown in the Balkan and Middle Eastern countries. The ethnic conflicts jeopardize regional economies and political relations. In the past, the roles of culture and religion had been largely ignored by political and economic institutions, but became focused after the end of the Cold War. Thus, HPE examines the historical change of society and labor, science and technology, and culture and religion, and evaluates their influence on politics and economy.

History of Politics and Economy 15
In his *Western Civilization*, Jackson J. Spielvogel wrote that “An examination of Western civilization requires us to study the political, economic, social, military, cultural, intellectual, and religious aspects that make up the life of that civilization and show how they are related.” Then, how is HPE different from general history defined by him? Is it part of general history? The differences of HPE from general history are explained by three elements: the emphasis on politics and economy, deeper theoretical orientation, and more focus on interactions between three categories as defined above. First, HPE deals with history of politics and of economy, so that it investigates the historical practice of each field in the western civilization according to the chronological time span. Hence, the each period includes two chapters of history of political and economic reality: politics and religion, and economy and society. Second, HPE deals with the development of political philosophy and of economic thought in history based on the same time span. It investigates distinguished thinkers related to major theories and ideologies in politics and economics according to the vertical chronology. Third, HPE analyzes interactions between politics, economy, and society in practices; and political philosophy, economic thought, and socio-cultural ideas in theories. In the last chapter of each book, summary and conclusion, both vertical and horizontal interactions in theory and practice are primarily discussed. Finally, we have observed that contemporary sciences are so deeply and narrowly specialized in one’s own field that there has been a lack of understanding with other fields. Generally, interdisciplinary studies provide combined knowledge being supportive on a broad range of different issues, so that HPE is designed to shares common knowledge more than general history books. Filling the gap of mutual understanding with other fields, HPE is good not only for generalists seeking intellectual pleasure, but also for specialists needing reliable references for their studies.

Table 0-0-1. History of Politics and Economy
The Composition of Each Book with Four Chapters of Contents

<table>
<thead>
<tr>
<th>Category of Science</th>
<th>Practice (50%)</th>
<th>Theory (50%)</th>
</tr>
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<tbody>
<tr>
<td>Politics (50%)</td>
<td>1. Politics and Religion (25%)</td>
<td>3. Political Philosophy (25%)</td>
</tr>
<tr>
<td>Economy (50%)</td>
<td>2. Economy and Society (25%)</td>
<td>4. Economic Thought (25%)</td>
</tr>
<tr>
<td>Socio-Culture</td>
<td>Supportive</td>
<td>Supportive</td>
</tr>
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Note: 50% or 25% indicates the proportional share of chapters in each book.

Table 0-0-1 shows the proportion of chapters in each book of HPE: history of politics and society, history of economy and society, history of political philosophy, and history of economic thought. The socio-cultural factors in theory and practice are supportive and attached to related chapters. The development of religion is attached to political history, and other intellectual developments are included in history of economic thought in the same chapter. The proportional shares of politics and economy as well as the shares of theory and practice are equally 50 percent and the share of each chapter is 25 percent of the entire volume in average of the each book. If the volume of economic thoughts as well as other intellectual developments is widely expanded in a certain period, a separate chapter is created for the latter. The number of pages in each book contains around 500 pages: each chapter includes around 100 pages (with notes and references); and Introduction and Conclusion include around 100 pages, with some variations.
**5. Benefits from the Interdisciplinary Study**

It is often questioned why I read this book and what is my benefit from spending my time to read this book. First of all, HPE intends for the readers to understand the history in a balanced way by evaluating interactions between political, economic, and socio-cultural theories and practices through an interdisciplinary approach. The scientific development has expedited specialization. The classification system of the *Journal of Economic Literature*, for example, consists currently of twenty six categories such as mathematical and quantitative methods, microeconomics, macroeconomics and monetary economics, international economics, financial economics, and so on. In addition, political science is divided into many categories such as the history of political philosophy, political theory, comparative politics, international relations, economic politics, regional studies, and so on. Many of the small branches of politics or economics are necessary for specialization. Nevertheless, specialization without supportive knowledge in politics and economics weakens the broad sense of understanding of their interactions, consequently causing a wrong judgment in the history. In dealing with the disciplinary study, either economic politics or political economy, an expected outcome is that political scientists focus on political theories and philosophy, while economists concentrate on economic doctrines and social welfare. Hence, economists need combined knowledge with politics, while political scientists need combined knowledge with economics for the analysis of history. In reality, project managers or chief executives of public or private sectors hire specialists of necessary fields, and produce balanced policy recommendations from them to satisfy organizational demand. An interdisciplinary approach, in theory, creates the joint function of specialization in economics with generalization of politics and socio-cultural science, or vice versa. Thus, the interdisciplinary approach to the history of political philosophy and economic thought is essential to understand history in a balanced way of evaluation, which will be a benefit for readers of this book.

Second, HPE intends to provide a theoretical basis to develop advanced theories of political economy with new ideas. As Alexander Gary described, the introduction of history is the first stage in the departure from ignorance, and as Wesley C. Mitchell noted, historical knowledge becomes the basis for the successive generations to develop new ideas. The fall of communism is not the end of history, but a new beginning toward better civilization. As worried by Karl Pribram, the world has faced the problem of confrontation between capitalistic efficiency and democratic equality as well as “have” and “not have.” The conflict of interests between different groups causes instability of society, which threatens the economic and social development. In addition, the difference of culture and religion has created serious problems around the world, while the underdeveloped countries suffer from poverty, hunger, and disease such as in Africa now, which caused wars and disturbed the advancement of civilization. One of many tasks for intellectuals and theorists to pay attention lies in to develop theories and policies to resolve those problems for the happiness of mankind regardless their skin or nationality. The historical knowledge is statistically essential to explain current phenomena and to predict future happenings, so that the first stage for readers to do is to understand theories and practices in the past, and to set goals for the development of new ideas in each specialized category by choosing the proper methodology. It is not enough to understand the history without motives to develop new theories contributing to the world civilization. The development of medicine is essential to cure diseases, but it is also essential for national governments or international organizations to recognize the seriousness of the problem and allocate necessary resources to resolve it: we need both medical theories and humanitarian motives. Thus, HPE intends to stimulate theorists to develop new ideas into new doctrines owing to historical knowledge and professional motives with inspiration.
Third, HPE suggests students and other readers to follow either the generalist track or the specialist track in order to learn history of politics and economy. As the level of education is upgraded according to the rapid progress of politics and economy, the demand for knowledge becomes deeper and wider continuously. In general, the readers of present days want to know more about history of political, economic, and socio-cultural affairs than the readers of previous decades or generations. In specific, the economists want to know more about political and socio-cultural affairs for their professional studies, while political scientists or sociologists want to do the same, although it is not easy to know what we don’t know. Hence, if any of general readers who want to know history of politics, economy, and society more widely in a balanced sense, HPE provides a necessary guidance for them. Similarly, if any of economists or political scientists who want to know the historical development of political philosophy and economic thought, HPE provides valuable resources for their research. In other words, HPE is able to satisfy all kinds of readers, either generalists or specialists in this subject. This does not mean that HPE is easy to read. Sometimes, HPE may require readers to refer to five to ten books in order to understand a single paragraph of this book, of course, which is for the specialized readers. However, general readers, who are not interested in specific theories, can skip complicated parts without losing the main stream of historical ideas. HPE gives comments on major works of politics, economics, and socio-cultural studies appeared in the intellectual history. For example, regarding natural law, HPE investigates its historical background, reviews major theorists of natural law including Hugo Grotius, Thomas Hobbes, Samuel Pufendorf, and John Locke; and discusses their publications: for Grotius, major contents of The Freedom of the Seas in 1609 and The Rights of War and Peace in 1625 are discussed. HPE similarly reviews economic theorists of natural law and discusses their publications including William Petty, Richard Cantillon, Francisco Quesney, and Turgot.

Finally, HPE provides guidance for general readers to be more intellectual and for students to be more specialized in social science such as history, philosophy, politics, economics, sociology, and others. The undergraduate course of history 101 is not enough as background knowledge for general intellectuals of advanced society as well as students specialized in any fields of social science. In my youth, I wanted to read many books to fill my intellectual desire, but I did not know what to read in a balanced way. Although I was advised by some teachers and friends, I could not find a systematic guidance to satisfy my eagerness of reading. During my graduate studies, I pursued the courses of “history of political philosophy” and “history of economic thought” separately, but I felt that it would be much better if students could learn history of interactions between politics, economy, and socio-cultural affairs more closely. After finishing my doctorate studies, I had continuously read books of western civilization in the first couple of weeks of each year for several years to refresh my knowledge of history. Even though we are not specialized in history itself, advanced society requires wider and deeper historical knowledge than previous generations in studies of philosophy, politics, economics, and socio-culture; which gives intuitive knowledge on their interactions. Comparing the year 1950 to 2000 or later, the time was expanded by a half century, which requires to add more contents of history in itself; the progress of political and economic theories became more complex and their interactions became deeper and wider nationally and internationally; the rapid development of science and technology requires students to invest more time in order to adjust to the current system. The college students are required to learn more subjects in four years, while the requirement of history 101 is relatively unchanged. In this regard, the current scope and depth of their knowledge of history cannot properly provide a supportive background for the balanced intellectuals. HPE designs a roadmap for general readers and advanced students to widen and upgrade their historical understanding with brief summaries of major works of political, economic, and socio-cultural theorists.
Introduction to History

6. The Methodology

There are two ways of describing the history of political economy: historical and theoretical. The historical approach traces the footsteps of political and economic thinkers according to the stages or phases of developments: mercantilism, capitalism, socialism, and globalization; or absolutism and liberalism. It is a conservative way of describing the history according to the chronology, by drawing the border line of the historical time span. Nevertheless, the historical approach faces the problems of origin, development, and character.35 First, the origin of political economy is not clear. The interactions between politics and economy have existed ever since society formed a political system although the terminology of political economy was not used. Second, the history is not simply a sequence in time, so that the phases of their development are not easily defined by drawing the vague border line of the time span due to hidden complexities. Third, there is a wide range of ideas in the reality from which economic theories are drawn, but it is questionable whether a range of theories can form a time span of the history. The first question is a subjective matter, but other two questions can be resolved if each stage of development satisfies the corresponding range of theories. On the other hand, the theoretical approach follows the doctrinal development of political economy such as in production, consumption, distribution, and welfare. It is a liberal way of describing the history according to the change of theories, which is useful to analyze the development of specific doctrines. For example, economists do not consider mercantilism as part of scientific economics, because the first school of economics in the history is “Physiocracy” appeared in the age of natural laws. The origin of political economy is about the time when the new system introduced free and exchange economy in Europe in the mid eighteenth century, when Adam Smith wrote the Wealth of Nations, causing the rise of capitalism.36

Here the methodology of economics is introduced for explanations, since it is more advanced than of politics or socio-cultural studies. There have been three problems of differences between economists: deductive verification, different motives of economic behavior, and normative value judgment; which problems can be similarly applied to the methodology of other social science.37 First, as the inductive methodology faded away in economic studies, the hypothetico-deductive model of scientific explanation emerged by the turn of the twentieth century. The generalization of economic phenomena is statistically tested to verify whether a hypothesis is significant with a certain probability. As a result, the universal law or theory is accepted under a certain initial and boundary conditions, which means that the final judgment of economic decisions must be almost always conditional. Second, it is not clear to draw the border line between economic and non-economic actions and motives, which restrict the boundary of economic investigation. While economic motives want to maximize efficiency or profits subject to budget constraints, non-economic motives such as psycho-social motives, are often considered in economic behavior, to maximize other values than economy, which increases cost and reduces efficiency. The two different motives in economic activities lead to unpredictable consequences. Third, it is difficult to separate positive analysis from normative judgments in the economy. The normative valuation is based on ethical norms, value judgments, and philosophical orientations, which may be significant to some economists, but not to some others. The goals and values of individuals or organizations are so fundamental that it is necessary for the entire system to adjust to different new values if the goals are changed. Thus, it is generally believed that value judgments affect economic decisions more seriously than any other factors. In reality, economic growth and social welfare have always been a fundamental and critical issue in the process of democratic decision making as previously indicated. If the normative valuation dominates in political decisions, the positive analysis and its value judgment may fail in the choice of government policies.

History of Politics and Economy
Introduction to History

The method of political economy has changed with that of other sciences. Francis Bacon introduced empiricism with the inductive method, while Rene Descartes did rationalism with the deductive method. When the natural order was a dominant force of society in the seventeenth and eighteenth centuries, economic theories and policies were on the same track. Both political and social institutions followed the natural laws as desirable moral laws with which the world runs by itself, as suggested by John Locke and William Petty. Adam Smith emphasized market reforms based on laissez faire and Jeremy Bentham and utilitarians pursued government reforms. In the methodology of science, John Stuart Mill in A System of Logic (1843) used the inductive method, but remained still in laws of nature believing that “The general regularity in nature is a tissue of partial regularities, called laws of nature.” Mill defined that “Induction is the process by which we conclude that what is true of certain individuals of a class is true of the whole class, or that what is true at certain times will be true in similar circumstances at all times.” Since the inductive inference is based on generalization from past observations, there is a possibility of falsity of conclusion although the premises are true. In this regard, the economic methodology began to shift to the deductive inference from inductive one in the second half of the nineteenth century. John Elliot Cairnes in The Character and Logical Method of Political Economy (1875) claimed that the hypothetical-deductive method is distinct from the inductive-classifying method and the use of deductive reasoning is an unmistakable sign of the maturity of a discipline. The verification of deductive inference became prevailed in economic studies.

In his The Scope and Method of Political Economy (1890), John Neville Keynes introduced a concept of the positive methodology: a positive science is a body of systematized knowledge concerning what actually is, and a normative or regulative science is a body of that relating to criteria of what ideally or ethically ought to be. Keynes emphasized practical reasoning of the positive science based on facts and real phenomena rather than ideals and ethical requirements. He introduced the deductive method by three steps: an original choice of premises, modification of premises by actual facts under given economic conditions, and the test of hypothesis and confirmation of theory. In his Manuel D'Economie Politique (1909), Vilfredo Pareto tried to justify principles of deductive reasoning, and insisted on the necessity analyzing such economic relationships as a consistent model of interdependent magnitudes. He applied partial equilibrium analysis, disregarding the fundamental interdependence of all elements of the equilibrium system. Max Weber in The Methodology of Social Sciences (1917) emphasized the ethical neutrality. He claimed that what we can do is more important than what we should do in scientific studies. There exists the distinction between “purely logically deducible and empirical factual assertions” and “practical, ethical or philosophical value-judgments.” Weber believed that the academic chair should allow the logical limits to the range of value-judgments of the latter. Lionel Robbins in The Scope and Method of Political Economy (1932) examined the nature of generalizations and their bearing on the interpretation of economic reality. He argued that the science of economics is neutral with respect to the objectives of economic policy, but he denied economic effects predicted by quantitative analysis. Terence Hutchison in the Significance and Basic Postulates of Economic Theory (1938) developed positive economics, claiming that all economic propositions are classified into either tautological propositions or empirical ones, and economic inquiries should be confined to empirically testable statements. In the Essays in Positive Economics (1953), Milton Friedman wrote that “The ultimate goal of a positive science is the development of a ‘theory’ or ‘hypothesis’ that yields valid and meaningful predictions about phenomena not yet observed.” Gunnar Myrdal in his Value in Social Theory: A Selection of Essays on Methodology (1958) investigated political implications in the history of economic theory, concluding that normative ideas should be eliminated, while positive economics is deemed necessary.38
Karl Popper in the *Logic of Scientific Discovery* (1959) insisted on that the line drawn between science and non-science is no absolute: both falsifiability and testability are matters of degrees, so that we should think of the demarcation criterion to describe a continuous spectrum of knowledge. Imre Lakatos in the *Methodology of Scientific Research Programs* (1978) denied that individual theories are the appropriate units for making scientific appraisals, and what ought to be appraised is clusters of interconnected theories. He viewed that the history of science is the history of research programs rather than of theories. Thomas S. Kuhn in *The Structure of Scientific Revolutions* (1962) viewed that “Scientific development becomes the piecemeal process by which these items have been added, singly and in combination, to the ever growing stockpile that constitutes scientific technique and knowledge.” He views that the discovery and invention introduce paradigm change with new theories, as a crisis generates conflicts with the existing system. The resulting transition to a new paradigm is scientific revolution, which has been viewed as additions to scientific knowledge that is invisible. Thus, the progress of civilization comes from scientific revolutions through the change of paradigms.

After 1980, economic methodology was stimulated by the publications of Ian Stewart, Lawrence Boland, Bruce Caldwell, and Mark Blaug. Currently, no methodological views are widely accepted either by economists or economic methodologists despite increasing quantity and diversified quality. In the nature and direction of the economic methodology, it is expected that considerable pluralism will persist in the foreseeable future, associating either with economists or historians. The former helps economic theorists with better modeling, while the latter helps historians to examine economic conditions from which ideas are produced and developed. Currently, economists use two types of methodological tools: econometrics and mathematical economics. Econometrics deals with both linear and non-linear statistical models, varying parameter models, and time series and distributed models. The input-output model based on simultaneous linear statistical equations has been used for the economic census in the United States every five years. Mathematical economics is a tool to maximize the goals and objectives subject to given constraints. It includes static (equilibrium) and dynamic models, and linear and non-linear programming. Particularly, the optimal control theory, which was useful in studies of engineering, has been applied for economics and management.

It is necessary to apply both historical and theoretical approaches together in each book in order to satisfy two different demands for history and theory from generalists and specialists. Based on methodological reviews, the history of politics and economy is divided into seven periods. First of all, the turning point of the history of civilization is set to be the death of Louis XIV in 1715 that is the border line of modernity beginning with the Enlightenment. The pre-Louis period is divided into three time spans: from the beginning to the rise of Islam till 750 for almost three millenniums of early human history; the Middle Ages dominated by Christianity till 1400 for six centuries; and the Renaissance, the Reformation, geographical discovery, and scientific development to 1715 for over three and half centuries. Second, the length of time span is progressively increasing as the time flows because of the rising population, expanded various institutions, and increasing communications and interactions. The post-Louis period is divided into another three time spans by allocating one hundred years to each: the rise of liberalism and capitalism from 1715 to the fall of Napoleon in 1815; the rise of socialism and industrialization until 1914; and the World Wars, the Cold War, and Terrorism until 2015. Third, history contains so much information that HPE largely remains in an organized introduction of such information although partial analyses and opinions are expressed from time to time. In this regard, Book VII is added under the title of *The New Century: Visions and Hopes*, which is, unlike the former six books, mostly written by my own ideas toward visions and hopes for the next century.


Introduction to History

In the first two books, the block of each book period is based on the historical approach by following the chronology, but the theoretical approach is applied within each book by discussing individual developments of theories with interactions among politics, economy, and socio-culture. In the third time span, the historical approach is applied for the Renaissance, the Reformation, geographical discoveries, and the absolute monarchy; but the theoretical approach is applied for scientific development during 1650-1715, which is divided into subdivisions such as astronomy from Nicholas Copernicus to Isaac Newton, the progress of medicine, the formation of modern philosophy, political philosophers of natural law, development of economic thought, and interactions between science, politics, economics, religion, and morality. In the same book, a survey of an independent topic can be considered: “the change of economic thought from feudalism to mercantilism: interactions between politics, economy, and society.” Hence, the third block of HPE is designed by both historical and theoretical approaches, and interactions between them are deeply and closely evaluated by the survey in the second part of the book. From the fourth and sixth Books, the historical approach and the theoretical approach can be used flexibly to maximize meaning of discussions. Book VII deals with the Next Century for visions and hopes, so that we are free from the use of methodology, either the historical approach or the theoretical approach. The historical approach for the twenty-first century, for example, can be divided into necessary sub-spans of time to analyze the progress of science and technology. Nevertheless, the theoretical approach can be significant in evaluating or forecasting interactions among politics, economy, and other fields. Finally, Table 0-0-2 below shows the list of the series of seven volumes in this project. The methodology is a directional guidance, so that there should not be any limitation in discussing and developing ideas in the study of history. Moreover, we have discussed about the methodology for economics and history of economics because of its advancement, but there are flexibilities to apply the methods in different sciences with different ways.

Table 0-0-2. The Composition of a Series of Seven Books (Plan)
The Division of Chronology from the Beginning up to the 21st Century

<table>
<thead>
<tr>
<th>Book</th>
<th>Main Contents of Politics and Economics</th>
<th>Chronology</th>
</tr>
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<tbody>
<tr>
<td>I</td>
<td>From the Beginning to the Rise of Islam</td>
<td>- 750 A.D.</td>
</tr>
<tr>
<td>II</td>
<td>The Middle Ages and Feudalism</td>
<td>750 - 1400</td>
</tr>
<tr>
<td>III</td>
<td>From the Renaissance to Scientific Development</td>
<td>1400 - 1715</td>
</tr>
<tr>
<td>IV</td>
<td>The Rise of Liberalism and Capitalism</td>
<td>1715 - 1815</td>
</tr>
<tr>
<td>V</td>
<td>Socialism and the Age of Progress</td>
<td>1815 - 1914</td>
</tr>
<tr>
<td>VI</td>
<td>The World Wars, the Cold War, and Terrorism</td>
<td>1914 - 2015</td>
</tr>
<tr>
<td>VII</td>
<td>The Next Century: Visions and Hopes</td>
<td>2015 - 2100</td>
</tr>
</tbody>
</table>

Notes: Each book contains around 500 pages with five chapters including summary and conclusion that emphasizes interdisciplinary relations between politics and economy (around 100 pages per chapter).
7. Concluding Remarks

The History of Politics and Economy: A Summary of Readings pursues interdisciplinary studies of politics and economy in theory and practice. Politics and economy are two main forces pulling and pushing human history with close interactions, so that one who obtains political power can easily access to economic power and vice versa. The landed aristocracy having political power engages with rising merchants and manufacturers, which creates a political-economic complex becoming a new ruling class of society as shown in ancient Greece and history up to present time. In the age of globalization, the interactions between politics and economy have been so influential that classical realism in politics fades away and neo-liberalism becomes dominant in foreign affairs. In this regard, more governments demand interdisciplinary studies in the process of policy formulation. For example, the consistent supply of energy is essential for industry of a country, which is closely related to international politics although oil production is a territory of economics and management. To resolve the oil-supply problem, the government creates a task-force team with other specialists: economists, political scientists, engineers, and some others. What about the discovery and utilization of shale gas in the United States? The team master tries to coordinate with its members to provide efficient measures, but may face a problem of coordination due to lack of interdisciplinary studies, which can be easily observed by examining of the curriculum of graduate schools pursuing the highest degree in politics as well as economics. The views of political scientists and economists are limited to the scope of their own science since they do not know others; which is the main problem of contemporary graduate education around the world. This series provides balanced knowledge between politics and economy in theory and practice in history. If politics is the main in a team project, economics and other studies can be supportive; and if economics is the main in a team project, politics and other studies become supportive.

The balanced interdisciplinary studies between politics and economics are demanding in the process of policy formulation for the government. But the supply side, producing specialists in graduate schools, forces students deep but too narrow to accommodate practical requirements. This is the primary reason why this book is necessary for college students pursuing advanced degrees in social science and for general readers who desire to upgrade their intellectual capacity. First, the series analyzes the history of politics and economy with political philosophy and economic thought from the beginning up to the present time. The four separate territories and their overlapping area are examined to verify their interactions in theory and practice; and a wide range of exchanges is required for common-area studies with undisturbed communications. Second, this author tries to avoid overlapping of cases in this series, but from time to time, the same issue with different angles of discussions appears at different locations because the case is useful for other purposes. For example, “natural law” is not only discussed in Aristotle of Book I but also appears in political philosophy of Book III. Third, each chapter of all volumes attached both endnotes and references. The quotation marks for words or phrases are missed here and there in many locations not to disturb readers, but the suggestions for further reading of each chapter may help readers to find appropriate sources. Finally, each page of all books consists mostly of two paragraphs with the font size ten on the wider writing space. Sometimes, the author had to read several books in writing a single paragraph to make sure that my understanding and writing are accurate, which was not only the author’s responsibility but pleasure to fill his intellectual desire. I spent most of my sixties and seventies to write this project, so that it is a product of my final life. I do not know whether I can finish this project in my remaining life. Hoping to finish it, I am glad to share the output of my studies with others, either generalists or specialists, who have good purposes to achieve common happiness in a better civilization.
Introduction to History

Endnotes


16 Accessed to [http://www.apsanet.org/content_9181.cfm on May 22, 2013](http://www.apsanet.org/content_9181.cfm).


Introduction to History


34 “JEL Classification System,” *Journal of Economic Literature* XLI (2) (June 2003), 774-55; and “Book Reviews,” *Perspectives on Politics* 1 (1) (March 2003), 157-246.

35 Werner Stark, *History and Historians of Political Economy*, 9 and 113-32.

36 Ibid., 59-112.


Map 0-0-1. Ancient World History