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Map V-0-1. World Powers and Empires in 1914, just before the World War I

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Book VI has discussed the world history during the period of 1914-2015 in terms of politics and religion, economy and society, political philosophy, economic and management thought. In the previous century, four ideological legacies were developed. 1) Liberalism and nationalism: The French Revolution and Napoleonic Wars caused the liberal waves in European society and encouraged nationalism to the suppressed people. 2) Industrialization and socialism: After the Napoleonic Wars, the flow of capital and new technology with less barriers, and reduced transportation costs with railroads and steamship expedited the spread of Industrial Revolution throughout the world: the increased gap between the rich and the poor invited the socialist movement and the rise of Marxism, encouraging the war between social classes. 3) Consolidations and imperialism: Unified Germany began to build a colonial empire; the United States consolidated its power towards the Asia-Pacific; and Japan modernized itself, colonized Korea, and occupied Manchuria; while Britain and France continued to expand their colonial interests. 4) Sociocultural evolution: It is “the process by which structural reorganization is affected through time, eventually producing a form or structure which is qualitatively different from the ancestral form.” The theories of August Comte, Herbert Spencer and Lewis Morgan, simultaneously with but independently of Charlese Darwin’s works, were popular. “These 19th-century unilineal evolution theories claimed that societies start out in a primitive state and gradually become more civilized over time and equated the culture and technology of Western civilization with progress. Some forms of early sociocultural evolution theories have led to much criticized theories line sociocultural racism, in the past to justify existing policies of colonialism and slavery.”

The twentieth century experienced first global-scale total wars between world powers across continents and oceans in World War I and World War II. Nationalism became a major political issue in the world in the 20th century, acknowledged in international law along with the right of nations to self-determination, official decolonization in the mid-century, and related regional conflicts. The century saw a major shift in the way that many people lived, with changes in politics, ideology, economics, society, culture, science, technology, and medicine. The 20th century may have seen more technological and scientific progress than all the other centuries combined since the dawn of civilization...Scientific discoveries, such as the theory of relativity and quantum physics, profoundly changed the foundational models of physical science, forcing scientists to realize that the universe was more complex than previously believed, and dashing the hopes (or fears) at the end of the 19th century…It was a century that started with horses, simple automobiles, and freighters but ended with high-speed rail, cruise ships, global commercial air travel and the Space Shuttle…These developments were made possible by the exploitation of fossil fuel resources, which offered energy in an easily portable form, but also caused concern about pollution and long-term impact on the environment. Humans explored space for the first time, taking their first footsteps on the Moon. Mass media, telecommunications, and information technology made the world’s knowledge more widely available. Advancements in medical technology also improved the health of many people: the global life expectancy increased from 35 years to 65 years. Rapid technological advancements, however, also allowed warfare to reach unprecedented levels of destruction. World War II alone killed over 60 million people, while nuclear weapons gave humankind the means to annihilate itself in a short time. However, these same wars resulted in the destruction of the imperial system. For the first time in human history, empires and their wars of expansion and colonization ceased to be a factor in international affairs, resulting in a far more globalized and cooperative world. The last time major powers clashed openly was in 1945, and since then, violence has seen an unprecedented decline.”
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1. SUMMARY

Politics and Religion: As a result of industrialization and unification of nation states, European states became more powerful, while the United States and Japan emerged as a major power by around 1900; which led to imperialist competitions throughout the world, so a series of conflicts was unavoidable between world powers. (i) Scramble for Africa: Great Britain, France as well as Germany, Italy and Portugal, expanded their colonies in Africa, and Belgium controlled Congo. The Suez Canal was initiated by France, becoming a joint British-France project, but the Anglo-Egyptian War (1882) resulted in the British occupation of Egypt for seven decades. (ii) With rapid modernization starting in 1860s, Japan provided the base for imperial expansion: the Sino-Japanese War (1894-95) and the Russo-Japanese War (1904-05) made Japan annex Taiwan (1895) and Korea (1910), which became its basis to invade Manchuria. (iii) In China, European powers and Japan took effective control of certain port-cities and their surrounding areas from the mid-nineteenth century until the 1920s, by forcing a series of unequal treaties with China. (iv) In the Balkans, Bulgaria, Greece, Montenegro and Serbia had achieved independence from the Ottoman Empire, but large elements of their ethnic populations remained under Ottoman rule. The Ottoman Empire was unable to deal with the rising ethnic nationalism of its diverse people; the great powers quarreled among themselves and failed to ensure that the Ottomans would carry out the needed reforms; and the Balkan League (1912-13) was confident in that it could defeat the Turks. As a result of two Balkan Wars, the Ottoman Empire lost all its European territories. (v) The Russian foreign policy shifted from Germany toward France though Russia fought France in the Napoleonic Wars and the Crimean War. Germany stopped lending to Russia, which became to depend on Paris banks. In the Balkan Wars, Russia supported the Serbian, against which Germany took the side of Austria-Hungary, which was extended to World War I.

World War I (1914-1919) began in the Balkans because of following reasons. (i) Mutual defense alliance: The Triple Alliance was a secret agreement between Germany, Austria-Hungary, and Italy formed in 1882; and the Triple Entente was signed by Russia, France, and Great Britain in 1907, supplemented by agreements with Japan and Portugal; which, though was not allied, could be a powerful counter-weight to the Triple Alliance. (ii) Imperialism and economic rivalries: In Africa, France and Germany competed for new colonial possessions; the Ottoman attracted the attention of European powers. During 1898-1913, German exports grew more rapidly than British exports, and in 1913 German exports to Russia and the United States largely exceeded British exports to the same. (iii) Militarism was intrinsically connected with nationalism and imperialism. Military leaders were influential to formulate defense policies, demanding more armed forces with corresponding defense spending, so the world entered an arms race. The expansion of militarism helped push the countries involved into war. (iv) Nationalism is an extreme form of patriotism and loyalty to one’s country. The Germans placed great faith in Prussian military efficiency. The German had supreme confidence in the Schlieffen Plan, a preemptive military strategy designed to win a war against Germany’s neighbors. The pan-Slavic nationalism inspired the assassination of Archduke Franz Ferdinand in Sarajevo in June 1914, which led directly to the outbreak of war. (v) Immediate causes of war: Serbian officials were involved in the plot to murder the Archduke visiting Bosnia; Austria-Hungary delivered to Serbia on 23 July the unacceptable July ultimatum. Russia ordered general mobilization for the related military districts, and fleets of the Baltic and the Black Sea. Servia also decreed general mobilization on the 25th. Following this, Austria-Hungary broke of diplomatic relations with Serbia; and declared war on it. Germany mobilized and declared war on Russia on August 14th, then France and Great Britain were engaged in war. World War I was unavoidable because of such factors as discussed above.
In March 1917, demonstrations in Petrograd culminated in the abdication of Tsar Nicholas II and the appointment of a weak Provisional Government, which shared power with the Petrograd Soviet socialists; which arrangement led to confusion and chaos at the war front and home. "Following the Tsar's abdication, Vladimir Lenin was ushered by train from Switzerland into Russia 16 April 1917. He was financed by Jacob Schiff. Discontent and the weaknesses of the Provisional Government led to a rise in the popularity of the Bolshevik Party, led by Lenin, which demanded an immediate end to the war. The Revolution of November was followed in December by an armistice and negotiations with Germany." On the other hand, the United States declared war on Germany on April 6, 1917. During the war, the U.S. mobilized over 4 million military personnel and suffered 110,000 deaths, including 43,000 due to the influenza pandemic. At the Peace of Paris during 1919, the Big Four (France, Britain, Italy, the U.S.; and Japan) leaders dominated the Conference. "The major decisions were the establishment of the League of Nations; the five peace treaties with defeated enemies (including the Treaty of Versailles with Germany); the awarding of German and Ottoman overseas possessions as "mandates", chiefly to members of the British Empire and to France; reparations imposed on Germany, and the drawing of new national boundaries (sometimes with plebiscites) to better reflect the forces of nationalism. The main result was the Treaty of Versailles, with Germany, which in section 231 laid the guilt for the war on the aggression of Germany and her allies. This provision proved humiliating for Germany and set the stage for very high reparations Germany was supposed to pay. As the conference's decisions were enacted unilaterally, and largely on the whims of the Big Four, for its duration Paris was effectively the center of a world government, which deliberated over and implemented the sweeping changes to the political geography of Europe. Most famously, the Treaty of Versailles itself weakened Germany's military and placed full blame for the war and costly reparations on Germany's shoulders." 

*The World between Wars, 1919-1939*: "Following the Armistice of 11 November 1918 that ended World War I, the years 1919–24 were marked by turmoil as Europe struggled to recover from the devastation of the First World War and the destabilizing effects of the loss of four large historic empires: the German Empire, Austro-Hungarian Empire, Russian Empire and the Ottoman Empire. There were numerous new nations in Eastern Europe, most of them small in size. The United States gained dominance in world finance. Thus, when Germany could no longer afford war reparations to Britain, France and other Allies, the Americans came up with the Dawes Plan and Wall Street invested heavily in Germany, which repaid its reparations to nations that, in turn, used the dollars to pay off their war debts to Washington. By the middle of the decade, prosperity was widespread, with the second half of the decade known, especially in Germany, as the Golden Twenties. The important stages of interwar diplomacy and international relations included resolutions of wartime issues, such as reparations owed by Germany and boundaries; American involvement in European finances and disarmament projects; the expectations and failures of the League of Nations; the relationships of the new countries to the old; the distrustful relations of the Soviet Union to the capitalist world; peace and disarmament efforts; responses to the Great Depression starting in 1929; the collapse of world trade; the collapse of democratic regimes one by one; the growth of economic autarky; Japanese aggressiveness toward China; Fascist diplomacy, including the aggressive moves by Mussolini's Italy and Hitler's Germany; the Spanish Civil War; the appeasement of Germany's expansionist moves toward the Rhineland, Austria, and Czechoslovakia, and the last, desperate stages of rearmament as the second world war increasingly loomed." Particularly, the Great Depression originated in the United States in 1929 and lasted until the late 1930s; which led to the collapse of democracy in most of Europe and the rise of expansionary dictatorships in Russia, Italy, Japan, Germany, and elsewhere.
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**World War II (1939-1945)** involved the vast majority of the world’s countries—eventually forming two opposing military alliances: the Allies and the Axis. “It was the most widespread war in history, and directly involved more than 100 million people from over 30 countries. In a state of total war, the major participants threw their entire economic, industrial, and scientific capabilities behind the war effort, erasing the distinction between civilian and military resources. World War II included massacres, the deliberate genocide of the Holocaust, Strategic bombing, starvation, disease and the first use of nuclear weapons in history. The Empire of Japan aimed to dominate Asia and the Pacific and was already at war with the Republic of China in 1937, but the world war is generally said to have begun on 1 September 1939 with the invasion of Poland by Nazi Germany and subsequent declarations of war on Germany by France and the United Kingdom. Supplied by the Soviet Union, from late 1939 to early 1941, in a series of campaigns and treaties, Germany conquered or controlled much of continental Europe, and formed the Axis alliance with Italy and Japan. Under the Molotov–Ribbentrop Pact of August 1939, Germany and the Soviet Union partitioned and annexed territories of their European neighbors, Poland, Finland, Romania and the Baltic states. The war continued primarily between the European Axis powers and the coalition of the United Kingdom and the British Commonwealth, with campaigns including the North Africa and East Africa campaigns, the aerial Battle of Britain, the Blitz bombing campaign, the Balkan Campaign as well as the long-running Battle of the Atlantic. On 22 June 1941, the European Axis powers launched an invasion of the Soviet Union, opening the largest land theatre of war in history, which trapped the major part of the Axis military forces into a war of attrition. In December 1941, Japan attacked the United States and European colonies in the Pacific Ocean, and quickly conquered much of the Western Pacific.”

“The Axis advance halted in 1942 when Japan lost the critical Battle of Midway, and Germany and Italy were defeated in North Africa and then, decisively, at Stalingrad in the Soviet Union. In 1943, with a series of German defeats on the Eastern Front, the Allied invasion of Sicily and the Allied invasion of Italy which brought about Italian surrender, and Allied victories in the Pacific, the Axis lost the initiative and undertook strategic retreat on all fronts. In 1944, the Western Allies invaded German-occupied France, while the Soviet Union regained all of its territorial losses and invaded Germany and its allies. During 1944 and 1945 the Japanese suffered major reverses in mainland Asia in South Central China and Burma, while the Allies crippled the Japanese Navy and captured key Western Pacific islands. The war in Europe concluded with an invasion of Germany by the Western Allies and the Soviet Union, culminating in the capture of Berlin by Soviet troops, the suicide of Adolf Hitler and the subsequent German unconditional surrender on 8 May 1945. Following the Potsdam Declaration by the Allies on 26 July 1945 and the refusal of Japan to surrender under its terms, the United States dropped atomic bombs on the Japanese cities of Hiroshima and Nagasaki on 6 August and 9 August respectively. With an invasion of the Japanese archipelago imminent, the possibility of additional atomic bombings and the Soviet invasion of Manchuria, Japan formally surrendered on 2 September 1945. Thus, ended the war in Asia, cementing the total victory of the Allies. World War II altered the political alignment and social structure of the world. The United Nations (UN) was established to foster international cooperation and prevent future conflicts. The victorious great powers - China, France, the Soviet Union, the United Kingdom, and the United States - became the permanent members of the United Nations Security Council. The Soviet Union and the United States emerged as rival superpowers, setting the stage for the Cold War, which lasted for the next 46 years. Meanwhile, the influence of European great powers waned, while the decolonization of Africa and Asia began. Most countries whose industries had been damaged moved towards economic recovery. Political integration…emerged as an effort to end pre-war enmities and to create a common identity.”

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*Book VI. The World Wars, The Cold War, and Terrorism, 1914-2015*
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The Cold War between Super Powers (1945-1985): The Cold War was a state of geopolitical tension after World War II between powers in the Eastern Bloc and powers in the Western Bloc. “The Cold War split the temporary wartime alliance against Nazi Germany, leaving the Soviet Union and the United States as two superpowers with profound economic and political differences. The USSR was a Marxist–Leninist state led by its Communist Party of the Soviet Union, who in turn were led by a leader… and a small committee called the Politburo. The Party controlled the press, the military, the economy and many organizations. It also controlled the other states in the Eastern Bloc, and funded Communist parties around the world, sometimes in competition with Communist China, particularly following the Sino-Soviet split of the 1960s. In opposition stood the West, staunchly democratic and capitalist with a free press and independent organizations... The two superpowers never engaged directly in full-scale armed combat, but they were heavily armed in preparation for a possible all-out nuclear world war. Each side had a nuclear strategy that discouraged an attack by the other side, on the basis that such an attack would lead to the total destruction of the attacker: the doctrine of mutually assured destruction (MAD).”

“The first phase of the Cold War began in the first two years after the end of the Second World War in 1945. The USSR consolidated its control over the states of the Eastern Bloc, while the United States began a strategy of global containment to challenge Soviet power, extending military and financial aid to the countries of Western Europe (for example, supporting the anti-communist side in the Greek Civil War) and creating the NATO alliance. The Berlin Blockade (1948–49) was the first major crisis of the Cold War. With the victory of the communist side in the Chinese Civil War and the outbreak of the Korean War (1950–53), the conflict expanded. The USSR and USA competed for influence in Latin America, and the decolonizing states of Africa and Asia. Meanwhile, the Hungarian Revolution of 1956 was stopped by the Soviets. The expansion and escalation sparked more crises, such as the Suez Crisis (1956), the Berlin Crisis of 1961, and the Cuban Missile Crisis of 1962. Following the Cuban Missile Crisis, a new phase began that saw the Sino-Soviet split complicate relations within the communist sphere, while US allies, particularly France, demonstrated greater independence of action. The USSR crushed the 1968 Prague Spring liberalization program in Czechoslovakia, and the Vietnam War (1955–75) ended with the defeat of the US-backed Republic of Vietnam, prompting further adjustments.”

“By the 1970s, both sides had become interested in making accommodations in order to create a more stable and predictable international system, inaugurating a period of détente that saw Strategic Arms Limitation Talks and the US opening relations with the People's Republic of China as a strategic counterweight to the Soviet Union. Détente collapsed at the end of the decade with the beginning of the Soviet–Afghan War in 1979. The early 1980s were another period of elevated tension, with the Soviet downing of Korean Air Lines Flight 007 (1983), and the Able Archer NATO military exercises (1983). The United States increased diplomatic, military, and economic pressures on the Soviet Union, at a time when the communist state was already suffering from economic stagnation. In the mid-1980s, the new Soviet leader Mikhail Gorbachev introduced the liberalizing reforms of perestroika (reorganization, 1987) and glasnost (openness, c. 1985) and ended Soviet involvement in Afghanistan. Pressures for national independence grew stronger in Eastern Europe, especially Poland. Gorbachev meanwhile refused to use Soviet troops to bolster the faltering Warsaw Pact regimes as had occurred in the past. The result in 1989 was a wave of revolutions that peacefully overthrew all of the communist regimes of Central and Eastern Europe. The Communist Party of the Soviet Union itself lost control and was banned following an abortive coup attempt in August 1991. This in turn led to the formal dissolution of the USSR in December 1991 and the collapse of communist regimes in other countries such as Mongolia, Cambodia and South Yemen. The United States remained as the world's only superpower.”
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**From Cold War to New World Disorder (1985-2015):** “During most of the latter half of the 20th century, the two most powerful states in the world were the Soviet Union and the United States. These two federations were called the world's superpowers. Faced with the threat of growing Japanese, German and Italian fascism and a world war, the western Allies and the Soviet Union made an alliance of necessity during World War II. The alliance between the USA and USSR was simply against a greater common enemy and the two countries never really trusted each other. After the Axis was defeated, these two powers became highly suspicious of each other because of their vastly different ideologies. This struggle, known as the Cold War, lasted from about 1946 to 1991, beginning with the second Red Scare and ending with the August Coup, a coup d'état attempt that destabilized the Soviet Union and later contributed to its dissolution.”

“The collapse of the Soviet Union caused profound changes in nearly every society in the world. Much of the policy and infrastructure of the West and the Eastern Bloc revolved around the capitalist and communist ideologies respectively and the possibility of a nuclear warfare. The fall of communism formed an existential threat for many institutions. The US military was forced to cut much of its expenditure, though the level rose again to comparable heights after the September 11 attacks and the initiation of the War on Terror in 2001. Socialist parties around the world saw drops in membership after the Berlin Wall fell and the public felt that free market ideology had won. The end of the Cold War also coincided with the end of apartheid in South Africa. Declining Cold War tensions in the later years of the 1980s meant that the apartheid regime was no longer supported by the West as a bulwark against communism and they were condemned with an embargo. In 1990, Nelson Mandela was freed from prison and the regime made steps to end apartheid, which were on an official basis completed by 1994 with the new election. Libertarian, neoliberal, nationalist and Islamist parties on the other hand benefited from the fall of the Soviet Union. As capitalism had won, as people saw it, socialism in general declined in popularity. Socialist Scandinavian countries privatized many of their commons in the 1990s and a political debate on modern institutions re-opened. Scandinavian nations are now more seen as social democrat. The People's Republic of China, already having moved towards capitalism starting in the late 1970s and facing public anger after the 1989 killings in Beijing moved even more quickly towards free market economics in the 1990s...Stock markets were established in Shenzhen and Shanghai late in 1990 as well. The restrictions on car ownership were loosen in the early 1990s, causing the bicycle to decline as a form of transport by 2000. The move to capitalism has increased the economic prosperity of China, but many people still live in poor conditions, working for companies for very small pay and in dangerous and poor conditions.”

“It has mostly been dominated by the rise of globalization enabled by the commercialization of the internet and the growth of the mobile phone system. The ideology of most-modernism and cultural relativism has according to some scholars replaced modernism and notions of absolute progress and ideology. It has been the United States become by far the most powerful country in the world and the rise of China from a relatively weak developing country to a fledgling potential superpower. Reacting on the rise of China, the United States strategically rebalanced to the Asia-Pacific region. It has also seen the merging of most of Europe into one economy and one military bloc. Accompanying the NATO expansion, Ballistic Missile Defenses (BMD) were installed in East Europe. These marked important steps in the military globalization. Environmentalism has also become a mainstream concern in the post-Cold War era. Recycling has become commonplace in many countries over the past 30 years.”

During the Cold War, one-third of the world’s population lived in communist states. But their economies now open to the rest of the world (except a few exceptions) in favor of globalization and interdependence through inexpensive transportation and communications including Internet.
Economy and Society:\textsuperscript{14} Background: In the late nineteenth century, industrialization was encouraged by technical changes and by policy changes: the introduction of electricity and its applications, with communications (through the telephone and telegraph), transport (by railroads and steamships), and much more.\textsuperscript{15} “The introduction of the railroad led to a steep decline in the costs of moving freight, and there were further dramatic drops in the costs of ocean shipping following the introduction of steamships...a drop in costs of transport between the U.S. and Europe from about 80 per cent of the price of the commodity to less than 20 percent during that period. The sharp decline in transport costs came at a time when most European countries had lower tariff levels than earlier in the 19th century. The U.K. had zero tariffs on agriculture and manufacturing until 1914, and Dutch and Scandinavian tariffs were also low. The impact of rapidly falling transport costs, combined with the reduced levels of protection, undoubtedly led to a major net reduction in barriers - both natural and artificial - to trade. As a consequence, world trade grew rapidly - at an annual rate of 3.4 percent between 1870 and 1914, with growth not only in industrial goods but also in raw materials.” The European countries exported manufactured goods to their colonies for raw materials. Simultaneously, integration of world capital markets proceeded rapidly, based on nation’s wealth that had been accumulated by international trade. “By the early 20th century, it is estimated that foreign-owned assets were about equal in value to about 20 percent of world GDP. The United Kingdom was, as is well known, the world’s banker and at its peak, owned 80 percent of foreign assets globally. Its capital outflows were as much as 10 percent of GDP in some years and averaged 4.5 percent of GDP per year between 1870 and 1914.”\textsuperscript{16}

The growth of real incomes, the growth of world trade, and the integration of the world economy were causally linked. “But while real wages and living standards rose throughout the world, the rate of increase was much faster in the industrial countries. Until the early 1700s, it is estimated that living standards were not significantly different between different geographic regions of the world. But by the end of the nineteenth century, economic growth had been sufficiently rapid in the industrial countries that the world had bifurcated in terms of living standards and rates of economic growth. “The First World War, however, led to an abrupt reversal in the degree of globalization. As transport routes were disrupted and countries experienced different degrees of inflation in response to the differential strains of their wartime expenditures, the earlier integration of the international economy was largely reversed. Despite efforts to restore the status quo ante after the war, disequilibria associated with the overvaluation of the pound sterling following the British return to the Gold Standard in 1925, German reparations, and other imbalances led to slow progress in the 1920s. At the end of that decade, markets were not as integrated as they had been prewar. But the Great Depression reversed even that progress. As is well known, real incomes dropped dramatically in most countries, unemployment rates rose sharply, and prices of goods and services fell abruptly. The policy response intensified the difficulties: the 1930s were characterized by rising trade barriers and competitive devaluations, often referred to as beggar they neighbor policies, and by rapidly falling volumes of trade and prices of traded goods. As each country attempted to reverse its own downward spiral by imposing ever-higher tariffs, devaluing its currency, and other measures, they in effect exported part of their own deflationary pressures, only to be hit by deflationary pressures resulting from similar actions in other countries. Britain was forced off the gold standard in 1931, while the United States followed suit in 1933 and simultaneously experienced a banking holiday as banks were hard hit by nonperforming loans in their portfolios. Worse still, the American Congress had enacted the Hawley-Smoot tariff in the early 1930s, giving an average tariff level of 59 percent in 1932 in the United States: the highest level since the 19th century. As it became evident with hindsight that the Hawley-Smoot Tariff Act had greatly intensified the Great Depression.”\textsuperscript{17}
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“The Situation at the End of the War 1945-46: The postwar planners proposed a framework for international economic cooperation. International Monetary Fund (IMF): “The IMF was originally laid out as a part of the Bretton Woods system exchange agreement in 1944. During the Great Depression, countries sharply raised barriers to trade in an attempt to improve their failing economies. This led to the devaluation of national currencies and a decline in world trade. This breakdown in international monetary co-operation created a need for oversight. The representatives of 45 governments met at the Bretton Woods Conference in the Mount Washington Hotel in Bretton Woods, New Hampshire, in the United States, to discuss a framework for postwar international economic co-operation and how to rebuild Europe.” “The IMF formally came into existence on 27 December 1945, when the first 29 countries ratified its Articles of Agreement. By the end of 1946 the IMF had grown to 39 members. On 1 March 1947, the IMF began its financial operations, and on 8 May France became the first country to borrow from it.”

International Bank for Reconstruction and Development (IBRD): The IBRD like IMF was established by delegates at the Bretton Woods Conference in 1944 and became operational in 1946. “The IBRD was established with the original mission of financing the reconstruction efforts of war-torn European nations following World War II, with goals shared by the later Marshall Plan. The Bank issued its inaugural loan of $250 million ($2.6 billion in 2012 dollars) to France in 1947 to finance infrastructure projects. The institution also established its first field offices in Paris, France, Copenhagen, Denmark, and Prague in the former Czechoslovakia. Throughout the remainder of the 1940s and 1950s, the Bank financed projects seeking to dam rivers, generate electricity, and improve access to water and sanitation. It also invested in France, Belgium, and Luxembourg’s steel industry. Following the reconstruction of Europe, the Bank’s mandate has transitioned to eradicating poverty around the world. In 1960, the International Development Association (IDA) was established to serve as the Bank’s concessional lending arm and provide low and no-cost finance and grants to the poorest of the developing countries.”

General Agreement on Tariffs and Trade (GATT) was a legal agreement between many countries, whose overall purpose was to promote international trade by reducing or eliminating trade barriers such as tariffs or quotas. According to its preamble, its purpose was the substantial reduction of tariffs and other trade barriers and the elimination of preferences, on a reciprocal and mutually advantageous basis. It was first discussed during the United Nations Conference on Trade and Employment and was the outcome of the failure of negotiating governments to create the International Trade Organization (ITO). GATT was signed by 23 nations in Geneva on October 30, 1947 and took effect on January 1, 1948. It remained in effect until the signature by 123 nations in Marrakesh on April 14, 1994 of the Uruguay Round Agreements, which established the World Trade Organization (WTO) on January 1, 1995. The WTO is in some ways a successor to GATT, and the original GATT text (GATT 1947) is still in effect under the WTO framework.”

“European and Japanese economic recovery was stunningly successful after the first two very difficult postwar years. Prewar output levels were generally attained by the early 1950s and were only the start of a period of sustained rapid growth. From a situation in the late 1940s when most European economies traded through bilateral payments arrangements with each other (or used Marshall Plan aid), they moved to multilateral clearing arrangements. Simultaneously, tariff reductions were taking place and quantitative restrictions were being removed. With the groundwork laid by the Marshall Plan, increasingly free exchange regimes and tariff reductions (spurred both by the GATT multilateral tariff reductions and intra-European liberalization undertaken in the context of the Marshall Plan), the world economy embarked upon a quarter century of sustained and unprecedentedly rapid economic growth. While developing countries… grew, they generally did so without integrating with the world economy.”
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The Changing Postwar World: “While the rest of the industrialized world grew rapidly, and at rates well above those achieved in the first half of the twentieth century, it was the phenomenal growth of Europe and Japan which led to the biggest changes in the world economy. In 1950, it could fairly be said that the United States dominated; by the early 1970s, Europe and Japan were also major players in the world economy. During the golden quarter century, tariff reductions continued. The rate of growth of world trade averaged almost 8 percent per year from 1950 to 1973. Quite clearly, trade was an engine of growth, just as it had been in the late 19th century, growing at about twice the rate of growth of world output. But whereas in the late 19th century, it was primarily reductions in transport costs that facilitated that growth, it was reductions in tariff and nontariff barriers to trade were the major stimulus to the growth of trade in the postwar years.”

“The very rapid economic growth of that era took place in a relatively non-inflationary environment. Most industrial countries had single digit rates of inflation. To be sure, individual countries did experience balance of payments crises, and rates of growth fluctuated through recession and boom periods. Nonetheless, the world economy as a whole was relatively stable. Through the provision of financial assistance to countries in balance of payments crises, the IMF played an important role in enabling adjustment to take place without the disruption to the international system that had characterized the inter-war period. Many of the industrial countries - and many developing countries - took advantage of the IMF’s lending facilities. Britain, in 1977, was the last major industrial country to borrow on a large scale from the Fund. Part of that stability derived from the relative size and dominance of the American economy. From 1950, when 79 percent of foreign exchange reserves of the industrial countries were held in gold, the American dollar assumed increasing importance. By 1973, more than 90 percent of the foreign exchange reserves holdings of those industrial countries that reported such data were held in U.S. dollars. International prices, and settlements of accounts even between other countries, were predominantly denominated in U.S. dollars. But the underpinning of the Bretton Woods system, and the continuing downward movement of trade barriers were also major factors.”

The World from the Early 1970s to the 1990s: The 1970s were the worst decade of industrial performance since the Great Depression. The oil shocks of 1973 and 1979 added to the existing ailment and conjured high inflation throughout the world for the rest of the decade. As a result, U.S. manufacturing industries began to decline, running its last trade surplus in 1975. In contrast, Japan and West Germany experienced economic booms, overtaking the U.S. as the world’s leading manufacturer. In 1970, Japan became the world’s second-largest economy until 1994 when the EU (18 countries under a single market) came into effect. “In the US, the average annual inflation rate from 1900 to 1970 was approximately 2.5%. From 1970–1979, however, the average rate was 7.06%, and topped out at 13.29% in December 1979. This period is also known for stagflation, a phenomenon in which inflation and unemployment steadily increased. It led to double-digit interest rates that rose to unprecedented levels (above 12% per year). The prime rate hit 21.5 in December 1980, the highest in history. By the time of 1980, when U.S. President Jimmy Carter was running for re-election against Ronald Reagan, the misery index (the sum of the unemployment rate and the inflation rate) had reached an all-time high of 21.98%. The economic problems of the 1970s would result in a sluggish cynicism replacing the optimistic attitudes of the 1950s and 1960s and a distrust of government and technology. Faith in government was at an all-time low in the aftermath of Vietnam and Watergate, as exemplified by the low voter turnout in the 1976 United States presidential election.”

“Great Britain also experienced considerable economic turmoil during the decade as outdated industries proved unable to compete with Japanese and German wares. Labor strikes happened with such frequency as to almost paralyze the country’s infrastructure. Breadlines and trash piling...
up in the street became common sights, and in 1979, Margaret Thatcher was elected prime minister with the promise of cleaning up the economic mess. In Eastern Europe, Soviet-style command economies began showing signs of stagnation, in which successes were persistently dogged by setbacks. The oil shock increased East European, particularly Soviet, exports, but a growing inability to increase agricultural output caused growing concern to the governments of the COMECON block, and a growing dependence on food imported from democratic nations. On the other hand, export-driven economic development in Asia, especially by the Four Asian Tigers (Hong Kong, South Korea, Singapore, and Taiwan), resulted in rapid economic transformation and industrialization. Their abundance of cheap labor, combined with educational and other policy reforms, set the foundation for development in the region during the 1970s and beyond.”

“By the late 1980s, inflation was contained in most industrial countries, and debt was being restructured (the Brady Plan) in the heavily indebted developing countries. The oil price had peaked in real terms in 1979 and fell sharply in 1986. The stimulus from lower real oil prices and stable price levels resulted in a period of sustained growth of the industrial countries. Trade barriers among industrial countries continued to drop, as quantitative restrictions had been almost entirely eliminated and tariffs were being further reduced under the influence of successive rounds of trade negotiations under the GATT.” However, the lost decade of the 1980s led a number of countries to begin reducing their trade barriers and other impediments to growth. After the collapse of the Soviet Union, transition economies were adjusting to the free market system; while China opened the four coastal specific economic zones in 1979, which was expanded continuously. In 1994, the North American Free Trade Agreement (NAFTA) was signed by the United States, Canada, and Mexico, which assured outward looking economic policies. Unlike European Union, the free trade agreement allows the flow of goods and services without tariffs, but mobility of labor (employment) between nations is not allowed. In the 1990s, a number of financial crises appeared. In late 1994 in Mexico, investors became reluctant to finance the current account deficits that had been 7.6 percent of GDP. Mexican officials took swift action – adjusting monetary and fiscal policy - with a large loan from the IMF. In 1997 South Korea had a shortage of foreign reserve holding to pay back foreign loans. The Seoul stock exchange fell by 4% on 7 November 1997, by 7% next day, and stocks fell further on fears that the IMF would demand tough reforms. The IMF provided US$57 billion package, subject to taking restructuring measures.

At the turn of the century, American economy experienced rapid growth, with more rapid rates of productivity increase than had earlier occurred. “Europe had begun a process of increasing integration with the opening of trade and financial flows under the Marshall Plan. The Treaty of Rome had started the process of movement toward an integrated internal market, undertaken within the context of lowered trade barriers from the multilateral trading rounds under the GATT. As additional countries joined the European enterprise, and policy harmonization deepened, the European Union emerged as a major force in the global economy with 38 percent of world trade and 26 percent of world GDP as of 2000. By contrast, after four decades of growth and rapidly rising living standards, the Japanese economy had entered a period of stagnation by around 1990, and Japanese growth remained sluggish a decade later, primarily as a consequence of the asset bubble of the late 1980s and the policy challenges posed both by the need for reform of the financial sector. Despite the difficulties of countries such as South Korea, growth in developing countries accelerated during the 1990s as a result of their policy changes and the supportive global environment. By 2000, developing countries as a group accounted for about 47 per cent of world GDP and a third of world trade. And, of course, the East Asian economies, in addition to Japan, were by 2000 large enough to be significant…South Korea, the ASEAN countries, and China, were also gaining share. India had embarked upon reforms.”
Chapter V. Summary and Conclusion

The Global Economy at the Turn of the Century: As the world became more open place, our economy and society has changed. Anne O. Krueger considers three changes: the structure of international economy, the economic power, and integration of global financial markets. First, the structure of international economy was dramatically changed. The technology transformed tools and ways of transportation and communication, which significantly reduced their costs: “in constant 1998 prices the cost of a three-minute phone call from New York to London had been $293 in 1931 and had (by 2001) fallen to around $1 for a much better-quality connection. In 2006 that same call costs just a few cents. Other technical changes, and above all the reduction in tariff and other barriers to trade, had played a role in opening up the global economy…For manufactured goods, at least, average tariff rates among industrial countries are now less than 5 percent; within areas such as the European Union, they are zero. With airfreight, the internet, and other changes, goods can be ordered from one part of the world and received elsewhere in a matter of hours, contrasted with the months the same transaction would have taken two hundred years ago…Consequently, the relative importance of international trade in the world economy had greatly increased: from 5.5 percent in 1950 to 17.2 percent in 2000…Much more trade was in intermediate goods, as producers were able to locate each stage of the production process in the country or countries where costs of production were lower. And, whereas in 1950, 45 percent of merchandise exports were agricultural, and 37 percent were manufactures, the composition of trade was radically altered, and trade in services grew in importance. By 1980, services trade constituted 15 percent of all goods and services trade, agriculture accounted for 12 percent and manufactures for 45 percent. The comparable numbers for 2004 show agriculture down to 7 percent, services up to almost 20 percent, and manufactures to 59 percent. In addition to trade flows, other international transactions had increased in importance: tourism, other services items, and capital flows.”

The second major change is in the economic power with increased macro-economic stability based on reasonable domestic economic policies. Whereas “in 1950 the United States was the economic power; and by the mid-1970s Europe and Japan were clearly established as major global players; by 2000, emerging Asia - especially China and India, but also a number of other countries - had become a significant economic force in the international economy. Much of Europe, of course, is now in the European Union and has achieved an even higher degree of internal integration than that realized externally. And the emerging Asian economies are already so large as to have global significance and impact. Assuming that their relatively high rates of economic growth persist, they will become increasingly important in the years to come.” The third major change has been the rapid increase in integration of global financial markets. “In 1952, only seven countries (U.S., Canada, and five Latin American countries) had free exchange rate regimes for current account transactions as set out in Article VIII. Today, 164 countries have accepted Article VIII obligations, while capital account transactions are much freer than they were.”

Sustainable economic growth is basically dependent upon two ways: mobilization of more input factors (supply of labor and capital), and productivity growth (with new technology). If both are equal to others, the third factor could be government policies, including either monetary or fiscal policies. The government intervention needs to be limited to encouraging competitiveness and removing monopoly from the market to allocate resources efficiently without bottlenecks and idle capacities. It is important to maintain full employment with moderate levels of inflation in the long-run. Anne O Krueger writes three challenges: First, the Doha Round has encountered serious resistance in multi-lateral trade negotiations with 149 WTO members. Second, the international financial system needs to give Asia appropriate weight in its system, including IMF itself. Third, domestic policies and measures are important to bring more opportunities for growth in the short-run, and more education is necessary in the medium and longer terms.
Political Philosophy: Since we previously discussed political philosophy in the Appendix of Chapter V of Book IV by summarizing *The Oxford Handbook of Political Theories* (2006), Chapter III of this Book VI introduced in three groups. The first includes Idealism in America, the Pragmatism movement, and realism in America and Great Britain; the second contains modern philosophy in France from the French Revolution to Auguste Comte, Henri Bergson, and Jean-Paul Sartre with positivism, existentialism, and phenomenology; and the third comprises modern psychology and psychoanalysis including Sigmund Freud and Carl Jung.

Immanuel Kant (1724-1804) sparked a storm of philosophical work in Germany in the early nineteenth century, beginning with German idealism in which the world and the mind equally must be understood according to the same category; and it culminated in the work of George Hegel (1770-1831), who among other things said that ‘The real is ration; the rational is real’. “Hegel’s work was carried in many directions by his followers and critics. Karl Marx (1818-83) appropriated both Hegel's philosophy of history and the empirical ethics dominant in Britain, transforming Hegel's ideas into a strictly materialist form, setting the grounds for the development of a science of society. Søren Kierkegaard (1813-55), in contrast, dismissed all systematic philosophy as an inadequate guide to life and meaning. For Kierkegaard, life is meant to be lived, not a mystery to be solved. Arthur Schopenhauer (1788-1860) took idealism to the conclusion that the world was nothing but the futile endless interplay of images and desires, and advocated atheism and pessimism. Schopenhauer's ideas were taken up and transformed by Frederick Nietzsche (1844-1900), who seized upon their various dismissals of the world to proclaim God is dead and to reject all systematic philosophy and all striving for a fixed truth transcending the individual. Nietzsche found in this not grounds for pessimism, but the possibility of a new kind of freedom.”

British Idealism: From the mid-nineteenth to the early twentieth century, British Idealism came increasingly to be dominated by strands of neo-Hegelian thought, led by Thomas H. Green (1836-1882), Francis H. Bradley (1846-1924), and Bernard Bosanquet (1848-1923). “They were succeeded by the second generation of J. M. E. McTaggart (1866–1925), H. H. Joachim (1868–1938), J. H. Muirhead (1855–1940), and R. G. Collingwood (1889-1943). The last major figure in the tradition was G. R. G. Mure (1893–1979). Doctrines of early British idealism so provoked the young Cambridge philosophers G. E. Moore and Bertrand Russell that they began a new philosophical tradition, analytic philosophy.” “British idealism was generally marked by several broad tendencies: a belief in an Absolute (a single all-encompassing reality that in some sense formed a coherent and all-inclusive system); the assignment of a high place to reason as both the faculty by which the Absolute's structure is grasped and as that structure itself; and a fundamental unwillingness to accept a dichotomy between thought and object, reality consisting of thought-and-object together in a strongly coherent unity. British idealism largely developed from the German idealist movement - particularly such philosophers as Immanuel Kant and G. W. F. Hegel, who were characterized by Green, among others, as the salvation of British philosophy after the alleged demise of empiricism. The movement was certainly a reaction against the thinking of John Locke, David Hume, John Stuart Mill, Henry Sidgwick, and other empiricists and utilitarians… On its political side, the British idealists were largely concerned to refute what they regarded as a brittle and atomistic form of individualism, as espoused by e.g. Herbert Spencer. In their view, humans are fundamentally social beings in a manner and to a degree not adequately recognized by Spencer and his followers. The British Idealists did not, however, reify the State in the manner that Hegel apparently did; Green in particular spoke of the individual as the sole locus of value and contended that the State's existence was justified only insofar as it contributed to the realization of value in the lives of individual persons.” The hold of British idealism weakened when Bertrand Russel and G. E. Moore turned against it.”
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Idealism in America: The 18th century saw the introduction of Francis Bacon and the Enlightenment philosophers Descartes, Newton, Locke, Wollaston, and Berkeley to Colonial British America. Two native-born Americans, Samuel Johnson and Jonathan Edwards, were first influenced by these philosophers; they then adapted and extended their Enlightenment ideas to develop their own American theology and philosophy. Both were originally ordained Puritan Congregationalist ministers who embraced much of the new learning of the Enlightenment. Both were Yale educated and Berkeley influenced idealists who became influential college presidents. Both were influential in the development of American political philosophy and the works of the Founding Fathers. Johnson's American Practical Idealism and Edwards' Reform Puritan Calvinism were far stronger influences on the men of the Continental Congress and on the Declaration of Independence. In the 19th century, Romanticism rose in America. “The American incarnation of Romanticism was transcendentalism and it stands as a major American innovation. The 19th century also saw the rise of the school of pragmatism, along with a smaller, Hegelian philosophical movement led by George Holmes Howison that was focused in St. Louis, though the influence of American pragmatism far outstripped that of the small Hegelian movement. Other reactions to materialism included the Objective idealism of Josiah Royce, and the Personalism.

Josiah Royce (1855–1916) was the leading American proponent of absolute idealism. After studies in Germany, he returned to study in the United States under the philosophers William James and Charles Sanders Peirce at Johns Hopkins University, Baltimore. He taught English for four years at the University of California before beginning his teaching career at Harvard University, where James found him a position. He remained at Harvard for the rest of his career, eventually succeeding George Herbert Palmer as Alford professor (1914). Considering himself an absolute Idealist and borrowing from the works of Hegel, Royce stressed the unity of human thought with the external world. His doctrines were centered on his view of absolute truth, and he declared that everyone must be in agreement with his assertion that such a truth exists, because even those skeptics who would deny this truth automatically affirm it. To deny absolute truth would be to affirm that some truthful statements are possible, and thus the skeptic is caught in a self-contradictory attitude toward the possible existence of truth. Royce’s Idealism also extended to religion, the basis of which he conceived to be human loyalty. This religion of loyalty was supplemented by an ethical system that showed his emphasis on the human will. In his words, the highest good would be achieved by the willing and practical and thoroughgoing devotion of a person to a cause. Like the British Idealist F.H. Bradley, whose views resembled his own, Royce enhanced the reputation of European Idealists in his own country.”

The Pragmatist Movement: Pragmatism is a philosophical tradition that began in the United States around 1870. Its origins are often attributed to the philosophers William James, John Dewey, and Charles Sanders Peirce. “Pragmatism considers thought an instrument or tool for prediction, problem solving and action, and rejects the idea that the function of thought is to describe, represent, or mirror reality. Pragmatists contend that most philosophical topics - such as the nature of knowledge, language, concepts, meaning, belief, and science - are all best viewed in terms of their practical uses and successes. The philosophy of pragmatism emphasizes the practical application of ideas by acting on them to actually test them in human experiences. Pragmatism focuses on a changing universe rather than an unchanging one as the Idealists, Realists and Thomists had claimed.” Charles Sanders Peirce (1839-1914) “developed the idea that inquiry depends on real doubt, not mere verbal or hyperbolic doubt, and said, in order to understand a conception in a fruitful way, ‘Consider the practical effects of the objects of your conception. Then, your conception of those effects is the whole of your conception of the object’, which he later called the pragmatic maxim. It equates any conception of an object to the general extent of the
conceivable implications for informed practice of that object's effects. This is the heart of his pragmatism as a method of experimental mental reflection arriving at conceptions in terms of conceivable confirmatory and disconfirmatory circumstances—a method hospitable to the generation of explanatory hypotheses, and conducive to the employment and improvement of verification. Typical of Peirce is his concern with inference to explanatory hypotheses as outside the usual foundational alternative between deductivist rationalism and inductivist empiricism, although he was a mathematical logician and a founder of statistics.” William James (1842-1910) was an American philosopher and psychologist, who was trained as a physician. He was the first educator who offered a psychology course in the United States. As one of major pragmatists, he also developed the philosophical perspective known as radical pragmatism. John Dewey (1859-1952) was an American philosopher, psychologist, and educational reformer whose ideas have been influential in education and social reform. He also is a primary figure of pragmatism.

The Revolt against Idealism was evident in Great Britain like in the United States. John Cook Wilson and Harold Arthur Prichard were the leading members of Oxford Realism, and Bertrand Russell and George Edward Moore were in favor of scientific philosophy as Cambridge professors; and their realist positions were largely accepted by theories and practices. G. E. Moore (1873-1958) was a British philosopher. “He was, with Bertrand Russell, Ludwig Wittgenstein, and (before them) Gottlob Frege, one of the founders of the analytic tradition in philosophy. Along with Russell, he led the turn away from idealism in British philosophy and became well known for his advocacy of common-sense concepts, his contributions to ethics, epistemology, and metaphysics, and his exceptional personality and moral character.” Reputation of Idealism: Moore writes that “Kant’s conception of morality as founded on a priori principles of practical reason is untenable. It is easy to see how this line of thought could be extended to a general criticism of Kant’s conception of the a priori; and it is precisely this generalization that Moore undertakes in his successful 1898 dissertation. At the same time, he comes to see that his previous enthusiasm for Bradley’s idealism was not well founded. So, it is in this 1898 dissertation that Moore turns decisively against idealist philosophy, both in its Kantian and Bradleian forms.” Principia Ethica: Moore insists that “goodness is indefinable, or unanalyzable, and thus ethics is an autonomous science, irreducible to natural science or, indeed, do metaphysics.”

Bertrand Russell (1872-1970), in the early 20th century, led the British revolt against idealism. “He is considered one of the founders of analytic philosophy along with his predecessor Gottlob Frege, colleague G. E. Moore, and protégé Ludwig Wittgenstein. He is widely held to be one of the 20th century's premier logicians. With A. N. Whitehead he wrote Principia Mathematica, an attempt to create a logical basis for mathematics. His philosophical essay On Denoting has been considered a paradigm of philosophy. His work has had a considerable influence on mathematics, logic, set theory, linguistics, artificial intelligence, cognitive science, computer science (see type theory and type system), and philosophy, especially the philosophy of language, epistemology, and metaphysics. Russell was a prominent anti-war activist; he championed anti-imperialism. Occasionally, he advocated preventive nuclear war, before the opportunity provided by the atomic monopoly had passed and welcomed with enthusiasm world government. He went to prison for his pacifism during World War I. Later, he concluded war against Adolf Hitler was a necessary lesser of two evils. He 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.” Generations of general readers have benefited from his many popular writings on a wide variety of topics in both the humanities and the natural sciences. Like Voltaire, he wrote with style and wit.
Positive Philosophy in France: Auguste Comte (1798–1857) was a French philosopher, “who founded the discipline of sociology, coining the term, and the doctrine of positivism. He is sometimes regarded as the first philosopher of science in the modern sense of the term. Influenced by the utopian socialist Henri Saint-Simon, Comte developed the positive philosophy in an attempt to remedy the social malaise of the French Revolution, calling for a new social doctrine based on the sciences. Comte was a major influence on 19th-century thought, influencing the work of social thinkers such as Karl Marx, John Stuart Mill, and George Eliot. His concept of sociology and social evolutionism set the tone for early social theorists and anthropologists such as Harriet Martineau and Herbert Spencer, evolving into modern academic sociology presented by Émile Durkheim as practical and objective social research. Comte's social theories culminated in his Religion of Humanity (1851-54, four volumes) which presaged the development of religious humanist and secular humanist or organizations in the 19th century. Comte may have coined the word altruisme (altruism).” “As an approach to Comte's philosophy, the chronological order seems the most appropriate guide. After a quick review of some biographical facts, we will deal first with the Saint-Simonian period and the early writings, and then with the two great works that stand out: the Course of Positive Philosophy (6 volumes, 1830–1842), and the System of Positive Polity (4 volumes, 1851–1854).” August Comte developed the law of three stages: (1) the theological stage, (2) the metaphysical stage, and (3) the positive stage. According to Comte, society as a whole, and each particular science, develops through three mentally conceived stages:

1. The Theological stage refers to explanation by personified deities. During the earlier stages, people believe that all the phenomena of nature are the creation of the divine or supernatural. Men and children failed to discover the natural causes of various phenomena and hence attributed them to a supernatural or divine power. Comte broke this stage into 3 sub-stages: 1A. Fetishism - Fetishism was the primary stage of the theological stage of thinking. Throughout this stage, primitive people believe that inanimate objects have living spirit in them, also known as animism. People worship inanimate objects like trees, stones, a piece of wood, volcanic eruptions, etc. 1B. Polytheism…1C. Monotheism…

2. The Metaphysical stage is the extension of the theological stage. Metaphysical stage refers to explanation by impersonal abstract concepts. People often tried to believe that God is an abstract being. They believe that an abstract power or force guides and determines events in the world. Metaphysical thinking discards belief in a concrete God. The nature of inquiry was legal and rational in nature. For example: In Classical Hindu Indian society the principle of the transmigration of the soul, the conception of rebirth, notions of pursuant were largely governed by metaphysical uphill. (3) The Positivity stage, also known as the scientific stage, refers to scientific explanation based on observation, experiment, and comparison. Positive explanations rely upon a distinct method, the scientific method, for their justification. Today people attempt to establish cause and effect relationships. Positivism is a purely intellectual way of looking at the world; as well, it emphasizes observation and classification of data and facts. This is the highest, most evolved behavior according to Comte.”

“Comte, however, was conscious of the fact that the three stages of thinking may or do coexist in the same society or in the same mind and may not always be successive. Comte proposed a hierarchy of the sciences based on historical sequence, with areas of knowledge passing through these stages in order of complexity. The simplest and most remote areas of knowledge - mechanical or physical - are the first to become scientific. These are followed by the more complex sciences, those considered closest to us. The sciences, then, according to Comte's law, developed in this order: Mathematics; Astronomy; Physics; Chemistry; Biology; Sociology. A science of society is thus the Queen science in Comte's hierarchy as it would be the most fundamentally complex. Through social science, Comte believed all human social ills could be remedied.”


**Foundation of Sociology:** Henri de Saint-Simon (1760-1825) published *Physiologie sociale* (1813) and devoted much of his time to the prospect that human society could be steered toward progress if scientists would form an international assembly to influence its course. August Comte (1798-1857) hoped to unify all studies of humankind through the scientific understanding of the social realm in his *A General View of Positivism* (1865). Karl Marx (1818-83) in his *Das Kapital* (1867) theorized that “both the realm of cultural production and political power created ideologies that perpetuated the oppression of the working class and the concentration of wealth within the capitalist class: the owners of the means of production.” Herbert Spencer (1820-1902) published *The Study of Sociology* (1874) that was so influential to many thinkers of the time. “Also, a notable biologist, Spencer coined the term survival of the fittest as a basic mechanism by which more effective socio-cultural forms progressed. Whilst many intellectuals of his day were proponents of socialism as a scientifically informed manner of steering society, Spencer was a critic of socialism and an advocate for a laissez-faire style of government.” Emile Durkheim (1858-1917) was a French sociologist, who formally established academic discipline. He published *The Division of Labor in Society* (1893), set up the first European department of sociology, and became the first professor of sociology in France. “He refined the positivism originally set forth by Auguste Comte, promoting what could be considered as a form of epistemological realism, as well as the use of the hypothetico-deductive model in social science.”

Henry Bergson (1859-1941) was a French philosopher, influential in the first half of the twentieth century and after World War II in continental philosophy. “Bergson is known for his influential arguments that processes of immediate experience and intuition are more significant than abstract rationalism and science for understanding reality. He is also known for having engaged in a debate with Albert Einstein about the nature of time, a debate which eventually contributed to a partial diminishment of Bergson's reputation, until most of his fundamental contributions to French Philosophy were vindicated by the discovery of Quantum Physics. He was awarded the 1927 Nobel Prize in Literature in recognition of his rich and vitalizing ideas and the brilliant skill with which they have been presented.” Max Weber (1864-1920) wrote *The Protestant Ethic and the Spirit of Capitalism* (1904). “Weber was a key proponent of methodological anti-positivism, arguing for the study of social action through interpretive means, based on understanding the purpose and meaning that individuals attach to their own actions.” His main intellectual concern was “understanding the processes of rationalization, secularization, and disenchantment that he associated with the rise of capitalism and modernity.”

“In the early 20th century, sociology expanded in the U.S., including developments in both macrosociology, concerned with the evolution of societies, and microsociology, concerned with everyday human social interactions. Based on the pragmatic social psychology of George Herbert Mead (1863–1931), Herbert Blumer (1900–1987) and, later, the Chicago school, sociologists developed symbolic interactionism. In the 1920s, György Lukács released *History and Class Consciousness* (1923), while a number of works by Durkheim and Weber were published posthumously. In the 1930s, Talcott Parsons (1902–1979) developed action theory, integrating the study of social order with the structural and voluntaristic aspects of macro and micro factors, while placing the discussion within a higher explanatory context of system theory and cybernetics. In Austria and later the U.S., Alfred Schütz (1899–1959) developed social phenomenology, which would later inform social constructionism. During the same period members of the Frankfurt school, such as Theodor W. Adorno (1903–1969) and Max Horkheimer (1895–1973), developed critical theory, integrating the historical materialistic elements of Marxism with the insights of Weber, Freud and Gramsci - in theory, if not always in name - often characterizing capitalist modernity as a move away from the central tenets of enlightenment.”26
**Existentialism:** “Existentialism can be thought of as the twentieth-century analogue of nineteenth-century romanticism. The two movements have in common the demand that the whole fabric of life be recognized and taken into account in our thinking and acting. As such they express a form of resistance to reductionist analyses of life and its meaning for human beings. But there are also significant differences. Existentialism is typically focused on individual human lives and the poignant inevitability of suffering and choice for each individual whereas romanticism tended to be more oriented to the whole of nature and saw human beings as a part of that wider picture. Furthermore, romanticism flourished before the wars and genocides of the twentieth century whereas existentialism is born amid those horrors. From one point of view, the existentialists divide roughly between writers (most famously, perhaps, Albert Camus) and philosophers. The philosophical existentialists divide roughly between the atheistic and the religious. Søren Kierkegaard (1813-1855) [the ultimate anti-Christianity Christian] is often considered to be the father of them all, but Friedrich Nietzsche [the ultimate anti-Christ philosopher] is a crucial figure at the origins of the developing line of atheistic existentialism. Religious existentialists included both Jews such as Martin Buber (1878-1965) [the Protestant Jew] and Christians such as Paul Tillich (1886-1965) [the Christian crypto-atheist infatuated with Being and God]. Other religious existentialists include Karl Jaspers, Gabriel Marcel, and Karl Rahner. The atheistic existentialists include Martin Heidegger (1889-1976) [the non-Christian atheist infatuated with Being and time], though he denied that he was an existentialist, and Jean-Paul Sartre (1905-1980) [the ultimate atheist infatuated with Being and nothingness].”

Sartre claimed that a central proposition of Existentialism is that existence precedes essence, which means that the most important consideration for individuals is that they are individuals - independently acting and responsible, conscious beings (existence) - rather than what labels, roles, stereotypes, definitions, or other preconceived categories the individuals fit (essence). The actual life of the individuals is what constitutes what could be called their true essence instead of there being an arbitrarily attributed essence others use to define them. Thus, human beings, through their own consciousness, create their own values and determine a meaning to their life. Although it was Sartre who explicitly coined the phrase, similar notions can be found in the thought of existentialist philosophers such as Heidegger, and Kierkegaard: ‘The subjective thinker’s form, the form of his communication, is his style. His form must be just as manifold as are the opposites that he holds together. The systematic eins, zwei, drei is an abstract form that also must inevitably run into trouble whenever it is to be applied to the concrete. To the same degree as the subjective thinker is concrete, to the same degree his form must also be concretely dialectical. But just as he himself is not a poet, not an ethicist, not a dialectician, so also his form is none of these directly. His form must first and last be related to existence, and in this regard he must have at his disposal the poetic, the ethical, the dialectical, the religious. Subordinate character, setting, etc., which belong to the well-balanced character of the esthetic production, are in themselves breadth; the subjective thinker has only one setting – existence - and has nothing to do with localities and such things. The setting is not the fairyland of the imagination, where poetry produces consummation, nor is the setting laid in England, and historical accuracy is not a concern. The setting is inwardness in existing as a human being; the concretion is the relation of the existence-categories to one another. Historical accuracy and historical actuality are breadth.’ [Søren Kierkegaard] “As Sartre writes in his work *Existentialism is a Humanism:* ‘man first of all exists, encounters himself, surges up in the world - and defines himself afterwards’. Of course, the more positive, therapeutic aspect of this is also implied: A person can choose to act in a different way, and to be a good person instead of a cruel person. Here it is also clear that since humans can choose to be either cruel or good, they are, in fact, neither of these things essentially.”
Chapter V. Summary and Conclusion

**Phenomenology:** “Phenomenology is commonly understood in either of two ways: as a disciplinary field in philosophy, or as a movement in the history of philosophy. The discipline of phenomenology may be defined initially as the study of structures of experience, or consciousness. Literally, phenomenology is the study of phenomena: appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience. Phenomenology studies conscious experience as experienced from the subjective or first-person point of view. This field of philosophy is then to be distinguished from, and related to, the other main fields of philosophy: ontology (the study of being or what is), epistemology (the study of knowledge), logic (the study of valid reasoning), ethics (the study of right and wrong action), etc. The historical movement of phenomenology is the philosophical tradition launched in the first half of the 20th century by Edmund Husserl, Martin Heidegger, Maurice Merleau-Ponty, Jean-Paul Sartre, et al. In that movement, the discipline of phenomenology was prized as the proper foundation of all philosophy - as opposed, say, to ethics or metaphysics or epistemology. The methods and characterization of the discipline were widely debated by Husserl and his successors, and these debates continue to the present day.”

Edmund Husserl published *Logical Investigation* (1900-01), outlining a complex system of philosophy, moving from logic to philosophy of language, to ontology, to a phenomenological theory of intentionality, and finally to a phenomenological theory of knowledge. His Ideas (1913) focused squarely on phenomenology itself. Martin Heidegger published *Being and Time* and *The Basic Problems of Phenomenology* (both in 1927) which resolved into what he called fundamental ontology. He approached phenomenology, “in a quasi-poetic idiom, through the root meanings of logos and phenomena, so that phenomenology is defined as the art or practice of letting things show themselves.” In *Being and Nothingness* (1943), Jean-Paul Sartre developed his conception of phenomenological ontology; becoming the philosophical foundation for his popular philosophy of existentialism. “In Sartre’s model of intentionality, the central player in consciousness is a phenomenon, and the occurrence of a phenomenon just is a consciousness-of-an-object. The chestnut tree I see is, for Sartre, such a phenomenon in my consciousness.” Joining with Sartre and Beauvoir, in his *Phenomenology of Perception* (1945), Maurice Merleau-Ponty developed a rich variety of phenomenology emphasizing the role of the body in human experience. The four thinkers had different conceptions of phenomenology, different methods, and different results. A brief comparison of their differences may be helpful to capture the history of phenomenology.

“Husserl’s work was followed by a flurry of phenomenological writing in the first half of the 20th century. The diversity of traditional phenomenology is apparent in the *Encyclopedia of Phenomenology* (1997) which features separate articles on some seven types of phenomenology. (1) Transcendental constitutive phenomenology studies how objects are constituted in pure or transcendental consciousness, setting aside questions of any relation to the natural world around us. (2) Naturalistic constitutive phenomenology studies how consciousness constitutes or takes things in the world of nature, assuming with the natural attitude that consciousness is part of nature. (3) Existential phenomenology studies concrete human existence, including our experience of free choice or action in concrete situations. (4) Generative historicist phenomenology studies how meaning, as found in our experience, is generated in historical processes of collective experience over time. (5) Genetic phenomenology studies the genesis of meanings of things within one’s own stream of experience. (6) Hermeneutical phenomenology studies interpretive structures of experience, how we understand and engage things around us in our human world, including ourselves and others. (7) Realistic phenomenology studies the structure of consciousness and intentionality, assuming it occurs in a real world that is largely external to consciousness and not somehow brought into being by consciousness.”
Psychology and Psychoanalysis: Today, psychology is defined as the scientific study of behavior and mental processes. Philosophical interest in the mind and behavior dates back to the ancient civilizations of Egypt, Persia, Greece, China, and India. “Psychology was a branch of philosophy until the 1870s, when it developed as an independent scientific discipline in Germany and the United States. Psychology borders on various other fields including physiology, neuroscience, artificial intelligence, sociology, anthropology, as well as philosophy and other components of the humanities. Psychology as a self-conscious field of experimental study began in 1879, when Wilhelm Wundt founded the first laboratory dedicated exclusively to psychological research in Leipzig, Germany. Wundt was also the first person to refer to himself as a psychologist. Other important early contributors to the field include Hermann Ebbinghaus (a pioneer in the study of memory), William James (the American father of pragmatism), and Ivan Pavlov (who developed the procedures associated with classical conditioning).” Soon after the development of experimental psychology, various kinds of applied psychology appeared. “Concurrently…the psychoanalytic theories and therapeutic practices developed by the Vienna-trained physician Sigmund Freud and his many disciples - beginning early in the 20th century and enduring for many decades - were upsetting the view of human nature as a rational entity. Freudian theory made reason secondary: for Freud, the unconscious and its often socially unacceptable irrational motives and desires, particularly the sexual and aggressive, were the driving force underlying much of human behavior and mental illness and symptom formation. Making the unconscious conscious became the therapeutic goal of clinicians working within this framework. Freud proposed that much of what humans feel, think, and do is outside awareness, self-defensive in its motivations, and unconsciously determined. Much of it also reflects conflicts grounded in early childhood that play out in complex patterns of seemingly paradoxical behaviors and symptoms.”

Structuralism: “In sociology, anthropology and linguistics, structuralism is the methodology that elements of human culture must be understood by way of their relationship to a larger, overarching system or structure. It works to uncover the structures that underlie all the things that humans do, think, perceive, and feel. Alternatively, as summarized by philosopher Simon Blackburn, structuralism is the belief that phenomena of human life are not intelligible except through their interrelations. These relations constitute a structure, and behind local variations in the surface phenomena there are constant laws of abstract culture. Structuralism in Europe developed in the early 1900s, in the structural linguistics of Ferdinand de Saussure and the subsequent Prague Moscow and Copenhagen schools of linguistics. In the late 1950s and early 1960s, when structural linguistics was facing serious challenges from the likes of Noam Chomsky and thus fading in importance, an array of scholars in the humanities borrowed Saussure’s concepts for use in their respective fields of study. French anthropologist Claude Lévi-Strauss was arguably the first such scholar, sparking a widespread interest in structuralism. The structuralist mode of reasoning has been applied in a diverse range of fields, including anthropology, sociology, psychology, literary criticism, economics and architecture. The most prominent thinkers associated with structuralism include Claude Lévi-Strauss, linguist Roman Jakobson, and psychoanalyst Jacques Lacan. As an intellectual movement, structuralism was initially presumed to be the heir apparent to existentialism. However, by the late 1960s, many of structuralism’s basic tenets came under attack from a new wave of predominantly French intellectuals...Though elements of their work necessarily relate to structuralism and are informed by it, these theorists have generally been referred to as post-structuralists. In the 1970s, structuralism was criticized for its rigidity and ahistoricism. Despite this, many of structuralism’s proponents, such as Lacan, continue to assert an influence on continental philosophy and many of the fundamental assumptions of some of structuralism’s post-structuralist critics are a continuation of structuralism.”
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Economics and Management Thought: Neoclassical economics developed in the 1870s. There were three main independent schools. (i) The Cambridge School was founded with the 1871 publication of Jevons’ *Theory of Political Economy*, developing theories of partial equilibrium and focusing on market failures. Its main representatives were Stanley Jevons, Alfred Marshall, and Arthur Pigou. “Alfred Marshall (1842–1924) is also credited with an attempt to put economics on a more mathematical footing. The first professor of economics at the University of Cambridge, his 1890 work *Principles of Economics* abandoned the term political economy for his favorite economics.” (ii) The Austrian School of Economics was made up of Austrian economists Carl Menger, Eugen von Böhm-Bawerk, and Friedrich von Wieser, who developed the theory of capital and tried to explain economic crises. Carl Menger (1840-1921) published *Principles of Economics* (1871), restating the basic principles of marginal utility: “Consumers act rationally by seeking to maximize satisfaction of all their preferences; people allocate their spending so that the last unit of a commodity bought creates no more satisfaction than a last unit bought of something else.” (iii) The Lausanne School, led by Léon Walras and Vilfredo Pareto, developed the theories of general equilibrium and Pareto efficiency. Leon Walras (1834-1910) published *Elements of Pure Economics* (1874); Walras constructed his basic theory of general equilibrium by beginning with simple equations and then increasing the complexity in the next equations. Pareto introduced the notion of Pareto optimality, that a system is enjoying maximum economic satisfaction. (iv) Institutional economics was led by Torstein Veblen, Wesley Clair Mitchell, John R. Commons, and John H. Hobson. John R. Commons (1862–1945) published *Institutional Economics* (1934), based on the concept that the economy is a web of relationships between people with diverging interests, including monopolies, large corporations, labor disputes, and fluctuating business cycles. (v) In debate concerning economic systems – capitalism versus socialism – Ludwig von Mises, Friedrich A. Hayek, Oscar R. Lange, and Joseph A. Schumpeter were highly influential, particularly in the cold war period. (vi) Socio-cultural evolutionism became popular with Herbert Spencer, August Comte, Lewis H. Morgan, and Max Weber (1864-1920), who wrote *The Protestant Ethic and the Spirit of Capitalism* (1904) and *Economy and Society* (1921-22). (vii) Keynesianism was led by John Maynard Keynes (1988–1946), who wrote *The Economic Consequences of the Peace* (1919) and *The General Theory of Employment, Interest and Money* (1936). He dealt with the Great Depression, based on the theories written in the latter.

Neoclassical economics transformed itself so rapidly in the 1940s and 1950s that someone ought to invent an entirely new label for post-war orthodox economics. “Economics is a social science concerned chiefly with description and analysis of production, consumption, and distribution of goods and services. Economics focuses on the behavior and interactions of economic agents and how economies work. (a) Microeconomics analyzes basic elements in the economy, including individual agents and markets, their interactions, and the outcomes of interactions. Individual agents may include, for example, households, firms, buyers, and sellers. (b) Macroeconomics analyzes the entire economy (meaning aggregated production, consumption, savings, and investment) and issues affecting it, including unemployment of resources (labor, capital, and land), inflation, economic growth, and the public policies that address these issues (monetary, fiscal, and other policies). Other broad distinctions within economics include those between positive economics, describing what is, and normative economics, advocating what ought to be; between economic theory and applied economics; between rational and behavioral economics; and between mainstream economics and heterodox economics.”

(c) In methodology, econometrics and other empirical methods were developed. (d) Modern heterodox economic thought was developed such radicals, institutionalists, post-Keynesians, and so on. This chapter consists of microeconomics, macroeconomics, methodology, and heterodox economics.
(a) **Modern Microeconomics:** Microeconomics is the study of the behavior of individuals and small impacting organizations in making decisions on the allocation of limited resources. The modern field of microeconomics arose as an effort of neoclassical economics school of thought to put economic ideas into mathematical mode.

**Traditional Marginalism:** “An early attempt was made by Antoine Augustine Cournot in *Researches on the Mathematical Principles of the Theory of Wealth* (1838) in describing a spring water duopoly that now bears his name. Later, William Stanley Jevons’s *Theory of Political Economy* (1871), Carl Menger’s *Principles of Economics* (1871), and Léon Walras’s *Elements of Pure Economics: Or the theory of social wealth* (1874–77) gave way to what was called the Marginal Revolution. Some common ideas behind those works were models or arguments characterized by rational economic agents maximizing utility under a budget constrain. This arose as a necessity of arguing against the labor theory of value associated with classical economists such as Adam Smith, David Ricardo and Karl Marx. Walras also went as far as developing the concept of general equilibrium of an economy. Alfred Marshall’s textbook, *Principles of Economics* was published in 1890 and became the dominant textbook in England for a generation. His main point was that Jevons went too far in emphasizing utility as an attempt to explain prices over costs of production.” “Marshall’s idea of solving the controversy was that the demand curve could be derived by aggregating individual consumer demand curves, which were themselves based on the consumer problem of maximizing utility. The supply curve could be derived by superimposing a representative firm supply curves for the factors of production and then market equilibrium would be given by the intersection of demand and supply curves. He also introduced the notion of different market periods: mainly short run and long run. This set of ideas gave way to what economists call perfect competition, now found in the standard microeconomics texts.”

**Imperfect Competition and game theory:** “A new impetus was given to the field when around 1933 Joan Robinson and Edward H. Chamberlin, published respectively, *The Economics of Imperfect Competition* (1933) and *The Theory of Monopolistic Competition* (1933), introducing models of imperfect competition. Although the monopoly case was already exposed in Marshall’s *Principles of Economics* and Cournot had already constructed models of duopoly and monopoly in 1838, a whole new set of models grew out of this new literature. In particular the monopolistic competition model results in a non-efficient equilibrium. Chamberlin defined monopolistic competition as, challenge to traditional viewpoint of economics that competition and monopoly are alternatives and that individual prices are to be explained in terms of one or the other. He continues, ‘By contrast it is held that most economic situations are composite of both competition and monopoly, and that, wherever this is the case, a false view is given by neglecting either one of the two forces and regarding the situation as made up entirely of the other’.” Later, some market models were built using game theory, particularly regarding oligopolies. “William Baumol provided in his 1977 paper the current formal definition of a natural monopoly where an industry in which multiform production is costlier than production by a monopoly mathematically this equivalent to subadditivity of the cost function. He then sets out to prove 12 propositions related to strict economies of scale, ray average costs, ray concavity and transray convexity: in particular strictly declining ray average cost implies strict declining ray subadditivity, global economies of scale are sufficient but not necessary for strict ray subadditivity. In 1982 paper, Baumol defined a contestable market as a market where entry is absolutely free and exit absolutely costless, freedom of entry in Stigler sense: the incumbent has no cost discrimination against entrants. He states that a contestable market will never have an economic profit greater than zero when in equilibrium and the equilibrium will also be efficient...this equilibrium emerges endogenously due to the nature of contestable markets, that is the only industry structure that survives in the long run.”
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Externalities and Market Failure: “In 1937, “The Nature of the Firm” was published by Coase introducing the notion of transaction costs, which explained why firms have an advantage over a group of independent contractors working with each other. The idea was that there were transaction costs in the use of the market: search and information costs, bargaining costs, etc., which give an advantage to a firm that can internalize the production process required to deliver a certain good to the market. A related result was published by Coase in his ‘The Problem of Social Cost’ (1960), which analyses solutions of the problem of externalities through bargaining, in which he first describes a cattle herd invading a farmer’s crop and then discusses four legal cases: Sturges v Bridgman, Cooke v Forbes, Bryant v Lejever, and Bass v Gregory.” Around the 1970s the study of market failures again came into focus with the study of information asymmetry. “A synthesizing paper of this era is ‘Externalities in Economies with Imperfect Information and Incomplete Markets’ by Stiglitz and Greenwald: the basic model consists of households that maximize a utility function, firms that maximize profit - and a government that produces nothing, collects taxes, and distributes the proceeds. An initial equilibrium with no taxes is assumed to exist, a vector x of household consumption and vector z of other variables that affect household utilities (externalities) are defined, a vector π of profits is defined along with a vector E of households expenditures. Since the envelope theorem holds, if the initial non-taxed equilibrium is Pareto optimal then it follows that the dot products Π (between π and the time derivative of z) and B (between E and the time derivative of z) must equal each other…One application of this result…deals with adverse selection: households buy from a pool of goods with heterogeneous quality considering only average quality, since in general the equilibrium is not efficient, any tax that raises average quality is beneficial (in the sense of optimal taxation). Other applications were considered by the authors, such as tax distortions, signaling, screening, moral hazard, incomplete markets, queue rationing, unemployment and rationing equilibrium.”

Behavioral Economics: “Kahneman and Tversky wrote Prospect Theory: An Analysis of Decision Under Risk (1979), an important paper that used cognitive psychology to explain various divergences of economic decision making from neo-classical theory. Prospect theory has two stages: an editing stage and an evaluation stage. In the editing stage, risky situations are simplified using various heuristics of choice. In the evaluation phase, risky alternatives are evaluated using various psychological principles that include the following: (1) Reference dependence: When evaluating outcomes, the decision maker has in mind a reference level. Outcomes are then compared to the reference point and classified as gains if greater than the reference point and “losses” if less than the reference point. (2) Loss aversion: Losses bite more than equivalent gains. In their 1979 paper published in Econometrica, Kahneman and Tversky found the median coefficient of loss aversion to be about 2.25, i.e., losses bite about 2.25 times more than equivalent gains. (3) Non-linear probability weighting: Evidence indicates that decision-makers overweight small probabilities and underweight large probabilities - this gives rise to the inverse-S shaped probability weighting function. (4) Diminishing sensitivity to gains and losses: As the size of the gains and losses relative to the reference point increase in absolute value, the marginal effect on the decision maker’s utility or satisfaction falls. Prospect theory is able to explain everything that the two main existing decision theories - expected utility theory and rank dependent utility theory - can explain. However, the converse is false. Prospect theory has been used to explain a range of phenomena that existing decision theories have great difficulty in explaining. These include backward bending labor supply curves, asymmetric price elasticities, tax evasion, co-movement of stock prices and consumption, etc. In 1992…The new theory eliminated the editing phase in prospect theory and focused just on the evaluation phase. Its main feature was that it allowed for non-linear probability weighting in a cumulative manner.”
(b) **Modern Macroeconomics**: “Macroeconomic theory has its origins in the study of business cycles and monetary theory. In general, early theorists believed monetary factors could not affect real factors such as real output. John Maynard Keynes attacked some of these classical theories and produced a general theory that described the whole economy in terms of aggregates rather than individual, microeconomic parts. Attempting to explain unemployment and recessions, he noticed the tendency for people and businesses to hoard cash and avoid investment during a recession. He argued that this invalidated the assumptions of classical economists who thought that markets always clear, leaving no surplus of goods and no willing labor left idle. The generation of economists that followed Keynes synthesized his theory with neoclassical microeconomics to form the neoclassical synthesis. Although Keynesian theory originally omitted an explanation of price levels and inflation, later Keynesians adopted the Phillips curve to model price-level changes. Some Keynesians opposed the synthesis method of combining Keynes's theory with an equilibrium system and advocated disequilibrium models instead. Monetarists, led by Milton Friedman, adopted some Keynesian ideas, such as the importance of the demand for money, but argued that Keynesians ignored the role of money supply in inflation. Robert Lucas and other new classical macroeconomists criticized Keynesian models that did not work under rational expectations. Lucas also argued that Keynesian empirical models would not be as stable as models based on microeconomic foundations.\textsuperscript{32}

“The new classical school culminated in real business cycle theory (RBC). Like early classical economic models, RBC models assumed that markets clear and that business cycles are driven by changes in technology and supply, not demand. New Keynesians tried to address many of the criticisms leveled by Lucas and other new classical economists against Neo-Keynesians. New Keynesians adopted rational expectations and built models with micro-foundations of sticky prices that suggested recessions could still be explained by demand factors because rigidities stop prices from falling to a market-clearing level, leaving a surplus of goods and labor. The new neoclassical synthesis combined elements of both new classical and new Keynesian macroeconomics into a consensus. Other economists avoided the new classical and new Keynesian debate on short-term dynamics and developed the new growth theories of long-run economic growth. The Great Recession led to a retrospective on the state of the field…turned toward heterodox economics.”

“The 2007–2008 financial crisis and subsequent Great Recession challenged macroeconomic theory. Few economists predicted the crisis, and, even afterwards, there was great disagreement on how to address it. The new synthesis consensus broke down as economists debated policy responses to deal with the deep recession. The new synthesis formed during the Great Moderation and had not been tested in a severe economic environment. Many economists agree that the crisis stemmed from an economic bubble, but neither of the major macroeconomic schools had paid much attention to finance or a theory of asset bubbles: how they form, how they can be recognized, and how they can be prevented. The failures of current economic theory to deal with the crisis spurred economists to reevaluate their thinking. Elements of modern macroeconomic consensus were criticized following the financial crisis. Robert Solow testified before the U.S. Congress that DSGE modeling has nothing useful to say about anti-recession policy because it has built into its essentially implausible assumptions the 'conclusion' that there is nothing for macroeconomic policy to do. Solow also criticized DSGE models for frequently assuming that a single, representative agent can represent the complex interaction of the many diverse agents that make up the real world. Robert Gordon criticized much of macroeconomics after 1978. Gordon called for a renewal of disequilibrium theorizing and disequilibrium modeling. He disparaged both new classical and new Keynesian economists who assumed that markets clear; he called for a renewal of economic models that could include both market clearing and sticky-priced goods.”\textsuperscript{33}
(c) **Econometrics and Empirical Methods**: Generally, economists believe “that economics must ultimately be an empirical discipline, that their theories of how the economy works must be related to real-world events and data. But economists differ enormously on how one does this and what implications can be drawn afterward.” “We can consider four different approaches to relating theories to the real world: commonsense empiricism, statistical analysis, classical econometric analysis, and Bayesian econometric analysis. Common-sense empiricism is an approach that relates theory to reality through direct observation of real-world events with a minimum of statistical aids. The statistical analysis approach also requires one to look at reality but emphasizes aspects of events that can be quantified and thereby be subject to statistical measure and analysis. The classical econometric approach is a method of empirical analysis that directly relates theory and data; and this approach makes use of classical statistical methods to formally test the validity of a theory. The Bayesian approach directly relates theory and data, but in the interpretation of any statistical test, it takes the position that the test is not definitive. It is based on the Bayesian approach to statistics that seeks probability laws not as objective laws but as subjective degree of belief, so researchers must simply use the statistical tests to modify their subjective opinions.” Technology affects not only the economy itself but also the methods economists use to analyze the economy. It is not be surprising that computer technology is making major differences in the way economists approach the economy and do empirical work. Another change that we have seen is the development and use of a technique called calibration in macroeconomic models."

(d) **Modern Heterodox Economic Thought**: “Mainstream economics may be called orthodox or conventional economics by its critics. Alternatively, mainstream economics deals with the rationality–individualism–equilibrium nexus and heterodox economics is more radical in dealing with the institutions–history–social structure nexus. Many mainstream economists dismiss heterodox economics as fringe and irrelevant, with little or no influence on the vast majority of academic mainstream economists in the English-speaking world. A recent review documented several prominent groups of heterodox economists since at least the 1990s as working together with a resulting increase in coherence across different constituents. Along these lines, the International Confederation of Associations for Pluralism in Economics (ICAPE) does not define heterodox economics and has avoided defining its scope. ICAPE defines its mission as promoting pluralism in economics. In defining a common ground in the critical commentary, one writer described fellow heterodox economists as trying to do three things: (1) identify shared ideas that generate a pattern of heterodox critique across topics and chapters of introductory macro texts; (2) give special attention to ideas that link methodological differences to policy differences; and (3) characterize the common ground in ways that permit distinct paradigms to develop common differences with textbook economics in different ways.” Modern heterodox thinkers fall roughly into five dissident groups: radicals, institutionists, post-Keynesians, public choice advocates, and neo-Austrians; which will be discussed one by one in this section. The radical school has its origins in Marx’s analysis, but it has both extended Marxian economic analysis and moved beyond it. Institutionals have a longest history as a nonmainstream heterodox school of economic thinking. “The theoretical foundation of post-Keynesian economics is the principle of effective demand; that demand matters in the long as well as the short run, so that a competitive market economy has no natural or automatic tendency towards full employment. Contrary to the views of new Keynesian economists working in the neoclassical tradition, post-Keynesians do not accept that the theoretical basis of the market's failure to provide full employment is rigid or sticky prices or wages.” The central idea of the public choice school is that individuals are as rational in their interactions with government as they are in their economic affairs. Neo-Austrian economists are the economists who follow the Austrian school of economics in present time.
(e) **History of Management Thought**: Before industrialization, organizations were primarily the household, tribe, church, military, and government. Some people engaged in economic undertakings, but not on a scale to compare with what would emerge as a result of the industrial changes. However, there was still a need for management “in the conduct of military campaigns, in household affairs, in the administration of government, and in the operation of the church.” The Industrial Revolution introduced a new age of civilization with rapid advances of science and technology; resulting in unusual economic growth, which created organizational problems of melding technology, materials, organizational functions, and productive processes; the human problems of recruitment, training and development, promotion and compensation as well as human behavior; and the other managerial problems to accomplish objectives. Daniel A. Wren divided the history of management thought by four periods:

**Early management thought**: Industrial Revolution in England created factory system and managerial problems. After the Civil War, the rapid expansion of industries in America also created serious problems. Throughout management, “Charles Babbage was concerned with the human problems of the factory, but his primary interest was the analysis of production techniques. Robert Owen, on the other hand, was more concerned with the impact of industrialization on people. Likewise, Henry Varnum Poor was concerned with the systematization of the railroads but recognized the interaction of the organization and methods facets with the human facet.”

**The scientific management era**: Frederick W. Taylor was one of the intellectual leaders of the efficiency movement and his ideas were highly influential with his *The Principles of Scientific Management* (1911). “Carl Barth was the true believer who became a faithful executioner of Taylor’s orthodoxy. Henry Gantt began under Taylor’s guidance, contributed significantly, and then developed some different notions in his later years. The Gilbreths added motion study… Harrington Emerson polished Taylor’s notions of efficiency, rejected his concepts of the functional foreman and the wage incentives, and brought national recognition to the movement at the Eastern rate hearings. Morris Cooke…brought the system to academic and municipal undertakings and sought a rapprochement between scientific management and organized labor.”

**The era of human relations studies**: The Hawthorne studies brought “(1) an increased concern for people rather than production; (2) exhortations to play down the rigidity of organizational structures in order to increase the fulfillment of people’s needs; (3) a view of financial incentives as but one part of a motivational picture; and (4) more concern for the illogic of sentiments rather than the logic of efficiency. The human relations movement and the research that followed reflected several basic themes that were products of the cultural environment: (1) calls for social, human skills rather than technical skills; (2) emphasis on rebuilding people’s sense of belonging through groups and social solidarity in order to overcome the confusion of souls; and (3) concern for equalizing power through unions, through participative leadership, and by fusing the formal organization with the social system of the factory.”

**The modern era**: Henry Fayol first proposed a general theory of management, describing what managers did – plan, organize, command, coordinate, and control. Peter F. Ducker coined the phrase “management by objectives” and a manager’s job should be based on task to be performed to achieve the company’s objectives; which is the basic concept of strategic management. Modern management built its foundations with search for harmony of people; encouraging employee’s motive to work; which became the fields of organizational behavior - psychology. Finally, the essential point of systems management lies in how to define the system itself. If we take an Input-Output model as a system, the system transforms input factors (labor, capital, technology) into output (goods and services). Feedback operations and interactions with environment provide proper self-adjustment for the system to achieve its mission and objectives.
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(f) **Contemporary Organization Theory:** Organizations are either the business corporation to maximize profits or all levels of governments, schools, hospitals, churches, and some others to maximize services for welfare of the people. The former deals with business management for profit organizations, and the latter deals with public administration for not-for-profit organizations. Management comprises planning, organizing, staffing, funding, directing, and controlling an organization (a group of one or more people or entities). An organization transforms input resources (labor, capital, natural resources, technology or information) to generate output, goods and services. Following the system’s approach to management, the system consists of, for example, six subsystems including goals and objectives, organizational structure, organizational behavior and personnel, finance and resources, technology and information, and managerial subsystem - control, command, and coordination. The system has a clear boundary separating itself from the environment and other organizations. The organization interacts with the supra-system - global, regional, and local environments, which are usually more powerful than the system [interactions], although the system itself maintains a leadership in many cases. Similarly, the subsystems interact with each other within the system due to external and internal stimuli such as environmental changes, conflict of interests between subsystems, or the change of various inputs. A new input enters the system and produces an output, which reenters the system by [feedback operations]. This process continues until the output adjusts to the goals and objectives of the system.

It is essential to identify the hierarchy of values and goals in organizational planning, while they are modified or adjusted from time to time according to changes of internal capability and external environment. One of the most important elements in management lies in vertical communications between the supra-system, system, and subsystems as well as horizontal communications between its subsystems by timely exchanges of necessary information, since better communications can minimize the cost arising from possible errors. Particularly, in the organizational planning process, it is necessary to monitor and evaluate the performance of each phase, such as environmental scanning, strategy formulation, and strategy implementation, in order to reduce costs arising from unexpected errors. The contingency view of organizations suggests that an organization is a system composed of subsystems and delineated by identifiable boundaries from its supra-system. The contingency view seeks to understand the interrelationships within and among subsystems as well as between the organization and its environment, and to define patterns of relationships or configurations of variables. It emphasizes the multivariate nature of organizations and attempts to understand how organizations operate under varying conditions and in specific circumstances. Contingency views are ultimately directed toward suggesting organizational designs and managerial actions for situations.

Feedback Operations are an important process for proper and timely adjustment, either by the change of goals or by the change of output. Let’s assume that the Virginia Food, Inc. set the revenue to one billion dollars per year, which is an average achieved in the past decade. If the revenue declines by thirty percent in the recession, the feedback operations may be in two ways: either to reduce the goal to seven hundred million or to raise sales by reducing prices or by other promotions; or the third way by taking a middle way – reduced goal with increased sales. On the other hand, for example, let’s assume that the KA College sets the goal at 100 MBA graduates with 100 students of admissions. If admissions remain unchanged and MBA graduates declined by thirty percent, the feedback operations include two ways: first, the fall of U. S. incomes made students more difficult to get jobs than before, so that they could not provide tuitions and fees to continue their studies; second, the quality of teachings could not attract students in classes, so that some students might transfer their studies to other institutions. Finally, the role of managerial subsystem with the leadership of chief executive officer is essential for business success.
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**2. CONCLUSION**

**Interactions between Politics and Economy:** The first half of the twentieth century showed close interactions between political and economic motives in the development of relations between major world powers, which can be observed particularly in the Great Depression, the Marshall Plan and the European recovery, the Arab-Israeli War and OPEC oil embargo in 1973, and the collapse of the Soviet Union and the rise of China.

**(a) The Great Depression:** “The timing of the Great Depression varied across nations; in most countries it started in 1929 and lasted until 1941. It was the longest, deepest, and most widespread depression of the 20th century.” Keynes explained that “lower aggregate expenditures in the economy contributed to a massive decline in income and employment that was well below the average. In such a situation, the economy reached equilibrium at low levels of economic activity and high unemployment. Keynes’ basic idea was simple: to keep people fully employed, governments have to run deficits when the economy is slowing, as the private sector would not invest enough to keep production at the normal level and bring the economy out of recession. Keynesian economists called on governments during times of economic crisis to pick up the slack by increasing government spending and/or cutting taxes.” Monetarists, like Milton Friedman and Anne J. Schwartz, argue that “the Great Depression was caused by the banking crisis that caused one-third of all banks to vanish, a reduction of bank shareholder wealth and more importantly monetary contraction by 35%. This cause a price drop by 33% (deflation). By not lowering interest rates, by not increasing the monetary base, and by not injecting liquidity into the banking system to prevent it from crumbling, the Federal Reserve passively watched the transforming of a normal recession into the Great Depression. Friedman argued that the downward turn in the economy, starting with the stock market clash, would merely have been an ordinary recession if the Federal Reserve have taken aggressive action...He claimed that, if the Fed had provided emergency lending to these key banks, or simply bought government bonds on the open market to provide liquidity and increase the quantity of money after the key banks fell, all the rest of the banks would not have fallen, and the money supply would not have fallen as far and as fast as it did.”

**Worsening of global depression:** The World War I was mainly caused by mutual defense alliance, imperialism and economic rivalries, militarism, and nationalism; which were closely interconnected. After World War I, the consumption demand of the world declined, and the victors imposed heavy reparations on Germany, and heavy burdens pushed their consumption demand down to the earth. “The gold standard was the primary transmission mechanism of the Great Depression. Great Britain and Scandinavia, which left the gold standard in 1931, recovered much earlier than France and Belgium, which remained on gold much longer.” There is also consensus that protectionist policies such as the Smoot-Hawley Tariff Act helped to worsen the depression.” Many economists have argued that the sharp decline in international trade after 1930 helped to worsen the depression, especially for countries largely dependent on foreign trade. “In most countries of the world, recovery from the Great Depression began in 1933. In the U.S., recovery began in early 1933, but the U.S. did not return to 1929 GNP for over a decade and still had an unemployment rate of about 15% in 1940, albeit down from the high of 25% in 1933. The measurement of the unemployment rate in this time period was unsophisticated and complicated by the presence of massive underemployment, in which employers and workers engaged in rationing of jobs. The Great Depression hit Germany hard. “Hitler followed an autarky economic policy, creating a network of client states and economic allies in central Europe and Latin America. By cutting wages and taking control of labor unions, plus public works spending, unemployment fell significantly by 1935. Large scale military spending played a major role in the recovery.”
The Marshall Plan and European Recovery: “The Marshall Plan (officially the European Recovery Program, ERP) was an American initiative to aid Western Europe, in which the United States gave over $13 billion (approximately $132 billion in current dollar value as of September 2017) in economic support to help rebuild Western European economies after the end of World War II. The plan was in operation for four years beginning on April 8, 1948. The goals of the United States were to rebuild war-devastated regions, remove trade barriers, modernize industry, make Europe prosperous once more, and prevent the spread of communism. The Marshall Plan required a lessening of interstate barriers, a dropping of many regulations, and encouraged an increase in productivity, labor union membership, as well as the adoption of modern business procedures. The Marshall Plan aid was divided amongst the participant states roughly on a per capita basis. A larger amount was given to the major industrial powers, as the prevailing opinion was that their resuscitation was essential for general European revival. Somewhat more aid per capita was also directed towards the Allied nations, with less for those that had been part of the Axis or remained neutral. The largest recipient of Marshall Plan money was the United Kingdom (receiving about 26% of the total), followed by France (18%) and West Germany (11%). Some 18 European countries received Plan benefits. Although offered participation, the Soviet Union refused Plan benefits, and also blocked benefits to Eastern Bloc countries, such as East Germany and Poland. The United States provided similar aid programs in Asia.”

“The initiative was named after United States Secretary of State George Marshall, who served as the United States Army Chief of Staff during WWII. The plan had bipartisan support in Washington, where the Republicans controlled Congress and the Democrats controlled the White House with Harry S. Truman as president. The Plan was largely the creation of State Department officials, especially William L. Clayton and George F. Kennan, with help from the Brookings Institution, as requested by Senator Arthur H. Vandenberg, chairman of the Senate Foreign Relations Committee. Marshall spoke of an urgent need to help the European recovery in his address at Harvard University in June 1947. The purpose of the Marshall Plan was to aid in the economic recovery of nations after WWII and to reduce the influence of communist parties within them. In order to combat the effects of the Marshall Plan, the USSR developed its own economic plan, known as the Molotov Plan. It was not as effective as the Marshall Plan, and in some ways contradictory to Eastern Bloc countries that served alongside the Axis powers in WWII.”

Marshall gave the address to the graduating class of Harvard University on June 5, 1947 as follows: “The modern system of the division of labor upon which the exchange of products is based is in danger of breaking down. ... Aside from the demoralizing effect on the world at large and the possibilities of disturbances arising as a result of the desperation of the people concerned, the consequences to the economy of the United States should be apparent to all. It is logical that the United States should do whatever it is able to do to assist in the return of normal economic health to the world, without which there can be no political stability and no assured peace. Our policy is not directed against any country, but against hunger, poverty, desperation and chaos. Any government that is willing to assist in recovery will find full co-operation on the part of the USA. Its purpose should be the revival of a working economy in the world so as to permit the emergence of political and social conditions in which free institutions can exist.” Marshall was convinced that economic stability would provide political stability in Europe. He offered aid, but the European countries had to organize the program themselves...More a proposal than a plan, it was a challenge to European leaders to cooperate and coordinate. It asked Europeans to create their own plan for rebuilding Europe, indicating the United States would then fund this plan. The administration felt that the plan would likely be unpopular among many Americans, and the speech was mainly directed at a European audience.” Dean Acheson read it on the BBC.
(c) OPED Oil Embargo, 1973-74: Background: (i) U.S. oil production decline: “In 1970, US oil production started to decline, exacerbating the embargo’s impact. Following this, Nixon named James E. Akins as US Ambassador to Saudi Arabia to audit US production capacity. The confidential results were alarming - no spare capacity was available, and production could only decrease.” (ii) “The Organization of the Petroleum Exporting Countries (OPEC), which then comprised 12 countries, including Iran, seven Arab countries (Iraq, Kuwait, Libya, Qatar, Saudi Arabia and the United Arab Emirates), plus Venezuela, Indonesia, Nigeria and Ecuador, was formed at a Baghdad conference on September 14, 1960. OPEC was organized to resist pressure by the Seven Sisters (seven large, Western oil companies) to reduce oil prices. OPEC confined its activities to gaining a larger share of the profits generated by oil companies and greater control over member production levels. In the early 1970s it began to exert economic and political strength; the oil companies and importing nations suddenly faced a unified exporter bloc. (iii) End of the Bretton Woods currency accord: “On August 15, 1971, the United States unilaterally pulled out of the Bretton Woods Accord. The US abandoned the Gold Exchange Standard whereby the value of the dollar had been pegged to the price of gold and all other currencies were pegged to the dollar, whose value was left to float (rise and fall according to market demand). Shortly thereafter, Britain followed, floating the pound sterling. The other industrialized nations followed suit with their respective currencies. Anticipating that currency values would fluctuate unpredictably for a time; the industrialized nations increased their reserves (by expanding their money supplies) in amounts far greater than before. The result was a depreciation of the dollar and other industrialized nations' currencies. Because oil was priced in dollars, oil producers' real income decreased. In September 1971, OPEC issued a joint communiqué stating that, from then on, they would price oil in terms of a fixed amount of gold...The substantial price increases of 1973–1974 largely returned their prices and corresponding incomes to Bretton Woods levels in terms of commodities such as gold.” (iv) Yom Kippur War: “On October 6, 1973, Syria and Egypt, with support from other Arab nations, launched a surprise attack on Israel, on Yom Kippur. This renewal of hostilities in the Arab–Israeli conflict released the underlying economic pressure on oil prices. On October 12, 1973, US president Richard Nixon authorized Operation Nickel Grass, a strategic airlift to deliver weapons and supplies to Israel, after the Soviet Union began sending arms to Syria and Egypt.” “In response to this, the Organization of Arab Petroleum Exporting Countries (OAPEC, consisting of the Arab members of OPEC plus Egypt and Syria) announced an oil embargo against Canada, Japan, the Netherlands, the United Kingdom and the United States. The crisis had a major impact on international relations and created a rift within NATO. Some European nations and Japan sought to disassociate themselves from United States foreign policy in the Middle East to avoid being targeted by the boycott. Arab oil producers linked any future policy changes to peace between the belligerents. To address this, the Nixon Administration began multilateral negotiations with the combatants. They arranged for Israel to pull back from the Sinai Peninsula and the Golan Heights. By January 18, 1974, US Secretary of State Henry Kissinger had negotiated an Israeli troop withdrawal from parts of the Sinai Peninsula. The promise of a negotiated settlement between Israel and Syria was enough to convince Arab oil producers to lift the embargo in March 1974...The embargo occurred at a time of rising petroleum consumption by industrialized countries and coincided with a sharp increase in oil imports by the world’s largest oil consumer, the United States. In the aftermath, targeted countries initiated a wide variety of policies to contain their future dependency. The 1973 oil price shock, with the accompanying 1973–74 stock market crash, was regarded as the first discrete event since the Great Depression to have a persistent effect on the US economy. The embargo's success demonstrated Saudi Arabia’s diplomatic and economic power. It was the largest oil exporter.”
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(d) The Fall of USSR and the Rise of China: "The Soviet Union had its roots in the October Revolution of 1917, when the Bolsheviks, led by Vladimir Lenin, overthrew the Russian Provisional Government which had replaced Tsar Nicholas II during World War I. In 1922, the Soviet Union was formed with the unification of the Russian, Transcaucasian, Ukrainian, and Byelorussian republics. Following Lenin's death in 1924 and a brief power struggle, Joseph Stalin came to power in the mid-1920s. Stalin committed the state's ideology to Marxism–Leninism and initiated a centrally planned economy which led to a period of rapid industrialization and collectivization. During this period of totalitarian rule, Stalin imposed political paranoia; the mid-1930s Great Purge removed his opponents within and outside of the party via arbitrary arrests and persecutions of many people. Suppression of political critics, forced labor, and famines were perpetrated by Stalin; in 1933, a major famine struck Soviet Ukraine, causing the deaths of over 7 million people. “Shortly before World War II, Stalin signed the Molotov–Ribbentrop Pact agreeing to non-aggression with Nazi Germany, after which the two countries invaded Poland in September 1939. In June 1941, the pact collapsed as Germany turned to attack to the Soviet Union, opening the largest and bloodiest theater of war in history. Soviet war casualties accounted for the highest proportion of the conflict in the effort of acquiring the upper hand over Axis forces at intense battles such as Stalingrad and Kursk. The territories overtaken by the Red Army became satellite states of the USSR; the postwar division of Europe into capitalist and communist halves would lead to increased tensions with the West, led by the United States.”

“The Cold War emerged by 1947, as the Eastern Bloc, united under the Warsaw Pact in 1955, confronted the Western Bloc, united under NATO in 1949. On March 5, 1953, Stalin died, and was quickly succeeded by Nikita Khrushchev, who in 1956 denounced Stalin and began the De-Stalinization of Soviet society through the Khrushchev Thaw. The Soviet Union took an early lead in the Space Race, with the first artificial satellite and the first human spaceflight. Khrushchev was removed from power by his colleagues in 1964 and was succeeded as head of state by Leonid Brezhnev. In the 1970s, there was a brief détente of relations with the United States, but tensions resumed with the Soviet–Afghan War in 1979. In the mid-1980s, the last Soviet leader, Mikhail Gorbachev, sought to reform and liberalize the economy through his policies of glasnost and perestroika. Under Gorbachev, the role of the Communist Party in governing the state was removed from the constitution, causing a surge of severe political instability to set in. The Cold War ended during his tenure, and in 1989, Soviet satellite states in Eastern Europe overthrew their respective communist governments. With the rise of strong nationalist and separatist movements inside the USSR's republics, Gorbachev tried to avert a dissolution of the Soviet Union in the post-Cold War era. A March 1991 referendum, boycotted by some republics, resulted in a majority of participating citizens voting in favor of preserving the union as a renewed federation. Gorbachev's power was greatly diminished after Russian President Boris Yeltsin played a high-profile role in facing down an abortive August 1991 coup d'état attempted by Communist Party hardliners. On 25 December 1991, Gorbachev resigned, and the remaining twelve constituent republics emerged as independent post-Soviet states. The Russian Federation assumed the Soviet Union's rights and obligations and is recognized as the primary legal successor of the Soviet Union.”

The structure of the Soviet Union had been so overly extended so that its political-military system could not be supported by its economic capacity. In other words, the tax revenue of the Soviet Union was unable to pay for the expenditures of the system. Therefore, unpaid or underpaid government employees themselves violated raw and order rather than maintain them, so that the system was collapsed. For example, the police became stealers, military officers sold weapons, and security agencies sold secret to enemies. The fundamental problem lay in inefficiency and low productivity of the centrally planned economy under socialist bureaucracy.
On the other hand, China was continuously to rise. In December 1978, the party leaders decided to undertake a program of gradual but fundamental reform of the economic system. They concluded that the Maoist version of the centrally planned economy had failed to produce efficient economic growth and had caused China to fall far behind not only the industrialized nations of the West but also the new industrial powers of Asia: Japan, South Korea, Singapore, Taiwan, and Hong Kong. In the late 1970s, while Japan and Hong Kong rivaled European countries in modern technology, China's citizens had to make do with barely sufficient food supplies, rationed clothing, inadequate housing, and a service sector that was inadequate and inefficient. All of these shortcomings embarrassed China internationally. The purpose of the reform program was not to abandon communism but to make it work better by substantially increasing the role of market mechanisms in the system and by reducing, not eliminating, government planning and direct control. The process of reform was incremental. New measures were first introduced experimentally in a few localities and then were popularized and disseminated nationally if they proved successful. By 1987 the program had achieved remarkable results in increasing supplies of food and other consumer goods and had created a new climate of dynamism and opportunity in the economy. At the same time, however, the reforms also had created new problems and tensions, leading to intense questioning and political struggles over the program's future. The most conspicuous symbols of the new status of foreign trade were the four coastal special economic zones, which were created in 1979 as enclaves where foreign investment could receive special treatment. China has gained capitalistic profits under the communist political system.

The State Council of the People's Republic of China issued a white paper in 2005 defining the China's peaceful development strategy in theory and in practice. It has five chapters: (i) China is the largest developing country, and economic development according to globalization is China's main goal. China seeks a multipolar world rather than hegemony and seeks relations with other countries based on the Five Principles of Peaceful Coexistence. [The Five Principles of Peaceful Coexistence, known as the Panchsheel Treaty, are a set of principles to govern relations between states. Their first formal codification in treaty form was in an agreement between China and India in 1954. They were enunciated in the preamble to the Agreement on trade and intercourse between Tibet Region of China and India, which was signed at Peking on 29 April 1954. This agreement stated the five principles as: Mutual respect for each other's territorial integrity and sovereignty; Mutual non-aggression; Mutual non-interference in each other's internal affairs; Equality and cooperation for mutual benefit; and Peaceful co-existence.] (ii) A peaceful international environment is essential for China's development. China has factored in world gains in poverty reduction and strives to reduce its energy consumption. China's growth has lessened the effects of the Great Recession. (iii) China will develop according to science. It will develop its domestic market and pave a new path to industrialization that is cleaner and makes more use of information technology and innovation by exploiting its human capital through education. (iv) China will remain open to the outside world for trade. It will promote organizations like the World Trade Organization and support regional integration through institutions like the ASEAN–China Free Trade Area. It will address trade and exchange rate conflicts on an equal footing with other countries. China will invest abroad and maintain its large labor force and exports for use abroad. (v) China will promote "democracy in international relations"; with countries interacting on an equal footing through dialog and multilateralism and not coercion. China will promote the full participation of developing countries in international affairs, and also help them develop themselves. There should be trust and not a Cold War mentality, and arms control and nuclear disarmament should be pursued. China will resolve its remaining border disputes peacefully.
Relations between Theory and Practice: (a) Industrialization and Pragmatism in America: “Pragmatism as a philosophical movement began in the United States in the 1870s. Charles Sanders Peirce (and his Pragmatic Maxim) is given credit for its development, along with later twentieth century contributors, William James and John Dewey. Its direction was determined by The Metaphysical Club members Charles Sanders Peirce, William James, and Chauncey Wright, as well as John Dewey and George Herbert Mead.”

A Method and A Maxim: “Pragmatism may be presented as a way of clarifying (and in some cases dissolving) intractable metaphysical and epistemological disputes. According to the down-to-earth pragmatist, bickering metaphysicians should get in the habit of posing the following question: “What concrete practical difference would it make if my theory were true and its rival(s) false?” Where there is no such difference, there is no genuine disagreement, and hence no genuine problem. This method is closely connected to the so-called “pragmatic maxim,” different versions of which were formulated by Peirce and James in their attempts to clarify the meaning of abstract concepts or ideas. This maxim points to a broadly verificationist conception of linguistic meaning according to which no sense can be made of the idea that there are facts which are unknowable in principle (that is, truths which no one could ever be warranted in asserting and which could have absolutely no bearing on our conduct or experience). From this point of view, talk of inaccessible Kantian things-in-themselves - of a True World (Nietzsche) forever hidden behind the veil of phenomena - is useless or idle…Moreover, theories and models are to be judged primarily by their fruits and consequences, not by their origins or their relations to antecedent data or facts.”

Anti-Cartesianism: Pragmatists have consistently sought to purify empiricism of vestiges of Cartesianism. They have insisted that empiricism divest itself of that understanding of the mental which Locke, Berkeley, and Hume inherited from Descartes. “According to such Cartesianism, the mind is a self-contained sphere whose contents- ideas or impressions - are irredeemably subjective and private, and utterly sundered from the public and objective world they purport to represent. Once we accept this picture of the mind as a world unto itself, we must confront a host of knotty problems - about solipsism, skepticism, realism, and idealism - with which empiricists have long struggled. Pragmatists have expressed their opposition to this Cartesian picture in many ways: Peirce’s view that beliefs are rules for action; James's teleological understanding of the mind; Dewey's Darwinian-inflected ruminations on experience; Popper's mockery of the bucket theory of the mind; Wittgenstein's private language argument; Rorty's refusal to view the mind as Nature's mirror; and Davidson's critique of the myth of the subjective. In these and other cases, the intention is emancipatory: pragmatists see themselves as freeing philosophy from optional assumptions which have generated insoluble and unreal problems.”

The Kantian Inheritance: “Pragmatism’s critique of Cartesianism and empiricism draws heavily - though not uncritically - on Kant. Pragmatists typically think, for instance, that Kant was right to say that the world must be interpreted with the aid of a scheme of basic categories; but, they add, he was dead wrong to suggest that this framework is somehow sacrosanct, immutable, or necessary. Our categories and theories are indeed our creations; they reflect our peculiar constitution and history and are not simply read off from the world. But frameworks can change and be replaced. And just as there is more than one way to skin a cat, there is more than one sound way to conceptualize the world and its content. Which interpretative framework or vocabulary we should use…will depend on our purposes and interests in a given context…Then there is the matter of appealing to raw experience as a source of evidence for our beliefs. According to the tradition of mainstream empiricism from Locke to Ayer, our beliefs about the world ultimately derive their justification from perception. What then justifies one’s belief that the cat is on the mat? Not another belief or judgment, but simply one’s visual experience.”

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(b) The Great Depression and Keynesian Macroeconomics: (i) “Classical economics is the body of macroeconomic thought associated primarily with 19th-century British economist David Ricardo. His Principles of Political Economy and Taxation, published in 1817, established a tradition that dominated macroeconomic thought for over a century. Ricardo focused on the long run and the forces that determine and produce growth in an economy’s potential output. He emphasized the ability of flexible wages and prices to keep the economy at or near its natural level of employment. According to the classical school, achieving what we now call the natural level of employment and potential output is not a problem; the economy can do that on its own. Classical economists recognized, however, that the process would take time. Ricardo admitted that there could be temporary periods in which employment would fall below the natural level. But his emphasis was on the long run, and in the long run all would be set right by the smooth functioning of the price system. (ii) Keynesian Economics: “Ricardo’s focus on the tendency of an economy to reach potential output inevitably stressed the supply side - an economy tends to operate at a level of output given by the long-run aggregate supply curve. Keynes, in arguing that what we now call recessionary or inflationary gaps could be created by shifts in aggregate demand, moved the focus of macroeconomic analysis to the demand side. He argued that prices in the short run are quite sticky and suggested that this stickiness would block adjustments to full employment. Keynes dismissed the notion that the economy would achieve full employment in the long run as irrelevant...Keynesian economics asserts that changes in aggregate demand can create gaps between the actual and potential levels of output, and that such gaps can be prolonged. Keynesian economists stress the use of fiscal and of monetary policy to close such gaps.”

“The plunge in aggregate demand began with a collapse in investment. The investment boom of the 1920s had left firms with an expanded stock of capital. As the capital stock approached its desired level, firms did not need as much new capital, and they cut back investment. The stock market crash of 1929 shook business confidence, further reducing investment. Real gross private domestic investment plunged nearly 80% between 1929 and 1932. We have learned of the volatility of the investment component of aggregate demand; it was very much in evidence in the first years of the Great Depression. Other factors contributed to the sharp reduction in aggregate demand. The stock market crash reduced the wealth of a small fraction of the population (just 5% of Americans owned stock at that time), but it certainly reduced the consumption of the general population. The stock market crash also reduced consumer confidence throughout the economy. The reduction in wealth and the reduction in confidence reduced consumption spending and shifted the aggregate demand curve to the left.”

“Fiscal policy also acted to reduce aggregate demand. As consumption and income fell, governments at all levels found their tax revenues falling. They responded by raising tax rates in an effort to balance their budgets. The federal government, for example, doubled income tax rates in 1932...Higher tax rates tended to reduce consumption and aggregate demand.” Moreover, the Fed conducted a sharp contractionary monetary policy in the early years of the Depression as we discussed previously. “The Fed took no action to prevent a wave of bank failures that swept the country at the outset of the Depression. Between 1929 and 1933, one-third of all banks in the United States failed. As a result, the money supply plunged 31% during the period.” “Keynes argued that expansionary fiscal policy represented the surest tool for bringing the economy back to full employment. The United States did not carry out such a policy until world war prompted increased federal spending for defense. New Deal policies did seek to stimulate employment through a variety of federal programs. But, with state and local governments continuing to cut purchases and raise taxes, the net effect of government at all levels on the economy did not increase aggregate demand during the Roosevelt administration until the onset of world war.”
(c) Industrialization and Management Thought: “Prior to the industrial revolution, of course, there wasn’t much management at all – meaning, anyone other than the owner of an enterprise handling tasks such as coordination, planning, controlling, rewarding, and resource allocation. Beyond a few kinds of organization – the church, the military, a smattering of large trading, construction, and agricultural endeavors (many unfortunately based on slave labor) – little existed that we would recognize as managerial practice. Only glimmers of what was to come showed up in the work of thinkers such as Adam Smith, with his insight that the division of labor would increase productivity. With the rise of the industrial revolution, that changed. Along with the new means of production, organizations gained scale. To coordinate these larger organizations, owners needed to depend on others, which economists call agents and the rest of us call managers. The focus was wholly on execution of mass production, and managerial solutions such as specialization of labor, standardized processes, quality control, workflow planning, and rudimentary accounting were brought to bear. By the early 1900’s, the term management was in wide use, and Adam Smith’s ideas came into their own.”

Scientific Management was one of the earliest attempts to apply science to the engineering of processes and to management. As the Industrial Revolution caused a rapid expansion of industrial organizations utilizing more input factors, which forced business owners or managers to utilize resources efficiently by the efficient organizational structure. Although scientific management as a distinct school of thought was obsolete by the 1930s, most of its themes are still important parts of industrial management today. “These include analysis; synthesis; logic; rationality; empiricism; work ethic; efficiency and elimination of waste; standardization of best practices; disdain for tradition preserved merely for its own sake or to protect the social status of particular workers with particular skill sets; the transformation of craft production into mass production; and knowledge transfer between workers and from workers into tools, processes, and documentation.”

The era of human relations began with the Hawthorne studies - one of the famous experiments in industrial history. “Hawthorne set the individual in a social context, establishing that the performance of employees is influenced by their surroundings and by the people that they are working with as much as by their own innate abilities. One day the lighting in the work area for one group was improved dramatically while the other group's lighting remained unchanged. The researchers were surprised to find that the productivity of the more highly illuminated workers increased much more than that of the control group…By the time everything had been returned to the way it was before the changes had begun, productivity at the factory was at its highest level. The experimenters concluded that it was not the changes in physical conditions that were affecting the workers' productivity. Rather, it was the fact that someone was actually concerned about their workplace, and the opportunities this gave them to discuss changes before they took place…The desire to stand well with one's fellows, the so-called human instinct of association, easily outweighs the merely individual interest and the logic of reasoning.”

In the modern era, Henri Fayol proposed a general theory of management in his General and Industrial Administration (French original printed in 1916, and English translation appeared in 1949). It includes five primary functions of management and fourteen principles of management: planning, organizing, staffing, controlling, and directing; and division of work, authority and responsibility, discipline, and so on. Peter F. Ducker developed basic concept of strategic management by managing organizational goals and objectives. Organizational behavior – the study of human behavior in organizational settings became important at least in three ways: individual in organization (micro-level), working groups (meso-level), and how organizations behave (macro-level). As an integrated approach, systems management considers an organization as a system transforming input into output with interactions and feedback operations.
Relations between Major World Powers 1914-2015: (a) Relations between France and Germany: Since 1871 the relations between France and Germany has three grand periods: “hereditary enemy (down to 1945), reconciliation (1945-63), and since 1963 the special relationship embodied in a cooperation called Franco-German Friendship.”

French Revolution and Napoleon: “German nationalism emerged as a strong force after 1807 as Napoleon conquered much of Germany and brought in the new ideals of the French Revolution. The French mass conscription for the Revolutionary Wars and the beginning formation of nation states in Europe made war increasingly a conflict between peoples rather than a conflict between authorities carried out on the backs of their subjects. Napoleon put an end to the millennium-old Holy Roman Empire in 1806, forming his own Confederation of the Rhine, and reshaped the political map of the German states, which were still divided. The wars, often fought in Germany and with Germans on both sides as in the Battle of the Nations at Leipzig, also marked the beginning of what was explicitly called French–German hereditary enmity. Napoleon directly incorporated German-speaking areas such as the Rhineland and Hamburg into his First French Empire and treated the monarchs of the remaining German states as vassals. Modern German nationalism was born in opposition to French domination under Napoleon. In the recasting of the map of Europe after Napoleon’s defeat, the German-speaking territories in the Rhineland adjoining France were put under the rule of Prussia.”

France and Bavaria: “Bavaria as the third-largest state in Germany after 1815 enjoyed much warmer relations with France than the larger Prussia or Austria. From 1670 onwards the two countries were allies for almost a century, primarily to counter Habsburg ambitions to incorporate Bavaria into Austria. This alliance was renewed after the rise of Napoleon to power with a friendship treaty in 1801 and a formal alliance in August 1805, pushed for by the Bavarian Minister Maximilian von Montgelas. With French support Bavaria was elevated to the status of a Kingdom in 1806. Bavaria supplied 30,000 troops for the invasion of Russia in 1812, of which very few returned. With the decline of the First French Empire Bavaria opted to switch sides on 8 October 1813 and left the French alliance in favor of an Austrian one through the Treaty of Ried.”

Table V-2-1. Country Comparison between France and Germany (2012)

<table>
<thead>
<tr>
<th>Comparison Factors</th>
<th>France</th>
<th>Germany</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population</td>
<td>67,087,000</td>
<td>82,066,000</td>
</tr>
<tr>
<td>Area</td>
<td>674,843 km² (260,558 sq mi)</td>
<td>357,021 km² (137,847 sq mi)</td>
</tr>
<tr>
<td>Population Density</td>
<td>116/km² (301/sq mi)</td>
<td>229/km² (593/sq mi)</td>
</tr>
<tr>
<td>Capital</td>
<td>Paris</td>
<td>Berlin</td>
</tr>
<tr>
<td>Government</td>
<td>Unitary semi-presidential constitutional republic</td>
<td>Federal parliamentary constitutional republic</td>
</tr>
<tr>
<td>Official language</td>
<td>French (de facto and de jure)</td>
<td>German (de facto and de jure)</td>
</tr>
<tr>
<td>Main religions</td>
<td>58% Christianity, 31% non-religious, 7% Islam, 1% Judaism, 1% Buddhism, 2% other</td>
<td>58% Christianity, 37% non-religious, 4% Islam, 1% other</td>
</tr>
<tr>
<td>Ethnic groups</td>
<td>86% French, 7% other European, 7% North African, another Sub-Saharan African</td>
<td>80% Germans, 5% Turks, 5% other Europeans, 10% other</td>
</tr>
<tr>
<td>GDP (PPP)</td>
<td>$2.590 trillion, $413,375 per capita</td>
<td>$3.615 trillion, $44,888 per capita</td>
</tr>
<tr>
<td>GDP (nominal)</td>
<td>$2.846 trillion, $44,538 per capita</td>
<td>$3.730 trillion, $45,091 per capita</td>
</tr>
<tr>
<td>Expatriate populations</td>
<td>110,881 French citizens lived in Germany on Dec. 31, 2012</td>
<td>130,742 German citizens lived in France in 2012</td>
</tr>
<tr>
<td>Military expenditures</td>
<td>$62.5 billion</td>
<td>$46.7 billion</td>
</tr>
</tbody>
</table>

Table V-2-1 is sourced from https://en.wikipedia.org/wiki/France%E2%80%93Germany_relations#Country_comparison. Accessed 1 October 2017
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**Nineteenth Century:** “During the first half of the 19th century, many Germans looked forward to a unification of the German states; one issue was whether Catholic Austria would be a part. German nationalists believed that a united Germany would replace France as the world’s dominant land power. This argument was aided by demographic changes: since the Middle Ages, France had had the largest population in Western Europe, but in the 19th century its population stagnated (a trend which continued until the second half of the 20th century), and the population of the German states overtook it and continued to rapidly increase. The eventual unification of Germany was triggered by the Franco-German War in 1870 and subsequent French defeat. German forces crushed the French armies at the Battle of Sedan. Finally, in the Treaty of Frankfurt, reached after a lengthy siege of Paris, France was forced to cede the partially Germanic-speaking Alsace-Lorraine territory (consisting of most of Alsace and a quarter of Lorraine), and pay an indemnity of five billion francs. Thereafter, the Germany was the leading land power.”

It was Bismarck’s mistake making Germany acquire the border provinces of Alsace and Lorraine, thereby turning France into a permanent and deeply-committed enemy: “Revenge and the recovery of Alsace-Lorraine became a principal object of French policy for the next forty years.” “The issue of Alsace-Lorraine faded in importance after 1880, but the rapid growth in the population and economy of Germany left France increasingly far behind. In the 1890s relationships remained good as Germany supported France during its difficulties with Britain over African colonies. Any lingering harmony collapsed in 1905, when Germany took an aggressively hostile position to French claims to Morocco. There was talk of war and France strengthened its ties with Britain and Russia.” However, the long-term French reaction to defeat in the Franco-German war of 1870-71 was Revanchism: “a deep sense of bitterness, hatred and demand for revenge against Germany, especially because of the loss of Alsace and Lorraine.”

**World War I (1904-19):** “French foreign policy was based on a fear that Germany was larger and Steadily grew more powerful. Apart perhaps from the German threat, most Frenchmen ignored foreign affairs and colonial issues. In 1914 the chief pressure group was the Parti colonial, a coalition of 50 organizations with a combined total of 5000 members. The issue of Alsace-Lorraine faded in importance after 1880 with the decline of the monarchist element; when war broke out in 1914, recovery of the two lost provinces became the top French war goal. After Bismarck’s removal in 1890, French efforts to isolate Germany became successful; with the formation of the Triple Entente, Germany began to feel encircled. Foreign minister Delcassé, especially, went to great pains to woo Russia and Great Britain. Key markers were the Franco-Russian Alliance of 1894, the 1904 Entente Cordiale with Great Britain, and finally the Anglo-Russian Entente in 1907 which became the Triple Entente. This formal alliance with Russia, and informal alignment with Britain, against Germany and Austria eventually led Russia and Britain to enter World War I as France's Allies.” In fact, the French government endeavored to surround Germany with the ring of states dependent on France’s financial support, by encouraging private investment in the Russian, Austro-Hungarian, and Turkish empires, as well as in the fledging states of the Balkan Peninsula. As the French lacked the military strength to defeat Germany by themselves, France sought an alliance with Russia, which would trap Germany.

**1920s:** “The Allied victory saw France regain Alsace-Lorraine and briefly resume its old position as the leading land power on the European continent. France was the leading proponent of harsh peace terms against Germany at the Paris Peace Conference. Since the war had been fought on French soil, it had destroyed much of French infrastructure and industry, and France had suffered the highest number of casualties proportionate to population. Much French opinion wanted the Rhineland, the section of Germany adjoining France and the old focus of French ambition, to be detached from Germany as an independent country; in the end they settled for a
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promise that the Rhineland would be demilitarized, and heavy German reparation payments. On the remote Eastern end of the German Empire, the Memel territory was separated from the rest of East Prussia and occupied by France before being annexed by Lithuania. To alleged German failure to pay reparations under the Treaty of Versailles in 1923, France responded with the occupation of the Rhineland and the industrial Ruhr area of Germany, the center of German coal and steel production, until 1925. Also, the French-dominated International Olympic Committee banned Germany from the Olympic Games of 1920 and 1924.

Locarno Treaties of 1925: “In late 1924 German foreign minister Gustav Stresemann made his highest priority the restoration of German prestige and privileges as a leading European nation. French withdrawal from the occupation of the Ruhr was scheduled for January 1925, but Stresemann Sense that France was very nervous about it security and might cancel the withdrawal. He realized that France deeply desired a British guarantee of its postwar borders, but that London was reluctant. Stresemann came up with a plan whereby all sides would get what they wanted through a series of guarantees set out in a series of treaties. British Foreign Minister Austen Chamberlain enthusiastically agreed. France realized that its occupation of the Ruhr Had caused more financial and diplomatic damage that was worth, as well along with the plan. The conference of foreign ministers they convened in the Swiss resort of Locarno and agreed on a plan. The first treaty was the most critical one: a mutual guarantee of the frontiers of Belgian, France, and Germany, which was guaranteed by Britain and Italy. The second and third treaties called for arbitration between Germany and Belgium, and Germany and France, regarding future disputes… The success of the Locarno agreements Led to the admission of Germany to the League of Nations. In September 1926, with a seat on its counsel as a permanent member. The result was the euphoric Spirit of Locarno across Europe” – a permanent system guaranteeing that peace.

World War II (1939-45): “Finally, however, Hitler pushed France and Britain too far, and they jointly declared war when Germany invaded Poland in September 1939. But France remained exhausted and in no mood for a rerun of 1914–18. There was little enthusiasm and much dread in France at the prospect of actual warfare after the phony war. When the Germans launched their blitzkrieg invasion of France in 1940, the French Army crumbled within weeks, and with Britain retreating, an atmosphere of humiliation and defeat swept France. A new government under Marshal Philippe Pétain surrendered, and German forces occupied most of the country. A minority of the French forces escaped abroad and continued the fight under General Charles de Gaulle (the Free French). On the other hand, the French Resistance conducted sabotage operations inside German-occupied France. To support the invasion of Normandy of 1944, various groups increased their sabotage and guerrilla attacks; organizations such as the Maquis derailed trains, blew up ammunition depots, and ambushed Germans, for instance at Tulle. The 2nd SS Panzer Division Das Reich came under constant attack and sabotage on their way across the country to Normandy, suspected the village of Oradour-sur-Glane of harboring terrorists, arms and explosives. In retaliation they decided to shoot all men and burn alive all women and children in the church. There was also a free French army fighting with the Allies, numbering almost five hundred thousand men by June 1944, one million by December and 1.3 million by the end of the war. By the war’s end, the French army occupied south-west Germany and a part of Austria.”

Postwar Europe: “The war left Europe in a weak position and divided between the United States and the Soviet Union. For the first time in the history of Europe both Americans and Soviets had a strategic foothold on the continent. Defeated Germany had American, British, French and Soviet troops in its territory and was divided into zones of occupation by the victorious powers. Soviet troops remained in those countries in Eastern Europe that had been liberated by the Red Army from the Nazis. The American troops also remained on the territory of the member countries...
which became later members of the North Atlantic Treaty Organization (NATO). The shape of Western Europe was imposed by the events which occurred from 1945-50. Thus, there was a core of allied countries which recognized their ultimate dependence on each other and on the fate of Western Germany, a group of surrounding neutrals which were sharply isolated by the ‘iron curtain’ for their cooperation with eastern powers and an outer group of more reluctant allies. This political geography-imposed post war remained in place for decades; later on, it witnessed a significant modification. Western European countries were also in urgent need of financial aid to recover and develop their economies that had been destroyed during the war. In addition to that, Western Europeans at that time were looking to achieve the economic performance of the United States. In contrast, the above-mentioned reasons were the major motivation for Western European countries to integrate after World War II. It has been argued that the then United States Secretary of State, George Marshall made his eponymous plan in June 1947 to bring about the division of Western Europe from the east, and promote integration within Western Europe, and additionally encouraged the preparation of an organization which can administer this aid. This led to the establishment of the Organization for European Economic Cooperation (OEEC) in 1948.

**The Franco-German Corporation in the EU:** “Earlier in 1948, there were significant key leaders in the French civil service who favored an agreement with the Germans as well as an integrated Europe that would include Germany. The French European Department was working on a coal and steel agreement for the Ruhr-Lorraine-Luxembourg area, with equal rights for all. One French civil servant recommended ‘laying down the bases of a Franco-German economic and political association that would slowly become integrated into the framework of the evolving Western organization’…As a sequence, Jean Monnet, who has been described as the founder father and the chief architect of European Unity, announced the French Schuman plan of 9 May 1950, which led to the founding a year later of the European Coal and Steel Community (ECSC). The plan brought the reconciliation of France and Germany, the axis of political European integration, furthermore, the plan announced the proposal of a European army. This led to the signing of the treaty of the European Defense Community (EDC) in 1952. The main purpose of establishing such army was to create a European security identity, through closer Franco-German military and security cooperation…The post-war Franco-German cooperation is based on the Élysée Treaty, which was signed by Charles de Gaulle and Konrad Adenauer on January 22, 1963. The treaty contained a number of agreements for joint cooperation in foreign policy, economic and military integration and exchange of student education.”

**Political Alliances:** “Both France and Germany would like to boost the EU’s foreign policy, but France no longer supports Germany’s call for majority voting in foreign policy. On asylum and migration policies, the two countries have quite different approaches, and progress in other areas of justice and home affairs has been slow. “However, the two countries manage a common European policy in regard to European integration and also foreign affairs, a strong example of this is the Iraq War that aligned the Franco-German alliance with Russia and China in opposition to American and British foreign policy. The political differences around the Iraq War 2003 have also been influential on the creation of the G6 (EU) conferences that may be regarded as the new motor to align the views on foreign affairs and European integration. Former French President Jacques Chirac has stated his desire to see Europe as a counterweight to American power against what some see as increasingly predatory American politics in the Middle East. On the occasion of the 40th anniversary of the Élysée Treaty in 2003, the EU Commissioners Pascal Lamy (France) and Günter Verheugen (Germany) presented the so-called Lamy-Verheugen Plan that proposes a factual unification of France and Germany in some important areas - including unified armed forces, combined embassies and a shared seat at the United Nations Security Council.”
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(b) Soviet Union and United States Relations: “The relations between the United States of America and the Union of Soviet Socialist Republics (1922–1991) succeeded the previous relations from 1776 to 1917 and predate today’s relations that began in 1992. Full diplomatic relations between the two countries were established late due to mutual hostility. During World War II, the two countries were briefly allies. At the end of the war, the first signs of post-war mistrust and hostility began to appear between the two countries, escalating into the Cold War; a period of tense hostile relations, with periods of détente.”

Pre-World War II Relations (1917-39): “Following the October Revolution in 1917, the U.S. government was hostile to Soviet Russia. The United States extended its embargo of Germany to include Russia. The United States sent troops to Siberia in 1918 to protect its interests from Cossacks; thousands of troops were landed at Vladivostok and at Arkhangelsk. Beyond the Russian Civil War, relations were also dogged by claims of American companies receiving compensation for the nationalized industries they had invested in. This was later resolved with the U.S. promising to take care of such claims. U.S. hostility towards the Bolsheviks was not only due to countering the emergence of an anti-capitalist revolution. The Americans, as a result of the fear of Japanese expansion into Russian held territory and their support for the Allied-aligned Czech legion, sent a small number of troops to Northern Russia and Siberia. After Lenin came to power in the October Revolution, he withdrew Russia from World War I, allowing the Germans to reallocate troops to face the Americans and other Allied forces on the Western Front.”

“U.S. attempts at hindering the Bolsheviks consisted less of direct military intervention than various forms of aid directed to anti-Bolshevik groups, especially the White Army. Aid was given mostly by means of supplies and food. President Woodrow Wilson had various issues to deal with and did not want to intervene in Russia with total commitment due to Russian public opinion and the belief that many Russians were not part of the growing Red Army and in the hopes the revolution would eventually fade towards more democratic realizations...Following World War I, Germany was seen as the puppeteer in the Bolshevik cause with indirect control of the Bolsheviks through German agents. The fact is that while Germany in a way has been using the Bolshevik element either directly through bribes of some of its leaders or as a result of the principles of government they espouse and practice, Germany is appealing to the conservative elements of Russia as their only hope against the Bolsheviks. The U.S. did not recognize the USSR in the 1930s. However private investors, especially Henry Ford set up plants and provided technical know-how. In November 1933 US President Franklin Roosevelt also established diplomatic relations with the Soviet Union. Many American businessmen supported the move because there was hope for large-scale trade, but it never materialized. The Soviets promised not to engage in spying inside the United States but did so anyhow. Roosevelt named William Bullitt as ambassador from 1933 to 1936. Bullitt arrived in Moscow with high hopes for Soviet–American relations, his view of the Soviet leadership soured on closer inspection. By the end of his tenure, he was openly hostile to the Soviet government.”

World War II (1939-45): “Before the Germans decided to invade the Soviet Union in June 1941, relations remained strained, as the Molotov–Ribbentrop Pact stirred, even more, cause for concern in the minds of the Allies. Come the invasion of 1941, the Soviet Pact entered a Mutual Assistance Treaty with Great Britain and received aid from the American Lend-Lease program, relieving American-Soviet tensions, and bringing together former enemies in the fight against Nazi Germany and the Axis powers. Though operational cooperation between the United States and the Soviet Union was notably less than that between other allied powers, the United States nevertheless provided the Soviet Union with huge quantities of weapons, ships, aircraft, rolling stock, strategic materials, and food through the Lend-Lease program. The Americans and the
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Soviets were as much for war with Germany as for the expansion of an ideological sphere of influence. During the war, Truman stated that it did not matter to him if a German or a Russian soldier died so long as either side is losing. The American Russian Cultural Association was organized in the USA in 1942 to encourage cultural ties between the Soviet Union and the United States, with Nicholas Roerich as honorary president.”

Cold War (1945-91): “The end of World War II saw the resurfacing of previous divisions between the two nations. The expansion of Soviet influence into Eastern Europe following Germany's defeat worried the liberal democracies of the West, particularly the United States, which had established virtual economic and political primacy in Western Europe. The two nations promoted two opposing economic and political ideologies and the two nations competed for international influence along these lines. This protracted a geopolitical, ideological, and economic struggle - lasting from about 1947 to the period leading to the dissolution of the Soviet Union on December 26, 1991 - is known as the Cold War. The Soviet Union detonated its first nuclear weapon in 1949, ending the United States' monopoly on nuclear weapons. The United States and the Soviet Union engaged in a conventional and nuclear arms race that persisted until the collapse of the Soviet Union. Andrei Gromyko was Minister of Foreign Affairs of the USSR and is the longest-serving foreign minister in the world.”

“After Germany’s defeat, the United States sought to help its Western European allies economically with the Marshall Plan. The United States extended the Marshall Plan to the Soviet Union, but under such terms, the Americans knew the Soviets would never accept, namely the acceptance of free elections, not characteristic of Stalinist communism. With its growing influence on Eastern Europe, the Soviet Union sought to counter this with the Comecon in 1949, which essentially did the same thing, though was more an economic cooperation agreement instead of a clear plan to rebuild. The United States and its Western European allies sought to strengthen their bonds and spite the Soviet Union. They accomplished this most notably through the formation of NATO which was basically a military agreement. The Soviet Union countered with the Warsaw Pact, which had similar results with the Eastern Bloc. In December 1989, both the leaders of the United States and the Soviet Union declared the Cold War over, and in 1991, the two were partners in the Gulf War against Iraq, a longtime Soviet ally. On 31 July 1991, the START I treaty cutting the number of deployed nuclear warheads of both countries was signed by Soviet General Secretary Mikhail Gorbachev and U.S. President George Bush. However, many consider the Cold War to have truly ended in late 1991 with the dissolution of the Soviet Union.”

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<tr>
<th>Comparison Factors</th>
<th>Soviet Union</th>
<th>United States</th>
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<tbody>
<tr>
<td>Area</td>
<td>22,402,500 km² (8,649,538 sq mi)</td>
<td>9,526,468 km² (3,794,101 sq mi)[1]</td>
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<td>13.1/km² (33.9 /sq mi)</td>
<td>33.7/km² (87.4/sq mi)</td>
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<td>Moscow</td>
<td>Washington, D.C.</td>
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<td>Government</td>
<td>Federal Marxist–Leninist socialist state</td>
<td>Federal presidential constitutional republic</td>
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<tr>
<td>Political parties</td>
<td>Communist Party of the Soviet Union</td>
<td>Democratic Party</td>
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<tr>
<td>Common language</td>
<td>Russian</td>
<td>English</td>
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<tr>
<td>GDP (nominal)</td>
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<td>$5.2 trillion (~$20,624 per capita)</td>
</tr>
<tr>
<td>Intelligence Age</td>
<td>Committee for State Security (KGB)</td>
<td>Central Intelligence Agency</td>
</tr>
<tr>
<td>Military expenditures</td>
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<td>$409.7 billion (1990)</td>
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<tr>
<td>Nuclear warheads</td>
<td>37,000 (1990)</td>
<td>10,904 (1990)</td>
</tr>
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<td>Economic alliance</td>
<td>COMECON</td>
<td>European Economic Community, OECD</td>
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<tr>
<td>Military alliance</td>
<td>Warsaw Pact</td>
<td>NATO</td>
</tr>
</tbody>
</table>

Table V-2-2. Country Comparison between the Soviet Union and the United States
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(c) **Relations between Japan and China:** Sino-Japanese relations refer to the international relations between the People's Republic of China and Japan. "The countries are geographically separated by the East China Sea. Japan has been strongly influenced throughout history by China with its language, architecture, culture, religion, philosophy, and law. When it opened trade relations with the West in the mid-19th century, Japan plunged itself through an active process of Westernization during the Meiji Restoration in 1868 adopting Western European cultural influences, and began viewing China as an antiquated civilization, unable to defend itself against Western forces in part due to the First and Second Opium Wars and Anglo-French Expeditions from the 1860s to the 1880s."

**The Sino-Japanese War:** "When Qing power began to fade, Japan seized the opportunity to invade Korea in 1875. Japan then took the Ryukyu Islands in 1880 (a string of islands between Japan and Taiwan). The stand-off in Korea lasted until 1894 when Japan triggered the Sino-Japanese War. On 25th July 1894 Japanese attacks on Chinese ships led to the sinking of China's few, brand-new European style warships. The battle for Korea had to be won on the seas because this was the main transport link to Korea - the mountains of North Korea obstruct access by land. Japan then launched attacks towards Beijing from both Korea and Shandong. After Chinese defeat an ignominious peace treaty was signed by Li Hongzhang in 1895 on behalf of Dowager Empress Cixi. Although Korea became an independent nation again, China lost Taiwan and the Liaoning peninsula to Japan. At this time Japan was seen as Britain's Asian ally, used to limit the threat of continuing Russian encroachment of East Asia. As a further sign of weakness China used Russian support to eject Japan from Liaoning, only to strengthen Russia's hand in Manchuria from then on. The defeat of a once mighty China by the former vassal state of Japan was more humiliating than defeat by European powers. On the other hand, Japan's rapid rise demonstrated how an ancient Asian state could rapidly modernize. Japan soon moved to add Korea to its Empire in 1910. Taiwan prospered and rapidly modernized under Japanese rule with little unrest, this encouraged Japan to believe that further conquests in China would have the same result. A further increase in tension with Japan arose after the first World War when Japan took over German concessions in Shandong. It was at this time that Japan served as a haven for Chinese seeking to modernize China and overthrow the Qing. Sun Yatsen formed the TongMengHui, Chinese Alliance in Japan (1905) and with Japanese support set up a base in Guangzho. The 1919 Versailles Peace Settlement favored Japan over China, in spite of China's support for the Allies against Germany. This led to the formation of the influential May Fourth Reform Movement in China."

**Manchurian Rule and Chinese Resistance:** In 1931 Japan expanded from its Korean territories into Manchuria (Liaoning, Jilin, Heilongjiang). The coal, iron and agricultural resources were seen as a vital requirement to support rapid Japanese industrialization. The increasing friction between the Warlords ruling China as fiefdoms under the new, barely functioning Republic of China provided an ample opportunity for expansionist Japan. The period from 1931-1945 combines the Japanese Occupation of much of populated China at the same time as Civil War between Communists and Nationalists. Evidence of further Chinese weakness came when the League of Nations commission forced Chiang Kaishek to sign a peace treaty with Japan effectively conceding that the occupation of Manchuria was legitimate. The two Chinese protagonists formed united fronts to combat Japanese conquest for brief periods. To support the conquest of Manchuria the Japanese installed the Last Qing Emperor (Puyi) as ruler of Manchuguo (he was after all a Manchu). Japan succeeding in receiving international support for the new nation state in Manchuria and industrial investment poured in from Europe. Russia took an increasingly strong interest in China and particularly Manchuria after their Communist revolution. It was the Communists who declared war on Japan in 1934 and it was they who wanted the Nationalists to
join them as a United Front. The extraordinary Xian kidnapping in 1936 forced Chiang Kaishek to agree to the first United Front. Chiang's chief concern, however, remained with removing his Communist partners (who he considered terrorists) rather than fighting the Japanese.

**Japanese Occupation:** “On the 7th July 1937 the Japanese-Chinese skirmish at the Marco Polo bridge just outside Beijing heralded the main Sino-Japanese War, and to many, the Second World War as a whole. Attacks began on Beijing and all the major sea ports and they soon fell to the Japanese. The Chinese fell back from Shanghai to Nanjing and then to Hankou before finally retreating to Chongqing. The Massacre and rape of thousands of Nanjing civilians remains a major grievance between China and Japan. Japan's continued refusal to admit to war-crimes is a barrier to building trust between the countries. Japan's history books still miss out these horrendous events. The museum of Japanese Germ Warfare near Harbin gives a stark reminder of these dark days. In 1940 Japan installed Wang Jingwei as the puppet ruler of occupied China based at Nanjing (The Nanjing Regime of China 1940-45). Britain and America gave full support for the Nationalists under Chiang Kaishek in the hope that they would engage their enemies the Japanese in battle. American bombers were initially based in China for raids on Japan and this led to further Japanese inland incursions in order to overrun the airfields.”

**Post-War Relations:** “By 1945 Japan was in retreat, its control of Burma had been lost, and bombings by American planes were destroying Japanese factories. At the time of the dropping of the Hiroshima and Nagasaki atomic bombs, Russia was already poised to take Manchuria from Japan. During the Civil War and after the Communist victory in 1949, Communist China saw Japan as under American control and animosity continued between the two countries. Japan was portrayed as supporting the American army against China in the Korean conflict. Although Japan is often categorized as a Western democracy the actual situation is more complex with many Confucian doctrines still very much in evidence. The Liberal Democratic Party (LDP) has been the only party to hold power since 1955.”

**In the Twenty-first Century:** “According to Chinese government, the relationship between China and Japan has been strained at times by Japan's refusal to acknowledge its wartime past to the satisfaction of China... Sino-Japanese relations warmed considerably after Shinzo Abe became the Prime Minister of Japan in September 2006, and a joint historical study conducted by China and Japan released a report in 2010 which pointed toward a new consensus on the issue of World War 2-era atrocities. However, in the early 2010s, relations deteriorated further, with Japan accusing China of withholding its reserves of valuable rare-earth elements. The Senkaku Islands dispute also resulted in a number of hostile encounters in the East China Sea, heated rhetoric, and riots in the People's Republic of China (PRC). China's and Japan's economies are respectively the world's second and third-largest economies by nominal GDP. Also, China's and Japan's economies are the world's first and fourth-largest economies by GDP PPP. In 2008, China-Japan trade grew to $266.4 billion, a rise of 12.5 percent on 2007, making China and Japan the top two-way trading partners. China was also the biggest destination for Japanese exports in 2009. Since the end of World War II, Sino-Japanese relations are still mired in tension. This is a situation that risks the break-out of a conflict in Asia. The enmity between these two countries emanated from the history of the Japanese war and the imperialism and maritime disputes in the East China Sea. Thus, as much as these two nations are close business partners, there is an undercurrent of tension, which the leaders from both sides are trying to quell. Chinese President Xi Jinping and Japanese Prime Minister Abe Shinzo have met several times face to face to try to build a cordial relationship between the two countries. The main argument among observers and commentators is whether the relationship between China and Japan would remain stable due to their strong bilateral trades or the relationship would collapse due to the historical rivalry and enmity.”
APPENDIX: A HISTORY OF THE WORLD’S RELIGION

I. JUDAISM

“Judaism is an ancient monotheistic Abrahamic religion with the Torah as its foundational text. It encompasses the religion, philosophy and culture of the Jewish people. Judaism is considered by religious Jews to be the expression of the covenant that God established with the Children of Israel. Judaism includes a wide corpus of texts, practices, theological positions, and forms of organization. The Torah is part of the larger text known as the Tanakh or the Hebrew Bible, and supplemental oral tradition represented by later texts such as the Midrash and the Talmud. With between 14.5 and 17.4 million adherents worldwide, Judaism is the tenth-largest religion in the world.”

“Within Judaism there are a variety of movements, most of which emerged from Rabbinic Judaism, which holds that God revealed his laws and commandments to Moses on Mount Sinai in the form of both the Written and Oral Torah. Historically, this assertion was challenged by various groups such as the Sadducees and Hellenistic Judaism during the Second Temple period; the Karaites and Sabbateans during the early and later medieval period; and among segments of the modern non-Orthodox denominations. Modern branches of Judaism such as Humanistic Judaism may be nontheistic. Today, the largest Jewish religious movements are Orthodox Judaism, Conservative Judaism and Reform Judaism. Major sources of difference between these groups are their approaches to Jewish law, the authority of the Rabbinic tradition, and the significance of the State of Israel. Orthodox Judaism maintains that the Torah and Jewish law are divine in origin, eternal and unalterable, and that they should be strictly followed. Conservative and Reform Judaism are more liberal, with Conservative Judaism generally promoting a more "traditional" interpretation of Judaism's requirements than Reform Judaism. A typical Reform position is that Jewish law should be viewed as a set of general guidelines rather than as a set of restrictions and obligations whose observance is required of all Jews. Historically, special courts enforced Jewish law; today, these courts still exist but the practice of Judaism is mostly voluntary. Authority on theological and legal matters is not vested in any one person or organization, but in the sacred texts and rabbis and scholars who interpret them.”

“The history of Judaism spans more than 3,000 years. Judaism has its roots as a structured religion in the Middle East during the Bronze Age. Judaism is considered one of the oldest monotheistic religions. The Hebrews and Israelites were already referred to as Jews in later books of the Tanakh such as the Book of Esther, with the term Jews replacing the title Children of Israel. Judaism's texts, traditions and values strongly influenced later Abrahamic religions, including Christianity, Islam and the Baha'i Faith. Many aspects of Judaism have also directly or indirectly influenced secular Western ethics and civil law. Hebraism is just as important a factor in the development of Western civilization as Hellenism, and Judaism, as the mother religion of Christianity, has considerably shaped Western ideals and morality since the Christian Era. Jews are an ethnoreligious group and include those born Jewish and converts to Judaism. In 2015, the world Jewish population was estimated at about 14.3 million, or roughly 0.2% of the total world population. About 43% of all Jews reside in Israel and another 43% reside in the United States and Canada, with most of the remainder living in Europe, and other minority groups spread throughout South America, Asia, Africa, and Australia.”
**Chapter V. Summary and Conclusion**

**Defining characteristics:** “Unlike other ancient Near Eastern gods, the Hebrew God is portrayed as unitary and solitary; consequently, the Hebrew God's principal relationships are not with other gods, but with the world, and more specifically, with the people he created. Judaism thus begins with ethical monotheism: the belief that God is one and is concerned with the actions of mankind. According to the Tanakh (Hebrew Bible), God promised Abraham to make of his offspring a great nation. Many generations later, he commanded the nation of Israel to love and worship only one God; that is, the Jewish nation is to reciprocate God's concern for the world. He also commanded the Jewish people to love one another; that is, Jews are to imitate God's love for people. These commandments are but two of a large corpus of commandments and laws that constitute this covenant, which is the substance of Judaism.”

**Jewish 13 Principles of Faith:** “Scholars throughout Jewish history have proposed numerous formulations of Judaism's core tenets, all of which have met with criticism. The most popular formulation is Maimonides' thirteen principles of faith, developed in the 12th century. According to Maimonides, any Jew who rejects even one of these principles would be considered an apostate and a heretic. Jewish scholars have held points of view diverging in various ways from Maimonides' principles.” “In modern times, Judaism lacks a centralized authority that would dictate an exact religious dogma. Because of this, many different variations on the basic beliefs are considered within the scope of Judaism. Even so, all Jewish religious movements are, to a greater or lesser extent, based on the principles of the Hebrew Bible and various commentaries such as the Talmud and Midrash. Judaism also universally recognizes the Biblical Covenant between God and the Patriarch Abraham as well as the additional aspects of the Covenant revealed to Moses, who is considered Judaism's greatest prophet. In the Mishnah, a core text of Rabbinic Judaism, acceptance of the Divine origins of this covenant is considered an essential aspect of Judaism and those who reject the Covenant forfeit their share in the World to Come.”

**Jewish Religious Texts**

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<td>Works of the Talmudic Era</td>
<td>Mishnah and commentaries&lt;br&gt;Tosefta and the minor tractates&lt;br&gt;Talmud:&lt;br&gt;The Babylonian Talmud and commentaries&lt;br&gt;Jerusalem Talmud and commentaries</td>
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<td>Halakhic Midrash; Aggadic Midrash</td>
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<tr>
<td>Jewish Thought and Ethics</td>
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**Jewish legal literature:** "The basis of Jewish law and tradition (halakha) is the Torah (also known as the Pentateuch or the Five Books of Moses). According to rabbinic tradition, there are 613 commandments in the Torah. Some of these laws are directed only to men or to women, some only to the ancient priestly groups, the Kohanim and Leviyim (members of the tribe of Levi), some only to farmers within the Land of Israel. Many laws were only applicable when the Temple in Jerusalem existed, and only 369 of these commandments are still applicable today. While there have been Jewish groups whose beliefs were based on the written text of the Torah alone (e.g., the Sadducees, and the Karaites), most Jews believe in the oral law. These oral traditions were transmitted by the Pharisee school of thought of ancient Judaism and were later recorded in written form and expanded upon by the rabbis.

**Jewish Philosophy:** "Jewish philosophy refers to the conjunction between serious study of philosophy and Jewish theology. Major Jewish philosophers include Solomon ibn Gabirol, Saadia Gaon, Judah Halevi, Maimonides, and Gersonides. Major changes occurred in response to the Enlightenment leading to the post-Enlightenment Jewish philosophers. Modern Jewish philosophy consists of both Orthodox and non-Orthodox oriented philosophy. Notable among Orthodox Jewish philosophers are Eliyahu Eliezer Desser, Joseph B. Soloveitchik, and Yitzchok Hutner. Well-known non-Orthodox Jewish philosophers include Martin Buber, Franz Rosenzweig, Mordecai Kaplan, Abraham Joshua Heschel, Will Herberg, and Emmanuel Lévinas."

**Rabbinic hermeneutics:** "Orthodox and many other Jews do not believe that the revealed Torah consists solely of its written contents, but of its interpretations as well. The study of Torah (in its widest sense, to include both poetry, narrative, and law, and both the Hebrew Bible and the Talmud) is in Judaism itself a sacred act of central importance. For the sages of the Mishnah and Talmud, and for their successors today, the study of Torah was therefore not merely a means to learn the contents of God's revelation, but an end in itself. According to the Talmud, These are the things for which a person enjoys the dividends in this world while the principal remains for the person to enjoy in the world to come; they are: honoring parents, loving deeds of kindness, and making peace between one person and another. But the study of the Torah is equal to them all. (Talmud Shabbat 127a). In Judaism, the study of Torah can be a means of experiencing God. Reflecting on the contribution of the Amoraim and Tanaim to contemporary Judaism, Professor Jacob Neusner observed: The rabbi's logical and rational inquiry is not mere logic-chopping. It is a most serious and substantive effort to locate in trivialities the fundamental principles of the revealed will of God to guide and sanctify the most specific and concrete actions in the workaday world....Here is the mystery of Talmudic Judaism: the alien and remote conviction that the intellect is an instrument not of unbelief and desacralization but of sanctification."

"According to Rabbinic tradition, all valid interpretations of the written Torah were revealed to Moses at Sinai in oral form and handed down from teacher to pupil. When different rabbis forwarded conflicting interpretations, they sometimes appealed to hermeneutic principles to legitimize their arguments; some rabbis claim that these principles were themselves revealed by God to Moses at Sinai. Thus, Hillel called attention to seven commonly used hermeneutical principles in the interpretation of laws; R. Ishmael, thirteen. Eliezer b. Jose ha-Gelili listed 32, largely used for the exegesis of narrative elements of Torah. All the hermeneutical rules scattered through the Talmudim and Midrashim have been collected by Malbim in Ayyelet ha-Shachar, the introduction to his commentary on the Sifra. Nevertheless, R. Ishmael's 13 principles are perhaps the ones most widely known; they constitute an important, and one of Judaism's earliest, contributions to logic, hermeneutics, and jurisprudence. Judah Hadassi incorporated Ishmael's principles into Karaite Judaism in the 12th century. Today R. Ishmael's 13 principles are incorporated into the Jewish prayer book to be read by observant Jews on a daily basis."45
Jewish Religious Movements: “Rabbinic Judaism has been the mainstream form of Judaism since the 6th century CE, after the codification of the Talmud. It is characterized by the belief that the Written Torah (Written Law) cannot be correctly interpreted without reference to the Oral Torah and the voluminous literature specifying what behavior is sanctioned by the Law. The Jewish Enlightenment of the late 18th century resulted in the division of Ashkenazi (Western) Jewry into religious movements or denominations, especially in North America and Anglophone countries. The main denominations today outside Israel (where the situation is rather different) are Orthodox, Conservative, and Reform.”

“Orthodox Judaism holds that both the Written and Oral Torah were divinely revealed to Moses and that the laws within it are binding and unchanging. Orthodox Jews generally consider commentaries on the Shulchan Aruch (a condensed codification of halakha that largely favored Sephardic traditions) to be the definitive codification of Jewish law. Orthodoxy places a high importance on Maimonides' 13 principles as a definition of Jewish faith. Orthodoxy is often divided into Modern Orthodox Judaism and Haredi Judaism. Haredi Judaism is less accommodating to modernity and has less interest in non-Jewish disciplines, and it may be distinguished from Modern Orthodox Judaism in practice by its styles of dress and more stringent practices. Subsets of Haredi Judaism include Hasidic Judaism, which is rooted in the Kabbalah and distinguished by reliance on a Rebbe or religious teacher; and Sephardic Haredi Judaism, which emerged among Sephardic (Asian and North African) Jews in Israel.”

“Conservative Judaism is characterized by a commitment to traditional Jewish laws and customs, including observance of Shabbat and kashrut, a deliberately non-fundamentalist teaching of Jewish principles of faith, a positive attitude toward modern culture, and an acceptance of both traditional rabbinic and modern scholarship when considering Jewish religious texts. Conservative Judaism teaches that Jewish law is not static but has always developed in response to changing conditions. It holds that the Torah is a divine document written by prophets inspired by God and reflecting his will, but rejects the Orthodox position that it was dictated by God to Moses.[88][89] Conservative Judaism holds that the Oral Law is divine and normative, but holds that both the Written and Oral Law may be interpreted by the rabbis to reflect modern sensibilities and suit modern conditions.”

“Reform Judaism, called Liberal or Progressive Judaism in many countries, defines Judaism in relatively universalist terms, rejects most of the ritual and ceremonial laws of the Torah while observing moral laws, and emphasizes the ethical call of the Prophets. Reform Judaism has developed an egalitarian prayer service in the vernacular (along with Hebrew in many cases) and emphasizes personal connection to Jewish tradition.”

Karaites and Samaritans: “Karaite Judaism defines itself as the remnants of the non-Rabbinic Jewish sects of the Second Temple period, such as the Sadducees. The Karaites (Scripturalists) accept only the Hebrew Bible and what they view as the Peshat (simple meaning); they do not accept non-biblical writings as authoritative. Some European Karaites do not see themselves as part of the Jewish community at all, although most do.”

“The Samaritans, a very small community located entirely around Mount Gerizim in the Nablus/Shechem region of the West Bank and in Holon, near Tel Aviv in Israel, regard themselves as the descendants of the Israelites of the Iron Age kingdom of Israel. Their religious practices are based on the literal text of the written Torah (Five Books of Moses), which they view as the only authoritative scripture (with a special regard also for the Samaritan Book of Joshua).”

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Jewish History: (a) Origins: “At its core, the Tanakh is an account of the Israelites' relationship with God from their earliest history until the building of the Second Temple (c. 535 BCE). Abraham is hailed as the first Hebrew and the father of the Jewish people. As a reward for his act of faith in one God, he was promised that Isaac, his second son, would inherit the Land of Israel (then called Canaan). Later, the descendants of Isaac's son Jacob were enslaved in Egypt, and God commanded Moses to lead the Exodus from Egypt. At Mount Sinai, they received the Torah—the five books of Moses. These books, together with Nevi'im and Ketuvim are known as Torah Shebikhtav as opposed to the Oral Torah, which refers to the Mishnah and the Talmud. Eventually, God led them to the land of Israel where the tabernacle was planted in the city of Shiloh for over 300 years to rally the nation against attacking enemies. As time went on, the spiritual level of the nation declined to the point that God allowed the Philistines to capture the tabernacle. The people of Israel then told Samuel the prophet that they needed to be governed by a permanent king, and Samuel appointed Saul to be their King. When the people pressured Saul into going against a command conveyed to him by Samuel, God told Samuel to appoint David in his stead. Once King David was established, he told the prophet Nathan that he would like to build a permanent temple, and as a reward for his actions, God promised David that he would allow his son, Solomon, to build the First Temple and the throne would never depart from his children.”

“Rabbinic tradition holds that the details and interpretation of the law, which are called the Oral Torah or oral law, were originally an unwritten tradition based upon what God told Moses on Mount Sinai. However, as the persecutions of the Jews increased, and the details were in danger of being forgotten, these oral laws were recorded by Rabbi Judah HaNasi (Judah the Prince) in the Mishnah, redacted circa 200 CE. The Talmud was a compilation of both the Mishnah and the Gemara, rabbinic commentaries redacted over the next three centuries. The Gemara originated in two major centers of Jewish scholarship, Palestine and Babylonia. Correspondingly, two bodies of analysis developed, and two works of Talmud were created. The older compilation is called the Jerusalem Talmud. It was compiled sometime during the 4th century in Palestine. The Babylonian Talmud was compiled from discussions in the houses of study by the scholars Ravina I, Ravina II, and Rav Ashi by 500 CE, although it continued to be edited later.”

(b) Antiquity: “According to the Hebrew Bible, the United Monarchy was established under Saul and continued under King David and Solomon with its capital in Jerusalem. After Solomon's reign, the nation split into two kingdoms, the Kingdom of Israel (in the north) and the Kingdom of Judah (in the south). The Kingdom of Israel was conquered by the Assyrian ruler Sargon II in the late 8th century BCE with many people from the capital Samaria being taken captive to Media and the Khabur River valley. The Kingdom of Judah continued as an independent state until it was conquered by a Babylonian army in the early 6th century BCE, destroying the First Temple that was at the center of ancient Jewish worship. The Judean elite were exiled to Babylonia and this is regarded as the first Jewish Diaspora. Later many of them returned to their homeland after the subsequent conquest of Babylonia by the Persians seventy years later, a period known as the Babylonian Captivity. A new Second Temple was constructed, and old religious practices were resumed. During the early years of the Second Temple, the highest religious authority was a council known as the Great Assembly, led by Ezra…Among other accomplishments of the Great Assembly, the last books of the Bible were written at this time and the canon sealed.”

“Hellenistic Judaism spread to Ptolemaic Egypt from the 3rd century BCE. After the Great Revolt (66–73 CE), the Romans destroyed the Temple. Hadrian built a pagan idol on the Temple grounds and prohibited circumcision; these acts of ethnocide provoked the Bar Kokhba revolt 132–136 CE after which the Romans banned the study of the Torah and the celebration of Jewish holidays, and forcibly removed virtually all Jews from Judea. In 200 CE, however, Jews were
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granted Roman citizenship and Judaism was recognized as a religio licita (legitimate religion) until the rise of Gnosticism and Early Christianity in the fourth century. Following the destruction of Jerusalem and the expulsion of the Jews, Jewish worship stopped being centrally organized around the Temple, prayer took the place of sacrifice, and worship was rebuilt around the community (represented by a minimum of ten adult men) and the establishment of the authority of rabbis who acted as teachers and leaders of individual communities.\(^4\)

(c) **Historical Jewish Groupings (to 1700):** “Around the 1st century CE, there were several small Jewish sects: the Pharisees, Sadducees, Zealots, Essenes, and Christians. After the destruction of the Second Temple in 70 CE, these sects vanished. Christianity survived, but by breaking with Judaism and becoming a separate religion; the Pharisees survived but in the form of Rabbinic Judaism (today, known simply as "Judaism"). The Sadducees rejected the divine inspiration of the Prophets and the Writings, relying only on the Torah as divinely inspired. Consequently, a number of other core tenets of the Pharisees’ belief system (which became the basis for modern Judaism), were also dismissed by the Sadducees. (The Samaritans practiced a similar religion, which is traditionally considered separate from Judaism.) Like the Sadducees who relied only on the Torah, some Jews in the 8th and 9th centuries rejected the authority and divine inspiration of the oral law as recorded in the Mishnah (and developed by later rabbis in the two Talmuds), relying instead only upon the Tanakh. These included the Isunians, the Yudganites, the Malikites, and others. They soon developed oral traditions of their own, which differed from the rabbinic traditions, and eventually formed the Karaite sect. Karaites exist in small numbers today, mostly living in Israel. Rabbinical and Karaite Jews each hold that the others are Jews, but that the other faith is erroneous. Over a long time, Jews formed distinct ethnic groups in several different geographic areas—amongst others, the Ashkenazi Jews (of central and Eastern Europe), the Sephardi Jews (of Spain, Portugal, and North Africa), the Beta Israel of Ethiopia, and the Yemenite Jews from the southern tip of the Arabian Peninsula. Many of these groups have developed differences in their prayers, traditions and accepted canons; however, these distinctions are mainly the result of their being formed at some cultural distance from normative (rabbinic) Judaism, rather than based on any doctrinal dispute.\(^5\)

(d) **Persecutions:** “Antisemitism arose during the Middle Ages, in the form of persecutions, pogroms, forced conversions, expulsions, social restrictions and ghettoization. This was different in quality from the repressions of Jews which had occurred in ancient times. Ancient repressions were politically motivated, and Jews were treated the same as members of other ethnic groups. With the rise of the Churches, the main motive for attacks on Jews changed from politics to religion and the religious motive for such attacks was specifically derived from Christian views about Jews and Judaism. During the Middle Ages, Jewish people who lived under Muslim rule generally experienced tolerance and integration, but there were occasional outbreaks of violence like Almohad's persecutions.”\(^5\)

(e) **Hasidic Judaism:** “Hasidic Judaism was founded by Yisroel ben Eliezer (1700–1760), also known as the Ba'\(^\text{a}\)l Shem Tov (or Besht). It originated in a time of persecution of the Jewish people, when European Jews had turned inward to Talmud study; many felt that most expressions of Jewish life had become too "academic", and that they no longer had any emphasis on spirituality or joy. Its adherents favored small and informal gatherings called Shtiebel, which, in contrast to a traditional synagogue, could be used both as a place of worship and for celebrations involving dancing, eating, and socializing. Ba’\(^\text{a}\)l Shem Tov's disciples attracted many followers; they themselves established numerous Hasidic sects across Europe. Unlike other religions, which typically expanded through word of mouth or by use of print, Hasidism spread largely owing to Tzadiks, who used their influence to encourage others to follow the movement. Hasidism appealed
to many Europeans because it was easy to learn, did not require full immediate commitment, and presented a compelling spectacle. Hasidic Judaism eventually became the way of life for many Jews in Eastern Europe. Waves of Jewish immigration in the 1880s carried it to the United States. The movement itself claims to be nothing new, but a refreshment of original Judaism. As some have put it: they merely re-emphasized that which the generations had lost. Nevertheless, early on there was a serious schism between Hasidic and non-Hasidic Jews. European Jews who rejected the Hasidic movement were dubbed by the Hasidim as Misnagdim, (lit. opponents). Some of the reasons for the rejection of Hasidic Judaism were the exuberance of Hasidic worship, its deviation from tradition in ascribing infallibility and miracles to their leaders, and the concern that it might become a messianic sect. Over time differences between the Hasidim and their opponents have slowly diminished and both groups are now considered part of Haredi Judaism.  

(f) The Enlightenment and new religious movements: “In the late 18th century CE, Europe was swept by a group of intellectual, social and political movements known as the Enlightenment. The Enlightenment led to reductions in the European laws that prohibited Jews to interact with the wider secular world, thus allowing Jews access to secular education and experience. A parallel Jewish movement, Haskalah or the Jewish Enlightenment, began, especially in Central Europe and Western Europe, in response to both the Enlightenment and these new freedoms. It placed an emphasis on integration with secular society and a pursuit of non-religious knowledge through reason. With the promise of political emancipation, many Jews saw no reason to continue to observe Jewish law and increasing numbers of Jews assimilated into Christian Europe. Modern religious movements of Judaism all formed in reaction to this trend.”  

“In Central Europe, followed by Great Britain and the United States, Reform (or Liberal) Judaism developed, relaxing legal obligations (especially those that limited Jewish relations with non-Jews), emulating Protestant decorum in prayer, and emphasizing the ethical values of Judaism's Prophetic tradition. Modern Orthodox Judaism developed in reaction to Reform Judaism, by leaders who argued that Jews could participate in public life as citizens equal to Christians while maintaining the observance of Jewish law. Meanwhile, in the United States, wealthy Reform Jews helped European scholars, who were Orthodox in practice but critical (and skeptical) in their study of the Bible and Talmud, to establish a seminary to train rabbis for immigrants from Eastern Europe. These left-wing Orthodox rabbis were joined by right-wing Reform rabbis who felt that Jewish law should not be entirely abandoned, to form the Conservative movement. Orthodox Jews who opposed the Haskalah formed Haredi Orthodox Judaism. After massive movements of Jews following The Holocaust and the creation of the state of Israel, these movements have competed for followers from among traditional Jews in or from other countries.”

(g) Spectrum of observance: “Countries such as the United States, Israel, Canada, United Kingdom, Argentina and South Africa contain large Jewish populations. Jewish religious practice varies widely through all levels of observance. According to the 2001 edition of the National Jewish Population Survey, in the United States' Jewish community...4.3 million Jews out of 5.1 million had some sort of connection to the religion. Of that population of connected Jews, 80% participated in some sort of Jewish religious observance, but only 48% belonged to a congregation, and fewer than 16% attend regularly. Birth rates for American Jews have dropped from 2.0 to 1.7. Intermarriage rates range from 40–50% in the US, and only about a third of children of intermarried couples are raised as Jews. Due to intermarriage and low birth rates, the Jewish population in the US shrank from 5.5 million in 1990 to 5.1 million in 2001. This is indicative of the general population trends among the Jewish community in the Diaspora, but a focus on total population obscures growth trends in some denominations and communities, such as Haredi Judaism. The Baal teshuva movement is…returned to religion or become more observant.”
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Judaism and other Religions: (a) Christianity and Judaism: “Christianity was originally a sect of Second Temple Judaism, but the two religions diverged in the first century. The differences between Christianity and Judaism originally centered on whether Jesus was the Jewish Messiah but eventually became irreconcilable. Major differences between the two faiths include the nature of the Messiah, of atonement and sin, the status of God’s commandments to Israel, and perhaps most significantly of the nature of God himself. Due to these differences, Judaism traditionally regarded Christianity as...worship of the God of Israel which is not monotheistic. Christianity has traditionally regarded Judaism as obsolete with the invention of Christianity and Jews as a people replaced by the Church, though a Christian belief in dual-covenant theology emerged as a phenomenon following Christian reflection on how their theology influenced the Nazi Holocaust.”

“Until their emancipation in the late 18th and the 19th century, Jews in Christian lands were subject to humiliating legal restrictions and limitations. They included provisions requiring Jews to wear specific and identifying clothing such as the Jewish hat and the yellow badge, restricting Jews to certain cities and towns or in certain parts of towns (ghettos), and forbidding Jews to enter certain trades (for example selling new clothes in medieval Sweden). Disabilities also included special taxes levied on Jews, exclusion from public life, restraints on the performance of religious ceremonies, and linguistic censorship. Some countries went even further and completely expelled Jews, for example, England in 1290 (Jews were readmitted in 1655) and Spain in 1492 (readmitted in 1868). The first Jewish settlers in North America arrived in the Dutch colony of New Amsterdam in 1654; they were forbidden to hold public office, open a retail shop, or establish a synagogue. When the colony was seized by the British in 1664 Jewish rights remained unchanged, but by 1671 Asser Levy was the first Jew to serve on a jury in North America. In 1791, Revolutionary France was the first country to abolish disabilities altogether, followed by Prussia in 1848. Emancipation of the Jews in the United Kingdom was achieved in 1858 after an almost 30-year struggle championed by Isaac Lyon Goldsmid with the ability of Jews to sit in parliament with the passing of the Jews Relief Act 1858. The newly united German Empire in 1871 abolished Jewish disabilities in Germany, which were reinstated in the Nuremberg Laws in 1935.”

(b) Islam and Judaism: “Both Judaism and Islam arose from the patriarch Abraham, and they are therefore considered Abrahamic religions. In both Jewish and Muslim tradition, the Jewish and Arab peoples are descended from the two sons of Abraham—Isaac and Ishmael, respectively. While both religions are monotheistic and share many commonalities, they differ based on the fact that Jews do not consider Jesus or Muhammad to be prophets. The religions’ adherents have interacted with each other since the 7th century when Islam originated and spread in the Arabian Peninsula. Indeed, the years 712 to 1066 CE under the Ummayad and the Abbasid rulers have been called the Golden age of Jewish culture in Spain. Non-Muslim monotheists living in these countries, including Jews, were known as dhimmis. Dhimmis were allowed to practice their own religions and administer their own internal affairs, but they were subject to certain restrictions that were not imposed on Muslims...Many of the laws regarding dhimmis were highly symbolic. For example, dhimmis in some countries were required to wear distinctive clothing, a practice not found in either the Qur’an or the hadiths but invented in early medieval Baghdad and inconsistently enforced. Jews in Muslim countries were not entirely free from persecution—for example, many were killed, exiled or forcibly converted in the 12th century, in Persia, and by the rulers of the Almohad dynasty in North Africa and Al-Andalus, as well as by the Zaydi imams of Yemen in the 17th century. At times, Jews were also restricted in their choice of residence—in Morocco, for example, Jews were confined to walled quarters (mellahs) beginning in the 15th century and increasingly since the early 19th century. In the mid-20th century, Jews were expelled from nearly all of the Arab countries. Most have chosen to live in Israel.”
“Christianity is an Abrahamic monotheistic religion based on the life and teachings of Jesus Christ, who is the focal point of the Christian faith. It is the world’s largest religion, with over 2.4 billion followers, or 33% of the global population, known as Christians. Christians make up a majority of the population in 158 countries and territories. They believe that Jesus is the Son of God and the savior of humanity whose coming as the Messiah (the Christ) was prophesied in the Old Testament. Christian theology is summarized in creeds such as the Apostles’ Creed and Nicene Creed. These professions of faith state that Jesus suffered, died, was buried, descended into hell, and rose from the dead, in order to grant eternal life to those who believe in him and trust in him for the remission of their sins. The creeds further maintain that Jesus physically ascended into heaven, where he reigns with God the Father in the unity of the Holy Spirit, and that he will return to judge the living and the dead and grant eternal life to his followers. His incarnation, earthly ministry, crucifixion and resurrection are often referred to as the gospel, meaning good news. The term gospel also refers to written accounts of Jesus’ life and teaching, four of which—Matthew, Mark, Luke, and John—are considered canonical and included in the Christian Bible.”

“Christianity is an outgrowth of Judaism and began as a Second Temple Judaic sect in the mid-1st century. Originating in Judea, it quickly spread to Europe, Syria, Mesopotamia, Asia Minor, Transcaucasia, Egypt, Ethiopia and India, and by the end of the 4th century had become the official state church of the Roman Empire. Following the Age of Discovery, Christianity spread to the Americas, Oceania, sub-Saharan Africa and the rest of the world through missionary work and colonization. Christianity has played a prominent role in the shaping of Western civilization. Throughout its history, Christianity has weathered schisms and theological disputes that have resulted in many distinct churches and denominations. Worldwide, the three largest branches of Christianity are the Catholic Church, the Eastern Orthodox Church and the various denominations of Protestantism. The Catholic and Eastern Orthodox churches broke communion with each other in the East–West Schism of 1054; Protestantism came into existence in the Reformation of the 16th century, splitting from the Catholic Church.”

**Christian Beliefs:**

(a) **Creeds:** “Concise doctrinal statements or confessions of religious beliefs are known as creeds (from Latin credo, meaning “I believe”). They began as baptismal formulae and were later expanded during the Christological controversies of the 4th and 5th centuries to become statements of faith…The creed was apparently used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. Its main points include: Belief in God the Father, Jesus Christ as the Son of God, and the Holy Spirit; The death, descent into hell, resurrection and ascension of Christ; The holiness of the Church and the communion of saints; and Christ’s second coming, the Day of Judgement and salvation of the faithful.”

(b) **Jesus:** “The central tenet of Christianity is the belief in Jesus as the Son of God and the Messiah (Christ). Christians believe that Jesus, as the Messiah, was anointed by God as savior of humanity, and hold that Jesus’ coming was the fulfillment of messianic prophecies of the Old Testament. The Christian concept of the Messiah differs significantly from the contemporary Jewish concept. The core Christian belief is that through belief in and acceptance of the death and resurrection of Jesus, sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life…Christians believe that Jesus is God incarnate and true God and true man. Jesus, having become fully human, suffered the pains and temptations of a mortal man, but did not sin…return to fulfill the rest of Messianic prophecy, including the resurrection of the dead, the Last Judgment and final establishment of the Kingdom of God.”
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(c) **Salvation**: “Paul the Apostle, like Jews and Roman pagans of his time, believed that sacrifice can bring about new kinship ties, purity and eternal life. For Paul, the necessary sacrifice was the death of Jesus: Gentiles who are Christ’s are, like Israel, descendants of Abraham and heirs according to the promise. The God who raised Jesus from the dead would also give new life to the mortal bodies of Gentile Christians, who had become with Israel the children of God and were therefore no longer in the flesh. Modern Christian churches tend to be much more concerned with how humanity can be saved from a universal condition of sin and death than the question of how both Jews and Gentiles can be in God’s family. According to both Catholic and Protestant doctrine, salvation comes by Jesus’ substitutionary death and resurrection. The Catholic Church teaches that salvation does not occur without faithfulness on the part of Christians; converts must live in accordance with principles of love and ordinarily must be baptized. Martin Luther taught that baptism was necessary for salvation, but modern Lutherans and other Protestants tend to teach that salvation is a gift that comes to an individual by God’s grace, sometimes defined as unmerited favor, even apart from baptism.”

(d) **Trinity**: “Trinity refers to the teaching that the one God comprises three distinct, eternally co-existing persons; the Father, the Son (incarnate in Jesus Christ) and the Holy Spirit. Together, these three persons are sometimes called the Godhead, although there is no single term in use in Scripture to denote the unified Godhead. In the words of the Athanasian Creed, an early statement of Christian belief, the Father is God, the Son is God and the Holy Spirit is God, and yet there are not three Gods but one God.”

(e) **Scriptures**: “Christianity, like other religions, has adherents whose beliefs and biblical interpretations vary. Christianity regards the biblical canon, the Old Testament and the New Testament, as the inspired word of God. The traditional view of inspiration is that God worked through human authors so that what they produced was what God wished to communicate…Some believe that divine inspiration makes our present Bibles inerrant. Others claim inerrancy for the Bible in its original manuscripts, although none of those are extant. Still others maintain that only a particular translation is inerrant, such as the King James Version. Another closely related view is Biblical infallibility or limited inerrancy, which affirms that the Bible is free of error as a guide to salvation, but may include errors on matters such as history, geography or science.”

“The books of the Bible accepted by the Orthodox, Catholic and Protestant churches vary somewhat, with Jews accepting only the Hebrew Bible as canonical; there is however substantial overlap. These variations are a reflection of the range of traditions, and of the councils that have convened on the subject. Every version of the Old Testament always includes the books of the Tanakh, the canon of the Hebrew Bible. The Catholic and Orthodox canons, in addition to the Tanakh, also include the Deuterocanonical Books as part of the Old Testament. These books appear in the Septuagint but are regarded by Protestants to be apocryphal. However, they are considered to be important historical documents which help to inform the understanding of words, grammar and syntax used in the historical period of their conception. Some versions of the Bible include a separate Apocrypha section between the Old Testament and the New Testament. The New Testament, originally written in Koine Greek, contains 27 books which are agreed upon by all churches. Modern scholarship has raised many issues with the Bible. While the Authorized King James Version is held to by many because of its striking English prose, in fact it was translated from the Erasmus Greek Bible which in turn was based on a single 12th Century manuscript that is one of the worst manuscripts we have available to us. Much scholarship in the past several hundred years has gone into comparing different manuscripts in order to reconstruct the original text. Another issue is that several books are considered to be forgeries.”
(f) **Eschatology**: “The end of things, whether the end of an individual life, the end of the age, or the end of the world, broadly speaking is Christian eschatology; the study of the destiny of humans as it is revealed in the Bible. The major issues in Christian eschatology are the Tribulation, death and the afterlife, the Rapture, the Second Coming of Jesus, Resurrection of the Dead, Heaven and Hell, Millennialism, the Last Judgment, the end of the world and the New Heavens and New Earth. Christians believe that the second coming of Christ will occur at the end of time after a period of severe persecution (the Great Tribulation). All who have died will be resurrected bodily from the dead for the Last Judgment. Jesus will fully establish the Kingdom of God in fulfillment of scriptural prophecies. Most Christians believe that human beings experience divine judgment and are rewarded either with eternal life or eternal damnation. This includes the general judgement at the resurrection of the dead as well as the belief (held by Roman Catholics, Orthodox and most Protestants) in a judgment particular to the individual soul upon physical death.”

**Christian Worship**: “Christians assemble for communal worship on Sunday, the day of the resurrection, though other liturgical practices often occur outside this setting. Scripture readings are drawn from the Old and New Testaments, but especially the gospel accounts. Often these are arranged on an annual cycle, using a book called a lectionary. Instruction is given based on these readings, called a sermon, or homily. There are a variety of congregational prayers, including thanksgiving, confession and intercession, which occur throughout the service and take a variety of forms including recited, responsive, silent, or sung.”

**Sacraments**: “In Christian belief and practice, a sacrament is a rite, instituted by Christ that confers grace, constituting a sacred mystery. The term is derived from the Latin word sacramentum, which was used to translate the Greek word for mystery. Views concerning both which rites are sacramental, and what it means for an act to be a sacrament, vary among Christian denominations and traditions.”

**Liturgical calendar**: “Roman Catholics, Anglicans, Eastern Christians and traditional Protestant communities frame worship around the liturgical year. The liturgical cycle divides the year into a series of seasons, each with their theological emphases, and modes of prayer, which can be signified by different ways of decorating churches, colors of paraments and vestments for clergy, scriptural readings, themes for preaching and even different traditions and practices often observed personally or in the home.”

**Symbols**: “Christianity has not generally practiced aniconism, or the avoidance or prohibition of types of images, even if the early Jewish Christians sects, as well as some modern denominations, preferred to some extent not to use figures in their symbols, by invoking the Decalogue's prohibition of idolatry. The cross, which is today one of the most widely recognized symbols in the world, was used as a Christian symbol from the earliest times.”

**Baptism**: “Baptism is the ritual act, with the use of water, by which a person is admitted to membership of the Church. Beliefs on baptism vary among denominations. Differences occur firstly on whether the act has any spiritual significance. Some, such as the Catholic and Eastern Orthodox churches, as well as Lutherans and Anglicans, hold to the doctrine of baptismal regeneration, which affirms that baptism creates or strengthens a person's faith, and is intimately linked to salvation. Others view baptism as a purely symbolic act, an external public declaration of the inward change which has taken place in the person, but not as spiritually efficacious. Secondly, there are differences of opinion on the methodology of the act.”

**Prayer**: “Jesus' teaching on prayer in the Sermon on the Mount displays a distinct lack of interest in the external aspects of prayer. A concern with the techniques of prayer is condemned as 'pagan', and instead a simple trust in God's fatherly goodness is encouraged.”
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History of Christianity

Early Church and Christological Councils: “Christianity began as a Jewish sect in the Levant of the mid-1st century. Other than Second Temple Judaism, the primary religious influences of early Christianity are Zoroastrianism and Gnosticism... Its earliest development took place under the leadership of the remaining Twelve Apostles, particularly Saint Peter, and Paul the Apostle, followed by the early bishops, whom Christians consider the successors of the Apostles. According to the Christian scriptures, Christians were from the beginning subject to persecution by some Jewish and Roman religious authorities, who disagreed with the apostles' teachings. This involved punishments, including death, for Christians such as Stephen[Acts 7:59] and James, son of Zebedee.[Acts 12:2] Larger-scale persecutions followed at the hands of the authorities of the Roman Empire, first in the year 64, when Emperor Nero blamed them for the Great Fire of Rome. According to Church tradition, it was under Nero's persecution that early Church leaders Peter and Paul of Tarsus were each martyred in Rome.” “State persecution ceased in the 4th century, when Constantine I issued an edict of toleration in 313. On 27 February 380, Emperor Theodosius I enacted a law establishing Nicene Christianity as the state church of the Roman Empire. From at least the 4th century, Christianity has played a prominent role in the shaping of Western civilization... In terms of prosperity and cultural life, the Byzantine Empire was one of the peaks in Christian history and Orthodox civilization, and Constantinople remained the leading city of the Christian world in size, wealth and culture.”

Early Middle Ages: “With the decline and fall of the Roman Empire in the west, the papacy became a political player, first visible in Pope Leo's diplomatic dealings with Huns and Vandals. The church also entered into a long period of missionary activity and expansion among the various tribes. While Arianists instituted the death penalty for practicing pagans, Catholicism also spread among the Germanic peoples, the Celtic and Slavic peoples, the Hungarians and the Baltic peoples. Christianity has been an important part of the shaping of Western civilization, at least since the 4th century. Around 500, St. Benedict set out his Monastic Rule, establishing a system of regulations for the foundation and running of monasteries. Monasticism became a powerful force throughout Europe, and gave rise to many early centers of learning, most famously in Ireland, Scotland and Gaul, contributing to the Carolingian Renaissance of the 9th century. In the early 10th century, Western Christian monasticism was further rejuvenated through the leadership of the great Benedictine monastery of Cluny. Hebraism, like Hellenism, has been an all-important factor in the development of Western Civilization; Judaism, as the precursor of Christianity, has indirectly had much to do with shaping the ideals and morality of western nations since the Christian era.”

High and Late Middle Ages: “In the west, from the 11th century onward, older cathedral schools developed into universities. The traditional medieval universities - evolved from Catholic and Protestant church schools - then established specialized academic structures for proper
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educating greater numbers of students as professionals...Originally teaching only theology, universities steadily added subjects including medicine, philosophy and law, becoming the direct ancestors of modern institutions of learning. The university is generally regarded as an institution that has its origin in the Medieval Christian setting. Prior to the establishment of universities, European higher education took place for hundreds of years in Christian cathedral schools or monastic schools, in which monks and nuns taught classes."\(^{67}\)

“Accompanying the rise of the new towns throughout Europe, mendicant orders were founded, bringing the consecrated religious life out of the monastery and into the new urban setting. The two principal mendicant movements were the Franciscans and the Dominicans founded by St. Francis and St. Dominic respectively. Both orders made significant contributions to the development of the great universities of Europe. Another new order were the Cistercians, whose large isolated monasteries spearheaded the settlement of former wilderness areas. In this period church building and ecclesiastical architecture reached new heights, culminating in the orders of Romanesque and Gothic architecture and the building of the great European cathedrals. From 1095 under the pontificate of Urban II, the Crusades were launched. These were a series of military campaigns in the Holy Land and elsewhere, initiated in response to pleas from the Byzantine Emperor Alexios I for aid against Turkish expansion. The Crusades ultimately failed to stifle Islamic aggression and even contributed to Christian enmity with the sacking of Constantinople during the Fourth Crusade. Over a period stretching from the 7th to the 13th century, the Christian Church underwent gradual alienation, resulting in a schism dividing it into a so-called Latin or Western Christian branch, the Roman Catholic Church, and an Eastern, largely Greek, branch, the Orthodox Church. These two churches disagree on a number of administrative, liturgical and doctrinal issues, most notably papal primacy of jurisdiction. The Second Council of Lyon (1274) and the Council of Florence (1439) attempted to reunite the churches, but in both cases the Eastern Orthodox refused to implement the decisions and the two principal churches remain in schism to the present day. However, the Roman Catholic Church has achieved union with various smaller eastern churches. Beginning around 1184, following the crusade against the Cathar heresy, various institutions, broadly referred to as the Inquisition, were established with the aim of suppressing heresy and securing religious and doctrinal unity within Christianity.”\(^{68}\)

Protestant Reformation and Counter-Reformation: “15th-century Renaissance brought about a renewed interest in ancient and classical learning. Another major schism, the Reformation, resulted in the splintering of the Western Christendom into several branches. Martin Luther in 1517 protested against the sale of indulgences and soon moved on to deny several key points of Roman Catholic doctrine. Other reformers like Zwingli, Calvin, Knox and Arminius further criticized Roman Catholic teaching and worship. These challenges developed into the movement called Protestantism, which repudiated the primacy of the pope, the role of tradition, the seven sacraments and other doctrines and practices. The Reformation in England began in 1534, when King Henry VIII had himself declared head of the Church of England. Beginning in 1536, the monasteries throughout England, Wales and Ireland were dissolved. Thomas Müntzer, Andreas Karlstadt and other theologians perceived both the Roman Catholic Church and the confessions of the Magisterial Reformation as corrupted. Their activity brought about the Radical Reformation, which gave birth to various Anabaptist denominations. Partly in response to the Protestant Reformation, the Roman Catholic Church engaged in a substantial process of reform and renewal, known as the Counter-Reformation or Catholic Reform. The Council of Trent clarified and reasserted Roman Catholic doctrine. During the following centuries, competition between Roman Catholicism and Protestantism became deeply entangled with political struggles among European...
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states. Meanwhile, the discovery of America by Christopher Columbus in 1492 brought about a new wave of missionary activity. Partly from missionary zeal, but under the impetus of colonial expansion by the European powers, Christianity spread to the Americas, Oceania, East Asia and sub-Saharan Africa. Throughout Europe, the divides caused by the Reformation led to outbreaks of religious violence and the establishment of separate state churches in Europe. Lutheranism spread into northern, central and eastern parts of present-day Germany, Livonia and Scandinavia. Anglicanism was established in England in 1534. Calvinism and its varieties (such as Presbyterianism) were introduced in Scotland, the Netherlands, Hungary, Switzerland and France. Arminianism gained followers in the Netherlands and Frisia. Ultimately, these differences led to the outbreak of conflicts in which religion played a key factor. The Thirty Years’ War, the English Civil War and the French Wars of Religion are prominent examples. These events intensified the Christian debate on persecution and toleration.\textsuperscript{69}

Post-Enlightenment: “In the era known as the Great Divergence, when in the West the Age of Enlightenment and the Scientific revolution brought about great societal changes, Christianity was confronted with various forms of skepticism and with certain modern political ideologies such as versions of socialism and liberalism. Events ranged from mere anti-clericalism to violent outbursts against Christianity such as the Dechristianization during the French Revolution, the Spanish Civil War and certain Marxist movements, especially the Russian Revolution and the persecution of Christians in the Soviet Union under state atheism.”

“Especially pressing in Europe was the formation of nation states after the Napoleonic era. In all European countries, different Christian denominations found themselves in competition, to greater or lesser extents, with each other and with the state. Variables are the relative sizes of the denominations and the religious, political and ideological orientation of the state. Urs Altermatt of the University of Fribourg, looking specifically at Catholicisms in Europe, identifies four models for the European nations. In traditionally Catholic countries such as Belgium, Spain and to some extent Austria, religious and national communities are more or less identical. Cultural symbiosis and separation are found in Poland, Ireland and Switzerland, all countries with competing denominations. Competition is found in Germany, the Netherlands and again Switzerland, all countries with minority Catholic populations who to a greater or lesser extent did identify with the nation. Finally, separation between religion (again, specifically Catholicism) and the state is found to a great degree in France and Italy, countries where the state actively opposed itself to the authority of the Catholic Church.”

“The combined factors of the formation of nation states and ultramontanism, especially in Germany and the Netherlands but also in England, often forced Catholic churches, organizations and believers to choose between the national demands of the state and the authority of the Church, specifically the papacy. This conflict came to a head in the First Vatican Council, and in Germany would lead directly to the Kulturkampf, where liberals and Protestants under the leadership of Bismarck managed to severely restrict Catholic expression and organization. Christian commitment in Europe dropped as modernity and secularism came into their own in Europe, particularly in the Czech Republic and Estonia, while religious commitments in America have been generally high in comparison to Europe. The late 20th century has shown the shift of Christian adherence to the Third World and southern hemisphere in general, with the western civilization no longer the chief standard bearer of Christianity. Some Europeans (including diaspora), Indigenous peoples of the Americas and natives of other continents have revived their respective peoples’ historical folk religions. Approximately 7.1 to 10% of Arabs are Christians, most prevalent in Egypt, Syria and Lebanon.”\textsuperscript{70}
Major Denominations of Christianity

“The three primary divisions of Christianity are Roman Catholicism, Eastern Orthodoxy and Protestantism. However, there are other Christian groups that do not fit neatly into one of these primary categories. The Nicene Creed is accepted as authoritative by most Christian denominations, including the Roman Catholic, Eastern Orthodox, Anglican and major Protestant churches. There is a diversity of doctrines and practices among groups calling themselves Christian. These groups are sometimes classified under denominations, though for theological reasons many groups reject this classification system. A broader distinction that is sometimes drawn is between Eastern Christianity and Western Christianity, which has its origins in the East–West Schism (Great Schism) of the 11th century. In addition to the Lutheran and Reformed (or Calvinist) branches of the Reformation, there is Anglicanism after the English Reformation. The Anabaptist tradition was largely ostracized by the other Protestant parties at the time but has achieved a measure of affirmation in more recent history. Adventist, Baptist, Methodist, Pentecostal and other Protestant confessions arose in the following centuries. As well as these modern divisions, there were many diverse Christian communities with wildly different Christologies, eschatologies, soteriologies and cosmologies that existed alongside the Early Church which is itself a projected concept to indicate which communities were proto-orthodox, in that their views would become dominant.”

**Catholic Church:** “The Catholic Church consists of those particular Churches, headed by bishops, in communion with the Pope, the Bishop of Rome, as its highest authority in matters of faith, morality and Church governance. Like Eastern Orthodoxy, the Roman Catholic Church, through apostolic succession, traces its origins to the Christian community founded by Jesus Christ. Catholics maintain that the one, holy, catholic and apostolic church founded by Jesus subsists fully in the Roman Catholic Church, but also acknowledges other Christian churches and communities and works towards reconciliation among all Christians. The Catholic faith is detailed in the Catechism of the Catholic Church. The 2,834 sees are grouped into 24 particular autonomous Churches (the largest of which being the Latin Church), each with its own distinct traditions regarding the liturgy and the administering the sacraments. With more than 1.1 billion baptized members, the Catholic Church is the largest Christian church and represents over half of all Christians as well as one sixth of the world’s population.”

“The Catholic Church has influenced Western philosophy, science, art and culture. Its spiritual teaching includes spreading the Gospel while its social teachings emphasize support for the sick, the poor, and the afflicted through the corporal and spiritual works of mercy. The Catholic Church is the largest non-government provider of education and medical services in the world. From the late 20th century, the Catholic Church has been criticized for its doctrines on sexuality, its refusal to ordain women and its handling of sexual abuse cases.”

“Canon law makes no provision for divorce between baptized individuals, as a valid, consummated sacramental marriage is considered to be a lifelong bond. However, a declaration of nullity may be granted when proof is produced that essential conditions for contracting a valid marriage were absent from the beginning—in other words, that the marriage was not valid due to some impediment.” “The church teaches that sexual intercourse should only take place between a married man and woman and should be without the use of birth control or contraception. In his encyclical *Humanae vitae,* “The Catholic Church also teaches that homosexual acts are contrary to the natural law, acts of grave depravity and under no circumstances can they be approved, but that persons experiencing homosexual tendencies must be accorded respect and dignity.” “Women religious engage in a variety of occupations, from contemplative prayer…”
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Eastern Orthodox Church, also known as the Orthodox Church, or as the Orthodox Catholic Church, is “the second-largest Christian Church and one of the oldest extant religious institutions in the world. The Eastern Orthodox Church teaches that it is the One, Holy, Catholic and Apostolic Church established by Jesus Christ in his Great Commission to the apostles. It practices what it understands to be the original Christian faith and maintains the sacred tradition passed down from the apostles. The Eastern Orthodox Church is a communion of autocephalous churches, each typically governed by a Holy Synod. It teaches that all bishops are equal by virtue of their ordination and has no central governing structure analogous to the Papacy in the Roman Catholic Church. The contemporary Orthodox Church had shared communion with the contemporary Roman Catholic Church until the East–West Schism of AD 1054, which had been triggered by disputes over doctrine, especially the authority of the Pope. Prior to the Council of Chalcedon in AD 451, the Eastern Orthodox had also shared communion with the Oriental Orthodox churches, separating primarily over differences in Christology.”

“Eastern Orthodoxy is the form of Christianity that developed in the Greek-speaking Eastern part of the Roman Empire and continued later in the Byzantine Empire and beyond, playing a prominent role in European, Near Eastern, Slavic, and some African cultures. During the first eight centuries of Christian history, most major intellectual, cultural, and social developments in the Christian Church took place within the Empire or in the sphere of its influence, where the Greek language was widely spoken and used for most theological writings. As a result, the term Greek Orthodox has sometimes been used to describe all of Eastern Orthodoxy in general, with the word "Greek" referring to the heritage of the Byzantine Empire. However, the appellation Greek was never in official use and was gradually abandoned by the non–Greek-speaking Eastern Orthodox churches, from as early as the 10th century A.D. Its most prominent episcopal see is Constantinople. The majority of Eastern Orthodox Christians live in Greece, Eastern Europe, the Caucasus and Russia, with less numerous communities in the former Byzantine regions of the eastern Mediterranean, Africa and the Middle East. There are also many in other parts of the world, formed through immigration, conversion and missionary activity.”

Oriental Orthodox: “The Oriental Orthodox churches are distinguished by their recognition of only the first three ecumenical councils during the period of the state church of the Roman Empire – the First Council of Nicaea in 325, the First Council of Constantinople in 381 and the Council of Ephesus in 431. Oriental Orthodox shares much theology and many ecclesiastical traditions with the Eastern Orthodox Church; these include a similar doctrine of salvation and a tradition of collegiality between bishops, as well as reverence of the Theotokos and use of the Nicene creed. The primary theological difference between the two communions is the differing Christology. Oriental Orthodoxy rejects the Chalcedonian Definition, and instead adopts the Miaphysite formula, believing that the human and divine natures of Christ are united. Historically, the early prelates of the Oriental Orthodox churches thought that the Chalcedonian Definition implied a possible repudiation of the Trinity or a concession to Nestorianism. Other differences include minor deviations in social teaching and different views on ecumenism. Oriental Orthodox churches are generally considered to be more conservative with regard to social issues as well more enthusiastic about ecumenical relations with non-Orthodox churches. Creationism is popular among Oriental Orthodox clergy, while it is clearly a minority opinion in the Eastern Orthodox Church. The break in communion between the various Eastern Orthodox and Oriental Orthodox churches did not occur suddenly, but rather gradually over 2-3 centuries following the Council of Chalcedon. Eventually the two communions developed separate institutions, and the Oriental Orthodox did not participate in any of the later ecumenical councils.”
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Protestantism: “In the 16th century, Martin Luther, and subsequently Huldrych Zwingli and John Calvin, inaugurated what has come to be called Protestantism. Luther’s primary theological heirs are known as Lutherans. Zwingli and Calvin’s heirs are far broader denominationally and are broadly referred to as the Reformed tradition. The oldest Protestant groups separated from the Catholic Church in the Protestant Reformation, often followed by further divisions. In the 18th century, for example, Methodism grew out of Anglican minister John Wesley’s evangelical and revival movement. Several Pentecostal and non-denominational churches, which emphasize the cleansing power of the Holy Spirit, in turn grew out of Methodism. Because Methodists, Pentecostals and other evangelicals stress accepting Jesus as your personal Lord and Savior, which comes from Wesley’s emphasis of the New Birth, they often refer to themselves as being born-again. Estimates of the total number of Protestants are very uncertain, but it seems clear that Protestantism is the second largest major group of Christians after Roman Catholicism in number of followers (although the Eastern Orthodox Church is larger than any single Protestant denomination). Often that number is put at more than 800 million, corresponding to nearly 40% of world’s Christians. The majority of Protestants are members of just a handful of denominational families, i.e. Adventists, Anglicans, Baptists, Reformed (Calvinists), Lutherans, Methodists and Pentecostals. Nondenominational, evangelical, charismatic, neo-charismatic, independent and other churches are on the rise, and constitute a significant part of Protestant Christianity.”

“A special grouping are the Anglican churches descended from the Church of England and organized in the Anglican Communion. Some Anglican churches consider themselves both Protestant and Catholic. Some Anglicans consider their church a branch of the "One Holy Catholic Church" alongside of the Roman Catholic and Eastern Orthodox churches, a concept rejected by the Roman Catholic Church and some Eastern Orthodox. While Anglicans, Lutherans and the Reformed branches of Protestantism originated in the Magisterial Reformation, other Protestant groups such as the Anabaptists originated in the Radical Reformation and are distinguished by their rejection of infant baptism; they believe in baptism only of adult believers — credobaptism. (Anabaptists are made up mostly of Amish, Mennonites, Hutterites and Schwarzenau Brethren/German Baptist groups.) Some groups of individuals who hold basic Protestant tenets identify themselves simply as Christians or born-again Christians. They typically distance themselves from the confessionalism and/or creedalism of other Christian communities by calling themselves non-denominational or evangelical. Often founded by individual pastors, they have little affiliation with historic denominations.”

Anglicanism: “Anglicanism comprises the Church of England and churches which are historically tied to it or hold similar beliefs, worship practices and church structures. The word Anglican originates in ecclesia anglicana, a medieval Latin phrase dating to at least 1246 that means the English Church. There is no single Anglican Church with universal juridical authority, since each national or regional church has full autonomy. As the name suggests, the communion is an association of churches in full communion with the Archbishop of Canterbury. The great majority of Anglicans are members of churches which are part of the international Anglican Communion, which has 85 million adherents. The Church of England declared its independence from the Catholic Church at the time of the Elizabethan Religious Settlement. Many of the new Anglican formularies of the mid-16th century correspond closely to those of contemporary Reformed tradition. These reforms were understood by one of those most responsible for them, the then Archbishop of Canterbury, Thomas Cranmer, as navigating a middle way between two of the emerging Protestant traditions, namely Lutheranism and Calvinism. By the end of the century, the retention in Anglicanism of many traditional liturgical forms and of the episcopate was already seen as unacceptable by those promoting the most developed Protestant principles.”
**Baptists**: Baptists subscribe to a doctrine that baptism should be performed only for professing believers, and that it must be done by complete immersion. Other tenets of Baptist churches include soul competency (liberty), salvation through faith alone, Scripture alone as the rule of faith and practice, and the autonomy of the local congregation. Baptists recognize two ministerial offices, pastors and deacons.

**Calvinism**: “Calvinism, also called the Reformed tradition, was advanced by several theologians such as Martin Bucer, Heinrich Bullinger, Peter Martyr Vermigli, and Huldrych Zwingli, but this branch of Christianity bears the name of the French reformer John Calvin because of his prominent influence on it and because of his role in the confessional and ecclesiastical debates throughout the 16th century.”

**Lutheranism**: “Lutheranism advocates a doctrine of justification "by grace alone through faith alone on the basis of Scripture alone", the doctrine that scripture is the final authority on all matters of faith, denying the belief of the Catholic Church defined at the Council of Trent concerning authority coming from both the Scriptures and Tradition. In addition, Lutheranism accepts the teachings of the first four ecumenical councils of the undivided Christian Church.”

**Methodism**: “Methodism identifies principally with the theology of John Wesley—an Anglican priest and evangelist. This evangelical movement originated as a revival within the 18th-century Church of England and became a separate Church following Wesley's death. Because of vigorous missionary activity, the movement spread throughout the British Empire, the United States, and beyond, today claiming approximately 80 million adherents worldwide. Originally it appealed especially to laborers and slaves.”

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*[Figure V-AP-1. Historical Chart of the Main Protestant Branches](https://upload.wikimedia.org/wikipedia/commons/thumb/3/3c/Protestant_branches.svg/800px-Protestant_branches.svg.png), accessed 1 October 2017]*
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III. ISLAM

“Islam is an Abrahamic monotheistic religion teaching that there is only one incomparable God (Allah) and that Muhammad is the messenger of God. It is the world's second-largest religion and the fastest-growing major religion in the world, with over 1.8 billion followers or 24.1% of the global population, known as Muslims. Muslims make up a majority of the population in 50 countries. Islam teaches that God is merciful, all-powerful, and unique and has guided mankind through prophets, revealed scriptures and natural signs. The primary scriptures of Islam are the Quran, viewed by Muslims as the verbatim word of God, and the teachings and normative example of Muhammad (c. 570–8 June 632 CE). Islam is an outgrowth of Judaism and Christianity, as Muslims believe that Islam is the complete and universal version of a primordial faith that was revealed many times before through prophets including Adam, Abraham, Moses and Jesus. As for the Quran, Muslims consider it to be the unaltered and final revelation of God. Like other Abrahamic religions, Islam also teaches a final judgment with the righteous rewarded paradise and unrighteous punished in hell. Religious concepts and practices include the Five Pillars of Islam, which are obligatory acts of worship, and following Islamic law, which touches on virtually every aspect of life and society, from banking and welfare to women and the environment. The cities of Mecca, Medina and Jerusalem are home to the three holiest sites in Islam.”

“Apart from the Muslim viewpoint, Islam is believed to have originated in the early 7th century CE in Mecca, and by the 8th century the Umayyad Islamic caliphate extended from Iberia in the west to the Indus River in the east. The Islamic Golden Age refers to the period traditionally dated from the 8th century to the 13th century, during the Abbasid Caliphate, when much of the historically Islamic world was experiencing a scientific, economic and cultural flourishing. The expansion of the Muslim world involved various caliphates and empires, traders and conversion to Islam by missionary activities. Most Muslims are of one of two denominations: Sunni (75–90%) or Shia (10–20%). About 13% of Muslims live in Indonesia, the largest Muslim-majority country, 31% in South Asia, the largest population of Muslims in the world, 23% in the Middle East-North Africa, where it is the dominant religion and 15% in Sub-Saharan Africa. Sizeable Muslim communities are also found in the Americas, the Caucasus, China, Europe, the Horn of Africa, Mainland Southeast Asia, the Philippines, Russia and the Swahili coast.”

Six Articles of Faith:77 (a) Concept of God: “Islam is often seen as having the simplest doctrines of the major religions. Its most fundamental concept is a rigorous monotheism, called tawḥīd. God is described in chapter 112 of the Quran as: Say, He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him (112:1-4). Muslims repudiate polytheism and idolatry, called Shirk, and reject the Christian doctrine of the Trinity and divinity of Jesus. In Islam, God is beyond all comprehension and Muslims are not expected to visualize God. God is described and referred to by certain names or attributes, the most common being Al-Rahmān, meaning The Compassionate and Al-Raḥīm, meaning The Merciful (See Names of God in Islam). Muslims believe that the creation of everything in the universe was brought into being by God's sheer command, 'Be' and so it is, and that the purpose of existence is to worship God. He is viewed as a personal god who responds whenever a person in need or distress calls him. There are no intermediaries, such as clergy, to contact God who states, I am nearer to him than (his) jugular vein. God consciousness is referred to as Taqwa. Allāh is the term with no plural or gender used by Muslims and Arabic-speaking Christians and Jews to reference God, while ’Īlāh is the term used for a deity or a god in general. Other non-Arab Muslims might use different names as much as Allah.”
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(b) **Angels:** “Belief in angels is fundamental to the faith of Islam. The Arabic word for angel means messenger, like its counterparts in Hebrew (mal’ākh) and Greek (angelos). According to the Quran, angels do not possess free will, and therefore worship and obey God in total obedience. Angels’ duties include communicating revelations from God, glorifying God, recording every person's actions, and taking a person's soul at the time of death. Muslims believe that angels are made of light. They are described as messengers with wings - two, or three, or four (pairs): He [God] adds to Creation as He pleases... Some scholars have emphasized a metaphorical reinterpretation of the concept of angels. Pictorial depictions of angels are generally avoided in Islamic art, as the idea of giving form to anything immaterial is not accepted. Muslims therefore do not generally share the perceptions of angelic pictorial depictions, such as those found in Western art. Additionally, another kind of being that is sapient in Islam is called Jinn, who are believed to be invisible to humans, including the Satans.”

(c) **Revelations:** “The Islamic holy books are the records which most Muslims believe were dictated by God to various prophets. Muslims believe that parts of the previously revealed scriptures, the Tawrat (Torah) and the Injil (Gospels), had become distorted—either in interpretation, in text, or both. The Quran (literally, Reading) is viewed by Muslims as the final revelation and literal word of God and is widely regarded as the finest literary work in the Arabic language. Muslims believe that the verses of the Quran were revealed to Muhammad by God through the archangel Gabriel (Jibrīl) on many occasions between 610 CE until his death on 8 June 632. While Muhammad was alive, all of these revelations were written down by his companions, although the prime method of transmission was orally through memorization.”

(d) **Prophets and Sunnah:** “Muslims identify the prophets of Islam as those humans chosen by God to be his messengers. According to the Quran, the prophets were instructed by God to bring the will of God to the peoples of the nations. Muslims believe that prophets are human and not divine, though some are able to perform miracles to prove their claim. Islamic theology says that all of God’s messengers preached the message of Islam - submission to the will of God. The Quran mentions the names of numerous figures considered prophets in Islam, including Adam, Noah, Abraham, Moses and Jesus, among others. Muslims believe that God finally sent Muhammad as the last law bearing prophet (Seal of the prophets) to convey the divine message to the whole world (to sum up and to finalize the word of God).”

(e) **Resurrection and Judgment:** “Belief in the Day of Resurrection, Yawm al-Qiyāmah is also crucial for Muslims. They believe the time of Qiyāmah is preordained by God but unknown to man. The trials and tribulations preceding and during the Qiyāmah are described in the Quran and the hadith, and also in the commentaries of scholars. The Quran emphasizes bodily resurrection, a break from the pre-Islamic Arabian understanding of death. On Yawm al-Qiyāmah, Muslims believe all mankind will be judged on their good and bad deeds and consigned to Jannah (paradise) or Jahannam (hell). The Qur’an in Surat al-Zalzalah describes this as, So whoever does an atom's weight of good will see it (99:7) and whoever does an atom's weight of evil will see it (99:8). The Qur’an lists several sins that can condemn a person to hell, such as disbelief in God, and dishonesty; however, the Qur’an makes it clear God will forgive the sins of those who repent if he so wills. Good deeds, such as charity, prayer and compassion towards animals, will be rewarded with entry to heaven. Muslims view heaven as a place of joy and blessings, with Qur’anic references describing its features and the physical pleasures to come. Mystical traditions in Islam place these heavenly delights in the context of an ecstatic awareness of God.

(f) **Divine Will:** “The concept of divine will is referred to as al-qadā wa’l-qadar, which literally derives from a root that means to measure. Everything, good and bad, is believed to have been decreed. Yawm al-Qiyāmah is also identified in the Quran as Yawm ad-Dīn, Day of Religion.”
Acts of Worship. "There are five basic religious acts in Islam, collectively known as The Pillars of Islam, which are considered obligatory for all believers. The Quran presents them as a framework for worship and a sign of commitment to the faith. They are (1) the creed (Shahadah), (2) daily prayers (salat), (3) almsgiving (zakah), (4) fasting during Ramadan, and (5) the pilgrimage to Mecca (hajj) at least once in a lifetime. Both Shia and Sunni sects agree on the essential details for the performance of these acts. Apart from these, Muslims also perform other religious acts. Notable among them are charity (Sadaqah) and recitation of the Quran.

Testimony: "The Shahadah, which is the basic creed of Islam that must be recited under oath with the specific statement: I testify that there is no god but God, Muhammad is the messenger of God. This testament is a foundation for all other beliefs and practices in Islam. Muslims must repeat the Shahadah in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed."

Prayer: "Ritual prayers are called Ṣalāh or Ṣalāt. Salat is intended to focus the mind on God and is seen as a personal communication with him that expresses gratitude and worship. Performing prayers five times a day is compulsory but flexibility in the specifics is allowed depending on circumstances. The prayers are recited in the Arabic language and consist of verses from the Quran. The prayers are done with the chest in direction of the Kaaba though in the early days of Islam, they were done in direction of Jerusalem."

Charity: "Zakāt is giving a fixed portion of accumulated wealth by those who can afford it to help the poor or needy and for those employed to collect Zakat; also, for bringing hearts together, freeing captives, for those in debt (or bonded labor) and for the (stranded) traveler. It is considered a religious obligation (as opposed to voluntary charity) that the well-off owe to the needy because their wealth is seen as a trust from God's bounty. Conservative estimates of annual zakat are estimated to be 15 times global humanitarian aid contributions. The amount of zakat to be paid on capital assets (e.g. money) is 2.5% (1/40) per year, for people who are not poor."

Fasting: "Fasting from food and drink, among other things, must be performed from dawn to dusk during the month of Ramadan. The fast is to encourage a feeling of nearness to God, and during it Muslims should express their gratitude for and dependence on him, atone for their past sins, and think of the needy. Sawm is not obligatory for several groups for whom it would constitute an undue burden. For others, flexibility is allowed depending on circumstances, but missed fasts usually must be made up quickly."

Pilgrimage: "The obligatory Islamic pilgrimage, called the hajj, has to be performed during the Islamic month of Dhu al-Hijjah in the city of Mecca. Every able-bodied Muslim who can afford it must make the pilgrimage to Mecca at least once in his or her lifetime. Rituals of the Hajj include: spending a day and a night in the tents in the desert plain of Mina, then a day in the desert plain of Arafat praying and worshiping God, following the footsteps of Abraham; then spending a night out in the open, sleeping on the desert sand in the desert plain of Muzdalifah; then moving to Jamarat, symbolically stoning the Devil recounting Abraham's actions; then going to Mecca and walking seven times around the Kaaba which Muslims believe was built as a place of worship by Abraham; then walking seven times between Mount Safa and Mount Marwah.."

Recitation and memorization of the Quran: "Muslims recite and memorize the whole or part of the Quran as acts of virtue. Reciting the Quran in the correct manner has been described as an excellent act of worship. Pious Muslims recite the whole Quran at the month of Ramadan. In Islamic societies, any social program generally begins with the recitation of the Quran. One who has memorized the whole Quran is called a hafiz who, it is said, will be able to intercede for ten people on the Last Judgment Day. Apart from this, almost every Muslim memorizes some portion of the Quran because they need to recite it during their prayers."
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Photo V-AP-1. Pilgrims at the Masjid al-Haram in Mecca during Hajj
Accessed 4 October 2017

Map V-AP-1. The Main Islamic Schools of Law of Muslim Countries or Distributions
https://upload.wikimedia.org/wikipedia/commons/4/44/Madhhab_Map3.png
Accessed 4 October 2017

Law and Jurisprudence: “Sharia is the religious law forming part of the Islamic tradition. It is derived from the religious precepts of Islam, particularly the Quran and the Hadith. In Arabic, the term sharīʿah refers to God's divine law and is contrasted with fiqh, which refers to its scholarly interpretations. The manner of its application in modern times has been a subject of dispute between Muslim traditionalists and reformists. Traditional theory of Islamic jurisprudence recognizes four sources of sharia: the Quran, sunnah (authentic hadith), qiyas (analogical reasoning), and ijma (juridical consensus). Different legal schools developed methodologies for deriving sharia rulings from scriptural sources using a process known as ijtihad. Traditional jurisprudence distinguishes two principal branches of law, ʿibādat (rituals) and muʿāmalāt (social relations), which together comprise a wide range of topics. Its rulings assign actions to one of five categories: mandatory, recommended, permitted, abhorred, and prohibited. Thus, some areas of sharia overlap with the Western notion of law while others correspond more broadly to living life in accordance with God's will. Historically, sharia was interpreted by independent jurists (muftis). Their legal opinions (fatwas) were taken into account by ruler-appointed judges who presided over qāḍī's courts, and by mazālim courts, which were controlled by the ruler's council and administered criminal law. In the modern era, sharia-based criminal laws were widely replaced by statutes inspired by European models. While the constitutions of most Muslim-majority states contain references to sharia, its classical rules were largely retained only in personal status (family) laws. Legislative bodies which codified these laws sought to modernize them without abandoning their foundations in traditional jurisprudence. The Islamic revival of the late 20th century brought along calls by Islamist movements for full implementation of sharia. The role of sharia has become a contested topic around the world. There are ongoing debates as to whether sharia is compatible with secular forms of government, human rights, freedom of thought, and women's rights.”

(a) Scholars: “Islam, like Judaism, has no clergy in the sacerdotal sense, such as priests who mediate between God and people. However, there are many terms in Islam to refer to religiously sanctioned positions of Islam. In the broadest sense, the term ulema (Arabic: علماء) is used to describe the body of Muslim scholars who have completed several years of training and study of Islamic sciences. A jurist who interprets Islamic law is called a mufti (Arabic: مفتى) and often issues judicial opinions, called fatwas. A scholar of jurisprudence is called a faqih (Arabic: فقيه). Someone who studies the science of hadith is called a muhaddith. A qadi is a judge in an Islamic court. Honorific titles given to scholars include shiekh, mullah and maulvi. Imam (Arabic: إمام) is a leadership position, often used in the context of conducting Islamic worship services.”

(b) Schools and Jurisprudence: “A school of jurisprudence is referred to as a madhab (Arabic: مذهب). The four major Sunni schools are the Hanafi, Maliki, Shafi'i, Hanbali and sometimes Zāhirī while the two major Shia schools are Ja'fari and Zaidi. Each differ in their methodology, called usul al-fiqh. The following of decisions by a religious expert without necessarily examining the decision's reasoning is called taqlid. The term ghair muqallid literally refers to those who do not use taqlid and by extension do not have a madhab. The practice of an individual interpreting law with independent reasoning is called ijtihad.”

(c) Economics: “To reduce the gap between the rich and the poor, Islamic economic jurisprudence encourages trade, discourages the hoarding of wealth and outlaws interest-bearing loans (usury; the term is riba in Arabic). Therefore, wealth is taxed through Zakat, but trade is not taxed. Usury, which allows the rich to get richer without sharing in the risk, is forbidden in Islam. Profit sharing and venture capital where the lender is also exposed to risk is acceptable. Hoarding of food for speculation is also discouraged. Grabbing other people's land is also prohibited. The prohibition of usury has resulted in the development of Islamic banking. During the time of Muhammad, any money that went to the state, was immediately used to help the poor.”
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(d) *Jihad*: “Jihad means to strive or struggle. Jihad, in its broadest sense, is exerting one's utmost power, efforts, endeavors, or ability in contending with an object of disapprobation. Depending on the object being a visible enemy, the Devil, and aspects of one's own self (such as sinful desires), different categories of jihad are defined. Jihad, when used without any qualifier, is understood in its military aspect. Jihad also refers to one's striving to attain religious and moral perfection. Some Muslim authorities, especially among the Shi'a and Sufis, distinguish between the greater jihad, which pertains to spiritual self-perfection, and the "lesser jihad", defined as warfare. Within Islamic jurisprudence, jihad is usually taken to mean military exertion against non-believer/non-Muslim combatants. Jihad is the only form of warfare permissible in Islamic law and may be declared against illegal works, terrorists, criminal groups, rebels, apostates, and leaders or states who oppress Muslims. Most Muslims today interpret Jihad as only a defensive form of warfare. Jihad only becomes an individual duty for those vested with authority. For the rest of the populace, this happens only in the case of a general mobilization. For most Twelver Shias, offensive jihad can only be declared by a divinely appointed leader of the Muslim community, and as such is suspended since Muhammad al-Mahdi's occultation in 868 AD.”

History of Islam

Muhammad (610-632): “Muslim tradition views Muhammad (c. 570 – 8 June 632) as the seal of the prophets. During the last 22 years of his life, beginning at age 40 in 610 CE, according to the earliest surviving biographies, Muhammad reported revelations that he believed to be from God, conveyed to him through the archangel Gabriel (Jibril). Muhammad's companions memorized and recorded the content of these revelations, known as the Quran. During this time, Muhammad in Mecca preached to the people, imploring them to abandon polytheism and to worship one God. Although some converted to Islam, the leading Meccan authorities persecuted Muhammad and his followers. This resulted in the Migration to Abyssinia of some Muslims (to the Aksumite Empire). Many early converts to Islam were the poor and former slaves like Bilal ibn Rabah al-Habashi. The Meccan élite felt that Muhammad was destabilizing their social order by preaching about one God and about racial equality, and that in the process he gave ideas to the poor and to their slaves. After 12 years of the persecution of Muslims by the Meccans and the Meccan boycott of the Hashemites, Muhammad's relatives, Muhammad and the Muslims performed the Hijra (emigration) to the city of Medina (formerly known as Yathrib) in 622. There, with the Medinan converts (Ansar) and the Meccan migrants (Muhajirun), Muhammad in Medina established his political and religious authority. The Constitution of Medina was formulated, instituting a number of rights and responsibilities for the Muslim, Jewish, Christian and pagan communities of Medina, bringing them within the fold of one community - the Ummah.”

“The Constitution established: the security of the community; religious freedoms; the role of Medina as a sacred place (barring all violence and weapons); the security of women; stable tribal relations within Medina; a tax system for supporting the community in time of conflict; parameters for exogenous political alliances; a system for granting protection of individuals; a judicial system for resolving disputes where non-Muslims could also use their own laws and have their own judges. All the tribes signed the agreement to defend Medina from all external threats and to live in harmony amongst themselves. Within a few years, two battles took place against the Meccan forces: first, the Battle of Badr in 624 – a Muslim victory, and then a year later, when the Meccans returned to Medina, the Battle of Uhud, which ended inconclusively.”
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“The Arab tribes in the rest of Arabia then formed a confederation and during the Battle of the Trench (March–April 627) besieged Medina, intent on finishing off Islam. In 628, the Treaty of Hudaybiyyah was signed between Mecca and the Muslims and was broken by Mecca two years later. After the signing of the Treaty of Hudaybiyyah many more people converted to Islam. At the same time, Meccan trade routes were cut off as Muhammad brought surrounding desert tribes under his control. By 629 Muhammad was victorious in the nearly bloodless conquest of Mecca, and by the time of his death in 632 (at the age of 62) he had united the tribes of Arabia into a single religious polity. The earliest three generations of Muslims are known as the Salaf, with the companions of Muhammad being known as the Sahaba. Many of them, such as the largest narrator of hadith Abu Hureyrah, recorded and compiled what would constitute the sunnah.”

Caliphate and Civil Strife (632–750): “With Muhammad's death in 632, disagreement broke out over who would succeed him as leader of the Muslim community. Abu Bakr, a companion and close friend of Muhammad, was made the first caliph. Under Abu Bakr, Muslims put down a rebellion by Arab tribes in an episode known as the Ridda wars, or Wars of Apostasy. The Quran was compiled into a single volume at this time. Abu Bakr's death in 634 resulted in the succession of Umar ibn al-Khattab as the caliph, followed by Uthman ibn al-Affan, Ali ibn Abi Talib and Hasan ibn Ali. The first four caliphs are known in Sunni Islam as al-khulafā’ ar-rāshidūn (Rightly Guided Caliphs). Under them, the territory under Muslim rule expanded deeply into the parts of the Persian and Byzantine territories.”

“When Umar was assassinated by Persians in 644, the election of Uthman as successor was met with increasing opposition. The standard copies of the Quran were also distributed throughout the Islamic State. In 656, Uthman was also killed, and Ali assumed the position of caliph. This led to the first civil war (the First Fitna) over who should be caliph. Ali was assassinated by Kharijites in 661. To avoid further fighting, the new caliph Hasan ibn Ali signed a peace treaty, abdicating to Mu'awiya, beginning the Umayyad dynasty, in return that he not names his own successor. These disputes over religious and political leadership would give rise to schism in the Muslim community. The majority accepted the legitimacy of the first four leaders and became known as Sunnis. A minority disagreed and believed that only Ali and some of his descendants should rule; they became known as the Shia. Mu'awiya appointed his son, Yazid I, as successor and after Mu'awiya's death in 680, the Second Fitna broke out, where Husayn ibn Ali was killed at the Battle of Karbala, a significant event in Shia Islam. The Umayyad dynasty conquered the Maghreb, the Iberian Peninsula, Narbonnese Gaul and Sindh. Local populations of Jews and indigenous Christians, persecuted as religious minorities and taxed heavily to finance the Byzantine–Sassanid Wars, often aided Muslims to take over their lands from the Byzantines and Persians, resulting in exceptionally speedy conquests.”

“The generation after the death of Muhammad but contemporaries of his companions are known as the Tabi’un, followed by the Tabi’ al-Tabi’in. The Caliph Umar ibn Abd al-Aziz set up the influential committee, The Seven Fuqaha of Medina, headed by Qasim ibn Muhammad ibn Abu Bakr. Malik ibn Anas wrote one of the earliest books on Islamic jurisprudence, the Muwatta, as a consensus of the opinion of those jurists. The descendants of Muhammad's uncle Abbas ibn Abd al-Muttalib rallied discontented non-Arab converts (mawali), poor Arabs, and some Shi'a against the Umayyads and overthrew them, inaugurating the Abbasid dynasty in 750.”
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Classical Era (750-1258): “During this time, the Delhi Sultanate took over northern parts of Indian subcontinent. Religious missions converted Volga Bulgaria to Islam. Many Muslims also went to China to trade, virtually dominating the import and export industry of the Song dynasty.”

“This era is sometimes called the Islamic Golden Age. Public hospitals established during this time (called Bimaristan hospitals), are considered "the first hospitals" in the modern sense of the word and issued the first medical diplomas to license doctors. The Guinness World Records recognizes the University of Al Karaouine, founded in 859, as the world's oldest degree-granting university. The doctorate is argued to date back to the licenses to teach in Muslim law schools. Standards of experimental and quantification techniques, as well as the tradition of citation, were introduced. An important pioneer in this, Ibn al-Haytham is regarded as the father of the modern scientific method and often referred to as the world's first true scientist. The government paid scientists the equivalent salary of professional athletes today. It is argued that the data used by Copernicus for his heliocentric conclusions was gathered and that Al-Jahiz proposed a theory of natural selection. Rumi wrote some of the finest Persian poetry and is still one of the best-selling poets in America. Legal institutions introduced include the trust and charitable trust (Waqf).”

“Al-Shafi'i codified a method to determine the reliability of hadith. During the early Abbasid era, the major Sunni hadith collections were compiled by scholars such as Bukhari and Muslim while major Shia hadith collections by scholars such as Al-Kulayni and Ibn Babawayh were also compiled. The Ja'fari jurisprudence was formed from the teachings of Ja'far al-Sadiq while the four Sunni Madh'habs, the Hanafi, Hanbali, Maliki and Shafi'i, were established around the teachings of Abū Ḥanīfah, Ahmad bin Hanbal, Malik ibn Anas and al-Shafi'i respectively. In the 9th century, al-Shafi'i provided a theoretical basis for Islamic law by codifying the principles of jurisprudence in his book ar-Risālah. Al-Tabari and Ibn Kathir completed the most commonly cited commentaries on the Quran, the Tafsir al-Tabari in the 9th century and the Tafsir ibn Kathir in the 14th century, respectively. Philosophers Al-Farabi and Avicenna sought to incorporate Greek principles into Islamic theology, while others like Al-Ghazali argued against them and ultimately prevailed.”

“Caliphs such as Mamun al Rashid and Al-Mu'tasim made the mutazilite philosophy an official creed and imposed it upon Muslims to follow. Mu'tazila was a Greek influenced school of speculative theology called kalam, which refers to dialectic. Many orthodox Muslims rejected mutazilite doctrines and condemned their idea of the creation of the Quran. Inquisitions, Imam Hanbal refused to conform and was tortured and sent to an unlit Baghdad prison cell for nearly thirty months. The other branch of kalam was the Ash'ari school founded by Al-Ash'ari. Some Muslims began to question the piety of indulgence in a worldly life and emphasized poverty, humility and avoidance of sin based on renunciation of bodily desires. Ascetics such as Hasan al-Basrī would inspire a movement that would evolve into Tasawwuf (Sufism). Beginning in the 13th century, Sufism underwent a transformation, largely because of efforts to legitimize and reorganize the movement by Al-Ghazali, who developed the model of the Sufi order—a community of spiritual teachers and students.”

“The first Muslims states independent of a unified Muslim state emerged from the Berber Revolt (739/740-743). In 930, the Ismaili group known as the Qarmatians unsuccessfully rebelled against the Abbasids, sacked Mecca and stole the Black Stone, which was eventually retrieved. The Mongol Empire put an end to the Abbassid dynasty in 1258.”
Pre-Modern Era (1258-20th Century): “Islam spread with Muslim trade networks and Sufi orders activity that extended into Sub-Saharan Africa, Central Asia and the Malay archipelago. Under the Ottoman Empire, Islam spread to Southeast Europe. The Muslims in China who were descended from earlier immigration began to assimilate by adopting Chinese names and culture while Nanjing became an important center of Islamic study. The Muslim world was generally in political decline starting the 1800s, especially relative to the non-Muslim European powers. This decline was evident culturally; while Taqi al-Din founded an observatory in Istanbul and the Jai Singh Observatory was built in the 18th century, there was not a single Muslim country with a major observatory by the twentieth century. The Reconquista, launched against Muslim principalities in Iberia, succeeded in 1492. By the 19th century the British Empire had formally ended the Mughal dynasty in India. The Ottoman Empire disintegrated after World War I and the Caliphate was abolished in 1924.

Modern Times (20th Century to Present): “Contact with industrialized nations brought Muslim populations to new areas through economic migration. Many Muslims migrated as indentured servants, from mostly India and Indonesia, to the Caribbean, forming the largest Muslim populations by percentage in the Americas. The resulting urbanization and increase in trade in sub-Saharan Africa brought Muslims to settle in new areas and spread their faith, likely doubling its Muslim population between 1869 and 1914. Muslim immigrants began arriving, many as guest workers and largely from former colonies, in several Western European nations since the 1960s. There are more and more new Muslim intellectuals who increasingly separate perennial Islamic beliefs from archaic cultural traditions. Liberal Islam is a movement that attempts to reconcile religious tradition with modern norms of secular governance and human rights. Its supporters say that there are multiple ways to read Islam's sacred texts, and they stress the need to leave room for independent thought on religious matters. Women's issues receive significant weight in the modern discourse on Islam.”

“Secular powers such as the Chinese Red Guards closed many mosques and destroyed Qurans, and Communist Albania became the first country to ban the practice of every religion. About half a million Muslims were killed in Cambodia by communists who, it is argued, viewed them as their primary enemy and wished to exterminate them since they stood out and worshipped their own god. In Turkey, the military carried out coups to oust Islamist governments, and headscarves were banned in official buildings, as also happened in Tunisia. Jamal-al-Din al-Afghani, along with his acolyte Muhammad Abduh, have been credited as forerunners of the Islamic revival. Abul A’la Maududi helped influence modern political Islam. Islamist groups such as the Muslim Brotherhood advocate Islam as a comprehensive political solution, often in spite of being banned. In Iran, revolution replaced a secular regime with an Islamic state. In Turkey, the Islamist AK Party has democratically been in power for about a decade, while Islamist parties did well in elections following the Arab Spring. The Organisation of Islamic Cooperation (OIC), consisting of Muslim countries, was established in 1969 after the burning of the Al-Aqsa Mosque in Jerusalem.”

“Piety appears to be deepening worldwide. In many places, the prevalence of the hijab is growing increasingly common and the percentage of Muslims favoring Sharia laws has increased. With religious guidance increasingly available electronically, Muslims are able to access views that are strict enough for them rather than rely on state clerics who are often seen as stooges. It is estimated that, by 2050, the number of Muslims will nearly equal the number of Christians around the world, driven primarily by differences in fertility rates and the size of youth populations among the world’s major religions, as well as by people switching faiths… as a sign of these changes, most experts agree that Islam is growing faster than any other faith in East and West Africa.”
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Denominations: (a) Sunni: “The largest denomination in Islam is Sunni Islam, which makes up 75%–90% of all Muslims and is arguably the world's largest religious denomination. Sunnis also go by the name Ahl as-Sunnah which means people of the tradition [of Muhammad]. Sunnis believe that the first four caliphs were the rightful successors to Muhammad; since God did not specify any particular leaders to succeed him and those leaders were elected. Sunnis believe that anyone who is righteous and just could be a caliph, but they have to act according to the Quran and the Hadith, the example of Muhammad and give the people their rights. The Sunnis follow the Quran and the Hadith, which are recorded in sunni traditions known as Al-Kutub Al-Sittah (six major books). For legal matters derived from the Quran or the Hadith, many follow four sunni madh'habs (schools of thought): Hanafi, Hanbali, Maliki and Shafi'i. All four accept the validity of the others and a Muslim may choose any one that he or she finds agreeable. Ahl al-Hadith is a movement that deemphasized sources of jurisprudence outside the quran and sunnah, such as informed opinion (ra'y). The Salafi movement claim to take the first three generations of Muslims, known as the salaf, as exemplary models. In the 18th century, Muhammad ibn Abd al-Wahhab led a salafi movement, referred by outsiders as Wahhabism, in modern-day Saudi Arabia. The Deobandi movement is a reformist movement originating in South Asia, influenced by the Wahhabi movement.

(b) Shia: “The Shia constitute 10–20% of Islam and are its second-largest branch. While the Sunnis believe that a Caliph should be elected by the community, Shia's believe that Muhammad appointed his son-in-law, Ali ibn Abi Talib, as his successor and only certain descendants of Ali could be Imams. As a result, they believe that Ali ibn Abi Talib was the first Imam (leader), rejecting the legitimacy of the previous Muslim caliphs Abu Bakr, Uthman ibn al-Affan and Umar ibn al-Khattab. Other points of contention include certain practices viewed as innovating the religion, such as the morning practice of tatbir, and the cursing of figures revered by Sunnis. However, Jafar al-Sadiq himself disapproved of people who disapproved of his great grandfather Abu Bakr and Zayd ibn Ali revered Abu Bakr and Umar. More recently, Ali Khamenei and Grand Ayatollah Ali al-Sistani condemned the practice. Shia Islam has several branches, the most prominent being the Twelvers (the largest branch), Zaidis and Ismailis. Different branches accept different descendants of Ali as Imams. After the death of Imam Jafar al-Sadiq who is considered the sixth Imam by the Twelvers and the Ismailis, the Ismailis recognized his son Isma'il ibn Jafar as his successor whereas the Twelver Shia's (Ithna Asheri) followed his other son Musa al-Kadhim as the seventh Imam. The Zaydis consider Zayd ibn Ali, the uncle of Imam Jafar al-Sadiq, as their fifth Imam, and follow a different line of succession after him. Other smaller groups include the Bohra as well as the Alawites and Alevi. Some Shia branches label other Shia branches that do not agree with their doctrine as Ghulat.”

Sufism: Sufism is a mystical-ascetic approach to Islam that seeks to find a direct personal experience of God. “It is not a sect of Islam and its adherents belong to the various Muslim denominations. Classical Sufi scholars have focused on the reparation of the heart and turning it away from all else but God by making use of “intuitive and emotional faculties” that one must be trained to use. Hasan al-Basri was inspired by the ideas of piety and condemnation of worldliness preached by Muhammad and these ideas were later further developed by Al-Ghazali. Traditional Sufis…argued for Sufism being based upon the tenets of Islam and the teachings of Muhammad. Sufi practices such as veneration of saints have faced stiff opposition from followers of Salafism and Wahhabism, who have sometimes physically attacked Sufi places of worship, leading to deterioration in Sufi–Salafi relations. The Barelvi movement is a Sufi-influenced revivalist movement within Sunni Islam with over 200 million followers, largely in South Asia.”
China has long been a cradle and host to a variety of the most enduring religio-philosophical traditions of the world. Confucianism and Taoism, later joined by Buddhism, constitute the “three teachings” that have shaped Chinese culture. There are no clear boundaries between these intertwined religious systems, which do not claim to be exclusive, and elements of each enrich popular or folk religion.

Taoism, “also known as Daoism, is a religious or philosophical tradition of Chinese origin which emphasizes living in harmony with the Tao (道, literally Way, also Romanized as Dao). The Tao is a fundamental idea in most Chinese philosophical schools; in Taoism, however, it denotes the principle that is the source, pattern and substance of everything that exists. Taoism differs from Confucianism by not emphasizing rigid rituals and social order. Taoist ethics vary depending on the particular school, but in general tend to emphasize wu wei (effortless action), naturalness, simplicity, spontaneity, and the Three Treasures: 慈 compassion, 儉 frugality, and 不敢為天下先 humility. The roots of Taoism go back at least to the 4th century BCE. Early Taoism drew its cosmological notions from the School of Yinyang (Naturalists) and was deeply influenced by one of the oldest texts of Chinese culture, the Yijing, which expounds a philosophical system about how to keep human behavior in accordance with the alternating cycles of nature. The “Legalist” Shen Buhai may also have been a major influence, expounding a realpolitik of wu wei. The Tao Te Ching, a compact book containing teachings attributed to Laozi (Chinese: 老子; pinyin: Lǎozǐ; Wade–Giles: Lao Tzu), is widely considered the keystone work of the Taoist tradition, together with the later writings of Zhuangzi.”

“By the Han dynasty (206 BCE–220 CE), the various sources of Taoism had coalesced into a coherent tradition of religious organizations and orders of ritualists in the state of Shu (modern Sichuan). In earlier ancient China, Taoists were thought of as hermits or recluses who did not participate in political life. Zhuangzi was the best known of these, and it is significant that he lived in the south, where he was part of local Chinese shamanic traditions. Women shamans played an important role in this tradition, which was particularly strong in the southern state of Chu. Early Taoist movements developed their own institution in contrast to shamanism but absorbed basic shamanic elements. Shamans revealed basic texts of Taoism from early times down to at least the 20th century. Institutional orders of Taoism evolved in various strains that in more recent times are conventionally grouped into two main branches: Quanzhen Taoism and Zhengyi Taoism. After Laozi and Zhuangzi, the literature of Taoism grew steadily and was compiled in form of a canon - the Daozang - which was published at the behest of the emperor. Throughout Chinese history, Taoism was nominated several times as a state religion...however, it fell from favor.

“Taoism has had a profound influence on Chinese culture in the course of the centuries, and Taoists (Chinese: 道士; pinyin: dàoshi, masters of the Tao), a title traditionally attributed only to the clergy and not to their lay followers, usually take care to note distinction between their ritual tradition and the practices of Chinese folk religion and non-Taoist vernacular ritual orders, which are often mistakenly identified as pertaining to Taoism. Chinese alchemy, Chinese astrology, Chan (Zen) Buddhism, several martial arts, traditional Chinese medicine, feng shui, and many styles of qigong have been intertwined with Taoism throughout history. Beyond China, Taoism also had influence on surrounding societies in Asia. Today, the Taoist tradition is one of the five religious doctrines officially recognized in the People's Republic of China (PRC) as well as Taiwan and although it does not travel readily from its East Asian roots, it claims adherents in a number of societies. It particularly has a presence in Hong Kong, Macau, and in Southeast Asia.”
Confucianism, "also known as Ruism, is described as tradition, a philosophy, a religion, a humanistic or rationalistic religion, a way of governing, or simply a way of life. Confucianism developed from what was later called the Hundred Schools of Thought from the teachings of the Chinese philosopher Confucius (551–479 BCE), who considered himself a retransmitter of the values of the Zhou dynasty golden age of several centuries before. In the Han dynasty (206 BCE –220 CE), Confucian approaches edged out the "proto-Taoist" Huang-Lao, as the official ideology while the emperors mixed both with the realist techniques of Legalism. The disintegration of the Han political order in the second century CE opened the way for the doctrines of Buddhism and Neo-Taoism, which offered spiritual explanations lacking in Confucianism. A Confucian revival began during the Tang dynasty of 618-907. In the late Tang, Confucianism developed in response to Buddhism and Taoism and was reformulated as Neo-Confucianism. This reinvigorated form was adopted as the basis of the imperial exams and the core philosophy of the scholar official class in the Song dynasty (960-1297). The abolition of the examination system in 1905 marked the end of official Confucianism. The New Culture intellectuals of the early twentieth century blamed Confucianism for China's weaknesses. They searched for new doctrines to replace Confucian teachings; some of these new ideologies include the Three Principles of the People with the establishment of the Republic of China, and then Maoism under the People's Republic of China."

"With particular emphasis on the importance of the family and social harmony, rather than on an otherworldly source of spiritual values, the core of Confucianism is humanistic. According to Herbert Fingarette's concept of the secular as sacred, Confucianism regards the ordinary activities of human life - and especially in human relationships as a manifestation of the sacred, because they are the expression of our moral nature (xing 性), which has a transcendent anchorage in Heaven (Tiān 天) and a proper respect for the spirits or gods (shén). While Tiān has some characteristics that overlap the category of deity, it is primarily an impersonal absolute principle, like the Dào (道) or the Brahman. Confucianism focuses on the practical order that is given by a this-worldly awareness of the Tiān. Confucian liturgy (that is called 儒 rú, or sometimes 正統 zhèngtǒng, meaning "orthoprax" ritual style) led by Confucian priests or sages of rites (禮 shēng 礼) to worship the gods in public and ancestral Chinese temples is preferred in various occasions, by Confucian religious groups and for civil religious rites, over Taoist or popular ritual."

"Confucianism rests on the belief that human beings are fundamentally good, and teachable, improvable, and perfectible through personal and communal endeavor especially self-cultivation and self-creation. Confucian thought focuses on the cultivation of virtue and maintenance of ethics. Some of the basic Confucian ethical concepts and practices include rén 仁, yì 义, and lǐ 礼. Rén (仁) is the essence of the human being which manifests as compassion. It is the virtue-form of Heaven. Yì (義) is the upholding of righteousness and the moral disposition to do good. Lǐ (禮) is a system of ritual norms and propriety that determines how a person should properly act in everyday life according to the law of Heaven. Zhi (智) is the ability to see what is right and fair, or the converse, in the behaviors exhibited by others. Confucianism holds one in contempt, either passively or actively, for failure to uphold the cardinal moral values of rén and yì. Traditionally, cultures and countries in the East Asian cultural sphere are strongly influenced by Confucianism, including mainland China, Taiwan, Hong Kong, Macau, Korea, Japan, and Vietnam, as well as various territories settled predominantly by Chinese people, such as Singapore. In the 20th century Confucianism's influence diminished greatly. In the last decades there have been talks of a Confucian Revival in the academic and the scholarly community and there has been a grassroots proliferation of various types of Confucian churches. In late 2015 many Confucian personalities established a national Holy Confucian Church (孔聖會) in China."
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V. HINDUISM, SIKHISM, AND BUDDHISM

Hinduism: “Hinduism is an Indian religion, or a way of life, widely practiced in South Asia. Hinduism has been called the oldest religion in the world, and some practitioners and scholars refer to it as Sanātana Dharma, the eternal tradition, or the eternal way, beyond human history. Scholars regard Hinduism as a fusion or synthesis of various Indian cultures and traditions, with diverse roots and no founder. This Hindu synthesis started to develop between 500 BCE and 300 CE following the Vedic period (1500 BCE to 500 BCE). Although Hinduism contains a broad range of philosophies, it is linked by shared concepts, recognizable rituals, cosmology, shared textual resources, and pilgrimage to sacred sites. Hindu texts are classified into Śruti (heard) and Smṛti (remembered). These texts discuss theology, philosophy, mythology, Vedic yajna, Yoga, agamic rituals, and temple building, among other topics. Major scriptures include the Vedas and Upanishads, the Bhagavad Gita, and the Agamas. Sources of authority and eternal truths in its texts play an important role, but there is also a strong Hindu tradition of the questioning of this authority, to deepen the understanding of these truths and to further develop the tradition.”

“Prominent themes in Hindu beliefs include the four Puruṣārthas, the proper goals or aims of human life, namely Dharma (ethics/duties), Artha (prosperity/work), Kama (desires/passions) and Moksha (liberation/freedom/salvation); karma (action, intent and consequences), Samsāra (cycle of rebirth), and the various Yogas (paths or practices to attain moksha). Hindu practices include rituals such as puja (worship) and recitations, meditation, family-oriented rites of passage, annual festivals, and occasional pilgrimages. Some Hindus leave their social world and material possessions, then engage in lifelong Sannyasa (monastic practices) to achieve Moksha. Hinduism prescribes the eternal duties, such as honesty, refraining from injuring living beings (ahimsa), patience, forbearance, self-restraint, and compassion, among others. The four largest denominations of Hinduism are the Vaishnavism, Shaivism, Shaktism and Smartism. Hinduism is the world's third largest religion, with over one billion followers or 15% of the global population, known as Hindus. Hindus form the majority of the population in India, Nepal and Mauritius. Significant Hindu communities are also found in other countries.”

Sikhism is a religion that originated in the Punjab region of the Indian subcontinent about the end of the 15th century. “It is one of the youngest of the major world religions. The fundamental beliefs of Sikhism, articulated in the sacred scripture Guru Granth Sahib, include faith and meditation on the name of the one creator, unity of all humankind, engaging in selfless service, striving for social justice for the benefit and prosperity of all, and honest conduct and livelihood while living a householder's life. In the early 21st century there were nearly 25 million Sikhs worldwide, the great majority of them living in the Indian state of Punjab...Sikhism emphasizes simran (meditation on the words of the Guru Granth Sahib), that can be expressed musically through kirtan or internally through Nam Japo (repeat God's name) as a means to feel God's presence. It teaches followers to avoid the Five Thieves (lust, rage, greed, attachment and conceit). Hand in hand, secular life is considered to be intertwined with the spiritual life. Guru Nanak taught that living an active, creative, and practical life of truthfulness, fidelity, self-control and purity is above the metaphysical truth, and that the ideal man is one who establishes union with God, knows His Will, and carries out that Will. Guru Hargobind, the sixth Sikh Guru, established the political/temporal (Miri) and spiritual (Piri) realms to be mutually coexistent. Sikhism is a relatively recent religion; that evolved in times of religious persecution.”
Buddhism “is a religion and dharma that encompasses a variety of traditions, beliefs and spiritual practices largely based on original teachings attributed to the Buddha and resulting interpreted philosophies. Buddhism originated in Ancient India sometime between the 6th and 4th centuries BCE, from where it spread through much of Asia, whereafter it declined in India during the Middle Ages. Two major extant branches of Buddhism are generally recognized by scholars: Theravada (Pali: The School of the Elders) and Mahayana (Sanskrit: The Great Vehicle). Buddhism is the world's fourth-largest religion, with over 520 million followers or over 7% of the global population, known as Buddhists. Buddhist schools vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices. Practices of Buddhism include taking refuge in the Buddha, the Dharma and the Sangha, study of scriptures, observance of moral precepts, renunciation of craving and attachment, the practice of meditation (including calm and insight), the cultivation of wisdom, loving-kindness and compassion, the Mahayana practice of bodhicitta and the Vajrayana practices of generation stage and completion stage.”

“In Theravada the ultimate goal is the cessation of the kleshas and the attainment of the sublime state of Nirvana, achieved by practicing the Noble Eightfold Path (also known as the Middle Way), thus escaping what is seen as a cycle of suffering and rebirth. Theravada has a widespread following in Sri Lanka and Southeast Asia. Mahayana, which includes the traditions of Pure Land, Zen, Nichiren Buddhism, Shingon and Tiantai (Tendai), is found throughout East Asia. Rather than Nirvana, Mahayana instead aspires to Buddhahood via the bodhisattva path, a state wherein one remains in the cycle of rebirth to help other beings reach awakening. Vajrayana, a body of teachings attributed to Indian siddhas, may be viewed as a third branch or merely a part of Mahayana. Tibetan Buddhism, which preserves the Vajrayana teachings of eighth century India, is practiced in regions surrounding the Himalayas, Mongolia and Kalmykia. Tibetan Buddhism aspires to Buddhahood or rainbow body.”

Four Noble Truths: “The Four Truths express the basic orientation of Buddhism: we crave and cling to impermanent states and things, which is dukkha, incapable of satisfying and painful. This keeps us caught in saṃsāra, the endless cycle of repeated rebirth, dukkha and dying again. But there is a way to liberation from this endless cycle to the state of nirvana, namely following the Noble Eightfold Path.”

The Cycle of Rebirth: “Samsāra means wandering or world, with the connotation of cyclic, circuitous change. It refers to the theory of rebirth and cyclicity of all life, matter, existence, a fundamental assumption of Buddhism, as with all major Indian religions. Samsara in Buddhism is considered to be dukkha, unsatisfactory and painful, perpetuated by desire and avidya (ignorance), and the resulting karma.” “Rebirth refers to a process whereby beings go through a succession of lifetimes as one of many possible forms of sentient life, each running from conception to death. In Buddhist thought, this rebirth does not involve any soul, because of its doctrine of anattā (Sanskrit: anātman, no-self doctrine) which rejects the concepts of a permanent self or an unchanging, eternal soul, as it is called in Hinduism and Christianity. According to Buddhism there ultimately is no such thing as a self in any being or any essence in anything.”

Liberation: “The cessation of the kleshas and the attainment of Nirvana (nibbāna), with which the cycle of rebirth ends, has been the primary and the soteriological goal of the Buddhist path for monastic life, since the time of the Buddha. The term path is usually taken to mean the Noble Eightfold Path, but other versions of the path can also be found in the Nikayas. In some passages in the Pali Canon, a distinction is being made between right knowledge or insight (sammadhā-ñāna), and right liberation or release (sammadhī-vimutti), as the means to attain cessation and liberation.”
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