

# Analysis of Socioeconomics Factors a Study in Uttar Kannada District Karnataka State

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## Abstract

*Social economics is a branch of economics that focuses on the relationship between social behavior and economics, and it examines how social norms, ethics and other social philosophies that influence consumer behavior shape an economy, and uses history, politics and other social sciences to examine potential results from changes to society or the economy. Social economic theories do not move in lockstep with those of orthodox schools of economics, which often make the assumption that actors are self-interested and can rationally make decisions. It often takes into account subject matter outside of what mainstream economics focuses on, including the effect of the environment and ecology on consumption and wealth. Socio-economic factors are particularly important. Obviously, if the small scale farmer is the "customer" or beneficiary, then she/he must understand and be happy with a system which is appropriate, and which she/he is able to manage and maintain. This article study at some socio-economic factors such as education, income and occupation, place of resistance, culture and religion in Uttar Kannada district Karnataka state.*

**Key word:** Socio-economic and factors influence

## I. INTRODUCTION

In the half-century prior to the Russian Revolution of 1917 the dominant doctrine inspiring the major socialist parties of continental Europe was Marxism (or was directly derived from Marxism). Since 1917 Marxism has become the official doctrine of the socialist sector of the world (i.e., of the Soviet Union and China and of the other countries of Europe and Asia associated with them). Treated historically, therefore, description and analysis of socialist thought must run predominantly in terms of Marxian doctrine. This is not to say that there have been no other different and rival socialist creeds that have been influential and continue to find an echo today. Marx spoke of the so-called "utopian socialists," who had preceded him and in contrast with whom he called his own doctrine "scientific socialism."

The author of one work on the socialist tradition (Gray 1946) starts with Moses, Lysurgus, and Plato, passing from them to the Essenes and the early Christian Fathers and thence to St. Thomas Aquinas and Sir Thomas More. Indeed, Plato and More have been cited as forerunners in many a work on the subject. But this article will not go so far back as this. It must be sufficient to distinguish those writers of the eighteenth or early nineteenth century who, in the shadows of the emerging modern world, sought to paint a picture of a perfect society of the future, deducible from first principles either of rationality or of morality and attainable only if mankind were sufficiently reasonable or good.

The germ of socialist ideas in England before Marx lay in a critique of classical political economy by a group of writers and pamphleteers who have come to be loosely described as the Ricardian socialists. A centerpiece of this critique for the main figures of this group was a concept of exploitation couched in traditional eighteenth-century terms of "natural right." They were Ricardian in the sense that they sought to use Ricardo's theory of value in such a way as to turn it, with the aid of natural-right notions, against the main precepts of the Ricardian school.

By the end of the century, when Fabian socialism arose in England as a rival both of nineteenth-century economic liberalism and of Marxism, the climate of thinking had changed. Gone was the influence of eighteenth-century rationalism and of the metaphysics of natural right, and gone with them was the habit of deriving ideal models for a future society from some mythical "natural" state of society in the past. The end of the Victorian era, the time of transition from the age of steam to that of electricity and from free trade to imperialism, had a more practical, more mundane, and more circumscribed cast of thought. The Fabians were not alone in their preoccupation with the inadequacies of laissez-faire and the propriety of extending the economic functions of the state. Certain academic economists, notably Sidgwick, had already opened this question, as earlier Jevons himself had done much more cautiously and as

afterward Marshall and his disciple and successor Pigou were to do.

Not surprisingly, in view of its Hegelian roots, Marxian socialism started with a philosophy of history and a methodology. In a much-quoted phrase, Marx spoke of finding Hegel standing on his head and of proceeding to set him on his feet. This he claimed to have done by enunciating his materialist interpretation of history. According to this, it was the mode of production of any given epoch that was the key to the interpretation of that epoch, including its “superstructure” of ideas and moral sentiments and its legal and political institutions. This mode of production was conceived of as embracing not only its productive technology but also the prevailing “social relations of production”—namely, relations between men that turned upon their relations to the process of production and in particular to ownership of the means of production. In effect, these were class relations, and the contradictions inherent in such relations were the basis of class struggle, the prime mover of historical change to date.

In the years since the Russian Revolution the socialist world has been more or less sharply divided between those who recognized this event as a genuine socialist revolution and those who denied it such a name. The difference partly turned on the methods used to achieve and to consolidate the revolution, namely the use of insurrection and armed force and the regime of the “dictatorship of the proletariat.” But there was also the deeper issue of whether socialism could be built at all in a backward country of weakly developed industry and predominantly peasant agriculture. The Russian Mensheviks denied that it could be and declared that the stage was set in Russia for no more than a “bourgeois revolution” against tsarist absolutism. What was distinctively new in Lenin’s controversial interpretation when he arrived back in Russia in April 1917 was that, while accepting that a bourgeois revolution was in process, he nonetheless declared that the industrial proletariat could and should seize power in alliance with the peasantry. In doing so, the proletariat could transform a bourgeois revolution into a socialist one and eventually start to build socialism. The discussion about “socialism in one country” that was to develop within the Bolshevik ranks in the following decade was in large degree an extension of this same controversy, since it was concerned with the question of whether the transition to socialism, already started by the nationalization decrees of 1917–1918 and carried over into the “mixed economy” of the 1920s, could be *completed* unless the revolution spread to other, more technically advanced, countries of Europe.

There remains to be said something in summary about the narrower discussion of socialism, by economists, which itself falls into two halves: discussion of the comparative merits of the two rival systems in the attainment of some postulated “optimum” and discussion of alternative mechanisms, or “models,” for the operation of a socialist economy. The latter has become a lively subject of debate today in the socialist countries themselves.

The results of socio-economic reforms in developing countries, and in countries “in transition” often are quite different from the expectations of proponents and conductors of liberal economic reforms. This is a sign that the fundamentals of social life, norms, values and standards of routine behaviour characteristic for members of these societies are prevailing over the new formal rules of the game being established by the reformers, e.g. principles of democracy, new legislation, systems of market economy etc. The failure of the attempts to transfer the systems of market economy, which have been demonstrating their efficiency in the Western societies for ages, to the former socialist countries shows the need to supplement the principles of economic theory with the sociological approach. The integrated socio-economic approach allows revealing very important social factors strongly distorting the models of economic theory when applied to significant socio-economic changes.

One of the key concepts of the socio-economic approach is institutional concept. It accumulates its central attention on institutions, as historically stable, regular, self-renewing systems of social interactions. Stability and self-renewing are the most important characteristics of institutions. The main aim of this article is to study the basic principles of the modern economic sociology, revealing the new trends and perspectives based on integrated approach, which help to more efficiently deal with analysis of modern socioeconomic processes in the world.

Uttara Kannada District was initially under Madras Presidency and subsequently came under Bombay Presidency. After Independence and till 1956 the District was in Maharashtra State and after States reorganisation, merged into Karnataka. The cultural pattern of the people has thus been influenced both by Maharashtra and Northern Karnataka. The languages spoken in this District are Kannada & Konkani. Goa being the border State, Portugal culture has also influenced the District.

There are about 5836 Tiny/Small Scale Industries registered with the Directorate of Industries

& Commerce with an investment of Rs. 11,473.26 lakhs. Employment provided by these units is to the tune of 33,988 persons. The major products of these units are Roofing Tiles, Coir products, Jewelry, Food products, Wood & Steel Furniture, Glass & Ceramics, Sea Foods etc. Some of these SSI & Tiny Industries are providing Job Works, Components & Spares required for Large & Medium Scale Industries both within and outside the District. Eight Large & Medium Scale Industries in the District are producing variety of products viz, Paper, Duplex Board, Caustic Soda, Ferro Alloys, Transmission Gears, Food Concentrate, Herbal Medicines & Pharmaceuticals. The Specialty of Large & Medium Industries in our District are not posing threat to the existing SSI Units of the District, on the other hand they are complementary.

The future industrial growth of Uttara Kannada District is bright owing to the Sea Bird Project at Karwar & due to the Large Investment likely to take place on Tadri Port and also the proposed Railway line between Ankola & Hubli.

It is the thinking of the Government to remove regional imbalance in development of Industries throughout the state. This document indicates long term exploitable potential based on market demand, natural resources, human resources, existing and planned infrastructure.

To plan the future, we should know the present status of our District in terms of availability of resources and present infrastructure. The data were collected from various department and organisations. It is hoped that this perspective plan will help planners, investors, Govt. & non Govt. organisations and financial institutions to take decisions on industrial development.

## II. MEANING

Socioeconomics (also known as social economics) is the social science that studies how economic activity affects and is shaped by social processes. In general it analyzes how societies progress, stagnate, or regress because of their local or regional economy, or the global economy.

Socioeconomics is sometimes used as an umbrella term with different usages. The term 'social economics' may refer broadly to the "use of economics in the study of society." More narrowly, contemporary practice considers behavioral interactions of individuals and groups through social capital and social "markets" (not excluding for example, sorting by marriage) and the formation of social norms. In the latter, it studies the relation of economics to social values.

Social economics, also referred to as socioeconomics, involves the relationship between social and economic factors within a society. These are factors that influence how a particular group, or socioeconomic class, act within society including their actions as consumers. Different socioeconomic classes may have varying priorities regarding how they direct their funds.

There may also be certain goods or services that are considered unavailable to certain classes based on their ability to afford them. This can include access to more advanced or complete medical care, educational opportunities, and the ability to meet certain nutritional guidelines.

A distinct supplemental usage describes social economics as "a discipline studying the reciprocal relationship between economic science on the one hand and social philosophy, ethics, and human dignity on the other" toward social reconstruction and improvement or as also emphasizing multidisciplinary methods from such fields as sociology, history, and political science. In criticizing mainstream economics for its alleged faulty philosophical premises (for example the pursuit of self-interest) and neglect of dysfunctional economic relationships, such advocates tend to classify social economics as heterodox.

However, while in the socialist countries increased concern has been shown with optimal planning, among Western economists the focus of interest has been shifting away from questions of static equilibria to questions of growth. One could say that most economists are more concerned today to use growth potential as a criterion of judgment for an economic system than to use its capability either for attaining an economically perfect allocation of productive resources (defined in some way) or for ensuring an equitable distribution of income. On the relative weight to be attached to such criteria opinion naturally varies among economists, as it always has done and continues to do among socialists. But so far as a growth criterion is concerned, there can be little doubt that socialist economies have a distinctly good record: *vide* the high rates of growth in Soviet industry in the prewar decade and again in the planned economies as a whole in the postwar period. (In agriculture, on the other hand, although there have at times been successes, the record is less impressive.) Long-term planning in the Soviet Union in particular has set itself the goal of maintaining an industrial growth rate in the neighborhood of 10 per cent during this and the ensuing decade, and of overtaking the U.S. economy both in absolute production and in per capita production at an early date. Much in the comparative

economic judgment of the two systems will no doubt turn on the result.

### **III. DEFINITION**

Paul Doran, the former Governor of Washington, remarked that, "socioeconomics, in essence, create profundities that preclude the convalescence of the people and time to create the Bonheur of true litigation." Therefore, iconoclasm becomes greatly promulgated.

J.B. Say (1803), distinguishing the subject from its public-policy uses, defines it as the science of production, distribution, and consumption of wealth. On the satirical side, Thomas Carlyle (1849) coined 'the dismal science' as an epithet for classical economics, in this context, commonly linked to the pessimistic analysis of Malthus (1798). John Stuart Mill (1844) defines the subject in a social context as: The science which traces the laws of such of the phenomena of society as arise from the combined operations of mankind for the production of wealth, in so far as those phenomena are not modified by the pursuit of any other object.

The shift from the social to the individual level appears within the main works of the Marginal Revolution. Carl Menger's definition reflects the focus on the economizing man. For economic theory is concerned, not with practical rules for economic activity, but with the conditions under which men engage in provident activity directed to the satisfaction of their needs.

William Stanley Jevons, another very influential author of the Marginal Revolution defines economics highlighting the hedonic and quantitative aspects of the science

Alfred Marshall provides a still widely cited definition in his textbook *Principles of Economics* (1890) that extends analysis beyond wealth and from the societal to the microeconomic level, creating a certain synthesis of the views of those still more sympathetic with the classical political economy (with social wealth focus) and those early adopters of the views expressed in the Marginal Revolution (with individual needs focus). Marshall's inclusion of the expression wellbeing was also very significant to the discussion on the nature of economics

Lionel Robbins (1932) developed implications of what has been termed "perhaps the most commonly accepted current definition of the subject"

Economics is a science which studies human behaviour as a relationship between ends and scarce means which have alternative uses.

Robbins describes the definition as not classificatory in "picking out certain kinds of behaviour" but rather analytical in "focusing attention on a particular aspect of behaviour, the form imposed by the influence of scarcity."

Some subsequent comments criticized the definition as overly broad in failing to limit its subject matter to analysis of markets. From the 1960s, however, such comments abated as the economic theory of maximizing behavior and rational-choice modeling expanded the domain of the subject to areas previously treated in other fields. There are other criticisms as well, such as in scarcity not accounting for the macroeconomics of high unemployment.

Gary Becker, a contributor to the expansion of economics into new areas, describes the approach he favors as "combining the assumptions of maximizing behavior, stable preferences, and market equilibrium, used relentlessly and unflinchingly." One commentary characterizes the remark as making economics an approach rather than a subject matter but with great specificity as to the "choice process and the type of social interaction that such analysis involves."

An effect of different economic doctrines and policies, e.g., social v/s liberal, on socioeconomic situation of some particular group of people is also being constantly argued at different levels of societies. Nevertheless, regarding economic freedom, overwhelmingly research shows that although it has its negative effects, especially in a shorter term, e.g., the phase of increasing inequality, overall trends are indicative that countries with higher levels of economic freedom have not only higher gross domestic product per capita and its growth rates, but also have better health care, education system, environment protection, as well as greater income equality, and maybe above all, happiness results. These trends of increasing prosperity with augmenting economic freedom are confirmed even when we compare them within different territories of countries.

In many cases, socioeconomists focus on the social impact of some sort of economic change. Such changes might include a closing factory, market manipulation, the signing of international trade treaties, new natural gas regulation, etc. Such social effects can be wide-ranging in size, anywhere from local effects on a small community to changes to an entire society. Examples of causes of socioeconomic impacts include



new technologies such as cars or mobile phones, changes in laws, changes in the physical environment (such as increasing crowding within cities), and ecological changes (such as prolonged drought or declining fish stocks). These may affect patterns of consumption, the distribution of incomes and wealth, the way in which people behave (both in terms of purchase decisions and the way in which they choose to spend their time), and the overall quality of life.

The goal of socioeconomic study is generally to bring about socioeconomic development, usually by improvements in metrics such as GDP, life expectancy, literacy, levels of employment, etc.

Although harder to measure, changes in less-tangible factors are also considered, such as personal dignity, freedom of association, personal safety and freedom from fear of physical harm, and the extent of participation in civil society.

#### **IV. THEORETICAL STUDY OF SOCIOECONOMIC FACTORS**

Socioeconomic factors are the social and economic experiences and realities that help mold one's personality, attitudes, and lifestyle. The factors can also define regions and neighborhoods. Law-enforcement agencies throughout the country, for example, often cite the socioeconomic factor of poverty as being related to areas with high crime rates.

##### **A. Education**

Among socioeconomic factors is education. One's level of education can shape how he or she views the world and can contribute to social growth. It can lead to increased earning capacity, which in turn can contribute to quality-of-life issues. Education also can contribute to decision-making processes that alter the paths people take in life.

##### **B. Income and Occupation**

One's income and corresponding occupation are factors that can contribute to socioeconomic status. A career in medicine, for example, places a person in a higher income bracket, while also making that same person part of a social class of doctors, nurses and other medical-profession peers. In society, we often are judged by what we do and what we earn. When getting to know someone, the question of what we do for a living often is among the first addressed.

##### **C. Place of Residence**

From the type of house we live in to the region and neighborhood in which we reside, place of residence is another leading socioeconomic factor. For

better or worse, neighborhoods often group us socially among people with similar incomes and often similar backgrounds. For instance, at points in history, entire neighborhoods have been established around factories or mills for purposes of housing employees. The city of Gary, Indiana, for example, rose to prosperity around the steel mills on the shores of Lake Michigan. And when the steel industry began to take a turn for the worse in the late 1970s and early '80s, the neighborhood structures of Gary began to crumble, and poverty and crime set in.

##### **D. Culture/Ethnicity**

Culture and/or ethnicity also are socioeconomic factors that can contribute to our thoughts and attitudes. Both can have an impact on how people are raised, their core values, and their sense of family and tradition. The history of one's ethnicity, special holidays, and cultural beliefs are all things that can be passed down between generations and shape individual identities.

##### **E. Religion**

Often closely tied to culture is the socioeconomic factor of religion. Whole social networks are built around churches, temples and mosques. From church barbecues and softball games to overseas missionaries and outreach groups, religion plays an important social role in the lives of many.

#### **F. OTHER STUDY ON SOCIOECONOMICS**

##### **A. Socioeconomic Class**

A socioeconomic class is defined as a group of people with similar characteristics. These characteristics can include social and economic standing, as well as other factors such as level of education, current profession, ethnic background or heritage, and most other ways individuals can be categorized.

##### **B. Impact of Socioeconomic Status**

An individual's socioeconomic status generally shapes the beliefs and attitudes a person holds. This can include ideas regarding what opportunities are or are not available, as well as beliefs regarding the direction his life should go.

An example can be seen regarding the varying education levels within differing socioeconomic classes. A person considered to be in a more affluent class will likely have more opportunity to achieve a higher education and may be expected to pursue such goals by other members of his class. Should the pursuit of an education lead to higher-paying job opportunities, he will likely interact with the society accordingly.

In contrast, a person considered to be in poverty may hold the false belief that higher education is not attainable by any means, and this belief may also be reinforced by his peer group. This can result in lesser employment opportunities and, effectively, restricts how that person function within society.

### **C. Working Class**

A socioeconomic term used to describe persons in a social class marked by jobs that provide low pay, require limited skill and/or physical labor, and have reduced education requirements. Unemployed persons or those supported by a social welfare program are often included in this group.

While "working class" is typically associated with manual labor and limited education, blue collar workers are vital to every economy. Karl Marx described the working class as the "proletariat", and that it was the working class who ultimately created the goods and provided the services that created a society's wealth.

### **D. Social Responsibility**

Social responsibility is the idea that businesses should balance profit-making activities with activities that benefit society; it involves developing businesses with a positive relationship to the society in which they operate. The International Organization for Standardization (ISO), emphasizes that the relationship to the society and environment in which businesses operate is "a critical factor in their ability to continue to operate effectively. It is also increasingly being used as a measure of their overall performance."

Social responsibility means that individuals and companies have a duty to act in the best interests of their environments and society as a whole. Social responsibility as it applies to business is known as corporate social responsibility (CSR). Many companies, such as those with "green" policies, have made social responsibility an integral part of their business models.

Additionally, some investors use a company's social responsibility, or lack thereof, as an investment criterion. As such, a dedication to social responsibility can actually turn into profits, as the idea inspires investors to invest and consumers to purchase goods and services from the company. Put simply, social responsibility helps companies develop a good reputation.

### **E. Upper Class**

A socioeconomic term used to describe individuals who reside above both the working class

and middle class of a social hierarchy. Individuals in the upper class have higher levels of disposable income, greater say in the political realm and exert more control over the use of natural resources. While the upper class makes up a small percentage of the overall population, it controls a disproportionately large amount of the overall wealth.

From a historical perspective, the upper class was dominated by land-owning nobility and aristocrats. Over the years the term has expanded to include celebrities, politicians, investors and other wealthy people.

While those in the upper class ("the rich") do exert significant control over economic and political developments, most production activities and consumption is done by the working and middle classes.

### **F. Social Audit**

A social audit is a formal review of a company's endeavors in social responsibility. A social audit looks at factors such as a company's record of charitable giving, volunteer activity, energy use, transparency, work environment, and worker pay and benefits to evaluate what kind of social and environmental impact a company is having in the locations where it operates.

Social audits are optional. Companies can choose whether to perform them and whether to release the results publicly or only use them internally.

A social audit is an internal examination of how a particular business is affecting a society. It serves as a way for a business to see if the actions being taken are being positively or negatively received and relates that information to the company's overall public image.

### **G. Social Sciences**

A group of academic disciplines that examine society and how people interact and develop as a culture. Social science as a field of study is separate from the natural sciences, which cover topics such as physics and chemistry. Economics, political science, history, law and geography can be considered social sciences.

Social science as an academic field of study developed out of the Age of Enlightenment as individuals began to take a more disciplined approach to quantifying their observations of society. Over time, similar aspects of a society, such as communication, were separated into unique fields of study. Statistical

surveys and research methodologies helped prove or disprove theories.

#### H. Social Sentiment Indicator

A measurement based on aggregated social media data that helps businesses understand how they are performing in the eyes of their consumers - what they're doing right and how they might improve - and gives investors an idea of how the company's stock might perform. Social sentiment indicators help companies identify trends that they can use to target new customers, develop successful marketing campaigns, create profitable products and services and protect and improve their brand identity and image. Social sentiment indicators also help investors identify information in social media that could cause a stock's price to increase or decrease in the near future.

Social sentiment indicators are based on information users post publicly to Facebook, Twitter, blog posts, discussion groups and forums. If the social sentiment indicator shows a negative change in reputation, the company can address the problem before it grows. Companies can also use this information to reduce the burden on customer service email and call centers by addressing questions and problems en masse via social media. Collecting information from social media about how consumers perceive a brand can help companies identify individuals or businesses who have a strong social media influence. By identifying those who are dissatisfied with the brand, the company can reach out, try to remedy the problem and hopefully improve its social sentiment indicator. They can also make contacts with these highly influential individuals with an eye to boosting their brand image in social media.

**Data Analysis on socioeconomics**  
**Table No.1 : Demographic details**

S.No.	Particulars	Value	
<b>i)</b>	<b>Population</b>		
	Male	726806	
	Female	706363	
	Total Population	1433169	
	Rural	975254	
	Urban	457915	
<b>ii)</b>	<b>Population density/Sq.km</b>	<b>142</b>	
<b>iii)</b>	<b>Literates</b>		
	Male (%)	79.2	
	Female (%)	71.2	
	Total (%)	75.0	
<b>iv)</b>	<b>Details on SC/ST population</b>		
	Male	63287	
	Female	62390	
	Total Population	125677	
	Literacy rate (%)		
	Male	-	
	Female	-	
	Total	-	
<b>v)</b>	<b>Labour Profile</b>		
a)	Total workers	581278	
b)	Male workers	395869	
c)	Female workers	185409	
d)	Rural workers	-	
e)	Urban workers	-	
f)	Cultivators	149555	
g)	Agricultural Labourers	46330	
h)	Household industry	10276	
i)	Other workers	283120	
j)	Marginal workers	125186	
k)	Non-workers	772366	
<b>l)</b>	<b>Average labour wages for farm operations ( Rs./man-day of seven to nine hours)</b>	<b>Skilled job</b>	<b>Unskilled job</b>

	<b>Peak seasons</b>		
	Male	250	200
	Female	200	150
	<b>Lean seasons</b>		
	Male	200	150
	Female	150	100
	<b>Average labour wages for farm operations ( Rs./man day of five to six hours)</b>	<b>Skilled job</b>	<b>Unskilled job</b>
	<b>Peak seasons</b>		
	Male	300	250
	Female	200	150
	<b>Lean seasons</b>		
	Male	250	200
	Female	150	100
<b>vi)</b>	<b>Major languages spoken in the district</b>		
<b>vii)</b>	<b>Details on Birth-Death rate (Per 1000 population)</b>		
	Birth Rate	109	
	Death rate	80	
	Infant Mortality Rate	<20	
	Expectation of life in years	75	
	Male	80	
	Female	70	

(Source: Data collected from web site Uttar Kannada census 2011)

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