

**Back to the future:
a debate among socialists at the
dawn of industrialism**

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-In Greek, *tekne* means «art, craft, skill, handicraft and talent»; and *logos* means «knowledge of a certain discipline».

-Technology is the knowledge of knowing about the tangible, not intangible; comprehending through handicraft, material production, tangible knowledge, and making. Technology expresses the investigation of tools and techniques. It is about art, craft, professions, applied sciences and obtaining information.

-At the beginning of the Industrial Revolution, in 1829, when many new disciplines had been rapidly emerging, Jacob Bigelow used the notion of technology systematically.

- *Industry*, which was adopted from the Latin word *industria* by many other languages, comes from the same origin with the word *tekne*.
- Meaning «the necessary talent and skill for a certain work» in fourteenth century, the meaning of the term of Industry has evolved into «doing a work by handicraft» in fifteenth century, and «arts based upon machinery and/or production (except for agriculture)» in nineteenth century.
- Today, all the economic activities that are necessary to produce a product by using raw material are called Industry.

Definition of Industrialism

- Industrialism is an economic and social system that is based upon the development of large-scale industries and the market of fabricated products, and the labour force is centered in cities. It stands for «a society based upon mechanized industries, rather than agriculture, craft and trade».
- If we define it ourselves: Industrialism is the name that is given to the regime, in which the raw material is massly converted into product by using scientific knowledge and high technology.

- According to John Hicks, the scientific technology that needs the physical equipment machinery in broad terms is the central element of Industrialism. It is produced in 3 phases:
 - The new idea is analysed in the searching phase.
 - The equipment is structured in the second phase.
 - In the third phase, new productive powers come into use (Hicks, 1974: 216).

Elements of Industrialism

- Scientific knowledge,
- High Technology,
- Mechanized mass production in agriculture and industry,
- Constant growth (Illich, 2000; Kerr and al., 1971, 1996; Giddens, 2012, Porritt, 1989).

Industrialism as an aspect of modernisation

- According to Giddens, capitalism and industrialism constitute the institutional aspects of modernity. Industrialism triggered the changes that affected the ecological life on Earth.
- Giddens lays emphasis upon the industrialisation of war, Illich, on the other hand, lays emphasis upon the industrialisation of education and health (Giddens, 2012; Illich, 2015).

- Today, along with Giddens and Illich, Kerr, Porritt and many other authors think over building *a nature compatible new society model* by criticising industrialism.
- On the other hand, the arguments that we want to point out had been made at the beginning of nineteenth century, when the notions of industrialism and socialism were born. We will try to extract some stories, notions and concepts for a society that overcomes industrialism.

Jean Batiste Say (1767- 1832)

- In his works, he argues that every production creates its own demand and a crisis resulting from over-production is not possible.
- He asserted that the new motive to control the evolution of the society is industry.
- And an industrial society will be useful to establish the peace in the world.

The Common Points of Industrial Treatments According to Say

- Scientific research,
- The methods, tools and information applied to the needs of people, in other words, the technology, 'know-how' and industrial equipment constituting the work of industrial investor,
- The process of work, which is the work of the secondary agents like workers, who sell their time and effort, but they do not care about the consequences (Say, 1815: 22-23).

- Say's theory has been treated with a great respect by the liberals until the present time. However, it was also favoured by the critical theorists of the time when it was first put out.
- Say's Industrialism is one of the most important bases of St.Simon's theory, who is one of the founders of socialism.
- St. Simon was interested in the peaceful side of industry and trade, which connected people through their benefits.

Claude Henri de St Simon (1760-1825)

- St. Simon dreamed about a society that proceeded through big industrial moves instead of the French Revolution, which he found very violent. According to St. Simon «The French Revolution was furious, bloody and dreamy; however, The Industrial Revolution, on the contrary, is peaceful and realistic» (Grangé, 2008: 5).

- Industry is the cornerstone of the ideal which St. Simon defined as society-atelier. There is no need for an uprising or election to reach this ideal; if the industrial wave that spread over Europe reaches to a banker in Lombardia, to a trader in Amsterdam, and from England to America, the most important part of the problem would be solved.

- According to St. Simon, a society that is led by *the Council of Newton* unites around the temple. There are many institutions attached to this temple: Laboratories, workshops and colleges. A university found with a base of education and research, and a society in which everybody works within a workshop constitute new model. The studies are governed by the Newton Council, which is to make people understand *the law of universal gravitation*, which is the only universal law (Macherey, 1990: 24).

The system has to push the revolutionist power into the background, and the national interests should be represented by the most talented strata of society chosen among pacifists. The primary ingredients of this strata should be the ones who are to contribute the social wealth most, which are the artists, scientist and industrialists: «Physiologists shall head the scientists... and the bankers shall join their forces with scientists and artists» (St-Simon, 1813: Vol X).

- As soon as Say suggested the notion of industrialism, criticisms had risen from the people, notably from Thomas Maltus.
- Both Charles Fourier and Simonde de Sismondi criticised Say's industrialism with reference to the idea that the resources of the Earth are limited.

Charles Fourier (1772-1837)

- His ecosophy is against the destruction of nature and resources, enslaving industrial development, the market anarchy created by trade, the civilization that emaciates the soil, and ravaging the forests.
- His utopia is based on the phalanx that aims to maximize the collective action and pleasure; supporting the individual to realise himself physically, intellectually and spiritually, and regarding freedom as one's naturally indivisible part.

- The phalanx is established in 16 square km rural area, in a structure named phalanstery.
- The community consists of 1620 people, and everyone is a shareholder.
- Production, domestic works and child raising are done jointly.
- Activities are conducted as four person teams.
- The activities that an individual can do daily are varied as domestic work, agricultural work, industrial work, commercial work, educational work, scientific learning and study, artistic learning and study.
- Love is a serious job and it requires special time-sparing every day.

Phalanx is ecological

- By limiting the population,
- Grounding on self-sufficiency,
- Production varied against monocultures,
- Providing basic income security to the individual,
- Ending alienation in business,
- Producing for the needs of the society, not for the market,
- Respecting the animals,
- Placing the importance directly upon democracy,
- Ending discrimination (Çoban, 2002).

Worshipping a religion or the mind

- Fourier criticised leaving the cult of belief with the Enlightenment by putting forward the cult of mind, and argued that the cult of mind would make economism dominant.
- Only the mind is not enough to understand the world, wisdom should also be regarded as important.
- Even having the mind and wisdom alone is not the solution, because humanbeings are created as passionate beings who look out for their own pleasures.

- Replacing the catholic principles with ‘the cult of mind’ will enable the spirit of trade to spread. In order to get out of the civilization, the cult of sensuality (culte de volupté), which is exactly what the religion forbids, has to be brought. (Fourier,1806: 79-80)
- In our opinion, thus Fourier paves the way for the science to serve for humanbeing’s happiness. However, as it is clearly seen, we do not have the necessary objective equipment to measure people’s happiness.
- Fourier solve this problem by describing the unlimited satisfaction of human senses/feelings as the principle of knowledge, even of science.

Fourier versus Industrialism

- For the philosopher, leaving agricultural production for industrial production is against the nature's law. As he states in his book *Le nouveau monde industriel et sociétaire*, the aim is to perfect production by applying complicated methods (through scientific technical developments) and reduce the time spared for the factory business.
- Factories are not main places of production neither for a canton nor for an individual; they are regarded as variants of agricultural production. (Fourier, 1829: 141).

- While dealing with the issue of Industrialism in his book *la Fausse Industrie morcelée, répugnante, mensongère et l'antidot...*, he assimilates working in a big factory and mines to slavery and imprisonment (Fourier, 1836: P7- 764).
- For him, the working conditions of factories are not suitable for human health. The monotony of continuously working in a factory destroys one's joy of life.

Cities and Workers' Houses

- Fourier, who criticised the cities where provide work force, interconnect, do not let the air circulation and contaminated, constructed his utopia in the bosom of nature.
- He criticised the unhealthiness and ugly monotony of the workers' houses architecturally.
- The factories, which cause people to get unhealthy and suck the joy of life out of them, have no place within a harmonized society, just like prisons and hospitals.

From Industrial and Scientific Anarchy

- In this book, Fourier sorts the changes to be done:
- The deterioration of climate is to be solved, balanced temperature is to be provided, wars and plagues are to be eliminated, inflammatory diseases are to be reduced, child death is to be reduced and thus the population will be balanced, and the streets of the city are to be made breathable (Fourier, 1847: 33-34).

- The World will be united as a Federation of Fourierist Communes, thus, wars will be eliminated and science, technology and jobs will be re-organized on a new basis,
- Education will be transformed into an education of senses and job training instead of a system that the children have equal rights with adults, and shapes their personality,
- Health will be provided by making up for people's stimulus deficiency, a balanced diet, a life within the nature and preventive medicine.

Jean Charles Simonde de Sismondi (1773-1842)

- As Fourier talks about utopic situations, so Simonde de Sismondi opposes to industrialism using the notions of economic discipline.
- He established his theory upon Smith, Ricardo, who are the founders of economics and J.B. Say's criticism of fundamental assumptions of the discipline in particular. Sismondi is the first economist that criticised not only the definitions of economics by classical economists, but also their general acceptance.

Economy aims for people's happiness

- For Sismondi, economy is a research of «being physically good» in a political state, with the support of the government and participation of the most people in the highest rank.

It has two indicators:

- The raise in the intensity of happiness and
- The raise in the wealth, from which the society can benefit (Sismondi, 1819: 249).

- For Sismondi «the aim of work is enjoyment (*fr. jouissance*), and the aim of production is consumption. The needs and desires of a person is unlimited, however, as long as the production depends on the change [market] mechanism, these needs and desires cannot be fulfilled by consumption [in capitalism]. As long as the things to be changed increase by number and quality while demand for work force and fees decrease, some of these needs and desires remain unfulfilled, because consumption also reduces with the decrease in the fees» (Sismondi, 1837: 44).
- According to Sismondi, the increase in producing wealth within the society does not have the same meaning with the social welfare. Increasing wealth might mean losing, as well as an increase in welfare.

We have to care about the people, not the things.

- According to Sismondi, «the machinery that left the craftsmen jobless, the generalised competition that reduced the legitimate benefits, the production that drowned the poor while it was expected to provide wealth» show the wrong side of industrialism (Sismondi, 1837: 155).
- Criticising industrialism caused Sismondi to be labelled as ‘the enemy of enlightenment’. «As the production in market industrialism continues increasing, it also increases poverty. The factories were in crisis once in every few years, and now, they are in crisis once in every few months, even weeks.... Trade resembles to a patient with high fever» (Sismondi, 1837: 155).

Producer only needs the Land

- According to Sismondi, the only person who can see the aim of his work among the workers is the producer, he can leave the whole world aside, but nobody can give upon him (his work). His existence is not dependent on any change. Only his transaction with the land guarantees his living.
- «The industrialist spirit has entered into the agriculture as well; nowadays, agriculture is regarded as a factory... the essence of the factory system is centralisation, confusing the benefit of the boss with the society's» (Sismondi, 1837: 158).

- Sismondi states that human labour itself stresses the transformation of the products of this labour into a trade material, however, the subjection of the products of labour, agriculture and craft to the trade happens within a historical process. In other words, the labour and its products exist before the aim of trade.
- In the oncoming periods of society, however, products of agriculture and craft, even intellectual products began to be produced to be traded in the market.
- At this point of analysis, Sismondi makes an observation that distinguishes him from his contemporaries. While many economists confuse capitalism with industrialism, Sismondi states that all the fabricated products coming from trade are produced only to be traded unlike the craft and intellectual products, and they owe their existence to this aim of being traded.

Industrialism according to Sismondi

- The distinguishing quality of the manufacture is to produce the commercial products that have not been demanded yet, and transfer them to anywhere they become needed. For this reason, when we consider commercial wealth in particular, the first things to catch our attention are factories (fabricated production/ manufacture). While demanding the government to support the industry, the philosophers, publishers and almost all branches of the public think as such: In its essence, Industry is fabricated production. The present era is named as industrialism, because production showed the greatest development» (Sismondi, 1837: 193-194).

Sismondi's criticism

In short, Sismondi criticised the classical economics as:

- Every supply does not create its own demand.
Production of goods cannot be increased limitlessly, because, the needs of people are limited. Therefore, the motive of producing should be the needs.
- Besides, the world, as a marketplace, is limited. For this reason, over-production leads to crises (Sismondi, 1819, 1837; Arena, 2013).

Sismondi's Solutions

- The government should leave supporting big companies, and start supporting small land holders that would enable full employment.
- The government should limit the working hours.
- It should guarantee a minimum wage to workers
- It should respect individual freedom
- It should protect the public from competition.

Labour and Property should be united

- However, for us, his most important recommendation is to re-connect the property with labour. If people could have their own soil that they can cultivate by themselves, there would not be any problem of workers, wage or exploitation (Sismondi, 1819: 347).
- In our opinion, without solving the issue of capital holding within private sector, designing an ecological society will be difficult. Another important approach to this issue was developed by P. J. Proudhon.

Pierre Joseph Proudhon (1809- 1865)

- The nature has given power, wisdom and capacity to people to live, learn and love.
- People have only the right to use (usufruit) these.
- The common principle of environmental ethics and Proudhon:
 - «I can own the product that I cultivated on the property, not the property itself.»

Proudhon's Ideal Society

- Self-government and solidarist guarantees,
- Federal and decentralised state,
- Productive and competitive union of workers,
- A bank for interest free credit shall be established,
- The government and capital shall be subservient to the work (Proudhon, 1953: 53, 57).
- Collective and private property shall not be permitted, everybody shall have their own work's product (Proudhon, 1946: 153).

Late-term sense of property

Proudhon eased the question of property as:

- Private property as a family business, with the aim of cultivating the soil,
- Collective property in the mode of cooperative,
- Social property of the workers' associations for the factory production (Berthier, 2012, 37).

Conclusion

- From Fourier's nature and human centered theory, and Sismondi and Proudhon's producing human centered theories, we can derive some principles which might enable overcoming the industrialism.
- Fourier's recommendation about transferring settlements to rural areas, completing the work with limited number of people's association, using the individual property only by the community, redefining the business, jobs and their profession appear as useful parameters to overcome industrialism.

- Sismondi suggests an economy that does not grow unlimitedly, and a production that produces according to the needs of the society. The idea that a person shall have an amount of property so far as s/he can cultivate is quite important. This idea can be extended from agriculture to production, from individual to group.
- It is quite interesting that Proudhon thinks that it is impossible for a person to own a property, he can only benefit from its products by possession. His recommendations about cooperative property, workmen's unions, and most importantly, the fact that everybody can own only their own work's product are very significant in terms of eliminating wage labour

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