FORMATION OF BOURGEOIS SOCIETY

I

Industrialism –

- transformation of Br. economy from
- move to industrial production
- growth of technological innovation
  + the linked idea of
  progress = wealth of nations
- rural population → the factory system
- the free play of market forces
- the relations of exploitation –
  the factory production
- growth of industrial city
- the new classes – the rise of
  industry, commerce + entrepreneurs
- the formation of an industrial
  working class + w.c. culture.

formation of bourgeois society
- preclude industrial revolution
- to this end the aristocracy
  tradition stood as a
  antique.

the triumph of agrarian capitalism
on the land - C18

the gentry - manufacture of
commodities for the towns -
the market - changes in milling,
transport, export/import. - the
professional men - land improvement
+ enclosure - banking + credit.

the landed gentry (Fielding + Pope + Austen)
- a subsidy self confident landed
capitalist class - urban + agrarian
culture - the county + town house -
acquisitive/rebellious/profit minded

the 'freeing' of labour from the complex relations of feudal tenure / obligations / the land + the creation of a free market in labour

political basis:

the Revolution of 1644
populist + radical elements combine
the break with feudal society
puritanism as an 'ethos' for the capitalist spirit.

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the Settlement of 1688
inaugurated a period of social calm
balance + compromise.
flowering of capitalist ethos.
political parasitism
transition from agrarian to industrial capitalism

agrarian capitalists / manufacturing / industrial capitalists / their professional unions.

|

manipulated the State + economy through the political representatives. "Ruling bourgeois"

King

/ | \

broken behind groups.

The ruling bloc - shifting alliances (Marx) factional politics.

accumulation

(4)

Les moments / are moments of the French Revolution 1789

the bourgeois revolution is an epochal task.

Adam Smith - a relentless theory of laissez faire economy.

- product + models not cotton mills but the great corn belts.
- appeal to pleasant + productive economic doctrines with older virtues of duty, relationship, filial care.
- opportunity to this effected a bridge between corn + cotton
- how does all human to free market in commodities + land + the play of market forces with no interference - laissez faire

An invisible hand ensured that free competitive world was to be benefit of all - by which he meant the prosperity

older reformers - Tawney
Cobbett
Carlyle
Burke

↓

conservative critique of capitalism.

↳ "organic society"

Adam Smith - Wealth (1776)

the political economists
Malthus, Essay on Population (1798)
Ricardo, Principles of P.E (1817)

↓

pure doctrine - advertised
amended &
grabbed.

Heilbroner: p337

Hobbes: war of all against all.

(7)

Locke

- the individual & the end & aim of pol. inquiry & of pol. economy.
- the 'free' entry into contractual relations with others for mutual benefit, based on consent.
- assertion of the natural right of individual to property - critical to theory of civil society & govt.

Two Treatises on Govt

"The great & chief end ... of Men uniting into Commonwealths & putting themselves under Government is the Preservation of their Property ... Man hath by Nature a Power to preserve his property, that is, his life, liberty & estate."

C.B. Macpherson Pp 3

Watt P66. (1)

the paradox -

the thoroughgoing individualism
- new freed of all relations except contractual ones for their own ends. Foundation of classical liberalism - self-interest.

"Social ends were: the arithmetical sum of individual aims". Hobs P236.

Robinson Crusoe

the clash from individualism to the inequality of power - the real warrant / the egalitarian thesis.

the free individual structured by relations not about the exchange.

Individualism → Puritanism

Puritanism ← man alone in the eye of God.

Puritanism → life ordered by the spirit

routine. rational calculation.

ethic of saving. - accumulation.

the Capl. Revolution | Weber

market creating classes + classes facing the opportunity of saving

- Marx
Disraeli

Individual vs Society

Raymond - p93 - 95.

the ideologists: Utilitarianism

Bentham: 1748-1832
J.S.M.: 1773-1836
the classical political economists.

reduced all human relations to
the paradigm of contractual
relations of the market.

Rational calculation as the
only method. All that could
be 'based on' calculation of
self-interest = 'nonsense on stilts'.
- empiricism/common sense
A sort of calculus of happiness -
"the greatest happiness of the
greatest number".
"poverty is next pumpkin"
brutal destruction of old contracts
+ taboos of the 'old society' in name of
progress.

The tradition of thought & feeling in the bourgeois ethos apart which men in different ways rebelled:

(1) men were single units bound only by contract, moved only by self-interest.

(2) rational pursuit of self-interest - the calculating mode - was the dominant mode.

(3) All that stood in this way - feeling, tradition, collective identity, moral relations, quality not quantity - impeded progress

(4) the market was the paradigm of human relations.

(5) the practical-empirical-rational 'common sense' was the best guide to goals & criteria.

These are the elements of bourgeois thought & culture in its formative period. No great doctrine, ideology of political philosophy is created in the industrial revolution. The bright realism of the industrial capitalist civilization is a result from these attitudes: & the application of these ideas to the transformation of British society & economy & the world. As habits, unformulated feelings, : an embedded & invisible ideology - with no developed, canonized system & structure.

Cf: American Revolution

which puts "self-interest" of the individual in terms of "natural rights" – gives a revolutionary flavour to the ideology.

Cf: French Revolution –

which took the levels of classical bourgeois liberalism – the form of Jacobinist slogans – liberty, equality, fraternity.

behind all this, the loosening of the bonds of <u>old society</u> by the Enlightenment: rationalist; secular; humanist; progressive; natural man

The matrix of revolutions:

Constitutionalists
Presbyterians.

Independents — Levellers Diggers.

Cromwell
Locke.
Hamilton.

Girondists

Jacobins — Sans culottes.

Hamilton.

~~Paine~~ — ~~Jacksonian~~

Jacksonian democracy — Paine.

The palliatives & reformers:

<u>improvements</u> from within.

The conservative critique

Cobbett
Burke
Ruskin "organic unity"
Arnold

The socialists - w. class consciousness

Owen
artisans.
Marx & Engels.
Morris.

The puritans. - Hill. - Pelling 224

secular religion for mod. society
reform of old order

- radicals: Chart/Harrison/Beesley
- leaders wrt TU, w. class politics + Reform of 1867

Bright Chart Times

Objectives.

(a) a certain vision of man + of human nature

(b) a way of thinking about society - how the complexity of human experience + feeling, values + work.

Carlyle - the work requires Col. - "men must be weighed not counted".

(c) the shape of industrial civilization - how the goals should be framed - what were the powers of these goals (religion - art - lit) - who were the agents of culture?

not the conductors of the pow
the exploitation of the worker
human alienation under
capitalism.

the political function.

Blake

- shorn off from the cultural category
of power + action to the
magical + partial worlds

Arnold

- underpinned by the world they
rejected.

- profound response from writers

- the great advance of
individual consciousness - the
novel/romantic poetry.

- encouraging power

the aclem - society tradition:

" a critique of bourgeois society from within bourgeois society "

Burke - Tradition

Coleridge - the new clerisy"

Cobbett - Old Corruption - aristo.

Carlyle - the aristos.
Great men.

Mill - riding the crest of reform
the clerisy gradually.

Arnold - the sensitive elite
the 'saving remnant'

Ruskin - the men of fire

Ruskin - art?

Lewis - "minority culture"

unhierarchical / non ideology

~~people of 'the ends' — ambiguous attitude to working class~~

load
particular
dense
careful
the moral sense
the felt sense of life
exasperate.
qualitative judgments.
obliqueness
structure of feeling
moral argument
a form of social history

fear of rob – ambiguous attitude
to valley dam.

INVOICE

Mr. Simon Clements,

41 Cleaver Square,

London, S.E.11.

power: limits of individuality

the European revolutions

new classes

new ethos

new relations of production

SH:

I've given Michael one,
+ Alan isn't going, so here's
about 37 copies.

DB