

Pre-scientific socialism

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With the advent and development of capitalism, a set of social and political doctrines and theories have emerged calling for a new model society in which exploitation does not exist and social equality. Lenin described its origins: "When the feudal system was destroyed, and (free) capitalist society saw the light, it immediately became clear that this experience meant a new system of oppression and exploitation of the toilers. Immediately, various socialist doctrines began to emerge, reflecting and protesting against this oppression."

1 - Utopian Socialism:

The emergence and development of utopian socialism resulted from the economic development of society and the aggravation of its social contradictions, and various utopian concepts expressed hope for a better life, in a just social order. Utopian socialism could not theoretically or economically highlight how to transition to the new society alternative to capitalism. Rather, it "does not know how to explain the essence of wage slavery under capitalism, nor how to discover the laws of development of capitalism, nor how to find the social force capable of becoming the creator of the new society¹".

Thomas More (1478-1535), one of the first utopian socialists:

Thomas More (1478-1535), one of the first utopian socialists in Europe, concluded that private property and the misdistribution of wealth were the cause of the misery and deprivation experienced by some segments of society. The equality and happiness of the people and the development of their physical and mental qualities, as well as social justice and the rational management of social affairs, are inconceivable as long as private property exists and the

⁽¹Lenin, Complete Works, vol. 23, p. 46.

wealth created by the work of the majority lies in the hands of the minority." ² Moore therefore advocated the establishment of a society in which masters and slaves did not exist, in which the citizen would give his work and receive only what he needed, and he also advocated the equal distribution of wealth among the people.

The Italian Blessed **Tommaso Campanella** (1568-1639) called for the building of a society that knew no exploitation or the power of money. The French Blessed Jean Millet (1664-1739) laid the foundation for the revolutionary trend of utopian socialism, and called for the overthrow of the existing conditions by revolution. But he did not present a blueprint for the organization of the society he advocated.

(b) Saint-Simon, one of the most important utopian socialists (1760-1825):

One of the utopian socialists of the nineteenth century, **Count Saint-Simon** (1760-1825), born and living in a French aristocratic family, advocated the building of a society that would provide the happiest life for the majority of people and offer them the maximum possibilities to meet their needs. (Saint-Simon envisioned the future socialist society as a free association in which people would unite for a common conscious influence in nature, in order to ensure universal welfare and prosperity. ^{But} Saint-Simon ³ did not believe in revolution for change and feared and terrorized the class struggle, but pinned his hopes on preaching ideas of fraternity and equality among people. Saint-Simon promised that reconciliation between the two rival classes (the working class and the bourgeoisie) was possible.

⁽²⁾ – Afanasyev Foundations of Scientific Socialism, Progress House, Moscow, 1984, p. 9.

⁽³⁾ – Afanasyev Ibid., p. 9.10.

c. Utopian socialists in Russia:

And some utopian socialists appeared in Russia. Among them was **Nikolai Chernyshevsky** (1828-1889), who advocated the building of the desired socialist society in the form of a unified federation of productive unions run by the people themselves, free from exploitation and where work was compulsory for all. He also called for the struggle against the Tsar and landlords in Tsarist Russia. He criticized the capitalist system, including the chaos of production, crowding out and exploitation of the working class, and other crises. Other utopians also appeared, such as: Englishman and **Nestley**, where he was called: ideologue of the poorest strata of the people. The eighteenth-century Frenchman **Morelli, Mapley, Babeuf, Charles Fourier, Robert Owen, Belinsky and Hertzin**.

We note that these thinkers lived and their ideas appeared at different times, and they belonged to different classes and social groups as well, and what united them was the condemnation of the system in which private property and exploitation prevailed, and a society in which class inequality prevailed, as well as the desire to replace this system and this society with a better society in which justice and equality prevail and in which exploitation is abolished. ⁴

2. Cooperative Socialism:

The theory of "cooperative socialism" appeared in the last decades of the eighteenth and early nineteenth centuries, at the stage of the disintegration and end of the feudal system, and the birth of a new system based on the capitalist mode of production. Early pioneers of the theory of "cooperative socialism" were **Robert Owen** (1771-1858) and **Charles Fourier** (1772-1838).

The theory of "cooperative socialism" calls for the abolition of the capitalist system and the transition to a socialist system, but

⁽⁴⁾ - See, Kelmentiev Vasilyvia What is Socialism, Progress House, Moscow 1987, p. 5.17.

gradually and peacefully, and this is what Robert Owen, this utopian English socialist who tried in practice to demonstrate that the exploitation practiced by merchants and factory owners on the poor could be abolished. When he set up the first workers' cooperatives with the aim of building a new social order in which there was no exploitation or for the poor. This is done through economic cooperation that secures real, material and spiritual goods for all, and through self-management, which directs all efforts to produce food commodities and products, and distribute them equally among the members of the commons founded by Owen. (Utopian socialists believed that cooperation was the most correct way to build a socialist society without class struggle and without the neck overthrow of bourgeois domination.)⁵

The theory of "cooperative socialism" criticizes the capitalist system and condemns the practices and pressures placed on the working class by this system. It advocates the abolition of the capitalist exploitation of the working class. But it categorically rejects the revolutionary method of achieving socio-economic transformations, and the conditions of the working class are improved (according to its conception) by the bourgeois parliamentary method of struggle. The extension and expansion of cooperation is the only solution to eliminate the fundamental contradictions of capitalist society.

The theory of "cooperative socialism" proceeds from the principle of the unity of market interests, since control of the movement of the commodity cycle creates conditions through which the physical production of the domestic market or export can be controlled. This also means the principle of understanding that serves the common interests of consumers, and the expansion and

(⁵) - Sergey Seriff, Socialism and Cooperation, Dar Al-Taquadum, Tashkent Branch, 1981, p. 20.21.

spread of cooperatives will protect the interests of consumers. This desire to pursue the interests of consumers will create conditions for increased savings and accumulation. This leads to providing the objective base for rapid growth and progress of society.

("Cooperative socialism" has not only remained within the theory, but in some countries attempts have been made to apply it in practice. In France, it helped the state by financing "state workshops", which represented a form of productive cooperation, and in terms of organization was similar to the technical organization of the workshops (manufactures) under the minister (**Louis Blanc** 1811-1882). However, the short practical experience it has gone through has shown that the agreement between the proletariat and the bourgeois state is a fantasy and carries damage to the proletariat, because it compels it. to abandon its revolutionary program).⁶

3 - Democratic Socialism:

A current in the contemporary world labor movement, and a kind of reformist "progressive" socialism.⁷

- Recognition of peaceful, "reformist" and progressive means of transformation,
- Replacing class cooperation with class struggle,
- With regard to the state and democracy, the belief in the principle of the "law of class" and the understanding of socialism as moral-moral prevails.
- The intellectual propositions of democratic socialism contradict the intellectual propositions of scientific socialism.

⁽⁶⁾ - Dr. Carl Prentice Socialist Studies in Cooperative Theory, translated by Dr. Majid Massoud, Dar Al-Jamahir Al-Arabiya, Damascus 1975, p.77.

⁽⁷⁾ - See: Scientific Communism, Dictionary, Progress House, Moscow 1985, p.33.

Democratic socialism was born after World War II. It was preached by right-wing socialists.

4 - People's Socialism:

"A kind of petty-bourgeois utopian socialism, and in Russia an ideology of peasant democracy. A distinctive feature of popular socialism is the intertwining of the idea of agrarian democracy, socialist dreams and the hope of avoiding capitalism. The struggle of the popular masses, and mostly the peasant masses for land, for the eradication of feudal forms of exploitation is the wellspring of social socialism of the people." ⁸

Utopian socialism has proposed solutions to replace a new just system with a capitalist one, but these solutions are not based on integrated philosophical foundations or on a scientific analysis of facts as these foundations allow. Utopian socialists could not understand the laws of social evolution and did not determine what means or force would create the new society. Utopian socialism could thus not reveal the laws of the development of capitalist society, or clarify the essence of exploitation under capitalism. It could not theoretically or economically explain the laws governing the movement of society towards a new stage, or chart the course of this movement.

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⁽⁸⁾ - Ibid., p37.