These four articles revisit crucial concepts in the work of E.P. Thompson and the debates that follow him. Each looks forward to contemporary and future scholarship, and the real and potential relationship between historiography and social movements on the left. They reopen debates on moral economy, disputing how much of the working-class past is usable in the present. Particularly given the transformed nature of the state since the period of social transition in early modern England, this question seems urgent: can (arguably) backward-looking claims of traditional rights continue to serve to guide working-class resistance movements, given that they must invoke the powers of the modern state? Can ideas of class drawn from a period in which men were understood as workers and citizens, and women were not, be made useful in a different moment? Are there class formations possible under capitalism other than the bourgeois-proletarian antagonism to which we are accustomed? Do these challenges require a thorough rethinking of the relationship between such basic categories as law and political economy, class and gender? More recent social movements—indigenous, anticolonial, antiracist, feminist, and anti-war—might not have been recognized or countenanced by Thompson as “working class,” but might they be useful in conversation with the Thompsonian legacy of class analysis? Together, these papers push the boundaries of our inheritance from Thompson, and suggest ways in which new social and political contexts—new states, new movements, and a drastically changed global economy—can reanimate the political force of Thompson’s work.
When we organized “The Global E. P. Thompson” conference through Harvard’s Program on the Study of Capitalism in October, 2013, we hoped to both survey this landscape across the world and to explore the continuing relevance of Thompson’s ideas and arguments for present research. Additionally, we wanted to reexamine and amplify central themes in Thompson’s work—class formation, exploitation, and the experiences, political traditions, and agency of working class people—and to insert them into the rapidly expanding “new” history of capitalism.2 If this newly demarcated subfield is to have any interpretive or political vitality, it must draw in and develop the strengths of social and labor history, a tradition fundamentally formed by Thompson’s The Making.

Thompson seems an unlikely character to play such a defining role in the development of academic history in general, and the subfields of social and labor history in particular. He was never fully within the profession, and only briefly held formal academic posts. His commitments and sensibilities were forged in the great struggles of the Popular Front era, when he joined the Communist Party of Great Britain and participated actively in the Party Writers Group, as a poet first of all, before also joining the Historians Group, where he worked with Eric Hobsbawm, Christopher Hill, John Saville and many others. Thompson’s first book on the English romantic and revolutionary William Morris was written within this context, and reflected the Historians Group collective efforts to “seek out a popular revolutionary tradition,” as well as Thompson’s peculiar sensitivity for the cultural, creative, and artistic dimensions of the socialist struggle. Thompson left the Communist Party in 1956 after Khrushchev’s secret speech and the Soviet invasion of Hungary; he later revised his book on William Morris to rid it of “Stalinist pieties.” He would write that he “commenced to reason” in this year, and in the late fifties and early sixties Thompson was an active participant in the British New Left, writing extensively for The New Reasoner, and exploring and defending in these political writings a commitment to socialist humanism. His vision of socialist humanism was a critique of both the crude Stalinist materialism, as well as the mainstream Labour Party economism of the 1950s, which suggested that the increasing affluence of the British working class impoverished the possibility of class politics and socialist transformation.3

Honed in the political debates of the British New Left, this double-edged critique would be fully elaborated in The Making. With a sweeping narrative arc that brought to life the aspirations, struggles, and ideas of artisan radicals, English Jacobins, Luddite machine breakers, and early trade unionists, Thompson assaulted determinist base-superstructure models in which the rise of industry and the factory mechanically and necessarily “produced” the working class. In The Making, on the other hand, class was a social, cultural, and historical process, a contingent and above all political happening. At the same time, Thompson fiercely rejected the functionalist economism of modernization theorists, who celebrated the gradual and peaceful growth of British capitalist democracy. Thompson aimed to rescue early working-class protest movements “from the enormous condescension of posterity,” to show how workers’ struggles and aspirations arose out of the context of their own times and engaged the dramatic economic and political transformations they faced—often with significant impact. Against complacent visions of progress that were deeply embedded both in some strands of Marxism and modernization theory, The Making demonstrates that it was through desperate and uneven struggles that the masses managed to gradually
seize and defend political, civic and juridical rights from a grasping and violent elite. This vision of class formation and social struggle resonated widely beyond the bounds of the north of England, the place where Thompson focused most of his research. Indeed, it had a tremendous impact on the historiography of such distant places as South Africa and Argentina, Japan and Turkey.4

In the United States as well, the arrival of The Making marked an important turning point, influencing an entire generation of historians. Herbert Gutman’s work on culture and working class communities in the nineteenth century drew inspiration from Thompson with particular enthusiasm, and David Montgomery (after collaborating with Thompson in establishing the Centre for Social History at Warwick), produced one of the most important books in the labor history of the United States, a detailed and unrelentingly political study of the labor process on the shop-floor.5 But the influence and inspiration of The Making went far beyond this, and it would be impossible to adequately catalog its extent in the space available here.6 Despite working on different regions, time periods, and social formations, it was a shared sense of participation in a tradition inspired by Thompson that brought the organizers of the “Global E. P. Thompson” conference together, and this inspired us to bring together the papers that will follow.7

For this issue we have collected four of the conference’s articles. They convey the creativity, breadth, and vitality of work that both draws inspiration from Thompson’s work and moves beyond it. The Making has been widely and justly critiqued for its many failures, foremost among them the absence of an analysis of gender within clearly patriarchal forms of culture and politics, the invisibility of the British empire in general and slavery in particular, and a fairly schematic and reductionist conception of the state and the British elite.8 Yet these shortcomings should not detract from the fact that even fifty years after its publication The Making is still a font of inspiration. At the “Global E. P. Thompson” conference, more than twenty authors examined The Making’s crucial concepts and traced the ensuing debates.

In the following articles the authors revisit crucial concepts in the work of E.P. Thompson and the debates that follow him. Each looks forward to contemporary and future scholarship, and the real and potential relationship between historiography and social movements on the left. Each intersects with major questions left open by the work of E.P. Thompson and the scholarly disputes that followed in the wake of The Making. These articles reopen debates on moral economy, disputing how much of the working-class past is usable in the present. Particularly given the transformed nature of the state since the period of social transition in early modern England, this question seems urgent: can (arguably) backward-looking claims of traditional rights continue to serve to guide working-class resistance movements, given that they must invoke the powers of the modern state? Can ideas of class drawn from a period in which men were understood as workers and citizens, and women were not, be made useful in a different moment? Are there class formations possible under capitalism other than the bourgeois-proletarian antagonism to which we are accustomed? Do these challenges require a thorough rethinking of the relationship between such basic categories as law and political economy, class and gender? A full assessment of the limits and possibilities of Thompsonian history depends on grappling with the questions raised in what follows, among many others. Together, these articles push the boundaries of Thompson’s work, and suggest ways in which the analysis
of new social and political contexts—new states, new movements, and a drastically changed global economy—can reanimate the political force of *The Making*.

In some parts of the world, and especially in the United States, the watchword of Thompsonian scholarship, “agency,” was so prolific in the social history of the 1960s and 1970s exactly because the frustrated desire for a political agent had become so profound amidst the postwar defeat of the left. This connection—between working class agency and subsequent defeat in one age and another—needs no symptomatic reading to unearth; Thompson made it explicit. “The greater part of the world today is still undergoing problems of industrialization, and of the formation of democratic institutions, analogous in many ways to our own experience during the Industrial Revolution. Causes which were lost in England might, in Asia or Africa, yet be won.” As this hope for a second round of working-class struggles in newly industrializing parts of the world suggests, Thompson’s work bore the mark of the modernization theorists he aimed to critique. The fundamental claim of Thompson’s work was that the process of industrialization and proletarianization presented a political opportunity to the working class, which it had indeed tried to seize, assuming a modern class-conscious form and altering the shape of its society even in defeat. Traces clearly remained here of a view of progressive historical stages, despite Thompson’s attempt to rid himself of such a cast of mind. It was at this point that much of the criticism of Thompsonian social history diverged from the main stream he had set in motion. For the attempt to rid history of a mechanistic understanding of class formation, critics claimed, he seemed to retain a fairly predictable view of who might speak for the working class, of the politics through which the working class might yet make itself heard, and of the circumstances under which it might do so.

The promise of these studies is not only in the specific cases they describe, but in how they allow critical reflection on Thompson himself and his broader legacy. He once wrote that the working and ruling classes in capitalism have no particularly necessary form of appearance; we ought not allow their shape in the time of Marx’s writing to freeze in our minds as the only possible formation of classes in capitalist society. “Class, as it eventuated within nineteenth-century industrial capitalist societies, and as it then left its imprint upon the heuristic category of class, has in fact no claim to universality. Class in that sense is no more than a special case of the historical formations which arise out of class struggle.”
Similarly, a historiography inspired by Thompson and concerned with class formation and conflict cannot be fixed in the moments that gave it initial fuel—whether the early nineteenth century or the age of the Popular Front. The crucial move in Thompsonian social history was to understand that classes, in conflict, were constantly reconstituting themselves in the multiple arenas of politics and law, culture and daily life, and economy and production. It is by recognizing the further processes of reconstitution that have occurred across the twentieth century, and the inevitability of this process, that we see the spirit that is still living and moving within the tradition of social history.

**Endnotes**

Address correspondence to Rudi Batzell, rbatzell@fas.harvard.edu; Sven Beckert, beckert@fas.harvard.edu; Andrew Gordon, agordon@fas.harvard.edu; Gabriel Winant, gabriel.winant@yale.edu.


