

## Chapter 4: Ethics and Economic Progress: Innovation and a Better Life

These revolutions periodically reshape the existing structure of industry by introducing new methods of production—the mechanized factory, the electrified factory, chemical synthesis and the like; new commodities, such as railroad service, motorcars, electrical appliances; new forms of organization—the merger movement—

Every piece of business strategy acquires its true significance only against the background of that process and within the situation created by it. It must be seen in its role in the perennial gale of creative destruction; it cannot be understood irrespective of it or, in fact, on the hypothesis that there is a perennial hill (Schumpeter, J. [1942/2012], *Capitalism, Socialism, and Democracy* [KL 1519–1521, KL 1844–1847]).

### I. Introduction: On the Possibility of Progress

The previous two chapters help explain how communities with markets may have emerged in ancient times. Stable patterns of life emerge as rules of conduct emerge, are internalized, and passed on from one generation to the next. Such patterns include more or less peaceful relationships and more or less self-sustaining use of local resources, and at least a subset of “things” over which persons exercise control and are able to transfer that control from one person to another. The latter allows markets to emerge within and among communities, after the problems of fraud has been addressed, and some degree of specialization may emerge both within and among communities.

Some village and urban specialists may be said to reside in commercial societies insofar as they rely upon markets for their necessities as a blacksmith might buy his food from local farmers and his cloth from local millers, and his raw materials from local miners, and so forth. Small organization may emerge to undertake specific market activities such as transport of goods among communities, mining, or large-scale farming. In many cases, stable societies emerged in which the general pattern of life and its connection with the seasons were largely repeated for dozens of generations or more. Such communities were in “equilibrium,” in the sense that patterns of life within them changed little over the course of a century or in some cases dozens of centuries.

Such patterns of community life were commonplace around the world and for on the order of ten thousand years in rural agricultural communities, from roughly the period after settled communities and agriculture emerged until around the seventeenth century. At that point, possibly because of new ideas and norms associated with what many historians refer to as “the enlightenment,” rates of innovation and the extent of commercialization began to expand rapidly in Western Europe, and the centrality of farming in most people’s lives diminished and largely disappeared. The date at which this great acceleration of economic development began can be debated, but that it was far faster than anything previously observed in human history is not debated, nor debatable. Something changed in Western Europe during that period—indeed many things changed.

With the great commercialization, life for many began to depart from its annual cycle linked closely to the seasons. Both individual lives

# Ethics And Economic Progress

**Léo Pomar**



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