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Social Security and the Theory of Social Strata

by Masayoshi Chūbachi

There are three aspects of the theory of social security in post-war Japan; insurance, social policy and public finance. Moreover, the aspect of social policy contains three different foundations, right of existence, socialism and *rationality of modern state.* The writer considers the foundations as some market policies of democratic parliamentary state.

The social security needs to maintain the flexibility of labour and consumer markets. Rigidity of such market frequently originate for static social strata of labourers. In the early capitalist society, reconstruction of social strata resulted from its business cycle. There must be some reconstruction policies in modern planned capitalist society. The theory of social strata, which is the theory of human-natural circulation of energy, provides with actual means of the policies. The writer analyses the natural theory as foundation of the whole circulation of modern capitalist society.

Finally, the writer presents the financial policy as the unified market policy of modern state. Recent social security would be recognised as the one in relation to the policy. The relation, however, assumes not only the rational behavior of supply of labour, but also that of expenditure of income. Hence, social security must keep the minimum income level on which rational behavior is possible. Of course, the main contents of social security are of social insurances. But many projects of social insurance and social work will be attained only on the foundation of the *national minimum* for securing the rational behavior.

A Study on the Differentiation of Peasantry

by Ayako Hirano

Whether in the advanced countries or not advanced, statistics shows the facts that the number of farms on the large or small-scale

decreases while that on the family-scale increases. In our country, farms on the scale from 1 to 1.5 cho begin to increase in spite of reduction in total.

This phenomenon, however, is not "the negation of the classic thesis" as revisionists have asserted since the end of the last century, but only the transformation of the differentiation of peasantry in the monopolistic stage of capitalism. The writer tries to make it clear through the following analysis;

1) To set up the marginal-scale which absorbs a family labour force and consequently secures a reproduction of farm-economy, with a relation between a farm acreage and days of labour in a year.

2) To apply it to two-crop regions in our country with materials of the Department of Agriculture and Forestry.

3) To survey the conditions of farms under the marginal-scale; there are the alternatives to make intensive cultivation or to move farm labour force to other departments——this is, to become a part-time farm.

4) Finally, to deal with the variation of the marginal-scale which is due to the fluctuation of a market price of farm product or cost of production. Owing to expropriation of monopolistic capitalism, some farms over the marginal-scale will fall into part-time farms with supplementary income to raise the whole income level enough to support a reasonable plane of living.

The paper sets forth principles under which "die Verwandlung der selbstwirtschaftenden Bauern in Lohnarbeiter" is still in progress in our country, and even the relative expansion in the number of medium-scale farms is not the exception.

The Analysis of the *Lohnarbeit* Problems in the Ricardian School

by Kiyoko Imura

The change of economic thought in the 70's of the 19th century is usually regarded as the revolutionary novelty. As the writer considers it to be a continuation of tendencies already latent in the

deviation from the labour theory of the Classical School, she intends to take out some new elements from the economists in the second quarter of the century——the Ricardian School, N. Senior and J. S. Mill. (In this article, the Ricardian School is treated.)

The first half of this article is devoted to clarify why and how the economists of the Ricardian School, J. Mill and J. R. McCulloch, deviated from the Ricardo's theory, against their intention of defending their master. It is true that they succeeded formally to the labour theory, but in essence they were far from it. While Smith and Ricardo considered labour to be the only source of value and profit to be a part of *labour* product, the Ricardian School identified "the accumulated labour" (capital) or the even operation of "nature" with "the immediate labour", and argued that "the profits of capital are only another name for the wage of accumulated labour". Such conception of labour or value testifies to their deviation from the labour theory.

In the latter half of this article, the writer tries to explain the change in analysis of the *Lohnarbeit* Problems which is due to their deviation from the labour theory. As they could comprehend well neither the deduction of profit from labour product nor the conflict between profit and wage, they did never consider the problems of distribution in connection with the production of value, but only treated of the superficial aspect of labour market. They, therefore, ascribed both low wages and unemployment only to overpopulation, without regard to the antagonistic character of the capitalist production from which all of *Lohnarbeit* Problems springs.

W. Thompson's Theory of Distribution on the History of Anticapitalistic Thoughts

by Atsushi Shirai

In nineteenth century, the British working peoples began to combine themselves and appeared to be the most anticapitalistic class. With development of their movement, economics and social thought,

which had been separated in the former century, were united togather to criticize capitalistic system. And some thinkers, who are called "the Recardian Socialists" because they held labor-theory of value to fight against capitalism and represented the very stage after decline of Ricardian economics, played the important rôle and laid the foundation for socialist criticism.

Among these thinkers, W. Thompson is the most eminent and important as a socialist, co-operator and feminist. Setting out from Bentham's principle of utility, and from the dogma that labor is the sole source of wealth, as well as the sole measure of value, he lays down the three natural laws of distribution—"Free labor, entire use of its products, and voluntary exchanges." These laws are not mere description of economic order, but imply a protest against it, and also against the orthodox economists, who were concerned only with wealth and omitted the consideration for happiness of peoples. He regards capital as improductive, and insists upon the right to the whole produce of labor against the claim of capitalist for profit. He wants to reconcile equality with security of produce.

But under the present organisation of industry, he believes that reconcilment imperfectly attainable. Accordingly he proposes to substitute for the present economic order, resting on individual competition a new system, essentially that of Owen, founded on mutual co-operation in communities based on voluntary association.

His stand-point, however, was that of small producers, and could not create new economics of proletariat. He regarded exchange of commodities, which Godwin wanted to die out, as absolutely immovable and did not understand the historic rôle of comodity, capital and labor. So it ought to be noticed that his system of mutual co-operation is not of modern laborers but of small producers, and must be confronted with the scientific socialism, although he anticipated Marx in many of his theories, and even coined some of the definition and terminology of politico-economic phenomena which the founder of scientific socialism subsequently employed.