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Transition to Communism from Socialism in Soviet Union

by Kenzo Kiga

In Soviet Union the problem of transition to communism from socialism is now very seriously discussed, not only by party leaders at the political meetings, but also by scholars in many academic journals.

Most of the critics of Marxism think the concept of communistic state utopian. What Marx and Engels taught about it, appears to be simple, naive and unrealizable. It might be useful as a criticism to the state of capitalistic society at the time of Marx, or as a political propaganda of the revolutionary movement, but could not be accepted as the real or rational aim of any political parties. All the Soviet political leaders and scholars nevertheless unanimously insist as if the present state of socialism in Soviet Union is approaching to communism, the final stage of social development, and that the seven-year plan of 1959-1965 aims at founding of the material and technical basis of it.

Hitherto they have defined socialism, in some aspect, royal to Marx, and in other, added something new to, and taken something off from Marx and Engels. It seems to me that the concept of communism as the aim of Soviet Communist Party is treated in just the same way. In this sense transition to communism in Soviet Union should not be assumed entirely utopian. Their intention would have some real meaning.

Khurshchew's thesis on gradual transition to communism from socialism can be divided into two parts, one about the way of life in communistic states and the other about it's framework of society. The former is can be summerized as following.

- 1) everyone works according to his ability and recieves according to his needs.
- 2) labor becomes the primary desire of human life
- 3) all kinds of consumption goods are to be supplied affluently
- 4) work hours are to be shortened to 6 or 5 hours a day, people enjoying much leisure hours for educational and other cultural

objectives

- 5) essential differences between spiritual and physical labor disappear
- 6) agricultural labor becomes a kind of industrial labor
- 7) people will be accustomed to work without any relation to rewards, working with pleasure for the sake of whole society

If we understand each item of these contents literally, realization of communistic world would seem to be certainly difficult, perhaps impossible.

But Soviet leaders are used to interpret those principles arbitrarily which govern under Soviet state of socialism, nonetheless relying to the authority of Marx and Lenin. They can behave in the same way in also interpreting the concept of communism in Soviet Union.

For instance, the principle of socialistic labor and distribution, that is, to work according to one's ability and to get according to his work, has been, they insist, already realized in Soviet Union. The first part of this principle will be applied without any alteration to communism, but the second part of it must be replaced by an entirely different principle of distributing according to needs.

It may appear that people can get any goods as much as they will. We know that such a state is impossible. One can understand it also in another way, that is, that people are provided with goods by the government only to the extent that the latter judges socially essential and reasonable for the level of productive power of Soviet Union. Such a reasoning is not unfounded. We can find in the words of Khurshchew and of other scholars that people in the communistic society are supplied with a limited quantity of necessaries for a reasonable life which Soviet government thinks sufficient. Other items of communism, which I have enumerated above, can also be interpreted arbitrarily, so as applicable to the real conditions of Soviet Union.

As the conditions of communistic social framework, Khurshchew tells us nationalization of every kind of the means of production, abolishment of monetary transactions and commercial trade, the development of planning organization and extinction of state.

I try, to my regret, only to dwell upon the problem of nationalization, owing to limited space. Khurshchew talks on this point mainly about transition of collective farms to "all-people's property" or to

state farms, but not to commune, an original, communistic form of agriculture.

Recent reorganization of agriculture means in one aspect a step to communistic system. But in another aspect it opens a new monetary and trading relation between farm peasants and the government, between agricultural department and industrial department of Soviet national economy. There are some people in this country, who see in the reorganization a new current of liberalization of peasants in collective farms. I can not agree with their interpretation. Objects of the Soviet government lie, it seems to me, in raising efficiency of farm management and in strengthening Party's influence in collective farms.

Extention of monetary economy in Soviet agriculture is in principle contradictory to the ideal of communism, where no money is to be used. According to the words of Khurshchew, it is necessary to make economic power of collective farms more productive by extending monetary transactions in and introducing unitary price system into collective farms. Surely so, but more to the interest of the government, and less to the interest of the peasants.

He enumerates several conditions for property of collective farms, to transform it to state property. The most important condition among them seems growth of the indivisible funds of collective farms and change of their nature.

The funds must now be accumulated by farms themselves and layed under the control of the Party members in collective farms. The sphere and the power of state management are growing inside of collective farms. On this point I see a new, but firm hold in the process of transition of collective farms to state farms. If the present government can succeed in this experiment, it would be able to control it's own people powerfully under any critical conditions. But the experiment itself will be a big adventure.

The Difference in the Relation between Wages and Working-Hours by Age

by Keiichiro Obi
and Yohko Sano

The model of labor supply behavior in the approach of Keio Project on economic behavior analysis is set up as follows;

(1) the unit of labor supply behavior is household, (2) the household has its particular preference (between income and leisure) field, and (3) the household behaves to maximize its utility. The available data is, however, confined to the amounts of workers employed or of working hours. The project members' interest has been mainly concentrated on numbers of persons employed or participation rate of the household. The present writers, members of the Project, try to find what determines the hours offered by the household members.

The followings are already confirmed.

(1) The working hours are negatively correlated with wage rate. The schedule can be stably obtained in each industry, firm-size or job to which the workers concerned belong. In other words the schedule shifts by the industry and so on owing to the difference of the household characteristics (economic, demographic and sociological).

(2) It is supposed that the shift by firm-size (which is especially, here in Japan, an important factor that shifts the schedule) is caused by the difference of living standard or habit formation of the workers.

(3) The schedule of female workers is located far under that of male workers, and the shift by firm-size is slight as compared with the male's. In the case of female the schedule shows a sensible shift on account of other male's wages in the household in which the former participates.

The wage-hour relation exposes the new feature by age groups. In general the schedule of younger age groups is plotted lower than the one of older age groups. This regularity is called hereafter "the law of workers' age about the wage-hour relation" (to be abridged as "Age Law").

The results attained in this study are;

(1) Behind the schedule shift by living standard and by principal

earner's income, the schedule distribution by age groups is found. The older the worker is, to the higher position the schedule moves. This means that the worker's status in the household changes as he grows older. The schedules of younger age groups are affected more by the factors other than workers' own wage rate among which the most important factor is principal earner's income.

(2) 4 groups of workers;

A female workers in the industry which mainly depends on women labor

B male workers in the industry which mainly depends on women labor

C female workers in the industry which mainly depends on men

D male workers in the industry which mainly depends on men

The wage-hour relation by age about the above four groups are examined. The schedule shift by firm-size is found only in D, while A, B and C shows little shift. From the result the changes in the wage differentials by firm-size and in the working hours between pre-war and post-war days are explained. After the war, in ship-building and steel industry, the wage differentials are larger and working hours were not so much shortened. In the textile industry, on the other hand, wage differentials are almost the same and working hours are much shorter than the pre-war level.

Die "Konstante" und die Theorie von Grenznutzen

von *Etsuro Mochimaru*

Es bestimmt die Bedeutung der Werttheorie, wie nützlich sie zu der wirtschaftlichen Analyse ist. Herr M. Dobb sieht die Werttheorie als Beschreibung über die Konstante an. Das System der Wirtschaft stehe nur durch die Konstante im Zusammenhang mit der äußerlichen Welt. Darum müsse sie nicht von den Variablen im System beeinflusst, und auch unabhängig von ihnen erkannt werden. Um der wirtschaftlichen Theorie die Wirklichkeit (=reality) zu gewähren, müsse man die Konstante nicht willkürlich festsetzen. Erst wenn die Werttheorie die Frage der Verteilung gelöst habe, könne sie ihre notwendige

Bedingung erfüllen. Außerdem müsse sie dem System die quantitative Einheit geben. Also müsse sie im Zusammenhang mit der wirklichen Quantität in der äußerlichen Welt stehen.

Hier handelt es sich darum, daß wir diese obenbesagte Auffassung des Herrn Dobb durch der Werttheorie der österreichischen Schule grundlegend betrachten.

Bei der österreichischen Schule ist es erkannt, daß die Konstante das zwischen der wirtschaftlichen und der äußerlichen Welt stehende Mittelglied ist, und ist die Beweisführung auch versucht, daß sie in keiner Beziehung zu der Variable im System steht. Zwei Momente bei ihrer Werttheorie sind einerseits „Bedürfnis“, das heißt subjektives Moment, andererseits „technischen Produktionskosten“, das heißt objektives Moment. Indem jener durch die physiologische Prozeß und dieser rein technisch betrachtet werden, ist die obenbesagte Beweisführung gemacht. Also nur in dieser Beziehung wäre die Auffassung des Herrn Dobb als wahr anzuerkennen.

Es erscheint mir aber, daß man ferner über seine Auffassung auch durch die Verteilungstheorie und die Frage der Meßbarkeit des Nutzens bei der österreichischen Schule erforschen muß.