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Union-Management Relations and Joint Consultation in Japan

by Keizo Fujibayashi

The majority of Japanese labour unions have two levels of organization. Ordinarily workers form their union within an individual enterprise. Then, they try to establish affiliation with a higher-level, federally-organized body of unions representing the interests of workers in one of the several major fields of Japanese industry. The enterprise unions develop their activities according to the directives come from the federated organization.

Mainly due to the two levels of organization, many Japanese unions have two functions which seem to contradict each other. When a union receives an order from the federated organization on a higher level, it assumes leadership in collective bargaining negotiations, and thereby places union members in a position to stand against and fight their employers. However, within an enterprise the same union often shows a strong tendency to guide the workers to cooperation with their employers. Such a tendency, which is commonly found as a function of the so-called "home union", is likely to be aggravated by the paternalistic attitude of employers.

The above-explained "dual functions" of labour unions are also vividly reflected in the nature of Japanese union-management relations. In this connection, it may be a particularly noteworthy phenomenon to observe that in the functions of joint (or factory) committees for management, which are widely used by many Japanese enterprises, the functions of collective bargaining are mixed with those of joint consultation. As a result, Japanese union-management relations have often been criticized on the ground that they are based on contradictory elements, and that therefore they are still in a considerably immature state of development.

In my opinion, there are two ways to modernize union-management relations and thereby realize and develop rational attitude among Japanese workers and employers.

My first suggestion is to establish a joint consultation system in

the individual enterprise which is clearly separable from its collective bargaining system. Such a joint consultation system will provide a means for giving workers an opportunity to participate in some of the management problems of their enterprise.

My second suggestion is to establish a number of industry councils operating in several major fields of Japanese industry. These councils will operate on both national and local bases in the middle ground existing between the industrially-federated unions and industrial employers organizations.

I have made the above two suggestions because I believe that one of the main obstructions to the modernization of Japanese union-management relations is the lack of mutual understanding between workers and employers concerning their own industry and management. Accordingly, I shall again advocate strongly the need for the establishment of joint consultation systems which are separate and independent from collective bargaining systems.

A Study on the Economic Structure of Japanese Fisheries

by Ryuzo Takayama

With the use of power for a fishing boat (1905), capitalistic fisheries have made rapid development. The use of powered boat for fisheries enlarges fisheries ground and makes them possible to lengthen the working day. Then that is a key to increase profit for fisheries enterprises.

The Writer examines changes of the number of fishing boats and enterprises, to make clear the development of Japanese fisheries. The number of enterprises continually increased before the Second War, as new enterprises had set up in fisheries every year. At that time, the fishery was one of industries where small-scale production was better able to carry on. After the War, small-medium fisheries enterprises increased more, and they faced the excess-competition of a host of other in the same predicament as themselves. In addition to that, over fishing has taken place, as the object matters of fishing are marine

resources which naturally reproduce themselves, then some kinds of the fishes which are the object matters of fishing, have decreased in population and fishing productivity has fallen. To rise the productivity and gain surplus profit, the enterprises had to seek new pelagic fisheries ground and had to equip larger scale-fishing boats.

In these five years, the numbers of small and medium enterprises decreased 15%, and their weight in yearly total catch became less. On the contrary, the share of products in the hand of the big enterprises increased about 7%. Now, in Japanese fisheries, small and medium enterprises are continually being broken and driven out of the business.

Sir Thomas More's Social Thought Appeared in His Earlier English Works

by Waichiro Watanabe

Sir Thomas More lived in the age of the Renaissance and the Reformation. His works can be divided into two groups; the former—those of before Utopia—represented the English Renaissance and the latter chiefly referred to theological controversies. What we desire and try to interpret in this report is about More's intellectual development appeared in his works before Utopia.

What position in the English Renaissance did More hold? This will be solved when we consider how the Italian Renaissance came into England. In the first period people went to Italy and learned the Greek language but did not grasp the true spirit of the classical revival. They brought a lot of classical books and taught the language to the younger generation.

In the second period there appeared many great humanists such as John Colet, William Grocyn and Thomas Linacre. They were all church men and studied in Italy, and were the first that had introduced the classical revival called "New Learning" to England. This "New Learning" inspired young More who was then only a student at Oxford University. More well brought up the English Renaissance at home.

More translated the *Life of John Picus Earl of Mirandola* and making some arrangement of his own, he edited one book under the

same title. When More had to decide his future life, holy orders or secular work, he finally chose John Picus as a model of his life. The study of this mental crisis of More's at this moment will reveal us his intellectual development. More who had chosen a secular life became a lawyer and handled London citizens' affairs. *History of King Richard III* by More is the origin of *Richard III* by Shakespeare, but these two show distinctive differences; More's position had been based upon common law peculiar to England and upon the rising power of London citizens.

Reading through the *Life of John Picus* and his early poems, as well as *King Richard III*, we find an extraordinary amount of historical interest that More entertained. In his 'historical' sense we cannot fail to notice something similar to what underlies in Saint Augustine's '*de Civitate Dei*' on which subject More once made a lecture.

In conclusion we cannot but admit that he could no longer write about all happenings around the king as they had been because of the tyranny of King Henry VIII,— which had become noticeably overwhelming—, so he disguised his contemporary history in the shape of a fiction called *Utopia*, in which he freely spoke about the state of society and discussed morality without restriction whatsoever.