

Title	英文抄録
Sub Title	
Author	
Publisher	慶應義塾経済学会
Publication year	1960
Jtitle	三田学会雑誌 (Keio journal of economics). Vol.53, No.12 (1960. 12) ,p.1- 4
JaLC DOI	
Abstract	
Notes	
Genre	
URL	<a href="https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00234610-19601201-0076">https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00234610-19601201-0076</a>

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## Possibilities of Regional Economic Integration in Asia

by *Noboru Yamamoto*

Previously the writer attempted to make some study on possibilities of establishing a common market in Asia. At that time, the analysis was made from the viewpoints of

- (a) natural conditions (geographical neighbourhood),
- (b) political conditions and
- (c) economic conditions,

on the possibilities of providing the same type or similar common market in Asia to the European Coal and Steel Community which was creating a favorable development or present European Common Market which was about to start on the base of the Roman Treaty (March 1957).

At the conclusion of that time, the writer thought that many of the Asian nations were still devoting themselves to the development of their own countries and had not yet no spare capacity to show interest in overall adjustment of various development plans or in the establishment of mutual cooperation setup.

In this thesis, however, on account of the recent trends of the world economy as a whole, i. g. the spread of liberalizing trend on one hand, and the development of regionalization on the other, the writer tries to make clear from more practical points of view, whether there are some possibilities for Asian countries to form a regional economic integration in the near future.

For considering this problem, the writer picks up following four points:

- (1) Relation to Political Integration,
- (2) Realization of Economies of Scale,
- (3) Practical Operation of Agreed Specialization,
- (4) Liberalization of Interchange of Capital and Labour.

After scrutinizing these four points especially in case of South-East Asian region, the writer explains that there are still several difficulties to fulfil these conditions for most Asian countries.

And, as for the role of Japan, the writer points out that our country should not forget to assist the South-East Asian countries fulfil the mentioned four requirements, so long as Japan remains a member of Asian countries. Concerning (1) or political integration, we may let South-East Asian countries choose their own way on the base of their political situation respectively. For (2) and (3), we will be able to supply wisdom to them, as we have experienced "modernization" in Asia. That is, it will be wise for us to export intellectual ability (including technique) to these countries rather than participate in a certain regional group. We are to the role of advisors or consultants.

As for (4), Japan must make effort to increase economic and technical assistance as much as possible in order to spare the criticism that Japan is extending only oral assistance. In this sense, Japan's assistance must be based on the idea of "development—import". In other words, assistance should be given emphatically for the development of such industry of which products will be exported to Japan for a long time so that Japan will stand a stabilized market. And concerning selection of such industry and products, careful study and consultation have to be made between Japan and accepting countries.

## British Labour Movement and Marxism in the Nineteenth Century—K. Marx and F. Engels and the Chartists before the Revolution of 1848

by *Kanae Iida*

It is often said that marxism has been infertile in the soil of Britain. What does it mean that in this most highly developed capitalistic country revolutionary marxian party has not succeeded in infusing its proletarian thought and socialistic passion into the people?

This essay has been written in view of answering to this question positively. Britain is the motherland of capitalism and at the same time of the labour movement. The socialist movement pioneered by Robert Owen, a great utopian gave so much impulse on leaders of trade union movement that in the eighteen-thirties it grow up into

the Chartist Movement, the first working class party in the world. In the early forties, Marx and Engels exiled from their country, had the opportunity to see the excellent chartist, George Julian Horney in London. Though try to *aufheben* themselves as Hegelians with great endeavour and exertion, the conditions of Britain convinced to them that Britain is staggering on the course of the social revolution.

In one of the earliest works of Friedrich Engels, "The Condition of the Working Class in England", we can realize that the chartists were hoped to be the bearers of the communistic revolution, disregarding bourgeois-democratic features of the chartist movement. However, even if the chartists were *élite* of the working class, they were neither communists nor revolutionaries. Many chartists regarded their movement as the means of attaining the economical purposes, for instance, the ten hours act, the repeal of corn law and the minimum wage act etc.

Engels overestimated the revolutionary side of the chartists and could not appreciate the other phase of the chartist movement reflecting the day-to-day want of the labourers.

The revolution of 1848 is the turning point on the formative years of marxism. Through the collapse and failure of the revolution, Marx and Engels were obliged to revise their opinion on revolution and change tactics and strategies for transforming the capitalistic society. Under such conditions, it is natural that they were disappointed at the decline of the chartist movement.

The writer tries to pursue the relations between marxism and the chartist movement, and therefore reflect its influence on the formative process of marxism before the revolution of 1848.

The contents are following

- 1) Introduction
- 2) Marx's and Engels' Appreciation on the Chartist Movement in the British Working Class Movement.
- 3) The Bearer of the Social Revolution.
- 4) Chartists on the Formative Process of Marxism.

## A Study on the Development of the Modern Natural Law (2)

*by Hiroyuki Noji*

In the preceding article on this theme the writer traced resolving course of the great unity of natural law into germinant branches of political economy, philosophy, and socialism. In this paper, succeeding to the eighteenth century France, the philosophy of German idealism related with the modern natural law would be the central point of investigation.

The Retarded modernization of feudal society, in contrast with the brilliant development of capitalism in England and subsequently in France, gave a powerfull laws to the German absolutism. In Germany the idea of modern natural law was only an abstracted, rationalized, and even idealized concept of this existing order of laws. Therefore, natural law here appeared as a defender of existing order of society, and claimed obedience to "duty".

Immanuel Kant, founder of German idealism, deepened this idea of duty, not of right, to an innate morality of each individual. His moral philosophy was nothing other than the idea of the modern natural law which was transformed into morality of individuals. Even his theory of knowledge, "Erkenntnistheorie", was born in demand from his moral philosophy, consequently from natural law.

German idealism was, first of all, an antithesis to the French mechanical materialism that explained human thinking only as a process of physical world. Liberating the human thinking from unsophisticated materialism, Kant claimed equal rights for moral philosophy (social sciences in his meaning) with natural philosophy (natural sciences). Hegel's dialectic would be founded only on this German tradition of idealism.

As just formerly Adam Smith had been understood mainly as an economist and not as a thinker of natural law, Kant also has been understood only as a philosopher and not as a disciple of modern natural law. Modern natural law gave birth to the philosophy of German idealism.