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## The International Comparison of Formation of Trade Union in Early Period

— Criticism on the theory of enterprise union  
by Ohkochi and Yajima —

by *Kanae Iida*

Presently, to study the historical factor that established the enterprise union is becoming one of the major problems in academic circles. Such problem was raised from the recognition of the interest on "Changes from enterprise". According to what author remembers, Prof. Ohkochi, Kazuo first raised such problem. In "Characteristics of Labor-employer relationship and its Changes" (in Rodo-Kyokai Zasshi, March, 1959) and "Historical Analysis of Unions by Firms" (in edited by Rodo-Undo-Shi Kenkyu Kai, Rodo-Undo-Shi Kenkyu, May, 1959). Later, Prof. Takahashi, Takashi took up this problem in his "Enterprise Union and the Condition to overcome it." (in previously mentioned Rodo Undoshi Kenkyu, July, 1959) But the characteristics of theory developed by Prof. Ohkochi is that he sought the factor that established the enterprise union from the viewpoint of theory of labor market and found it in the period of formation of monopolistic capitalism in our country during the period of crisis in 1919 to the earlier Showa period. Especially Prof. Ohkochi attributed its cause to the labor management policy of large firms, and the policy of the large firms to separate labor market to assure them the supply of skilled workers. In other words, growth of unions by firms corresponds to the intention of the capitalist who established seniority wage system and their control in labor management.

Such interpretation by Prof. Ohkochi became more obvious in his article, "Re-examination of Theory of Enterprise Union"—in Japan and in the United States (in Rodo-Undo-Shi Kenkyu, January, 1961). In other words, he pointed out welfare establishment and seniority system as a materialistic condition that support enterprise union. He asserts that by such materialistic condition, route for permanent employment of worker is established and as worker's concept within the firms is farmed, enterprise union gradually developed in prewar period for substantially long period.

To such theory of enterprise union by Prof. Ohkochi, Prof. Yajima

made criticism in his "Factors that Formed Enterprise Union from Viewpoint of International Comparison" (in Rodo-Undo-Shi Kenkyu, March, 1961). He suggests strongly that basis of establishing enterprise union is Asian Type Community and recently he further stressed such point in his "On the Method of Analyzing Dual Structure and Enterprise Union—Theory that Applies to the Case when General Principle of Capitalism Applies" (in Keizai Gaku Ronso, Vol. 5, Number 1).

However, these both studies by stressing particularity of condition in Japan excessively, they did not ask the question why generally horizontal union was developed in Europe. The author found that trade unions were supported by the development of friendly societies through his investigation in history of trade union movement in Europe, especially, in England. He would like to point out that so-called craft union held close unbreakable relationship with friendly societies. In a word, the fact that friendly society movement did not develop in Japan as an autonomous movement of laboring classes brought the collapse of trade union in the Meiji period. The purpose of the author in the present article is to study the background of establishment of union by craft in England to distinguish the important point in the establishment of enterprise union in our country.

## Robert Owen and William Godwin (II)

by *Atsushi Shirai*

Next let us compare the principle of the formation of character and the thoughts of Godwin and illustrate its characteristics.

Godwin had followed Locke and denied innate idea and stated that moral character of the people is a product of impression. When his thoughts are compared with Owen's, there is following similarities in their visions. Namely, he considered that people's nature is basically determined by his environment and sought the cause of the present misery in environment. He held an optimistic view that people can make indefinite progress by improving his environment and pointed out the poverty within the affluence and criticized Malthus's Population Theory. However while Owen only interpreted the environment from the educational side and attributed the

cause of misery to ignorance, Godwin interpreted it as a system of power and as its bases he sought it in private property system. This shows that Godwin understood the essence of the society more thoroughly than Owen and the latter who expected its improvement in the education was more imaginary. Thus, though there are similarities in their theory of environment, they differ from each other in certain respects. One tries to transform it within the present social system which is for the bourgeois, while the other denies the present system totally which is anti-bourgeois.

Despite such characteristics in Owen's thoughts, he holds common view with respect to the denial of self-interest. They both consider that though people initially start from the pursuit of personal pleasure, they tend to recognize its defects as they acquire knowledge and start to prefer honorable deeds which is to make efforts for the entire people. And they thought that through such behavior they attain the greatest happiness. Such thought is commonly observed in the thoughts of Rousseau, Godwin and J.S. Mill and Owen's thoughts follow this line. This thoughts of profit for entire people later developed into co-operative socialism.

Godwin's educational theory which has its characteristics in stressing the importance of liberalism thoroughly and spiritual independence, denial of power, belief in rationalism and the principle of equality hold remarkable importance in the history of modern educational thoughts. When it is compared with the educational thinkings by Owen, it has the following similarities. He recognized the importance of equality at the birth, and explained the formation of people's nature based on the external environment, he also stressed the importance of education and enlightenment. He suggested the social reform based on these and asserted the denial of scolding, punishment and stressed rationalism. But Owen's interpretation of education was bourgeoisistic in its essence which sought the alleviation of confrontation between classes and assurance of labor and merely interpreted the laborer as a living machine which only plays a passive role. His thought did not reach the level of Godwin's who sought the internal reformation of the people and its subjective reformation.

Owen and Godwin met each other in London in 1813. Owen thought Godwin as very important person who was one of leaders of the time and counted him among those who held sympathetic view to his thoughts. However Godwin at that time already lost the fame and was forgotten from the people so such evaluation by Owen was an exception. Of course the fact

that Owen later possessed communistic thoughts is attributed to such social changes as crisis and the development of labor movement, but one may also attribute it to his friendship with Godwin.

When we compare Owen's book, "*Observations on the Effect of the Manufacturing System*" in 1815 to his "*A New View of Society*", we find that his criticism on profit seeking of industrial bourgeois, competition and accumulation of the riches, and attack on the fact that increased poverty of the lower classes, became more severe.

Such criticism and attack have substantial similarity with the points suggested by Godwin on criticism of affluence and waste, which is brought by accumulation of wealth, increased poverty of some of the people, and confrontation between the capitalist and the labor.

In 1916 Owen explained the education in school for character formation in his "*An Address to the Inhabitants of New Lanark*" and there he suggested the system of communal bodies to acquire eternal happiness. Also he suggests strongly that his school does not limit the liberty of private judgement and its suppression will result in hypocrisy and harm. Such way of thinking is common with Godwin's thoughts on stressing the importance of private judgement, thorough liberty and accurate knowledge based on it, general sympathy, and communal bodies without the government. Thus we must recognize the importance of Godwin's thoughts in the process of Owen's thoughts which reached the co-operative socialism in "*Report to the County of Lanark*".