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Ironfounders and Mechanics' Union in the Dawn of Japanese Labor Union Movement

— Rise and Fall of Japanese Type Craft Union —

by *Kanae Iida*

This paper tries to find out the outstanding characteristics of Japanese Labor Union Movement by following the history of rise and fall of Ironfounders and Mechanics' Union which began in the years of 1900 (30th year of Meiji).

Generally, following is the summary of form of existence of "capital and wage labor" during the period of establishment of industrial capitalism with the Sino-Japanese War in the end of 1887 as impetus.

(1) Modernization policy from higher level, and absolutism of national power in the background, advanced European techniques came in without order and system. As a result of weakness of spontaneous generation in the development of industrial capital, capital accumulation was enforced by leadership of national capital.

Although highly skilled labor power was necessary, as a result of strong survival of rural community, it was very insufficient. With the lack of organization of training and educating the labor power, capital was troubled with the lack of skilled labor force.

On the other hand, proletariat was very poor in the phase of consciousness.

(2) Weakness of growth of spontaneous generation of industrial capital, and enforcement of higher level policy resulted in contrasting fact of establishment of special military industry and survival of extensive small household industry. In the former, there was a monopoly of skilled labor power and in the latter, there was a continuing existence of pressure of huge relative surplus population and also made the contradictory relationship between the two unavoidable.

(3) Moreover, industrial revolution in Japan began with the transplantation of relatively high techniques of Europe. Therefore, such industry as cotton spinning industry because of its high technical level was made possible to rely much on women's labor power. Therefore, in the early stage of Japanese labor movement, we could not expect such movement of cotton

industry laborer with overwhelming power in the phases of spontaneous generation and hostility as seen in England.

(4) We must pay our attention to the historical fact that without tradition of European craft union and without the experience of spontaneous generation of revolt and Machinery destruction movement centering the textile industry workers, full scale labor movement suddenly began centering the Ironfounders and Mechanics' Union.

This paper consists of following subjects:

- 1) Introductory study.
- 2) Characters of spontaneous generation and consciousness of purpose of labor union movement.
- 3) Grasp of labor market theory and labor movement theory.
- 4) Structure and characteristics of Ironfounders and Mechanics' Union.
- 5) Destruction of Ironfounders and Mechanics' Union and its influence.

Internal flaw of organization itself and objective conditions are the causes of rapid destruction of Ironfounders and Mechanics' Union as the first Japanese nationwide functional labor union.

Up to this time there has been tendency to stress the latter. But it is important to see that the writer pays attention to the former.

The Economic Behaviour of the Indigenous People in Developing Countries

by *Katsu Yanaihara*

The inter-tribal or inter-national trade was possible without much knowledge and sometimes even without direct contact between each trader, as in the case of the "silent trade" which was said to have been carried out among some African tribes. In the period of mercantilism, however, tropical products were organized in the integral part of the world trade which was initiated by the West. Then Western merchants who came to India, for instance, established factories with factors at ports, in order to purchase those products regularly. As capitalism developed into higher stage in Western countries, they sought for colonies not only as the market for their industrial products and supplier of primary products to them, but also as the market for their investment. When they came to colonies just

as merchants and were not engaged in productive activities there, they were satisfied if they could get sufficient supply of tropical goods they demanded. Usually they did. On the other hand, when they settled down in colonies and managed enterprises which were mostly composed of mining industries and plantations, they were placed in the position to employ indigenous people as unskilled labourers. In this case they often suffered from the shortage of labour and inferiority in its quality. Not a few employers have reported the backward-bending supply curve of indigenous labourers, their laziness, unwillingness and inefficiency. Some sociological economists argued that the Western economics was entirely inapplicable on indigenous economy in developing countries, because the people did not behave as the "economic man" with unlimited wants.

There are two lines of criticism against this argumentation. The first is to insist that the observations themselves are wrong. According to this, the labour supply of indigenous people is positively related with wage rate and they have the ordinary propensity to save for investment.

The second is to argue that although there is the possibility of decreasing labour supply by raising wage rate, and people have the high propensity to buy goods of which value in use is quite low, this does not mean that their economic behaviour is irrational. But, on the contrary, they are maximizing their real income, when appropriate allowance for their social and institutional circumstances has been made. The much cited case of backward-bending labour supply curve in developing countries can be explained in terms of income and substitution effects in the preference among indigenous people between leisure and goods which are buyable with money income. If the former is stronger than the latter, the curve is backward-bending. The factor of that makes their preference to leisure strong will be found in the special valuation in their traditional setting, and consequently they are the "target-workers" in the employment in modern sector. Their income elasticity of demand comes to zero at the given level of money income. Some social institutions are contributing to their unwillingness to work. The joint family system is taken as an example, because under this system, each member of the family is asked to surrender his earnings to the common pool.

The developing economies can be suitably analyzed by the model of dual economy of subsistence economic sector and modern, money economic sector. As the labourers are migrants from the former to the latter, they are still

keeping some connections with their productive activities in subsistence economy after getting job in modern sector. In this setting, the size of village harvest and the agricultural price fluctuations give substantial influence upon labour supply to modern sector, independently of the wage rate in it.

Concerning the propensity to save, the same line of discussion is possible. There will be little doubt that the present quality of indigenous labourers is inferior from the Western standard. There are also two lines of view. The first is to argue that this originated from the result that they were in bad natural conditions for a long time. The second is to insist that this stemmed from the historical process in which they were put under colonial rule and policy for a long time. The real situations may be grey and it may be difficult to improve the inferior quality in the short run, but it may be possible to correct in the long run by education in general.

If we assume that industrialization is desirable for economic development in developing countries, it will be necessary to secure sufficient and stable supply of labour of suitable quality and also sufficient savings for investment. On the proper assumption that indigenous people are intrinsically rational in economic behaviour, the investigation of the setting inherited from the past, and some positive actions to transform it will be requested.

Analysis of Reproduction Structure of Japanese Capitalism (II)

— Extended Reproduction Process after 1955 (5) —

*by Kiyoko Imura
Isamu Kitahara*

In this series of papers, we intend to classify all the products into various groups which function differently in the reproduction structure, and to make a comparative study the transition of domestic demand, export, domestic production and import of each group.

In the previous papers, the following analysis is given.

- I. consumption means.
 - (a) consumption means (excluding housing building).
 - (b) housing building.

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II. fixed equipment.

- (a) machineries that can be defined clearly as labour means.
- (b) transportation and communication machineries.
- (c) non-housing building and construction.
- (d) machineries for service.
- (e) the others.

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III. non-durable goods for government.

- (a) non-military goods.
- (b) munitions.

IV. non-durable goods for service sector.

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V. raw materials of each group.

(Vol. 60, No. 7)

In the previous paper (Vol. 60, No. 7), we have analyzed the change of inducement of production and import of various raw materials by final demand since 1955, by inter-industrial analysis method.

In this paper, we try to analyze with our original method, in order to still more clarify the change of inducement of raw materials. Our subject is to make clear how domestic demand, import, and production of raw materials were induced corresponding to the change of each group already analyzed. For this purpose, we will classify all the materials into groups of materials for I (a, b), II (a~e), III (a, b) and IV, and compare the change of each group of materials since 1955.

Theoretical Structure of Rousseau's "Du Contrat Social" and Capitalism (II)

by *Hiroyuki Noji*

In the former paper, I clarified the bourgeois side of Rousseau's thoughts. In this paper, I would like to start with pointing out the "anti" bourgeois side of his thinkings.

Society formed by mutual "contrat" between man must first of all

guarantee the civil rights of man, "la liberté," "la égalité" and "la propriété." Now, these three concepts are all fundamental attributes of "commodity". Therefore, they are three fundamental principles of commodity exchange society (bourgeois society). These have been clarified in the former paper.

The characteristics of Rousseau's thoughts are, that in order to secure la liberté, la égalité and la propriété, one must not lose the homogeneous status which the man possessed at the beginning of contract.

Therefore, man's la liberté, la égalité, la propriété, in his case, are not mere abstract and political rights but have economic contents which guarantee the homogeneity of man.

Rousseau thought that man in order to be free and equal must have equality of ownership, mainly of equality of ownership of land (equality of "propriété foncière").

Rousseau dreamed of society where nobody is as poor as to sell oneself and nobody is as rich as to buy others. All farmers must possess one's own land but nobody is to enclose a common land. Also, one must not possess land over and above what is necessary for one's living. In other words, Rousseau was against the concentration of agricultural management and breaking up of farmers' class which is the necessary premise of development of capitalism. Here we see the anti-capitalistic characters of Rousseau.

Thus, Rousseau's thoughts clearly show the position of peasant proprietor (Parzellenbauer) which widely existed in France.

Such peasant proprietor has strong motive to take away the proprietorship of land from the hands of feudal lords by the Revolution and to overthrow feudalism. But on the other hand, by clinging to their own land, they can stop the capitalization of agriculture and become the yoke of development of French capitalism. These are the actual bases of two phases of Rousseau's thoughts.

However, Rousseau's idea that when equality of man—political right and equality of property—is lost, man's society no longer is suitable for man's essential characters. This gives us something more than mere suggestions.