

The Development of the Industrial Cooperative Producers' Society and Rural Industry

by Kazutaka KIKUCHI

This article makes an empirical analysis of the driving force behind the Industrial Cooperative Producers' Society during the 1930s and its organs, placing special emphasis on its structural development in an attempt to get a concrete picture of the movement. The following points have been clarified.

- (1) During this period rural industry was seriously considered for rural reconstruction, and the theory of J. B. Taylor was of pioneering significance for the realisation of the Industrial Cooperative Producers' Society.
- (2) The beginning of what triggered rural reconstruction occurred with the establishment of the the Yanjing University Qinghe Zhen experimental area, where attempts were made at starting rural industry, technical training and so forth.
- (3) The Cooperative Producers' Society Law, which was promulgated in September 1935, incorporated democratic regulations such as organisation of groups of over 7 people and the right of every single person to vote.
- (4) At that time Industrial Cooperative Producers' Societies were dispersed over every area and we cannot discern liaison between Societies in different provinces.
- (5) As a result of reorganising auxiliary occupations peasants become the main constituent members, and efforts were directed to reforming distribution rather than production.

In some Societies profits were divided fairly, elections conducted and a sprit of self-government instilled.

The relationship with the Indusco movement in the Anti-Japanese period is as follows. The Indusco movement was a compendium, so to speak, formed by joining together, generalising and developing the "Industrial Separationist" theory that had appeared at individual places prior to the July 7 incident, the experience of Industrial Cooperative

Producers' Societies, their various experiments and rural reconstruction activities as well as the democratic regulations of the Cooperative Producers' Society Law. Then with the formation of an Anti-Japanese league, involving the Guomindang and Chinese Communist Party, it assumed the form of a nationwide movement from below.

Foundation of the Konbaung Dynasty in Burma (Myanmar) and
Compilation of *Manugye Dhammathat* with Special References to the
Intention of Inserting 'a Mythological Story' in the Volume I.

by Ryūji OKUDAIRA

King Alaungpaya, who founded the third Burmese dynasty in 1752, ordered the compilation of a new law book called "*Manugye Dhammathat*", which was composed from various law sources, as part of the reorganization of the administrative system.

This law book is part of a series of law books called '*Dhammathat*', which were often revised or newly compiled in response to the needs of changing times, and it was one of the leading ones, in the Kingdoms of Burma for more than eight hundred years.

Each *Dhammathat* or law book has a preamble, and mostly describes the same kind of mythological story concerning royal power. Among these myths, that of "*Manugye Dhammathat*" is especially elaborate and detailed. This myth is composed of two parts; namely, from the time of election of the first king Mahathamada and from the appointment of seven years old cowherd as his minister as well as judge, who was famous for his fair judicial decision to the presentation of *Dhammathat*, which was found at the boundary wall of the universe, to the King.

In this article, this author discusses the reasons why such an elaborate and detailed myth was inserted as the preamble of "*Manugye Dhammathat*". The author, particularly, concentrates on examining the political background, using as evidence, primary sources, such as Royal orders (*Ameindaw*), Accounts of royal affairs on wars (*Ayedawbon*), chronicles or history of kings (*Yaza-win*), Official letters and so on.

By the middle of the eighteenth century, when King Alaunghpaya