A Note on the Basis of Social Service; Justice and Mutuality

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1. Introduction

I will examine two intertwined problems in this article. One is why we support each other in the systems of social security. Another is how we can maintain support systems effectively.

One of the famous attempts on the reason to support each other might be Rawls' approach. He tries to explain the welfare system on the basis of justice in his classic book, *A Theory of Justice*. His book is so influential that some scholars explain our Japanese social system based on his approach. Rawls writes another book, *Justice as fairness*. It is already pointed out that fairness is one of the most important rules Americans emphasize. I will examine how fairness is an effective criterion.

When I asked my students who attend my class on welfare economics how their parents support social security system in Japan, most students

told me that people should support each other's needs mutually. There is a big difference between fairness and mutuality. If we accept the principle of mutuality, the social security system should be maintained in the situation that people participate a system and a recipient should be examined whether he or she meets the conditions of becoming a recipient. A mutual system must be established on the consent of members of societies.

Fairness can not be juxtaposed with mutuality. To pursue fairness is to control a system on appropriate rules. Rules themselves can be local, national or international. Rules can work in a broader situation than in the case of mutuality. The latter is in most cases effective in a limited and visible situation. Therefore we should consider the difference between the universal approach and the local approach.

In section 2, we discuss the basis of social service from the perspective of legitimacy and political philosophy.

2. The Legitimate and Theoretical Bases of Social Service

2. 1　The Proclamation in the Japanese Constitution

In our Constitution, Japanese people are given the right of being supported by social security systems. There are three articles concerning social security systems.

Article 13:

All of the people shall be respected as individuals. Their right to life, liberty, and the pursuit of happiness shall, to the extent that it does not interfere with the public welfare, be the supreme consideration in legislation and in other governmental affairs.

Article 25:

All people shall have the right to maintain the minimum standards of

wholesome and cultured living. 2) In all spheres of life, the State shall use its endeavors for the promotion and extension of social welfare and security, and of public health.

Article 27:

All people shall have the right and the obligation to work. Standards for wages, hours, rest and other working conditions shall be fixed by law. Children shall not be exploited. (Rights and obligations of labor.)

Based on these three articles, we have many social service laws. An expert of the social welfare service argues that social service should be provided to the people who are deprived of basic human rights. We can suppose the situation in which a person gets the minimum standards of wholesome and cultured living in a certain environment. We must redistribute other people's resources to recipients.

On this point, there has been a big controversy among lawyers. Some lawyers assert that these articles only design the program to be pursued, while others argue that these articles give people the rights themselves. The latter insists, if the government or the Diet fails to make an appropriate law to assure people the minimum standards of wholesome and cultured living, people can sue the government as violating the constitution. [1]

We have this well-crafted constitution which assures people basic human rights. However, we find discrimination in our daily lives. One of the serious problems for young people is the discrimination between full-time workers and part-time workers. Wages per hour and other benefits prepared for workers are different among them. Even if part-time workers accomplish the same task, their wages don't rival those of full-time workers. [2] We can not abolish discrimination and obtain the minimum standards of wholesome and cultured living only by the

proclamation of the constitution. The laws must be enacted by the Diet.

From April 2006, a new law for handicapped people was enacted. The new law asked handicapped people to pay part of their service fee. The expenditure of subsidies for handicapped people has been continuing to increase. The government must propose a new system due to a financial constraints.

A law might regulate the due process of providing social services. However, a law itself can not guarantee the decent supply of service. An article of the constitution might proclaim basic human rights. However, it can not guarantee the enactment of an appropriate laws and the supply of enough service for good life. If our public opinion never supports the expenditure on social services, our Diet can not approve such services. In turn, our concerns come to the issue of how public opinion places the financial burden on us.

In our constitution, there is not an explicit explanation why people have social rights. From an economic perspective, to maintain a social security system is to redistribute resources among citizens. This is one of the outstanding characteristics when we compare social rights and other basic rights, such as freedom of expression of opinion and freedom of conscience. Those rights don't need alignment of resources among people. It mainly concerns what kind of rule we have in our social life. Of course, rules indirectly affect the allocation of resources.

For example, a ban on discrimination of hourly wages and so on between full-time workers and part-time workers influences the labor policies of each company. If the cost of the part-time workforce can be lowered intentionally due to their lack of bargaining power in the labor market, employers tend to hire as small a full-time workforce as possible. Such working conditions will deteriorate the morale of the workforce,

and the quality of their labor become worse in the long run. Such discriminative labor policies, however, is competitive in the short run.

From the long-term perspective of society we have made another evaluation. The discriminative policies have a bad effect on the well-being of laborers and in turn affects people's loyalties. In the long run, there is the possibility that such policies weaken our competitiveness in the global economy.

2. 2　Rawls's Approach

Rawls argues that unfairness in people's lives must be adjusted by welfare. He elucidates by establishing two following principles.

First Principle: Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all.

Second Principle: Social and economic inequalities are to be arranged so that they are both: (a) to the greatest benefit of the least advantaged, consistent with the just savings principle, and (b) attached to offices and positions open to all under conditions of fair equality of opportunity.

Rawls articulates the theoretical basis of social services in the first part of the second principle. This theoretical attempt adopts a so-called "maxmin" strategy in the decision-making process of a rational person. We can not suppose the strategy to be a common strategy. Therefore he needs another reason for social services.

2. 3　Contingencies

Rawls, Dworkin and Sen explain the basis of social support by contingency.

Rawls's argument:

In the system of natural liberty the initial distribution is regulated by the arrangements implicit in the conception of careers open to talents. These arrangements presuppose a background of equal liberty and a free market economy. They require a formal equality of opportunity in that all have at least the same legal rights of access to all advantaged social positions. But since there is no effort to preserve an equality, or similarity, of social condition, except insofar as this is necessary to preserve the requisite background institutions, the initial distribution of assets for any period of time is strongly influenced by natural and social contingencies.

Intuitively, the most obvious injustice of the system of natural liberty is that it permits distributive share to be improperly influenced by these factors so arbitrary from a moral point of view.

The liberal interpretation, as I shall refer to it, tries to correct for this by adding to the requirement of careers open to talents the further condition of the principle of fair equality of opportunity. [3]

These sentences express well Rawls's egalitarian thinking. He is the leader of liberal political philosophy, however he never admits natural situations as acceptable where people compete each other with endowed assets. He stresses "natural and social contingencies".

However, this contingency approach has been criticized by Nozick. He assets that Rawls neglects the process in which people get the present asset. [4]

Theoretically speaking, the contingency approach has another fault. In this world, natural disasters happen everyday and social systems differ from region to region. In civilized countries, the range of contingencies might be limited and visible. However, if we consider all the world,

natural and social contingencies are enormous.

If the contingency approach originally limits the cover area only in each state, it has a theoretical contradiction. It does not deny but in fact accepts the contingency itself. If we explain the solidarity from the contingency, we should include the misery and happiness which comes from the fact where one is born.

I do not know whether contingency-approach theorists propose global solidarity or not. If they suppose global solidarity, it is theoretically perfect but in reality unfeasible.

2. 4　Sympathy

Mutuality is another origin of solidarity. People help each other when neighbors have troubles or some need in daily life. Philosopher Rorty explains as follows how solidarity could be developed;

　　In my utopia, solidarity among people doesn't exist by erasing prejudice or through finding the covered facts. It is found as an aim which people attain. [5]

The question whether sympathy is our innate feeling or not does not matter. Through education and our social life we develop our sympathetic attitude. We now know the disasters on another continent. We feel sympathy for those who sufferer and send medical teams and aid material. However, this solidarity does not have a direct relation with the social security system in a country. We do not send as huge resources to a neighboring country as the same level when we establish a social system.

How does sympathy among the same nationalities or among residents affect the social security system?

We are easily affected emotionally by miserable disasters. Such prompt sentimental responses usually never assure the continuity of that attitude.

Mutuality must be assured in daily life and daily social intercourse.

From an economic view point, mutuality can not be expected to work well without common interest among people. If people share common objects or common interest, they feel sympathy and make a social bond. The common interest has of critical importance in the prerequisite condition of social bond. We need something which make people's conflicts mediated and which makes mutual trust strengthen.

2. 5　The limit of Impersonal Solidarity

We have developed and will develop various explanations why we support each other. However, my concern lies not only in a theoretical evaluation but also in practical usability. We can persuade people to accept the political decision-making in the short run. We can not maintain the system without their intelligent and emotional consent.

How can we develop our inclination toward solidarity?

Impersonal solidarity has some merits. It can lessen the adverse effect of causing hierarchical relationship between support-givers and support-recipients. It can attain strong redistribution of resources compared to the personal solidarity.

It has some demerits. It must be maintained under strict rules. The criteria of the recipient should be explicitly defined to avoid subjective decision-making. If social service is provided under strict rules, it is very difficult for social workers to meet with the unique needs of clients.

Secondly, it induces recipients to be dependent on the social security system. Some people find loopholes and take advantage of the system.

Such a system weakens social bonds. For example, some people ask social nursing care to take care of their spouses, then neglect them and enjoy their own life.

3. The Subjective Elements of Social Service

3. 1   The tradition of voluntary and religious factors in welfare services

Will society be maintained only by a principle of justice? Justice means that resources are distributed and the people have been treated on the basis of fairness. But, justice is only one of the ingredients which make our social system efficient and cozy.

In a highly competitive society, they give some relief to non-competitive people. Social service has unique origins in Christianity in England and the U. S. From the perspective of an Asian scholar, who lives in an egalitarian society where boundary between winner and loser is unclear.

Christianity has played a critical role not only in developing capitalism but also in mitigating the social problems in capitalism. The former element is asserted by Max Weber in his book, *The Spirit of the capitalism*. The roots of social work are pointed out to be connected with religious philosophy. The Charity Organization Society (COS), the forerunner of social case work, came into existence in London in 1869. [6]

COS is one of three origins of British social work. The other origins include the settlement movement and official works of the Poor Law. [7] Charles Stewart Loch was appointed Secretary to the Society in 1875 and managed the organization for some forty years until he retired. [8]

The influence of Loch and the Charity Organization Society spread from London throughout the United Kingdom and to Australia, where the first Charity Organization Society was established by Professor E. E. Morris in Melbourne in 1887. America was also subject to Loch's influence. As in England, religion was a vital element of late nineteenth-century American life and culture. [9]

Charity Organization Society, albeit influenced by social Darwinism,

trained many professional social workers, such as Mary Richmond[10], and contributed greatly to the development of social welfare.

We can find many non-profit organizations in the U. S. which provide social services. Those organizations get fund not only from the federal government and state governments but also donations of persons or institutions. People compete with each other severely, and they share the output voluntarily.

In Sweden, the social security system has been developed well and now the social systems of northern Europe are one of the most famous models in social welfare. Historically speaking, the concept of "National House" played an important role in establishing the social system. They tried to accommodate all citizens as members of society as if all of them are brothers and sisters in a house.[11]

3. 2 Social Work and Subjectivity

How should we supply social work services? One of the critical principles must be justice. If people have the same level of social need, the same level of social security service should be provided. If people have a different level of social need, a different level of social security service should be provided.

Before providing service, we should evaluate their need in an attempt to manage the system under the principle of justice. Strictly speaking, if we try to treat the clients with the same need, we must investigate the situation of clients thoroughly.

When we scrutinize our social service system, we easily find that our system never guarantees justice itself. Officials themselves never start to investigate the need of clients. Clients themselves start to register their need. If clients recognize their rights or acquirable needs well, their

needs can not be supplied. Such official procedures have the possibility of infringing on the privacy of clients.

In 2003, a mentally-handicapped youngster attacked a young lady and killed her on the street. He attended a school for handicapped people. He, it is supposed, was shamed for attending the school. After graduating from the school, he never made a contract to the school or other social support institution. After attacking another lady and being released from prison, he committed a more serious crime.[12]

There is a possibility that if he could have received enough support, considering his mental ability, he could have lived peacefully. However, he might reject such support as he was shameful for being treated as a mentally handicapped person. Objective criteria can not thoroughly work in social service. Subjective decision-making instead of objective criteria plays an important role.

Some of the social security services can be decided with explicit and measurable data. The amount of unemployment benefit will be determined under legitimate rules. It sometimes never covers jobless people's needs well. If the standard applied to them is very low, legitimacy will be contested in court. However, the service itself can be managed in an impartial way and the amounts among jobless people with the same situation are the same. .

One of the characteristics of social service is uniqueness. We could not anticipate how the need of a client changes and in some cases service must be provided by on-the-spot decision-making of social workers. The next table illustrates how the needs of each client changes and how the amount of need depends on the condition of clients.

In a certain welfare facility for children, many children are fostered by social workers. The accommodated children suffer from various mental

problems and physical diseases due to their difficult personal histories. Some of them suffer from neglect. Some of them suffer from sexual abuse. Social workers try to get various kind of institutions for curing, advising and help as outer social resources.

Table 1 : The outer social resources for the institution

	Institutions	
	Number	Share (per cent)
Medical institutions	38	66%
Police offices	5	9%
Bureau of indictment	1	2%
Courts	1	2%
Municipal offices	3	5%
Advisory institutions	2	3%
Bureau of immigration	1	2%
Welfare facilities	3	5%
Lawyer office	1	2%
Other institutions	3	5%
Total	58	100%

Figure 1 : The frequency of going to outer institutions.
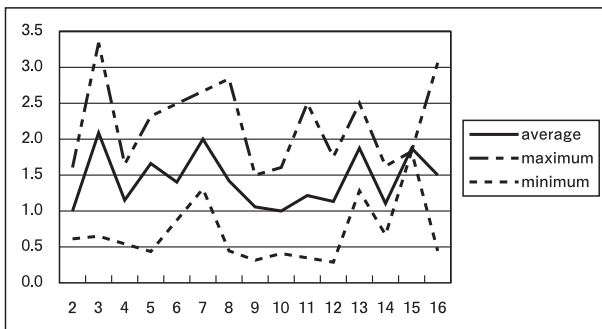
Comment: The frequency is counted how each child was taken to other institutions per month. The other institutions include clinics, courts, police offices and so on. The average, maximum and minimum is among the group of the same age.

Source: Data is provided by Quartet, a welfare facility for children in Saitama Prefecture. The facility has a highly functional information system developed by the chairman of the managing board, Dr. Shuichiro Kunori.

We notice that the amount of need differs from child to child. The social workers of the institution must decide, based on daily observation, whether they should or should not take a child to another institution. It is very difficult to judge whether they deal each child impartially.

Social service must be provided fairly. However, the criterion of fairness is difficult to reconcile with the gravity of need. We must evaluate their service on the viewpoint of whether or not the total service of the institution contribute to the happiness of the children.

The subtleness of caring is well described by Milton Mayeroff.

He points out important ingredients in caring, after discussing about "knowing" and "Alternating rhythms" he analyzes "patience".

Patience is not waiting passively for something to happen, but is a kind of participation with the other in which we give full of ourselves. And it is misleading to understand patience simply in terms of time, for we give the other space as well. By patiently listening to the distraught man, by being present for him, we give him space to think and feel.[13]

Patience includes tolerance of a certain amount of confusion and floundering. But this tolerance is not adherence to a rule which says I ought to be tolerant, nor is it a kind of indifference to the other. Rather, tolerance expresses my respect for the growth of the other, and my appreciation of the "wastefulness" and free play that characterize growth.

We can not commit others properly with an intention of applying a rule. It is only true when he is a judge in a game. Of course, you can assert that sometime rules include subjective attitudes. However, such enlargement of the definition of rules endangers the fairness of rule. It also is true in the case of justice or rights. If we are care-givers, we try to utilize the resources as best as possible for a client. After our service is checked by a supervisor or a college, the service can be appropriate as

a social service. As we need both managers and judges in playing games, we need a client-motivated worker and a fairness-motivated manager.

In short, we need two criteria which control social service both from an impatient supply viewpoint and from client-oriented supply viewpoint.

3. 3　Mutuality and Community-based Approach

Mutuality is the important characteristic in casework practice. This characteristic also urges us complicated approach in handling with human support problem. Rae Lindsay argues as follows:

Central to social case work is the 'helping relationship', revered in casework practice since its earliest beginnings. Social work's conceptualization of 'relationship' reflects the mutuality of the helping process so clearly recognized by Octavia Hill, who believed that charity benefited both the giver and the receiver and that it was the relationship created between the two which was the source of growth and spiritual healing for both parties.[14]

In recent years many social workers have begun to point out the limitations of positivist thinking and methodology when applied to social work research and practice. ‥‥ Critics from all sides proposed a new methodology that focused on subjective elements and a constructed world, on critical thinking, on interpretive attributes, ‥‥

She emphasizes the subjective elements in social work. In social work service, the importance of building good relationships between service providers and clients is already pointed out. When we start to make human relationships, subjective and emotional elements are of critical importance.

Of course, when we stress the role of such subjective and emotional elements, we never argue that those elements should take the first

priority of service. It should be the supplementary position in service. We have private relationships where the emotional and subjective elements can take the top priority.

She notices Judeo-Christian, or individualistic bias, in the traditional social service theory and introduces an alternative approach by "third-world social workers," a more interdependent community value system.[15]

3. 4   The Movement toward better welfare systems

We have introduced subjective and emotional elements of social services in order to scrutinize whether social services could be supplied by the criterion of fairness. When we transfer our attention from the theoretical basement and expert terminologies to the institutions, such as laws and regulations, we find that proponents of social services must get people's emotional commitment and consent.

For example, due to handicapped people struggles to access public transportation in the U. S,[16] ADA, the Act of Disabled Americans, enacted in 1990, regulated the right of access to public transportation. The influence of the Independent Living Movement is also pointed out as the background of the ADA.[17] Normalization too has origin in the parents' movement in northern Europe.

To make a legitimate process effective for handicapped people, we must get support for public opinion. It means that subjective and emotional factors are necessary when we theorize about the basis of social service.

4. The Possibility of Value-Free Political Philosophy

4. 1   The democracy and the objectives of the society

In the above-mentioned part of this article, we scrutinize the subjective

and emotional elements in social services and institutional changes. Policies can not be supported by people on the basis of abstract and theoretical disputes. However, there is an argument that social scientists, including political scientists should not handle morals or ethics.

To examine which kind of approach in the political philosophy we can take, I will begin with Greek classics of philosophy, Plato's "The Republic". Plato stresses that members in a society should do own job which is the most appropriate for each person.

> When each of our three classes (businessmen, Auxiliaries, and Guardians) does its own job and minds its own business, that, by contrast, is justice and makes our state just.[18]

He never supposes that people's desire itself is the best criterion for political decision-making.

> "self-discipline," I said, "is surely a kind of order, a control of certain desire and appetites. So people use "being master of oneself" (whatever that means) and similar phrases as indications of it.

> What the expression is intended to mean, I think, is that there is a better and a worse element in the personality of each individual, and that when the naturally better element controls the worse then the man is said to be "master of himself", as a term of praise. But when (as a result of bad upbringing or bad company) the smaller forces of one's better element are overpowered by the numerical superiority of one's worse, then one is adversely criticized and said not to be master of oneself and to be in a state of indiscipline"

> The simple and moderate desires, guided by reason and right judgement and reflection, are to be found in a minority who have the best natural gifts and best education.

On these observation, he asserts as following.

This feature too you can see in our state, where the desire of the less respectable majority are controlled by the desires and the wisdom of the superior minority.

In our democratic society, we can not follow his aristocratic assertion. However, we don't believe our decision-making are always fit to our goodness. We have a special law, such as a constitution. A constitution is stipulated to be amended with difficulty and assured continuity. In many countries legitimate experts can judge whether ordinary laws which are approved in diets violate or not to their constitution. Such political system implicitly expect that they should be guided by the wisdom that they deem as respectable principles.

Democracy is built on the belief that each person has same political rights and is respected evenly. Every people can develop own political opinion, but every people can not be leader of a society. The characteristics of leaders depends upon what kind of elements the society demands. The condition of leaders is not absolute one but relative one.

A leader has the nature which attracts followers. In some cases a leader has be very intelligent, in other case he is very noble or friendly. Anyway leaders have natures with which they are chose among colleges as a leader. Political process itself mirrors the value of society.

4. 2   Value-free in the Political Science

Max Weber tells us that not only natural scientists but also social scientists ought to restrict to commit policies.

In his *Wissenshaft als Beruf*, he advises us that various value systems in this world are in irreconcilable conflicts, and it is nonsense to support one of those value systems in the science.[19]

If social science deals with the behavior of human beings, we should

at first suppose a question whether our behavior is free from values. Of course, our behavior can not be free from values. Social scientists can be free from the illusion of being free from common sense and shared opinions in a certain society. We should deal with value system not implicitly, but explicitly.

Through intimate groups of people, companies and states, people share a unique value system among them. Christensen reveals that people in some industries work under the influence of a value network shared among them.[20] Social scientists need not deny the existence and significance of a value system. However, it doesn't mean social science will contribute a certain value system.

4. 3　Value-free in Politics

Rawls argues as follows:

I believe that a democratic society is not and cannot be a community, where by a community I mean a body of persons united in affirming the same comprehensive, or partially comprehensive, doctrine. The fact of reasonable pluralism, which characterizes a society with free institutions makes this impossible. This is the fact of profound and irreconcilable differences in citizens' reasonable comprehensive religious and philosophical conceptions of the world, and in their views of the moral and aesthetic values to be sought in human life.

He continues his severance of value and political society as follows:

Political society is not, and cannot be an association. We do not enter it voluntarily. Rather we simply find ourselves in a particular political society at a certain moment of historical time.[21]

What does Rawls mean in his description of "the same comprehensive, or partially comprehensive, doctrine" and "their views of the moral and

aesthetic values"?

In reality, a political society can not be free from doctrines or moral values. Another political scientist asserts that in American politics the differences between liberals and conservatives arise from different conceptions of morality and ideal family life, and family and morality are at the heart of American politics.[22]

4. 4   Economic activities and Subjectivity

I point out that we need two criteria to support other people. We can not provide social service only with strict observation of rules. Subjective elements play a decisive role in it. Instead of monism, I have proposed pluralism or integrated monism in another article.[23]

Many people believe that the maximization of profit is the only criteria which guides economic activity. However, institutionalists reveal that people's morality and mutual trust affect the level of transaction costs. The transaction costs affect the competence of each country as Mark Casson theoretically discusses in his book.[24]

Overall economic performance depends on transaction costs, and these mainly reflect the level of trust in the economy. The level of trust depends in turn on culture. As effective culture has a strong moral content. Morality can overcome problem that formal procedures ─based on monitoring compliance with contracts─cannot. A strong culture therefore reduces transaction costs and enhances performance ─the success of an economy depends on the quality of culture.

From an economic perspective, we have a motivation to develop mutuality and solidarity among residents. If the social security system doesn't work, people's allegiance to their society will diminish.

In the last year a brokerage unit of Mizuho Financial Group Inc.,

offered a massive erroneous sell order for shares of a manpower recruitment firm newly listed on the TSE's Mothers market. A Mizuho employee placed an order to sell 610,000 J-Com shares for 1 yen each, instead of offering to sell one J-Com share for 610,000 yen.

This erroneous order caused a huge loss for the brokerage unit. One of the ministers criticized that trading companies took advantage of another company's apparent error. Some companies agreed that they will donate their profit.

If people think that market rules are absolute, they need not return or donate their profit, even if they gain the profit on the error of other companies. But if people deem that unrespectable ways of gaining profit are shameful, they must obey the common sense of society.

5. Justice and Goodness

5. 1　The Significance of Justice in the Legitimate World

We have scrutinized whether the content and level of our social service can be determined by the abstract political theory and how subjective and emotional elements work in related issues. There has been a philosophical controversy on the priority of justice.

Kymlicka contrasts two approaches as follows:

Some theories, as we've seen, do give priority to the good over the right. In such theories, people's rightful claims are dependent upon what produces the best states of affairs, which is the bearer of value. Nietzsche is an example. He had a vision of a world that was full of his preferred good. ···· To define the right as the maximization of the good, and to view people simply as means to the promotion of that good, is not to present an unusual interpretation of the moral point of view. It is to abandon the moral point of view entirely, to take up a

non-moral ideal instead.[25]

In a legitimate process, we could not put priority on the good over the right. If we think we have values to pursue in our daily life, totalitarianism emerges in our life, as Kymlicka fears. However, even a political theorist could not deny that we have common objectives in our political life. In reality, we suppose some goodness in our lives.

As we can not accomplish our goal only through private non-aligned activities in the economy, we can not attain our goal only through the assurance of fairness. One significant problem is how to restore the destroyed natural circumstance and to keep the environment good.

In the Kyoto Protocol, participant countries are to observe the objectives, such as reducing the emission of green house gass. Those objectives have decisive importance of our lives. However, participant countries can not compel non-participant countries to obey the rule. To respect the sovereignty of each country contradicts the common interest of the world.

Theoretically speaking, fairness itself is one of good things people want. Politics itself is the process of attaining common goodness.

As an economist, I must add another viewpoint in addressing the dispute over the priority issue. In these days most industrialized countries supply social security system. Without the economic development from the 19th century we would have never witnessed welfare states in these days. As a physical instrument, we need to develop the whole economic capacity. In this sense, we must pursue the good situation, too.

Of course, when we stress the importance of economic resources, we never assert that some people can be victimized for the total. As I mentioned earlier in this article, they shared the concept of "National House" in Sweden. They pursued the twin objectives, economic

development and social welfare.

5. 2　Social Capital

　Among social scientists, some sociologists have found the significance
of ethical and emotional elements in our lives as term of social capital.

　Social capital includes mutual trust, social bond and ethics which
control people's behavior.[26] It includes personal solidarity, too. If we can
not trust each other, we cannot maintain mutual security systems. These
days the Japanese National Pension System faces serious difficulty. Many
people avoid paying fees. This problem proves how mutual trust affects
our social security systems.

　It is pointed out that political philosophy has been developed amazingly
in the U. S. Rawls' approach that to correct unfairness we should support
handicapped people is known to many people. However, the trend for
social service changed in 1990 and after the law officials have tried to
manage social service strictly.

　In 1996, the Personal Responsibility and Work Opportunity
Reconciliation Act was passed by Congress. The act was deemed by
some experts of social welfare to be a revolutionary welfare reform bill.[27]
The new law turns trends, and the budget on social services has been cut
severely.

　Political philosophy plays an important role in guiding debates among
experts. The reason and the purpose of why we have social security
systems have been analyzed and examined by many scholars. Even if the
theory is very refined, it has no pragmatic importance.

5. 3　Goodness in the non-legitimate world

　In our daily life we are concerned about various types of institutions

and organizations to pursue our happiness. The Diet legislates laws, and the government provides the service. Politically, each person is dealt with equally and he or she pursues his ore her unique happiness. Our political activity is not limited in the narrow sphere but could be extended to voluntary movements.

We have a connection to an informal group in our workplace and in the place where we live. Religious organization is very important in some areas. With such informal networks we enrich our life. We can choose which organizations we join, or we remain alone. In this non-legitimate sphere we can behave without any intervention from others.

We accept the principle of justice which guides our legitimate political system. We enjoy our social life not only the legitimate political activities, but also the economic life, religious life and other informal activities. In those activities, not only the principle of justice but also the principle of mutuality has critical importance.

The word mutuality includes love, generosity, sympathy and mutual trust. Religion helps us to have such mutuality. In our social life, we try to deal with each other equally and with love.

How can we have sympathy for others?

How can we trust our neighbors?

Can we nurse mutual trust without daily contact?

We can not nurse mutual trust without daily contact and without shared interest. Notwithstanding many refined political theories, American society has not developed egalitarian welfare systems. The leading political philosopher, Rawls is thought to be egalitarian.

I admit that contingency and sympathy approaches of solidarity are attractive. However sophisticated and generous the political theories are, they are ineffective if they don't have the framework which maintains

the system and motivates participants toward common goal.

5. 4　Regionalism, its ideal and its leaders

There are various types of regionalism. We can recognize one present regionalism in gated communities as an extremely narrow-mind community. Strong social bonds themselves never assure us of a friendly society. Putman points out that democratic society without hierarchical relation can be cozy.[28] I like to add another factor of coziness: universal perspective of human rights.

Social capital could be nursed by ideals which people share commonly. Religion such as Christianity plays a decisive role in some regions. In Japan, voluntary activities have been developed by strong leadership. We need something which mitigates conflict among people and shows participants how mutual interest can be pursued without participants being sacrificed.

The political philosophers have tried to develop the theories to explain how solidarity could be strengthened in a competitive situation. They suppose that people have the same inclinations and same interests. When we consider our personal life-styles, we easily notice that our interest changes in the course of our growth. When we are young and don't have enough resources, we are selfish in order to protect ourselves. It is quite normal for young people to be selfish. However, people get more resources to maintain their lives and change their attitudes toward the world.

In our society, we need some people who have ample resources and talent who show some generosity and lead people. I expect those generous people will lead us for the good of the society. Entrepreneurs which Schumpeter described in his book, *The Economic Development,* lead people in innovating economic activities.[29] In other fields of our social

lives, we need entrepreneurs.

I don't specify the goodness of each society. I only structure how people's activities will be developed.

6. Conclusion

We have many social problems to cope with. The ideals showed in the constitution and the ideals cultivated by the political philosophers are the important resources we depend upon. However, reality tells us that the ideals have never worked well to supply lenient social service.

The system which is idealistically designed is difficult to be maintained while some people try to make advantage of the system and become free riders.

Theoretically speaking, rigid rules or justice can not control social service well if it becomes the only criterion managing provision of social services. We need another criterion common in human activity. It has subjective elements, such as mutuality or love.

On this point we have composite criteria. The most decisive fault of the political philosophers such as Rawls come from his monistic perspective. Monism can be a good starting point from which a theory could evolve itself. However, it doesn't mirror reality.

We need the concrete process to get consensus to keep our social security system. We need elements exemplified by social capital. If we have big social capital, people trust each other and willingly participate in a security system without taking advantage of loopholes in the system. Without mutual trust we can not maintain our system as a sustaining one.

his thoughtful support and understanding toward this study of social services, I have been able to analyze the data of Quartet. The information system developed by him tells us how effective a functional information system works in welfare facilities. I expect other facilities will learn from this system.

I am also indebted to my colleague, Mr. White Jason. I could not have completed this article without his advisement.

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要約

社会福祉の基礎についてのノート　正義と相互性

松嵜久実

　社会福祉の活動を理論づける方法には、様々な視点がある。憲法の規定、法哲学者の規定等があるが、そうした方法が、社会福祉の現実の水準にどこまで影響力を発揮しうるのか、どのような視点が必要であるのかを考察している。主として、考察が意識しているのは、Rawlsの議論である。彼は、Fairness公正を実現するものとして、正義justiceを取り上げ、この正義を実現するものとして、福祉を理論化している。

　リベラリストに区分される政治哲学者であるが、その考えは、平等主義的な発想を含んでおり、今日の世界の政治思想に大きな影響力を発揮している。

　はたして、この正義の視点で福祉を理論化できるだろうか、そうした疑問を提起し、正義を補完するものとして、相互性mutualityを提起しようとしている。これは、social capitalのアプローチとも関連するもので、そうした視点を含んで理論化が試みられている。