論文

SOCIAL JUSTICE AND SOCIAL WELFARE POLICIES[1] :
BEYOND NATIONAL BOUNDARIES
—What Should We Question?

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The purpose of this paper is doublefold: To convey the present situation in Japan to the Korean and other foreign country audiences substantially and discuss the relation of social justice and social welfare conceptually.

I. Can social justice lead social welfare policies?

Justice sometimes kills people. Justice may sometimes lead a country to invade into other countries. Thus justice can not lead social welfare policies.

Then what about replacing justice with social justice? They are sometimes used interchangeably. but social justice is sometimes used as a more content-prescriptive. "operationalized" term[2]. Fairness, equality, human rights, poverty, discrimination. political oppression. etc. are frequently scattered. For example. Zomahoun Rufin from Benin defines it as "[the] realiz[ation] and maintain[ance of] the order to guarantee the wellbeing (*kōfuku*) of society so that all people on the earth can live humanely with human rights secured .... [and] think to be fair .... " (Zomahoun, 2003: 196) Social justice may be hopefully able to lead social welfare policies.

Discussions on social justice are mainly heard in three arenas: (a) Various academic disciplines such as philosophy, theology, political science, jurisprudence, economics, etc., (b) the ILO and (c) our social work.

(a) Platōn, Aristotle, John Stuart Mill and John Lock to the recent John Pawls and people after him all theoretically discussed social justice, mostly in the abstract. Their discussions widely vary in focus and content. Some take a utilitarian perspective, some a libertarian perspective, some an egalitarian perspective, some the racial contract, and some a human rights perspective. (Garcia & Van Soest: 2006: 13-19) Rawls, who posits that social justice = distributive justice, recognizes the distribution of natural assets—talents and abilities—to individuals is arbitrary and thus common assets should be redistributed to realize social justice while Robert Nozick insists that redistribution is against social justice because just holdings could be attained only through just original acquisition of private property and just legitimate transference by consent. A recent Japanese economist writes that "to what extent we should sacrifice the efficiency of market .... for the income distribution .... largely depends on

the individual sense of justice." (Kobayashi, 2007)[3] Some define justice as an equal to the contribution to "the expediency and what serves the interests of the powerful," (Trasymachus) and social justice as "a façade, an illusion perpetrated by the strong in their own interests." (Pareto) (Boucher and Kelly, 1998: 6 & 7)

(b) Social justice seems to be a patent of the ILO, and its concept is closely linked with peace[4]. The preamble to the ILO Constitution, 1946, reads: "Whereas universal and lasting peace can be established only if it is based upon social justice ...." The ILO is active in the fields of poverty alleviation, employment promotion, immigrants and foreign workers, wages and working hours, safety and health, child labor, forced labor, discrimination against women and social securities as well as the freedom of associations, rights of organization, collective bargaining, and strikes.

(c) As for social justice, social work, rather than social welfare, has closer intimacy. For example, the International Definition of Social Work recently developed jointly by the IASSW and IFSW, ends with the sentence, "Principles of human rights and social justice are fundamental to social work." "Ethics in Social Work" also agreed by them in 2004 paraphrases social justice as "challenging discrimination," "recognizing diversity," "distributing resources equitably," "challenging unjust policies and practices" and "challenging social conditions that contribute to social exclusion, stigmatization

or subjugation," and defines that social justice relates to "society generally and .... the people with whom [social workers] work." (IFSW=IASSW, 2004: 4.2) (Also see NASW Code of Ethics (Ethical Principles) and CSWE Educational Policy and Accreditation Standards (Educational Policy 1, 3.0 and 4.2.)
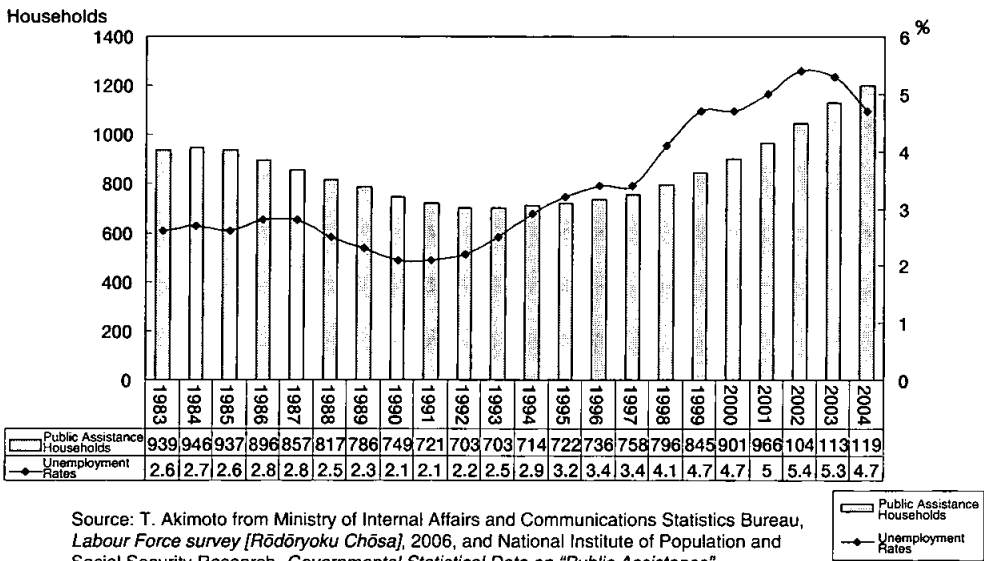
II. Social welfare policies have not been questioned with social justice in Japan—Is it wrong?

What are the characteristics of present policies in Japanese society? The most symbolic was the 1995 Japan Federation of Employers' Association [*Nikkeiren*]'s report titled *Japanese Management in a New Era*. It proposed to classify employees into three categories: core employees, professional employees, and general employees. Such traditional "Japanese management" practices as lifetime employment should be restricted to the first category. "Regular" workers have frequently been permanently laid off, and non-regular workers have been increasing both in number and ratio." (Akimoto, 2005: 166) This report was conceived as a statement of a parting from welfare states since after World War II, abolishing the policy of full employment and the redistribution of income. Demographic changes and the American standard of globalization were its undercurrents and impetus. The free market, competition, privatization, deregulation, restructuring, and self-responsibility became commonly used terms around the world.

In this movement, what did Japanese social policies do? Did they posit, "Wait!"? Did they raise any voice of objection? No. They swam with the tide, reaped the harvest of the negative fruits, or even worked as catalyses or accelerators. Welfare benefits and service recipients increased and welfare expenditures inflated. Figure 1 indicates the surge of the unemployment rate and public assistance recipients since the 1990s. Figure 2 shows the

Figure 1 : Unemployment Rates and Public Assistance Households (1983-2004)

	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004
Public Assistance Households	939	946	937	896	857	817	786	749	721	703	703	714	722	736	758	796	845	901	966	104	113	119
Unemployment Rates	2.6	2.7	2.6	2.8	2.8	2.5	2.3	2.1	2.1	2.2	2.5	2.9	3.2	3.4	3.4	4.1	4.7	4.7	5	5.4	5.3	4.7

Source: T. Akimoto from Ministry of Internal Affairs and Communications Statistics Bureau, *Labour Force survey [Rōdōryoku Chōsa]*, 2006, and National Institute of Population and Social Security Research, *Governmental Statistical Data on "Public Assistance" ["Seikatsu Hogo" ni kansuru Kōteki Tōkei Dētā Ichiran]*, 2006.

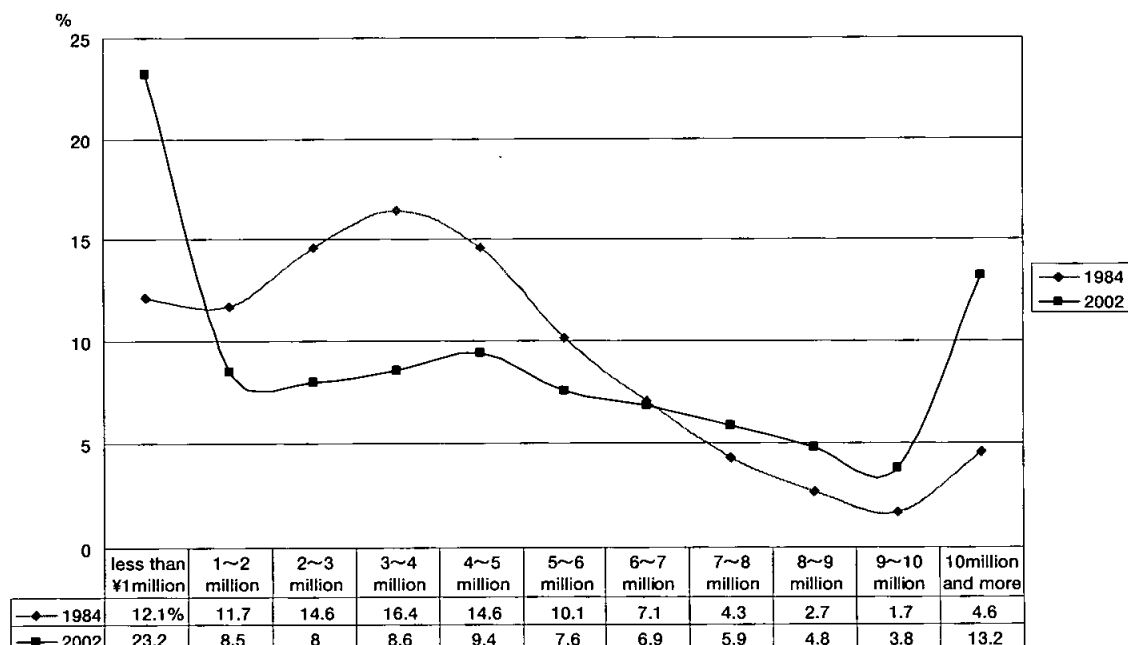Figure 2 : National Government Annual Expenditures (1984-2004)
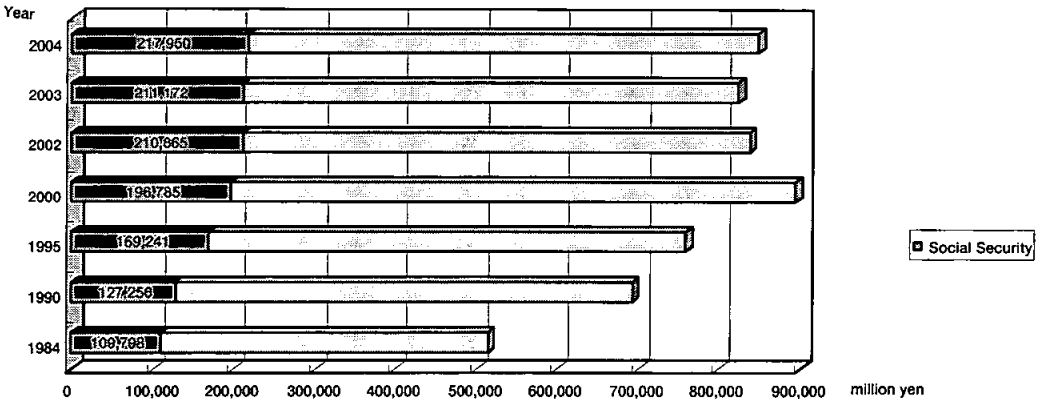
Source: T. Akimoto from Ministry of Finance, *Public Finance Statistics [Zaimu-tōkei]*, 2006, and Hayashi, T., Imai, K. and Kanazawa, T. ed., *Japanese Finances Summary [Nihon Zaisei Yōran]*, 5ed., Tokyo University Press, 2001.

increase in welfare expenses from 18 percent in 1990 to 26 percent in 2004. Options should be one of two—to cut benefits and services, or to increase taxes[5] and other pay (Social security premiums, etc.)[6]. The government took both roads, and did so with the advantage for the richer. Benefits for welfare assistance and social security for health, old age, care, unemployment, etc., were lowered. Social agencies and institutions such as nursing homes were shifted towards the voluntary sector. The social welfare delivery scheme was localized. Homeless people have been neglected. "Independence" (of people)[7] and "sustainability" (of programs) were key words.[8] "From placement (by government) to contracts (between agencies and persons concerned),"

"from welfare to work,"[9] and "adequate services answering various needs" were emphasized. They were euphemistic expressions for cutting benefits and services, at least partly.

The gap between rich and poor was naturally widened.[10] Figure 3 shows the obvious increase in households at both ends, one under 1 million yen (app. $8,500) and the other above 7 million yen (app. $60,000), and the decrease of middle income households. Considering the consumer price rise, the change is slightly more significant.[11] Utilitarianism, a neo-classic New Economy, and quasi-Social Darwinism are in fashion, which is just a copy of the American Model with a 20 year gap. Figure 4 is the equivalent chart of income distribution among

Figure 3 : Households Distribution by Annual Income (1984 and 2002)

	less than ¥1million	1~2 million	2~3 million	3~4 million	4~5 million	5~6 million	6~7 million	7~8 million	8~9 million	9~10 million	10million and more
1984	12.1%	11.7	14.6	16.4	14.6	10.1	7.1	4.3	2.7	1.7	4.6
2002	23.2	8.5	8	8.6	9.4	7.6	6.9	5.9	4.8	3.8	13.2

Source: T. Akimoto from Ministry of Health, Labour and Welfare, *Income Redistribution Survey [Shotoku Saibunpai Chōsa]*.

Figure 4 : Household Distribution by Annual Income (1970 and 1997)
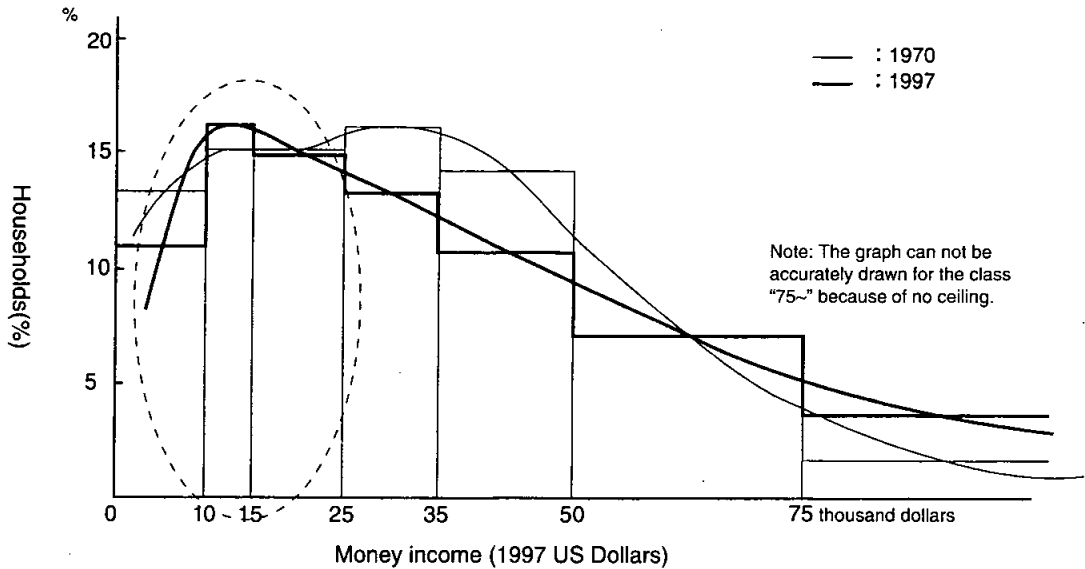
Source: T. Akimoto from Statistical Abstract of the United States 1999, Table No.742.
(T. Akimoto, " 'working poor'—The botton a third and the prosperity of macro economy",
The Uited States: Social Change in Prosperity—Employment and work in the 1990s,
Japan Institute of Labour, 2001. p.12)

US households. The upper class increased and the middle class decreased. The proportion of households whose annual income was under $25,000 did not change over 30 years—a third of all households. (Akimoto, 2001: 12)

Are Japanese social welfare policies violating social justice? This question has never been raised in Japan.[12] These social welfare policies have not tested by the concept of social justice — although the word of social justice is occasionally used in the labor movement (e.g. Kumagaya, 2006: 19-23) and other fields. It is interesting to question "Why" haven't only in Japan? In the world, social welfare policies are tested by social justice. The word social justice is frequently heard in policy debates as well as in daily conversations. In the United Kingdom, even Commission on Social Justice has been organized to publish series of reports. John Smith's Commission reports, *The Justice Gap* (1993) and *Social Justice: Strategies for National Renewal, Report of the Commission on Social Justice* (1994) are for example well known, and in the United States, numerous articles on this topic have been found in publication lists including NASW's periodical, *Social Work*.

Is it allowable for social welfare policies not to be tested by social justice? Yes and no. Yes, because each country should have its own culture, values, norms and criteria with which it evaluates its social welfare policies. Sometimes, policies have been critically examined and

evaluated with terms of "unfairness", "inequality", and "absurdity" in Japan, too. This can be understood as a sort of functional alternative, can't it?

No, it is not allowable. This is now the age of globalization. The world of social work is not exempt. All people and all countries are forced to use the same language—terms, concepts, and theories. Japanese social policies must be questioned in the common language of social justice and/or are questioned by the world outside Japan.

Ⅲ. Are social justice and welfare states compatible?

However, the present question regarding for social justice and social welfare policies is not one of whether the social welfare policies of Japan, or Korea, or the United States have been tested against social justice or they have fulfilled the requirement of social justice in each country. Very apparent, unexcusable, vast, stark realities of social injustice exist just outside these countries, mostly in the two thirds world. Social justice theorists have discussed only within a framework of a country, or a nation state, in these recent centuries. The concept of social justice was one before or beyond national boundaries from its conception, but with that concept they resisted and overrode the high-handedness, selfishness and power, or social welfare policies, of a particular king or a state. This was their regret. Some of social justice theorists started consideration of the outside

world in the name of "international social justice" a few decades ago.

How about us? On hearing the words "outside our country," "international", "other countries", and "two thirds world", the spontaneous response might be that there is still a lot to do at home, within national boundaries, or that one's academic specialty is domestic affairs—social welfare policies or practices.

We have been pursuing a welfare state and developing social welfare policies under it to realize this. Even today we are busily engaged in comparative studies, typology, or construction of our own national or regional model of welfare states, or lamenting the collapse of a welfare state and social welfare policies for it using the word of social justice as in the above.[13]

Are social justice and welfare states compatible, conceptually? Robert Pinker wrote in his *The Idea of Welfare* (Pinker, 1979) a quarter century ago that a welfare state is not only a container but also a wall of welfare. In the same meaning, a welfare state is a wall of social justice, refusing social justice to outsiders or being at least indifferent about the social justice of outsiders. (cf. Myrdal, 1960: 160-161) Social justice stops at the gate of a welfare state. Or shall we reconstruct the concept of a welfare state from the bottom? Nation states or their social welfare policies are neither obligated nor entitled to realize social justice in other countries or for other peoples. People outside are not entitled to demand social justice or a social welfare policy with social justice to other

countries—at least as a right, while they may be able to give voices to their feelings. On the other hand, intervention in another country would be immediately responded with a cry of "domestic interference".

IV. Are our social welfare policies obliged and entitled to intervene in social justice in another country?

However, don't we have to see social justice outside our national boundaries today? Not at the individual's level, but at the policy level, must and can our social welfare policies of Country A devote themselves to realize social justice for people in Country B, sometimes even against interests of its own people? The answer today in the early 21st century would be probably yes, after the two great world wars and the Universal Declaration of Human Rights and International Covenants on Human Rights, and particularly in these days of globalization. But what is the justification for this? There are three approaches:

One is the acquisition of the status and role of a "world citizen". We are at a certain historical juncture between the eras of a nation state and a "world state" —which is still a virtual entity. We are not only persons with specific nationalities but also persons of the world. Social policies must be seen from both poles or both aspects/standpoints. Today we are required to have compound eyes. Sociologically speaking, people have more than one status and role at a time.

No matter where the reality of social injustice is on this earth, we are expected and entitled to intervene. National borders have been broken down by goods, money, people, information, and such organizations as multi-national corporations and NGOs. In proportion to the extent of their elimination, we become closer to attaining status as world citizens or earthmen [persons], and each component of the world, an individual, an organization, a state or whatever, takes direct responsibility for the whole. The relation between globalization and cosmopolitanism is interesting to explore.

It is, of course, too naïve to say that we are presently world citizens or earthmen [persons]. The nation state has evidently persisted. There is no world state or government yet to whom claims to recover the infringement of social justice are directed. Social justice supposedly connotes such "rights" to demand. The Welfare World that Myrdal proposed in the 1960s could not answer to this demand. (Myrdal, 1960: 176)

A second approach is the recognition that the relationships between countries have created the reality of social injustice. Country A's social welfare policies may not be able to intervene in social injustice in Country B directly, but may be able to intervene in their relationship which created the realities and which is social injustice in itself. Country A may be responsible for the reality of the social injustice in Country B because of their relations. Think of the

relationship between "developed countries" and "developing countries."[14] The notion of social justice in a state has been discussed for a long time, but the social justice of relationships must be directly examined. Labor chapters of recent US FTAs[15] have this aspect regardless of their legislative intention.

The third approach is the more direct, clearer impact of each piece of Country A's social welfare policies on the welfare of the people in Country B. When Japan had the Labor Standards Act revised in order to promote Japanese women's equality, or to realize "social justice" in Japan, Asian female workers decried the change. Japan abolished restrictions of midnight work for female workers, which was their "weapons" or the basis on which they had relied for them to realize social justice. (Shiozawa, 1999) When Japan introduced new immigration legislation which allowed Japanese descendents to work in Japan, communities were ruined in Brazil. (Ishi, 1999) Have all Japanese social policies been screened by outsiders' eyes to determine whether they infringe on social justice in other countries? Sometimes a social welfare policy to realize social justice in Country A may be detrimental to social justice in Country B.

Nation states have started looking outside. Our social welfare policies have already worked for social justice in other countries to some extent. Some social welfare policies treat equally people from other countries who are within their boundaries, regarding welfare benefits, old age social security benefits, fair labor standards act provisions, occupational safety and health and workman's compensation insurance, services for people with disabilities, and child protection. Some social welfare policies under ODA aim at the eradication of poverty and provision of services to people with disabilities in a country on the other side of the earth,[16] which is an example under section (a) above. We are not forced legally, but morally and politically, sometimes without choice or voluntarily by force. The latter force is not always weaker than the legal binding. Of course there are a variety of "international social welfare policies" of UN agencies and other international organizations. They are formulated and executed partly as the compromises of nation states and partly as an independent idealistic force.

V. Isn't the concept of social justice a Westerner one?

Thus far we have discussed the second term of our title: social welfare policies of nation states. Are there any problems concerning the first term, that is, social justice as applied to social welfare policies? There are two points of argument: One is that the concept is Western and the other is what the difference of social justice for social welfare policies is from social justice in other fields.

The concept of social justice is Western. The terminology itself, the basis of ideas, and what has been discussed are all West-centric. This is

a commonplace remark but has been raised by social justice theorists including Westerners over these recent decades.

For example, Rawls' theory, which may be convenient for the present discussion on social gaps, is based on Western individualism, social contract, modern civic society[17] and Christianity, however much he revised his theory with "pluralistic democracy". Atsushi Koike, a young Japanese theorist, argues that Islamic and Eastern Asian societies do not share those ideas. Islamic society puts a stronger emphasis on their religion even in the secular life, and East Asia society puts a stronger emphasis on paternalistic kinship and community groups. The assumption of a clear-cut division between "public" and "private" and the direct confrontation with individuals and society without intermediate entities such as families and communities may not be appropriate for these societies. Human networks may be necessarily considered as a more basic element in a society. (Koike, 2006: 33-36)

Even worse, social justice has been proposed as a universal idea for humankind. Kenneth Minogue continues, "........ in reality it is a remarkably particular and parochial doctrine, largely found among political activists in Western democratic countries. The whole concept .... has an air of unreality about it."[18] (Boucher and Kelly, 1998: 14) Traditional theories on social justice are unitary, deductive, a priori or monism, disparate from the historical social context.[19] (cf. Koike, 2006: 35 & 42)

"[I]t is a Western invention that threatens to undermine the integrity of other cultures," contends Carole Pateman. (Boucher and Kelly, 1998: 12) It "works oppressively for the weak ... . because of the force of the strong's value," argues J. Daniels & M. D'Andrea referring to the framework of traditional psychological assistance in their lecture on "Counseling facing up to 'social problems'."[20] (Ito, 2006: 188)

A counter proposal is one from the stance of cultural pluralism or post-modernism. (Ito, 2006: 188; Koike, 2006: 35-39) Social justice may differ in content by regions—not only by regions but also by various sub-groups of societies such as class, race, and gender. Aggregate social justice across the board might be inductively constructed through a consideration and adjustment of various forms of an "overlapping consensus" (Rawls) of social justice by these social segments. (cf. Koike, 2006: 36-39, 42)

A counterattack, however, now has come from globalization or uni-polarism camps. American opinion leaders such as Charles Krauthammer, Irving Kristol, and Robert Kagan have been followed by some others. (Midgley, 2006) The present world is defined as "a unipolar world"[21] and social justice itself, too, may be defined by the polar—the United States of America.

The conclusion would be then "Why do we have to follow such a concept of social justice?" Nothing is wrong with the fact that our social

welfare policies have not been tested by such social justice. "Construct your own." What a commonplace reaction it is! How nationalistic we are!

VI. How could social justice be constructed for social welfare policies —and beyond?

How to construct your own? Your choice is limited. Fortunately social welfare studies connote social work within.[22] Social justice for social welfare policies must be one that is inductively constructed via the accumulation of social work practices and experiences which have passed through the screen of "social justice" in social work.

Social justice for social welfare policies would differ in this point from social justice which theorists in other fields generally discuss at times with reference to "welfare". (e.g. Boucher and Kelly, 1998: 2, 12) And this scheme is congruent to the above idea of cultural pluralism. Fortunately social work[23] has been practiced in each community, country, and region around the world.

Still a troublesome problem remains. The world of social work itself is very much unipolar. This unipolarity comes from two directions. One is from its history and has little to do with today's argument on the unipolarity of the society in general, but is more intrinsic. Social work was born in the United Kingdom and other European countries and has grown up in the United States. There is no alternative model. The other is from the present globalization and uni-polarism of the bigger society whose influence social work cannot solely escape from. Having these two "uni-polarism" together, the present-day social justice in social work with which we question our social welfare policies is very much American-tinted.

Even the International Definition of Social Work and its social justice in the last line are US products, that is, copies of NASW or CSWE documents (e.g. NASW Code of Ethics and CSWE Educational Policy and Accreditation Standards). A recently published book seems to have the idea that everything that is happening in social work profession in the world is already happening somewhere in the United States of America. By implication, nothing is happening elsewhere in the world that is worth talking or writing about.

It is not a matter of being good or bad. The only plausible approach would be (1) to accept the terminology of social justice as it is to prevent everything from getting out of hand and (2) to enrich (revise or replace) theirs (social justice in their social work) with ours (our realities, experiences and social justice), or, from their point of view, to enrich ours with theirs. Not dissemination but absorption. And someday we will get an aggregate social justice (1) for social work, which will be applicable for all parts of the world, first, and (2) for the application to social welfare policies, second. Social work will

hopefully mature into a third stage enriched with realities and experiences in some 200 countries and areas[24] (Akimoto, 2006) and social welfare studies will reach a new stage. The academic endeavor to accomplish this is our mission.[25]

Notes

This paper was originally presented at The 50th Anniversary Celebration of Establishment 2007 Korean Academy of Social Welfare International Conference, "Human Rights and Social Justice: Rethinking Social Welfare's Mission," held at Seoul University, Seoul, Korea on April 20, 2007. The version which was printed in the Proceeding [the presentation draft] was slightly different in content particularly in the last few pages.

[1]　The definition of social justice and social welfare policy as well as social welfare and social work vary depending on the debaters, and will not be argued here in this paper. The range of social welfare policies and their relation with social policies and economic policies will not be argued, either. The majority of the people in the social welfare field in Japan would define them as "measures related mainly to social supports to .... the aged and people with disabilities, ... [and] part of government policies of social security subsuming individual welfare services." (The Lexicon of Modern Welfarics: 127) NASW's *Encyclopedia of Social Work* cites Richan, "Social welfare policy........is concerned mainly with the transfer of goods and services to individuals and families, either through government agencies, voluntary nonprofit organizations or profit making companies," and continues, "Public social welfare policy is the mechanism used by governments to distribute limited resources." (NASW, 1995: 2227) "Social policy" in Japan traditionally means measures for workers in modern capitalistic states such as Labor Standards Act and social insurances.

[2]　Some theorists contend the opposite, regarding justice as a more content-prescriptive term than social justice.

[3]　"Economics thinks of society based on the view that humans are born evil. Economics is to show that 'Suppose all human beings egoists, a market economy would promote the welfare [*Kōsei*] of the whole society.'" (Kobayashi, 2007)

[4]　Social justice and peace are not separable in concept but Japanese social welfare policies are not conscious of peace. The Codes of Ethics of the Japanese Association of Social Workers and other professional social workers' associations in Japan once pledged observance of the Japanese Constitution which contained the word "justice". However, these orientations easily discarded this reference without any sincere discussion and consideration when they redefined themselves to adjust to the IF=IA International Definition of Social Work, even though the adoption of the definition did not necessarily demand such an adjustment by each country. The Japanese constitution refers to justice in its Article 9 as the motive for renouncing war: "Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes." (Association of Law, 1953: 205 & 211) Also see Preamble and Article 2 of Charter of United Nations (1945).

[5]　The increase of the alcohol and tobacco tax, the abolishment of the Special Spouse Deduction, the reduction of flat rate tax cut by half, etc.

[6]　For example, the tax cut program for people with low income was repealed. The Care

Insurance Premium increased ¥22,300 (app. $186) from ¥33,400 in 2005 to ¥55,700 in 2008 and Residence Tax ¥87,000 (¥725) for a 70-year-old person whose income is 1.2 million yen (app. $10,000). Cf. "Taxation for the super-rich decreases [in 2005]," *The Asahi*, April 16, 2007.

[7] This can be observed across the welfare fields: Public assistance, children (e.g. nursing institutions, 1997), people with disabilities (e.g. Independence Support to People with Disabilities Act), the aged and ageing (e.g. the emphasis on prevention in care and later retirement), women, day care (e.g. the shift of the jurisdiction of small children to "education"), rehabilitation, hospitals (e.g. discharge of patients), care-houses, etc.

[8] Some people characterize today's changes as the hollowing out of "welfare" under the "six welfare laws scheme".

[9] Incentives to recipients who accept "independent support plans" and "penalties" to those who do not, esp. for single mothers and male adults in the welfare assistance program.

[10] The OECD report on "Income Distribution and Poverty" February 2005 attributes the cause of deepening poverty and the widening gap to insufficient efforts to narrow down the income gap by social security benefits and taxation and to the existence of widespread low wages like part-time wages. Regular employment was reduced by more than 3 million: "irregular" employment increased by 2 million plus. Annual income in private industries decreased by more than 220 thousand yen and monthly disposable income decreased by more than 30 thousand yen due to tax and social security premiums increases since February 2001. Kumagaya speculates, using 2004 government statistics, that 40 million workers, or maybe 50 million people including their family members, are living on

2-3 million yen or less with the addition of 17.5 million "irregular" workers whose wages are less than half of regular workers, 2.1 million "Freeters" and 640 thousand "NEETs" and 3.1 million unemployed, 1.3 million welfare recipients, and 17 million private industry workers whose annual income is 3 million yen or less. On the other hand, he cites Merill Lynch research to show that one out of six whose net assets, except for real estate for their own living, are one million US dollars and more is Japanese, these being more than 1 percent or 1.34 million, and Nomura Research Institute data to show there are 60 thousand super-rich households whose fiscal assets are 500 million yen and more. (Kumagaya, 2006: 20)

[11] The rise was app. 14% between 1985 and 2004 (app. 107 between 1990 and 2004; app. △1.9% between 2000 and 2004). 2.0% in 1985, 3.1% in 1990, △0.1 in 1995, and minus in all years since then exc. 0.6% in 1998 and 0.0% in 2004. a

[12] There is an explanatory article on the international definition of social work. (Nakamura, 2004)

[13] E.g. J. Midgley argues under a sub-section titled "The challenge of social justices", "In [developed] countries, social work's involvement in social justice may transcend a concern with ensuring that basic political rights are met and focus instead on wider issues of social rights........ [T]he attack on the welfare state .... undermined the consensus that had emerged on social policy issues in the years after WWI." (Midgley, 1997: 1974-5)

[14] Economics may explain the widening gap from a "fallacy of composition" due to the restraint of financial technology. (Kobayashi, 2007)

[15] For example, U.S.-Chile FTA seeks for the observation of laws related to following labor rights to the other party: The right of association, the right to organize and bargain collectively, a prohibition on the use of any

form of forced or compulsory labor, a minimum age for the employment of children and the prohibition and elimination of the worst forms of child labor and acceptable conditions of work with respect to minimum wages, hours of work, and occupational safety and health. (Article 18.8) While FTAs are descendants of NAALC, such items as the discrimination against women, etc. have been dropped.

[16] The aims of ODA are, of course, multiple including the promotion of the national interest, and these sometimes cause social injustice.

[17] Assumed are a society which has rationality and fairness and consists of free and equal citizens and reasonable individuals who are unencumbered by human relations with other people and the restrictions of social value norms and justly seek wealth in the framework of a social contract being. (Koike, 2006: 34)

[18] Minogue also raises another point in his argument that "it concentrates upon the application of justice purely in terms of wealth redistribution." (Boucher and Kelly, 1998: 14)

[19] Regarding ethics, Haruo Takeuchi writes, "it is impossible to get a 'correct answer' for an ethical problem with a 'universal super-individual judgment device' [*fuhenteki-na chō-kojinteki-na handan-sōchi*] and it is useless to try to lead ethical concepts and propositions by assuming the existence of 'reason' [*risei*] as such a judgment device .... Among past philosophers, there were some who tried to construct ethics by bringing up 'God' or 'reason' which was part of a humanized God's power, but this is a special view which only people who accept its position can follow." (Takeuchi)

[20] Parallel arguments could be found on various topics. E.g. On the case work movement in Europe around 1950 and on the nature of social

work and technical assistance in "developing countries", esp. Latin American countries around 1970. (Kendall, 1998: 15-16 & 18-19)

[21] The writer does not necessarily agree with the concept of the unipolar world to replace it with the "uni-system" world. (Akimoto, 2007)

[22] Some objection to this expression may come from social welfare/social work academicians because of their understanding of "social welfare," "social work," and their relations. Some understand the former as a dominant concept over the latter while some regard the latter over the former. Some understand social work and social welfare to be mutually exclusive. The analysis of social problems and policies, and the design, enactment and implementation of social policies and programs are interpreted to be under the umbrella of social work in this paper. (Kendall, 1998: 11-12) Here this point should not be argued.

[23] Not necessarily "professional" social work.

[24] Remember the development of social work from Europe to North America to "developing countries" both in territory and concept in the last century. (Kendall, 1998: 19, 24-45) C.f. Footnote 18 above.

[25] An observant reader may of course elect to insist that social welfare policy study is an academic discipline or an empirical social science, which has nothing to do with value, ethics or social justice and continue being engaged in interpretive, explanatory work on existing social welfare policies and programs though these counter social justice.

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