

JCSS Newsletter



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1. ご挨拶

大震災・原発事故の教訓を普遍理論に！

理事長 庄司興吉

東日本大震災・福島原発事故の発生から1年以上が経過しました。あらためて、犠牲となられた方がたに深い哀悼の意を表するとともに、家屋損壊、避難、仕事喪失などの理由から困難な生活を強いられている方がたに、心からのお見舞いを申し上げます。社会学系コンソーシアムはこれからも、全参加学協会とともに被災者支援と被災地復興、およびそれをテコにした日本社会の再建に、全力をあげて取り組んでいきたいと思っています。

大震災・大事故発生後の1年間は、どの学協会も、それらが被災者の生活および関連社会にどのような影響を与えているかを把握し、それぞれの立場から何ができるのかを考え、少しずつでも実施していくのに精一杯でした。義援金集めや被災会員の会費等の免除などから始まって、可能な会員がボランティアなどの形で被災地に赴き、できることをしながら、被害状況や被災者をめぐる社会状況を把握し、それらにたいして応急的にとるべき措置などを提案するのに追われました。

この状況はこのあともしばらく続くと思います。大震災や大事故で社会が大きなダメージを受けたばあい、否が応でもそれに臨時的に対応しなければならぬのは、社会福祉学・社会学系諸学の宿命でしょう。しかしそれと同時に、それらの意味を理論的に考え抜き、より長期的な展望で、自然災害に強く、原発事故のような大事故を起こさない、社会のあり方を構想していくのも社会福祉学・社会学系諸学の責任です。

大規模自然災害はいわば人類共通の問題なので、自然・社会・人文諸科学の総力をあげてそれに負けない社会を創り上げていくことに、社会福祉学・社会学系諸学は貢献しなければなりません。それとともに、原発事故のような大事故は、社会のエネルギー源選択からきている人災であることは明らかなので、クリーンなエネルギーの意欲的調達を基礎にした、新しい経済社会のあり方を構想していかなければならないでしょう。

社会学コンソーシアムは、参加学協会と一体となって、東日本大震災・福島原発事故の教訓を、これからの世界に通用する、社会分析と社会構想および社会再建の普遍理論に仕上げていかななくてはならない、と考えています。

2. 2011 年度事業報告

昨年度に引き続き2011年度は「HomePage」を充実させ、また「News Letter」ならびに「コンソーシアム通信」を発行しました。また、第3回臨時理事会、第4回理事会、第4回評議員会、第二期理事による第1回理事会を開催しました。さらに、日本の学問の国際化というコンソーシアムの目的に向けて、世界へのメッセージ編集委員会の発足、さらには国際化に関するアンケート調査を実施しました。

HomePageのさらなる充実に向け、「コンソーシアム通信」のバックナンバーやこれまでのコンソーシアム・シンポジウムの講演概要のコーナーを設け、コンソーシアムの活動をさらに詳しく紹介するようにしました。

「コンソーシアム通信」についても、これまで同様、3度にわたって発刊しました（第10号：2011年5月、第11号を2011年8月、第12号を2012年1月）。それぞれの内容は、イベント情報、参加学協会に関連するその他の情報、また事務局からのお知らせでした。

また評議員会と理事会では、理事改選および今後のコンソーシアムのあり方に向けて審議を重ねました。2012年1月の評議員会で新規理事が選出され、第二期理事会では事務局機能が分割されることも決まりました。また、2014年世界社会学会大会に向けて刊行する「世界へのメッセージ」編集準備委員会を経て、編集委員会が正式に発足しました。

社会学系コンソーシアム主催シンポジウムとして、2012年1月22日に日本学術会議講堂にて、「日本そして世界へのメッセージ 3.11を受けて—東日本大震災・原発災害と社会福祉学、社会学から—」を開催しました。「シンポジウムについて」にて、このシンポジウムでの議論を紹介しています。

以上

3. 2012 年度事業予定

2012年度は、第二期理事会のリードのもと、社会学系コンソーシアムが、さらに活動内容を充実させていく年となります。日本の社会福祉学・社会学の国際化に向けて、参加学協会間での情報共有などの点で貢献してまいります。また評議員会の開催やシンポジウムの開催などはもちろんのこと、「コンソーシアム通信」や「Newsletter」の発行など、定例事業もより内容を充実させていく予定です。

◆「コンソーシアム通信」発行

参加学協会が予定する諸活動に関する情報を皆様のお手元にお届けします。「コンソーシアム通信」は2012年5月、8月と2013年1月に第13号、第14号、第15号が発行される予定です。

◆評議員会開催

コンソーシアム評議員（各学協会より2名ずつ）が集い、評議員会を開催いたします。コンソーシアム活動について意思決定をおこなう重要な機会となります。

◆コンソーシアム・シンポジウム開催

2012年度も、シンポジウムを開催いたします。シンポジウムでは、参加学協会の共通の関心事や問題、また社会福祉学・社会学領域での重要事項などを議論いたします。また、2012年度からはシンポジウム担当理事を設け、より充実したシンポジウムの開催を目指します。

◆Newsletter第6号発行

2012年度のニュースレターを発行し、参加学協会及び社会への情報提供をさらに充実させていきます。

4. シンポジウムについて

2012年1月22日(日)に社会学系コンソーシアム公開シンポジウム「日本そして世界へのメッセージ 3.11 を受けて—東日本大震災・原発災害と社会福祉学、社会学から—」が日本学術会議講堂にて開催されました。当日は加盟団体からの参加者のみならず、一般参加者も多く、例年以上に盛会でした。

シンポジウムでは震災復興に関する5つの研究が報告されました。まず、「東北発の復興論 再生はどこから始まるのか」(山下祐介、日本社会分析学会・首都大学東京准教授)では、東京に暮らす人々と東北に暮らす人々との間の認識のズレ、さらには復興に限らずあらゆる活動が東京中心となっておこなわれる中央・地方の関係が震災復興に及ぼしている問題点が指摘されました。「放射能汚染という言葉、人々はどのように受け取ったのか—いわき市で暮らして—」(本多創史、社会事業史学会・東日本国際大学准教授)では、福島第一原発事故による放射性汚染を福島で暮らす人々がどのように受け取っているのか、その現状が報告されました。「被災地・被災者の地域再生と生活支援の針路—社会福祉学の立場から—」(野口定久、日本社会福祉学会・日本福祉大学教授・日本学術会議連携会員)では、社会福祉学の立場から、主として「居住福祉資源」・「地域福祉計画」・「ソーシャルワーク支援」の側面から被災地の地域再生と被災者の生活支援の針路についての考察が展開されました。「震災復興支援の市民活動」(佐藤恵、福祉社会学会・桜美林大学准教授)では、原発事故に議論が集中することによって「震災弱者」とされる障害者(や高齢者等)の抱える困難が見過ごされ、社会的に取り残されていくこと、およびそうした人々に対する支援活動の必要性が提起されました。「学生ボランティアによる復興支援活動と地域再生—岩手県大槌町吉里吉里地区を事例として—」(浅川達人、日本都市

社会学会・明治学院大学教授)では、支援活動を研究活動というフレームワークから捉え直し、学生ボランティアの取り組みを参考に地域再生に結びつく復興支援活動を有効かつ継続的に行うための必要要件が検討され、復興支援活動に対する社会科学者の貢献が論じられました。

休憩をはさんだ後の全体討論でも、これらの報告を基に、東北の復興のために必要な支援のあり方が議論されました。

なお、各報告の要旨については、コンソーシアム・ホームページをご覧ください。

<http://www.socconso.com/symposium/index.html>

5. 2011年度収支中間報告（2012年3月10日時点）

（自2011年4月1日 至2012年3月10日）

I. 収入の部

科 目	予算額	中間報告	予実績差異	備考
1 会費	550,000	530,000	-20,000	
(1) 年会費 1万円相当	220,000	200,000	-20,000	東北社会学会及び東北社会学研究会の年会費免除
(2) 年会費 2万円相当	100,000	100,000	0	
(3) 年会費 3万円相当	30,000	30,000	0	
(4) 年会費 10万円相当	200,000	200,000	0	
2 雑収入・寄付	0	82	82	利子
3 前年度繰越金	15,278	92,057	76,779	
収入合計	565,278	622,139	56,779	

II. 支出の部

科 目	予算額	中間報告	予実績差異	備考
1 事務局経費	252,000	254,119	-2,119	
(1)スタッフ謝金	240,000	240,000	0	
(2)HP レンタル・サーバー代	2,000	3,300	-1,300	
(3)メールアドレス維持費	0	0	0	
(4)事務管理用品	10,000	10,819	-819	
2 借入金償還	50,000	50,000	0	
3 定例会議・理事会開催費	180,000	153,371	26,629	
(1)評議員会・理事会開催費	30,000	23,281	6,719	
(2)定例シンポジウム開催費	140,000	122,718	17,282	
(3)委員会開催費	10,000	7,372	2,628	「メッセージ」編集準備委員会
4 予備費	83,278	20,160	63,118	東北社会学会及び東北社会学研究会の前年度年会費返還
支出合計中間報告	565,278	477,650	87,628	

6. 2012年度予算案（2012年1月22日 評議員会にて承認）

（自2012年4月1日 至2013年3月31日）

I. 収入の部

科 目	予算額
1 会費	550,000
(1)年会費 1万円相当	220,000
(2)年会費 2万円相当	100,000
(3)年会費 3万円相当	30,000
(4)年会費 10万円相当	200,000
2 雑収入・寄付	0
3 前年度繰越金	120,884
収入合計	670,884

II. 支出の部

科 目	予算額	備考
1 事務局経費	373,800	
(1)スタッフ謝金	360,000	120,000 * 3人
(2)HP レンタル・サーバー、ドメイン代	3,800	
(3)事務管理用品	10,000	
2 定例会議・理事会開催費	160,000	
(1)評議員会・理事会開催費	20,000	評議員会 1回、理事会 1回
(2)定例シンポジウム開催費	130,000	
(3)委員会開催費	10,000	国際交流委員会 「世界へのメッセージ」編集委員会
3 予備費	137,084	
支出合計	670,884	

7. 参加学協会の動向

(2012年3月10日現在、50音順)

環境社会学会
 関西社会学会
 関東社会学会
 社会事業史学会
 社会情報学会
 数理社会学会
 地域社会学会
 東北社会学研究会
 東北社会学会
 西日本社会学会
 日中社会学会
 日仏社会学会
 日米高齢者保健福祉学会
 日本解放社会学会
 日本家族社会学会
 日本看護福祉学会
 日本社会学理論学会
 日本社会学会
 日本社会史学会
 日本社会病理学会
 日本社会福祉学会
 日本社会分析学会
 日本スポーツ社会学会
 日本村落研究学会
 日本都市社会学会
 日本難病看護学会
 日本保健医療社会学会
 日本マス・コミュニケーション学会
 日本労働社会学会
 福祉社会学会
 北海道社会学会

8. 2012 年度イベントカレンダー**5月**

- 11-13日 社会事業史学会 第40回大会(日本女子大学 目白キャンパス)
<http://www.jshsw.cher-ish.net/>
 12-13日 地域社会学会 第37回大会(慶應義塾大学)
<http://jarcs.sakura.ne.jp/>
 19-20日 西日本社会学会 第70回大会(鹿児島大学)
<http://www2.lit.kyushu-u.ac.jp/~sociowest/taikai/index.html>
 19-20日 日本保健医療社会学会 第38回大会(神戸市看護大学)
<http://jhms38.umin.ne.jp/index.html>
 26-27日 関西社会学会 第63回大会(皇學館大学)
<http://www.ksac.jp/>
 27日 日本社会福祉学会 第59回春季大会(東洋大学 白山キャンパス)
<http://www.jssw.jp/event/index.html>

6月

- 2-3日 福祉社会学会 第10回大会(東北大学川内キャンパス)
<http://www.jws-assoc.jp/>
 9日 北海道社会学会 2012年度大会(國學院大学北海道短期大学部)
<http://www.hsa-sociology.org/taikai.html>
 9-10日 関東社会学会第60回大会(帝京大学八王子キャンパス)
<http://kantohsociologicalsociety.jp/>
 30-1日 日本社会史学会大会(千葉経済大学)
<http://wwwsoc.nii.ac.jp/jashs/>

7月

- 7-8日 日本看護福祉学会 第25回学術大会(文教大学越谷キャンパス)
<http://kangofukushi.sakura.ne.jp/taikai/index.htm>
 14-15日 日本社会分析学会 第123回例会(山口大学)
<http://scs.kyushu-u.ac.jp/~sasa/>
 15-16日 東北社会学会 第59回大会(山形大学)
<http://tss.sal.tohoku.ac.jp/>

9月

- 1-2日 日本解放社会学会 第28回大会(松山大学)
<http://sociology.r1.shudo-u.ac.jp/liberty/index.html>
 8-9日 日本都市社会学会第30回大会(立教大学)
<http://urbansocio.sakura.ne.jp/taikai.html>
 14-16日 社会情報学会: 日本社会情報学会(JASI)(JSIS)4月統合予定(群馬大学荒牧キャンパス)
<http://wwwsoc.nii.ac.jp/jsis/>
 16-17日 日本家族社会学会 第22回大会(お茶の水女子大学)
<http://www.wdc-jp.com/jsfs/regulation/index.html>
 29-30日 日本社会病理学会 第28回大会(大阪市立大学)
<http://wwwsoc.nii.ac.jp/jasp/>

10月

- 20-21日 日本社会福祉学会 第60回秋季大会(関西学院大学)
<http://www.jssw.jp/event/index.html>

11月

- 3-4日 日本社会学会 第85回大会(札幌学院大学)
<http://www.gakkai.ne.jp/jss/>

9. 国際動向

Globalization, Migration and Cultural Recomposition.

Latin America in a Global World

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About the author:

Prof. Yvon Le Bot, senior researcher at the Centre d'Analyse et d'Intervention Sociologiques, CADIS (Ecole des Hautes Études en Sciences Sociales/Centre National de la Recherche Scientifique, Paris). He is currently Marie Curie Fellow (European Commission). He is board member of Research Committee «Social Classes and Social Movements » of the International Sociological Association. Since 1968, he has carried out extensive field work in several Latin American countries, in United States, Canada and Europe, for the CNRS and the United Nations. He has been engaged in comparative and analytical studies, focusing on community issues, modernity, violence, armed conflicts, ethnic questions, social movements and migration. His current research is on cultural movements and globalization, social and cultural actors among transnational migrants in North America and Europe. He is the author of several books including *La guerre en terre maya* (1992), *Violence de la modernité en Amérique latine* (1994), *Le rêve zapatiste* (1997, seven foreign editions, including a Japanese edition by Gendaikakushitsu Publishers, 2005), *La grande révolte indienne* (2009). He has published several dozens of peer reviewed articles on leading international journals and has participated in numerous collective books.

Contribution of the sociology of Latin America to general sociology today goes through the

study of transversal issues and phenomena, inscribed within globalization: cultural and religious movements, changes in identities, new forms of violence and social and cultural reconstructions within migrations.

Development, dependency and globalization. The end of the Latin-American specificity.

In Latin America, the 20th Century was dominated by processes of modernization and national integration, led by the States and by collective actors. These were powerful movements but strongly impeded by the situation of dependency of the region.

Mainly from the 1950s to the 1970s, the area was in the centre of the debates about the rise of the middle class, about urbanization and marginality, development and underdevelopment, dependency, populisms and revolutionary struggles.

Over the last few decades, the great paradigms declined. Latin America lost unity, specificity and visibility.

The continent entered the democratic normality and opened to global flows. At the same time, processes of fragmentation extended: inequalities grew, dualizations multiplied, violence became more diverse and demands for recognition expanded. The attitude towards modernity became ambivalent and temptations of neo-populism appeared.

The sociology of Latin America is now directly linked to the concerns, questions and themes that are also present in the societies of the first world. There is no more a « Latin-American specificity ».

Social and cultural movements in Latin America

The great paradigms went away together with the erasing of historical actors: nations and classes.

The national-popular States broke down in the 1960s and 1970s. The revolutionary utopias and the military dictatorships collapsed in the 1980s. Latin America entered into a period of democratic transitions and neo-conservative globalization. New actors appeared. They combine social demands and affirmation of identities. They distance themselves from armed groups (guerrillas) and from the institutional sphere, as well. They identify with the civil society.

In Latin America, as in other continents, social and political conflicts acquire strong cultural dimensions. Movements built around issues of memory and symbolic debt, colonial past and racism, ethnic or religious identity, stakes of recognition, justice and dignity have taken on an increasing importance and have often taken the place abandoned by the classical actors.

The Indian movements are the ones that best illustrate the rise of new actors. During the last four or five decades, they have arisen to the centre of the national scene in several countries. In other places, they mobilize important minorities or reduced groups and develop mainly on a local or regional scale.

But, their importance is not based only on their scale. The main interest of these movements lies in the orientations and meanings they carry and spread far beyond their group. They substantially modify the national imaginaries and introduce cultural rights in the definition of democracy.

In a world dominated by the markets and

characterized, at the same time, by the rise of neo-communitarian powers and violence, the Indian struggles in Latin America are among the few movements that combine social conflicts, cultural projects and democratic aims. Today, in several Latin-American societies, they constitute the main, if not the only social movement. Depending on the countries, contexts and moments, they focus on economical modernization, social and national integration, ethical protest, ethnic specificity, religious community or transition to democracy.

Circulating migrants

Nation-States were natural frames for the conflicts in which the main stakes were national integration, political power or state control of development. They are not sufficient or even pertinent for the analysis of the changes linked to globalization, international migrations, transnational networks or cultural transfers.

Circulating migrants are a perfect illustration of the separation that is taking place today between the globalized economy, fragmented societies and political systems that are losing their hold over the economy and society. These migrants are motivated by the desire to be part of the transnational flows of the labour market and they are outside the framework and institutions of the Nation-State.

New identities are being constructed. They are nourished by coming and going between two or more countries. In addition to the "immigrant" who came from a sending society to settle and possibly to integrate into a host society, we have today an increasing proportion of migrants whose experience consists in being "on both sides", "here and there" at the same time

over a long period.

The experience of transnational migration actually illustrates, in the strongest and most meaningful way possible, the relative and unstable character of identities and borders which inter-cross on a stage of fragmented globalization.

Latino movement in USA

According to a very common point of view, a massive mobilization of the immigrants in countries of the first world, and especially of the illegal ones, is improbable or impossible. Latino migrants in the United States, in majority Mexicans, contradicted that vision in a spectacular manner. The Latino movement of 2006 was the most important social movement in the U.S. in decades. It mobilized millions of immigrants, youth and adults, families with their children and high school students; more than the Civil Rights Movement of the 60s and more than the anti-Vietnam War Movement during the 70s.

Peaceful and happy crowds surged along streets in more than a hundred big, medium and small towns across the country, from San Diego to Washington and New York, including modest localities in the Midwest - even in Utah. On that occasion, Los Angeles and Dallas, among other cities, had the biggest demonstrations in their history.

This movement invites us to re-think the relations between migratory experience, collective action and self-construction. It introduces possibilities of re-articulation of the social and the cultural spheres – less probably the politics – by the actors of the globalization from below.

Social Justice and Democratization

Michael Burawoy

Professor, The University of California, Berkeley (USA)



About the author:

Michael Burawoy is President of the International Sociological Association. He also teaches sociology at the University of California, Berkeley, where he has launched a series of global courses, most recently Public Sociology, Live! that can be found on the [ISA website](http://www.isa-sociology.org/public-sociology-live/)

The theme of the International Sociological Association's Forum to be held in Buenos Aires, August 1-4, is "social justice and democratization" -- especially apt given the global escalation of social protest during the last year. These protests have pointedly raised the question of the relation between social justice and democratization. On the one hand, where dictatorships reign, can demands for social justice -- for greater economic equality and social security -- lead to their overthrow and the installation of democracy? On the other hand, where there is formal democracy, can demands for social justice be pursued through its channels? What do the recent social protests in the Arab World, Southern Europe, Latin America, Asia and North America have to say about these questions?

What do the Japanese protests against nuclear power have to say about these questions?

It was the self-immolation of Mohammed Bouazizi -- a poor Tunisian street vendor, unable to pay the bribes to keep his small business going, perpetually harassed by the police -- that sparked a psychic revolution if not a social revolution across the Arab world. Enough was enough -- political oppression and economic marginalization had made life unbearable so that rebellion was the only way forward. After Tunisia, Egypt and Libya fell one after the next. Dictatorial regimes were no longer invincible. In Syria the opposition to the Assad dictatorship refuses to back down despite the brutal massacres. When demands for social justice that inspired the Arab street in the beginning were ignored, they gave way to the narrower demands for the immediate dissolution of political dictatorships. The Egyptian "January 25" Revolution of 2011 now looks more like a military coup that has successfully out-manuevered the protestors, notwithstanding the historic elections for parliament.

In India and China, a different set of protests have attracted public attention, protests around land confiscation. Most famously, the people of the township of Wukan in South China courageously surrounded the communist party offices, attacking them for land grabs for real estate development. This is parallel to the local struggles in India against land expropriations for Special Economic Zones, such as the most famous case of Nandigram in West Bengal where 14 people were killed. This ham-fisted intervention of the state was one reason the Communist Party lost power in West Bengal for the first time in 34 years. In both China and In-

dia social justice demands are pursued through direct action against local powers rather than the national political regime.

Similar struggles against the expropriation of land for mining companies or the destruction of communities by the building of dams, elicits protest not just in Asia but all over Latin America. Protests against the enormous Belo Monte dam to be built in Amazonian Brazil first led to a legal ruling against the company, a ruling that was recently reversed. Even where the courts rule against expropriation as in Colombia the government takes little notice. Again parliamentary democracy has its limitations in containing the interests of big capital.

If we move from Asia and Latin America to Southern Europe -- to Spain, Portugal, and Greece where fiscal austerity imposed by bankrupt states have brought violent protest into public spaces. As wages fall and unemployment soars, so the speculative machinations of international capital were revealed. Inspired by Tahrir on the one side and the Spanish indignados on the other, the Occupy Wall Street Movement developed a new rhetoric that attacked the 1% whose ill-gotten gains came at the expense of the 99%. The Obama administration followed the Bush administration left off, continuing the bail out of the very banks whose manipulations brought the financial system into crisis. This was socialism for the bankers, dispossession of the 99% by the 1% through the creation of debt. Parliamentary democracy has shown itself to be powerless to pursue any social justice program. No wonder the clarion call of the Occupy Movement is Direct Democracy through the General Assembly and a politics of horizontalism. Confidence in parlia-

mentary democracy to stem the tide of capitalist dispossession is at a low ebb.

Having commodified labor, land and money, capitalism took on the final hold out -- knowledge. With certain exceptions such as China, Taiwan, Brazil and certain parts of Europe, the state has withdrawn public funding from higher education, creating legislation to encourage the privatization of knowledge production, and more broadly demanding that universities finance themselves. So universities turn directly to capital and capital obliges, by creating its own universities, by sponsoring research, and generally by investing in the production of knowledge. But the overwhelming costs are born by students who mortgage their futures by taking out hefty loans to pay for the soaring fees. As university education becomes ever more costly, so it becomes even more necessary to land a job in an ever more competitive labor market. An outraged precariat is born whose anger will not subside, that will not be taken in by the trappings of liberal democracy. Behind democracy stands the police and behind them the military, revealing themselves in a naked show of force, often in contempt of the rule of law. Violence feeds protest, radicalizing the very meaning of democracy.

If sociology is to keep up with history, it would do well to extend the study of social stratification to include a focus on the way the rich and super-rich make their money, extend conventional social movement theory to include the structural context of protest, extend the study of symbolic violence to include its relation to state violence, and recognize the limits as well as the virtues of parliamentary democracy. Sociology has to consider the hypothesis that formal democracy

may be necessary but by no means sufficient for progress toward social justice.

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Happiness and Ethics

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Introduction

The 2009 report from the [*Prince's Trust*](#), a youth charity that helps change young lives, claimed that "one in 10 British young people think that life is not worth living." Of the 2,004 young peo-

ple polled as part of the Trust's online survey, 12% said that life was meaningless, and over a quarter claimed that they were 'often' or 'always' depressed (www.gurdian.co.uk). One important finding of the study was that this unhappiness was very much related to material conditions such as inequality and unemployment - and this was three years ago when the financial crisis had not yet spread through Europe.

However, theologians and philosophers have long maintained that materialism is incompatible with a life of virtue. Recurringly, the pursuit of material wealth is viewed as empty and tending to preclude one's investment in family, friends, self-actualization and participation in the social community (Fournier and Richins 1991; Kasser and Ryan 1993). Robert Putnam, the author of *Bowling Alone*, says "In the ten short years between 1985 and 1994, active involvement in community organizations in the US fell by 45 percent. By this measure, nearly half of America's civic infrastructure was obliterated in nearly a decade" (2000, p. 60). People are participating less and less in activities that once brought fulfillment and happiness, such as volunteer work, church activities, and even bowling leagues. The consumerism mindset has helped to shift the source of true happiness – which Aristotle called the 'chief good' - from intangible entities such as relationships and faith to material objects.

According to Ger and Belk (1996), materialism includes four traits:

1) **possessiveness** - the inclination and tendency to retain control or ownership of one's possessions.

2) **non-generosity** - an unwillingness to give possessions to or share possessions with others.

3) **envy** - a displeasure or ill will at the superiority of another person in happiness, success, reputation, or the possession of anything desirable.

4) **preservation** - the conservation of events, experiences, and memories in material form.

However, Kasser (2002) argues that "it is not materialism which causes unhappiness directly, but that unhappiness and materialism are mutually reinforcing mechanisms." He showed that there is clear evidence that people who have experienced true deprivation are those who, later in life, are the most materialistic. This is because insecurity breeds materialism, but the pursuit of materialistic goals fails to increase happiness (ibid.)

In an attempt to understand the diffused feelings of unhappiness and lack of trust that we perceive today, especially among young people, this essay will focus on the relationship between happiness and ethics.

Hypothesis

I started from a simple Christian assumption, namely that if life, which is given and must one day be returned, is to be lived happily one must adhere to ethical principles.

Discussion

In the classical works of the Greek and Oriental philosophers, life is described as 'power in continuous expansion'. In the past, before such phenomena as globalization or consumerism

existed, this power could be expanded much more easily than is possible nowadays. Today, our capacity to expand power needs to cater for a number of variables that were unnecessary in previous eras. Furthermore, while our predecessors had to change their power faster than the slowly changing world in which they lived in order to expand it, today we have to do the opposite and unceasingly maintain a certain stability of power in a world which is changing rapidly. This is no easy task. To use an expression which we hear often, 'people must have character'. But *what is 'character'?* I am said to be 'hot tempered', but is that my character? Well, if so, it is only one element of it, which we can call my 'driving force'. In other words, if the power to remain stable during a process of change is applied to both body and mind, we can say that it constitutes a driving force. However, we shouldn't ignore the fact that there is another aspect to our character, which is 'will power'. For example, TV commercials capitalize on our desire to be happy and create unhappiness instead. Without will power, which accords us the ability to distinguish between good and bad desires, our lives would become a perpetual cycle of materialistic impulses sustained by the driving force. Our urges present themselves in an infinite variety of forms. They continually drive us to discover, invent, move toward the unknown. To make matters more complicated, our power has a finite amount of force and, unfortunately, the mind is unable to recognize its own limitations. Therefore, pushing beyond those limits could mean exceeding the power of the body, which is dangerous.

From here comes the question, *what can we do*

to deal with this problem of desire? The answer in my opinion is that it needs to be guided, and to do this we must draw on our virtue. In the catholic tradition, virtue was often identified with the notion of 'conformity' with the external world. Therefore, a man was no longer *a man of virtue* if he transgressed certain social norms, whereas today such men would probably be called perverse because we live in a world with fewer social norms. However, my view is that this is a simplified attempt to understand the true meaning of virtue. If we look at the Greek word for virtue we find that it is often related to the term *virtuoso* which is 'knowing how to manage the risk', or, 'having the ability to survive'. We can interpret this second definition as 'the ability to organize desire', which fundamentally constitutes a strategy oriented toward 'good', where 'good' is viewed in a Hegelian way as the self-determination or *freedom*. This does not mean that an entity is free when it is determined by 'itself' rather than by some 'other', which would automatically imply self-sufficiency, independence, and self-realization. To the contrary, Hegel's metaphysical doctrine teaches us that every being can be determined only in relation to some other. Thus, self-determination or freedom, according to Hegel, means 'being-with-oneself-in-some-other' which, although difficult to accept as rational, is in fact real (and therefore rational) in the case of 'love', for instance, where, through an act of conscious identification with the welfare of another, the self ceases to see the demands of the other as self-limiting. This concept of self-determination is integrally re-proposed in the writings of Spinoza when he states that self-determination can be actualized only if a person is able to enter in

relationship with another.

Conclusion

I believe that the diffused unhappiness and lack of trust among young people these days are the products of a lack of ability to organize (guide) desire, which in other words, is the inability to keep power stable in a constantly changing world. But this ability exists in the form of virtue, which is a strategy oriented toward good or self-determination which cannot be actualized in separation from another (this can be our future generation, our spouse, our children, our colleagues, etc.). It is here that ethics, in the sense of 'taking care, being responsible' becomes an aspect of the character of a person which is indispensable to our self-determination or freedom, and is not just a matter of duty.

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10. 事務局・問い合わせ

「編集後記」

2011年度末で事務局およびニュースレター担当が交代します。参加学協会の皆様のご協力により、5回にわたってニュースレターを無事発行することができました。この場を借りてお礼申し上げますとともに、コンソーシアムのますますの発展を願っております。

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