

SOME IDEAS ON WELFARE SCIENCE

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There are four terms which are often used in the welfare science in modern society. They are the spirit of vocation, the spirit of philanthropy, the spirit of capitalism and the spirit of socialism. I am going to think about these four terms.

The spirit of vocation is based on the ethic of calling of Protestantism. For calling (God's calling of men) has two meanings. First, calling means God's giving men freedom (salvation of men by God.) (Galatian V.) Second, calling means God's giving man a life as a prophet, missionary, preacher or a teacher. (Ephesian IV). Vocation is, therefore God's claim on men. It demands that man should do his duty. As seen from above, calling is an individualistic ethic and the spirit of vocation based on this ethic is an individualistic ethic. The spirit of vocation is, therefore, based on individualistic ethic.

The spirit of philanthropy is based on the collectivistic ethic of good Samaritanism of Quakerism, that is, the Society of Friends.

The spirit of capitalism is the spirit of individualistic economy.

The spirit of socialism is the spirit of collectivistic economy.

The spirit of vocation and the spirit of capitalism hold individualism in common.

The spirit of philanthropy and the spirit of socialism hold collectivism in common.

The spirit of vocation and the spirit of philanthropy hold ethic in common.

The spirit of capitalism and the spirit of socialism hold economy in common.

	Economy		
	The Spirit of Capitalism	The Spirit of Socialism	
Individualism	The Spirit of Vocation	The Spirit of Philanthropy	Collectivism
	Ethic		

I. The Spirit of Vocation and the Spirit of Capitalism, and the Spirit of Philanthropy and the Spirit of Socialism

According to Max Weber the spirit of vocation based on individualistic ethic once developed the spirit of capitalism, that is, the spirit of individualistic economy.¹⁾ And the spirit of capitalism today needs reconsideration by the spirit of vocation.²⁾ Now from this point of view the cooperative relation between the social security of William Beveridge and Franklin Roosevelt based on the spirit of capitalism and the social work of Gordon Hamilton based on the spirit of vocation will be grasped.

Now the spirit of philanthropy based on the collectivistic ethic developed the spirit of socialism, that is, the spirit of collectivistic economy. And the spirit of socialism today needs reconsideration by the spirit of philanthropy. Now from this point of view the cooperative relation between the social security of Sidney Webb and Edward Heimann based on the spirit of socialism and the social work of Jane Addams and Arnold Toynbee based on the spirit of philanthropy will be grasped.

II. The Spirit of Vocation and the Spirit of Philanthropy

We say as follows. The spirit of vocation is based on the individualistic ethic of calling of Protestantism. Calling (God's calling of men) is done in order to give men freedom, and this is Christian freedom. On the other hand the spirit of philanthropy is based on the collectivistic Samaritanism of Quakerism. Good Samaritanism means one's ethic of good service to others, and this is Christian service. The relation between the spirit of vocation based on calling (freedom) or the ethic of self-love (individualistic ethic) and the spirit of philanthropy based on good Samaritanism (service) or the ethic of fraternity (collectivistic ethic) is that one can develop itself by doing the other. In Christianity, therefore, these two cooperate and intersect.

Now from this point of view the cooperative relation between the social work of Gordon Hamilton based on the spirit of vocation and the social work of Jane Addams and Arnold Toynbee based on the spirit of philanthropy will be grasped. Thus in social work there is the cooperation of social worker (man of vocation) and volunteer (philanthrope).

III. The Spirit of Capitalism and the Spirit of Socialism

The spirit of capitalism of the spirit of individualistic economy, as socialists say, developed out of the self-contradiction its counter principle, namely, the spirit of socialism or the spirit of collectivistic economy. But the spirit of capitalism today can maintain itself by adopting the spirit of socialism. The spirit of capitalism and the spirit of socialism are individualism and collectivism which are opposed on the basis of economy.

Now from this point of view the antagonistic relation between the social security of Beveridge and Roosevelt based on the spirit of capitalism and social security of Webb and Heimann based on the spirit of socialism will be grasped. Social security like unemployment benefit is necessary for both capitalist and laborer because they both want the maintenance of buying power and the maintenance of labour force. But benefit needs contribution of income by capitalist and laborer. And in contribution capitalist who has the spirit of capitalism and laborer who has the spirit of socialism are opposed each other.

IV. The Spirit of Vocation, the Spirit of Capitalism, the Spirit of Socialism and the Spirit of Philanthropy

Now I am going to summarize the above mentioned idea.

The spirit of vocation (individualistic ethic) and the spirit of capitalism (the spirit of individualistic economy) which hold individualism in common are connected with each other cooperatively.

The spirit of capitalism and the spirit of socialism (the spirit of collectivistic economy) which hold economy in common are connected with each other oppositely.

The spirit of socialism and the spirit of philanthropy (collectivistic ethic) which hold collectivism in common are connected with each other cooperatively.

And the spirit of vocation and the spirit of philanthropy which hold ethic in common are connected with each other cooperatively, and both are respectively the starting point and the termination of the history of welfare.

History of welfare develops in either way of the following :

- 1 The spirit of vocation.....→ the spirit of capitalism.....→ the spirit of socialism.....→ the spirit of philanthropy
- 2 The spirit of philanthropy.....→ the spirit of socialism..... the spirit of capitalism.....→ the spirit of vocation

Now from this point of view the life history of Robert Owen (1771-1858) who lived in

the age of industrial revolution in England will be grasped. It developed as follows.

- (A) The period of the spirit of vocation. (He was an apprentice in a shop.)
- (B) The period of the spirit of capitalism. (Manager and owner of the biggest cotton mill in England.)
- (C) The period of the spirit of socialism. (He opposed to Robert Malthus who was opposed to The Poor Law in order to protect capitalism in its capital storing age. He became a socialist, and pioneer of laborer's education, improvement of conditions of laborer, labor legislation, labor union, consumer's cooperation, community of equality and settlement, etc.....)
- (D) The period of the spirit of philanthropy. (He regarded philanthropy as the basis of socialism. He was engaged in gospel preaching. He was the author of Catechism of the New Moral World, 1835.)

The history of social work and social security from the end of nineteenth century till now will also be grasped from this point of view. It developed as follows.

- (A) The social work of Jane Addams and Arnold Toynbee based on the spirit of philanthropy.
- (B) The social security of Webb and Heimann based on the spirit of socialism.
- (C) The social security of Roosevelt and Beveridge based on the spirit of capitalism.
- (D) The social work of Hamilton based on the spirit of vocation.

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I explained simply my ideas on welfare science using the terms : the spirit of vocation, the spirit of philanthropy, the spirit of capitalism and the spirit of socialism.

Reference A

I referred to the following items in "From Max Weber" (Translated, edited and with an introduction by H. H. Gerth and C. W. Mills, 1948)

- 1 The Protestant Ethic and the Spirit of Capitalism / The Protestant Sects and the Spirit of Capitalism
- 2 Puritan Ethic of Vocation / Politics as Vocation

Reference B

Arnold Toynbee is, as is known, the founder of Toynbee Hall 1884.

Jane Addams : Democracy and Social Ethics, 1902. / Twenty Years at Hull House, 1910.

Sidney and Beatrice Webb : A Constitution for the Socialist Commonwealth of Great Britain, 1920.

Edward Heimann : Soziale Theorie des Kapitalismus (Theorie der Sozialpolitik) 1929.

Franklin Roosevelt is, as known, the maker of The Social Security Act, 1935.

William Beveridge : Social Insurance and Allied Services, 1942.

Gordon Hamilton : Theory and Practice of Social Case Work, 1952.

N o t e

Most important point in this essay seems to be the following underlined part (p.55) - And the spirit of capitalism today needs reconsideration by the spirit of vocation. And the spirit of socialism today needs reconsideration by the spirit of philanthropy. I would like to explain about it.

According to Max Weber Protestant ethic developed productive capacity through diligence, honesty and economy in vocation and increased wealth and as the result developed the spirit of capitalism. And capitalists were often Protestant. But today the spirit of capitalism gives too much weight to occupational view based on profit making mind and consumption based on vanity, and cause alienation and mechanisation of man. The spirit of capitalism, therefore, needs reconsideration by the spirit of vocation (pleasure through vocation, diligence, honesty and economy) based on the ethic of calling of Protsetantism.

Similarly good Samaritanism based on Quaker's ethic developed friendship based on socialist spirit. And socialists were often Quakers or Christians akin to Quakers. (For example, democratic socialist Sidney Webb and labourites participated as Christians in their youngdays in the work of Toynbee Hall at East End. Another example is Jane Addams who established Hull House in Chicago. She was influenced by her father who was a Quaker. She assisted Theodore Roosevelt who was recommended by the Socialists.)

In this way Christian philanthropy developed socialism which denies capitalism, that is, economic individualism or liberalism which causes laboring poor and alienation of man. But today socialistic spirit (i. e. the spirit of economic collectivism) strengthens systems like labor legislation. But on the other hand as the force of society has increased, owing to the spirit of socialim man has become a cogwheel of society as a simple economic man (partial man). The spirit of socialism, therefore, needs reconsideration by the ethic of good Samaritanism of Quakerism which owns the idea of whole man, friendship and philanthropy.