

Prefatory note

Naomi Yuzawa, Rikkyo University,

Vice President, JSSSW

Almost a year and a half has passed since the Covid-19 pandemic started to bring global crisis to the modern society, where we are already suffering from repeated natural disasters such as earthquakes, typhoons and heavy rains. The Covid-19 catastrophe is being continued, damaging not only the peoples' lives but also many aspects of our society, including daily lives, employment and economy. We are encountering the truth that any part of the world could be affected by multiple disasters simultaneously. Even domestically, the examples are countless to see how much the country has suffered, for instance “the radiation-exposed forest” affected by radiological contaminant or the remains of war dead collection, which has been hindered.

With abundant media coverage on the Covid-19 and the Tokyo Olympics these days, I am in fear that we might be forgetting the reality we are still on our way to recovery from the Great East Japan Earthquake and there are people being chased away even from the streets due to the Olympic Games held under the pandemic. Living in the modern society where immediate risks against lives and deaths are so close to people and their daily lives, the adults are facing challenges how to engage with children and youth, who will live in the next generations.

I consider that it is time for us to prove and realize the true value of academic studies in this situation. There are numerous research agenda living in the era of Covid-19 pandemic, including visualizing the emerging situations and their problem structures, validating the effectiveness of existing or new institutions or policies, managing records and data for the future generations, etc.

New virus infectious diseases such as AIDS, SARS, Ebola, and Covid-19 made human beings to realize the limit of existing framework for international health, so that leading us towards the effort for global cooperation system beyond national boundaries, called “Global Health” (Takuma: 2020). However, thread from and effect of infectious diseases create and further expand disparities among people, based on the

already existing social inequality as a backdrop. According to Kazuko Suzuki, who introduced the situation in the USA using the data from the Centers for Disease Control and Prevention (CDC), the rates of hospitalization and mortality are higher for Native Americans, African Americans, and Hispanics, compared to non-Hispanic whites irrelevant to the age of patients. For instance, the age-adjusted hospitalization rates for Native Americans, African Americans and Hispanics are 5.8, 4.7, and 4.6 times higher than the same cohort of non-Hispanic whites, respectively. This clearly indicates the serious racial and ethnic disparities (Suzuki: 2020).

Suzuki further points out that there are complex factors for the disparities, for instance access gaps to proper medical services and associated high rates of people with pre-existing diseases, a larger number of workers in the essential work and the hospitality industry, which brings the wage gap, disparities in living conditions, and information gaps. Momoe Makita, who studied in the situation of New York City under the coronavirus outbreak, analyzed the correlations between the infection rate and race/ ethnicity, income, or level of education based on the data published daily by the city on its website such as the number of patients and the death toll disaggregated by race and ethnicity. She concluded that the difference in the infectious rates was not statistically significant in terms of race and ethnicity, when the educational level was considered. As the rate greatly decreases for the cohort of university graduates, she indicated the level of education has a significant impact on health damages by Covid-19 (Makino:2020).

Given the above, the gaps in Covid-19 effect in terms of health, labor, economy and daily life need to be analyzed based on the evidence cumulated in different perspectives such as nations, regions, race/ ethnicities, or gender. Under the coronavirus crisis, which is a disaster brought by an infectious disease, Social Welfare studies are expected to patiently study how the social inequalities embedded in layers will change in Japan.

For doing the research above, “gaps in attention” will be one of the keywords. Kayo Takuma, who discussed a history of human beings fighting against infection diseases, pointed out “gaps in attention” is an issue for securing the health rights, one of the basic human rights. A disease called “unattended tropical disease” is a good

example, which is rampant and problematic in developing countries but not drawing enough attention worldwide. Takuma argues “unattended tropical disease” is a cause for making the poorest unable to get out of poverty, and therefore it has deeply correlated with chronic poverty as a driver for accelerating poverty (Takuma:2020).

“Unattended tropical disease” is merely an example, however this enlightens us what we have to give our attentions to during the persistent and enormous effects of Covid-19. Each researcher needs to diversely approach with their own expertise and cumulates wisdoms. For this purpose, JSSSW is required to empower all the researchers to deliver studies, which will in turn empower all the citizens. Let us join hands in moving forward.

Invitation to the 69th JSSSW Fall Conference

Koichi Tsuzuki, Tohoku Fukushi University,
Chairperson of Executive Committee

Tohoku Fukushi University is going to host the 69th Fall Conference for the first time in 20 years, after an unexpected delay for a year due to the Covid-19. The conference will be held online for the first time, which is a new experience for the host university. We would like to make the conference successful, seeking advice and guidance from all of you.

The theme of conference is “Welfare – Understanding Lives from the Perspective of Death.” In the time of society with a low birthdate and an aging population, someone’s death has become much familiar in our daily lives. Social workers in welfare institutions often report that it is becoming common that they stay with people facing death, especially in the field of welfare for the elderly.

It is often seen in the rural communities or in the context of post-Tohoku Great Earthquake that the dead come back into existence as people talk about their memories, if the dead were well connected with the communities before their demise. On the other hand, we understand the fact that some people are considered not existing, even living in the communities, if they are not communicating enough with others. This means that the physical non-existence of human beings in combination with others’ objective recognition of it make the death come into notion socially and officially. We would like to learn from the keynote lecture how we understand and recognize this social death from the perspective of Social Welfare Studies.

Given the above, we come to know the death is a social phenomenon. As human beings are social entity, the death should be also recognized as a social phenomenon. Lives of human beings are valuable, and so the death; therefore, Social Welfare Studies need to hold a consolidated view towards the death, based on the discussions on how we capture, recognize and explain the death from the viewpoint of welfare, with

implications to the social welfare practices. Multidimensional discussions are required, for instance whether social welfare clients, who are socially vulnerable, are/ were able to have a death with dignity. The symposium will invite symposiasts with different backgrounds, expecting to deepen the discussions.

In the morning of the first day, the conference holds a startup symposium available on demand, titled “How to Develop the Research Themes,” in order to consider the ways for deepening the research questions as researchers. On the following day, there will be two sessions with specific agenda, along with the workshop for international comparative studies together with foreign students, under overarching theme of “International Social Welfare Studies and Educations under the Covid-19 Pandemic” in the morning. This will be followed by a session on “Discussions on the Research Methods Employed in the Social Welfare Studies – underlying Concepts for Quantitative and Qualitative Studies” in the afternoon, as the first thematic areas for the conference to address, aiming at enhancing research capacities of the members. We hold the regular research presentations as usual, such as verbal and poster presentations.

Accepting the lesser number of research reports compared to the past years, we consider the pandemic hindered many researchers to conduct their researches as in the normal days. We value the research reports submitted nevertheless, which we are sure will contribute to make the conference meaningful.

Unfortunately, we are unable to welcome you to Sendai. However, we try our best to prepare for the fulfilling conference with fruitful discussions on the first ever web-based conference. Looking forward to your participation and attendance.

Report on the 69th JSSSW Spring Conference

Shinichi Okada, Graduate School of Osaka City University,

Member of Steering Committee for National Conferences (Spring Conference)

Conference Theme: Vision for Inclusive Societies Living with People with Dementia—Dementia Care Practices and Strength Approach

Date: Sunday, 30 May 2021, 13:00-17:00

Venue: Online

The Japanese Society for the Study of Social Welfare (JSSSW) convened the 69th Spring Conference with the theme “Vision for Inclusive Societies with People with Dementia – Dementia Care Practices and Strength Approach” on Sun, 30 May 2021, from 1 to 5pm. For responding to the Covid-19 pandemic, the conference was held online.

Following the conference inauguration by Dr. Katsunobu Kihara, Chair of JSSSW, the memorial lecture titled “Collaborative Relationship Building with Guardians in Response to Child Abuse - Practical Model Developed from Interviews with Families and Supporters” was given by Dr. Hiroyuki Suzuki, Rissho University, who has been awarded the JSSSW Academic Award of 2020. Mr. Suzuki set up an important agenda how the implementation model could be developed based on the voices of field practitioners. He presented the ways for managing the field knowledge and experiences, introducing his research centered around the keyword of “Oriai (compromise or common ground).”

Subsequently, the conference had a symposium on “Vision for Inclusive Societies Living with People with Dementia – Dementia Care Practices and Strength Approach”, having Dr. Issho Matsumoto, Matsumoto Mental Clinic and Dr. Kouichi Nakamura, Dementia Care Research and Training Center, Tokyo as symposiasts, Ms. Sachiko Kasahara, Shitennoji University as commentator, and Dr. Shinichi Okada, Osaka City University as coordinator.

Dr. Issho Matsumoto kicked off the symposium with presentation on “Dementia and Strength Approach – from the Medical Point of View”, elaborating on the contexts of the disease consciousness of the elderly with dementia, dementia typologies (Alzheimer, Lewy body dementia, vascular-type dementia, frontotemporal lobar degeneration) and their characteristics, response to the Covid-19 infections, and basic responses to the dementia elderly. The presentation was concluded with suggestions on the ways for dementia care practices in the inclusive societies and the importance of Strength Approach for the dementia elderly, from the viewpoint of medicine.

Dr. Koichi Nakamura gave a presentation titled “Posing a Question: Vision for Inclusive Societies Living with People with Dementia—Dementia Care Practices and Strength Approach”, discussing about respect to the existence of dementia elderly, importance of differentiating fact and its interpretations by care workers, the view of International Classification of Functioning, Disability and Health (ICF), the understandings of Behavioral and Psychological Symptoms of Dementia (BPSD), and response to the dementia elderly. Illustrated by specific cases involving the dementia elderly, the importance of background analysis, not confused by superficial phenomenon, and understandings in the elderly’s language and behaviors were emphasized.

Ms. Sachiko Kasahara responded to the two presentations with comments, followed by a Q&A session with the floor, which made the symposium more participatory and meaningful.

Dr. Junko Waki, Vice Chair of JSSSW gave closing remarks for the 69th Conference in the end.

Last but not least, we would like to convey our sincere appreciations to all who contributed to the success of event.

Developing a Social Work Philosophy by Feeling the Pain of our Clients, Being Modest Learners, and Getting Serious and Angry

Tomohisa AKIYAMA (Ph.D. in Social Welfare)

Director, The Institute of Study on Social Welfare Philosophy

1. Conducting academic research, grounded in the field and applicable for front line social workers.

What does it mean to be "practical"? It doesn't mean that the research outcome should be useful immediately. I've heard about a facility director who was asked by a social work intern to teach him/her practical skills like those used by childcare workers. This director responded by saying, "The skills that are immediately useful turn out to be quickly losing their effectiveness". I like Chizuko Ueno's perspective on "non-essential and non-urgent studies". However, unlike those research fields which deeply delve into human nature, the field of social work has a mission: it should be useful in the front-line in the near future, if not immediately.

In order to make research relevant in the field, it needs to be grounded in the field. However, it has been pointed out that many university faculty members who teach social work practicum, and especially those who are in charge of teaching casework, do not have experience as practitioners and have never had face-to-face interaction with clients. 'Knowing a theory without being able to apply it' could be rendered here as 'teaching case work without being able to apply it'.

It is necessary to feel the pain and distress of the clients, and to understand the struggles of front-line workers. In order to do so, it would be ideal to have practical experience, if only for a short period. If working as a practitioner turns out to be too much of an obstacle and delays one's academic career, then it should be necessary for academics to engage with the field in some other way; by continuing volunteer work, part-time service, participating regularly on-site, or conducting fieldwork, even after becoming a university faculty member.

There has been some harsh criticism from practitioners. They say, 'university faculty members are too detached from reality', 'university faculty look down on practitioners, as if they're the ones that theorize practice for us,' and furthermore 'it sounds plausible to say that there needs to be collaboration between theory and practice, but what they actually contribute is unclear.'

When I graduated from graduate school, I visited my supervisor, Professor Keiichiro Shimada, and naively asked him a very embarrassing favor. I asked him, "Where is the toughest place to work in Japan? I'll work there!" When I got the job, it was not as hard as I had expected, although working in the social welfare field is always hard. I lived in the staff housing located inside the facility premises and worked 24/7 every day. One day, when I woke up on a winter morning, I saw snow piling up next to my bedside.

It is necessary to conduct research which has the intention of improving such working conditions in the social work field. This can be done by taking the view that 'if staff members are already exhausted, they cannot sincerely provide good services to their clients'.

2. Scholarship that supports clients by acknowledging and understanding their difficulties

Today's university education is bound by the preparation curriculum for the national examination for social worker certification, so universities tend to hire faculty members who are good at teaching those subjects and at guiding students to pass the examinations, and the faculty members tend to believe that their job is to respond to

such expectations. These conditions might eventually lead to a situation which produces certified social workers who are only knowledgeable and good at explaining laws and policies. I must say—rather harshly—that we no longer need to produce ‘technicians’ who can only explain laws and policies.

The "Founding Declaration" of the Japan Association of Social Workers states the following (summarized by the author, except for the last line which is a direct quotation).

We, ‘social workers,’ expect to do the following.

We fight for a better living for all people.

We hate a society which dehumanizes people.

We love all the irreplaceable people.

“We serve people with a humble attitude and with our best efforts.”

According to this "declaration," I believe social workers are, at least, expected to have a critical attitude towards the current social welfare administration system instead of being excessively adherent to, and supportive of, that system.

Social work is a profession which ‘makes a difference’ in society.

If there were nothing that needed changing in the current social system, then there would be nothing for a social worker to do. Then, the question remains: What needs to be "changed"? What “differences” needs to be brought about by social workers?

Social workers need to:

(1) change the policies, systems, resources, and environments that may bring disadvantages to the lives and human rights of social welfare recipients (their clients),

(2) Change the lives, behaviors, and mindsets of social welfare recipients who have difficulties in adapting themselves to (so-called) normal social lives,

(3) Change the discriminatory attitudes which exist among people in the community, and

(4) Change the values and attitudes of the social workers themselves, who are involved in those clients' lives.

In light of the four points above, what will your research help change, or what differences might it help bring about?

3. Is counting only on 'empirical evidence' enough?: a criticism of 'social work as social science'"

In the past, and even now, students have been educated under the 'spell', or mantra, of "social work as social science". However, is social work made up *only* of social science? How can we support distressed clients in working on their problems from a 'social science' perspective alone? Social science is indeed important in exploring the background of clients' problems and in 'changing' (intervening in) these problems. However, what can we do to work with the clients' minds? This is where behavioral science such as psychology comes in. In other words, social work is an integration of social science and behavioral science.

However, the "logical positivism" advocated by the Vienna Circle, which was formed by physicists and mathematicians in the late 1920s based on the view that the only correct knowledge is 'scientific knowledge' which can be verified, had a great influence on social work in the U.S. in the 1980s. As a result, the need for 'evidence' has become more common than necessary, and nowadays, the social work field in Japan is all about 'evidence'.

It should be noted that even long before that, in December 1949, Father Swithun Bowers of the Canadian Association of Social Workers made a famous remark that "Social casework is an art". In short, 'art is a combination of skills and value judgment'. The 'facts' that social workers continuously work with in their practice are "facts infused with value concepts" (Konopka, G., *Eduard C. Lindeman and Social Work Philosophy*; e.g., it is not an object that is falling down, but a person). The task of a social worker indeed requires more than skill. After this, many social work papers and books have addressed the validity of Bowers' remarks.

Dr. Frederic G. Reamer, former chair of the National Association of Social Workers' (NASW) Committee on the Revision of the Code of Ethics (currently, a professor in the graduate program of the School of Social Work, Rhode Island College), said, "Those who view social work only through scientific lenses are certainly shortsighted about the nature of practice."

I believe it is unlikely that numbers and statistics or surveys alone can reveal all aspects of 'human beings and society'. Social work reflects the values of the time, the values of society, and the values of social workers themselves. And even today, this "dual nature" of social work, "the active integration of science and art in practice", continues to be strongly emphasized (Reamer, F., *The Philosophical Foundations of Social Work*).

4. Establishment of social work philosophy

There has been some criticism in the field of social work in Japan, continuing through to the present day. This is the lack of values, ideology, and philosophies to underpin practice and research.⁴

The uniqueness of social work philosophy: the differences between social work philosophy and traditional philosophy

The underlying question is about what the difference is between social work philosophy and conventional philosophy; I list the main differences here. (I use the term "social work philosophy" even though I am fully aware of the differences between social work and social welfare.)

(1) Human beings as the subject

Since the ancient Greek philosophers, conventional Western philosophy, including Plato, Descartes, and Kant, has targeted 'healthy people.' The most notable example is Abraham H. Maslow's *Toward a Psychology of Being*, which explored the ideal state of a human being.

From there, people with disabilities, the poor, or patients in a vegetative state have been excluded. The goal of "the greatest happiness of the greatest number" in British empiricism is the "greatest number," such that minorities, who would be the subjects of social work, have been excluded.

(2) Topics to be addressed

In traditional philosophy (I will call this 'general philosophy'), the topics to be explored include ontology and epistemology, essentialism and phenomenology, eudaemonics, rationalism, the cosmos, and so on. However, in social work philosophy, the topics to be explored are poverty, the hardships (and evils) of society, misery and distress, and so on.

(3) Perspectives

While general philosophy looks at issues from a point of view based on the rationality of ordinary human beings, social work philosophy looks at things from the point of view of a recipient of social welfare. Social work philosophy takes respect for human dignity as a basic starting point, and takes the viewpoint of whichever "side" is being discriminated against.

(4) Research methods

While general philosophy employs research methods such as contemplation, speculation, and introspection, social work philosophy starts from a standpoint of feeling the pain of others, acknowledging that misery and distress can happen to anyone, and taking the position of people who are recipients of social welfare.

(5) Practices

In general philosophy, practice refers to a clinical philosophy for the general public. However, in social work philosophy, practice means supporting minorities, and is based on the Code of Ethics for social workers. In this practice, underpinned by social work philosophy, we have to face the 'discriminatory thoughts within our own minds' while feeling obligated to our clients. We need to continue moving along the "asymptotic line towards inclusive society"; even though a completely inclusive society is impossible, we should hope to get as close as possible. In the end, when faced with the tremendous

absurdity in their clients' lives, all social workers can do is the practice of "stand and endure" (described further, below).

5. Can social workers really 'be there for' their clients?: the necessity of being aware of one's own pain and sense of obligation

I always tell my students that one of the most important qualities for a social worker is "sensitivity". How would it be possible that all of a sudden someone would be able to love somebody if they aren't also moved by flowers or stars, or are uninterested in the beauty of mountains and oceans, or who cannot love dogs or cats. It is this sensitivity which fosters an ability 'to be able to feel the pain [of others]'.

For more than a decade, the word *yorisou*, 'being there for' our clients, has been used often in the field of social work. It is a beautiful phrase, but what does it mean? What can social workers do? To what extent can we *yorisou* for our clients? Can we stay with our clients beyond our working hours, by going beyond our scheduled work rotation, or even by devoting our own private time? It is also a question of to what extent we can continue to have a "sense of others' pain". Even when we cry from a sentimental moment, as soon as we leave that situation it will soon leave from our minds. And when the work becomes difficult and painful, there are some of us who might eventually 'run away'. There are practitioners who continue to keep facing their own weaknesses, who want to run away, or say 'There are troublesome, annoying clients' (e.g., Scott Peck, *People of the Lie: The Hope for Healing Human Evil*), or who say 'I'm tired,' 'I hate my job,' or 'I want to quit this position'.

However, there are some remarks which we should never forget when reflecting on our work. For example, there is a phrase from a very famous book written by a philosopher in Ancient Rome, Seneca: in his book *De Brevitate Vitae* he warned, "What can happen to one can happen to all". In Japanese, we say *asu-wa-wagami*: 'it will be my turn tomorrow.'

Social work practice involves dealing with the 'misery' of others, and this gives social workers concern. Put more simply, there is a sense of 'obligation' in 'making a living by taking care of the misfortune of others'. It is an 'obligation' that comes from

thinking 'I am the one who won this game of musical chairs to get the job I have.' This is the moment when we can see the evil in ourselves. There is a practice of hurting others even though we have good intentions.

There is a phrase coined by the Chinese founder of "Pure Land" Buddhism, Great Priest Shan-Tao (called *Zendo Daishi* in Japanese) in the sixth century: *zodoku no zen*, which means that poisons are contained in actions taken with good intention. This is similar to what Dante wrote in *La Divine Commedia*: "The road to hell is paved with good intentions". I believe that we have fallen behind on research which helps us to face the 'weaknesses' of humans that cause these contradictions in practice; we should do this by reflecting on ourselves and on our own experiences, and we need education which allows us to talk about these 'weaknesses' with pain but also with enthusiasm.

6. Research and education on the practice of 'stand and endure'

(1) The anguish of life can be extremely harsh, beyond what even social workers can imagine, beyond what they can accept, and far beyond what they are able to handle. When hearing about these realities, it would be a disrespectful to respond by thoughtlessly saying "I understand how you're feeling". I wonder if all a social worker can do is just stand there, overwhelmed, facing the awfulness of the lives that their clients have experienced. We social workers can only 'stand and endure' when we face clients' feelings of the weight of the life they have experienced, listen to their distress, and consider their pain. The social worker's practice of 'stand and endure', which we might also call a 'practice of doing nothing', comes from thinking, 'although I can't do anything, I still want at least to understand, even if only a little bit.' Even so, there surely must also be a practice that fundamentally supports *people*. Such a practice would be a hope from the social worker that they can continue to be involved. When it comes down to it, isn't that the meaning of 'support'?

(2) In social work research, in addition to theories, we also explore what 'best practice' is. Students who studied social work then go out into the difficult field and practice social work, and inevitably they face challenges and make mistakes.

I met a veteran social worker, with more than 35 years of practice experience, at a national social work conference. This social worker practiced self-reflection very seriously. This social worker said, "Why did I end up in such a tough career?" However, I felt relieved when I heard the words that followed: "But I can't leave this career." It seems that we can't move forward even if we want to, and we can't turn back even if we want to.

I call this situation *chūburarin*, a state of 'suspension'. I think that it would be better to teach students that in such situations, even though it is sad, there is nothing you can do but endure—instead of teaching students difficult, not-completely-understood theories. When we experience dilemmas in social work practice, I think that it is more sincere to 'stand and endure' in the face of the harsh realities described by our clients, instead of following through with, or even just talking about, the 'best practices' supported only by various people's opinions.

It would be extremely difficult for one researcher to explore the harsh and tragic lives of clients and fully describe the whole picture of a clients' life. Even if we employ qualitative research methods, no qualitative research method can fully describe a client's overflowing distress, even between the lines.

Even though there are those difficulties in research and practice, social work education must convey "hope" to social work students. It should empower students to face difficulties by maintaining what I call a 'bright will'.

7. A Final word of complaint for researchers and academics

When I look at recent presentations at academic conferences, I see what seems to be 'research conducted for research's sake' or 'research conducted for the sake of adding to one's résumé' which only focuses on the number of publications.

People who work in the field are critical of this state of affairs: 'recent academic conferences are not interesting', 'there is a lack of heated argument; instead, there is just a lot of praising each other', and 'lack of impact'. Furthermore, some researchers

even present the findings which have already been published by other researchers as if those findings were their own ideas.

I feel sad about academic conferences these days. One of the reasons is that I don't see any senior researchers attending. I understand that it is hard to resist the decline in energy and stamina, but even people without that issue choose not to participate because they feel "I've already done enough"—but they don't present what they know at conferences, either. I remember the words of Professor Hisakazu Yoshida; many years ago, after finishing a conference presentation at the age of 80, he told me to tell a certain professor (who was the most well-known person both in academia and in practice) that "he should present his work too". That struck me as a harsh criticism, but also as an important point of view. If senior researchers/practitioners would participate in conferences, sharing their sharp points, then junior researchers/participants might be made nervous—and thus more motivated.

"Why don't academic associations make social statements and policy recommendation?" ask social workers on the front line. "We are prevented by our workplaces from speaking out, and cannot express our opinions. So then why do university researchers, who are protected by the autonomy of the university and academic freedom, keep so silent?"

Serious researchers must be angry about the poor state of social welfare services and systems, and about the structure of our country's social welfare system. For the sake of all those people who do not even have an opportunity to speak out, and for the sake the front-line social workers who are even now fighting for their clients, serious researchers must be angry.

Note: I use the term "clients" in this text. Some researchers have objected to this terminology, but for this choice of language I defer to the Preamble to the National Association of Social Workers (NASW) Code of Ethics, which states that " 'Clients' is used inclusively to refer to individuals, families, groups, organizations, and communities."

Re: JSSSW official Twitter account

Kayoko Ito, Osaka Prefecture University

Chair, Public Relations Committee

The Japanese Society for the Study of Social Welfare (JSSSW) has started Twitter with its official account in order to reach out wider audience within and outside the JSSSW members. This will facilitate communications and information sharing amongst and beyond the JSSSW network, possibly to invite new members in the future.

We appreciate your kind cooperation to follow the account and/ or disseminate the information on Twitter for external communities for more active communications on our activities.

If you would like to share any information through this official account, please inform the Secretariat or Public Relations Committee of JSSSW. The relevant requests will be taken for consideration for publication.

Grateful for your kind, continued support on JSSSW and its PR activities.

監訳

野口啓示（福山市立大学教育学部教授）

翻訳

馬場幸子（関西学院大学人間福祉学部教授）

担当ヶ所：心を痛め，謙虚に学び，真剣に怒るーそして福祉哲学の構築をー

松尾敬子（同志社大学大学社会学研究科社会福祉学専攻博士後期課程）

（国連人口基金職員）

担当ヶ所：巻頭言

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日本社会福祉学会第 69 回秋春季会報告

Twitter 学会公式アカウント開設のご案内

ネイティブチェック

坂入悦子（オークランド大学博士課程修了）

ジョン・セモア（ハワイ大学博士課程修了）

担当ヶ所：心を痛め，謙虚に学び，真剣に怒るーそして福祉哲学の構築をー

Supervisor of translation

Keiji Noguchi (Professor, Faculty of Education, Fukuyama City University)

Translation

Bamba, Sachiko (Professor, Kwansei Gakuin University School of Human Welfare Studies)

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Keiko Matsuo (Ph.D Student, Graduate School of Social Welfare, Doshisha University / Interagency Cooperation and Humanitarian Partnerships Officer, UNFPA)

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Native Check

Etsuko SAKAIRI (Ph.D. The University of Auckland)

John SEYMOUR (Ph.D. University of Hawai'i)

Part : Developing a Social Work Philosophy by Feeling the Pain of our Clients, Being Modest Learners, and Getting Serious and Angry