

## Social Inclusion #1

How beautiful \_\_\_\_\_ if we could respect and accept everybody as members of a community and flourish together by supporting each other? Actions and endeavors to realize \_\_\_\_\_ society is called social inclusion; \_\_\_\_\_ to build a world \_\_\_\_\_ is excluded, including minorities, people with disabilities, and \_\_\_\_\_ gender groups, ensuring everyone has the opportunity to participate in society. Social inclusion is \_\_\_\_\_ a buzzword, a new trend of corporate brand management, nor charity for \_\_\_\_\_ people. It is a necessary \_\_\_\_\_ to create a society in which \_\_\_\_\_ can live safe and fulfilling lives. As individuals, we Homo sapiens are so vulnerable and helpless \_\_\_\_\_ even survive \_\_\_\_\_ the network of mutual support and \_\_\_\_\_. Therefore, when someone has some difficulties for \_\_\_\_\_, it is quite natural to \_\_\_\_\_ support as a community. Why is social inclusion \_\_\_\_\_ for \_\_\_\_\_? How can we create a world \_\_\_\_\_ everyone finds their life \_\_\_\_\_?

How beautiful would it be if we could respect and accept everybody as members of a community and flourish together by supporting each other? Actions and endeavors to realize such a society is called social inclusion; an attempt to build a world where no one is excluded, including minorities, people with disabilities, and specific gender groups, ensuring everyone has the opportunity to participate in society. Social inclusion is neither a buzzword, a new trend of corporate brand management, nor charity for vulnerable people. It is a necessary investment to create a society in which all of us can live safe and fulfilling lives. As individuals, we Homo sapiens are so vulnerable and helpless that nobody can even survive when they are cut off from the network of mutual support and cooperation. Therefore, when someone has some difficulties for any reason, it is quite natural to offer support as a community. Why is social inclusion important for all of us? How can we create a world where everyone finds their life worthwhile?

flourish	栄える	disability	障がい
endeavor	試み、努力	ensure	確実に...するようにする
inclusion	包摂関係 (↔exclusion)	buzzword	キャッチフレーズ
minority	少数派	worthwhile	価値がある

Minority, disability, and \_\_\_\_\_ in capabilities are \_\_\_\_\_ environmental factors, such as culture, sense of values, technological conditions. For example, people in \_\_\_\_\_ are \_\_\_\_\_ seen as disabled, but people wearing \_\_\_\_\_ are not. However, they are essentially the same \_\_\_\_\_ have physical disadvantages which cause \_\_\_\_\_ in their lives, \_\_\_\_\_ certain tools to \_\_\_\_\_ for it. \_\_\_\_\_ the former is more likely to \_\_\_\_\_ disability partly because wheelchairs cause \_\_\_\_\_ trouble than glasses and contact lenses. If technologies like a brain–spine interface are \_\_\_\_\_ established, people with a spinal cord injury will be able to walk without a wheelchair and \_\_\_\_\_ will not be seen \_\_\_\_\_.

Minority, disability, and inequalities in capabilities are determined by environmental factors, such as culture, sense of values, technological conditions. For example, people in wheelchairs are often seen as disabled, but people wearing glasses are not. However, they are essentially the same in that they both have physical disadvantages which cause inconvenience in their lives, and use certain tools to compensate for it. Yet the former is more likely to be labeled as disability partly because wheelchairs cause greater trouble than glasses and contact lenses. If technologies like a brain–spine interface are commercially established, people with a spinal cord injury will be able to walk without a wheelchair and thereby will not be seen as the disabled.

inequality	不公平	compensate	補う
determine	～を決定する	brain-spine	脳脊髄
wheelchair	車椅子	interface	(原義は) 境界
inconvenience	不自由	a spinal cord injury	脊髄損傷

The point is that disabilities are defined by the technological \_\_\_\_\_ of the society. In other words, disabilities exist not \_\_\_\_\_ humans but in society. If you live your life with \_\_\_\_\_ inconvenience, you should be \_\_\_\_\_ to technologies that \_\_\_\_\_. Also, it depends on \_\_\_\_\_ society and industry require from people. For example, developmental disorders have \_\_\_\_\_ been increasing in recent years. It is probably \_\_\_\_\_ the increase in \_\_\_\_\_ numbers, but because they have become \_\_\_\_\_ in relation to \_\_\_\_\_ demands. Until very recently in human history, people were not asked to \_\_\_\_\_ chairs for a long time. As school and the workplace \_\_\_\_\_ us to sit quietly in a chair and follow instructions, \_\_\_\_\_ restless and easily \_\_\_\_\_ begin to stand out. These traits \_\_\_\_\_ rather advantages in the hunter-gather environments of our \_\_\_\_\_. Since they could be distracted by \_\_\_\_\_ events around them, they were more likely to notice potential \_\_\_\_\_, and \_\_\_\_\_ the survival of the community members. Depending on what society expects from its members, the very same \_\_\_\_\_ is evaluated completely differently. Thus, disabilities are the product of the environment, \_\_\_\_\_ individual problems. If you earn high social evaluation, be grateful to the luck that the features you happen to have \_\_\_\_\_ what society demands.

The point is that disabilities are defined by the technological maturity of the society. In other words, disabilities exist not in individual humans but in society. If you live your life with little inconvenience, you should be thankful to technologies that enable it. Also, it depends on what abilities society and industry require from people. For example, developmental disorders have reportedly been increasing in recent years. It is probably not because of the increase in absolute numbers, but because they have become noticeable in relation to societal demands. Until very recently in human history, people were not asked to sit on chairs for a long time. As school and the workplace has come to expect us to sit quietly in a chair and follow instructions, those who are restless and easily distracted begin to stand out. These traits might have been rather advantages in the hunter-gather environments of our ancestors. Since they could be distracted by subtle events around them, they were more likely to notice potential threats, and contributed to the survival of the community members. Depending on what society expects from its members, the very same characteristic is evaluated completely differently. Thus, disabilities are the product of the environment, rather than individual problems. If you earn high social evaluation, be grateful to the luck that the features you happen to have align with what society demands.

define	～を定義する	distract	～をそらす
maturity	成熟	trait	特質
individual	個々の	subtle	微妙な
require	～を必要とする	threat	脅迫
noticeable	目立つ	characteristic	特有の
restless	不安で落ち着かない	align	～と適合する

Even before the importance of social inclusion was recognized, human communities have \_\_\_\_\_ public resources to make the members' lives better. For example, local \_\_\_\_\_ spend public money to \_\_\_\_\_ over rivers to \_\_\_\_\_ the convenience of residents' lives. Some, of course, don't enjoy the benefits of the bridge. Some of the \_\_\_\_\_ might think, "I don't live in the region, so the bridge \_\_\_\_\_ my quality of life," but we still build the bridge \_\_\_\_\_ the community benefits from it. Similarly, we build slopes \_\_\_\_\_ so that some members of society can live more easily. Of course, some members of the community don't \_\_\_\_\_ the benefits, such as those who don't use a wheelchair. But, again, we invest public resources to make some people's lives better. These are \_\_\_\_\_ the same actions, though the number of \_\_\_\_\_ and costs may differ.

Even before the importance of social inclusion was recognized, human communities have been investing public resources to make the members' lives better. For example, local municipalities spend public money to build bridges over rivers to enhance the convenience of residents' lives. Some, of course, don't enjoy the benefits of the bridge. Some of the taxpayers might think, "I don't live in the region, so the bridge has nothing to do with my quality of life," but we still build the bridge and a part of the community benefits from it. Similarly, we build slopes along stairs so that some members of society can live more easily. Of course, some members of the community don't reap the benefits, such as those who don't use a wheelchair. But, again, we invest public resources to make some people's lives better. These are essentially the same actions, though the number of beneficiaries and costs may differ.

recognize	～を認識する	similarly	同様に
municipality	地方自治体	reap	～を得る
enhance	～を高める	beneficiary	受益者（利益を受け取る人）

To show another example, we \_\_\_\_ schools using public resources, and this is also a kind of investment. By improving the \_\_\_\_ rate of the \_\_\_\_ society, life becomes easier for all of us. Also, education \_\_\_\_ some proportion of the graduates \_\_\_\_ to society. However, it doesn't always work out well. Some people \_\_\_\_ the classroom unsuitable and leave the school, \_\_\_\_ a certain number of graduates \_\_\_\_ behavior. In this sense, it is an investment. Running a school costs a lot and it doesn't always \_\_\_\_, but we make the investments because we can \_\_\_\_ certain outcomes. \_\_\_\_, attempts to provide education and \_\_\_\_ to people with disabilities \_\_\_\_ certain costs, and may not always succeed. Nevertheless, \_\_\_\_ a meaningful investment because we can \_\_\_\_ certain benefits to society; a wide range of \_\_\_\_; more people find their lives worthwhile; and people are more encouraged to \_\_\_\_ by knowing \_\_\_\_ they can live a \_\_\_\_ life despite failures or disadvantages. The challenge has been to \_\_\_\_ societal \_\_\_\_ on such investments when resources are limited.

To show another example, we run schools using public resources, and this is also a kind of investment. By improving the literacy rate of the entire society, life becomes easier for all of us. Also, education leads to some proportion of the graduates contributing to society. However, it doesn't always work out well. Some people find the classroom unsuitable and leave the school, while a certain number of graduates statistically engage in antisocial behavior. In this sense, it is an investment. Running a school costs a lot and it doesn't always bear fruit, but we make the investments because we can expect certain outcomes. Likewise, attempts to provide education and employment to people with disabilities require certain costs, and may not always succeed. Nevertheless, it can be a meaningful investment because we can expect certain benefits to society; a wide range of talents are utilized; more people find their lives worthwhile; and people are more encouraged to take on challenges by knowing that they can live a fulfilling life despite failures or disadvantages. The challenge has been to gain societal consensus on such investments when resources are limited.

run	～を経営する	meaningful	有意義な
literacy rate	識字率	talent	適性
proportion	割合	utilize	～を利用する
engage	携わる	take on	～を負う
outcome	成果	gain	～を獲得する
likewise	同様に	consensus	合意

Ideally, society needs to invest resources to correct differences in our capabilities \_\_\_\_ everyone can find their life worthwhile. \_\_\_\_, there always has to be \_\_\_\_ society's resources are \_\_\_\_\_. As a practical matter, it is \_\_\_\_\_ to choose \_\_\_\_\_ and whom not to. Indeed, nations have \_\_\_\_\_ their social welfare spending when the economy was \_\_\_\_\_ well, and \_\_\_\_\_ during \_\_\_\_\_. The ancient Chinese politician and \_\_\_\_\_, Guanzi said, "People learn to respect only when the nation \_\_\_\_\_, and they come to care about their \_\_\_\_\_ only after their food and clothing are secured." The \_\_\_\_\_ reality is that the \_\_\_\_\_ of social inclusion is \_\_\_\_\_ dependent on the economic \_\_\_\_\_ of a society.

Ideally, society needs to invest resources to correct differences in our capabilities so that everyone can find their life worthwhile. Nevertheless, there always has to be some form of selection since society's resources are finite. As a practical matter, it is inevitable to choose whom to help and whom not to. Indeed, nations have expanded their social welfare spending when the economy was performing well, and reduced it during depressions. The ancient Chinese politician and philosopher, Guanzi said, "People learn to respect only when the nation thrives, and they come to care about their dignity only after their food and clothing are secured." The harsh reality is that the extent of social inclusion is more or less dependent on the economic prosperity of a society.

finite	限界のある	dignity	尊厳
inevitable	避けられない	harsh	残酷な
expand	～を拡張する	extent	程度
depression	不景気		

On the \_\_\_\_\_ side, it means that economic growth involves \_\_\_\_\_ and \_\_\_\_\_ purposes. Studies have shown that \_\_\_\_\_ income \_\_\_\_\_ a certain level, an additional income increase has little impact on our well-being. In \_\_\_\_\_ of this fact, there is no significance in \_\_\_\_\_ economic growth for the purpose of \_\_\_\_\_ of our living standards. However, the larger the amount of resources generated and \_\_\_\_\_ in society, the more people can be \_\_\_\_\_ and included. For example, it is difficult to develop \_\_\_\_\_ and \_\_\_\_\_ for rare diseases because \_\_\_\_\_ companies cannot expect to recover the \_\_\_\_\_ investments required for drug discovery. This is the \_\_\_\_\_ reason why the government \_\_\_\_\_ by \_\_\_\_\_ businesses, running public research institutes, and so on. We are utilizing the public resources to \_\_\_\_\_ such problems in society as a whole. As the economy grows and \_\_\_\_\_, it becomes easier to \_\_\_\_\_ resources for various issues. As \_\_\_\_\_ earlier, the challenges people face in life don't \_\_\_\_\_ from individuals themselves but from the \_\_\_\_\_ of society, which includes technological underdevelopment and the \_\_\_\_\_. Thus, we need to \_\_\_\_\_ the purpose of economic growth. If we continue to pursue \_\_\_\_\_ development, it should be \_\_\_\_\_ to include more people, support each other, and share our wealth and happiness with everyone in our community.

On the flip side, it means that economic growth involves noble and humane purposes. Studies have shown that once income surpasses a certain level, an additional income increase has little impact on our well-being. In light of this fact, there is no significance in pursuing economic growth for the purpose of endless enhancement of our living standards. However, the larger the amount of resources generated and shared in society, the more people can be helped out and included. For example, it is difficult to develop drugs and treatments for rare diseases because pharmaceutical companies cannot expect to recover the enormous investments required for drug discovery. This is the very reason why the government intervenes by subsidizing businesses, running public research institutes, and so on. We are utilizing the public resources to solve such problems in society as a whole. As the economy grows and the pie enlarges, it becomes easier to allocate resources for various issues. As stated earlier, the challenges people face in life don't stem from individuals themselves but from the immaturity of society, which includes technological underdevelopment and the overall wealth available. Thus, we need to rethink the purpose of economic growth. If we continue to pursue further development, it should be intended to include more people, support each other, and share our wealth and happiness with everyone in our community.

flip	裏返し	pharmaceutical	製薬の
noble	高貴	intervene	干渉する
humane	人道的な	subsidize	～に補助金を与える
surpass	～を越える	institute	機関
help out	手伝う	stem	起因する

To summarize the position, \_\_\_\_\_ for social inclusion are necessary investments to create a better society for all of us. Indeed, there are practical benefits in \_\_\_\_\_ and capabilities among people. The bigger the gap in society, the higher the chances of \_\_\_\_\_ and safety. Also, the more people \_\_\_\_\_ their society \_\_\_\_\_, the less people \_\_\_\_\_ each other. A community without mutual trust is simply inefficient because every time you have a transaction with others, you have to \_\_\_\_\_ potential betrayal, spending \_\_\_\_\_ time and attention. In fact, there is a \_\_\_\_\_ between the level of \_\_\_\_\_ and economic prosperity of a nation. Correcting disparities and capabilities is beneficial for everyone in the community, including the most \_\_\_\_\_. Putting \_\_\_\_\_ such practical benefits, we should invest our resources as much as possible to create a society where everyone can live a worthwhile life.

To summarize the position, actions for social inclusion are necessary investments to create a better society for all of us. Indeed, there are practical benefits in alleviating disparities and capabilities among people. The bigger the gap in society, the higher the chances of declining public health and safety. Also, the more people find their society unfair, the less people trust each other. A community without mutual trust is simply inefficient because every time you have a transaction with others, you have to anticipate and prepare against potential betrayal, spending unnecessary time and attention. In fact, there is a correlation between the level of mutual trust and economic prosperity of a nation. Correcting disparities and capabilities is beneficial for everyone in the community, including the most fortunate. Putting aside such practical benefits, we should invest our resources as much as possible to create a society where everyone can live a worthwhile life.

alleviate	～を緩和する	betrayal	裏切り
disparity	格差	correlation	相関関係
decline	下げる	put aside	～を脇へ置く
inefficient	非効率的		

The artist Okamoto Taro wrote, “You must never be happy if you more or less \_\_\_\_\_ for the \_\_\_\_\_. So it is quite shameful to \_\_\_\_\_ one’s own happiness. Only an egoist can be ‘happy’ who turns \_\_\_\_\_ to the pain of others and secures \_\_\_\_\_ well-being alone.” If you have the ability to care about and empathize with \_\_\_\_\_, and find joy in the happiness of your neighbors, please continue to ask yourself the \_\_\_\_\_ two questions. How can we utilize \_\_\_\_\_ resources effectively so that we can better support each other? What can I do as an individual for people who live together? \_\_\_\_\_, if you are in a difficult situation, do not hesitate to \_\_\_\_\_ from the community. This is exactly the reason why we Homo sapiens have \_\_\_\_\_ societies and live together. The \_\_\_\_\_ Kukai said, “My wish will never \_\_\_\_\_ until the end of \_\_\_\_\_ of everyone in the world.” The efforts for social inclusion will never cease until all people have a place to \_\_\_\_\_ and live a fulfilling life.

The artist Okamoto Taro wrote, “You must never be happy if you more or less have empathy for the suffering of all humanity. So it is quite shameful to boast about one’s own happiness. Only an egoist can be ‘happy’ who turns blind eye to the pain of others and secures their own well-being alone.” If you have the ability to care about and empathize with others’ circumstances, and find joy in the happiness of your neighbors, please continue to ask yourself the following two questions. How can we utilize societal resources effectively so that we can better support each other? What can I do as an individual for people who live together? By contrast, if you are in a difficult situation, do not hesitate to accept support from the community. This is exactly the reason why we Homo sapiens have built societies and live together. The monk Kukai said, “My wish will never cease until the end of suffering of everyone in the world.” The efforts for social inclusion will never cease until all people have a place to belong and live a fulfilling life.

empathy	共感能力	by contrast	逆に、対照的に
shameful	恥ずべき、みっともない	hesitate	躊躇う
boast about	～を声に出して自慢する	monk	僧
egoist	利己的な人	cease	終わる