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Public Policy – in the Era of SDGs –

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Introduction

This article provides an overview of public policy backgrounds, but in doing so, rather than describing the individual policies of a country, it deals with various policy themes in various countries.

It also adds explanations for each area. By doing so, basic concepts, issues related to policy effectiveness, and policy reveal the methods of researchers in describing the characteristics of policy. In this way, the article explores how public policies and policy systems are performing sector by sector among developed countries. It will be clarified by many examples how different the so-called, 'public' and 'social' are, to which this article is directed to OECD and EU member states and most of them.

In addition, it also tries to include some East Asian countries that have newly joined developed countries. This article is not about public policy that is still developing whilst it does not cover countries where public policy is still in the process of developing. The examples dealt with here are issues that have been studied comparatively, i.e. limited to fields suitable for the method.

This article is an extensive comparison alone, as much effort has been put into examples from the author's own society. It cannot be said that it presents a theory. Rather, the article is concerned with public affairs for work

that deals with public policy that is intended to acquire a global perspective.

As a field of study, public policy research has spread to EU member states and countries. In a limited form, Australia, and New Zealand, but policy development is also seen in Singapore. In other societies, especially in America and Canada, research and education on public policy are carried out in public policy schools for the Master of Public Affairs (MPA). But the rigid link between public policy and social policy emphasises pathology and policies directly linked to the welfare of disadvantaged people.

Therefore, the interest in public policy research has been confined to a narrow scope in recent years. The development of education and research related to public policy is characterised by its relationship with social policy. Away from tight integration, acknowledging that policies affect all groups in society. Therefore, when conducting policy analysis, it is necessary to deal with the interaction between social and economic policies. These methods have the desire to improve social quality.

Public policy making is a popular policy study area means that the policy contributes broadly to the well-being of society as a whole. Rather than seeing it as a dedication, it should be seen in the context of service to the victims of society. As a result, they tend to narrow the policy code of conduct. In this way, as public policy research has developed outside of Europe, the research of public policy. Therefore, it is necessary to consider developments outside of Europe in its education, sociology and political science. It is now acknowledged that considerable attention had to be paid to the connection with economics as well. There are developments in these two directions that profitably coincided with the work of Scandinavian scholars. However, in most of those countries, the same research as their own in the fields of sociology, politics and economics, and corresponding education, have seen progress. Of such research, progress has been made in hybrid or practical.

Public policy research has had its methodological innovation, which is also an academic field related to strong interest. For me it is a form of spending the entire working life only at the university institution. On the other hand, together with the United Nations and other international organisations, propose international social policies such as SDGs together with policymakers, and promote fairness and social justice in the country. To supplement what I have said about other disciplines, it will summarise two other methods of analysis of public policy.

One is a method that emphasises the aspect of “Social well-being”. This position holds that “individual well-being” is merely a “policy”, i.e., a direct intervention, arguing that nothing is ever determined by intervention. Another is to focus attention on the role of the state. Economics deals with this dichotomy, but it is only if the approach attempts to explain problems that the market functioning does not handle well. We have no choice but to step into areas where ideas and values are in conflict. On the other hand, a sociological study found that each community and nations influence individuals in multiple and diverse ways. These three are family, communities, and nations, whilst political science puts the nation at the centre of attention.

As long as this article describes the scope of public policy, it emphasises academic perspectives other than political science that are also extremely important, and economics deals with the market and state. Boundaries and relationships are treated in various ways, and sociology considers the need to preserve the relationship between the state and society in policy making. It emphasises the need to ensure that in the next article, these issues are examined more deeply. In other sections that follow, all developed nations explore mechanisms and structures in which carefully devised roles of the state can be found.

Well-being and the State

A fundamental difficulty in defining public policy is that public policy can have a position that it should be concerned only with. There is a conflict between the positions that they should have a theoretical interest and the scope of welfare. There is also conflict as to what the state's main responsibility is. This question begins with the theory. Rather than getting into the discussion of the main factors, public policy research is the study of the role of the state in the welfare of its citizens. Two questions immediately arise from this. First, the welfare of citizens other than being influenced by the person's own actions and the actions of others (including various collective organisations). What is the different role of the state in relation to welfare? Second, what kinds of state activities affect welfare?

The public policy brings together these two issues related to the definition. Although it is a guideline, it is too simplistic to express the main points in a limited number of words which sheds light.

If we talk about individualism, we can go back to the philosophical hypothesis of "the state of nature" in a model of individualism. However, what is appropriate here is transforming people's involvement in the "market" into social activities. Readers will find that there are individualistic philosophical hypotheses that you take as fundamental principles of organisation (Hayek, 1960; Nozick, 1974; Gray, 1992). This claim has orthodoxy. Because of its importance and the significance that has brought into question certain activities of the State, this claim should be the starting point for discussion.

From the point of view of the individualistic "economic man", the distribution of income is appropriately determined by the workings of the market. It appears that it will be done. Is income 'earned' by 'labour'? Other market participation forms (investments, land leasing, assets, etc.) cannot

be covered. It is “earned” once income is secured, and individuals determine their spending, but this would also include ‘services’, including merit goods such as education and health care. People save future prospects in advance through savings or through “market devices” such as private insurance.

It can even provide for income compensation and care needs, even environmental pollution, which is often caused by people’s marketing activities, using masks and processed water. Individualism, such as buying or paying neighbours to refrain from doing harmful actions, can be dealt with by economical economic type solutions. In market theory, the regulation of economic activity is the interdependence of economies (fair trade of give-and-take). It appears that it naturally arises from the give-and-take relationship. Individuals enter into a series of exchange relationships with other people.

This fact prohibits the exploitation of short-term economic gain due to short-term. This is because exploitation undermines future long-term profits. It is appropriate that market principles determine social order. There has been much debate as to whether or not. The assumption that economic activity will be regulated naturally because it impairs economic interests will function effectively. Ormrod is one of the founders of economics. He pointed out an important message in Adam Smith’s writings. Wright’s critics emphasise Smith’s argument that in a booming economy, private interests are the starting point. It seems to be the driving force, but this must be followed by the following words: “When people have a common understanding of what constitutes appropriate behaviour” to facilitate this very common understanding.

And the state plays one of the roles of promoting this common understanding. Even in individualistic social models, there are family relationships that are not governed by market exchange principles which have always been acknowledged. Perhaps the family is a forum (public

sphere) where income is redistributed to deal with the immaturity and uncertainty of members. Second, it is within the family that much of the exchange of resources between generations, including inheritance, occurs. Many of the intrafamily exchanges are courtesy rather than cash payments, and this. In this sense, the family is the primary place where ‘social care’ is. This last exchange of meaning (gratuitous transfer) is a way of caring within the family. The possibility that there are labour market participants and those who are ‘dependent’ on their work contains. This tends to give rise to gendered divisions of responsibility, in which women may be at a disadvantage. Each person’s role is determined by free “exchange”.

Beyond altruism

Generally speaking, the regulation within the family is determined by “love”. Representing a complex, tense, tangled web of obligations and emotions that regulates internal relationships. It is probably a controversial choice to use the word ‘affection’ for it. Just as there is much debate about self-regulation within the system, the extent to which family self-regulation is and to what extent broader social relationships determine the nature of the real family. Research has also been conducted on whether the families include nuclear families (where one adult is the head of the family, and where the adult actually lives alone), while others have extended to a broad network of kinship by extended family. There is a greater scope for sharing opportunities and sharing work within the family. In relation to social organisation, a large kinship network is a small community. It may be united with the local community. The term “community” was chosen to describe the next phase of this research. Community is a difficult concept with so many meanings, and the term has also been used frequently to refer to a volunteer organisation that thinks it should be like that. The term “society”

could have been chosen, by studying contemporary society, it is imperative to avoid mentioning the state when discussing society. It is always difficult. So we use the term “community” here to cover an extensive range of it is used to include social groups and extended family networks and divisions at lower levels. It provides family and neighbourhood relations and a wide range of forms of social organisation that recognise mutual obligations. It then summarises the various ways in which the community provides cash or services to specific individuals. The term “charity” was chosen for this reason. But this philanthropic response is “caring for others. It may arise from the feeling of being “too good” (close to the feeling of working in a family) and may arise from the social norms that dictate behaviour, and the interdependence may arise from “existence relations” (expectations of give and take). What is the significance of these three motives in the conduct of “altruistic” acts? It has also been much debated (Titmus, 1973).

The state is an organisation derived from the social bodies discussed in the previous section (where social bodies function better). It is an organisation that was created for It is also an organisation that has worked hard to achieve success and achieved high status. When justifying a state's actions, it will rely on the former argument, while on the other hand, when attacking an “obtrusive” form, we will rely on the latter view; it will come closer. The condition may interfere with the market or cause the market process to influence the initial income distribution by redistributing income after it has produced its results. It can intervene to States do what others do to provide income, and services can be provided and activities regulated through a law to influence. By shifting from the “community” to the “state” in the form of the above logic of justification, there is a danger that the self-regulatory mechanisms that exist in society will not be given due attention.

The degree to which state institutions play an essential role in welfare varies from organisation to community. There is a difference. This difference is due to cultural and ideological differences (of each culture) that may be related. This difference also means that solid social institutions (e.g. churches, associations, professional organisations, and even industrial and commercial enterprises) are central to public policy. It may also be related to how much they demand that they play a role. Focusing on such differences, some researchers began to speak of a “stateless society”, this expression is used in Britain, Australia and the United States were used as examples (Page, 1991: 14). This statement contains exaggeration to form a claim. The state is also crucial in society, but the state needs to act decisively independently in policy making.

The degree of availability varies among societies. It is precisely in the so-called “society without state” theory that those above individualistic “economic man”. The worldview is so influential that it seeks to limit the state to the role of a “night watchman”. Aiming to broaden the scope of research to include international comparisons, the article introduces the concept of “national services”. Recognising the possibility that NGOs are embedded in different administrative structures is essential. The general term “state,” as used in It, is a local government below the level of the nation-state. It also often plays a role “above” the nation-state. There are also supranational organisations such as the EU.

Society’s response to individual needs has been at the nation-state (and even supra-state) because of the size of the family through various systems. However, if these systems are simply substitutable, they cannot be analysed because these institutions interact together perhaps because they can control and regulate each other. A “mixed economy of welfare” would exist. There is much debate as to whether or not it is correct. Hence, here “mixed” state

what needs to be emphasised among the issues about here.

It is particularly pertinent to note the “subordination” doctrine that has developed in social theory. The argument goes as follows. A higher level community is more likely than a lower level community. We should not interfere in our inner life and deprive it of its function, but rather assist and help it when needed. Movement should be helped to harmonise with the activities of the rest of society”. The term “subordinate” is also prominently used in discussions about the role of the European Union. However, the “higher community” here is most typically the nation-state. That’s what it means. What is public policy if there is a particular interest in what makes the state play a role? The state has brought specific demands on the state to other institutions. It also pressures the state to assume challenging roles that other institutions cannot perform independently. It is essential to recognise how much force is applied. But on the contrary, those who control will want to impose certain obligations on other institutions. To pursue these issues in more depth, the following three sections will focus on the three points of categories of behaviour, i.e. income transfers, services, and regulation (already at different levels of society).

Public Policy for what?

In a typical market economy (at least the one taken for granted in classical economics), the main ways to earn income are through selling necessities, working to secure investment income, and starting a business in Welfare Economics. We have paid attention to contingent justifications such an approach is based on the premise that it must be the norm that the market determines income distribution. They also argue that the market mechanism is more important than any other principle of the income distribution.

They are thinking implicitly that there was existence before that. By contrast, historical studies and Anthropological research shows an interest in “fair” rewards for economic activity. Markets have long had concerns about the appropriate resources to meet their needs and obligations. It means that it existed. These interests will be considered more strongly as the market develops.

In this glimpse into historical anthropology, it should be emphasised that communities (the meaning defined above) often discuss how “all kinds” of income transfer processes occur. To track this, the Food Riot and Guild in France look at the collective actions that have taken place as the economy has developed, right down to the trade unions of the 1970s. These concerns are not limited to minimum wages and guaranteed prices but also to what is today expressed as income security. Nation-states have accepted this policy concept in a variety of ways. Indeed, income security will be a significant issue in immediate consideration, but the state may seek other ways to influence income. Maintaining sight of the fact that there are many ways to intervene is also essential. Even today, in highly industrialised societies, not only the just nations. The family is the most crucial “income transfer” system in human society. The critical features of marriage as a family, facilitate income transfers in the form of transfers between generations and households, a system that enables the use of resources throughout an individual’s life, transfers between parents and children, and sharing resources between parents. This description should be understood analytically and taken in a normative sense.

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