

Chapter 2 Theoretical Part

A Model of Social Consciousness Knowledge Production

Section 1 Introduction

In order to work on the issue already developed and to conduct analyses this chapter develops considerations on social consciousness knowledge production (SCKP) and also construct the theoretical framework as the model for analyses¹. The analyses in Chapter 4 will have two steps: firstly, we can evaluate the data whether knowledge production or knowledge circulation; and secondly, how we can evaluate the knowledge activity and its products from the framework of SCKP. This chapter constructs the tools for these analyses. The first tool is the framework of knowledge production and knowledge circulation within the broad frame of knowledge activity. Second theoretical framework: “SCKP,” is constructed through compounded plural concepts. This article puts more emphasis on the second analysis. Before developing concrete tools for analyses, we need to consider below SCKP itself as presumption.

1-1 Features of SCKP

To comprehend what is SCKP this sub-section sees its features briefly. We see main features by each: “social consciousness and knowledge”; “function of critical cognition”; “openness”; “main constitutive elements”; and “circular structure.”

The first feature is the relation between knowledge and social consciousness; this point is the reason of the term SCKP². First of all, we need to consider social consciousness itself. To do so, this sub-section defines the idea of society from the perspective “society as sphere to live together” and then defines social consciousness. This paper defines society as the “sphere to live together,” in which each individual can have possibilities to attain one’s own “well-being.” This idea on society has affinities with what M. Walzer argues “critical common social theory.” He defines civil society as follows: ‘The Words “civil society” name the space of uncoerced human association and also the set of relational networks formed for the sake of family, faith, interest, and ideology that fill this space. the first task of the new democracies created by the dissidents, so we are told, is to rebuild the networks: unions, churches, political parties and movements, cooperatives, neighborhoods, schools of thought, societies for promoting or preventing this and that’ (1996: 166 [1995: 153-154]). Namely, in the networks or common society as Walzer says, various individuals can acquire possibilities to live their own life via sense of well-being. It does not mean each individual seek their fulfilled life with the sense of fragments or individualism, but they seek in communal circumstance: the society. He says, furthermore, in civil society people can be social and collaborative human and says this condition is desirable.

¹ Appendix 1 shows another model on knowledge production: business sector model. By referring to Appendix 1, one might get particularity of the model of SCKP.

² This way of using the term SCKP heavily relies on the discussions with the supervisor Sadria Mojtaba.

The picture here is of people freely associating and communicating with one another, particular formation family, tribe, nation, religion, commune, brotherhood or sisterhood, interest group or ideological movement but for the sake of sociability itself. for we are by nature social, before we are political or economic, beings. (Walzer, 1996: 173 [1995: 162])

It means that civil society for Walzer is the sphere in which human being as social existence promote “struggle and solidarity” for the sake of sociability. Referring to Walzer’s framework, this article defines civil society as “sphere to live together,” putting emphasis on conviviality or communality.

The meaning of sociability Walzer uses can be interpreted as the sense of “the social,” or “how society to be.” It means the whole social relations which emerge through human daily social lives. In concrete sense, the social might includes what kinds of framework of well-being can be acceptable in society; the ways of relations between knowledge and society; the ways and meanings of education; and such as the ways to support the socially weak people. As Walzer emphasizes active participation of citizens as social existence, the constant articulation of well-being through “struggle and solidarity” dynamizes the social; the social has fluid characteristic (cf. Laclau and Mouffe, 1992: 155-156). This paper defines “social consciousness” by personal and collective level of consciousness, idea, and opinion, which constitute the social. Social consciousness consist of two dimensions: “how to be aware of actual social conditions” and “how to be aware of ideal or visional society” in both personal and collective level. Of course, social consciousness has diversity. Making conflicts and cooperation, the diverse social consciousness constantly constructs the social.

So far, we have argued the sphere to live together as society, sociability, and social consciousness. By connecting these elements with knowledge production, we can explain SCKP. That is, SCKP means the active intellectual activities with social consciousness: “what are social conditions” and “what kinds of society one wants,” to produce knowledge which can function to construct the social. This knowledge production does not converge into narrow private benefit only; but, SCKP is aware of sociability, or publicness. In this sense, SCKP has certain difference from economic centered neoliberal based knowledge production.

Knowledge has linkage with social consciousness or publicness in the framework of SCKP. It means that the way of knowledge is aware of goodness for human and of better society. Of course, the sense of goodness or betterment has not solidity but fluidity (cf. Gardiner, 1996a; 1996b; Haan, 1983). These kinds of linkage between knowledge and goodness have been argued from ancient Greece to contemporary social science. For example, R. Bellah argues the relations between rationale of social science and ethical-political action by using Greek concept: *praxis*, as ‘ [I] t is precisely the point about *praxis* that it has no extraneous product. It has an end, namely the *good for human beings*, but *its end is attained through itself, that is, through action or practice that is ethical and political* ’ (1983b: 43. emphasis added except ‘ *praxis* ’). Ethical and political action or practice is none other than praxis; praxis has orientation

towards good for human. He continues as ‘practical reason (*phronesis*³) is the ethical and political reflection that helps the citizens of a free society practice the ethically good life’ (Bellah, 1983b: 43). In addition, he says ‘social science is practical reason’; therefore, social science has orientation toward good for human as ethical and political action or practice. In short, in his framework, social science and its products: knowledge, can be regarded to have orientation toward good for human. Also H. Vessuri argues the way of social science knowledge needs to be connected with “to find collaboratively what are our human common values”; and through discourses and practices we need to make world sphere to live together with consideration on what are right and wrong. Also he argues such practices will create knowledge, wisdom, and even better society (2002: 143). These kinds of knowledge style can be called as moral science. It is ‘directed positively toward a good society and negatively toward a bad society, each the historically specific realization of human existence at a given time’ (Narr, 1983: 281). As seen like these, cognitive knowledge and goodness for human or society have had assured relations historically. The sense of goodness and the sense of sociability or publicness have overlapping elements.

However, almost all of the stances or thoughts have their own goodness, be them extreme right or left wings who dare to exert violence. Then, this article needs to define the contents of social consciousness. This article defines social consciousness as complex constituted by sense of “living together” in polarized social conditions with the sense of inclusion and empowerment. The detail arguments on these concepts will be explored in section 3. To say briefly, in the polarized society, the social consciousness means to think about how to live together, including various well-being into the sphere of the social which might lead to empowerment.

Second feature of SCKP lies in to put more value on critical cognitive function of knowledge than instrumental function. As already defined knowledge can be considered from instrumental knowledge and cognitive knowledge; this paper focuses on the latter knowledge (cf. Habermas, 1981). Delanty defines knowledge as “capacity of a society for learning”; it can be said as critical cognitive function of knowledge. According to him, social accumulation of knowledge as capital makes strong “reflexivity” to re-cognize reflectively social matters. In knowledge society it means expansion of capability for reflection or reflective consideration of society on society itself. Namely, through knowledge the capability of society to work on and to learn itself comes to be strengthened. It means that knowledge functions to cognize what are the social conditions; what are the cultural modes; and such as what kinds of alternatives are available (Delanty, 2001: 5). In short, knowledge has function to reflexively work on social matters taken for as premises or for as granted and to critically comprehend and cognize alternative possibilities; SCKP puts priority on this dimension of knowledge. This function of knowledge might decline, if the side of instrumental function became too strong. The reason is that instrumental and technological knowledge excludes time consuming reflection

³ Phronesis means the conditions for true action with logos, or reason to evaluate good and bad appropriately. Phronesis itself is one of the highest virtues, which can be achieved through action, or praxis (Nakajima and Kurisu, 1997: 87; cf. Aristotle, 1966: 1140A-1141B).

or critics and kinds of “irrational” deeds, due to its “technological and objective rationality” (cf. Naoe, 2001: 82-96; Vessuri, 2002: 138). In contrast to this kind of objective rational orientation or technocratic orientation, SCKP requires intensive critical reflexivity, because contemporary social conditions have so much complexities that without constant interrogations it might have difficulties to comprehend social phenomena. Through the critical cognitive function the possibilities to think how to live together in the social might emerge in the social contexts of global neoliberalism. The reason of significance of this cognitive dimension lies in that cognitive realm is one of the constitutive forces of the social as argued.

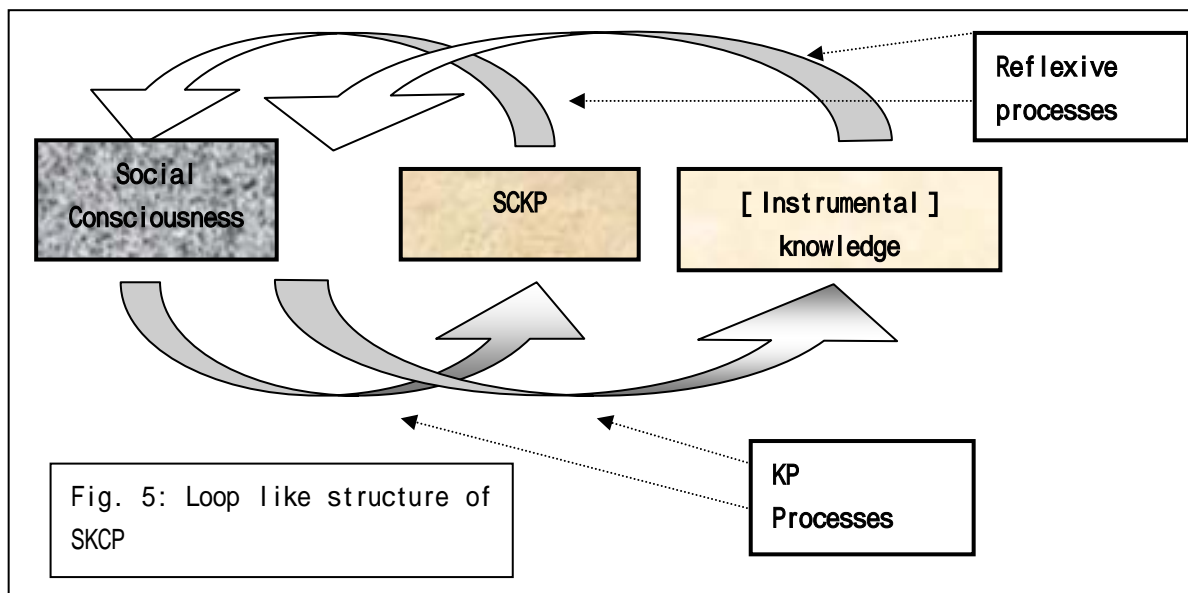
Third feature of SCKP is its “openness”. The openness consists of “free participation”; “transparency”; and “free access” and has linkage with reflexivity, reflection, and critics. Chou defines these elements as features of “knowledge production in public space⁴”. “Free participation” means that all the person having interests can participate in and involve in the organization of knowledge production and its activities. “Transparency” means that from outside of organization one can see who does what kind of things in process of knowledge production. And “free access” means almost all the people can access to produced knowledge from outside by free (Chou, 2002: 225). Knowledge production covers all of them might not exist. Especially, to fill the condition of free access might have difficulty. However, seeing multi-national corporations, which utilize knowledge based on narrow private interests, do not have these features, these elements come to be significant for SCKP, because the features of “openness” is necessity to consider or articulate what is better society or what is goodness. Put in differently, openness has to do with to be reflexive.

Fourth feature lies in constitutive elements of SCKP in terms of knowledge production. These features will be explained later in details. To say briefly, they are “interest” functioning as motive for knowledge production; “cognition” to grasp oneself and society; “living together” having relation with cognition; “analytical understanding” based on knowledge including the processes of “problematization”; and “vision” to show alternative possibilities. These elements represent subsequent processes of knowledge production, and at the same time represent what are produced when knowledge production is done. Namely, when SCKP is conducted, these elements will be engendered with knowledge. This feature becomes second framework of analysis.

Fifth feature of SCKP lies in that SCKP means to produce social consciousness knowledge and even technological or instrumental knowledge. In this framework, social consciousness means the dimension of consciousness constituted by mainly interest and cognition; social consciousness knowledge means having it. Technological or instrumental knowledge also can be based on social consciousness. The point lies in that SCKP does not seek only what is goodness or social consciousness. SCKP might develop various knowledge production, be it instrumental or science and technology (cf. Eyerman and Jamison, 1991). In addition, produced instrumental

⁴ Chou argues the processes of OS creation of Linux as knowledge production, connecting publicness. Although the arguments have different features from what we have argued in terms of knowledge production, the fundamental ideas help the arguments of this paper.

or technological knowledge might have reflexivity on social consciousness. Put in differently, due to the complexity via constant changes, the loop like structure or process is needed to reconsider and work on knowledge production itself. This feature of knowledge production in loop like structure can be represented as figure 5.



This paper defines these five features as main characteristics of SCKP: “linkage with knowledge and social consciousness”; “critical cognitive function”; “openness”; “main six constitutive elements”; and “various types of knowledge production.”

1-2 An Actor of SCKP

How can we think about the actors of above mentioned SCKP? The actors are not in privilege social position, so if one has will and some capital he or she can carry out SCKP. As mentioned the actors of knowledge production in general have been pluralized, SKCP can considered in such context. State owned sectors, business sectors, university, and thinktanks can perform SCKP. To consider these actors has significance; the cases might be found. However, this article focuses on NGOs, NPOs and networks, which the writer has been interested in and has had interactions, as actors of SCKP.

This article defines NGOs and such actors to have “citizen publicness” (Hasegawa, 2000: 10-18; Mikami, 1998: 79-81). These actors can categorized as citizen sector; the common feature among them lies in the point that instead of state owned sector, who has had strong influences on publicness, they undertake parts of roles to construct publicness (Mikami, 1998: 80; Sakurai, 2000: 57-61; cf. Yamaoka and others eds, 2001; Seko, 1997; 2001).

However, this article does not praise these actors as essentially good. As T. Morris-Suzuki points out these actors can lead to transformation of society, however, at the same time, they might contribute to preserve existing social and political system (2002: 229). Namely, they,

whether consciously or unconsciously, have possibilities to support, even suppressive, power structure (cf. Kurihara, 2000: 12). Taking this kind of view point into account, some argue NGOs as neo-governmental organizations (Carnoy and Castells, 2000). Morris-Suzuki criticizes contemporary frivolous argumentation on NGOs has similarity with commercial advertisements. Parts of NGOs can be argued as BOGNOs (Business organized NGOs) or GRINGOs (Government Run / Instituted NGOs). And such NGOs function autonomously to undertake public roles such as welfare and public services which state owned sectors wants to privatize based on neoliberal policy orientation (Morris-Suzuki, 2002: 228-229). Actually, in contemporary Japanese society, state owned sectors have tried to subcontract their public roles to citizen sectors, for the sake of spending cut. Though this trend has been advertised as collaboration between government and citizen, in many cases, those have been none other than subcontracting processes. The subcontract processes sometimes lead to competition and conflicts among NGOs which used to keep cooperative relations. It is crucial point for which extent society can subcontract public services such as welfare, which governmental sectors rightfully take responsibilities, to citizen sectors or business sectors (Hiratsuka, 2002: 31-34; Sakurai, 2000: 58-61).

Seeing from these critical perspectives on NGOs and such actors, this article focuses on as objects of considerations those have the sense of "social movement" and "new social movement." They are not the actors to contribute to existing power structure, but actors of social transformation. A concept of social movements is defined as collective actions based on three dimensions by Albert Melucci. According to him, firstly, social movement has collective feature which gives participants sense of unity; secondly, it presupposes conflictual conditions and opponents in terms of specific issue; and thirdly, this conflictual collective action breaks fixed social boundary and transgresses "tolerance limits of system": in a word, to bring about social change (Melucci, 1997: 21-22). Especially, the third feature has significance because it can distinguish NGOs with sense of social movement and NGOs with the sense of the subcontractor. Moreover, Morris-Suzuki explains new social movements as various forces which challenge to existing order in terms of various issues through carrying out direct resistance movements or constructing alternative life styles of members. The meaning of "new" lies in the movements in the era of informationalized postmodern society in which collectivity often emerge taking forms of networks instead of solid organization (2002: 227). The noteworthy point is that new social movements put assured values on personal identity or life style of each participant; the personal motivations are valued. In other words, new social movements do not have the stance of old type of social movements: "to achieve goal even sacrificing oneself for the sake of society or group," but have the stance: "it is essentially interesting" or "for one's own self" (Melucci, 1997: chap.3, chap.5, chap.6; 1996; Satou, 1991: 109, 194; cf. Giddens, 1991). For example, one of the cases of this article: the sloth club, environmental issued NGO, has insisted "joy, beauty, and peace" might function to help to solve environmental problems. Of course, it cannot be social movement, if the motivation is mere personal pleasure. For new social movements it is the crucial point to connect personal motivation: how one wants to live or such as how one wants to involve in society, and social consciousness. The actors this article considers are NGOs, NPOs, and networks having the sense of social movements and new social movements.

As argued, these actors have been expected to undertake roles to make “ citizen publicness ” ; in other words, through struggles and solidarity they can engender “ the social ” or “ sociability ” . Furthermore, what is one of the most crucial factors to enable the actors to articulate “ the social ” is none other than knowledge and its producing processes. In the trend of actual Japanese society development of information and communication technology or rise of consciousness on social issues and also on knowledge production have enabled these actors to practice knowledge production actively. Also some have argued necessity of “ citizen expertise ” for the sake of better society (Sakurai, 2000: 62-65; Hirakawa, 2002a; 2002b; Takagi, 1999).

1-3 Articulation of the Social and Knowledge Production

So far this introductory section have argued definition, basic features, and the actors of SCKP. In the social contexts: polarized conditions through the connections between neoliberal globalization and knowledge this paper settles SCKP as the framework to question the existing main stream on knowledge and knowledge production and to reflexively seek alternative possibilities of knowledge production. SCKP might relativize the way of economic centered main stream knowledge production by showing different logic. Possibly, SCKP functions to deal with the problem of polarization. This paper defines the actors promoting SCKP as NGOs and such actors. Then, this sub-section explores concrete theories to comprehend why SCKP is noteworthy for the “ sphere to live together ” and “ sociability. ” Without considering this significance, one might miss the meaning of SCKP, saying “ oh well, it seems interesting ” or such as “ it is mere ideal story. ”

As mentioned, the significance lies in to make “ the social ” as wholeness of social relations transform. Though the relations between knowledge and society have leaned to economic centered logic, is it acceptable as social relations? Though neoliberal globalization have put pressures for competition on many people via overwhelming influences and have promoted the principle of self-decision and self-responsibility, is it acceptable as social relations? Though social institutions have made the losers of competition to take self-responsibility and at the same time have decreased public welfare roles, is it acceptable? For these interrogations on social relations, no absolute or complete answer can be provided. Furthermore, those social conditions is not necessarily already and always fixed and settled. Although “ there is no alternative ” is the slogan of neoliberalism with certain influences, in reality society has various alternative trials and ideas. Instead of neoliberalism based marketalism oriented economy, society has arguments and actual trials of social economy based on solidarity. In contrast to competitive modes of social relations, society has arguments and practices of collaborative or cooperative modes of social relations. Through struggles and solidarity among these various arguments and practices, the “ sociability ” might change; also society might change. In order to connect this kind of social change and knowledge production we mainly refer to the framework of E. Laclau and C. Mouffe through the concepts: “ sociability ” ; “ discourse ” ; “ articulation ” ; and “ hegemony ” as keys.

There are various approaches to comprehend society. Some have argued society has been reproduced through metaphysical norms, morality, or customs; in this sense, society has been

defined through stability. However, this approach to society might not have validity for contemporary society, including Japanese society, which mostly has had diversity in inside of itself and which has contained uncertainty and complexity. Also the approach cannot grasp dynamics of individuals and groups, who have work on society. Then, this paper takes dynamic perspectives on society by which society is defined through fluid features based on conflicts of plural values and ideas. In this sense, the essence of “sociability” has open and fluid features (Laclau and Mouffe, 1992: 155; cf. Smart, 2001: 514-515).

Laclau and Mouffe say one of the main factors to transform the “sociability” is fundamentally related with language and explains it as “discourse.” Discourse as concept is developed by M. Foucault; by making his arguments simple, discourse can be grasped as “what has talked and what has written.” One of the main features is that discourse has its own law of formation; moreover, the law has relations with discourse itself. Foucault says discourse is not simple entity consists of matters and language as often people at large expect. Discourse does not mean to express things and matters as mostly language at large does. Discourse produces laws which make systematic formation of objects to be treated with by discourse. In this sense, discourse functions almost as practice; Foucault uses term discourse=practice sometimes (Foucault, 1981: 76-77; 119; Jorgensen, 1999: 8). Discourse, which means what have been talked and have been written, itself regulates what can be talked and written. The laws depend on time and space; the laws are not essential but can change themselves. For example, the discourse on “knowledge” in contemporary Japanese society seems mostly equal with economic centered logic, as argued already. What have been talked and written about knowledge have been mostly related with how to generate economic benefit through such as knowledge management or patent strategy. Furthermore, functions of discourse as practice might lead to concrete patent system or business model. The wholeness of what have been talked and written and also what have been practiced regulate what people talk, write, and practice in terms of knowledge. Namely, discourse=practice via formation has assured feature to construct or organize social reality (Harvey Brown, 1992: 227-228; Jorgensen, 1999: 7-8). If nothing has been talked and written on knowledge society or knowledge production, then who can imagine or think about knowledge society or knowledge production as social reality?

The core element of arguments by Laclau and Mouffe lies in such power containing discourse transforms sociability. They say ‘a discursive structure is not a merely ‘cognitive’ or ‘contemplative’ entity; it is an articulatory practice which constitutes and organizes social relations’ (Laclau and Mouffe, 1992: 156 [2001: 96] emphasis original). And the relations between articulation and discourse are explained as:

.....we will call *articulation* any practice establishing a relation among elements such that their identity is modified as a result of the articulatory practice. The structured totality resulting from the articulatory practice, we will call *discourse*. The differential positions, insofar as they appear articulated within a discourse, we will call *moments*. By contrast, we will call *element* any difference that is not discursively articulated. (Laclau and Mouffe, 1992: 169 [2001: 105] emphasis original).

It means that through articulatory practices elements, or differences, which have not been integrated in discourse, come to be included as moments; this process is none other than articulation. Moreover, through articulatory practices what can be structured is discourse.

Putting these abstract arguments into simple, through articulatory practices differences come to be included into discourse, then through functioning of discourse sociability might change. In other words, sociability change in accordance with articulation of differences with what can be talked, what can be written, and what can be practiced (Laclau and Mouffe, 1992: 182). For explanation of openness and subsequent transformation of sociability they introduce the concept of "hegemony." Hegemony can be defined in general level through the idea of conformity ' arising from some degree of *conscious attachment* to, or *agreement* with, certain core elements of the society. ' Also ' concept of hegemony embodied a hypothesis that within a stable social order, there must be a substratum of agreement so powerful that it can counteract the division and disruptive forces arising from conflicting interests. And this agreement must be in relation to specific *objects* persons, beliefs, values, institutions or whatever ' (Femia, 1981: 38-39). Laclau and Mouffe use this concept of hegemony from the perspective of the social. They grasp hegemony, which can be defined as internal conformity or voluntary agreement, matter to be articulated through conflicts of differences. They call hegemonic articulation the condition, in which conflicts of differences might lead to creation of social core values (Laclau and Mouffe, 1992: 213-216). In this sense, the social and hegemony have overlapping features. Namely, through articulation processes the social core values or what one has voluntary agreements in the social can be organized.

Then, those who create discourse and lead to articulation are diverse individuals and groups. Referring to theory on new social movements, they say discursive articulation occurs through the processes of identity creation of plural subjects (Laclau and Mouffe, 1992: 222-223, 253-254). Namely, their theoretical framework indicates that based on a certain interest or stance subject talk something and write something as differences, and then the social or hegemony changes through articulatory processes⁵.

So far this subsection has seen mainly the framework of Laclau and Mouffe; this paper can say the following points as significant for the issue. The social or hegemony has not static but open and dynamic features. What articulates differences into the social is discourse. In short, the discourse can make the social and hegemony fluid. This arguments on the social has certain similarity with what this paper has argued as SCKP. To put emphasis on cognitive dimension of knowledge has linkage with discursive practices. Both are related with language and cognition deeply. One of the different points consists in that they put emphasis on formation of the social and articulation of differences. In this framework knowledge, information, and data as language related matters might not be distinguished well; and, the processes of active creation of them might not be explained. On the contrary, the framework of SCKP distinguishes knowledge from information and data by seeing systematic feature of the

⁵ Laclau and Mouffe argue their framework as radical democracy. See Laclau and Mouffe (1992: chap.4) and Mouffe (1998; 2001).

former and regards active production processes as significant. In this sense, the point lies in how to perform knowledge production actively. As indicated, what are produced when SCKP is conducted are six constitutive elements: “interest”; “cognition”; “living together”; “analytical understanding”; “problematization”; and “vision.” These constitutive elements, which can function as discourse, might lead to articulation, one can think. Put in differently, SCKP can function to transform the social and hegemony, indeed. One might wonder why this paper dares to use the concept “knowledge production” instead of “discourse production.” The main reason to use the concept of knowledge production is that this paper’s one of the aims is to articulate a difference: SCKP, into the hegemony of economic centered knowledge production. In the field of knowledge production, standing on the same basis with the main stream of knowledge production, this paper tries to provide the different perspective and the way of thinking. This process can be said as “appropriation⁶”.

One might be able to comprehend the significance of SCKP by NGOs and such actors in contemporary Japanese society. Through knowledge production as active practices knowledge related with language and even discourse is engendered; and, knowledge might lead to hegemony articulation processes of the social. Moreover, in the framework of SCKP means to articulate the sense of living together into the social.

At below, two main tools to analyze knowledge activities by NGOs and such actors will be developed in concrete level.

Section 2 Framework of Knowledge Activities

In section 2 of Introduction this paper has argued the idea of knowledge production in general level. Knowledge production is defined as activity to produce “new knowledge” through “research and study” and “R&D” based on dialogical processes. Through such processes, actor can produce product, process, value, or cognition. Based on this basic understanding, this section provides concrete framework for analyzing intellectual activities of NGOs, NPOs and networks. The main knowledge these actors produce is cognitive knowledge which is the core element of SCKP. This paper names an activity which treats with, produces, and circulates knowledge as “knowledge activity.” Furthermore, in the broad framework of knowledge activity in general this paper defines “knowledge production” and “knowledge circulation.” These two frameworks can be distinguished through the point of innovative element and styles of knowledge activities.

The “knowledge production” by NGOs and such actors as analytical tool is based on mainly

⁶ “Appropriation” means toll for cross-cultural practices. ‘It [appropriation] expresses how cultures or other symbolic systems that are opposed to each other amalgamate or melt together in order to form a entirely new cultural reality. New culture is in its turn deemed to change through amalgamation with other cultural impulses, artefacts or agencies. Appropriation is the way in which the intended receivers or even the not intended receivers make things, ideas, symbols their own, through their transformation and their adaptation to the receivers’ standards, whatever these may be, and how far they might be removed from the intentions of the sender’ (Frijhoff, 1999: 95).

research and study. It means to produce cognitive knowledge entailing analytical understanding of society, social cognition, and such as alternative possibilities. Though as possibility they can produce instrumental or technical knowledge, the main analytical point lies in cognitive knowledge. Knowledge production by NGOs and such actors seems to have three main styles. First style is to carry out original research and study. This type is the most significant activity of knowledge production, since the more an actor makes research and study by itself, the more in qualitative and quantitative innovative elements will be produced as possibility. Through the processes of data collection, arguments, composition of existing knowledge, starting from one's own interests, knowledge production as innovative element creation can be realized. This paper defines it as knowledge production based on original research and study. Second style is to conduct composition of existing knowledge and create something new related with one's own interest. It is impossible to produce knowledge from nothing, so knowledge production uses existing knowledge (Brusoni, 2002: 12). As to this style, instead of research and study, composition of existing knowledge is main activity; therefore, the feature to produce innovative elements recedes. In other words, the possibility to produce new cognition or discovery might decline. Third style is to ask another actors to produce and provide knowledge which has relation with interests of those ask. It means that by using networks an actor asks such as a university professor or a professional to write text and provides it for the society. In this case, the feature of innovative creation of an actor declines more than composition. However, without such request the knowledge cannot be produced, so request can be categorized as knowledge production. These are the three styles of knowledge production by NGOs and such actors. From the first to the third the cost of knowledge production decrease, and the creativity of knowledge production declines.

Next, "knowledge circulation" as analytical tool is mainly based on the activity to distribute and circulate knowledge already produced by another actors. For explanation of this framework, the arguments on "knowledge diffusion" often used in economic contexts might be help. Diffusion means to move innovation or new idea among members in a system. 'It [diffusion] is a special case of communication, or transfer, of a specific type of message, namely a new idea, embodied or not into a physical artefact (e.g. machine tools vs. business models sold by or consultancy firms)' (Brusoni, 2002: 20). This paper appropriates the idea of diffusion from the perspective of knowledge circulation by NGOs and such actors. Namely, knowledge circulation means to receive produced knowledge with innovative elements and to circulate it as itself or with some processing. This knowledge circulation has two styles. First style is to transmit knowledge. It means to transmit knowledge produced by another actors on the actor's knowledge media such as a booklet. It means also to transmit texts written by foreign language into Japanese via translation. Second style is to process existing knowledge. It means to transmit knowledge produced by another actors by making summary or digest version. The most crucial point of knowledge circulation lies in that an actor does not create innovative elements by oneself.

The common feature of both production and circulation is the point that the forms of knowledge activities are constituted by "consideration," "report," and "essay." Consideration means to make cognitive knowledge through argumentation and analysis. Argumentation means to

provide relation of cause and effect of social phenomena via concept or data using. In the processes of analytical understanding might entail problematization processes which will be mentioned. “Report” puts emphasis on description of facts: what happened. “Essay” means to express one’s own values or daily affairs in simple way of expressing. This classification of forms of knowledge stems from observation of NGOs and such actors’ daily knowledge activities.

These forms of knowledge appear through some media. Media can be classified into book or article, booklet, texts on Home Page of Internet, and such as lecture or workshop: oral media.

Finally, what are produced when one conducts knowledge production are as already mentioned “interest,” “cognition,” “analytical understanding,” “problematization,” and “vision.” These elements will be argued in detail in section 3 below. In the point that these elements appear through knowledge activities, both knowledge production and circulation have certain significance, because through appearance of these elements the social might be articulated and new social arrangements might be created. The distinguishing point is whether knowledge activity produces innovative element or merely diffuses existing knowledge. These can be integrated into the first framework of analysis. The table 2 shows the framework.

【Table 2: Classification and Features of Knowledge Activities】(Made by the writer)

Knowledge activity		
	Knowledge Production	Knowledge Circulation
Innovative Elements	1 To produce based on certain original research and study 2 To produce through composition of existing knowledge via one’s own interests 3 To request another actors to produce in terms of interests of those request.	Do not produce innovative element.
Style of knowledge activity	Research and study, composition of existing knowledge, and request (including translation)	Transition (including translation) and processing
Contents of knowledge activity	Consideration / report / essay	Consideration / report / essay
Media knowledge appear	Text (book, article, and booklet), web, lecture (by oneself), workshop, symposium	Text (book, article, and booklet), web, lecture (by others), workshop, symposium
Elements emerge in a society	Interest, cognition, analytical understanding, problematization, vision	Interest, cognition, analytical understanding, problematization, vision

Section 3 Framework for Analyses of SCKP

This section constructs analytical tool which functions to evaluate knowledge activities of

NGOs and such actors in terms of SCKP. As analytical frameworks the main categories and sub-categories of SCKP are explained. Although main category includes sub-category, what cannot be grasped by sub-category might be able to grasp by main category. Sub-category can be applied for more detailed analytical point. In this sense, this paper uses two categorical frames. The elements, which are settled as categories, are constitutive elements of SCKP and at the same time produced elements in SCKP. Firstly, this section argues two main categories: "interest" which can be motivation for knowledge and "cognition" which means how an actor sees oneself and world. And then, it argues "living together" as subcategory in concrete level of them. Secondly, it argues "analytical understanding" as main category which grasp social phenomena. Then, it argues "problematization" as subcategory. "Analytical understanding" and "problematization" have strong sense of innovative creativity of cognitive knowledge, in addition. Thirdly, this section explains "vision" as main category which show alternativity based on comprehension of social conditions. These elements have interactions and interrelations. Through such dynamics SCKP can exist. To make it simple, one can say SCKP as subsequent processes; that is, starting from the social consciousness: "living together" as interest and cognition, an actor analytically understands social reality and sets problems, and then introduces some alternative vision. It is noteworthy that the neoliberal ways of knowledge production which might boost polarization have main categories: certain interest, cognition, analytical understanding, and vision. Therefore, the specificity of SCKP lies in the relations between main categories and subcategories. It is especially significant that what living together means and what problematization processes provide. At below each category are explored in detail.

3-1 Interest

The fundamental element to create knowledge is motivation, or "interest" meaning what one wants. Referring to the framework of J. Habermas, this subsection sees "interest" and "cognition." Starting from using the concept of "interest," Habermas distinguishes three levels of cognition and argues knowledge led by cognition. According to him interest defines human cognition in deep level and influences on human practices.

In general level interest is pleasure of satisfaction which we connect between an object and representation of action as existence. Interest represents the relations of capacity for desire which we hold towards object of interest. Namely, either interest takes desire as premise or produces desire. (Habermas, 1981: 208)

It means that interest is stem from desire to want to achieve something, want to practice through communication, and want to liberate from something. And interest also produces such desire. In this sense, "interest" has affinity with one's own values. According to him, interest is constituted through daily life interactions, be it communication or labor processes (Habermas, 1981: 206). Put in differently, what kinds of interest people have depends on social and cultural frameworks in which interactions occur.

It is said that interest leads to three levels of cognition: "technical cognition,"

“practical cognition”, and “emancipatory cognition.” Technical cognition stems from interest to control nature including human beings under one’s own will. This cognition has something to do with labor processes. This cognition leads to knowledge functioning to treat with matters technically or rationally. It can be called as technical knowledge. For example, in thinking how to cultivate, sow, and harvest technically for the sake of efficiency, one needs knowledge and technology to do that. In such case technical knowledge will be help. This knowledge has overlapping elements with what this paper has argued as technical or instrumental knowledge. Practical cognition stems from interest to take communication for the sake of better mutual understanding and collective action. In taking communication actors need to share socio-cultural frameworks which are inevitable for mutual understanding. Communication does not function well, when one’s message is interpreted as totally different meaning. The system of knowledge as framework of interpretation or mutual understanding is said as practical knowledge. Finally, emancipatory cognition stems from interest to emancipate oneself from oppression of ideology, irrational and unjust social coercion. For example, it might lead to emancipatory cognition, if one has desire to be emancipated from ideology of mass consumption and mass production which put pressure to buy more and more. It can function to critically get rid of the ideology through critical reflection on the style of consumption and production. Namely, critical knowledge almost means emancipatory knowledge (Habermas, 1981: 188, 205-208; Nielsen, 1983: 112-123; Yamamoto, 1980: 136-139, 151-155). In sum, based on interest led by desire, through each cognition, Habermas introduces three types of knowledge: “technical knowledge,” “practical knowledge,” “emancipatory knowledge.” By making these arguments simple, one can say interest leads to cognition, and cognition provokes knowledge.

However, some have argued especially in the field of science that the linkage with knowledge and interest might have influenced negatively on knowledge. Some have argued for the sake of scientific objectivity knowledge must have excluded values or interests. Namely, objective science and values or interest cannot be inconsistent with each other; this stance is represented by “positivism” and the concept of “value free.” Some of the main features of positivism are followings: to deal with social phenomena by using methodology of natural science; the aim of it is to find universal law of social phenomena; and to take neutral, or value free stance in studying with excessive factors excluded (Giddens, 1974: 3-4; cf. Giddens, 1995). The last point is the stance of value free. This stance often requires those use knowledge not to have specific stances which might distort scientificity and objectivity of knowledge. In such idea what has crucial value is disciplinary and universal truth seeking⁷.

However, human beings are social existence; each individual has brought up in socio-cultural contexts. Furthermore, people desire knowledge mostly in specific socio-cultural contexts. Put in differently, total objectivity or value free cannot have validity; knowledge cannot

⁷ From various perspectives some have criticized linkage with science and objective or universal truth. For example, from feminism perspective Nash argues men centered constructive feature of science which might be contradict with objective neutrality of science (Nash, 1994). Hyek (1979), Bourdieu and others (1994), and Bourdieu (1991) criticize the linkage between truth and scientific knowledge as science-centrism or absolutism. The main point is that science is constructed socially through various power relations or conflicts of interests; it cannot be universal or objective.

escape from the values of users constructed through social daily life or social belonging such as race, ethnicity, and nationality. Rather, it is crucial to produce knowledge based on one's own stance (Seidman, 1992: 67; Nash, 1994: 69). Especially, in contemporary contexts in terms of knowledge production this argument has crucial meanings. The main reason is that in reality the interests and motivations related with knowledge production have diversity. And such diversity based value-laden knowledge might make society transform in dynamic mode. Diverse opinions and ideas might articulate the social through knowledge. Therefore, this paper takes stance that "interest" as basis of knowledge has certain significance.

3-2 Cognition

As Habermas argues knowledge cannot be separated from cognition. To know and comprehend and cognition as a result of such activities are inseparable. This subsection argues cognition consists of self-consciousness and world outlook.

V. Milic explains self-consciousness and world outlook as the comprehensive dimension of knowledge (1990:174). Self-consciousness can be understood as how to cognize oneself. It has something to do with personal values: how one wants to live a life, who one is, and what one wants to do. The world outlook means how one sees and grasps the world. It might help to think how to live in the world or more concretely in social relations. Experiences and practices of each individual constitute these two dimensions of cognition, however, those are not enough conditions. Self-consciousness and world outlook are made through interactions of personal level of experience and practice and social level of accumulated knowledge and information, it is said (Milic, 1990: 174). In this sense cognition has the social characteristics. Of course, social, cultural, and economic conditions and situations largely influence on cognition. Then, one needs to consider not only personal experience and practice but also social context in considering self-consciousness and world outlook. It is said that without taking into account social institutions, labor environment, trend of history, the consideration of two of cognition must be poor quality (Milic, 1990: 176-177). What Milic explains as self-consciousness and world outlook might be able to be interpreted as cognition on oneself and world or the social.

These two levels of cognition might not be stable but fluid, or changing. One of the noteworthy concepts to explain the fluidity of cognition is "reflexivity." Although this concept has very various contexts and meanings⁸, it is enough for this article to raise general level of definition. By distinguishing from mere reflection A. Giddens defines reflexivity as follows: 'Modernity's reflexivity refers to the susceptibility of most aspect of social activity, and material relations with nature, to chronic revision in the light of new information or knowledge' (1991: 20). It means the expansion of knowledge and information leads to reflexive considerations or re-frame of relations between oneself and nature or society. In

⁸ M. Lynch classifies six categories of reflexivity. According to him, reflexivity can be classified into "mechanical reflexivity," "substantive reflexivity," "methodological reflexivity," "meta-theoretical reflexivity," "interpretative reflexivity," and "ethnomethodological reflexivity." One of the main common features of these six types is that something reflects reflexively (2000: 27-34).

terms of contemporary social contexts U. Beck introduces the concept of “reflexive modernization”; it might be help to comprehend sense of reflexivity. Putting detail arguments in aside, this paper sees his definition as follows:

... by virtue of its inherent [reflexive] dynamism, modern society is undercutting its formations of class, stratum, occupation, sex roles, nuclear family, plant, business sectors and of course also the prerequisites and continuing forms of natural techno-economic progress. This new stage, in which progress can turn into self-destruction, in which one kind of modernization undercuts and changes another, is what I call the stage of reflexive modernization. (Beck, 1994: 2)

It means that the certainty use to exist has been undermined due to expansion of knowledge and reflexive reconsideration. Then now reflexive modern society has uncertainty based on constant reconsideration and reflexivity; almost everything is under the reflexive doubt. Put in differently, knowledge functions to bring about new perspectives for what has been taken for granted or for certainty with complexity revealed; then uncertainty in general will increase (Stehr, 1994: 222, 236; Nowotny et al., 2001: 183-184). The points “which direction society goes on” and such as “how one will live a life in uncertain social conditions” are unstable and fluid; moreover, sometimes they lead to anxiety (Giddens, 1991: 37). Therefore, under such uncertain social conditions, reflexive self-consciousness and world outlook based on constant reconsideration come to be significant. Namely, what make uncertainty increase is knowledge, and at the same time, what treats with uncertainty is also knowledge (Barnett, 2000a: 149). Furthermore, this paper puts emphasis on especially cognitive dimension of knowledge, or cognition, to deal with uncertainty.

As mentioned above, cognition has something to do with interest. And interest is partly drive for knowledge. Arguments by M. Foucault help to figure out the relations between interest and cognition in terms of drive. By seeing his arguments one can grasp cognition in contemporary contexts. At below, this subsection sees the deep philosophical concept: “care of the self” in terms of cognition consists of self-consciousness and world outlook.

Foucault analyzes attitudes of “how to live better” or “how to live beautifully” based on sense of ethics and aesthetics practiced in ancient Greek and Roman era. The concept of “care of the self” was generated through considerations of them. He defines it as:

What I mean by the phrase [the “art of existence”] are those intentional and voluntary actions by which men not only set themselves rules of conduct, but also seek to transform themselves, to change themselves in their singular being, and to make their life into an *oeuvre* [art] that carries certain aesthetic values and meets certain stylistic criteria. (1985: 10-11)

As mentioned above, the care of the self means to work on or practice towards oneself. In the practice what have weight are “to set themselves rules of conduct,” “to transform themselves,” and “to make their life into an art.” To set rules of conduct means to confirm

one's internal ethics⁹, which has certain difference with outer morality as imposed transcendental values or norms. In other words, the self sets the rules how to act and practice based on internal ethics. To transform oneself means to make oneself the true self based on ethics by relativizing outer pressures stem from social norms and power structure. And to care of the self is grasped by the metaphor of to make one's life art.

As significant factors for care of the self Foucault raises "to control oneself" and "to know oneself." The control means to put excessive desire under control of the self and to acquire 'the full enjoyment of oneself,' or the 'perfect supremacy of oneself over oneself' (Foucault, 1990: 27; 1985: 35). In other words, to care of the self means to escape from the conditions of slave of desire or drive through reflexive practices on oneself; and, to set freedom of oneself.

To control oneself requires inevitably to know oneself. 'Know yourself.' Foucault mentioned to know oneself means to know one's truth. He answered to the question: 'does the proposition to 'care yourself' include the sense to possess truth as one's own?', in the interview as following:

Surely, without knowledge one cannot care for oneself. To care for the self means to know oneself. However, it means also to know the principles as the rules of actions. To care oneself means to adjust oneself to these truths and to make these truths one's own. In this respect, the ethic is connected with the game of truth. (Foucault, 1990: 24)

In this context truth relates with "true life" of oneself. In a word, truth of each individual means one's own true life. To think about and practice true life means none other than care of the self and aesthetics of existence as ethical subject. Namely, care of the self mainly consists of to control oneself and to know oneself means to know and think about how one wants to live a life or what is one's true life; in other words, it means to reflexively work on oneself. True life of each individual is possessed only by oneself; it is very unique, original, and particularly personal matter (cf. Arendt, 1994: 20-21).

To sum up, to think intensively about how one wants to live is the practice of care of the self. It requires setting ethical rules which might deal with the question on life. It also means self-cognition with reflexivity; in it knowledge, especially cognitive, has certain significance. Knowledge boosts reflexivity and generates self-cognition.

These are the essence of care of the self, or arguments on self-cognition in philosophical

⁹ The concept of "ethics" needs consideration. L McNay argues Foucault distinguishes ethics and morality. Morality means outer social and historical values and norms which imposed on individuals, on the contrary, ethics is internal values and norms of oneself which leads to attitudes towards oneself, others, and such as social phenomena (1992: 90). In short, ethics is unique and original for oneself. Foucault himself argues ethics as relations of self on oneself (1984: 352). What Foucault means by ethical is to discipline oneself through one's rules; it is the condition for practice or care of the self. The subject to care of the self is, in his definition, is free ethical subject.

level by Foucault. The core elements of above mentioned arguments are not confined to internal self reflexive realm. The deep level of internal consideration seems to have relations with world outlook or how to cognize society and world. The idea how one wants to live must have relations with how to cognize society and how to involve in it. The concept of “awareness” by A. Gouldner might be help. Awareness means clear self consciousness and ‘knowledge which has relations with one’s own interest, desire and values which transform constantly and which enhances the recognition of the self position in a social reality’ (Nomura, 1994: 28). Knowledge on what kinds of values and interests one has and on in what kinds of positions one stands in a society might constitute very foundation of one’s value system and cognition. This is the personal level¹⁰ of cognitive dimension of knowledge. This personal level of cognition acquires weight in the contexts of contemporary uncertain social conditions. In addition, the dimension of cognition which seeks to better society has overlapping parts with interest.

So far this article has seen interest and cognition as main category. At below, next subsection will explore subcategory of the two: “living together.”

3-3 Living Together

Putting interest and cognition into contemporary social contexts, what has weight is “living together” as interest and cognition. The reason is that taking into consideration the polarization of society based on neoliberal globalization and particular way of knowledge treating, what is required in contemporary society is the ideal of “living together” by which the polarized social conditions might be overcome.

This article uses the term “living together” which differs from “conviviality” or “symbiosis.” The meanings of conviviality, symbiosis, and also living together have variety based on contexts of use. Then, at below, this subsection firstly sees comprehensive arguments on broad sense of living together concepts by referring to Onai (1999); and then, secondly, develops the concept of living together in terms of the issue of this paper.

3-3-1 General Understandings of Living Together Concept

According to Onai’s frameworks, though his frameworks focus in terms of the concepts using of social science, there are mainly three ways to think about conviviality. First approach focuses on what conviviality essentially means. This approach has been based on arguments by R.E. Park, Chicago School, I. Ilich (cf. Ilich 1989), and Tatsuo Inoue and Kouhei Tanazaki, Japanese (Onai, 1999: 125-127). Of course, their arguments have diversity, however, they have three common points, as he says. 1) The point focusing on dynamic relations which creates horizontal conditions based on differences rather than vertical conditions. In other words, in horizontal conditions diverse differences achieve conviviality. 2) The point, without considering social system or social arrangement, to mostly agree the concept of conviviality from the perspectives of personal relations. Although Ilich argues social system, others put emphasis on personal relations. 3) The point to develop these arguments as ideal or norms which

¹⁰ On social level of cognition, see Introduction of this paper, especially the section of “Organizing society in cognitive realm.”

each person need to care in daily relations (Onai, 1999: 127-128).

Second approach of conviviality stems from corporate strategy in accordance with economic globalization. This approach is based on the necessity for multi national corporation to conduct economic activities smoothly in host societies. Concretely to say, as corporate strategies, there are industrial conviviality, market conviviality, social conviviality, and internal organization conviviality. 'Industrial conviviality has image to make global cooperative (or convivial) relations through international division of work and global supplier system; market conviviality has image to create products which can acquire global marketability (or conviviality); social conviviality has image to set social communication (conviviality) between multi national corporations and host countries; internal organization conviviality has image to create convivial relations with employees of Japanese corporation at host countries' (Onai, 1999: 128). These elements intend to mean mutual convivial relations Japanese corporations and host countries in which both can get benefits.

One of the problems of this approach consists in its strategic feature. For corporation conviviality is none other than corporate strategy as tool, then, if economic and social conditions come to change and another strategy has significance, they might abandon conviviality. Moreover, corporation basically values competitive power so much that the mutual conviviality might have secondary importance (Onai, 1999: 128-129). One, also, needs to critically see what is represented by "host country" in saying host countries can acquire benefits from convivial relations. It seems to mean those have upper social status, power holding corporations, and even bureaucrats.

Third approach argues conviviality in details through seeing its contents. For example, Koukichi Shoji introduces four types of conviviality concepts in terms of social science: 1) co-existence of system, system ethnics, and ethnicity; 2) sharing and redistribution of world wealth; 3) symbiosis with ecology of the earth; and 4) sympathy or common feelings among sex and generation (Onai, 1999: 130; Shoji, 1999). This approach by Shoji can cover broad sense of conviviality in various contexts. Also Teruhisa Horio argues conviviality in details. He distinguishes two main ideas; one is "conviviality of everything" including nature and ecology, and the other is "conviviality of everybody" focusing on inter human beings relations including nation and nation; nation and indigenous people; aged, adult, and children; men and women; and such as the disable and the non-disable. Horio also distinguishes conditions of conviviality: "living together as reality" and "conviviality as ideal" (Onai, 1999: 130-131). Finally, Hidenori Fujita argues more detailed concepts: "fused conviviality," "separated conviviality," "citizen conviviality," and "market conviviality," as Onai says. This paper focuses on citizen conviviality and market conviviality. Citizen conviviality is created by democracy and civil society, making premise freedom and equality of autonomous individual. It is also constitutive element of democracy and civil society. Market conviviality puts values on market. It emerges when rules of market society organize daily life and daily activities of people at large. In this framework of market conviviality self-satisfaction, indifference, and self-preservation, instead of cooperation, tolerance, and involvement, come to be valued, as tendency (Onai, 1999: 131).

Based on these diverse meanings and contents of the concept of conviviality, Onai introduces

“conviviality in the level of system” and “conviviality in the system of life (or human relations).” His arguments on conviviality have five points. First, conviviality means the conditions in which plural individuals having differences live together by reproducing the relations without many problems. This definition implies the system or the structures does not exist to suppress differences, to discriminate against them, or to assimilate them into singular principle. Second, it is requires to distinguish living together inside the human society or social relations and symbiosis with nature or environment. Third, the stance is denied to expect the concept of living together for solving all of the problems as the multi concept. He argues to confine the concept to the realm which has something to do with unchangeable attributes such as sex or race. Put in differently, he says the concept need not treat with changeable attributes such as class or generation. The reason lies in that unchangeable features have to be treated as equal; therefore, the concept of living together has relevance. Fourth, the concept has to think about in terms of specific contemporary social contexts. The concept emerged in 1960’s in which new inequality based on attributes: race, nation, and such as sex; one needs to think this contexts, he says. Namely, the concept has specificity based on the context of latter stage of capitalism. Finally, he sees two level of living together: system conviviality related with system or structure and life conviviality related with daily life including labor; in both of them diverse ways of the living together are in. According to him, these framework allow to grasp living together as actual matter (Onai, 1999: 134-135).

So far this subsection has explained definition of concept of conviviality, or living together, in general level. At below, it develops the concept in terms of the issue.

3-3-2 Living Together in Polarizing Society

Through arguments made above, one can get basic understand of the concept of living together with diversity. Based on this understanding, this subsection explores the concept of “living together” stem from the issue of this article. First of all, it starts from considering Onai’s arguments. Although, of course, his framework of conviviality have some points to be criticized¹¹, for this paper the fourth and fifth points have meanings: in a word, to think from contemporary perspective and to think both system and life levels of living together. The reason is that this paper focuses on the social contexts of polarizing society due to particular way of knowledge treating. Namely, this paper grasps “living together” in the contexts of knowledge and social polarization; to do so have relations with thinking about living together in system level including “sphere to live together.” Next, it considers “living together” in the context through referring to “inclusion” and “empowerment.”

To consider the concept of “inclusion” means to think about the relations of the realm of

¹¹ The second point of Onai’s arguments, especially, has certain difficulty, because various problems or inequality at system and life world are not necessarily stem from essential attributes. A posteriori attributes such as working records or education records, which are not essential attributes, can be the issue for living together. Moreover, as this paper already argued one of the core elements of social and economic gap seems stem from particular way of treating knowledge. Onai’s arguments seem too much stick to essential attributes.

society in which plural individuals are included. The transition processes into the social conditions in which various individuals live together means the process of inclusion. Put in differently, to distinguish the possibility to live together means the exclusion processes. The polarized social conditions partly due to knowledge has certain sense of exclusion. Although the concept of exclusion is often thought possessing affinity with poverty, it has more complex sense. To be excluded means to be lightened or to be denied in terms of citizen, political, and social rights and roles, and social participation (Lister, 2000: 38, 51). Put in differently, it also means to be disempowered or powerless conditions. In contemporary society one of the exclusions has relations with neoliberal globalization. Under the logic of neoliberal globalization the social and economic gaps have been increasing, putting the principles of self-determination and self-responsibility in competitive social conditions. As already argued, one of the main causes of the gaps has been specific way of cognizing and using knowledge. This social condition has had certain pressures to exclude as useless those who cannot or do not generate economic benefits or values. As indicated those losers in the competition have been excluded, be it corporation or individual.

This exclusion process has complex features in contemporary social contexts. One of the features lies in dual exclusion. Firstly, those losers of competition are excluded, forced to take self-responsibility without being provided welfare supports, even if they will fall into poverty. Secondly, those winners exclude themselves from the sphere of the social through creating their own life support systems and foundation of life. For the winners the sphere of the social or publicness might seem restriction or obstacle which requires obligation and costs; they might not think the sphere for living together. For these reasons, it is said that some of the rich winners start leaving from the sphere of the social (Lister, 2000: 50; Gray, 2000: 29). This dual exclusion might lead to hollowing out of the social. Under this social context to consider inclusion means to deal with how to reconsider society as the sphere to live together. One of the features of social inclusion lies in to include both winner and loser into society for the sake of living together through receiving obligations and being member of society (Gray, 2000: 22-23).

It is worth considering the contents of inclusion concept, referring to especially arguments of "social inclusion." Social inclusion has mainly two approaches. First approach means to include plural actors into existing structure, be it state or market. This approach can be understood as integration; even if the existing structures produce inequality or gap, integration process goes on with the structures preserved (Stewart, 2000a: 8; Gray, 2000: 23). In this framework plurality or diversity does not have prior value. What has priority is existing systems or structures; therefore, those included are required to obey to their logic. It can be one example that the logic of WTO or IMF trying to include those poor countries into free trade system, because the poor countries are mostly pressured to undertake the existing logic of deregulation and marketization. Second approach values self-determination of each individual on one's own affairs. In this sense, '*inclusion is a matter not only of an adequate share in resources but equality of participation in the determination of both individual and collective life chances*' (Stewart, 2000a: 9 emphasis original). Moreover, what is significant is differences and plurality of each individual: namely, differences and plurality in how one

wants to live and how one thinks about well-being (Stewart, 2000a: 9). The main distinguishing point of first and second approaches lies in whether system and structure are regarded as static or dynamic. If they are static, then transformation of them does not have significance. On the other hand, if they are dynamic, then transformations might occur, due to influences from inclusion processes of plural needs and ideas on well-being (Takasaka, 2000: 18). This argument has certain overlapping elements with already mentioned “articulation of the social.” This paper supports the latter approach of inclusion instead of integration approach. In the contexts of polarization, it is fairer to include plural ideas and values into sphere of the social with transformation entailed, rather than to integrate into inequality reproducing system and structure. Moreover, the latter approach of social inclusion has certain features of living together.

Social inclusion respects the point each individual has one’s own idea on well-being. It has certain difficulty to mold the diverse ideas into unilateral principle or rule. Social inclusion needs to be promoted with the respects on diversity, especially, of the idea: “well-being” (Gray, 2000: 25-26). The conditions of well-being lie in fair opportunity and satisfaction of basic needs¹² (Gray, 2000: 28-31). In order to consider the constitutive elements of well-being entailed by inclusion, this subsection sees the concept of “empowerment”, because the condition to be included has affinity with the condition in which empowerment functions.

J. Kukita argues constitutive elements of empowerment as subsequent processes. According to him, empowerment consists of following flows: fulfillment of basic needs; filled access to required resources, knowledge, and information; to be conscious of one’s own social conditions; participation in the decision making processes of one’s own affairs; to work on one’s own well-being through exerting accessed resources and such as knowledge (1998: 29-31). These elements are conditions for one’s own well-being and its achievement; social inclusion might guarantee them in the sphere of the social. Namely, social inclusion means to empower / to be empowered for plural subjects. Put in differently, if these elements are lack, then, such condition means to achieve one’s own well-being has some difficulties. This condition can

¹² The approach of social inclusion draws a clear line with egalitarianism. Egalitarianism seeks complete equality with each person’s satisfaction denied. However, social inclusion shows tolerance towards the gap or the inequality emerging under the conditions in which fair opportunities are available for everybody, and basic needs are fulfilled (Gray, 2000: 31). Takasaka argues the concept of “fair” from four criteria as following. “Equality” means equality of results. In contrast, “performance” and “effort” might lead to inequality of resource distribution as a result. Then, fair society has two dimensions: orientation towards equality and tolerance for inequality as a rightful result. “Necessity” can function to make bottom up, which cannot see simply to have orientation towards equality or inequality’ (2000: 14). Namely, the principle of fair does not deny all of inequality as egalitarianism does. This paper also takes the stance which puts values on a certain degree of performances and efforts not complete level conditions. However, the equality of result cannot deal with the gap based on knowledge, because the gap has much to do with inequality on knowledge, before the results, in accessing to, using at work, and producing. The matter is in inequality of opportunities (cf. Kariya, 2001). In addition, this paper takes stance to approach to fair principle without falling into dichotomy of equality of result or opportunity.

be seen as disempowered or excluded.

Through the processes mentioned above one can empower / be empowered. It means to acquire or be given power¹³. Through to empower / to be empowered what had been impossible comes to be possible.

..... the more effective empowerment is the more the subject participates actively in taking charge of herself to promote the well-being of herself and her family the more profoundly she is enmeshed in relations of power. This is not because the freedom exercised through participatory practices is a sham. On the contrary, it is because effective empowerment and increased room for choice are entirely dependent upon particular knowledges, techniques and procedures for constituting the active subject and these are feasible only through their investment in particular relations of power. (2001: 64-65)

Namely, to empower / to be empowered means in power relations¹⁴ one acquire possibilities and capability for self-decision making, access to resources, practices of one 's own well-being.

Those empowerment processes are conducted not under the logic of self-responsibility by an isolated individual. Some have argued empowerment requiring a strong individual. However, it tends to mean expansion of capacity in individual level: emcapacity, which does not fit for arguments of empowerment. The main reason is that such approach often takes existing systems or structures for granted and insists the expansion of capacity within the structures¹⁵. Empowerment has the certain feature to work on structures and even change them with critical reflection, or reflexivity (Fielding, 1996: 406). In this sense, empowerment entails the nuance of "resistance" or "struggle" (Hardy and Leiba-O ' Sullivan, 1998: 469). As seen above social inclusion goes with structural transformations, empowerment also does with them. And such processes are not undertaken by an isolated individual, but through collaborative or cooperative deed by plural individuals. One of the examples can be social movement.

Through social inclusion and empowerment one can approach to well-being. What ensures the conditions for well-being is essentially "society," it is said. Based on social insurance

¹³ The prefix "em" of empowerment means to make something possible. Related with power, this "em" has some approaches. Firstly, it means to give power to somebody from above based on domination-subordination relations (Fielding, 1996: 404-405). Secondly, it means to get power from or rob power of somebody based on zero-sum power view (Fielding, 1996: 403-404). And thirdly, it means to construct power or making power together through communication or negotiation in collaborative or cooperative relations (Fielding, 1996: 412-413; Habermas, 1977).

¹⁴ Power means not necessarily suppressive, but also productive. See the concept of power itself Hardy and Leiba-O ' Sullivan (1998); Lukes (1989); and such as Foucault (1978).

¹⁵ This kind of approach on empowerment, or emcapacitation, has certain influence in business sectors, it is said. In business field it is praised to emcapacitate and to develop one 's capacity for the sake of achieving already settled aims for organization. However, in this logic the elements of empowerment such as to negotiate intention of manager or settled aims seem rare. In other words, empowerment in business field does not treat or cover transformations of structures or the relations between employer and employee (Hardy and Leiba-O ' Sullivan, 1998: 469-470).

or welfare supports in the sphere of live together, one can enjoy conditions for well-being (Gray, 2000: 25-26). This point has overlapping elements with arguments on civil society of Walzer. In thinking about this point the concepts of system and life conviviality by Onai have significance. He defines system level conviviality and labor-life world level conviviality as following:

Human society has original framework for idea of the social as premise. That is, society exists as integrated two "societies." One is institutional system consists of economic institutions, administrative institutions, politics / movement institutions, and social reproductive institutions (education, medical care / welfare etc), and the other is labor-life world consists of labor and life including human subjectivity.

Then, for enrichment and sophistication of the conviviality concept to consider two levels actual conviviality and clarify the relations of two come to be central activity: in the level of organization system conviviality related with institution and system dimension and labor-life world conviviality related with direct human relation in daily life. (Onai, 1999: 135)

It means that social systems are not inconsistent with life world; they complement each other. They constitute society. This framework has affinity with idea of this article. The system side of society might function to support very basic foundation to live together. To be included into the sphere of living together consists of system and life world guarantees possibilities for achieving well-being.

However, the dilemma will emerges between diversity of individuals and social cohesion, or well-being of each person and social justice. On the one hand, to recognize plural well-beings is encouraged, on the other hand social cohesion should give some restrictions on them. Without such restriction the foundation of society must be eroded (Stewart, 2000b: 61-62). In a word, to live in accordance with what one wants sometimes contradicts with to live together. While, if social cohesion requires too much restrictions, then plurality of individuals might be damaged or suppressed. For this dilemma no absolute solving can be expected. It is not so much simple that singular countermeasure solves it. Taking the dilemma as it is, it is required to deal with it through constant negotiations or deliberations in each time (Stewart, 200b: 61-62). These processes have affinity with the arguments of articulation. Put in differently, to be included means to be allowed to participate in decision making processes or public discussion which might deal with one's own affairs.

This paper regards the constant negotiation processes as processes of resistances or struggles, features of empowerment. It means the processes plural individuals work on for the sake of better conditions in which they can enjoy well-being. It can have orientation towards living together. Through empowerment accompanied with structural transformations plural individuals come to be able to participate in the space to decide the social as sphere to live together. By defining empowerment like this, the linkage emerges between it and NGOs and other actors having elements of new social movements.

What this paper has argued: category of interest and cognition and subcategory of living together are core elements of SCKP. Through production of knowledge, related with living together, various ideas and definitions of well-being or the ways of the social might be articulated. Then, the social will have dynamism. Based on these understandings, as the framework of analysis this paper sets point to evaluate in what sense the actors use the concept of living together or conviviality. In evaluating the framework of arguments by Onai will be help. Moreover, in order to grasp the idea or opinion on polarizing society and countermeasure for the conditions, this paper sets point to evaluate whether they think about “system conviviality” and “life conviviality” both.

3-4 Analytical Understanding

Although knowledge is product of human intellectual and cognitive activities to grasp social and natural phenomena, it is undesirable to depend on mere intuition or prejudice, since such factor will engender distorted knowledge. Knowledge includes the sense of sophisticated analytical understanding in its features. This subsection sees the sophisticated understanding dimension of knowledge through arguments made by the field of social science¹⁶. This category of analytical understanding has certain significance in SCKP, because contemporary society has been told to have super complexity; and, to deal with such conditions sophisticated analytical understanding has been required. Moreover, for this article, which putting values on innovative knowledge elements, to generate new analytical understanding has certain meanings. Below the social contexts which require analytical understanding are explored; and, the contents of it, or what is analytical understanding, is argued as broad framework. As subcategory, in next subsection, the concept of problematization will be explored.

One of the reasons contemporary society requires sophisticated understanding is society has come to be more and more complex. R. Barnett grasps social situation by using the concept complexity and super complexity. According to him, complexity can be defined as: ‘ [c] omplexity we may take to be that state of affairs in which the demands before one exceed the resources to meet them: consequently, one is faced with an overload of data, entities or clients.’ This condition is demanding, however, by increasing resources to deal with them, it can be manageable (Barnett, 2000b: 415). One the other hand, super complexity has difficulties to grasp conditions. In contemporary society, the mobility of human, goods, and such as money has been expanding. As a result, various values come to be accepted; and at the same time, what taken for granted come to be doubted. In a word, fragmentation has undertaken, and uncertainty has increased (cf. Lyotard, 1986; Beck, 1998). For example, the increase of the part time based working style, so called freeters in Japan has put social insurance system, especially pension system into oscillation. Also, phenomenon of social withdrawals represents diversity of values and also problems in family system and pressure on mentality in contemporary

¹⁶ Of course, not all of the knowledge has rigorous methodology; local and ordinary knowledge have certain weight. However, this article puts emphasis on knowledge with sophisticated analytical understanding. It does not mean to lighten local and ordinary knowledge.

Japanese society (cf. Saitou, 1998). It must be very complicated and uncertain to understand these phenomena and to deal with them. The framework to deal with such conditions is not singular but is assumed to be plural; therefore, it has certain difficulty to grasp such conditions correctly. In other words, in the activities of comprehending reality does the following elements permeate: change, confusion, turbulence, risk, and even chaos. Barnett calls this condition as super complexity (Barnett, 2000b: 415). 'The world, which has become what we have made it, is now beyond our knowledge reach. We are ignorant of the world that we have created. It is an unknowable world' (Barnett, 2000a: 45).

Barnett argues the problem lies in the attitude to deal with mere data and information with understanding of social conditions and social phenomena lacking. This type of intellectual activities can be seen at university, he says. In accordance with the influences of "marketability" and "profitability," one of main criteria of knowledge production almost became money oriented. Then, knowledge related with the analytical understandings to deal with super complexity came to be secondary significant, because this type of knowledge does not necessarily produce marketability or profitability. This social phenomenon can be grasped as "expansion of ignorance," Barnett introduces (2000a: 43-45).

Under such social conditions the analytical understanding has significance, because it can function to provide new cognitive frameworks to deal with social phenomena and also to accumulate various understandings socially (Barnett, 2000a: 143-144). Through appearing new frameworks and accumulation of them people might be able to deal with super complexity. In this sense, analytical understanding has certain roles and responsibility in contemporary society (Barnett, 2000a: 149). Based on the comprehension on the significance of analytical understanding and its contexts, this subsection sees concrete contents of it below.

In understanding something, one needs to pay attention to prevent prenotion or bias based on social and cultural backgrounds from influencing or distorting comprehension. If understanding is largely based on such as intuition relying on cultural codes or value system, then understanding will be rough or distorted (Weber, 1994: 150-151, 155-156; Bourdieu et al., 1994: 44-45). Moreover, mere intuitive understanding only should not be useful to understand complicated social and cultural phenomena.

Then what does it mean to analytically understand? To answer the question the arguments and approach of social science can be helpful. To say briefly, analytical understanding mostly deals with cultural meanings or relevance and cause-effect relations of changing social phenomena. M. Weber, who had made one of the methodologies of social science, says this point as:

Social science we try to study is one of the reality sciences. We try to understand and understand reality of life surrounding us in which we are embedded from original perspective; on the one hand, to understand relations and cultural meanings which each phenomenon has in the wholeness in which reality emerges as it is, and on the other hand, to understand causal grounds which made meaning possessing phenomena come to be as it is as historical facts. (1994: 63-64)

It means that one of the main roles of social science knowledge lies in to understand the meanings of phenomena and cause-effect relations.

Moreover, the processes must be based on a certain methodology instead of intuition. Although this paper avoid arguing specific methodologies and their contents in details, the two points are explored: “ ideal model ” or “ concept ” and “ qualitative and quantitative data use ” in briefly to grasp how to promote analytical understanding.

Firstly, the ideal model is one of the core elements occupying methodology of Weber, defined as following.

[Ideal model] establishes the non-contradictory world in the relationships consist of thoughts by collecting certain relations and phenomena of life holding historical interests. This constitution itself, in content level, holds the feature of utopia. And it is what is achieved through sublimation of certain elements of reality by thoughts. (Weber, 1994: 106)

This quotation explains the essences to analytically understand social phenomena through ideal model. To collect certain relations and phenomena means to collect data on real and social phenomena. And the ideal model means constructed tool, which has orientation towards completeness based on thought and logic; the ideal model is mostly constructed through interactions with data (Kessler, 1981: 210). Although ideal model has various features, the four of the main features are following. First feature consists in “ fiction. ” Although it stems from reality, it is not mere reflection of reality, but construction by thought and logic. Second feature is “ value-relation. ” The ideal model is influenced by values of those who construct it. It does not means one should put one ’ s values intentionally on an ideal model, but should take distance or relativize one ’ s values in constructing it. It has relations with the concept of “ value-free¹⁷ ” and with the point that ideal model must not show “ should ” or “ ought. ” Third is “ relations with object. ” Although ideal model is fiction, the construction processes of it has relations with object to be analyzed or dealt with. Last is “ historicity. ” In accordance with mobility or fluidity of cognitive subject and his or her values, an ideal model has also mobility or fluidity. It cannot have absolute feature, which can be applied to every social phenomena of wherever and whenever (Hama, 1995: 95). By using these feature possessed ideal model specific case or social phenomenon can be analyzed. The key factor in analysis lies in “ distance ” or “ rag ” between an ideal model and a case; one the one hand, an ideal model has conceptual utopia or completeness in thought, one the other hand, reality has real features including deficits or malfunction. Namely, based on the distance or rag one can understand social phenomena what can be seen as strong points and weak

¹⁷ This idea, value free, is sometimes taken as not to have any value to deal with social and cultural phenomena in analyzing them. However, the intention of Weber seems different. As his words: ‘ there is no affinity *not to have values and scientific* “ objectivity ” , ’ implies, value free does not mean to avoid having values (Weber, 1994: 35 emphasis original). Yamanouchi says ‘ what Weber means by “ value free ” is that it is necessary for researchers to make clear what values are taken as premise in promoting a research ’ (1997: 3-4).

points, compared with utopia ideal model (Weber, 1994: 115; Hama, 1995: 95-96; Bourdieu et al., 1994: 107). For example, this paper sets the ideal model on "knowledge production." Then, by making ideal model and real situations confronted and seeing differences and rags, this paper will comprehend the strong points and weak points of actual conditions of knowledge production.

Secondly, not only concept or ideal model, but also qualitative and quantitative data use does have significance for analytical understanding. Through data use one can reach more concrete level of understanding beyond abstractness conceptual level has. Data, in general sense, consists of quantitative data based on statistical figure operations and qualitative data to deal with various materials. Quantitative data tries to grasp social reality from countable figures or amounts. In general sense, what mostly people understand is this quantitative data. One might image, in thinking about data, voting rate, support rate for the Cabinet, and such as unemployment rate. On the other hand, qualitative data covers almost everything related with various social phenomena, events, and matters. Contents of chat, published texts, TV programs, style of fashion mode, tastes of music and such as trend of novel can be qualitative data. These data should be organized in terms of specific research aims and interests.

Various ways of collecting and organizing data exist; it depends on research aim and interest how to collect and organize data. The issue of research will define which way is appropriate for data treating, whether interview, participatory observation, field work, or such as questionnaire¹⁸. Though it is almost impossible to mention how to collect and organize data even in general level, one might be able to see minimum common base to make data sophisticated. Put in differently, the basic processes for sophistication of data are following. 1) To clarify the way of collecting data; it functions to support justification of data. It can be enough to doubt relevance of data, if the way of collecting and organizing data is not clear. 2) To strengthen theory collects as many cases as possible. Supported by a number of cases, the elements of explanation, theory, can be strong. 3) To clarify the criteria of data collecting: by doing that one can sophisticate relevance of data itself. In order not to collect wrong or inappropriate data and in order to collect data based on settled way, the fixed criteria are required. 4) To clarify the way of collecting data has relevance: by doing that it can be guaranteed for another researchers to perform the same research. 5) As far as possible to make data replicable: by doing so another researchers can re-use data. Most of these points have relations with verifiability of data and research. Without these kinds of processes data might lack reliability and persuasive elements (King et al., 1994: 23-26).

Although there are various ways to analyze data, this paper focuses on the way using concept. As already mentioned above, one can analyze social phenomena through confronting ideal models and organized data and then seeing distance and rags. These two elements can function in analysis of social phenomena.

These elements mentioned above constitute broad framework of analytical understanding. Through constructing ideal model and collecting and organizing qualitative and quantitative

¹⁸ See Ootani et al (1998) in terms of concrete ways of research methods. Also this article heavily relies on methodology of qualitative research Berg (1994).

data one can approach towards analytical understanding. Through confrontation of these two elements meanings of social phenomena and cause-effect relations can be analyzed and shown. The specific points to be analyzed in this article consist in “cause-effect relations”; “use of concept”; and “use of data.” The point: cause-effect relations, shows the logic: “A is B, because C.” The cultural meaning or relevance of social phenomena might be included in the cause-effect relations. For example, in saying in contemporary society knowledge is significant capital, “because it can produce economic wealth” or “because it can put influences on cognitive structure of society and individuals and on even actual social arrangements and actual practices of individuals,” inside the logic of cause-effect, one might grasp cultural meanings or relevance. In this sense, mere statement like “A is B” cannot be the object of analysis. The cause-effect relations such as “knowing *why* X is there” have something to do with deep intellectual and knowledge activity, differed from mere informational activity such as “knowing that X is there,” as Roberts mentions (2000: 447 emphasis original). Furthermore, to explain the “why” the use of concept and data might function well; this paper focuses these two elements also.

3-5-1 Problematization

“Analytical understanding” can be said to grasp actual conditions of social phenomena; as subcategory of it this paper sets “problematization.” Analytical understanding might accompany it. Problematization can be defined as following: ‘To “Problematize” is to help people codify into symbols an integrated picture or story of reality that, in the course of its development, can generate a critical consciousness capable of empowering them to alter their relations to both the physical and the social worlds’ (Fischer, 2000: 185). The problematization has affinity not with technical “problem solving,” but with “problem setting” which functions to cognize and find what is problem through dialogues with social situations based on understanding and analysis of them. It means to define conditions of problem and define normative framework which forms cognition and understanding of people, it is said (Fischer, 2000: 185-186). Referring to these arguments, this paper defines problematization as to clarify what is problem and to construct object of arguments through providing new framework to see social situations; both are based on knowledge activity.

First factor of problematization is clarification of power relations or oppressive structures which are hard to recognize. In general sense, various power relations permeate into social relation via intangible and invisible forms; those power relations often disguise as rightful to be taken for granted. However, such power relations can be revealed its deceptive features through critical function of sophisticated analytical understanding (Berger and Kellner, 1987: 153). Put in differently, through knowledge one can grasp reality which had been disguised or distorted. Without knowledge and understanding, the distorted reality may go on, however, by acquiring knowledge and systematic comprehension, one can work on and try to change what has seemed rightful before (Bourdieu, 1991: 57-58). In short, world is not only what one can see, but also can be difference from what it is (Berger and Kellner, 1987: 8-9). For example, in contemporary society neoliberalism has certain power and influences; this trend has insisted ‘there is no alternative!’ It means that economic globalization has gone on so far that the

stream of it cannot stop. However, should one take it as granted; is there any alternative trials or social arrangements? It is necessary for deeper comprehension to problematize this social condition through analytical understandings.

Second factor of problematization lies in constitution of object to argue or to deal with. M. Foucault conceptualizes problematization processes from genealogy and archaeology. By reconsidering and going back what have been treated as truth historically, he has revealed arbitrariness and specific historicity of that matter (Deacon, 2000: 127-130). For example, Foucault has researched homosexuality, which has been treated as insane, from historical perspective and has shown that in ancient Greek society it had not been necessarily insane sexual activity (1978; 1985; 1986). This produced knowledge or discourse gave large influence on gay and lesbian movements (Seidman, 1994: chap. 7). What is significant does not lie in to represent what has been there nor to create what has not been there. Problematization means to bet an object into the game of truth. By doing that an object comes to be the object of thought or consideration (Deacon, 2000: 131). Homosexual was absolutely insane which had no need to argue; however, through problematization it came to be the object of argument or public discussion. It came to be thought. As a result, some rights of homosexual have come to get social recognition, taking the form of marriage for example.

This point: constitution of object to argue has overlapping elements with clarification of power relations: for example, to constitute negative effects of neoliberalism as objects of arguments. However, it has also different point. The specificity of this dimension of problematization lies in that it works on not only negative side of phenomena, but also positive side of them: for example, to constitute alternative movements or trials for fairer society instead of neoliberal competitive society. In other words, it means to provide different or alternative framework to think about social situations or phenomena. Instead of "commenting" function which provides understanding, does Barnett put emphasis on "re-framing" function of research activities, which provides new framework to understand social phenomena. Re-framing means to alter existing ways of thinking and seeing through knowledge (Barnett, 2002a: 143-146); it can be understood as to constitute object of argument which had not been paid attention.

This problematization cannot stem from mere intuition or ideological insistence. Even if possible, its persuasive quality might be low. In order to make qualified problematization one needs what Barnett calls "research," or knowledge activities based on certain methodology and interactive discussion which might lead to analytical understanding. In this sense, knowledge production comes to be required quality in some degrees.

3-6 Vision

As last but not the least constitutive element of SCKP this paper sets "vision" as alternativity. If knowledge production stops itself at the point of cognition, analytical understanding, or critics, then, it might be regarded as irresponsible activities. Some might criticize this kind of activities as "what they are doing is always criticizing only." Of course, making critics has certain significance, however, to make and show different possibilities or alternativities has significance. As a result of analytical understandings,

the points can be provided: such as “what can be done” or “what kind of alternative possibilities are available.” It means vision. Vision is different from illusion or fantasy; it shows realistic alternative. What makes difference lies in analytical understanding; vision has its basis in it. The following argument on “imagination,” which can be seen as vision, by Narr represents the feature of it well.

What is needed is not more futurologist studies but disciplined imaginations and proposals of alternative modes of social organization and social problem solving, modes which transcend the basic structures and procedures of present-day society but which nevertheless yield “realistic” solutions to present-day problems. How can a “good” society be realized with the resources, and the limits on those resources, of today materially and immaterially speaking taken together and synthesized with the knowledge gained by analysis? (1983: 286-287)

Although the term problem-solving does not fit for this article, the term: disciplined imagination means vision which this article sets. It emphasizes knowledge-based imagination, in a word, vision.

C. Castoriadis argues meaning construction activities by using the concept “imaginary.” This argument can be also help. He puts essence of human beings on the ability to create alternative possibilities towards existence of society and individual (1999:131). Since the dawn of history human beings and society has continued to create something new. As way of living and dying Socrates invented different and new mode (Castoriadis, 1999: 132). As social arrangement, for example, some trials invented new community currencies on Internet web or in regions. Of course, nothing can be invented from nothing, or zero in rigorous sense; almost everything has impacts or influences from accumulated ideas, wisdom, knowledge, and such as concrete social arrangements. However, human beings have been creating novel arrangements or ideas in accordance with various situations. As fundamental factor Castoriadis sets “imagination.”

Human beings are spiritual existence and socio-historical existence. In these two levels, we rediscover ability of creation on which I name imagination and imaginary. There is fundamental imagination for spiritual phenomena. (1999: 135)

He argues ability for creation in individual level as imagination and in social level as imaginary. This ability function to create meanings, as he explains:

Autonomous society, or true democratic society, questions all of dominant meanings. By doing so in it *creation of new meanings* can be promoted freely. It is free for each individual to create meanings one wants (or can do) for oneself in such society. (Castoriadis, 1999: 69 emphasis original)

In this idea creativity is said as creation of meanings, however, what does it mean each

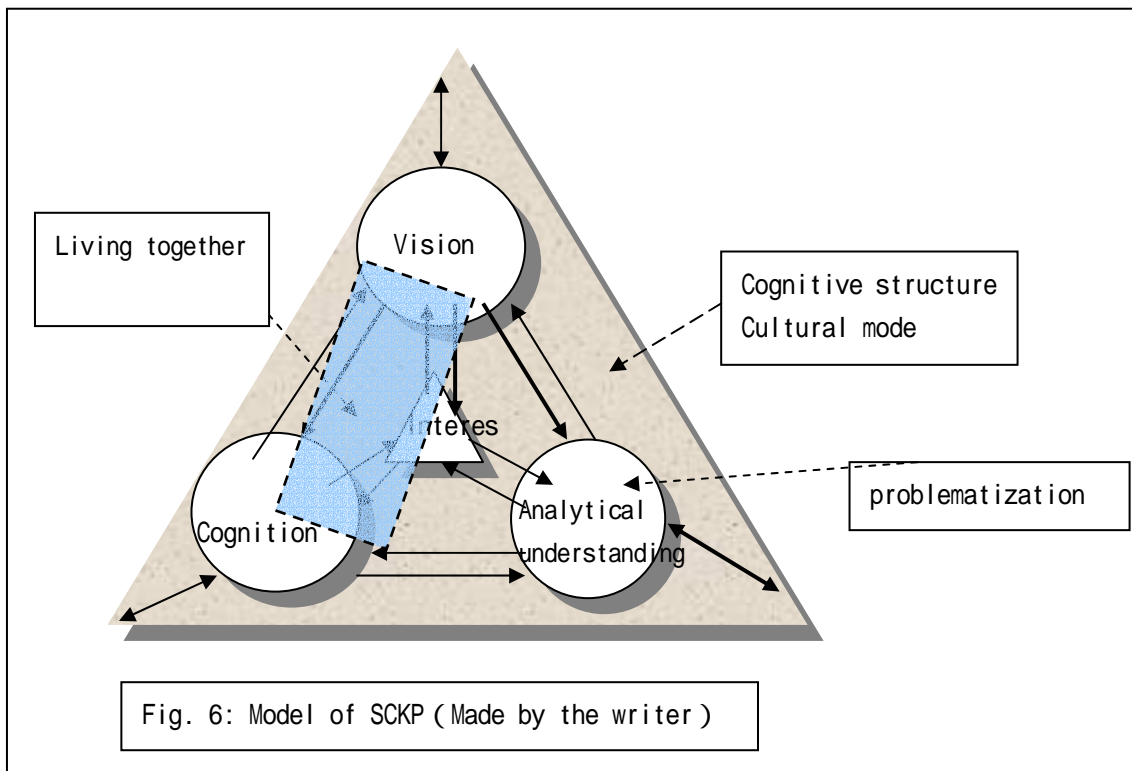
individuals are free to create meanings? One of the answers lies in that each individuals can create meanings through producing knowledge freely; through knowledge production, especially the dimension of vision, one can bring meanings into the sphere of the social. Meanings accompanied by vision might construct new cognition or values in the social (Qujiano, 2002: 77).

In the framework of SCKP, this paper defines this vision as alternative possibility based on analytical understanding or problematization. In this sense, vision has different sense with illusion or fantasy in having knowledge basis.

3-7 A Model of SCKP

So far this paper has argued as analytical tools categories of SCKP, which are constitutive elements of SCKP and produced elements by it. As mentioned above, these elements have interrelations and interactions, and those influences constitute SCKP. Each categories and subcategories can function as analytical tools: “interest,” “cognition,” “living together,” “analytical understanding,” “problematization,” and “vision.”

Figure 2 shows image SCKP and interactions of categories. And table 3 shows matrix of categories of SCKP. Moreover, table 4 shows specific analytical points as tools.



【Table 3: Matrix of categories】(Made by the writer)

Interest / Cognition	Analytical Understanding			Alternativity
Living Together (Inclusion / Empowerment)	Cause-effect relations	Use of data	problematization	Vision
	Arguments qualitative-quantitative data Clarification / constitution			

【Table 4: Concrete points of analysis】(Made by the writer)

	Points of Analysis	
Interest		Clarity
Cognition	Actual world view / Ideal world view	Clarity
Living Together	Type / System and Life conviviality	Clarity
Analytical Understanding		
Cause effect relations	A is B, because C	Strength
Use of concept	To have relations with cause effect or not	Strength
Use of data	To have relations with cause effect or not	Strength
Problematization		
Clarification	Power relations etc	Strength
Constitution of object	Power relations and possibility	Strength
Vision	Alternative ideas and arrangements	Strength