

Chapter 4 Analyses Part: From the Perspective of SCKP

Section 1 Introduction

In this analyses part through using the constructed theoretical models the organized data will be analyzed. Analyses take two steps (1) “analysis from the perspective of knowledge production and knowledge circulation” and (2) “from the perspective of Social Consciousness Knowledge Production (SCKP).”

(1) This paper analyzes knowledge activities performed by each actor through the framework of knowledge activities consist of knowledge production and knowledge circulation. knowledge production means to produce new knowledge “through research and study,” “through composition of existing knowledge,” and “through request others to produce based on interests of asking side.” The crucial point is to produce new knowledge with innovative elements. Knowledge circulation means to make existing knowledge circulate through transition including translation or process by adding some elements or summarizing. These are the styles of knowledge activity. And the contents of produced knowledge consist of “consideration,” “report,” and “essay.” First analytical point classifies these styles and contents through the number of texts and quality of them as rough criterion.

Also in this analytical point the “media” by which knowledge emerges will be classified into “original book or article” and “booklet”¹. And the texts to be analyzed will be classified into them. As to “newsletter” the frequency and quality as rough criterion will be evaluated². As to “HP” its quality of contents and the number of texts, in short, its degree of fulfillment, will be evaluated³. In addition, “oral” knowledge activities will be evaluated in terms of its frequency and quality as rough criterion⁴. This paper will put these procedures into matrix. Based on the matrix, it will make some comments on styles and contents of knowledge activities.

At the same time based on interview data, the opinion and idea on knowledge activities will be analyzed from following points. Analyzing points are: (a) opinion and consciousness on significance to create knowledge; (b) the way(s) of creating knowledge; (c) motivation for knowledge activities; (d) sense of satisfaction on knowledge activities; (e) challenging tasks for better knowledge activities. Through considering these elements, this paper grasps consciousness, will, and such as opinion towards knowledge activities (KA): knowledge

¹ This analytical point is based on rough criterion, so the detailed analysis will be developed in the second step of analysis.

² It means to evaluate the degree of fulfillment of newsletter by contents and length of text as rough criteria.

³ This point will be shown by two elements: “how many texts are open on the web” and “how far an organization make their stance or opinion clear and public.” It is also the rough criterion.

⁴ In this paper it has difficulties to grasp clearly how far and what kinds of oral knowledge activities these objective actors perform, because some of them do not make clear what kinds of activities they do. Then, this item of “oral” is also rough criterion.

production (KP) and knowledge circulation (KC).

The framework of these analyses is following.

“Styles and Contents Knowledge Activities: Their number and evaluation”

		Styles \ Contents	Consideration	Report	Essay	Opinion etc.
KA	KP	Original research and study				
		Composition				
		Request including translation				
	KC	Transition including translation				
Process						

【points to notice】

1. As to the “number” the categories of contents “report” and “essay” do not fit into the categories of styles: “original” and “composition,” therefore, they are classified into only KP or KC. As to the number of “consideration” in the bracket the number of texts to be analyzed is shown. As to text which have plural categories in terms of its styles and contents, the element represented stronger is counted as the number.
2. As to evaluation, the styles of knowledge production are evaluated by the axes: “strength/clarity” and “weakness/obscurity.” This point is not quantitative but qualitative, therefore, the amount of texts does not necessarily lead to good evaluation. This point is also rough criterion. The details will be analyzed in second step.
3. “Opinion etc” means evaluation for opinion and such as will towards each item. It can be shown through the axes of “strength/clarity” and “weakness/obscurity.” If reference to an item is lack, then this paper represents this matter as “/” to distinguish from “non.”

“Media by which Knowledge emerge”

Style	Whole (KP <consideration>)	Evaluation
Original book / article		
Booklet		
Newsletter		
HP		
Oral		

As to evaluation the following five grades show the level as rough criteria. Quality of knowledge production and circulation will be considered in details in second point.

◎ : It means the element is clear or strong.
○ : It means the element is relatively clear or relatively strong.
△ : It means the element is relatively vague or relatively weak.
× : It means the element is vague or weak.
None: It means the element is lack at all.

(2) This second step of analyses will consider quality of knowledge activities from the perspective of categories of SCKP. This step of analyses uses mostly organized text data. The analyses means to analyze and consider following points: how “interest,” “cognition,” and

“living together” is expressed; how “analytical understanding” and “problematization” are promoted; and how “vision” is represented.

The framework of these analyses is following.

“Intensity of SCKP”

	Interest / Cognition			Analytical Understanding		Alternative
	Interest	Cognition	Living Together	Analytical Understanding	Problematization	Vision
◎ 4						
○ 3						
△ 2						
× 1						
None 0						

【Points to notice】

1. Evaluation on text data is represented by “●” .
2. As to Evaluation the criteria are five degrees. And the criteria of each categories are following.

“Interest” : To evaluate whether the drive or motivation towards knowledge is clear or vague by referring to texts.

“Cognition” : To evaluate from whether two elements are clear or vague: “how to see actual world” and “what it wants actual world to be.”

“Living together” : To analyze and evaluate its contents referring to theoretical frameworks, especially from the perspectives of system and labor life world level conviviality.

“Analytical Understanding” : To analyze and evaluate three elements comprehensively to grasp whether they are strong or weak: “causal relation,” “theory or concept use,” and “data use.”

“Problematization” : To analyze and to evaluate whether “clarification” and “constitution of object” are strong or weak.

“Vision” : To analyze and to evaluate whether alternative vision is represented as clearly or vaguely.

“Criteria of Evaluation”

Evaluation	Criteria of Each Item	Criteria of Each Item
◎	Clear / Strong	Clear / Strong
○	Clear / Strong or Relatively Clear / Strong Relatively Clear / Strong	Relatively Clear / Strong or Clear / Strong Relatively Clear / Strong
△	Vague / Weak or Relatively Vague / Weak Relatively Vague / Weak	Relatively Vague / Weak or Vague / Weak Relatively Vague / Weak
×	Vague / Weak	Vague / Weak
None	None	None

【Points to notice】

1. As to the cases of the pairs “Clear / Strong” and “Vague / Weak” will be classified into “○” or “△” with reason presented.

(3) “Evaluation as a Whole” will be presented from perspectives of (a) points of critics, (b) points of positive evaluation, and (c) as a whole evaluation through considering former two steps of analyses.

This chapter performs these subsequent analyses. Each actor is analyzed one by one. In the level of an actor what can be indicated are “how one can evaluate knowledge activity from the framework of knowledge production and knowledge circulation” and “how one can evaluate them from the framework of SCKP.” By considering each case, this paper will grasp conditions of SCKP by NGOs and such actors in contemporary Japanese society. And then, it will consider limitation and possibilities of SCKP and then indicate some agendas.

(All of the frameworks above are made by the writer.)

Section 2 Data Analyses of Each Actor

2-1 Analyses of A SEED JAPAN

(1) “Analysis from the perspective of knowledge production and knowledge circulation”

Seeing organized data, many of produced knowledge by A SEED JAPAN (ASJ) are originally written. It can be said ASJ has conducted a certain extent of knowledge production. However, the contents of knowledge are mostly composition; the new production of knowledge based on research and study is just two. In regard to knowledge circulation, ASJ has not conducted so much.

“Styles and Contents Knowledge Activities: Their number and evaluation”

		Styles / Contents	Consideration	Report	Essay	Opinion etc.
KA	KP	Original research and study	2 (1) / ×	3 / ○	1 / △	×
		Composition	18 (2) / ○			○
		Request including translation	5 (1) / ○			○
KC	KC	Transition including translation	0 / None	1 / △	1 / △	/
		Process	1 / △			/

“Media by which Knowledge emerge”

Style	Whole (KP <consideration>)	Evaluation
Original book / article	0	None
Booklet	26 (24 <20>)	◎
Newsletter	Once a month	○
HP	8 (7 <6>)	◎
Oral		○

ASJ can be evaluated to conduct a certain measure of knowledge production, however, it has not produced original book or periodical article. Most of the texts are based on a booklet or a newsletter. The most prominent products are booklets: “Coming Globalization,” “Doubt on Global Market Economy,” and “Earth Navigation for Johannesburg Summit.” Most of the contents of the first one are request. Some texts in the last booklet were transited from the newsletter. Seeing these facts, one can see ASJ has not conducted knowledge production through research and study based on its strong interest or motivation. Newsletter does not develop deeper arguments but introduce various types of information including activities of ASJ. ASJ has the stance to tell the youth in kind way; therefore, it might not stick to knowledge production with sense of specialty.

Concerning intensity of the contents, the considerations on “Doubt for Global Market Economy” are around less than 4 pages in A4 size paper; it seems not the enough length to develop argument in deeper level. Of course, one can see the attitude to explain kindly, however, sometimes weight on kindness leads to shallow and thin content. As to “Earth Navigation for Johannesburg Summit,” was made for the 2002 Environment Summit. It reflects internal study meeting and discussion. The contents have a certain extent of coherence and are easy to read. However, the length seems not enough also.

The way of using Internet web page seems well. Through HP ASJ make some considerations and composition open and make their on going campaigns clear. Related with the campaigns it provides some articles for public.

To see as a whole, ASJ does not have many analytical understandings based on original research and study; most of the considerations are composition of existing knowledge. It has difficulty to distinguish their considerations from newspapers' articles or reports of a class by a student. Namely, ASJ can be evaluated as conducting certain degree of knowledge production, however, one can put doubt on its intensity.

Concerning ideas, opinions, and consciousness on knowledge activities, this paper analyzes the actor through using interview data as following.

(a) Importance: ASJ has opinion that to create knowledge or to conduct knowledge activities has significance. ASJ says information and knowledge in general are very biased for power holding government and corporation side; therefore, it has importance to create original perspective or opinion. It says “Such information or knowledge made by NGOs must be smoky or bothering for those hold power” (A3) and also “We always thinks how we can express and show hidden economic and political structures in more sophisticated way, using Internet or such” (A3). In addition, it says “At Johannes Summit, MNCs start saying “save the earth through corporate power.” We need to understand such “wrong structure” seriously. Namely, it is very important to treat with something wrong before negative event will happen, rather than after the event” (A3). These statements can be seen as certain opinion or will for analytical understanding of society through knowledge, based on critical stance.

(b) Way of creation: Most of the knowledge activities focus on composition of existing knowledge made by another actors, it is said. ASJ mostly uses data and knowledge of other NGOs or such actors. What it conducts is just taking questionnaires or such (A4). ASJ says itself as well to distribute rather than creates knowledge. “Anyway we use a lot of existing knowledge made by NGOs of domestic and foreign. These NGOs have a certain capacity to create knowledge, but tend to be awkward to diffuse knowledge. While, ASJ is awkward to create knowledge, but well to diffuse knowledge and idea” (A4). The interviewee said they did not conduct original research and study (A2). However, ASJ works on to compose existing knowledge based on their own interests (A4). Moreover, in ASJ many people enter and leave there one after another in several years; the mobility of human resource is rather high, then for ASJ time consuming research and study is not suit, it is said. “Scholars or professors of university should do such kinds of theoretical studies by receiving money. Two or three years are not enough to cover complicated fields such as trade or finance. To do so is not the role of ASJ” (A7). Seeing these statements, it can be said that ASJ do not put value on innovative knowledge production based on original research and study.

(c) Motivation: As to motivation to create knowledge, following statement can be recognized: “In contemporary society, in certain degree, knowledge constitutes foundation of many things, be it the trend of capitalism or neoliberalism. Knowledge constitutes values taken for granted,

I think: for example, the logic of globalization, or “money is everything.” ” And says as: “We want to express and to value alternative perspectives in contrast to “money is everything.” ” Namely, ASJ says through using and creating knowledge it wants to constitute the values not soaked by capitalism or neoliberalism which have certain influence. To say concretely, the values can be “values money is not everything.” By these statements, the opinion to articulate various values into the sphere of the social can be recognized. In short, through knowledge ASJ seems to have the will to articulate “the social.”

(d) Satisfaction: ASJ does not have satisfaction on their knowledge activities. “Not at all. What we are doing is not enough at all. We might score 2 points in 10. There are too many things to know. The social conditions bringing about problems are too complicated. Also the ways to express are complicated” (A7). This statement means that to respond to complex society and its problems have certain difficulties and complexity; also the way of express has complexity, ASJ has such opinion.

However, ASJ does not show the will or opinion to create more knowledge with specialty to work on the complexity. As mentioned above, in ASJ the mobility of persons is high, and it takes time to acquire specialty and expertise. Moreover, it is the scholars’ role to work on specialty, interviewee expresses (A7). It means that ASJ keeps the clear role and puts values on to tell to people at large, especially citizens, in kind ways.

(e) Tasks: As mentioned above, ASJ does not regard specialty or theoretical study as its roles. Then, it says “Rather than such things, we have the stance that from citizen’ s stance each individual participates in various matters with interests. Through participation, each individual tries to know and tell a problem and change oneself” (A7). These statements indicate that ASJ does not have strong will and opinion for knowledge activities. Rather it has the stance to focus on more action side activities.

Referring to these analyses of interview data, ASJ can be evaluated that although it recognizes the importance and power of knowledge, ASJ does not have much will and motivation to promote knowledge production based on original research and study. The will to use existing knowledge seems clear.

“Evaluation as a whole from the perspective of knowledge production and circulation”

Seeing on the whole, ASJ has conducted a certain degree of knowledge production, however, the will and opinion for it are rather weak.

(2) “Analyses from the perspective of SCKP”

This paper analyzes produced knowledge, or texts, by ASJ through each category of SCKP.

“Interest”

ASJ expresses its interest as: “each environmental problem that we face is closely related each other and also undoubtedly [sic] related to the international eco system that has been

demanding continuous growth and chaotic development programs. …… Since then, economic globalization not only complicates but also fasten the speed of degradation of the environmental problems. A SEED JAPAN has been, is, and always will, take actions to balance the social injustice exists in the environmental problems.” And also “We see the environmental problems from the roots: the structure of the economy and the society: The environmental degradation and North-South deviation engraved. We see those problems are caused by the system of the economy and the society itself.” …… In addition, “We target the youth mainly and tell them how our lifestyle can closely be related to the global issues, and how we can deal with it.” These statements indicate that starting from the environmental issues, ASJ has been interested in the matter of globalization related with social injustice and one of the roots of it: our own lifestyle. Its interest is clear.

“Cognition”

As to world outlook, or social consciousness, ASJ has sensitivity towards world injustice or unfairness and polarization. It is clearly expressed in 1-2, 1-4, and such as 3-2. On this point the item of the “analytical understanding” will argue in details.

As to the consciousness of what kind of world it wants is clear as indicated at the item of “interest.” Therefore, the point of “cognition” can be evaluated as clear.

“Living Together”

As mentioned at the item of interest, ASJ has sensitivity to inequality and gap; it has orientations towards fairer society. Although ASJ does not use the exact term “living together,” arguments on social unfairness and inequality have something to do with it. However, there is no perspective on living together and coming world and society.

Referring to the theoretical framework of living together, what ASJ has thought does not have both system and labor-life world conviviality. Its insistence basically orients towards values on an “attitude” of each individual for the sake of resolves of gap among, North and South, regions, and such as generations. Seeing comprehensively, the element of living together can be evaluated as relatively vague.

“Analytical Understanding”

<Causal relations> Consideration by Nakajima expresses in 1-2 “under the economic logic of neoliberalism emphasizing export, the former mass oriented agriculture and stock raising have been given priority, while the latter agriculture has been put aside. As a result, the collapse of community and impoverishment of small farmers occurred.” And also in 1-5 he indicates “In the future, if globalization of bio patents goes on, MNCs will expand more and more gene uniform mono-culture for the sake of quick benefit from investments.”

Consideration by Tanabe and Yasuda express three problems led by globalization and globalized society in 2-5. In these arguments two causal relations exist. One is that rise of unemployment occur, as a result of increased speed of international mobility of material and capital based on freeing. The other is that economic gap might be expanded in accordance to economic development, because in the world there is no system to perform redistribution of produced

wealth.

Tanaka's consideration expresses the causal relations that due to development of Internet/information communication technologies, especially through finance, corporations can acquire monopoly power. And in order to invite investments, states tend to support corporations through various subsidies and such as tax favor measures; as a result, power holding corporations came to create and keep monopoly. He expresses it is the end of the competition.

The consideration by Tanabe and Taga shows positive causal relations. In 4-3 they indicate that by regarding working place as tool to change society, consequently, "We can change society through choosing working style." It expresses the causal relation by pointing out the strong relation between working style and the social sphere. Also, in 4-4 they indicate the flow of saving money; our savings might be used for nuclear power station or huge dam and possibly bear negative effects. Then, they express "The choices of your saving and investment might be able to change society." Namely, they point out the causal relations between our savings and their social impacts both negatively and positively.

<Concept Use> Except the consideration by Tanabe and Yasuda, no use of concept or theoretical framework can be seen. Tanabe and Yasuda use the framework of economics theory: "free trade" and "comparative superior theory" to explain contemporary globalizing economy; this point can be appraised. For instance, they point out the arguments on free trade by A. Smith has its own social context of the past time; therefore, it is not necessarily valid to appropriate this theory to contemporary society. And they say "Referring to Smith's arguments today's economy has orientation towards "monopoly trade" by MNCs rather than "free trade" " (2-3). Moreover, by referring to the argument of comparative superiority theory by Ricardo, they point out "Based on the comparative superior theory, it can be concluded that "Japan have to focus on industrial products rather than agriculture which is low productivity," however, it is not appropriate to compare agriculture which has large outside effects and industrial products." It means that without seeing the multi dimensional functions of agriculture and its outside cost (effect), the theory of comparative superiority does not have validity.

<Data Use> Almost all of the considerations do not use data in order to prove the causal relations. Although they use data at some points, the way of using data is mere support of the logic A=B.

Seen as a whole, analytical understanding can be evaluated as relatively weak. Most of the understandings are mere description or fact cognition taking the form of "A=B." Or most of them fall into mere assertion, because they do not show proof or causal relations. Moreover, even if the causal relations are presented, they tend not to be supported by data use or conceptual arguments; therefore, the arguments fall into weak position.

"Problematization"

<Clarification> The arguments have certain trend to clarify the expansion of the gap and the monoculturalization, or loss of bio-diversity or cultural diversity, because of enclosure of land and wealth by MNCs. It points out the negative effects of economic globalization. For

instance, in 1-3 the following power relation is clarified “Parts of MNCs of the North possessed good land, and Local people cannot make what they can eat. As a result, those live in the South, basically rich in natural resources, have been suffered by poverty and starvation.” Also in 1-4 the following point is made clear: “corporations acquire patents on technical amendment and chemical proof, which the South came to use. If such technologies permeate into the South market, it is obvious that mono-culturalized mass produced crops will exclude original crops.”

Also, the following point is set as problem: to accept dominant trend of free trade theory might lead to three major problems. In 2-5 the problems are made clear: rise of unemployment rate due to the gap of capital and human mobility in global level; the expansion of economic gap, because of lacking redistribution arrangement in global level; and under evaluation of outside costs (effects) of such as agriculture by comparative superior theory.

The following point is made clear that the global gap in economy and its expansion have something to do with lives of people at large in developed countries. In 3-1 it is said that: “However, what is more problematic is waste by rich countries; the rich consume tens times more calorie than the poor by importing what the poor produced.”

In the consideration of Tanabe and Taga daily life activities of people at large: “shopping,” “working,” and “saving” have certain relations with the way of society and environmental problems (4-2, 4-3, 4-4, 4-5, 4-6, 4-7).

These arguments depend on largely not data use or data proof, but argumentation, as mentioned in the item of analytical understanding. As a result, the validity might be weak.

<Constitution of Object> The argument on “to buy, to work, and to save” can be seen as constitution of object with new perspective. The argument has specificity, relating daily life activities and environmental problems. This specificity can be new constitution of object to argue. Also in 4-1 the certain influences of the movements at Seattle is shown; and in 4-4 the attitudes and actions of investors against the Apartheid is also shown with specificity. These can show the possibility to put influence and change society through people’s daily life. However, other considerations mere compose existing arguments, not constituting new perspective.

Seen as a whole, problematization can be evaluated as relatively weak. This evaluation takes into consideration the lack of original research and study. In order to make strong problematization, the sophisticated research and study might be required.

“Vision”

As to vision, three ideas can be seen: concrete alternative, or proposal, towards large structure or system; alternative arrangements towards what taken for granted; and reconsideration of life styles of each person. Firstly, in 2-6 the proposal for international and domestic systems and structures are expressed with global inequality concerned: “In concrete level, it is needed to regulate investment and financial in international level, to raise domestic industry of developing countries, and to organize safety-net such as the Antimonopoly Act in international level. Secondly, internalization of outside cost is

needed.”

Secondly, in 3-4 concrete alternative arrangements are pointed out: rise of micro credit, rise of NPO, trends towards social economy, and such as proposal of Tobin tax. These can be seen as trials to transform in to different arrangements the structures which lead to many problems. In 3-4 these trials are appraised as: “Citizen does not only say “opposing against,” but starts making invalid incentives which have created problems. For example, not only do they resist against use of fossil energy, saying “opposing against,” but also they seek to social economics and citizen business which can make market capitalism invalid. If to work for corporation make society bad, they start thinking different place to work from profit oriented. …… If endless interest on a loan and economic development would lead to collapse, then they think about currency system without interest on a loan and alternative economy model.” Namely, it means that citizens start thinking about concrete alternatives having actuality beyond mere criticism (see 4-2 also).

Thirdly, connected problems led by globalization with lifestyles of the developed countries, the transformation of life style is expressed as vision. In the consideration by Tanabe and Taga the possibilities to change society by changing the mode of “to buy, to work, and to save.” In 4-2 they point out as: “We think to buy a product of a company by paying at a shop means kind of voting practice showing “we support this product.” …… without shopping at the shop, the shop cannot be run.” They also say the working place, be it corporation, or NPO, can be tool to change society. Moreover, in 4-7 they argue socially responsible investment (SRI) as to saving as: “As citizens, we need to make dialogue actively with asset management corporations, which deal with SRI funds, and to tell “citizens want SRI funds to conduct further screening.” Also, the evaluations on SRI funds must satisfy investors. If citizens can tell certain needs, then SRI funds reflecting voices of citizens can be realized.”

Like these arguments, ASJ indicates alternative perspectives related with diverse fields. The vision as idea can be evaluated as strong. Due to these arguments, ASJ presents not only criticism, but also different possibilities of society.

The following matrix is the visualization of these analyses as to ASJ.

“Intensity of SCKP”

	Interest / Cognition			Analytical Understanding		Alternative
	Interest	Cognition	Living Together	Analytical Understanding	Problematization	Vision
◎ 4	●	●				●
○ 3						
△ 2			●	●	●	
× 1						
None 0						

Through these analyses, from the perspectives of SCKP the points “new cognitive framework” and “analytical understanding of society” can be seen as weak. Even though, interest and cognition are strong, without sophisticated analytical understanding, its assertion can be

ideological. From the stance of SCKP it is required to make analytical understanding sophisticated and fulfilled to tell importance or meanings of the visions and ideas, which ASJ has as strong point.

(3) "Evaluation as a Whole"

(a) As to intensity of knowledge production, there is certain doubt. ASJ does not produce original book or article. ASJ has mainly published booklet around 100 pages. Although the members of ASJ have written article originally, the quality of the texts are all different. Most of them are basically composition of existing arguments and knowledge; whether they have original perspectives or sophisticated arguments are in doubt. Many of analytical understanding and problematization are very simple without data proof or conceptual considerations. From the perspective of SCKP, more sophisticated and deep considerations on such as why a problem occurred. Moreover, as saying SCKP, the social, or in concrete level Japanese society, is not argued so much. This point has relation with whether the actor can make the intensity of knowledge production at the level of sophisticated analytical understanding on Japanese society.

(b) One of the main points can be appraised is the innovative features of vision. For example, the text by Tanabe and Taga argue the daily life practices "to buy, to work, and to save" ; and, they define these practices as tools to transform society.

Also, one of the aims of the actor: to tell the youth social issues in simple words seems to function well. However, to make easy to read or understand and to consider in deep level with arguments and analyses need to be distinguished.

(c) Seen as a whole, ASJ has conducted a certain degree of SCKP with having stream starting from interest/cognition, through analytical understanding and problematization, then to vision. As one of the features of ASJ the action oriented attitude can be pointed out with innovative vision. Then, in order to articulate the visions into the social, more sophisticated and intense SCKP is needed, rather than focusing on "easiness to understand."

2-2 Analyses of ATTAC Japan

(1) “Analysis from the perspective of knowledge production and knowledge circulation”

The main knowledge activity which ATTAC Japan has been conducting is translations of English newsletter made by ATTAC International into Japanese newsletter, which has been distributed via E-mail and web page. Through the Japanese newsletter, people at large can access to the problems, news, reports, and such as considerations. However, seen from the framework of knowledge activities, these activities cannot be said as knowledge production, but as knowledge circulation.

“Styles and Contents Knowledge Activities: Their number and evaluation”

		Styles \ Contents	Consideration	Report	Essay	Opinion etc.
KA	KP	Original research and study	0 / None	0 / None	0 / None	/
		Composition	0 / None			/
		Request including translation	0 / None			/
KC		Transition including translation	9 (5) / ◎	6 / ◎	3 / ◎	◎
		Process	0 / None			/

“Media by which Knowledge emerge”

Style	Whole (KP <consideration>)	Evaluation
Original book / article	0	None
Booklet	0	None
Newsletter	4 times a month	◎
HP	19 (0 <9>)	◎
Oral		○

The style of knowledge activities by ATTAC Japan is, as mentioned above, translation of the existing newsletters. The actor has not published any original book or article. Although some books related with ATTAC were released, ATTAC Japan did not directly involve in publishing and also in researching. On the web site, some considerations are available including on Tobin Tax.

Many of the contents of the texts are considerations. Most of the considerations are written by university scholars who are in the broad networks of ATTAC. So the quality of contents are in a certain degree, although their length seems short. Reports tend to tell what is going on the contemporary world related with such as WTO, IMF, and globalization issues. By using existing data, most of the texts tell conspicuously the contents, this point can be appraised. But, almost all of the texts are transition taking the form of translation; ATTAC Japan does not have almost any consideration on Japanese society.

Concerning ideas, opinions, and consciousness on knowledge activities, this paper analyzes the actor through using interview data as following.

(a) Significance: ATTAC Japan has certain opinion on the significance of knowledge creation as : “Yes, we think it is important. Knowledge is power. From a piece of knowledge something

happens, see Marx, Ricardo, and A. Smith” (A3). And one of the very features of ATTAC Japan related with the significance is the opinion to connect knowledge with actions or actual practices rather than to limit knowledge to its own field. It is said as: “What ATTAC Japan thinks is “without knowledge no action, without action no knowledge.” We think knowledge and action should be connected” (A3). In addition, the actor criticizes the general attitude of contemporary Japanese NGOs as leaning too much to theoretical knowledge. “In Japanese society, in which the bureaucracy institutions have so much power and hard structure, even if NGOs make a political advocacy, it does not function at all like something thrown in. It cannot change society, I think” (A3).

The actor has opinion to create knowledge has certain importance, however, knowledge should be linked with actions and practices. And in Japanese context he insists that to create only knowledge does not have sense because of very power of bureaucracy and its hard structure.

(b) Way of Creation: Basically, ATTAC Japan does not conduct knowledge production, but knowledge circulation through translation. The processes are explained briefly as “Now we have five volunteer translation staffs in Tokyo, Oosaka, Kumamoto, and Hong Kong. Basically we use Internet and e-mail to take mutual communication. Who has social science knowledge and background checks what members translate” (A4).

(c) Motivation: The motivation towards knowledge activities is explained as following; “What we think is to learn from advanced movements. Since the event in 1999 at Seattle counter movements against globalism has expanded world-widely. However, only Japan has fallen into like air pocket.” It means that due to inactive of the counter movements in Japan, ATTAC Japan thinks necessity to create knowledge through learning from advanced movements. However, the actor cannot receive many responses from those using their translation, so sometimes lose confidence, it is said. Namely, “We have not had almost any response toward what we have done such as making newsletter. We want some responses and criticism like “this point was good” or “this point was bad,” however, in reality we did not have. Therefore, sometimes we doubt whether it has relevance or not to release newsletters.” To sum up, the actor has certain opinion to learn from advanced movements and to create knowledge based on learning, however, due to lack of response from readers, it sometimes in doubt for its knowledge activities.

(d) Satisfaction: He says having not been satisfied by knowledge activities. “We do not have satisfaction. It might be the same as another organizations. Talking like Marx, we can say scholars are always interpreting the world. Knowledge tends to be its own sake, and does not have linkage with action. Knowledge should have connection with various movements such as working on North -South gap” (A6). As mentioned above, the rupture of action and knowledge is one of the roots of dissatisfaction (A3). Moreover, the following factors are also the sources of grievance for ATTAC Japan in terms of knowledge activities: the strong linkage between business logic and knowledge in university and also lack of strong NGO based thinktanks which can confront with bureaucracy and corporation (A6).

The core feature of ATTAC Japan lies in that they have dissatisfaction in knowledge activities,

then its proposal is not to vitalize knowledge activities through more sophisticated way, but to vitalize more street actions.

(e) Tasks: As tasks for better knowledge activities, ATTAC Japan thinks to make scholars and professors involve in movements. However, he says that “In reality, most of the scholars even in the field of social sciences tend to involve in business like studies. Those involve in Tobin tax or problems of WTO are very rare. This is very big problem, I think” (A6).

ATTAC Japan criticizes Japanese NGOs’ knowledge activities as too much weight on theoretical dimension; and based on this critical stance, it insists the street actions with knowledge. The following statement well represents this idea “What is most important is expansion of movement. Whatever we want to do, 100 memberships and small budget are certainly not enough. The gigantic financial capital is like big elephant. We are like small ants to resist it. More and more ants need to take actions. To say simply, we want the foundation to make 10,000 people demonstration on a street. If we have such foundation, then we can have more and more ideas” (A7). Namely, if it had strong funds and human resource basis, then it could make more and more effective and influential knowledge activities and street action.

By seeing interview data analytically, one can grasp the stance of ATTAC Japan: to connect knowledge with actions and practices. It has opinion that in Japanese society having strong bureaucratic systems only knowledge does not function well, but entailed actions are required. However, it does not propose opinion to enhance knowledge activities or to promote knowledge production on Japanese society in concrete level; moreover, it does not actually promote such.

“Evaluation as a whole from the perspective of knowledge production and circulation”

What can be said as a whole evaluation is ATTAC Japan does not conduct knowledge production. What it performs is knowledge circulation through translation. It has clear opinion to circulate knowledge and to make connection action and knowledge.

(2) Evaluation from the perspective of SCKP

In this part, by referring to each categories of the framework of SCKP, the contents of knowledge activities are analyzed and evaluated.

“Interest” ATTAC Japan defines its interest in its prospectus as: “We intend to create the democratic space in which people, who resist against neoliberal globalization, from all over the world can make solidarity and try to realize welfare, human right, social security, culture, environment, and self-governance. We intend to recover hope and future of many people, seeking to “possibilities of another world” (HP). The key words “solidarity,” “democratic space,” and such as “possibilities of another world” can be seen. Although one can grasp the image of its ideas or opinions, however, it seems lack of concrete sense. It stops at the level of very general sense. It cannot be evaluated as clear, however, enough as relatively clear.

“Cognition”

Except through the rules the prospectus, ATTAC Japan’s world outlook and cognition on what kind of the world it wants cannot be seen. Almost all of the knowledge circulated by the actor are produced by other actors; therefore, even if knowledge represents cognition, it must be cognition of other actor. Put in differently, ATTAC Japan neither produce knowledge nor cognition. Therefore, the item of cognition can be evaluated as vague.

“Living Together”

As mentioned in the item of interest ATTAC Japan represents the key words “solidarity,” “democratic space,” and such as “possibilities of another world.” These ideas can be seen as elements of inclusion which is one of the constitutive elements of living together. As to “possibilities of another world” this idea might contain both system and labor-life world conviviality. However, this idea is not clearly shown. Moreover, these ideas are those of ATTAC International and its networks; the originality of ATTAC Japan is vague, especially in terms of Japanese society. Considered these as a whole, the item of living together can be evaluated as relatively vague.

“Analytical Understanding”

<Causal Relations> The consideration by Plihon points out that corporations have the task to raise stock value, then corporations come to be the objects of finance: “The apogee followed by the bankruptcy of Enron has had nothing to do with its industrial activity – the buying and selling of gas and electricity – it is uniquely a result of its financial activities. Behind the spate of more and more risky loans destined to subsidise profitable mergers and acquisitions, Enron offered no real contribution to the functioning of the energy market, which has been barely affected by its disappearance” (1-1). It means the causal relation that enlarged financial activities led to bankrupt of Enron. In addition, the social conditions that the theory of “self-regulating market” does not function can be seen as one of the reasons of bankrupt (1-3). Namely, although many corporations trust in the function, its malfunction leads to problems.

The consideration by Zehle works on concept of civil society. He argues the rise of argumentation on civil society might lead to the result of transform of welfare state with justification. He says certain arguments reduce state into enabling state which has limited “basic responsibilities” and leaves public roles in civil society’s territory (2-2). This point is explained as: “The vision of a “lean” and “enabling” state along with a self-organizing dynamic of mutual support is part of what has generally been described as “neoliberalism.” In analogy to a self-regulating market, a self-organizing civil society emerges that assumes responsibility for the majority of tasks now associated with the welfare state” (2-3). He says this condition might make the dynamics of globalization obscure. “The national vision of the symbiosis between a self-regulating economy and a self-organizing civil society obscures the transnational dynamic of globalization. …… States have yet to establish effective mechanisms of regulation on the transnational level to offset the destabilizing effects of deregulation on the national level. …… In the meantime, the regulatory vacuum is being filled by others, primarily corporate institutions like the World Trade Organization or the World

Economic Forum initiated and supported by global business elites” (2-3). Namely, if state should take minimum roles, then it will not or cannot control the transnational trend of globalization. Put in differently, the roles will be taken by business elite such as the world economic forum.

The consideration of Morgan explains the logic of neoliberalism. According to him, neoliberalists use “their own highly idiosyncratic” terms and language. In addition, mathematics is used a lot. These tools value the rules a lot. “Neo-liberalism pre-empted Gordon Gecko - greed is good. As much greed as is possible is satisfied within the constraint of scarce resources. In the competitive nature of the marketplace one wo/man may triumph and accumulate far in excess of the others on the basis of his superior characteristics of greed. This (still with a straight face) is also called optimum social welfare.” As a result of that, “neo-liberal economics marginalizes history, geography and institutional rules or rather turns the world of history, geography and institutions upside down” (3-1). That is, neoliberalism starts from rules: for example, natural (universal) rules and mathematics, then, as a result, the diverse ideas or thoughts based on place and time will be regarded as factors of uncertainty or obstacles which distort objective calculation.

Also, neoliberal economics as almost the common language among capitalist states has been influencing citizen’s way of thinking and understanding in deep level, he says. As a result, he points out in the “international trade A-level exam” the answers are treated as correct: such as, labor union distorts free market or to protect a weak industry of a less developed country will effect negatively (3-4).

Consideration by Passert indicates the fundamental cause of terrorism lies in “poverty and humiliation of the deprived” and what support terrorism lies in “the criminal economy, money-laundering and tax havens.” Such money flow into organizations and networks of terrorism, he says (4-1, 4-2).

Arguments by Luna Rodriguez does not show clear causal relations.

<Use of Concept or Theory> Plihon conceptualizes “financial stock market” through three roles of it: “to finance corporations,” “to increase company trade value,” and “to encourage industrial restructuring.” And he compared these conceptual elements with realities, and then, concludes these roles does not function well (1-2).

Zehle makes two concepts confront: “self-organized civil society” and “neoliberalism,” and shows affinities between two actual trends. By doing so, he takes certain distance from up rising arguments of civil society and expectation for it. To support the trend might lead to naive reinforcement of the trend of globalization with neoliberalism.

Morgan points out the up side down logic of neoliberalism by defining mathematical methods and neoliberal concepts.

Passert does not use any conceptual framework.

Luna Rodriguez also does not use it.

As to use of concept, due to the networks of ATTAC including many scholars and professors, certain degree and level are kept.

<Use of Data> The procedures to prove already mentioned causal relations through qualitative and quantitative data are lack. Morgan indicates the class exam and its answers, however, the data is not organized, but just mentioned. Also Passert does not exactly indicates how much amount of money goes to terrorist organizations and networks through money laundering and tax heaven. On another texts, although texts utilize data, almost all of the ways to use it to show facts: “A=B,” it does not have much linkage with causal relations.

Seen as a whole, although uses of concepts and theories are rather strong, uses of data is rather weak. From comprehensive perspective, the item of analytical understanding can be evaluated as relatively strong.

“Problematization”

<Clarification> Plihon shows the malfunction of the roles of self regulating stock market, through indicating the examples of Enron, WorldCom, and VU. And he makes clear one of the causes of Enron bankrupt as lean to finance rather than ordinal corporate activity.

Zehle argues that the business elite such as WTO will take roles from which state withdraws under the logic of transnational globalization (2-3). However, he does not develop in details.

Morgan makes clear the logic of neoliberalism which generates exclusion. Neoliberalism do not deal with those factors cannot be changed into mathematical figures, poverty, starvation, inequality, world equality, fairness, human rights, animal rights, and such as environment.

“These ideas ‘distort’ the natural order and its balance throwing it out of the equilibrium that simple unimpeded self-interest would ensure. In the logic of neo-liberal economics we are own worst enemy because it is our good ideas that make reality so much less satisfactory than theory” (3-2). Also “Ideas like the Tobin Tax are anathema because inaction, non-intervention and withdrawal are neo-liberal watchwords. According to the public vocabulary of the neo-liberal economist, the purpose of the state is to serve precisely the higher purpose of (competitive greed) harmony despite us. Individualism is its collective credo” (3-3). These shows the exclusive feature of neoliberalism.

Passert insists the money laundering and tax heaven supports the organizations and networks of terrorism, however, his arguments are almost assertion without much evidence. It cannot be sophisticated clarification.

Luna Rodriguez clarifies the dirty games related with privatization of public corporation led by neoliberalism. “Indeed, the private sector also lobbies for the dismantling of state enterprises whose inefficiency worsens, thus leading to their being sold off for much less than their actual market value. Some Latin American countries play a “dirty” game by subsidising the privatisation process. For instance, they realise huge investments immediately before the sale. They lay off workers to reduce the personal budget for the new owners, reducing efficiency to justify the claim of bad public management. In other cases rumours have been spread to devalue the shares” (5-2). It means that through investment private firm can hold stocks and rights to say. Then through putting much claims and demands on the management of the public corporation, the firm can make quality of the public corporation down and then buy it by cheaper. This is none other than dirty game. Also, he mentions some prices of privatization were lower than

what various institutions estimated (5-3).

<Constitution of Object> Plihon seems to constitute the arguments on stock market or self-regulating market as objects to reconsider, because those arguments are often taken for granted by especially neoliberalists and have certain influences.

Zehle seems to constitute the arguments on linkages between self-organizing civil society and state declining its welfare functions based on the trend of neoliberalism. Although arguments on civil society tend to appraise the possibility of it, he critically reconsiders the trend of civil society and provides framework to think about it. Also, he constitutes the roles of international NGOs, one of the actors of civil society, as object to argue. “Once again, this raises the question whether a “global public” might have to create new mechanisms of accountability and control” (2-4) and also “Ultimately, they represent an opportunity to take up and radicalize the controversy over how the structures of self-organization might be used, including the possibility to create alternative institutions for the self-organization of a deterritorialized multitude” (2-5). This argument means that under the movement of transnational globalization which leads to declination of state roles, it is necessary to think about responsibility and management of NGOs as one of the public actors and about people’s alternative self-organizations.

Morgan can be regarded to constitute the logic of neoliberalism as object to argue through clarification. This point has many overlapping elements with the item of clarification.

Passert brings about the framework of money laundering and tax heaven to think about combating terror and claims to make arguments on them. It can be thought as constitution of object.

Luna Rodriguez clarifies the dirty games in privatization as mentioned above. Moreover, he constitutes the framework to think about minimum social services such as water or electricity should be guaranteed. “A decision to privatise the water and electricity supply can only be made if the population involved is in favour, even more so when the elected government excluded privatisation as a source of income to cover the fiscal deficit. …… The interests of end-users and consumers and the various government proposals must be put on the table for discussion. …… The state in every country is responsible for providing poor people with access to the basic services, and this is not guaranteed by the privatisation of public services” (5-4).

Seen these arguments, the item of constitution of object can be evaluated as positive, because not only existing points to argue, but also new frameworks to think about or argue are represented.

Seen as a whole, the point of problematization can be evaluated as relatively strong. Both clarification and constitution of object have certain level. The problem is data is in scarce to support clarification. However, various frameworks are set in each consideration.

“Vision”

Plihon provides two reformation measures towards stock market capitalism as vision. Firstly, “This should be defined not as an ‘object’ owned by shareholders, but as a ‘community of interests’ for which the final goals are not making profits, but creating jobs and wealth”

(1-4). It means the transformation of the concept of corporation. Then, it comes to very natural matter to guarantee the right of labour as partner of work, he says. Secondly, instead of promoting deregulation, it is proposed that to sustain public sector's roles which have strong regulating rights and performs such as financial controls. He insists the significance to promote these two reformation for the sake of fairer society.

Zehle does not show specific vision.

Passert shows the vision to reform the system of money laundering and tax heaven: “We know what should be done: impose transparency of transactions by withdrawing bank secrecy, ensure international public controls on funds passing in transit through clearing houses” (4-3). Also poverty solution is shown as vision for terror solution as “We have to loosen the knot strangling the poorest nations by debt cancellation, the suppression of structural adjustment plans that force countries undergoing them to sacrifice the genuine basis of their development to mere short-term budget balancing; we have to let them breathe by reinforcing international public aid; decrease competitive pressure by proclaiming peoples, right to fulfill their fundamental needs by themselves; dealing directly with the mechanisms of dirty money laundering and not only with the financing networks of terrorism, of which the development is a result and not a cause” (4-4).

Luna Rodriguez represents deliberateness towards privatization of water service and electricity and continues as “The interests of end-users and consumers and the various government proposals must be put on the table for discussion. …… The state in every country is responsible for providing poor people with access to the basic services, and this is not guaranteed by the privatisation of public services” (5-4). However, this might be the way or the attitude for privatization rather than vision.

Seen these arguments, the item of vision can be evaluated as relatively weak, because the vision of ATTAC Japan cannot be grasped. It stems from the style of knowledge activity is knowledge circulation rather than knowledge production. The action cannot show its own vision.

The following matrix shows visualization of these analyses.

“Intensity of SCKP”

	Interest / Cognition			Analytical Understanding		Alternative
	Interest	Cognition	Living Together	Analytical Understanding	Problematization	Vision
◎ 4						
○ 3	●		●	●	●	
△ 2						
× 1		●				●
None 0						

From this matrix one can grasp in terms of SCKP the points of cognition and vision are weak. It means that knowledge activity of ATTAC Japan is basically knowledge circulation, rather than production with original interests and perspectives. It can be criticized as mere import of knowledge from so called advanced Western society. Put in differently, the society, which SCKP

is aware of, seems vague. However, the points of analytical understanding and problematization have strong sense. This point can be appraised.

(3) Evaluation as a Whole

(a) There are some critical points. Firstly, ATTAC Japan has almost only performed knowledge circulation from beginning to end. This cannot lead to the dynamics of knowledge production which bring about original analytical understanding of society through knowledge. Secondly, the actor has not made almost any consideration or analytical understanding belonging society: Japanese society. It has certain relations with the first point. Without specific analytical understanding and problematization of Japanese society, the emphasized stance of ATTAC Japan to connect knowledge and action might fall into mere slogan. By clarifying its original interest and cognition, knowledge and action might come to be connected.

(b) As the points to be appraised is that ATTAC Japan translates knowledge of one of the front lines of arguments in the world. Moreover, the actor distributes translated knowledge by free of charge. It has certain importance to be able to access the front line arguments on globalization and the world situations in Japanese. Through accessing to translated arguments one can have various kinds of cognition, analytical understanding, and such as vision. In this sense, the circulation by ATTAC Japan has relevance.

(c) What can be said as a whole is that though knowledge circulation, ATTAC Japan provides various ideas, cognition, understanding, problematization, vision for Japanese society. From the perspective of SCKP whether it can conduct the same kind of knowledge production on Japanese society comes to be key.

2-3 Analyses of Gesell Research Society Japan (GRSJ)

(1) “Analysis from the perspective of knowledge production and knowledge circulation”

Seeing organized data on knowledge activities, one can grasp a certain measure of knowledge production by GRSJ; led by Morino head the list members have written various texts including consideration with an analysis. Most of the texts are not mere composition of existing arguments or knowledge, but specific consideration with certain issue. Also, in the bulletin “Study of Free Economy” various texts are translated; knowledge circulation activity also has been conducted well.

“Styles and Contents Knowledge Activities: Their number and evaluation”

		Styles \ Contents	Consideration	Report	Essay	Opinion etc.
KA	KP	Original research and study	8 (3) / ◎	Many / ◎	Many / ◎	◎
		Composition	4 / ◎			◎
		Request including translation	0 / None			/
KC	KC	Transition including translation	3 / ◎	4 / ○	0 / None	◎
		Process	0 / None			/

“Media by which Knowledge emerge”

Style	Whole (KP <consideration>)	Evaluation
Original book / article	3 vol. 12 articles (6 <6>)	◎
Booklet	0	None
Newsletter	Non-periodical but many	◎
HP	Many	◎
Oral		◎

Although GRSJ has not published original book, but has published the bulletin “Study of Free Economy.” It has made various articles and columns, which are related with finance and economy, open on the web site. These information and knowledge are made open by free of charge from the perspective of enrichment of public domain. GRSJ says “In Japan if one wants to research something, it is very useful to access to the databases or documents of UN, American thinktanks, or such as information institutions. However, it is indeed strange. To research Japanese issues, we need to access to foreign sources. In such situations, we have tried to provide data, information, and knowledge through analyses of Japanese realities” (A3). One of the core member E. Morino says if possible he wants to write analyses on Japanese society in everyday; this stance is represented very well by the various opened articles and fulfilled up to data information on the web site of GRSJ.

As to contents, GRSJ has various texts from essays on such as community currency and financial system with simple words to sophisticated analyses or considerations on such topics. As will be mentioned later, quality of each text seems high. One of the reasons of this fulfillment might lie in the following point: although it does not settle the criteria for publishing, “The point lies in evaluations and comments from comrades of the network” (A4). It means that through discussions and mutual critics in the network might lead to high quality of produced

contents.

Concerning ideas, opinions, and consciousness on knowledge activities, this paper analyzes the actor through using interview data as following.

(a) Significance: As to GRSJ has certain opinion on the significance of knowledge and its creation. The two main reasons can be pointed out. Firstly, the actor regards knowledge as important in the view point of analyses of realities. Morino says as following: “Yes, indeed. Knowledge is power. Through knowledge one can acquire various power, use information, and create ideas. A scholar says “reality is stubborn.” It means we have certain difficulties to comprehend and deal with reality, therefore, we need to be intellectual always. It also means raison detre “to live,” I think” (A3). He also says this point is related with the biased information and knowledge in contemporary society. Due to almost monopoly conditions of information and knowledge by state and large corporations, people at large are often not informed well. “In contemporary society, state and corporations have most of the knowledge and information. They, possessed by state, are not necessarily open for public. State controls them very sophisticated ways. I have experience of work at such sector, so know well about it. State does not allow people at large to know or to be informed. We have certain feeling, in such conditions, to want to comprehend realities and facts, to analyze data, and to provide data, information, and knowledge for society and people. We promote such things basically free of charge” (A3).

Secondly, accumulation and enrichment of intellectual or cultural heritage can be pointed out. Intellectual creativity cannot emerge from nothing or vacancy, but from accumulated intellectual heritage. “Therefore, it is very significant to give back products of intellectual production activity for the warehouse or society. I think it is essential point of knowledge production activity” (A3). It means that GRSJ has certain opinion to enrich intellectual heritage, or public domain of knowledge which can be used freely (A7).

Through these arguments one can see the opinion and will of GRSJ towards knowledge itself and knowledge production. According to Morino, it is necessary to analyze complex society by knowledge and to provide the results, or products, for society, because to do so can contribute to accumulation of intellectual heritage.

(b) Way of Creation: The way to produce knowledge is expressed as: “Basically, we have promoted research through individual base and then have published through “Study of Free Economy,” our bulletin, and also web site” (A4). Although the actor has not been able to hold study meeting, the members have been taking contacts through e-mails or phone calls. Based on such constant communication, when there is necessity, then they will get together; GRSJ is not organization with solid framework, but plural center network constituted by autonomous individuals. However, the processes of knowledge activities are not necessarily isolated, but interactive: “Autonomous individuals perform research and exchange ideas and critics in the network” (A4). In addition, he says as: “What is important is how far those in network can share the features of the era. Based on shared feelings, actors set and share problems, and then produce knowledge through making efforts. In addition, for the products other members

give comments or critics” (A7). It represents the significance of mutual critics and interactions in the processes of knowledge production.

The basic idea of GRSJ on the way of creation lies in that each autonomous individual performs knowledge production, and during the processes or after the production mutual interactions or critics emerge. Through such processes knowledge with certain level is produced.

(c) Motivation: As to motivation for knowledge activity, as mentioned above, GRSJ says to confront with stubborn reality and to enrich intellectual heritage. Moreover, it says through accumulation of plural types and contents of knowledge, an individual might come to be able to enjoy his or her life, and society might be more meaningful or decent by degrees. “GRSJ keep in mind to provide alternative choices, because people can enjoy their own lives or well-beings through accumulated diverse intellectual products. Knowledge used to take the form “whether this or that,” seeking truth. However, we should change the logic into “both this and that.” To create various opinions, ideas, and such as knowledge society might develop into more decent and meaningful by gradual degrees” (A5). This idea reflects the core stance or value of GRSJ: “Also we have the value that “all of the human beings should be happy.” What is important in society is neither money nor authority, but humanity. This value requires more equal and democratic social systems. It is the foundation for something new will emerge through the relations among autonomous individuals with respects for diversity and difference” (A1).

It means that based on knowledge of “both this and that” various opinions and ideas might emerge; through such accumulation, the actor sees the possibility of more democratic and equal society in which diverse individuals might have chances to live well. This point has certain affinity with what this paper has argued that through interactions of diverse knowledge in the realm of cognition the social can be articulated and might become better. Moreover, the stance to provide alternativity with actuality can be grasped as the will for sophisticated knowledge production.

(d) Satisfaction: GRSJ says it does not have satisfaction for what it has done: “Anyway, what we have been performing are far from enough and none other than trifles” (A6). However, it says GRSJ hopes more and more similar movements come to rise.

(e) Tasks: In order to enhance knowledge production it says that “One is to make more useful knowledge public domain, which people can use freely” (A7). It means making knowledge public domain to be used freely. GRSJ itself has tried to push this trial. Secondly, GRSJ raises as task to make network. “Also though now our network consists of 12 to 13 individuals, the expansion of network might make thick knowledge production possible. However, we do not conduct intentional expansion campaign or such. As far as we constantly produce sophisticated knowledge, then the memberships will be enriched” (A7). This idea seems to have specificity that though not intentional, through fulfillment of contents and production will lead to enrichment of memberships. Thirdly, the actor mentions the necessity of the “place” through which diverse individuals have communication and then might create new knowledge. He says as:

“We think such place has basically its root in local. In order to think about globalization, what is needed is the local place to exchange and interact knowledge, wisdom, and human beings. Not systematic organization as a university, but networks as GRSJ can provide and be such place”
(A7).

Namely, fulfillment of public domain, of network, and existence of crossing place are raised as necessary elements for better knowledge production. Also what is specific is GRSJ does not value on university system to make it better.

What can be said through these analyses of interview data is that GRSJ has certain strong will and opinion towards knowledge itself and knowledge production. Especially, the following idea has assured specificity that knowledge has certain significance to cope with stubborn reality and to contribute to accumulation of intellectual heritage. Moreover, the opinion has also assured originality that through affluent provision of knowledge society and individuals' lives will become more fulfilled and enriched.

“Evaluation as a whole from the perspective of knowledge production and circulation”

What can be said as a whole is that GRSJ has a certain degree of will and opinion towards knowledge production and, moreover, has been practicing knowledge production and circulation actively. By publishing original bulletin “Study of Free Economy” and constructing well organized web site, GRSJ provides diverse individuals with opportunities to access to various articles. This point can be appraised from the viewpoint of knowledge production.

(2) Evaluation from the perspective of SCKP

From the perspective of SCKP how knowledge activities by GRSJ can be evaluated will be argued.

“Interest”

By taking into consideration the point that GRSJ thinks realization of affluent lives through relationship between individuals through community currency, one can see the sense of living together in the interests of this actor. In 2-7 the following statement is made by taking Ithaca Hours example: “The reason might be that it creates and deepens human relations. National currency tends to make people conflict and oppose each other; in this framework, some one's profit is some one's lost. Such currency does not work to create human relations. Community currency circulates without interest on a loan; through using it actively, people can create solidarity.” Moreover, 2-6 represents that the support systems of homeless people and farmers are vitalized by community currency in Ithaca. It represents not the principle of either to take or to be taken, but the principle of “to live together” based on solidarity.

Also consideration by Izumi argues community based on trust or mutual support system based economy, referring to community currency as tool (3-2, 3-3, 3-5).

Although it is difficult to tell what is the exact interest of GRSJ, because of its feature as plural centered network, these arguments show common ground of GRSJ, referring to community currency. Then, the item of interest can be evaluated as clear.

“Cognition”

Towards global inequality and unfairness, the clear world outlook is shown. For example, in 1-1 Morino says as “For 20 years it has been obvious from the perspectives of citizens and labor that globalization of finance has increased economic insecure and expanded social inequality. Moreover, in some countries, it has distorted and even humiliated people’s right of choice, democratic institutions, and state sovereignty which has public responsibility.” See also 1-2 which shows the structure to generate inequality.

Consideration of (2) represents the world outlook that society comes to be money centered in which many people committed suicide reasons related with money. “Such kind of money system does not guarantee happiness of people. It says that “What this system can offer might be money centered world” (2-3).

Izumi shows the world outlook in terms of human relations especially at local level, which come to be weak. “For those living in region and promoting commerce at region do not necessarily reach to the idea that does not take into consideration circulating human relations. Under the contemporary conditions, in which the mobility of capital and labor rises and framework of region comes to disappear, such self-centered idea realizes” (3-1).

Towards these kinds of cognition those considerations in general show alternative possibilities such as community currency and economy of solidarity as cognition (1-13). Izumi represents cyclical society as the desired world outlook as: “Namely, self-standing of regional economy based on connection of localized market economy parts and non-market economy parts should be thought about as foundation for cyclical economy” (3-2). The consideration of (2) mentions desired world through community currency as “the alternative money system differing from national currency system …… , which does not lead to conflict or doubt among people, but can connect people with trust” (2-4). These statements can be grasped as clear representation of desired world as cognition.

Namely, the item of cognition, world outlook and desired world outlook can be evaluated as clear.

“Living Together”

As mentioned in the item of interest, the interest and cognition on to live together are clear. Although the exact term “living together” or “conviviality” is not used in terms of community currency, the contents of arguments show the sense of living together. For example, Izumi mentions the necessity of formal and informal economic dimensions in cyclical society as “In other words, in terms of the differences of circulation system of goods one can classify whole economy into informal economy in which relative principle of individuals or gratis principle works and formal economy in which market principle works. Basically informal economy always constitutes core parts for human livings and formal economy development. Whatever society cannot exist without voluntary economy, or production structure based on autonomy of family and human relations, one can say” (3-2). This idea has similarity with the argument of formal system conviviality and informal labor-life world conviviality. It means to create mutual supporting oriented economic systems or arrangements with mutual dependent relations with capitalistic system. This idea is well represented by following statement: “What needs to

be focused on in this framework is that the foundation layer: “production, diffusion (reciprocity; exchange; and distribution), and consumption of goods and services in non market economy” support the realm of currency: “production, diffusion, and consumption in market economy.” The lower layers is the realm in which goods and services are produced, diffused, consumed, and discarded through trust based relations in face to face family or regional relations. These relations contradict with and also interdependent with market parts” (3-2). And the future direction of system conviviality and labor-life world conviviality is cyclical society, in which the sense of living together might have weight.

The consideration of (2) also represents similar idea with system and labor life world conviviality by referring to community currency. “Community currency circulates without interest on a loan; through using it actively, people can create solidarity. Whoever accepts Hour goes into warmness of community, then he or she can taste the warmness. It has such pleasure” (2-7).

Seen like this, the idem of living together can be evaluated as clear. Due to the argumentation on the concrete system: community currency, the elements of living together emerge clearly.

“Analytical Understanding”

<Causal Relations> Morino shows one of the causal relations of global inequality. He says “For 20 years it has been obvious from the perspectives of citizens and labor that globalization of finance has increased economic insecure and expanded social inequality” and attributes one of the causes to ideology towards liberalization. “The reason is that the ideology of freeing or deregulation, which expands world North South gap and domestic gap, has piled social frustration, increased danger of social explosion, led to political despair, and produced threats on social economy” (1-1). What the ideology means is none other than neoliberalism which the chapter 1 already developed. As one realization of this ideology, he mentions on policies of IMF and WB as following: “As before, the attitudes of IMF, World Bank, and international banks are to demand “structural adjustment program” for African poor countries. That is, the program demands to cut spending, to realize downsizing of public affair by using privatization, to restrain salary of labor, to conduct freeing or deregulation, and to promote environmentally sustainable development. These policies, which bring about recession, have been functioning to harm and put damage on poorest people in poorest countries. The processes of these programs are the same meanings with deterioration of income and increase of inequality in wealth” (1-2). The “same meanings” indicates that the policy processes led by IMF have assured relationship with “deterioration of income and increase of inequality in wealth.”

In the consideration of (2) the system of interest on a loan is explored. According to this consideration, “It does not require cost to have money as long as in any time span. On the contrary, for example, farmer cannot postpone to sow. Consequently, they are urged to borrow money to sow seeds. The statuses are totally different. One can wait as long as he or she likes. The other is urged to hurry up. A moneylender demand interest in lending money to a farmer” (2-2). This system make producers add the amount of interest part on price. It means that “society has to pay for the profit of moneylender” (2-2). And the deed to take interest

seems to be taken for granted, however, it leads to various troubles including rise of suicide rate. That is, “The year before last the number of suicide was 31,734: the worst. Each reason must be different. However, the reasons must have similarity. Almost all the reasons must have relationship with money. Also the number of self bankrupt amounts to 103,803 cases, increasing more than 30 thousands compared with last year. Seeing globally, the accumulated debt of developing countries amounts to 20 billion dollars. As to Mexico, for example, 30% of its annual GDP goes to payment of interest of debt. Such kind of money system does not guarantee happiness of people. What this system can offer might be money centered world” (2-3). Namely, due to the expansion of payments on interest part, the rate of suicide or self-bankrupt would increase, this consideration indicates. And, for payment of interest consequently takes about thirty percents of GDP of some countries.

Izumi indicates the backgrounds of appearance of community currency influenced by globalization and localization as following: “The expansion of North South gap and deterioration of global environment,” “Decline of the region which investors do not see profit raising opportunities,” “Collapse of traditional local community in accordance with urbanization,” and “Lost of local economy’s rights for self-determination, because of progress of international financial market and its uncertainty.” (3-3). He says further as “The backgrounds of birth of community currency at all over the world lay in that through actions from region to create regional autonomy and diversity and to create new community based on trust and mutual dependence in contrast to market globalization with prevention of deterioration of those problems” (3-3).

Moreover, he raises positive effects of community currency, such as reaction of trust or emergence of solidarity. “As community currency in general Ithaca Hours and Peanut have constructed trust based relations following reasons: to bring various information and message with non-anonymous feature, to realize trade between members directly, to realize the sharing and the giving of information naturally. Therefore, traders can decrease dealing and information cost; also, local traders and individuals can be conscious of the contribution of the currency to local society, because they can be aware of the roles in regional society and can be receive positive evaluations” (3-8).

These are causal relations pointed out by GRSJ.

<Concept Use> Morino uses the concepts and frameworks such as “theory of freeing with order” or “Tobin tax.” The theory of freeing with order takes stance to claim “market cannot function in vacancy” ; without some regulation, as friction, financial system would fall into crisis because of free activities of such as hedge-funds. Therefore, the theory insists market should be organized with order. However, Morino criticizes it is very ambiguous where is such solution or what organized market means (1-4, 1-5). His use of concepts has relationship with the item of “problematization” developed below.

The consideration of (2) does not use concept or theoretical framework.

Izumi uses the framework of “cyclical society,” referring to the framework of H. Henderson. As mentioned already, this theory defines economy consists of interactions and mutual dependence of formal economy and informal economy as foundation. Moreover, he conceptualizes community

currency from five elements as “Currency or exchange system posing limitation on circulation range, period, and such as aim,” “To move always with trades of goods and services,” “To circulate under reciprocal relations of people,” “Focusing on the function of exchange of values; basically zero interest,” and “Basically a sector constituted of citizens or regional community, not state as public sector, issues for the sake of regional problem solving and such as amendment of environment” (3-3). Moreover, he points out feature of community currency as “By reviving the world “with name and face” in region, community currency has roles to strengthen solidarity of regional society and to make visible individual faces, fame, and such as talent in regional society” (3-3). And he points out the connection between community currency and cyclical society as “To construct networks of trust is the most needed and the most functioning role. …… Community currency mainly constructs and creates basic relations with trust and vitalizes non-market part. And also it influences on market part through making use of national currency. Namely, community currency is one of the arrangements for regional development oriented towards cyclical society by intending to create face to face human relations or community, to recover direct and equal human relations between consumer and producer in the realm of production and to create regional residents’ supports for regional economy consist of agriculture and such as merchandise” (3-5). Like this he conceptualizes community currency from features and roles of it. These foundation of understandings functions well in the realm of problematization.

<Data Use> Morino’s arguments use data, however, most of them function to grasp what it is, or social situation. His ways of using data does not function to prove causal relations.

The consideration of (2) uses the data on the number of suicide, self-bankrupt, and amount of debt in developing countries, however, these also do not prove causal relations.

Consideration by Izumi presents Ithaca Hours of the U. S. and Peanuts of Chiba, Japan, as cases of community currency. These actual cases function as qualitative data to show the linkages between conceptual ideas of “cyclical society” and “community currency.” By presenting data, he indicates as “At first, Hours was made fun of as “toy money,” could collect mere 100 participants, and was very limited inner circle money. However, through expansion of participants including farmers, shopping streets, and such as community banks with agreements with the idea of Hours, it comes to be accepted as what it is now” (3-6) and “Seen like this, Peanut is now at the stage to by degrees construct networks of dealings with and exchanging various goods and services including those without marketability” (3-7). By using these cases as qualitative data, the consideration by Izumi comes to have specificity with abstract arguments.

Seen as a whole, the item of analytical understanding can be evaluated as strong. It takes into account the strong and clear indication of causal relations, certain degree of concept use, and we use of data especially in Izumi’s argument.

“Problematization”

<Clarification> Morino’s consideration indicates, as mentioned already, the failures or

inappropriate measures by IMF and expansion of inequality, which led by the ideology of neoliberalism. Structural arrangement programs by IMF or privatization of education, water, electricity, and such as welfare impose heavy social and environmental costs on society. It inevitably leads to also salary cut of labors and such as recession, he says (1-4). Also he clarifies the deficit of specificity of the arguments on “theory of liberalization with order.” For him the actor to take charge in the liberalization with order is vague and the idea of the well organized market is also vague (1-5). Moreover, in examining the arguments on liberalization, as last resort, IMF will emerge, he points out. “In thinking about international frameworks for regulations, they have expectation on IMF. …… The way should be sought and considered to transform IMF into real institution to enable to put regulation on market. Otherwise, the unordered currency system will continue to threat on global economy, they say” (1-5). However, he continues, it might not make so much difference, because IMF has led to various problems in particular way. “In Brazil some trials have worked on sustain of currency system against speculators. Market keeps eye on what will be taken as counter measures, if IMF is expected as last resort. Therefore, beside historical circumstance allows the arguments on freeing with order to show large vision or imaginary, most of the arguments seem still in the old framework” (1-6). Moreover, he make clear the strategy of IMF for self-legitimization. “IMF has tried to justify itself by forestalling the arguments made by Tobin tax proposing movements which have developed how to constitute institutional subject for international management of capital flow through international cooperation” (1-8). Namely, he makes clear how IMF moves in the circumstances of international finance.

Morino clarifies the kind of naive expectation for Tobin tax by people at large, by indicating the virtuality of money flow and difficulties to put tax on it. “It is dubious whether it is possible to increase transparency of the electronized financial market and to put tax on electronized dealings; the trials might be mere formal. Most of the arguments seem to have kind of naive features in contrast to the reality of international financial market” (1-9). This argument critically functions to set problem on civil movement aiming at realization of the tax.

Also, the virtual asset means “debt” in the realm of finance, he shows. Someone’s gain must be someone’s loss. The financial measures to make debt bond, which has risen recently, shift the responsibility of debt onto society. “The essence of stocknization lies in that keeping private possession of profit as it is, it expands inconsistency of risks when dealers maximize profits and, at last, imposes risks on society (socialization of risk)” (1-11). This argument clarifies the problem of to make debt bond: socialization of risk and cost.

The consideration of (2) develops the arguments on interest. By saying as “In short, society has to pay for the profit of moneylender” (2-2), this consideration reveals the dimension of interest which is hard to grasp. In addition, it clarifies the connection between interest and centralization of power or wealth. “This system of interest supports the centralization of wealth and power, because just some parts of people can acquire many parts of profits” (2-2).

Izumi’s consideration does not make striking clarification. Although he points out problems of globalization and localization in 3-3, these are almost common arguments, not so special problematization.

<Constitution of Object> What Morino constitutes as object to argue are the theory of liberalization with order and its deficits (1-3, 1-4, 1-5) and the point how Tobin tax can put tax on virtualized money flow of finance (1-9). In addition, he constitutes the object to argue that to make debt bond means socialization of cost and risk, by saying expanded virtual wealth is none other than debt (1-11). These points have overlapped with what are developed in the item of clarification.

The consideration of (2) constitutes the point of interest as object to argue as “producer is enforced to perform death gamble by borrowing the principle to cover the cost of production” (2-1). This text indicates the contradictions of interest, although “In general, people take it for granted to take interest on a loan” (2-3).

In the Izumi’s consideration the constitution of object occurs in terms of the connection between cyclical society and community currency. By showing actual cases of community currencies, he indicates and constitutes the arguments on cyclical society (3-6, 3-7).

Seen as a whole, the item of problematization can be evaluated as strong. Each consideration point out various problems based on each own perspective by clarifying and constituting. Through these considerations, the frameworks on Tobin tax, the theory of liberalization with order, interest, community currency, and such as cyclical society might be re-framed, as a possibility. These considerations seem to have enough quality to re-frame.

“Vision”

based on analytical understanding and problematization made above, some alternative visions are shown. In Morino’s text, the alternative practices such as micro credit, green dollar, social banking, and network of neutral currency are mentioned. Although, he does not argue in details these alternative practices, he raises the common elements of them. That is, “one of the main common features of them is the will to create and diffuse alternatives towards dictatorship of currency by neoliberalism. Democracy has lost many things, because of financial freeing. To recover what have lost means to reconstruct sovereignty of each people with resistance against the rights of investors, speculators, and capitalists. Of course it means to create democracy in global level. Now citizens are aware of the world confused due to financial globalization and start seeking to alternative globalization which has orientation toward global level of co-existence in the “level of depth not of width” based on region and labour. We should keep in mind this trend” (1-13). Although he mentions the negative dimension of the too expanded finance, he says solidarity, democracy in global level, community currency, and such as social banking might be hope, or vision.

In the consideration of (2), by referring to the case of New York Ithaca Hours, it provides the vision as “by being the currency to connect trusts, Hour created reciprocal relations: mutually giving relations. Through it some demands emerge, and responding them various supply also emerge. Through such activities, regional economy is to create economic foundation based on diversity. And what is significant is that the demands inside the community of Hour do not go out the community. Being as regional currency, the profits will be spent in the community.”

It means the wealth of Ithaca remains in Ithaca” (2-5). It means that through the arguments on community currency the possible vision towards community based living together is presented.

Consideration by Izumi as a whole can be grasped as concrete vision towards cyclical society supported by community currency. He shows at the summery the concrete vision as “Namely, community currency is the system to create trust based networks, to transmit parts of private profits into public, to allow citizens to contribute positively to regional society or local economy. Although through various evolving steps, we can intend to achieve following points through introducing community currency: to vitalize non-market realm as foundation society and economy and to construct non-centralized market realm through internalization of national currency via dual currency system” (3-8).

The idem of vision can be evaluated as strong. This evaluation takes into account the points that visions are shown related with analytical understandings and problematization and also that concrete vision as practical alternatives are shown.

The following matrix is the visualization of these analyses.

“Intensity of SCKP”

	Interest / Cognition			Analytical Understanding		Alternative
	Interest	Cognition	Living Together	Analytical Understanding	Problematization	Vision
◎ 4	●	●	●	●	●	●
○ 3						
△ 2						
× 1						
None 0						

Based on this matrix, one can evaluate the knowledge production by GRSJ has a certain measure intensity as SCKP. The main reason is that its knowledge production has clear interest, provides analytical understandings and problematization, and then indicates concrete practical visions with subsequent stream.

(3) Evaluation as a Whole

(a) It is difficult to indicate the point to be criticized as to knowledge activities by GRSJ. Although to join the network requires certain ability to produce knowledge, it does not make this network exclusive. The reason is that on the web site GRSJ takes up opinions and questions from people at large, and towards them Morino has tried to make comments. This deed shows GRSJ does not have exclusive elite orientation. As to critical point, the design and organization of the web site need more sophistication.

(b) As to the points to appraise, referring to the frameworks of SCKP, one can comprehend GRSJ has had certain will and opinion towards knowledge production and has conducted certain quality of knowledge production. One of the reasons is its interest has clarity that “Japan based on regions having highly autonomous local economy” ; then, its purpose to produce knowledge might have also clarity. Moreover, it has certain significance that each plural subject has

highly trained capacity and autonomy who constitutes the networks.

Many of the produced knowledge are made open through the web site; this openness contributes to accumulation of intellectual and cultural heritage, or storehouse of knowledge.

The opened texts include a mere essay with simple words and a sophisticated consideration with specialty. The diversity of texts means to be opened for diverse readers. The main reason why the quality of texts has certain level lies in that GRSJ has promoted mutual critics, interactions of opinions, and such as mutual suggestions in networks. This point has critical significance in terms of SCKP.

(c) GRSJ as network can be said as one of the significant actors in Japan in terms of SCKP. One of the strong points of GRSJ lies in its feature as network. Due to its network, GRSJ does not need to keep a office and conduct office works; both of them bother another actors, because they are time and money consuming. Put in differently, GRSJ does not need so much worry about fund foundations, because each member has self-dependent foundation and autonomy.

2-4 Analyses of the Sloth Club

【Omission】

2-5 Analyses of PARC

(1) “Analysis from the perspective of knowledge production and knowledge circulation”

By seeing the organized data, one can regards PARC has conducted certain degree of knowledge production. However, compared with 70’ s and 80’ s the original research and study based knowledge productions have become weak. This actor also conducts knowledge circulation through translation.

“Styles and Contents Knowledge Activities: Their number and evaluation”

		Styles / Contents	Consideration	Report	Essay	Opinion etc.
KA	KP	Original research and study	1/○	9/◎	2/△	◎
		Composition	5 (2)/○			◎
		Request including translation	4 (1)/○			/
KC		Transition including translation	5/○	2/○	0/None	/
		Process	1/○			/

“Media by which Knowledge emerge”

Style	Whole (KP <consideration>)	Evaluation
Original book / article	0	None
Booklet	4 vol. 21 (14 <5>)	○
Newsletter	Once a month	◎
HP	3	×
Oral		○

The contents of knowledge activity are mostly consideration and report. Concerning consideration, most of the style of it is composition. The opinion and will towards knowledge production and original research and study are rather strong, as will be mentioned, however, as to what have been produced actually do not have connection with research and study. The perspective of consideration is basically critical; one might be able to receive different information and knowledge from what mass and measure media make diffused. However, the volume of contents is rather thin.

As to media through which knowledge appears, although PARC does not have original book or article, it has produced many booklets. As mentioned already through 70’ s and 80’ s PARC had made some original book based on research and study, but now it does not have such production. The length of booklet is around 100page. The length of each article is around 10page to 4page; it does not have so much strong argument. Although PARC might have intention to tell people at large in simple words, the intensity of content might be not quite satisfactory.

As newsletter, PARC has produced “Oruta (Alternatives)” around 40page once a month. This

newsletter has certain quality. Through the web site of PARC one can access to some considerations and reports, however, many items of it are still represented as “now prepared.” PARC might regards HP as not a storehouse of knowledge, but a place to distribute up to data information. In addition, the actor has conducted various symposiums and lectures on various topics.

Concerning ideas, opinions, and consciousness on knowledge activities, this paper analyzes the actor through using interview data as following.

(a) Significance: Murai, one of the core members of PARC, says PARC has opinion to create knowledge, because it can be power to transformation. “Knowledge can be the foundation for change or transformation. Systematized knowledge can be basis for transformation by being shared by many people. Without such systematized knowledge, many claims or opinions end up with explosion of emotion. I do not mean that’ s wrong, however, when we need to persuade many people and to understand complex society, then what we have to have is knowledge. Moreover, knowledge will lead to sensitivity and a movement” (A3). Based on this stance, he says to create knowledge is its raison d’ etre (A3). Although PARC has not used the term knowledge production, it has conducted research and study activities and created knowledge as core activity of the organization. However, during 90’ s, the ability and capacity to conduct research and study have declined, because it has had kind of organizational exhaustion, weak fund basis, and another projects concerning East Timor and Thailand, he says. “Under such conditions, we came not to be able to spend much time and capacity for promoting research and study” (A4).

As tool for transformation, PARC has certain opinion and will to promote research and study based knowledge production, however, in reality the capacity and ability are not fulfilled.

(b) Way of Creation: He says although there is manualized and fixed methods, the very basis “lies in research and study” (A4). Also from 70’ s it has held various kinds of conferences or symposiums (A4). Recently, not only advocacy activities, but also two projects in East Timor and Thailand have been promoted. However, as mentioned above, the capacity to produce knowledge has declined. The stance of PARC has shifted toward more citizen side oriented, he says. “I can raise following keywords: “human rights,” “democracy,” and “civil society.” Of course, although Y. Tsurumi, one of the founders of PARC, had had such stance from the beginning, PARC itself shifted towards such stance. As to social vision, this stance means not the old type of socialism putting emphasis on state, rather civil society putting emphasis on citizens’ initiatives” (A4). And he adds that “Although PARC has these changes, the foundation of knowledge production processes lies in research and study, which have not change basically” (A4).

Namely, although it has basic stance to value research and study activities, its capacity and ability has declined.

(c) Motivation: As to motivation to create knowledge, PARC regards knowledge as foundation towards transformation. It mentions as “knowledge can be the foundation to transform

society” (A5).

(d) Satisfaction: As to knowledge activities PARC does not have satisfaction or sense of fulfillment, he says. “No, we do not have much satisfaction. We have many insufficient points. We have many things have to do, however, our capacity is not enough. The recruitment of human resources does not function well” (A6). Also there are many things to work on or think about, however, in reality it is difficult to promote such activities. He says “I think the following kinds of interrogations should be researched and analyzed: “what is the anti-terror war led by the U.S.” “what does drive the U.S. like that?” , however, in Japanese society these have not emerge. Also “what is Islamic fundamentalism?” “what does Koizumi reformation mean?” or “what does freeing finance mean and how will it effect on our life?” I want to analyze and to comprehend these questions, however, to do so has certain difficulties in Japanese conditions. It requires preparation, time, and also money to organize research team, and these are obstacles for realization. At the end, most of the researches come to depend on individual efforts” (A6).

Although PARC has consciousness and will to promote knowledge activities on various issues, the capability and fund basis do not allow to do so.

(e) Tasks: In order to enhance knowledge activity, he says the sound fund basis is required. Also he points out staffs of the organization cannot involve in researches, because of daily chores and office works.

PARC puts emphasis on to use a university in terms of knowledge activity. From its perspective, university is not expected to conduct all of the knowledge activities, but to support citizens to learn and perform research. He says “I think we need to think about more cooperative relations between universities and citizens. Citizen will conduct research and study with certain consciousness, and universities support such activities” (A6). However, such expectation is not fulfilled as a matter of fact. One of the reasons is parts of stances and attitudes of university scholars to look down on people at large or lay people from expert (A7).

Namely, for better knowledge activity, it says to enhance fund basis, to make staffs involve in researches, and to use university well.

From the analyses of interview data, what can be said is that PARC has certain clear will and opinion on knowledge production and knowledge itself. It regards knowledge as a tool for social transformation. It has will to promote various analyses and arguments through research and study. However, the capability to promote them has problems as mentioned already.

“Evaluation as a whole from the perspective of knowledge production and circulation”

Both knowledge production and knowledge circulation have been promoted in a certain degree. The will towards knowledge production is strong. However, the capability cannot match with the will. Although it has produced a lot of booklets, the texts inside of them have mere about 10page simple arguments. It should be distinguished to tell in simple words and to produce sophisticated knowledge.

(2) “Analyses from the Perspective of SCKP”

The contents of knowledge activity by PARC are analyzed here from the perspective of SCKP by using its categories and sub categories.

“Interest”

PARC says its own interest as following: PARC “has an eye on to create an alternative society in which people of South and North can live an equal and level life.” And also “We think through changing oneself, Japanese society changes, and then the society will be constituted in which North and South people can live together” (HP). One cannot recognize PARC’s clear interest in another texts. The above texts are from the HP web site of it, however, it is vague what kind of alternative society this actor wants to make. Also, the connection with Japanese society is also vague. Therefore, the item of interest can be evaluated as relatively vague.

“Cognition”

Through texts the critical cognition on the structures of global inequality can be seen in various levels.

Barlow points out the existence and expansion of inequality related with water (1-2, 1-3, 1-4).

Kitazawa points out the larger influences by advanced countries on IMF or World Bank (2-2). In addition, these organizations have raised large amount of money and promoted large scale programs; as a result of such activities, environmental destruction have brought about, she says. “Even if one tries to protect environment, the large WB team comes and makes large scale finance, as a result environment tends to be destroyed” (2-2). Also as to AIDS problems, which have to be thought about from humanitarian perspective, she criticizes the stance of WB to make finance instead of gift principle. “And as to the problem of spreading AIDS, it is a matter of humanity; therefore, money for the solution should be donation as UN does. However, WB sticks to financing. It can be said as very destructive way of working on” (2-2). She shows critical cognition towards unilateralism of the U.S. government, who threatens conferences by waving its withdrawal from them. “These made me feel the stand play or unilateralism of U.S. has gone too much. In addition, we can raise many examples of subsequent terrible behaviour of it, such as break of Kyoto Protocol and such as withdrawal from IBM treaty” (2-4).

Pak points out the cognition on what kinds of structures and systems have supported the sports shoes company: NIKE; these structures and systems certain relations with global inequality (3-4, 3-7). The cognition on the world as status quo is clear.

However, these texts do not show the desired world outlook. To put in differently, one can understand critics, however, difficult to grasp then what it can offer the ideas on desired world. Then, the item of cognition can be evaluated as relatively clear.

“Living Together”

In the text from HP PARC uses the term “alternative society in which people of South and North can live an equal and level life.” And also it says “the society will be constituted in which North and South people can live together” based on Japanese society’s changes.

although these statements represent the sense of living together, these seem general level and lack specificity.

“Analytical Understanding”

<Causal Relations> Barlow raises the seven reasons, or factors, of threats on stable water supply: “explosion of population,” “increase of water use,” “problems of agriculture,” “expansion of pollution,” “problems of global warming,” “creation of dam and repair of river,” and “urbanization” (1-2). As a result of these factors, the problem of water supply occurs. Also, she shows causal relationship between crisis of water supply and expansion of profit by water related corporations. “The total amount of water which private corporations take control is mere 5% of the world water amount. Then, in accordance with water crisis, the possibilities of large profit emerge” (1-5). Moreover, she points out the causal relation between privatization of water service and emergence of problems. “Where these corporations have performed water services, various problems have occurred: such as rise of water service price, stop supply for those cannot pay the cost, opacity dealings, deterioration of quality of water, and such as corruption and bribe” (1-5). One of the main reasons is that water will be treated with under the principle of “scarcity and maximization of profit” instead of the principle of “sustainability.” That is, “Corporations will invest not security of water but chemical medicine, technology to make fresh water, marketing, and such as trade of water for the sake of make profit. The distribution of water will be conducted not the perspectives of environment or social justice, but perspective of merchandise” (1-7).

Kitazawa indicates the points that money glut and shrink of actual economy have happened in parallel and that speculative money circulates all over the world to make profit. “2 trillion speculated dollars a day flows in a flash all over the world. Such flows led to Asian currency crises, destruction of economy in Russia and Brazil, and made Turkish and Argentine economy completely bankrupted conditions recently” (2-1).

Also she mentions the strong connections between international institutions such as IMF, WB, and WTO, and G5: the U.S., Japan, Germany, U.K., and France. This connection leads to environmental destruction problems or lack of humanitarian perspectives for aids or developments, she says as mentioned in the item of cognition (2-2).

As to Johannesburg Summit referring to the case of Monterrey withdrawal, she concerns the conference will be affected by the word and deed of Bush’s American government. “At the Monterrey Conference, the U.S. threatened by saying “we will not attend” ; then, many points and conditions are compensated because to hold conference itself came to be the aim. And when conference started, the U.S. arrogantly came and said “we will offer 5 billion dollars for the fund.” At a glance, it seems large amount of money, in fact compared with the GNP of U.S., the amount is not so much large” (2-4).

Pak indicates NIKE’s image strategy to use top athletes for advertisement has led to shift the burden on to labor at contracted factories. “What waits behind sweatshops, or exploitative factories, is original sport advertisement strategy of NIKE: “sport marketing via image creation of products through using world wide famous athletes with contract.” To keep this strategy requires tremendous amounts of costs. Due to advertisement strategy using famous

athletes, advertisement cost negatively influences on profit; then, the reduction of cost depends on low wages and long working time” (3-5). The rise of the cost for advertisement will reflect on workers at low-end through cutting cost on production. Also, the “future order system” as the rationally organized low cost production system will require a severe work quota; therefore, this system has led to violence on labor and control of labor union. He says as “To raise productivity factories come to enforce on workers excessive labor, or workload, work quota, and such as violent punishments” and as “To sustain “future order system” requires severe regulation of union movements; then, suppression of labor will get worse” (3-7).

<Concept Use> Through all the considerations, none of concept or theoretical frame use to prove the causal relations can be recognized.

<Data Use> Barlow shows conditions of water industry and water service by using statistic data. However, most of the data are used to explain situations; the logic lies in A=B. No data functions to prove what are shown as causal relations. In the case of Kitazawa also the data use function to explain situations. Pak uses a lot of data, however, it does not function to prove causal relations.

Seen as a whole, the item of analytical understanding can be evaluated as relatively weak. Although various causal relationships are pointed out, the concept use and data use which can function to support and even prove the relations are weak.

“Problematization”

<Clarification> Barlow clarifies the critical situations on water. More than 1 billion people cannot access to clean drinking water; 31 countries have faced with water shortage problems, she says. Moreover, 25 million people die from drinking polluted water annually (1-3). In such critical conditions on water, she criticizes the water related businesses have expanded (1-4). And in the international circumstances, “IMF and World Bank (WB) have put pressure on developing countries to abolish public water service and to make contract with large corporations and have supported the water dealing large corporations. To do so is the condition for cutting debt” (1-4). It clarifies a certain negative dimension of globalization in contemporary society.

Kitazawa clarifies the G5 constituted by advanced countries which have certain power towards WTO, IMF, and WB, has come to be substitution of UN’s functions (2-2). Also she indicates the deficit of the logic that for distinguish of poverty expansion of “trade and investment” is required; the logic does not take into consideration the principle of corporation: maximization of profit. She adds such trend might be called as privatization of the UN (2-3). Moreover, she clarifies American unilateralism which rejected IBM convention and Kyoto Protocol (2-4).

Pak clarifies the negative dimensions of the image strategy by NIKE and the exploitative “future order system.” These systems require the cost cut pressures from the main company;

these pressures lead to shift negative effects, burdens, and such as more heavy tasks on to factory labors at such as Asian countries (3-2, 3-4, 3-5, 3-6, 3-7, 3-8).

<Constitution of Object> Barlow constitutes the issues on water as object to argue through the points as following: the water crisis as it is, the expansion of water business, privatization of water, and such as problems of international organizations and institutions or international corporations in terms of water. Moreover, she briefly constitutes the point that water is in the realm of one of the basic human rights (1-6).

Kitazawa mentions the unilateralism of the U. S. government, however, this might not that much new perspective toward society. Namely, its constitutive elements are weak; her texts are rather compositions of existing knowledge.

Pak constitutes as object to argue the exploitative features which NIKE' s business strategies bring about. “Without making their hands dirty NIKE exploits workers, sells products with high price, and makes huge profits. The reason why profit of NIKE increased is not because success of the “AIR” technology, but because the exploitations from contract factories under the name of outsourcing strategy” (3-7).

As to Barlow and Pak, the constitutions of objects seem to have innovative features.

Seen as a whole, the item of problematization can be evaluated as relatively strong. Above mentioned arguments reveal some power relations, water problems and such as NIKE' s strategies which are not so easy to grasp; through such arguments, some points are constituted as objects to argue. However, as mentioned in the item of analytical understanding, the foundations or basis of arguments have weakness. Sometimes they are mere assertions.

“Vision”

From the texts one cannot grasp the vision which PARC has as the organization. Each argument has vision. For example, Barlow shows the vision that every people has basic human rights to access clean and free water; social systems should support this one of the basic human rights.

“Today all of the people getting together should preserve waster resources all over the world which have been drying up. …… To so do requires common cognition that “water is common good for all of the people at anytime.” In other words, water belongs to the earth and all of the creatures; and to get clean water every day by free of charge is necessary basic human right” (1-8).

After pointing out the rising of anti-global movements, Kitazawa says “We have a lot of things should be done. And if we have the political will to do them, they can be done” (2-5). However, she does not show what we can do as vision.

Consideration by Pak focuses on mainly critical comprehension and argumentation; he does not show any vision beyond the system of exploitation.

Taking into account the points that Barlow' s text, which shows vision, is based on the style of request and that the vision or opinion as PARC consists in ambiguous, then, the item of vision can be evaluated as weak.

The following matrix shows the visualization of these analyses.

“Intensity of SCKP”

	Interest / Cognition			Analytical Understanding		Alternative
	Interest	Cognition	Living Together	Analytical Understanding	Problematization	Vision
◎ 4						
○ 3		●			●	
△ 2	●		●	●		
× 1						●
None 0						

From this matrix one can see the item of interest/cognition and of analytical understanding do not have so much intensity. And vision as PARC cannot be recognized through the analyses of chosen texts. From the perspectives of SCKP more clear interest/cognition is required, and based on that interest/cognition more sophisticated analytical understanding is required. Also vision based on analytical understanding is needed.

(3) “Evaluation as a Whole”

(a) As to critics, although PARC has strong will and opinion towards knowledge production, the capability of research and study has been said declining. HP does not reflect well the will and opinion for knowledge production; many items in it have been under preparation. Texts in booklets are very simplified and short. Although in discursive level PARC says original research and study is the basis of knowledge production, many texts seem not reflecting such activity. To tell in simple words and to reduce the quality of texts must be separated. In addition, the vision of PARCK cannot be seen clearly. Of course, those involve in have diversity in value or perspective, so it might be difficult to grasp the common vision, however, without broad common vision the knowledge activity might fall into mere criticism without alternativity, or vision.

(b) The point that PARC has produced a lot of booklets can be appraised positively. PARC has very potential in consciousness and also actual practice for knowledge production, because of some scholars’ active involvement. This point reflects the amount of booklets. The networks between foreign countries are fulfilled; it uses them for knowledge circulation. Also the newsletter magazine “Oruta” has been introducing various issues critically; it can be evaluated positively.

(c) To see as a whole it can be said that the quantity of knowledge production and circulation has certain level, however, the quality of them is rather weak. However, the potentiality and will or opinion towards sophisticated knowledge production have strong sense. In order to make them sophisticate it comes to be crucial to utilize networks which PARC has constantly constructed for a long time. By using the connections with Japanese scholars, foreign scholars, activists, and such as citizens, PARC can make more enhanced and qualified SCKP. Then it needs to make use of web site better to diffuse knowledge. Also as Murai mentions in interview to utilize capitals of university, be it economic, human, or intellectual, has certain significance for better SCKP.

Section 3 Considerations of Analyses Results

So far, this paper has analyzed and considered each actor's knowledge activities through the theoretical frameworks. In this section, four procedures will be developed to consider the results of analyses: to consider the results as a whole, to point out limitations, to point out possibilities, and to provide some suggestions. All these considerations are linked with the contexts: knowledge activities by NGOs and such actors in contemporary Japanese society.

3-1 Considerations as a Whole

Firstly, what can be said, based on the subsequent analyses of five actors, is that in contemporary Japanese society the actors: NGOs, NPOs, and networks, have performed a certain measure of knowledge production and knowledge circulation. As to GRSJ, the quality and quantity of knowledge production and circulation have certain degree. However, another actors mostly end in composition of existing knowledge as their knowledge activity. The element of original research and study and the innovative production of new intellectual elements are rather in weak position. As to ASJ, it does not have strong will to promote such activities, because its roles lie in different point: to promote actions and to diffuse knowledge. In the case of ATTAC Japan, it does not conduct any original research and study; it entirely focuses on circulation of knowledge. As to PARC, although it has will and consciousness to make research and study, the capability does not match.

Secondly, many of the media, which diffuse produced knowledge, are booklets around 100page. It might have something to do with the supposed readers of produced knowledge. As one of the features of NGOs and such actors related with knowledge activity, knowledge production style lies in to tell in simple terms people at general having certain interests for social issue. However, as repeatedly said, to tell in words of one syllable and to show comprehensive understandings should be distinguished.

Thirdly, as to will and opinion for knowledge production GSRJ and PARC have them strongly. The Sloth Club has stance does not put much emphasis on to create knowledge. ASJ has certain consciousness to value knowledge, however, it defines its roles from different perspectives. It does not so much will to produce sophisticated knowledge. ATTAC Japan emphasizes knowledge should be connected with action; it does not put much emphasis mere knowledge production. Not only will and opinion do have significance, but also fulfillment of fund basis, talented persons, and such as strengthening relations between university can be raised for the sake of better knowledge production.

Fourthly, seen from the perspectives of SCKP, the element of analytical understanding is in weak as a whole. It has something to do with the scarce of original research and study activities and the expected readers: citizen at large. However, as GRSJ has tried to promote providing both types of produced knowledge: that is, knowledge in simple terms and knowledge based on even abstract theory and data use. It means not to rely completely on the logic "either A or B," but on the logic "both A and B." Through such plural knowledge productions, knowledge production can be dynamize. Although some criticize that many people do not like abstract and theoretical knowledge hard to understand, such considerations can be published through web site.

Then, to do so does not have much cost and risk.

Fifthly, as to ideas and visions held by the actors, plurality and diversity can be seen. The Sloth Club introduces “slow life” and “slow food” ; GRSJ introduces “community currency” and “cyclical society” ; and ASJ considers to change life style into more environmental and social friendly through “to buy, to work, and to save.” ATTAC Japan and PARC do not introduce clear vision. These can be said as proof of the argumentation by Tanaka (ASJ) that citizens start creating concrete social arrangements instead of entirely focusing on criticism. This element stems from features of the actors, which have new social movements elements. One of the critical ways to articulate these visions into the social must be SCKP.

3-2 Limitations

Based on these broad understanding, the following parts will develop limitation, possibility, and then some suggestions. First of all, limitations are explored. Firstly, as mentioned above, most of the actors have difficulties in fund basis and talented persons for satisfactory knowledge activities. It has something to do with the fact that in Japanese society social conditions and arrangements do not support the foundation of NGOs. For example, it is difficult to raise donation in general level; and, the exemption for donation money is still not arranged. Secondly, NGOs have limitation in most of the staffs cannot involve in constant knowledge activities, because of daily chores and office works. PARC indicates their staffs cannot afford to involve in research programs. Put in another way, in Japanese society, NGOs and such actors are not special institutions to perform knowledge activities. At most knowledge activities seem their sub work, not main. ASJ points out such activities need to be covered by scholars or professors who get money from them. Thirdly, the scarce of skills and capitals can be pointed out as limitations for fulfilled knowledge activities. By PARC the point of insufficient capability is indicated. Although the scarce of economic capital and human capital are already mentioned, the scarce of intellectual capital can be said. Namely, in Japanese society it has certain difficulties for people at large to collect appropriate data, information, and knowledge for promotion of research and study. Although Internet develops as significant tool, it is not enough to conduct research. In general level, citizens have certain limitation to access and utilize sources and references. GRSJ indicates the public domain which all of the people can use if they have tools is so poor in Japanese society. Those who have connection with university might be able to access to a university library and utilize data, information, and knowledge, however, most of the NGOs and such actors cannot do such in Japan. In addition, it is necessary to acquire certain methods to promote knowledge activities with a certain quality, however, not all of the NGOs have such specialty.

Namely, these factors function as limitations for knowledge production and circulation by NGOs and such actors in Japanese society.

3-3 Possibilities

As possibilities one can see for the actors' knowledge activities lie in mainly three points. Firstly, in some cases one can see the strong will and opinion towards knowledge production and knowledge itself. Especially, GRSJ and PARC have certain will and opinion. This can be said as possibility, because based on such will and opinion some innovative and new elements will emerge. Without such factors, time and effort consuming knowledge activities might not emerge. Secondly, the networks represented by GRSJ can be regarded as possibility. The style of GRSJ, plural centered networks constituted by autonomous individuals, can be one of the models for SCKP by NGOs and such actors. This style does not have much cost for organizational administrations and office chores, because each individual has certain autonomy. Each individual has autonomous foundation which enable to conduct knowledge activities. Thirdly, the actors with new social movements elements have innovative visions. For example, slow life, slow food, autonomous regional economy, community currency, and such as transformation of life styles. If these visions came to have connections with a certain measure of produced knowledge, then they might have certain influence to articulate the social. Clear vision might reflect clear interest and cognition; therefore, they can be sound foundation or will for knowledge activity.

3-4 Some Suggestions

Based on these examinations, this sub section introduces some suggestions on SCKP by NGOs, NPOs, and networks in contemporary Japanese society. For enhanced better SCKP four suggestions can be made: that is, to strengthen network with university institutions; to create networks among the actors of knowledge production; to construct relationships in which knowledge is produced, required, and criticized; to create support in fund basis.

First, it is university which has certain resources, capitals, and methods including know how for better SCKP. University is none other than public institution having public roles. Delanty grasps university as public space. He emphasizes the significance of university as public space in which various social issues and problems are discussed and confronted from diverse perspectives (2001: 5). However, university is in the trend and stream of the reformation programs; the main logic of them lies in how to manage university as self-standing organization in order to survive the competition in various dimensions. As a result, as mentioned, the most of the linkages with university and society entirely focus on economic dimensions. The functions of TLO or COE are proofs of such trend putting too much weight on economy. However, one of the key words or elements of university reformation lies in "social contribution." Then, it has certain significance to stimulate the sense of "society" or the "social"; such stimulation can be charged by NGOs and such actors (Hirakawa, 2002b: 201). Although university side needs to listen to the diverse voices from society with certain efforts, if NGOs and such actors promote more approaches towards university, then more enhanced SCKP might be realized based on cooperative relations. In some European states and the U.S. some trials connecting universities and citizen side are realized taking the forms of science shops or community based research (Hirakawa, 2001b; 2002a; 2002b).

Secondly, it has certain significance to create and strengthen networks among knowledge

producing actors. This trial has been undertaken; ASJ says it uses broad networks to collect knowledge with specialty. However, as social situation, most of the networking entirely focuses on knowledge circulation, be it the case of PARC, ASJ, and especially ATTAC Japan. What has certain significance lies in that to construct network and utilize it for collaborative knowledge production through sharing methods, know how, resources, and ideas of knowledge production itself (Hirakawa, 2002b). The accumulation of communications and interactions among those actors might lead to enhanced collaborative research and study. By performing such style of knowledge production, the innovative elements and width of issue might emerge based on active interactions.

Moreover, the quality of knowledge production might be enhanced through the mutual critical relations based on networks. This idea has certain affinity with what GRSJ says the place of crossing of people and knowledge. If such networks can be constructed based on social and personal issues, then plural centered relationships beyond one's belonging might emerge. The ICTs developed enough to realize such interactions. Then, the point consists in whether time and cost consuming knowledge production activities will be actually performed or not. Then, the will and opinion for knowledge production and knowledge itself have certain significance.

Thirdly, inside such network mutual relationships or interactions must have significance: "to utilize knowledge," "to demand knowledge," and "to criticize or evaluate produced knowledge" under interactive relationships. ATTAC Japan mentions the lack of critics and evaluations towards their produced knowledge; and, if so the actors might feel unsatisfaction or sense of unwillingness. This point has certain significance. GRSJ says the return for the efforts to create knowledge is not necessarily money, but can be evaluation or critics from comrades. Without such critics and evaluations most of the knowledge producers might not have sense of achievement and satisfaction. Therefore, inside networks of knowledge production, to make constant evaluation and critics on knowledge has significance. This mutual critics and interactions seen in especially GRSJ can be said one of the criteria for intense knowledge production. The interactions related with knowledge lie in not only critics, but also demands for knowledge and actual utilization of knowledge. Through such communications inside knowledge networks the whole knowledge activities can be vitalized and active.

This kind of knowledge network has certain affinity with what H. Nowotny and others have argued as "agora." For them agora is public space in which various arguments on knowledge and knowledge itself confront. The most significant argument by them for this article is the idea of "social robustness" of knowledge. According to them, inside the public space: agora, various ideas, opinions, and arguments collide with each other, and then negotiations and articulations will be promoted. Then, the source of the legitimacy or the trust on knowledge, which used to be scientific relevance or authority, will be superseded. The new source has come to be "social robustness" based on accumulations of arguments, since in agora the trust of knowledge does not stem from trust itself, but from accountability and responsibility towards knowledge by knowledge. Therefore, knowledge has to receive many criticism and counter arguments. By responding and answering to them, knowledge come to acquire social robustness, or social reliability. The actors who involve in the processes of articulation and negotiation are mainly citizens who have been educated and trained through such as higher education. The

actors have also the elements of new social movements, because those who want to negotiate or articulate have certain opinions. Then, through the confrontations or the collisions new knowledge will emerge and will be regulated. In this sense, agora as public space has democratic features (Nowotny et al., 2001: 203-214). The realization of agora can be public discussion at the space of university and such as virtual space of ICTs. Knowledge with social robustness will affect largely on cognition of society and also individuals. Through such affects the social will be articulated. It is necessary for the actors: NGOs, NPOs, and networks, they can take roles to produce such knowledge to articulate the social.

So far, this sub section has developed the suggestions on the side of NGOs and others, the fourth suggestion has relationship with governmental side. It can be thought about that government or local government positively support knowledge activities by NGOs, be it financial supports or institutional supports (Hirakawa, 2002b: 201). Through such supports if social cognition, understandings, and such as visions will be constituted, then the supports have certain public sense. Of course, the way of support should not be the neoliberal based sub-contract orientation, but be support for the autonomous actors with respects. To promote such activation of knowledge activities by NGOs and such actors might be good stimulation for university to promote SCKP.

In a knowledge society, in which knowledge has power to define and organize society, to invest human, economic, and intellectual capital for SCKP, which not necessarily has immediate influences on economic development or economic wealth, requires long term perspectives. The investment for knowledge has such implication, also.

Conclusion

This master paper has considered and analyzed social consciousness knowledge production (SCKP) as one of the forms of knowledge production in a knowledge society, in which knowledge defines and organizes society. This concluding part reconfirms arguments and analyses briefly. In a knowledge society the dominant trend of knowledge production lies in economy centered logic. Namely, knowledge is regarded as tool and commodity to generate economic profit; for the logic what have significance are profitability and performativity. Under the logic knowledge is produced because it might lead to economic development and economic wealth. Such way of thinking has been recognized as certain large trend among the governmental sector, business sector, university, and also thinktanks. And this trend has had assured connections with neoliberalism and neoliberal globalization. Under the competitive circumstances knowledge production has fallen into the trend. The problem of this trend consists in the possibilities and actual processes of polarization of society; through education, work, and knowledge production, contemporary knowledge society have been polarized and suffered from socio-economic gap. The seeds of such trend can be seen even in Japanese society.

Based on the understandings of above mentioned social conditions, this paper focuses on SCKP as alternative way and perspective of knowledge production, differing from the dominant. SCKP focuses on cognitive dimension of knowledge, especially the element of “living together” as interest. Start from the interest, SCKP promotes analytical understanding society and then indicates vision as alternative possibility. This SCKP can function to make the dominant main stream relative by showing alternative perspective on knowledge production. Moreover, as possibility, SCKP might produce knowledge which work on the polarization phenomena. Performativity and profitability, which come to be the center of interest and deeply affect on cognition or style of knowledge, and economic centered knowledge production have been one of the causes of social polarization. Based on the understandings of such social conditions, this paper has focused on alternative knowledge production: SCKP. This paper has set the foundation of interest as “living together.” And it has set the actors of SCKP as NGOs, NPOs, and networks, having elements of new social movements. It has grasped a certain cognitive dimension of knowledge as significant factor to articulate the realm of the social from the perspective of living together; the articulations might lead to transformation of the social. The theoretical part of this paper has developed analytical frameworks to deal with knowledge activity of NGOs and such actors: knowledge activity constituted by knowledge production and circulation, and the model of SCKP.

This paper has worked on produced knowledge through texts data and will and opinion through interview data; by using the frameworks it has analyzed knowledge activities of the actors: A SEED JAPAN, ATTAC Japan, Gesell Research Society Japan, the Sloth Club, and Pacific Asia Resource Center.

Through working on the main purposes of this paper: “analyses from the framework of knowledge production and knowledge circulation” and “analyses from the framework of SCKP,” the following points can be said as conclusion. The actors in contemporary Japanese society have

promoted a certain measure of knowledge production and circulation, however, their intensity or quality is in doubt. Although a sign of SCKP can be seen in the case of GRSJ for example, as a whole it is not strong. Most of the produced knowledge emerge through booklet; most of the articles have mere from 4 to 10 pages. And the contents are tend to be simplified; the elements of analytical understanding are weak. However, various alternative perspectives are shown as visions; this point can be positively evaluated.

As limitations, this paper concludes the characteristics of NGOs and social arrangements in contemporary Japanese society. As to characteristics of NGOs and such actors, it can be said that financial basis, human resources, and intellectual resources are in weak; and they are not special institution entirely working on knowledge production: their daily chores are enough to make staffs not to involve in researches. Also as to social arrangement, public domain which provides knowledge as public good broadly is also in weak. These factors function as limitations for knowledge production by the actors. Concerning possibilities, the will and opinion for knowledge production and knowledge itself can be recognized in some cases. Also the plural centered networks style of knowledge production can be thought about one model of knowledge production. In addition, the various innovative visions can be concluded as possibility, the actors possess.

Based on these analyses, this paper has made four suggestions for the sake of better and qualified SCKP. That is to say, first suggestion is to make certain linkage with university. Second is to create knowledge networks in which actors interact and exchange methods for, opinions on, and issues of knowledge production. Third is to make interaction among actors through critics of, demand for, and utilization of knowledge. Through such active interactions among knowledge networks knowledge will acquire social robustness. It has possibility to transform the realm of the social. Also the fourth is to support such knowledge activities of the actors by governmental sectors. Governmental sectors seeing such knowledge activities from the public perspective, to support the actors through fund or subsidy and arrangements are worth coping with. One of the main reasons is that, in the long run cognitive dimension based knowledge production can contribute to publicness, although it does not necessarily produce economic wealth.

The purpose of this master paper can be said to be achieved to analyze and to provide limitations of, possibilities of, and suggestions on SCKP by NGOs and NPOs, and networks in contemporary Japanese society.