

What are the challenges for Social and Civic Movements in the 21st century

-From the perspective of living resources theory-

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About this report: The purpose of this research paper

Democracy is fostered by people's awareness of National Sovereignty and a sense of responsibility to form, maintain, and develop that right. One of the actions of people who spread and foster democratic culture in society is social movements. And, when studying social movements, we need to understand that social movements differ depending on the socio-economic situation of each country and continue to change with the times. In other words, there is no sociological general theory for social movement. The social movement theory is an academic field that is always established under the conditions of which country, which society, and what era it is in. In that sense, it can be said that the research method of social movements has an aspect like that of folklore.

I participated in the civil society program workshop at SNUAC and had the opportunity to give my research report. Through preparing the materials for this research report, I learned about many previous studies on the sociological analysis of social movements. At the same time, I realized that this research topic is related to the social movement activities that I have experienced in the past and present. In preparing the materials for this research report, I realized that in conducting a sociological analysis of social movements, I can analyze past and present my social movement activities.

I would like to talk this research presentation on the premise that my analysis and interpretation of social movement is a re-evaluation and question-raising or topic-providing of my activities to date.

As a researcher in human social sciences and at the same time as a citizen who sustains social movements, I will report on "The Formation of Civil and Social

Movements in the 21st Century Society by the Perspective of Living Life Resources” at this seminar. And, I would like to share with you the issues and challenges that are currently being asked of civil and social movements.

## Introduction

### 1. What are the issues raised in social movements?

In this chapter, I will explain what I learned through the social movement. I will explain the issues that were questioned in those movements.

#### 1.1. The scientist and engineer movement aiming to solve industrial accidents, occupational diseases, and pollution problems in the 1970s

At university, I participated in the anti-Vietnam War movement, the student movement calling for democratization of campuses and free student self-governance, and the anti-pollution movement.

After that, we organized the scientist and engineer movement, the movement that addressed the safety and health of workers and residents (Kyoto University Safety Center movement), and the organization for countermeasures against industrial accidents and occupational diseases (Kansai Workers' Safety Center).

At the time, in the early 1970s, there were no movement forms or organizations such as volunteer activities or NPO activities. In that sense, in the history of student movements in Japan at that time, the Kyoto University Safety Center's movement was a rare student movement. At that time, we went out from universities to the local community to participate in social movements. In the early 1970s, many labor unions in Japan organized safety and health committees and engaged in campaigns to protect workplace safety and prevent occupational diseases.

After losing the 1970 Japan-US Security Treaty protests, the student movement expanded its issues from university campuses to society in order to cooperate with anti-pollution resident movements, Buraku Liberation Movements, and labor unions in the local community.

We participated in study sessions for people who were active in the local community, and also conducted surveys of the ecological and workplace environments. We also prepared materials to get the government to recognize the health damage of people who suffered from pollution and industrial accidents. To get the recognition of industrial accidents and occupational diseases, members of Kansai Workers' Safety Center accompanied the labor union to participate in negotiations with the Labor Standards Inspection Office.

With the cooperation of Kyoto University Safety Center and Kansai Workers' Safety Center, who are experts in safety engineering, sanitary engineering, medicine, and law, the labor union negotiated with companies and the Labor Standards Inspection Office to make them recognize the damage suffered by workers.

With the support of labor unions, mainly in Osaka, the Kansai Worker Safety Center movement was able to gradually secure the financial resources to continue the movement.

However, the students who participated in the social movement, including myself, worked without pay, rented an office with the support funds we received, and earned the funds we needed to run the organization ourselves.

We rented an office from another social movement (Iwai-kai, an organization that carries on the history of the proletarian medical movement) and sold our journal to labor unions that requested investigations and relief for industrial accidents and occupational diseases, gradually securing a financial base that enabled us to sustain the movement.

Later, medical students who had participated in the Kansai Workers' Safety Center movement and organized research groups at the Faculty of Medicine (Kyoto University and Osaka University Workers' Accident and Occupational Disease Research Group) completed their residency, became doctors, and worked at university hospitals and other institutions, honing their careers as specialists. Together, they participated in a movement to create a clinic for work-related accidents and occupational diseases (Minami Osaka Workers' Clinic).

The movement grew significantly by having the function of a clinic. At the same time, it became a support for securing the movement's financial foundation.

Kansai Workers' Safety Center, in cooperation with Kyoto University Safety Center, Kyoto University and Osaka University Workers' Accident and Occupational Disease Research Groups, and the clinic, grew into a highly specialized social movement that carried out scientific research on the work environment, medical research on occupational diseases, and medical relief and treatment for victims.

A distinctive feature of the Kansai Worker Safety Center movement was that it was carried out by people with specialized knowledge in fields such as safety engineering, sanitary engineering, chemical engineering, medicine, and labor law, and the labor union directly provided expert guidance and advice on measurements of dust and noise in the workplace, analysis of the chemical composition of substances, possible health hazards caused by these, engineering defects in safety devices, and legal issues such as the Industrial Health and Safety Act. And above all, the labor union understood the benefits of this.

Meanwhile, to make this movement sustainable, the members of Kansai Worker Safety Center had to maintain their livelihoods while at the same time honing their expertise. It is true that in the history of social movements in Japan, it was extremely unusual for university researchers to go out into the community and participate in social movements while utilizing their expertise. Moreover, for this movement to be sustainable, it was necessary to build a new movement of scientists and engineers that would involve collaboration between permanent university research organizations and social movement groups that utilized this, as well as the exchange of human resources.

University laboratories collaborating with the Kansai Worker Safety Center movement were tasked with accepting people who have been involved in "problem solving" in social movements, conducting research that makes use of the issues they have raised, and assisting these people in their education and research so that they can further hone their expertise and increase their contribution to society.

In other words, the question will be to what extent university research institutions, which pursue cutting-edge research activities in specialized fields, can collaborate with social movement issues.

On the other hand, social movements that make use of specialized knowledge needed to change the mindset of their members to normalize the reeducation system, in

other words, they needed to address the issue of maintaining their movements as scientists and engineers participating in social movements, rather than as labor movement activists.

On top of that, social movements are required to build the understanding and capabilities to maintain and improve their intellectual resources, if their members will undergo reeducation in university laboratories.

Kansai Workers' Safety Center was born as a social movement of "scientists and engineers", so it could not have maintained or developed its organization without coexistence with the Kyoto University Safety Center. From the beginning, this movement had a problem of whether it could be established as a scientist and engineer movement. But, in the end, this problem was not met.

The Kansai Workers' Safety Center movement was sympathetic to the demands of the workers, and finally this movement became one part of the labor movement.

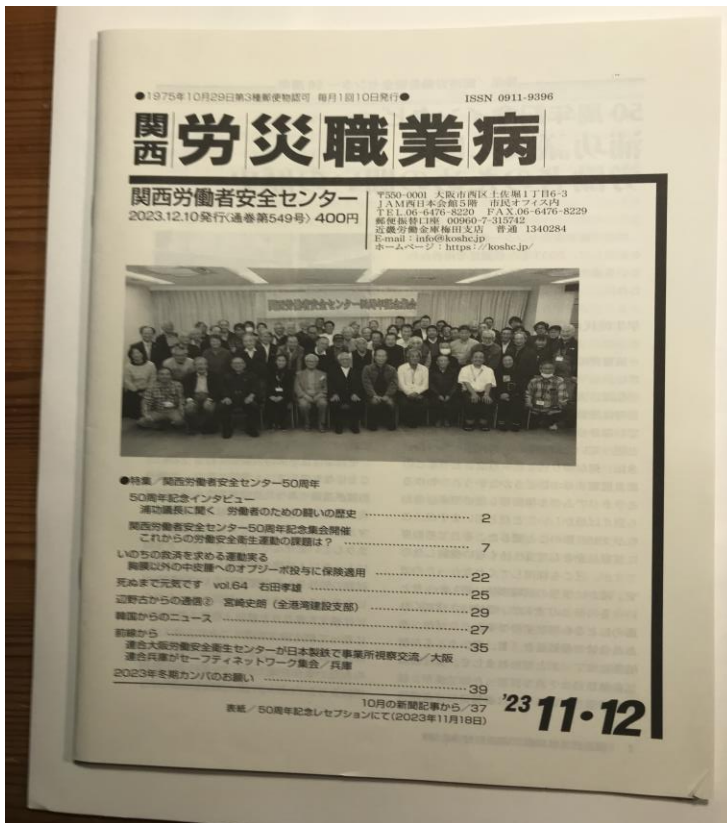
On the other hand, the Kyoto University Safety Center movement did not develop a specialty in the work environment or the ecological environment as an intellectual expert. And it became part of a student club. In a sense, these results cannot be considered separately from the reality of social and student movements in Japan during this time. In other words, It can also be said that the social environment at the time, the 1970s, was not one in which a scientist and engineer movement could be established outside of universities as a social movement in Japan. If we can currently call 21st century society a society of advanced science and technology, then contemporary social movements are being led by citizen scientists and engineers. In other words, perhaps today's social movements are once again calling into question the challenges posed by the scientist and engineer movement of the 1970s, as has aimed for Kyoto University Safety Center and Kansai Worker Safety Center.

However, Kansai Workers' Safety Center continues to be active as a labor movement. It has tackled many issues of industrial accidents and occupational diseases, continues to provide relief to workers, and its social contributions have been highly evaluated. For example, its achievements to date are countless, including the health damage caused by Asbestos and the recognition of industrial accidents for non-regular workers.

It has also continued to work with Korean labor unions to combat industrial accidents and occupational diseases, building a history of cooperation between the Japanese and Korean labor movements.

And last year, in October 2023, it celebrated its 50th anniversary.

Photo I: Kansai Labor Safety Center Journal, No. 549, October 29, 1975, No. 1



Reference material: Kansai Workers' Safety Center website: <https://koshc.jp/>

## 1.2. Participation in the energy prosumer movement PV-Net (NPO Photovoltaic Owner Network, Japan)

A Social movement as a Non-Profit Management Organization

For those involved in social movements, citizens who participate in movements, and leaders of those movements, the biggest challenge is always to make the movement sustainable, no matter where it is. In a sense, this is like corporate activity. However, their purposes are different. The companies are organizations that pursue profits, which are regulated and protected by the Companies Act. NPOs aim to contribute to society, which is regulated and protected by the Act to Promote Specified Nonprofit Activities. And, those involved in social movements do not think that NPOs and companies are run in the same way. This is because social movements do not aim to pursue profits. This is because pursuing profits goes against the ideals of social movements.

This is certainly not a mistaken idea. Otherwise, social movements would not be possible. However, on the other hand, those involved in social movements also must live normal lives. They have to get married, raise their children in good health, and if their children want to go to college, they have to find the money to pay for their tuition. In that sense, even if a social movement is to be maintained, it needs a financial foundation to protect the lives of the members who support it. Without it, the movement cannot be sustained.

The social movements are funded by donations and membership fees from citizens, or by the journals (products) sold by the organizations. Social movements can be sustained because the movement is recognized by people and its contribution to society is valued. In other words, its public nature and social contributions are the important products of social movement organizations. The social movements are sustainable by providing services (products) that people need. Companies also operate by providing products (services) that people want. In other words, social movements and corporate activities are similar.

However, many members of social movements do not necessarily accept this reality. This is because they believe that companies only pursue profits, while social movements aim to contribute to society, and that the two are completely different. One of the reasons why many social movements disappear is that social movements do not require business administration, and their members work in workplaces where even the minimum wage law cannot be observed. There has not been much discussion of business administration in relation to NPOs and citizen movements so far. Recently, this argument has been discussed in the sociology of social movements as "resource mobilization theory."

## B. Energy Prosumer Movement

Since 2004, I have been participating in PV-Net (PV Owner Network, Japan) since I installed a solar power plant on the roof of my house. This organization was formed with the goal of “producing renewable energy ourselves to prevent global warming.” At the time of its formation, it cooperated with the electric power company (Tokyo Electric Power Company) to promote the use of solar panels. In the 2000s, the installation of solar panels was very expensive. Even so, the citizens who installed solar panels were economically well-off. In other words, this social movement began as a movement for wealthy citizens.

Since its establishment in 2003, PV-Net has worked on the following issues.

- Promotion of the installation of rooftop solar panels
- Research into the safety of solar panels in earthquakes (started after the Great East Japan Earthquake)
- Establishment of a recycling business for discarded panels
- Support for the installation of citizen-run power plants
- Opposition to the installation of mega solar panels that destroy the ecosystem

Photo 2: Solar panels at home



C. PV-Net’s activities after the introduction of the Feed-in Tariff (FIT) system for electricity



On November 1st, 2009, the purchase of surplus electricity from solar power generation began, and many citizens installed solar panels on their roofs. In addition, cheap panels were imported from China, making the installation cost of solar panels cheaper. As a result, the number of individuals and businesses generating solar power increased. PV-Net has also taken advantage of this situation to develop a new NPO business.

#### Current main business activities

① Supporting power plant managers In order to maintain the power generation capacity of solar power plants, we provide a power generation calculation tool that leads to early detection of failures and malfunctions, and have a consultation desk for troubles and disposal.

- Providing PV health check services (comparison of estimated power generation with actual power generation, etc.)

- Opening a citizen consultation room (support for troubles and maintenance, consultation regarding system changes)

- Promoting the inheritance, reuse, and recycling of solar power generation systems

② Spreading renewable energy We conduct awareness-raising activities with the aim of expanding the use of solar power generation and renewable energy, and make proposals and support for its introduction and utilization.

- Holding seminars, exhibiting at events, dispatching lecturers

- PV-Green business (trading environmental value)

- Supporting citizen-run power plants (planning, fundraising, construction, operation)

- Supporting switching to renewable energy power companies

③ Disseminating information to society We make fair and neutral recommendations to the government and manufacturers from a citizen's perspective, and use member data as basic information to make proposals for system and product revisions.

- Policy recommendations

- Research and studies, commissioned research
- Demonstration projects (field tests)

Reference material: NPO Solar Power Plant Network PV-Net  
<https://www.greenenergy.jp/>

However, at present, these businesses that PV-Net aims to achieve are not fully successful. The reason for this is that the following businesses have become possible.

– Companies that make a business out of installing and managing solar panels have been born, providing services to solar power installers by offering cheap installation fees and introducing simple power generation management software. In other words, competition has arisen with PV-Net's business.

– The above companies have made it possible for citizens to build small-scale solar power generation facilities and start a power generation business. In other words, citizen-run power plant businesses (citizen movements to build power plants) are no longer necessary.

As such, the energy prosumer society and citizen movement are now at a major crossroads in order to make it a sustainable organization.

D. A new attempt: balancing business activities and NPO activities by NPO members

Many NPOs are unable to adequately support the lives of the people who are involved in their activities. To solve this problem, we are exploring new ways of social movements. NPO activities such as PV-Net are carried out by people with specialized knowledge. It is entirely possible to create a citizen business that utilizes the specialized knowledge and skills of these people. We must explore the possibilities of business models that use NPO resources. In 2012, I established Green Power Partners Limited Liability Company (GPP) together with people who had been involved in the energy prosumer movement. Using our own knowledge and technology, we have built four solar power plants in Tanabe City, Wakayama Prefecture and nearby towns. The members of this Limited Liability Company (LLC) have established general incorporated associations in the local area and

are engaged in natural energy production activities such as solar power generation, hydroelectric power generation, and biomass power generation.

The specialized knowledge and technology of these members support the GPP LLC. The profits from this company become the income of the members, and help support their lives, albeit to a small extent. This is one example of how combining corporate and NPO activities can make a social movement sustainable. When we established the LLC, we were able to obtain a loan of approximately 20 million yen from a bank that trusted Medieco Research and Development's business performance. We used that money to build the LLC's solar power generation facility. Here again, we are putting our energy citizenship activities into practice by utilizing the respective advantages of being a corporation, a LLC, and an NPO to raise funds, build a solar power plant, and operate it.

Photo 3: GPP (Green Power Partners LLC) No. 1 Power Plant located in Kamitonda, Tanabe City, Wakayama Prefecture



Reference material: Nanki Energy General Incorporated Association  
<https://www.nanki-energy.org/>

**1.3. Sociological studies for social movements with my experience of the movement**

The citizen environmental protection movements and activities to prevent global warming have spread understanding of global warming throughout society, and measures to combat it are now being taken on a global level. Many countries and companies that had previously been reluctant to take part in these measures are now also participating in these measures. The society-wide efforts have begun, and new technologies and products have been developed, such as energy conservation, natural energy production technology, EVs, and battery development, and global warming prevention is creating new business opportunities. By engaging the entire society in natural energy production, global warming measures may progress all at once. Ironically, the energy prosumer social movement that opened up this situation will complete its mission just as society begins to move in that direction.

In other words, the energy prosumer movement will complete its role as a social movement with an enlightened perspective. And, natural energy production will become a daily activity for consumers, and will also become a subject of production activities and rough product development to ensure corporate profits. This means that social movements focused on natural energy production will simultaneously lose their reason for existence. Looking at it from another perspective, this represents an opportunity for the birth of a new social movement. With the renewable energy producers movement now in place, the energy producers movement will disappear. However, this new situation will also create new social issues. A movement to solve them will be born. Whether it is corporate or civic activity, the future society will ask us all about all possibilities. We will always have new issues in every era, and in the future. Even if we solve that issue, new issues will arise. And so we must continue to challenge ourselves endlessly and become accustomed to them. Maybe, it will be a question posed by nature to humanity, who believe they have conquered nature.

What is a social movement? It is a movement to solve social problems, and it is also a movement to understand what it means to be human, and the reason for its existence may be questioned in the process of this movement. In that sense, it seems to be important for people involved in social movements to step back and observe the movement from a sociological or philosophical perspective.

Social movements are joint actions of people working on specific individual cases. When a social movement needs a new perspective, people must have the ability to

observe the social movement they are involved in from a third-party perspective. In other words, it is necessary to create opportunities to observe the collective action of a social movement to which one belongs by going outside the group. This is the study of social movements. Only by studying social movements from the perspective of human social sciences can people understand their structure.

In the 21st century, a highly technological and scientific society that operates on advanced knowledge as a socio-economic resource, social movement organizations also have a venture function, and the people who operate them (activists and activists) are required to be experts in their field. In other words, social movements in the 21st century require problem-solving skills, specialized knowledge, and technology in an advanced knowledge society. In this sense, the energy prosumer movement, represented by the PV-Net movement, is being forced to reexamine its very existence because of the systematization of natural energy production. This is a crisis for this movement, but at the same time an opportunity for a new movement. Starting from this, we consider what a social movement is. I have said that when discussing social movements, it is first necessary to have experience of a social movement.

Certainly, concrete experience forms the basis for thinking about what a social movement is. At the same time, it allows us to understand the problems that the social movement we experienced faced. However, at the same time, there is the difficulty of going beyond a subjective understanding that is bound to the fixed spatiality (place) and temporality (time) of the individual.

The only way to overcome this is through scholarship on social movements. This scholarship relativizes the individual concreteness that is characteristic of social movements within different eras and societies.

Certainly, social movements are premised on the era, politics, economy, and cultural environment of a society to which the members of the movement belong. To understand the social movement, one must understand the actual experiences of the people who belong to it. At the same time, one must observe it objectively. If subjective biases were to creep in, the study of social movements would not be possible. For example, when sociology talks about social movements, the question arises of how to establish a methodology for the social movements that are the subject of research.

At the same time, this academic research is conducted for social movements. In other words, it is also a problem-solving study for people who are involved in movements. In a sense, problem-solving studies are a study needed by people who are struggling to solve problems that they have. Social movement theory as a problem-solving study will be studied, analyzed, and interpreted there, and then empirically examined to see whether it can be effectively used in actual social movements. We expect this study to be necessary for fostering a democratic culture. However, this study has only just begun.

## **Main Topic**

1. Structural analysis of social movements – from previous sociological research on social movements –
2. Research on everyday life information immediately after a disaster (disaster information research)
3. Disaster studies from the perspective of social movement theory conceived from the theory of everyday life information (theory of life resources)
4. Issues of social movement theory in solving the problems of 21st century society
5. Issues of social movement theory in solving the problems of 21st century society

### **1. Structural analysis of social movements – from previous sociological research on social movements –**

There is the research for the social movements in sociology, and many those studies have been conducted on it. And, the social movements are determined by the people who carry out the movement, the era and socio-cultural characteristics of the movement. In other words, the research on social movements requires also a kind of folkloric perspective. In that sense, it can be said that analyses and theoretical interpretations of these movements are always not only based on but also is assumed the era and socio-cultural characteristics of the movement.

#### **1.1. Basic elements of social movements that can be understood from a sociological perspective**

What is a social movement? Let's consider its structure from the perspective of sociology. A social movement is a collective action or behavior that people in a certain country or society undertake in a certain era or in the present in order to change their society for the better, or for their own meaning in life or enjoyment. In that sense, social movements fit into the concept of collective behavior. In sociology, human behaviors(actions) are generally classified into

three categories: actions to live, actions to live better, and actions to realize one's own desires and hopes. Social movements are formed in all three of these actions. In other words, social movements are formed in the various everyday issues faced by the people who make up society. In other words, there are four elements that make up a social movement:

- The specific issues of the social movement (purposes and goals)
- The people who are interested in those issues (members)
- The organizational form for solving those issues (organization)
- The means used to solve those issues (means)

## **1.2. Basic forms of various social movements (purpose and members)**

The form of a movement is determined by the purpose of the movement and its participants (members). The various social movements of today are shown in the next section. The organization of social movements is determined by the political culture of the society. In other words, social movements in democratic countries are protected by the constitution and laws of the country and are run in accordance with them. For example, labor movements are governed by the Labor Union Act, and NPOs are governed by the Act on Promotion of Specified Nonprofit Activities. In modern society (Japan), there are a wide variety of social movements. These movements are listed below. The various social movements in modern Japanese society are classified as follows according to the participants and the issues they address.

Student movement – students, student self-governance, improvement of educational environment,

Labor movement – workers (labor unions), wage increase, safety and health environment, prohibition of unfair labor practices

Citizens' activities (civic movements) – citizens (civic groups)

Residents' movement – residents of a particular area, pollution, prevention of nuisances,



Democratization movement – people who seek democratization against totalitarian and authoritarian regimes

Victims' movement – victims of some kind of situation, drug-related damage,

Peace movement – pacifists

Environmental protection movement – ecologists, pollution victims

National liberation movement (ethnic movement) – nationalists, or ethnic minorities and indigenous peoples

Women's liberation movement – women (feminists)

Human rights movement – the oppressed, minorities (social minorities), the socially vulnerable. The "civil rights movement" in the United States is famous.

Disability movement – people with disabilities

Farmer movement – farmers (especially tenant farmers)

Tenant movement – tenants (see also squatters)

Religious movement – people who hope for salvation through social change through religion, believers

Consumer movement – consumers, consumer groups, consumer cooperatives (co-ops)

Health promotion movement – people who want to live a healthy life and reduce medical expenses

Regional development and urban development – residents who want to revitalize the area

### **1.3. Social conditions (environment) and means of activity**

#### **1.3A. Legality and illegality of social movements (collective actions)**

The form of a social movement is determined by the purpose of the movement and its participants (members). The next section shows the various social movements of today. The organization of a social movement is determined by the political culture of the society. The social movements in democratic countries are

protected by the constitution and laws of the country and are run in accordance with them. For example, the labor movement is governed by the Labor Union Act, and NPOs are governed by the Act on Promotion of Specified Nonprofit Activities. However, social movements of the past, such as the peasant uprisings of the Edo period, were not recognized as human rights, unlike modern farmers who suffered from rice tax. As a result, their organizations were different from the peasant movement of today. Furthermore, the means of the movement would also be different from those of today. In the Meiji era, as Japan modernized and a capitalist economy was formed, there were still remnants of the feudal era in rural areas. There were tenant disputes in which farmers who did not own land, called tenant farmers, sought to improve their status. This social movement formed the origin of the peasant movement in Japan, and from there peasant unions were formed. After the war, land reform eliminated tenant farmers. In that sense, farmers became landowners and agricultural managers, and the peasant movement became a movement to protect the interests of agricultural managers, an agricultural cooperative movement. Depending on the social status of the movement's leaders, the social movement changed from an anti-establishment movement to a pro-establishment movement.

Ex1. Violent and non-violent means.

When a social movement is outlawed, the groups that make up the movement cannot grow larger and become small groups. In addition, the movement becomes autistic and radicalized, and becomes a social movement that uses violent means.

- Social movements that use violent means

Examples: peasant uprisings, civil revolutions, national self-determination and wars of independence

- Social movements that use non-violent means

Examples: peasant movements, union movements, citizen movements, consumer movements, environmental protection movements, peace movements

1.3B, Large-group means and small-group means

The size of the group of members is the means to achieve the purpose of the social movement. For example, in the legal and illegal conditions mentioned above, a legalized movement will have many people participating, and a larger number of members will be the means to achieve the movement's purpose. Conversely, an illegalized movement cannot have many people participate. Not only that, but as mentioned above, these movements become closed organizations for the safety of their members. Even in legalized movements, there are cases where the movement's purpose becomes difficult to achieve if too many members gather. Sometimes an organization's objectives can be achieved with just a small number of members. In general, it is understood that a social movement is a means to achieve the purpose of the movement by gathering many members, but the opposite is also true. For example, there are special hobby gatherings (societies or clubs), such as language circles, walking or hiking gatherings, and groups that gather secretly in search of a certain pleasure.

- Social movements that take large group measures

Examples: political movements, peace movements, union movements, consumer movements

- Social movements that take small group measures (collective action)

Examples: language learning circles, hobby clubs, entertainment circles, groups active in pursuit of common pleasures, terrorism

Other social movement measures and examples of those movements are briefly shown below

EX. Movements that take systemic measures (neighborhood associations, PTA, etc.) and movements that take anti-systemic measures (anti-government movements)

EX. Movements that take productive measures (producers' associations, self-managed labor movements) and movements that take non-productive measures (hobby clubs)

EX. Movements that take participatory measures (union movements, anti-pollution movements, volunteering, film appreciation groups) and movements that take non-participatory measures (representative politics, consumer cooperatives)

#### **1.4. Classification of social movement members' participation and the target of the movement**

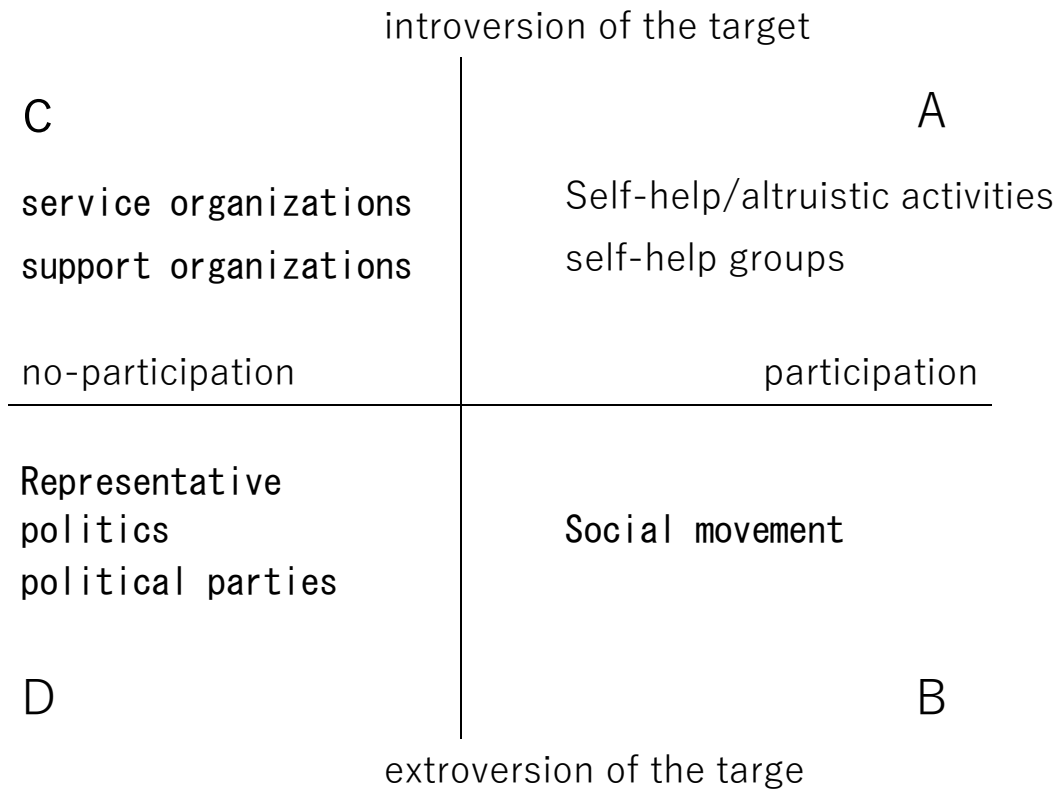
##### 1.4A. From Hanspeter Kriesi's previous sociological research on social movements

In sociological research on social movements, we will take up the model presented by Hanspeter Kriesi, which has influenced many Japanese researchers in the 2000s. In Kriesi's model, there are two factors that determine the organization of a social movement. One is the degree of participation or non-participation of members, and the other is the degree of introversion or extroversion of the target.

The horizontal axis of participation and non-participation in a movement means that members directly participate in the movement and those who appoint a representative and do not directly participate in the movement. In many social movements, members participate in the movement. However, in political activities, citizens rarely participate directly in the activities of political parties. Representatives (legislators) are selected through elections. In such cases, citizens can be said to indirectly participate in politics or social movements through the parliamentary activities of their assembly members.

The vertical axis represents the self-directed and object-directed orientations of members, and when a social movement is carried out for oneself, the orientation of the movement is described as self-directed. For example, the purpose of language learning circles, hobby clubs, entertainment circles, and groups that operate in pursuit of common pleasures is to satisfy one's own desires and pleasures. Therefore, their activities (movements) are not directed at society. Conversely, the purpose of labor movements, anti-pollution movements, anti-war movements, etc. is the social and economic conditions and environment that must be changed, in other words, objects that are outside of oneself.

Figure 2: List of organizations involved in social movements



Kriesi 1995 153

Reference: Makoto Nishikido, Chapter 4: From volunteers to anti-war movements – the goals and organizational forms of social movements, pp78–96, in (Hiroshi Ohata, Woncheol Sung, and Kazunobu Michiba), *Sociology of Social Movements*, p311, Yuhikaku 200

Hanspeter Kriesi” The organizational structure of new social movements in a political context” in *Comparative perspectives on social movements*, pp 152–184, Cambridge University Press, 1996

The further to the right on the horizontal axis, the stronger the tendency of members to participate, and the further to the left, the stronger the tendency of members not to participate. The further to the right, the more direct the participation. The further to the right, the stronger the tendency of members to directly participate in the movement. Conversely, the further to the left, the

less directly members participate in the movement, and the more they appoint a proxy and the more the proxy takes charge of the movement.

The more the movement is targeted at the members themselves, the more positive the vertical axis becomes. However, if the movement is targeted at other groups or organizations, the movement moves in the negative direction on the vertical axis. The higher up the vertical axis, the more the movement targets the members themselves, and the lower it is, the more it is directed at external targets.

From this model, four different movement forms can be considered.

A. Member-participatory and member-oriented area

Example: Self-help/altruistic activities, e.g. self-help groups (group treatment for addiction, volunteers)

This movement has the potential to focus on the members themselves, leading to autism and ultimately degeneration.

B. Areas where members are participatory and anti-authority oriented

Example: Social movement - As anti-authority orientation strengthens, the movement becomes radicalized

C. Areas where members are non-participatory and anti-member oriented

Organizations such as service organizations, support organizations, and consumer cooperatives become commercialized

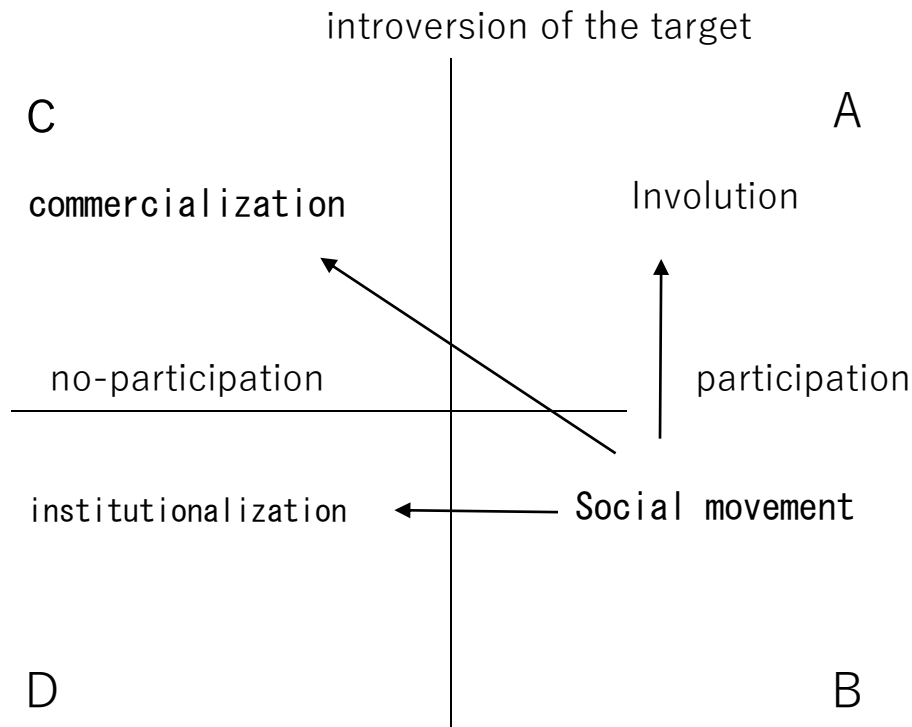
D. Areas where members are non-participatory and anti-authority oriented

Example: Representative politics, interest groups, political parties - the movement becomes institutionalized

Furthermore, based on this model, Kriesi describes the goal orientation and behavioral repertoire of social movement organizations. Social movement organizations change the way they operate in order to achieve their goals, that is, to solve problems. For example, in the transition from "social movement organization" to "institutionalization" shown in Figure 3, that is, in the process of a social movement being institutionalized, members no longer

participate directly in the movement, but leave it to an agent who is directly responsible for the movement. This allows the goals of the social movement organization to be achieved more rationally. For example, in an apartment management association, the apartment owners who are members leave the daily management of the association to the association's directors. The directors also outsource the specific and specialized management tasks to the apartment management company. "Social movement organizations" utilize the social system of housing management and achieve better results through the "institutionalization" of this specialized management system. The goals of the movement organization are achieved more rationally through the "behavioral repertoire" that utilizes the management company and the management association. Furthermore, the "commercialization" of a "social movement organization" shown in Figure 3 means, for example, that an environmental movement that pursues food contamination changes into a consumer movement that seeks safe food and ingredients, and resolves the issues of the social movement organization by entering into contracts with farmers to seek safe food themselves and by developing a business to sell the produce. Here, "commercialization" is what we call when a social movement adopts business as a movement style. This indicates the emergence of a "behavioral repertoire" that shifts from actions of opposition or protest to actions of sales or business, as described in behavioral analysis.

Figure 3: Organizational form of social movements according to the Hanspeter Kriesi model



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## **2. Research on everyday life information immediately after a disaster (disaster information research)**

### **2.1. Behavior of disaster victims similar to social movements**

A social movement means that people act as a group with certain demands and desires. These actions are determined by the content of the demands, the type and size of the group, the form of action, and the means of action. In addition, in a situation where a disaster is damaging the entire local community, that is, when most of the residents are affected by the disaster, the actions of the residents of this local community will have a common goal. Then, they rise up from the damage of the disaster and act to protect their lives and livelihoods, and choose the form of action and means of action to climb out of the disaster situation. If this behavior pattern is interpreted using the organization list model related to social movements shown by Kriesi, it is classified as a "member-participatory and member-oriented area." In other words, it is the same area as a general social movement. From this, it can be understood that previous research in the sociology of social movements can be applied to disaster studies. The results of research

into everyday life information in the areas affected by the Great Hanshin earthquake, which occurred on January 17, 1995, can be used in the structural analysis of social movements.

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## 2.2, Research on everyday life information immediately after the Great Hanshin-Awaji Earthquake

### 2.2A, Key points regarding research activities and reports

- Research method

1. The Nikkei Shimbun, Asahi Shimbun, and Mainichi Shimbun newspapers were digitized starting in 1994, one year before the earthquake. Using digital data from the Asahi Shimbun and Mainichi Shimbun newspapers, full-text search was performed on everyday life information (terms) related to the earthquake from search engines, the number of everyday life information items was recorded from immediately after the earthquake, and the time series changes were examined.

2. The articles in the resident information magazine that was edited, published, and distributed by volunteer activities immediately after the earthquake were analyzed.

- Research method

1. Based on previous research on lifestyle structure theory, lifestyle system theory, and lifestyle space theory, which are unique to Japan in the field of sociology, everyday life information was understood as a pattern of living

materials, and the structure of everyday life information was analyzed and interpreted.

- Research activities

1. Participated in the Society of Disaster Information Studies, the Society of Information Culture Studies, the Society of Economic and Social Systems Studies, the Society of Life Studies, and the Society of Phenomenological Social Sciences, reported on research results, published papers in their journals, and engaged in research exchanges with researchers working on the same topic.

2. The survey and research were conducted with the support of a Grant-in-Aid for Scientific Research from the Japan Society for the Promotion of Science. The results of the research were compiled in a report.

## 2.2B, Analysis of everyday life information generated during earthquake recovery activities

Interpretation of changes over time in the number of searches for similar everyday life information

- Primary everyday life information: Information on life maintenance, minimum necessities (food, clothing, shelter) and living environment

Characteristics: Very frequent immediately after the earthquake, but then rapidly decreases

Similar article group 1: Safety, missing, water, blankets, gas & recovery, electricity & recovery, relief materials

Similar article group 2: Dead, food, gas, electricity

Similar article group 3: Rescue or rescue or help, hospital or medical certificate or hospital, water or drinking, evacuation shelter, dead or victim or passed away or telephone

Similar article group 4: Toilet, insurance and (house or residence), soup kitchen

- Secondary everyday life information: Actions to seek a richer life

Characteristics: Occurs more frequently a little later than immediately after the earthquake.

Similar article group 1: entrance exams, school & classes, traffic or transport & recovery, insurance & (home or residence or fire or earthquake)

Similar article group 2: recovery, traffic or transport, school, road

Similar article group 3: disaster & children & students, railway

Similar article group 4: apartment or housing complex repairs, city hall consultation, reconstruction

Similar article group 5: employment, urban planning, waste or garbage

Similar article group 6: neighborhood association, temporary housing, reconstruction

## 2.20, Interpretation of the three types of everyday life information and their concepts

The everyday life information is interpreted from the perspective of social behavior theory, etc., and the three concepts of everyday life information are defined.

1. Primary everyday life information: information for maintaining life and a minimum standard of living

2. Secondary everyday life information: information for seeking and building a rich life

3. Tertiary everyday life information: information for seeking personal hobbies and pleasures

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[http://hiroyukimitsuishi.web.fc2.com/kenkyu\\_05\\_02.html](http://hiroyukimitsuishi.web.fc2.com/kenkyu_05_02.html)

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### **3. Disaster studies from the perspective of social movement theory conceived from the theory of everyday life information (theory of life resources)**

#### **3.1. Three concepts of life resources**

The most common definition of information is the pattern of "material and energy" Yoshida Tamito broadly classifies information into three categories. The first is the broadest concept of the pattern of "material and energy", the second is the broad concept called genetic symbols and cultural information, and the third is

the narrowest concept called "natural language". Everyday life information is classified into the third concept.

Everyday life information is a word related to the actual life situation such as living materials, living environment, and lifestyle. In other words, if everyday life information, which is the language that expresses this concept, is the concept of the actual life situation, then everyday life information can be said to be the language that expresses the concept of this actual life situation. The actual life situation refers to the materials of life such as food, clothing, and shelter, lifestyle, manners, skills, etc. that make up all life. These are called "life resources". In other words, everyday life information is the concept of living resources and its linguistic expression. In addition, he interpreted the life structure theory, life system theory, and life space theory that were studied in Japan before and after the war as research into the structure and function analysis of life resources, and used this previous research to analyze everyday life information and newly define the concept of life resources.

Three types of everyday life information and three types of life resources as their actual state

Three concepts of life resources

1. Primary life resources: Resources to maintain life and a minimum standard of living
2. Secondary life resources: Resources to pursue and build a rich life
3. Tertiary life resources: Resources to pursue personal hobbies and pleasures

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### **3.2. Disaster recovery activities from the perspective of life resources (actions to protect the lives and livelihoods of disaster-affected groups)**

A disaster means the loss of life resources. Affected people take action to protect their lives and livelihoods. They try to evacuate to a safe place and secure life resources to maintain a minimum standard of living. Information is generated as a result of these actions. For example, actions such as seeking drinking water, food, a living space to protect oneself from the cold and rain, a toilet, etc., searching for the safety of family and close friends, searching for aftershock information and relief materials all generate information. This information is called everyday life information during a disaster. The life resources that disaster victims are looking for can be understood from the information generated during an earthquake. In that sense, investigating everyday life information during a disaster and a system to capture it are a means of rescuing disaster victims. The task of disaster studies is to investigate everyday life information generated during a disaster and respond to requests for it. The results of research into everyday life information from the Great Hanshin-Awaji Earthquake were used in subsequent disaster prevention measures, and during the Great East Japan Earthquake, software developed using information and communications enabled the smooth distribution of relief supplies. For

example, by measuring everyday life information using scientific methods, it is possible to deliver the life resources they need in the quantities they need to disaster victims scattered across their evacuation sites. Research into disaster informatics is useful for the rational delivery of disaster relief supplies. In that sense, research into the relationship between everyday life information and life resources supports disaster prevention measures.

### **3.3. Everyday life information historical perspective (life resource historical perspective) and disaster studies**

Due to disasters, life resources collapse and people lose their places of living. People are protected and alive by their social and cultural environments and living environments. Losing this environment means that people can no longer live. Losing the current rich living environment can also be said to mean returning to the living environment before. This depends on the circumstances of the damage. If all living resources are lost, it means being thrown back into a world where no living resources exist at all. For example, in countries currently hit by war, people have almost lost their places of living. This means that they have lost the environment necessary for humans to live. The living environment has been completely destroyed and people are thrown into the living environment of a primitive society, and from this state, people try to quickly build an environment in which they can live. This action is called restoration. As restoration work progresses, victims can gradually obtain their previous living environment.

The social phenomenon of rebuilding from the loss of living resources is similar to the reconstruction of a primitive state with a shortage of living resources to a current society with abundant living resources. Every time a disaster strikes, depending on the severity of the disaster, through the work of disaster recovery, the history of the time when living resources were in short supply is repeated. If we understand that the process of recovering and rebuilding living resources after a disaster is a repetition of the historical reconstruction process in which humanity has formed a prosperous society, it becomes possible to understand (interpret) the historical formation of living resources.

The productivity and accumulation of living resources change depending on the means of production (technology) and socio-cultural systems, and changes in the proportions of the three living resources result in changes in the living environment. We will call these hypotheses about the historical structure the "living resource historical view" and the "living information historical view."

The living resource (information) historical view is a way of thinking that understands the living environments of people in ancient times, the Middle Ages, and today. Modern society has more abundant living resources than ancient and medieval societies. In agricultural societies, the proportion of the population that produced primary living resources was high, and people were unable to enjoy a rich life.

However, with the emergence of capitalist economy, the application of science and technology to the means of production, and the development of industrial production, the living environment is filled with abundant secondary living resources (processed products). Industrially developed countries emerge, and people's lives become more prosperous. In the 21st century, the service industry has developed in developed countries in Europe, the United States, and East Asia, and people are able to obtain a more comfortable living environment. People are able to spend more of their time on their purpose in life, their hopes, and even their leisure and personal hobbies.

From the perspective of living resources theory (living resources historical perspective), the process of disaster recovery means the process of reviving and rebuilding living resources. In addition, there are diverse lifestyles and cultures in the world, and the reconstruction process also differs depending on these lifestyles and cultures. Given this diversity, disaster prevention measures that meet the diverse realities and demands of disaster victims are required. By making disaster victims the main actors in disaster prevention measures, diverse disaster prevention measures that are suited to the realities of disaster victims are possible. More advanced disaster prevention measures will have a social movement perspective. One of the theories that supports this way of thinking is living resources theory.

### **3.4. The origin of social violence from the perspective of life resources (Theoretical application example 1)**

H. Kishi's model of the organizational form of social movements is a method of quantitatively expressing the change in the degree of a certain concept by placing positive and negative aspects at both ends. With this method, it is possible to set up conceptual axes such as the legality and illegality of social movements, violence and non-violence, etc. And, by placing these conceptual axes on the horizontal axis and other conceptual axes on the vertical axis, it is possible to see the changing forms of various social movements. As already mentioned, the legitimacy and illegality of a movement can be factors that determine whether a social movement will take more violent or more non-violent means. In simple terms, an oppressed social movements become more violent, but its institutionalization make it more non-violent. But this model does not explain the causes of violence.

It is possible to interpret the violence of movements from the perspective of life resources theory. Primary life resources meant life and the minimum living resources that support it. If people lose these living resources and no one helps them, they will be forced to choose between life and death. They will protest violently and fight for their lives in order to survive. In other words, the lack of primary life resources creates violence in people. The collapse of primary life resources causes people to take life-risking actions.

In medieval Japan, peasant uprisings were acts that risked their lives. In the Russian Revolution, housewives campaigned for bread. The people of the colonies, suffering from the severe exploitation of the imperialists, risked their lives to resist. It is important to point out the loss of primary living resources as the background to people choosing violent means. From the perspective of living resources theory, the reason why a movement organization becomes non-violent is because the movement's goal is to satisfy secondary living resources. In other words, a movement to obtain a rich living environment cannot become violent. Taking violent means of action and seeking abundance are contradictory acts. Violent acts are premised on destruction and bring about the opposite result to actions seeking abundance.

In that sense, violent social movements do not arise in a wealthy society. Of course, even in a wealthy society, it is inevitable that individuals will commit violent acts. In affluent societies, sudden violent acts on the streets often make the news.

In conclusion,

The interpretation of social violence from the perspective of living resources (living resource historical view) is that the loss of primary living resources is one of the causes of social violence, popular uprisings, riots, and civil wars. In order to prevent such social violence, we must first eliminate the loss of primary living resources and create a living environment in which people can at least avoid starvation and a minimum standard of living is guaranteed. Currently, there are many countries in the world where people are living on the brink of starvation. This ultimately leads to violent actions, riots, civil wars, regional wars, and world wars. The development of social movement theory from the perspective of living resources will create interdisciplinary collaboration with academic fields that focus on improving people's living environments and peaceful coexistence.

#### **4. Issues of social movement theory in solving the problems of 21st century society**

Finally, we will discuss social movement theory in Japan and Korea, two developed countries in East Asia. However, this issue is something that has been considered within the context of social movements in Japan, and I do not think it is necessarily an issue for Korea. Because both countries are developed countries in East Asia, so they can share a common socio-economic environment, they can share the issue.

#### **4.1, Social Movement Forms in the 21st Century 1, Diversification and Small Groups**

From the perspective of life resources theory, the style of social movements by citizens that has fostered democratic culture thus far, that is, the more active movement style of taking to the streets and marching in demonstrations, may disappear.

It is thought that people will no longer express their dissatisfaction with society when surrounded by abundant life resources. Instead, people will gather and act to obtain tertiary life resources, that is, to pursue their own hobbies and pleasures.

At the same time, diversity of movements will be born. The desires and expectations that drive people's actions will become more diverse, and people who pursue them will become smaller groups, which will lead to the creation of a large number of different movement organizations. Subtle differences will cause groups to become more fragmented. The more human rights culture advances, the more individualism will permeate social movements. Social movements are formed by actions that arise from the will and hope of individuals, not from organizational control. In that sense, even if people have similar social demands, they will dislike managing them in a single organization. Many social movement organizations will emerge, largely uncoordinated, working toward the same goals.

#### **4.2. Formation of the commodity value of social movements, commercialization and ventures of social movements**

In the 21st century, the goal of social movements will be to live a "richer life." There will be no more social activists who sacrifice themselves to take part in social movements, as was the case during the high economic growth period of the 20th century. Social movements will not be understood as a means to build an ideal society, but as a means for each member and participant to live a fun and rich life. For example, in the Energy Prosumer Movement, the people in charge of the movement will have advanced expertise, and the goal of the movement will be to utilize that expertise to operate the movement as a venture business and to earn more profits. While operating a non-profit organization (NPO), members will

also operate a profitable company. They will understand that achieving an economically rich life is not in contradiction with participating in a social movement. Experience and ability in operating an NPO or social movement organization will be valued by companies, and members will have more opportunities to participate in corporate management than people who have never worked exclusively for a company.

#### **4.3. Convergence point of prosumer culture, formation of people who will take charge of social management**

Prosumer movements will flourish in 21st century society. For example, citizen activities that produce and consume energy, energy prosumer movements, information prosumer movements that produce and receive information, etc. However, the form of these movements and their organizations will be different from the past. They will not be 20th century social movements that aim at social reform, but activities for enjoying life, that is, living activities. Movement organizations and movement forms will break away from the controlling nature of the past. We are currently exploring their form. The concept of prosumer is a useful reference for thinking about this movement organization and movement style. In other words, many people up until now were economically dominated working class people, consumers who existed downstream in the production system. Prosumers are citizens who are in the position of producers. In other words, prosumers are economic rulers and also belong to the upstream side of the production system. In that sense, prosumers are people who support capitalism. And they are people who try to foster a civic capitalist culture. The following are some of the issues facing the prosumer citizen movement:

-Citizen-led movements in a capitalist economy, such as the formation of a prosumer union.

-Movements to foster an economic culture in which citizens participate in the management of private companies, such as the formation of a citizen shareholder alliance.



-Movements to take responsibility for administrative activities in the local community (municipal administration), such as citizen participation in administration.

-Prosumer volunteer movements, a culture of mutual aid in which those who help can be helped.

-Creation of a social system that supports prosumer culture, prosumer education (re-education), etc.

#### **4.4. Functions supporting participatory citizen movements: University research and education functions**

For the development of our 21st century society, which is said to be a highly advanced science and technology civilization, the formation of a culture of citizen democracy and a culture of prosumer economy is also required. One of the tasks required to solve these issues is the research and education functions of universities. Whether the citizen movements of the 21st century society are prosumer type, social participation type, or citizen shareholder alliance type, their members (participants in the citizen movements) will need specialized knowledge in that field. It goes without saying that the knowledge acquired by graduating from a university undergraduate or master's program and working in society will be useful for participating in and managing citizen movements.

However, in a highly advanced science and technology civilization society, the half-life of knowledge is short, cutting-edge science and technology are developed every day, and knowledge advances day by day. Currently, AI is showing an example of this. In this situation, what members want is a function to re-educate them in specialized knowledge. Universities have the function to do so.

In the past, from the 1950s to the 1970s, many Japanese universities had night departments (faculties where working high school graduates could study at night). This educational function was also useful for Japanese companies in securing high-quality labor resources. In a prosperous society like Japan, which achieved rapid economic growth, many young people were able to go on to university. As a result, night departments at universities have almost disappeared.

To foster a civic culture that involves society and government, and a prosumer culture, reforms are needed in university education and research institutions. This will also be one of the issues facing future citizen movement theory.