

# **PROBLEM STRUCTURING DIAGRAMS: A SYSTEM TECHNOLOGY IN AID OF COLLABORATIVE CREATION**

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## **ABSTRACT**

Collaborative creation process for concept-making by autonomous constituents needs structural approach, since it is such a complex process as irreversible, multi-lateral, collaborative, multi-layered, integrative, as well as plural.

In the book "the illusion of the postmodernism", Eagleton, while appreciating the ideas such as multiplicity, non-identity, anti-foundationalism, transgression, cultural relativism, criticizes the thought of structuralism and postmodernism by writing "It is as though by pressing a sort of technological determinism all the way through to the mind itself, treating individuals as the mere empty locus of impersonal codes, it imitated the way modern society actually treats them but pretends it does not, thus endorsing its logic while unmasking its ideals." It is critical to the structural concept-making process, too.

This paper proposes a process by integrating three different ways of thinking, Harold Lasswell's way in the social policy process, both ways of individual's creation process of Mo-Ho Chih-Kuan (The Great Calm and Observation ) by The Great Teacher of T'ien T'ai, Chih-I and of Charles S. Peirce's, and the structural phenomenological way that observes social process in "relations", into a systemic process, that uses a structural expression of the problematique, named as "PROBLEM STRUCTURING DIAGRAM" for collaborative policy development of emergent technologies.

As the main constituent is not beforehand specified, but the emergence (enlightenment) and establishment (self-judgment to participate) of the main constituents is left to the participant's free judgment, the proposed process is responsible both for technological-innovation-ism (or global capitalism) and for liberal humanism (or democracy).

This paper, in the first, aims at that those three processes of the Peirce's, Chi-I's and Lasswell's has the same three phases of observation, discovery of the alternatives, and judgment.

Secondly, it appreciates Chi-I's "The Great Calm and Observation " model because of two reasons. One is that it is based upon structural relations among four truths of Suffering (effects), Origination (cause), The path to this Liberation, and its principle to Extinct. The second is that a creation process "relief" that consists of enlightenment and liberation is explained as a mutual influencing process between problems(sufferings)-findings and value-shaping, where the worldly desire, that is ignorance, sensory desire (for gratification), craving for (self) existence, and attachment to views (opinions), and the willpower to overcome those desires influences each others and also the influences are affected by such behavioural/environmental factors as physical conditions, historical backgrounds, and

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contingencies. Moreover, the idea requires conformity between the grasped problematique, which are based on structural understanding of four truths, and the practicality of the constituents concerned, which is the behavioural property of mental capability of problem grasping and value shaping.

This mutual influencing process, from a sociological point of view, is a social process that consists of "the appearance of the main constituent" and "his/her establishment."

The understandings of policy-making process as mentioned above gives a way of reinforcing the lack of the idea and the way of integrating the complex system (irreversible, multi-lateral, collaborative, multi-layered, integrative, plural), which are the defect of the structural approach. Since the process more precisely clarifies the roles of behavioral factors in individual's creation process, the counterparts in organizational creation process, that is, the qualities of the organization's context can be clarified. As the result, Lasswell's policy process which projects a social process into a decision process based on the value-shaping process with an experience-based social/organizational context merges with structural approach and becomes appropriate for the process with autonomous constituents.

"PROBLEM STRUCTURING DIAGRAM" is a visualization tool (Warfield, 2006) to support conformity analysis of structural problematique-grasping with practicality of the constituents in organizational creation process with three-phased activities of observation, discovery and judgment.

Keywords: Collaborative Creation in Organization, Harold Lasswell's policy science, Charles Peirce's individual creation process, phenomenology, behavioral science, the illusion of the postmodernism, Mo-Ho Chih-Kuan (The Great Calm and Observation), appearance (enlightenment) and establishment (judgment on participation) of the main constituents, Jurgen Habermas, Hannah Arendt, Mircea Eliade, Problem Structuring Diagram

## **INTRODUCTION**

### **Collaborative Creation of Organization (Haruna, 2006)**

The times of "structure and control" was fading at 50 years ago. The key question of the times was concerned with "stability and speed" and it was also at the beginning of the times of "system and control", where "function and performance" appeared as the next key question. The belief to universal recognition and the over specialization in the way of the life has caused such problems of the people as loss of identity and irresponsibility to the whole and so on, and the life results in the stalemate of the contemporary modern society.

It is learned from Hannah Arendt that, in order to prepare for the future which innovations of technologies and changes of environments will cause, the societal way which takes good care of the dignity of the human-being must be sought and its answer will be the choice of pal and commonly shared vision(Beiner,1982).

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That is, we must proceed from the times of pursuing “function and performance” under a “given meaning” to the times of “meanings and collaborative creation”. Here, “Collaborative Creation” means such a collaborative creative activity by autonomous members as explorative project establishment of emergent technologies, trouble-resolution by residential groups and so on, while “cooperative creation” means such a creative activity by community members with a common Heaven as a development project in an enterprise.

This paper pursues the principle, the method, the organizational structure and the mind of the constituents of the activity, the core of which should be collaborative creation process, in order that organization can adapt for emerging technologies in upcoming society beyond the systemic society which already reached to a limit. In addition, it proposes a technology to support the activity. The collaborative concept-making process by the autonomous people - collaborative creation process - is said to be a complex process. It means that it is such a complex process as irreversible, as well as multi-lateral, collaborative, multi-layered, plural, integrative and so on. In “the chapter 6. Contradictions” of the book “the illusion of the postmodernism”(Eagleton,1998), Terry Eagleton, while appreciating the ideas such as multiplicity, non-identity, transgression, anti-foundationalism, cultural relativism, criticizes the thought of structuralism and post-modernism by writing “It is as though by pressing a sort of technological determinism all the way through to the mind itself, treating individuals as the mere empty locus of impersonal codes, it imitated the way modern society actually treats them but pretends it does not, thus endorsing its logic while unmasking its ideals.” He insists on the importance of strong ethical and even anthropological foundations. It is critical to the structural concept-making process, too.

This paper aims to propose the process where the main constituent is not beforehand assigned, but the emergence (enlightenment) and establishment (judgment on participation) of the main constituents is left to the participant’s free judgment, so that it can be a collaborative policy process responsible both for technological-innovationism (or global capitalism) and for liberal humanism (or democracy).

The forerunners, i.e. the advocate of policy science -Harold Lsswell-, The Great Teacher of T’ien T’ai -Chih-I-, the philosopher of pragmatism -Charles Peirce-, political philosopher -Hannah Arendt-, Sociologist of public communication -Jurgen Habermas-, applied semiologist -Roland Barthe-, philosophers of the post-modernism - Michel Foucault , Jacques Derrida, J=L Nancy-, sociologist known by social-composition theory -Ralph Stacey-, behavioral scientist -Avinash Dixit, Joseph Stiglitz-, literary theoretician -Terry Eagleton-, theologian -Mircea Eliade-, and so on are the people who sincerely thought of the essential mental activity (as called "Creative collaboration " in this paper) of the human being. This paper does not compose the whole logic by installing one piece of specific logic and making itself up with the process and result of consideration of the other persons’.

The author feels that the thought results of these forerunners were produced in the quite different environments and backgrounds from and were hardly affected by each other.

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In comparing the creative activity of the self with the results of their study, the author found that, if we introduce a structural way of expression “the emergence and establishment of the main constituents”, it is possible to say that there may exist such an underlying isomorphic representation among their results. In other words, each sub-set of the relationships between input parameters and output parameters of their function set was derived from some of the species and has some partial set with the same isomorphic relation. It is an isomorphism among their structural understandings of the mental activities, that consist of three-layer of activities of "discovery", "analysis" and "judgment", and that perform through the coordination of the rational will power that works to integrate structural findings into a coherent appreciation of life, where the structural findings are the fruits of modest and thankful mind for unanticipated emergence (birth) of the self and encounter with the others in this world as well as the results of analysis that is the outputs of rational will which pursues meaningful goal of life within “the inescapable limit of life”.

More specifically, the author was notified that when he uses the word "the appearance and establishment of the main constituents ", he can understand that the position that "the worldly desire (Emotional Desire & Distress)" may occupy in the structural model of Chih-I's creation process is similar to that of “behavioral property” in the thought of the above forerunners and that "the worldly desire" and “behavioral property” can be handled similarly in its creation process of individual and of society, respectively.

This paper integrates three logical ways of thinking in different fields, that is Lasswell's in the policy process (Lasswell,1971)(Marvick,1977), of “Mo-Ho Chih-Kuan (The Great Calm and observation" (Sekiguchi,1966) and Peirce's (Peirce,1998) (Arima,2001) in individual creation process, and of the structural phenomenology (Hiromatsu,1998) that understands social process by observing relations, and proposes a system technology for policy-making process that uses structural expression of the problematique - Problem Structuring Diagram - in aid of participants' collaborative creation process for technology development.

In the first, it aims at the fact that the individual's creation process in organization of Peirce's, the creation process of “The Ten Subject of Contemplation” in Mo-Ho Chih-Kuan and the social policy process of Lasswell's have commonly the same structure that consists of 3 phases of observation, discovery of the alternatives, and judgment.

In the next, we aims at Mo-Ho Chih-Kuan's model of creation process, where the creation process of “relief” the key issues of that are “inspiration” and “enlightenment” can be explained as the process of mutual affection of problem finding and value shaping that consists of the structural relations of four Truths (Suffering (The Disease), its Origination (that is based upon the four intoxicating currents of the mind, ignorance, sensory desire (for gratification), craving for (self) existence, and attachment to views (opinions)) , the Path (The Medicine)and its Extinction (Health)). In the process of mutual affection the worldly desire and the rational will power endeavoring to master it works interactively.

The process, from a different point of view, can be understood as a social policy process that consists of “the emergence and establishment of the main constituents”. This functional reconstruction of the creation process, that was shown in “The Great

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"Calm and Observation" that pursued coherency between the problematique that are grasped by the way of structuralism and the practicality of constituent's (mental capability to reach at a coherency), into a social policy process of "discovery", "analysis" and "judgment", comes up with a way of compensating the lack of the idea and way of integrating the complex (multi-lateral, collaborative, multi-layered, plural, integrative, as well as irreversible) value system, which are the defect of the structural approach as pointed out by Eagleton.

In addition to the above, this paper introduces the idea of Lasswell's policy process that makes a projection of a social process onto the decision-making process that is based on the experienced sense of values, in order to understand an organizational creation process as a social process having a behavioral value system rather than the metaphysical value system in terms of Peirce's.

And, in this projection, it is possible to understand that the counterpart of the role of behavioral property in individual creation process, that is mental capability to pursue coherency, can be the role of the context in organizational creation process. Those considerations bring about the possibility to make use of the fruits of the forerunners' in the corresponding parts of our model, where by the way the author wish to think that they may have presupposed the same sort of isomorphic structures.

The behavioral factors in individuals' creation process were described as "the worldly desire (emotional desire & distress), sickness and disease, the characteristics of karma and the work of the devil" in the text of "The Great Calm and observation". The relation of the roles of these behavioural factors in individuals' creation process with the roles of the context in social creation process are to be described more precisely with the relation of metaphysical approach and behavioral science approach in value-shaping process in "**5. Multi-layered features of organizational creation process**". As described above, this paper compares the logics of process from different fields, that is Lasswell's policy process, structural phenomenology, Peirce's individual creation process and "The Great Calm and observation", and proposes a policy process to manage technology development in a way of participants' collaboration by using structural presentation of problematique - Problem Structuring Diagram - . By the way, the author has an opinion that "The Great Calm and observation" should be understood as a conceptual framework of policy process that was presented for Emperor Yang of Sui in spite that it was hitherto taken as a philosophy of individual creative activity. In the long history since The Great Teacher of T'ien T'ai -Chih-I-, the process which he created seems to have passed away because it was recognized too complicated to be adoptive specifically to the real policy process. However, information processing and communication technology which we can use at present has further been developed, even if it is compared with those of the times of Lasswell. This recognition is the reason why the author proposes such a complicated policy process to the collaborative creation process in organization as shown in this paper that does not presuppose any established constituent beforehand.

Concerned with the proposed process, although we see the subtle difference between the policy scientist, who was defined as a staff for decision-maker by Lasswell, and the bodhisattva, who was taught as a spontaneous being in Lotus Sutra, both do have an influence on the political power but do not take it over because of the limit of the information power (Habermas, 1990). The reference in this paper to the point that both play such a highly resembling role as mentioned above must be important.

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In the chapter 6 from the chapter 2, the characteristics of the creation process are described based on the study results of the forerunners. And, in the chapters of “6. **Integrity of collaborative creation**” and of “7. **Emergence and establishment of the main constituents**”, a democratic creation process in community is considered. It has the structure and process of organization or society, where

(1) the participants is open to form a community, to develop a structural diagram of problematique and to share the diagram,

(2) some constituents emerge to propose projects and collaborate to improve those,

(3) community discussion committee selects some projects and the project-members, and selected project get an approval of the participants (the resident and so on) and starts the activity.

In the final chapter “8. **A conceptual design of Problem Structuring Diagram**”, a tool called “Problem Structuring Diagram” is mentioned that has the possibility to support the policy-making process (Warfield, 2006).

## IRREVERSIBILITY OF CREATION PROCESS

If the fundamental part of individual concept-making activity is possible to understand as a dynamic process and is an induction method of “interpretation” which always tries to find some pragmatic relations of the experience to any of changing varieties of contexts, as it was explained by Pierce in his thought<sup>9)</sup> on individual creation process, the way of his thought can be expanded to organizational collaborative creation process. The expansion, if possible, may be useful and can be a basis for transplanting the role of Lasswell’s policy scientist to the role of somebody for organizational collaborative creation process.

According to Pierce’s thoughts on individual spontaneous creation process, the induction method of interpretation is irreversible process because it intrinsically takes place in person’s brain in cut-and-try way. However, if the irreversible process can be decomposed into several sub-processes that proceed parallel, it is possible to consider an approximate process model as follows.

The idea that the creation process of interpretation is executed in three-layers of works in the approximate process model is well understood. In the first layer, ideas and findings are expressed linguistically as if those are realities, and what were intuitively grasped must be secured in expressions that are as sharable as possible. One of the aims of the use of structural expressions exists in this point. In the second layer, realities are connected to some of the behavioral contexts, such as its value system, organizational capability for increasing incentives of the members, defects of organizational structure and standard procedures, its cultural and historical characteristics, unexpected contingencies and so forces, in order analytically to review the relations and to propose some alternatives for improvement of the values. In the third layer, the alternatives for improvements of the values are analytically investigated, verified from the view point of their conformance with organizational contexts (capability, resources, and framework of the sense which reflects the

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characteristics of and the constraints by its surroundings), judged strategically and selected finally. If necessary, improvements of contexts must also be proposed. The piles of the judgments influence the nurture of the organization's philosophy and characteristics and are inherited by the successors.

.In this approximate process model, we call the function that integrates those three layered functions as judgment. Synechism that is the very important function in Peirce's thoughts is understood to include this integration power. If the organizational creative activity can be transformed into this approximate model with three layers of activities, we get the way how to make the role of policy scientist of Lasswell's useful for organizational collaborative creation. In the organizational collaborative creation, the corresponding function of the synechism of Peirce is supported by the "social imagination/conception" (Haruna,2006) appear in the later), that is Arentz's judgment function(Beiner,1982) interactively executed by the two persons who hear to one another beyond ontological relation. The "hear-to" was revisited by J. Derrida (Derrida 1994).

By making use of organizational recording functions as an alternative of the memory function of individual brain, three-layers of works in the collaborative creation process do not always have to be executed in a consecutive time-order, but can take place freely from time-constraint, as far as the results on the way are held in some memory to be shared by the participants. Therefore, the advantage of introducing a concept of "social imagination/conception process" is not basically lost by the introduction of above-mentioned approximate process model, in other words by replacing the individual imagination/conception process by organizational creative activity approximately defined by the above model

However, in Derrida's "hear to" activity, idea-generation, hypotheses-setting and integrated -judgment-by-explanations take place in parallel under mutually affecting way, while the integration method that is mediated by the written documents of "Problem Structuring Diagram" may bring about some defects in creative activity, since it brings in creation activity the possibility of incomplete communication that Derrida pointed out languages to have (Derrida,1990). This incompleteness is to be studied in the succeeding chapters. Furthermore, the power which maintains the function of the synechism for the brain of the individual must be studied as the mechanism of the integration for the organization.

### **MULTI-LATERALITY OF THE RELATION OF SOCIETY AND TECHNOLOGY**

The word "multi-lateral" shows that the various causalities between the causes that produce problems and the effects that the problems bring about are multi-lateral. Concept-making activity requires investigating the relation of society and technology from multi-lateral viewpoints.

A plan can be classified into the following three types as

(1) A plan for the future based on the past universal knowledge, for example, scenario planning (Heijiden,1996) ,

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(2) An executive plan that is the result of reconciliation among the present agents,

(3) A plan that is harmonized among the past relationship of self and companion, the present situation of the context and a hypothesis for the future.

So far as the performance of the system is sought, both the plan (1) and the plan (2) are useful. However, either plan assumes that the clarified goal should be shared by the community, and is based on the thought that the goal that is once set can be followed by the efficient concrete measures. Under such assumption and thought, each participant are differentiated into the specialist of each field who should be the best performance practitioner of the responsible field.

In such a way it is difficult for the individual participant to bear responsibility of the judgment about the whole. It is the biggest problem of the systemic society that depends on the methodology which presupposes the planning type (1). If to stand in the viewpoint of such a plan not only that stands in the present time but also that takes into consideration the restriction of continuing life, the plan must be capable clearly to answer the question who should be responsible for any contingency, and in other words the plan must be such that the planner is not self-righteous and is responsible for the planner-self. In the light of our real experiences of creative activity, we do not depend on the approach (1) at all.

The approach (2) that is called as social construction process<sup>13)</sup> takes root in the way that has the process of persuasion and consent. However, such a process of problem solving is difficult to adopt for the process where people collaborate to resolve the problem while making their own findings of phenomena open to each other as in the front of the research and development field or as in the daily life in the community. In other words, the process to resolve a problem by the way of a persuasive process is difficult to adopt for such a process that it can not be made clear beforehand who finds a problem and who participates in resolving it.

The approach (3) is proposed in this paper. The basic function of the judgment in the approach (3) is the technology of hearing from the others one by one about various wisdoms and knowledge of theirs in the standpoint of the community problem concerned and on their footing.

On the other hand, it is also necessary to improve the mechanism of politics and economics of the world in terms of functions and efficiencies in this global world. That is to say, it is required to develop the higher ability of human-being of judgment in community as mentioned above by use of the systemization technology, that is the technology of making functions clear analytically and for increasing the efficiency integrally by utilizing universal knowledge. That is to say, improvement of the technology for collaborative creation the core of that is communication technology between technology and society is required. In other words, new development of the technological literacy of community, that is different from one directional transfer and consumption of knowledge, is looked forward to.

There is the same requirement in case of R&D activity of the company in the real world of conventional technology development, where technology vision was presented as a realizable common dream. But in a new philosophy “collaborative



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creation” of R&D, technology vision is recognized as the phenomena and the recognitions that represent three important needs, that is

(1) needs to draw the map that covers real technology frontier as comprehensively as possible,

(2) needs to prepare appropriate alternative technologies for the purpose of filtering-out process,

(3) needs to hold intellectual properties with market value, and

the goal that takes shape in a project as the final result of judgment after the process of collaboration must become the shared goal to be realized by each participant such as executive, business manager, sales division, R&D, customer and so force.

As studied in the above, the collaborative creation activity in organization must multi-laterally utilize prescriptive knowledge and wisdom from such wide range of viewpoints as analytical, phenomenological, normative, objective, ontological and so force.

### **COLLABORATIVITY**

Collaborativity means that collaborative creation can literally be performed by means of effective collaboration of various persons concerned. The function that empowers Pierce’s cynicism (Peirce, 1986) consists of concentration of observer and practicality of agent that consists of energy, problem analysis capability, judgment and so forth. In addition to the above, the function that supports those from behind, that is the most important, is the effective communication in the community. It is collaborativity. The corresponding function in individual creation is recognized to be related with a sort of mental power called as will-power. Such approach that tries analytically to understand “cynicism” possibly gives means of translating the “integration capability” of individual creation to the “integration capability” of organizational creation, although it may partially introduce some miss-understanding.

#### **Objective recognition**

One of the resulted goals of social imagination/conception is the sharing of recognition. This way of thinking can be understood as one that makes the function #3 (representative thought of the political practitioner) and #4 (the reconciler’s function), that was written in the chapter “Judgment” of the book “Introduction to the collaborative creation”, more generalized. Supposedly, in daily organizational practices, any participant concerned can not reach at complete objective recognition, but they share various levels of recognition at odds while they continue to intend to share the common objective recognition, and each participant is doing his/her individual temporal decisions based on his/her own recognition.

#### **Social imagination/conception**

It goes without saying that our recognition depends upon what segment of the world (whom) and how we are now approaching to. Our recognition takes shape in the process where we stimulate imagination/conception power of the respondents by means of talking and hearing to them and their response reciprocally stimulate talker’s

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imagination/conception. It is not a performance-pursuing process, but a creative activity tied with the life and existence. It is such a type of activity that is induced by anxiety. In such a process of activity, it is impossible to separate recognition and deed. Let's call it as "imagination/conception by talking and hearing to". The author claimed the idea that the process of "imagination/conception by talking and hearing to" accelerates imagination /conception of each participant as well as empowers the integration of collaborative creation of both participants.

The deed of diving into a new unknown problem also takes shape of the next new subject through the process where the decision kicks off a new relation with some partner from unfamiliar field, and where the diver and his/her new partner build up common temporal and spatial world to share, and where they act depending on one another.

On the other hand, the concept of social construction focuses on the process of constructing his/her own sounder concept by means of getting at mutual appreciation of the other's value-system by way of trying to persuade the other.

These three kinds of activities, that is, "talking and hearing to", "diving into unknown problem" and "social construction" were clustered as "social imagination/conception" (Haruna,2006). It is not a little different world from the one that analysis and design can independently be processed. The concept of "social imagination/conception" is concerned with the very activity to develop person's own imagination /conception through the interactive process of "talking and hearing to" while to make approach to partners to develop their imagination/conception and to get one's own response induced by the language that they uttered.

The social imagination/conception is related with objective, and more precisely saying shared, recognition in the way that the former is empowered by the latter and the latter can incrementally grow up deeper and broader by the iterated former. "Social imagination/conception and "shared recognition" play the important role for integration power in collaborative creation. Therefore it is necessary in organization that the field for collaborative creation must enjoy a sound context in order to support the creative activity as effectively as possible and that the results of activity must be written and empowered in language to be shared as objectively as possible. The shared recognition with the representation that can be recognized objectively is the important fundamental function for emergence and unification process that is important in collaborative creation including joint -judgment and can be expected to be activated by use of structural representation diagram.

If we search for any argument of predecessor concerning the ontological relation among plural persons that is fundamental for the activity of "social imagination/conception, we can find out Derrida's investigation in "Chapter 2 have, be, the others \_ hear to, give have not" of "Hydecker's ear \_ philopolemology (Geschrecht 4)" (Derrida,1994), where "social imagination/conception" is the deed that is described as what plural persons ,who execute the deed of "hear to" in a friendship beyond the ontological "hear to" of Hydecker's that was pointed out by Derrida, collaboratively execute for Arendt's Judgment.

In other words, one person who "talks to" and the other who "hears to" can keep a mutual distance not only for a relation of ontological co-existence but also for a

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relation to assure the sense of mutual respect. Under the condition, two persons behave as followings. Either talks to the other based on the result of one's judgment on what is heard to by them and the other makes a judgment on what he or she is heard to. And if any agreement is reached, they will share the result. However, they must know that they can share the results so far either as those can be described in a structural representation diagram or as it can be sentenced in an article, and that each has any supplementary opinion behind.

### **Group thought and discussion**

In the case of the discussion within each sub-group that takes place during a group discussion of plural sub-groups, it is well known that negotiation type of conception works effectively. The reason is because in this case both types of functions of imagination/conception, that are social construction type (strongly controlled) and group dialogue type (less controlled), seem to work intimately as well as effectively. It can be appreciated as an extremely effective means for social imagination /conception (Haruna,2006).

## **MULTI-LAYERED FEATURES OF ORGANIZATIONAL CREATION PROCESS**

Multi-layered feature has two meanings. One means that the process deals with the problem which consists of multi-level layers, that is (1) the first level layer concerning the present realities that include various factors such as phenomena, recognitions, the features of constituents (for instances, capability, place, opportunity and so force), and the relations that are made of mutual encounter among those factors, (2) the second level layer concerning the past facts that interpret various cause-effect relationship among the causes that generate problems and the effects that follow the results of the problems, and (3) the third layer concerning the future expectations that explain the thought and philosophy that may lead the problem solving.

Most of conventional researchs concerning the technology policy process or MOT (management of technology) did never go beyond "the plan for the future" which was based on the universal knowledge in the past", in another word "the analytic approach" as described in the chapter 3. We can see a small amount of research result on "Implementation plan based on the result of adjustment by the present executors", in another word "the reconciliatory approach", but can only see the beginning of "the plan as the result of reconciliation of the past relation of self and the companions, the present situation of contexts and the forward-looking expectation of the future", in another word "the multi -layered approach", among empirical and fragmentary discussions from the behavioral science's view point(Carmerer,2004) just in the recent rise of interest in M&A .

The behavioral science's aspect of the agencies and the interest groups are particularly important at the second level where the recognized facts are sought to relate by trial and error with behavioral science's aspect of organization, for example incentive policy, faults of organizational structure and standard business procedures, sense of values, cultural and historical background, possible contingencies and so force, and

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where the identified relations are analytically investigated in order to propose alternative policy of value improvement.

An example of behavioral science's approach to political economy (Carmerer, 2004) is "The Making of Economic Policy: A Transaction-Cost Politics Perspective" by A. D. Dixit (Dixit, 1996). The importance of behavioral analysis in design of institutions was claimed in the book, where a specified hypothesis about a principle of human behaviors was set and analysis was made on what societal system and policy should be prepared under the hypothesis. A concrete example is observed in "Towards a New Paradigm in Monetary Economics" by J. E. Stiglitz and B. Greenwald concerned with the treatment of trust (Stiglitz and Greenwald, 2003).

However, the analysis does not go beyond a single-side analysis of policy-making, that is an analysis of the influence on economic performance of the specified principle of human action that is set as a hypothesis, and both authors write that it is a subject of the future to see the whole aspects of policy process. That is to say, just an aspect of pure analytic approach that can completely be grasped from the view point of the specified hypothesis may be capable to treat with the problem, but is difficult to resolve the complex technological issues that various specialists and interest groups participate in, since it requires to make responsible judgment of such a problem that includes either mutual or common dependent relations such as relations of occasions under the incomplete environment of information.

It is claimed in "Mo-Ho Chih-Kuan" (Sekiguchi, 1966) that desire, trust, hostile policy, institutional system and organizational culture, characteristics of organizational historical background and contingency in terms of behavioral science's view point, that are respectively explained as emotional desire & distress, sickness and disease, the characteristics of karma and the work of the devil in the text, sometimes connect with bad results through the relations (the behavioral science is doing this analysis one by one relation) which are recognized beyond the simple causality between the recognized fact and the ability which caused the fact. Then, it prescribes a solving process for observing bad realities and conquering those by rationally understanding and mastering the worldly desire etc. that are the causes of the bad realities.

This paper aims at the problem finding and solving process of the bodhisattva which was shown in the text and proposes a procedure comprehensively to grasp the process of emergence and establishment of the main constituent as a social process. It is resulted firstly from replacing emotional desire & distress, sickness and disease, the characteristics of karma and the work of the devil in the text by the desire and trust, the hostile policy, the institutional system and the organizational culture, the characteristics of organizational historical background and the contingency in terms of behavioral science's view point, and secondly from appropriately placing behavioral factors in the context of organization into the variables of each layer by referring to the functions of how the factors of the text work in the process of the emergence and establishment of the main constituent from the view point of behavioral science.

The scenario writing in systems science and engineering field includes the activity to recognize and improve the practicality from each view point of various factors of the context in addition to its main activity of writing future scenario. On the other hand,

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such abilities like hearing to the others were taught in “Mo-Ho Chih-Kuan” as a highly practiced mental activity as named “Zenjou (Meditations)” in order “to identify the obstacles from the stand point of practice and to find the methods (the Path) intensively to resolve those while knowing the existence of multi-layer. It must suggest the necessity of some device in the design of scenario writing activity.

In the case that any measure of the behavioral factors, like the desire and trust, the hostile policy, the institutional system and the organizational culture, the characteristics of organizational historical background and the contingency, suggests the expectation of occurrence of any considerable trouble in the activity of any phase of the emergence and establishment of the constituent, that is observation, findings, analysis and judgment, then concrete policy would require such a counter plan either that the policy alternative must be restricted within the adoptable limit of the organizational characteristics or that it should aim at improvement of the organizational characteristics.

As for the second meaning of multi-layer, the technology policy-making process that is accompanied by such an analysis based on a behavioral science is a political process that is twined with the anticipation of the various interest groups, and it is inevitably recognized to be multi-layered in terms of another meaning of multi-layer. The one of the purpose in the technical policy process to embody the politics idea or the basic strategy of the organization to the political activity or the organization activity is effectively to combine the highest final decision of the society or the organization, that is a judgment activity for the highest rank to do while estimating reactions of the interest groups, and the activity directionally to support the creative activity of the specialists concerned. That is, it is the activity to combine the politics activity and the specialists’ activities, and therefore it must inevitably be multi-layered. The second meaning of multi-layer will be taken into further consideration in the chapter “**7. Emergence and establishment of the main constituents**”. The point that further careful attention must be paid to in the technical policy process is the fact that it has indispensably to handle with unavoidable subjective judgment on the uncertainty pertaining to the technology and market. Since the effectiveness of the feedback strategy of multi-iterative hierarchical optimization is weak in the case where uncertainty exists, there are many places to depend on the research in the future such as randomization strategy, making use of crowd wisdom and so force (Holahan,2006).

## INTEGRITY OF COLLABORATIVE CREATION

Integrity is a measure to seek for the viewpoints of the persons concerned which are multi-lateral and multi-layered to be polarized towards a direction of the higher rank sense of the value system and to be integrated. Integrity of imagination/conception process is related with idea-generation, analysis, judgment and forth of will, that are, as a matter of fact, not mutually supplemented but mutually included in each other as claimed by The Great Teacher of T’ien T’ai -Chih-I- in “Mo-Ho Chih-Kuan (The Great Calm and observation) ”. It explains mutual inclusion as follows. (1) a rich idea is strengthened in the evident analysis and the judgment. (2) Analysis more possibly comes up with a bigger solution if led by rich idea and excellent judgment.

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(3) As known well, sound judgment is founded on the extensive and deep practical experiences and on the result of cool analysis. (4) Then, the forth of will, that is represented by concentration and the heart of mercy, is the root of idea-generation, analysis and judgment on the one side, and can be richer and bigger by the strong support of idea-generation, analysis and judgment on the other side.

The process to integrate and apply for the organization those four kinds of mental activity is needed.

We have many heritages of the research in the field of individual and organizational creativity but few that were conscious of the mutual collaboration of the various autonomous bodies from the viewpoint of the policy process. As for the policy scientist of Lasswell's, too, the range of the activity was limited due to the standpoint to serve for and under the control of the decision-maker. Hitherto, the people of the community have taken places in the social process how to utilize the technology which is given as the technical-knowledge, and, as the result, the valley between the society and the technology deepens and now the problem of the technology literacy is demanded to reexamine.

In order to conquer the problem, the strategy for the way how to integrate the third layer in the structural approach must be made clear under the condition that the multi-layered-ness of collaborative creation is taken into consideration. It is required not only to specify the process how the function that has been presupposed as a metaphysical factor works but also to create the process how any Darwinian structuring function takes the place in. Furthermore, considering issues about the main constituent, for instance who should be responsible for the development of technologies, including "the interpretation of the subjectivity" pointed out by Michel Foucault (Foucault,2001) is the big problem of the modern society, and therefore the problem of "after the subject, who comes?" raised by Jean-Luc Nancy(Nancy,1996) is unavoidable when thinking of the creativity of the community in the 21st century. Neither the policy process of Lasswell nor the approach of phenomenology can give the principle of the integration that conceives the two problems as mentioned above.

"Mo-Ho Chih-Kuan (The Great Calm and observation) " gives a specified process where, at the first, the appearance and the establishment of the constituents are distinguished, and, in the next, integration is pursued by unifying the view point of the constituents as the observers and the view point of theirs as the persons concerned into the view point of "The great calm-observation" (Sekiguchi,1966).

The proposed method in this paper claims that it makes structural phenomenology more powerful by introducing the way of thinking of "Mo-Ho Chih-Kuan", and, by doing that, it makes capable to deal with the appearance and the establishment of the main constituents from the stand point of policy process, in other words it makes capable the policy process in question to deal with the appearance of plural constituents. Basically this paper aims to integrate three logical ways of thinking in different fields, that are in the policy process of Lasswell's(Lasswell,1971) (Marvick,1977), in individual creation process of "Mo-Ho Chih-Kuan" and Peirce's(Arima,2001) (Peirce,1998) and in the structural phenomenology that observes social process from the view point of relations(Hiromatsu,1998).

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First of all, we understand that Peirce defined the individual's creation process in the organization as the process which consists of the three phases (anxiety/desire, belief/vision, and planning/action) and can understand that Lasswell also defined social policy process as the process that consists of the corresponding three phases (observation, discovery of the alternatives and judgment).

Secondly, we understand the creation process of "The Ten Subject of Contemplation" of "Mo-Ho Chih-Kuan" as a process of three phases, that is (1) "Observing the Mind and the Inconceivable Sphere" (Observing realities), (2) the former about half of "The Ten Subject of Contemplation" (the way of treating with behavioral factors like Emotional Desire & Distress, that is the Inconceivable Sphere, and of pursuing its consistency with intelligent observation of the Mind, and (3) the latter about half of the "The Ten Subject of Contemplation" (judgment described in "Views (Opinions)", and focus on the finding that the process is isomorphically divided also into the three phases of the individual creation process in organization of Peirce's.

The isomorphic parallelism suggests that we can get in hands the way to adopt the method how to treat with behavioral aspects of individual creation process described in "Mo-Ho Chih-Kuan" for social policy process, if we try to understand the former process by referring to the latter one which consists of three levels, that is observation, findings of the alternatives and judgment.

"Mo-Ho Chih-Kuan" (1) focuses on the structural relations of four Truths, that is Suffering (The Disease), its Origination (that is based upon the four intoxicating currents of the mind, ignorance, sensory desire (for gratification), craving for (self) existence, and attachment to views (opinions), the Path (The Medicine) and its Extinction (Health), and (2) considers the creation process of "relief" the key issues of that are "inspiration" (appearance of the constituents) and "enlightenment" (establishment of the constituents), (3) specifies the creation process named as "The Ten Subject of Contemplation" for the core of the process, and (4) gives the model of mutual affection process of problem finding and value shaping, where the enlightenment process takes place between the worldly desire and the rational will power endeavoring to master it.

Therefore, it is possible to understand the sub-process where to find and analyze the alternatives (to find and analyze the alternatives by taking behavioral aspects into consideration) and where to make judgment (to improve and select the alternative goals and contexts by taking their mutual interactions with organizational practicality) in social policy process according to the way of understanding the creation process that requires the conformity of structural grasping of problems and the practicality of constituent as shown in "Mo-Ho Chih-Kuan", and in consequence to reinforce the defects of structuralism, that is the lack of the philosophy and the method to integrate various senses of value that are scattered in layered functions of organizational creative activities and among plural interest-groups. As the result, we can get in hand the process to integrate elements, relations and meanings by treating them in the way of behavioral science.

Furthermore, by introducing the thinking way of Lasswell's (Lasswell, 1971) in policy process that converts social process to decision-making process on the base of the empirical value system, we can treat creation process as the social process that is not based on metaphysical value system but on behavioral value system. It can be

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understand more concretely, if we replace the role of behavioral factors for individual creation, that is the role of will-power to pursue the conformity between structural grasping of the problem and practicality of the constituents, by power of the works and contexts of the organization, that can be represented by the words “expression of the request for hope” that may stand for week Mahayana (“the week great vehicle”) as described later.

One of the main subjects of “Mo-Ho Chih-Kuan” is concerned with the “integration of various aspects”, that is represented by such words as “The Three Truths (absolute, mundane and spiritual)”, “Views (Opinions)” and so forth, that pursues the result of observations which leads to the belief, and the other is with the philosophy of “the great vehicle”. “Mo-Ho Chih-Kuan” gives so comprehensive investigation from the behavioral science’s aspects including “the belief” of the people as briefly introduced in this paper, and surely gives the frame work of the research on organizational creativity in the future.

In the next, let’s touch on a tool for investigation. From the view point of reinforcement of organizational imagination/conception capability, the integration of various aspects is, in one way, realized through “the infrastructure and process of the organizational communication that takes shape of core functions of the policy process”, that is expected to be efficient not only for making interested persons and groups more directed by and convinced with a unified sense of direction but also for promoting successive diversification in their activities owing to the conviction. Lasswell proposed a concept with a technology to practice it named as “Cognitive Map” for integrating various aspects, as described below, but did not give its design (Lasswell,1971).

[If attention is to be directed to the relevant cognitive context, appropriate institution must be invented or adapted to the purpose. We are capable of adapting the technique to the presentation of equally inclusive and selective maps of the past and prospective succession of biological forms. It is entirely possible to apply it to depiction of the past, prospective, and preferred sequences of value priorities and institutions in the social process. Whatever the specialists represented, the practice of sharing, evaluating, and contributing to an inclusive map keeps alive the latent embers of concern for the knowledge enterprise as a whole.]

The other way for the integration of various aspects is the “expression of the request for hope” (Eliade,2000) that may stand for week Mahayana (“the week great vehicle”. “The week great vehicle” is to be discussed in the following chapter concerned with the subject of “the emergence and establishment of the main constituents”).

### **EMERGENCE AND ESTABLISHMENT OF THE MAIN CONSTITUENTS**

In the case of creative community like industrial R&D, corporate social responsibility, volunteer activity in regional community and so force, any specified agent of the problem solving should not be assigned beforehand, since it is desirable that some experienced persons in the front scene appear voluntarily.



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Therefore, a system-approach is sought that encourages both understanding of the problematique and emergence of the main constituents interactively at the same time. There are two approaches of the policy process, one of which simultaneously takes into consideration two levels, that is the political system and the policy-making process, while the other does the social creation process within the existing political system. As for the technology policy process which expects some research engineer to stand-up as the voluntary agent, the former approach will be taken until any project is established, while the latter will be taken after some project has taken its shape.

In order to make clear the desired feature of the method to support the process of appearance and establishment of the constituent, that is the method that constitutes a structure of the process appropriate for the political system, it is necessary to adopt the idea of the structural phenomenology that can simultaneously treat with the problem of emergence and establishment of the constituents, and furthermore to focus on the fact that emergence and establishment of the constituent are complementarily interacted with one another, in other words that the better understanding of the problem owing to the new comer of the main constituent does support the establishment of the constituent on one hand, and the establishment of the constituent strengthens the understanding of the problem and to encourage the emergence of new comers on the other hand.

There is a possibility to get at a system-approach which can support to understand how the main constituent emerges by structuring the problem of policy process, if grasping the elements of the policy process that includes the constituent element and their mutual relations in the four dimensional structure of the problem (that is “phenomenon”, “recognition”, “ecology (structure of the constituents and their characteristics)” and “activity (alternative)”), in other words if the problem structure is represented by four dimensional substitutable elements and their mutual relations. In the representation, the phenomena that are partial-shared among the constituents (partial-share: The real understanding of each constituent’s is not commonly shared, but the words as the symbol for each understanding are shared in “partial-share” (Derrida,1990) (Nancy,1996)) and the recognition of each constituent’s must be distinguished.

In addition to “aims” that is the important element of “recognition”, the limits of resources, a market judgment and so on are included among the objects of "the recognition". Also in order for each independent candidate constituent to choose "the companion and the vision", the information needed to know the characteristics of the candidate partner is important.

Well, how collective a type of community should we understand it is for "the collaboration of more than one main constituents" that must be a presupposition for collaborative creation?

The question stands for the same question of “partial sharing” as Nishitani paid attention to at “<partial sharing>, thought of plural singular existence —a substitute for an afterword —” in the translation of the book “LA COMMUNAUTE DESCEUVREE” by Nancy (Nancy,1999). What enables the community to exist within a limit?

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This paper aims at two concepts that give the principle of the integration. One is the way of thinking represented as the choice of the two terms of “companion, action” which is Hannah Arendt's political philosophy, where a concept due to Darwinism, “the judgment based on the experiences in the past”, is shown. The other is the way of thinking represented as “expression of the request for hope” shown in “Histoire des croyances et des idées religieuses (A History of Religious Ideas)” of M. Eliade (Eliade, 2000), that is the consequence of his considerations on what human being can believe the absolute other whom she/he has come across of from the respective standpoint. The former shows evolutionary process, while the latter has the possibility to give a framework of the way to replace metaphysical works by evolutionary works, as shown in the followings.

As Eliade teaches the essence, we can understand that “the request for the hope that is partial-shared by the potential constituents” can make the emergence and establishment of the constituent possible. It is also understood that he has shown the clearly specified example of the hierarchical system of the meanings, in other words the hierarchical system where there is not necessarily any logical consistency among the different layers in terms of meanings. It is the way that the vision of the top and the creative activity of the specialists are interacted in the field of technology development project, and are interwove as a project of omen, by the way a project is a worldly activity of “selection of companion and action” in a brief space of time, and in such a way a vision, creative activity and a project are not only momentary but also mutually indispensable existences.

As stated above, a vision is a transcendental element for the PJ on one hand, but the vision must be supported by creativity of the specialists on the other hand. The understanding of its meaning moves ahead when attempting to understand the thought of the Mahayana of “Mo-Ho Chih-Kuan” by asking how to understand it from the stand point of the problem of the integration of the organization or the community.

The will to rescue living things is transcendental as well as it is mutually indispensable with the existence of the worldly living things, and to continue a worldly activity that exists momentary along with the hope is the role of the bodhisattva.

To link these two activities, that is to rescue living things and to continue a worldly activity, with the aim of making the “expressed request for hope” practicable is a participatory political process and a democratic creation process as described in the book “Introduction to the Collaborative Creation”(Haruna,2006). That is to say, the problem of how to master own mind in pursuing the meaning of the life is replaced by a problem of the modern society, that is the problem of how to design a social process between the others concerned, for instance like the others from different hierarchical classes with “expression of the request for hope”, as a means to make practicable the “requested hope that is partial-shared by the potential constituents.”

Once a PJ is found out and started where a participant can get a chance collaboratively to express request for hope, the participant cease to be a common person, fill the role of a limited function in the project and, as an actor, becomes a social human-being who has a responsibility humanely. The collective ceases to exist after the project goes over. And participation in the collective is carved in the history

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of each main constituent. However, because a project can not make clear of all at the time of the beginning, the expiration rule of project has to be arranged beforehand.

The analysis as described above made clear such a structure and process that autonomic participants make in shape an open community to develop and partial-share a Problem Structuring Diagram, as

- (1) main constituents emerge from the community to propose and advance various projects,
- (2) the community council selects the candidate project with its members, and
- (3) the project that is selected starts if the participants, for instance residents, admit it.

It follows from the above discussion that Problem Structuring Diagram has the possibility to encourage the partial-sharing of their recognitions along with the process. However, we have to take into consideration the pointing-out by Habermas concerned with the role and the limit of "the constituent which was fluidized to the inside of the communication"(Habermas,1990). That is, the communication power works on the public bureaucrat system in "the form of besiegement," but can not take place in the systemic characteristics which the bureaucrat system holds.

Lastly, let's take into consideration how about the thought of the Mahayana of "Mo-Ho Chih-Kuan" from the viewpoint of the integration in the problem of the organization or the society, in other expression how appropriately we have the modernistic understanding of the thought of the Mahayana.

As for President Bush's Iraqi policy, people talked in 2006, "it is a crusade" or "he is the person of belief". It is from the view point of the second layer in terms of this paper. However in 2007, people have begun to explore another resolution that is from the third layer or the stand point of judgment, for example to make use of the expressions by the Democratic party such as "conciliation of the firm belief of the Democrat for the withdrawal and the will of the President of U.S.A.", or "The President is a respectable political person and possible to look forward to". In other words, people are beginning to grope for the "political resolution".

Such attitude seems to have a common background with the way of thinking of "Mo-Ho Chih-Kuan" like "nirvana from property (truth), simultaneity (eventuality and causation) and relation (every way of teaching)" in the chapter of "Views (Opinions)", or "the appropriate use of the thought of the Mahayana leads to the expertise of the best means without the help of any opinion." It is the way of thinking that the "requested hope that is partial-shared by the potential constituents", in other expression the way of living for each person to continue to work on but not to persist in affecting the others, and to wait until the others to find out themselves in the process of their developments, can generate "the true integration power in collaborative creation of the plural constituents". It can be understood that the way of thinking of the Mahayana and the philosophy of politics of the contemporary democratic society resemble so much to one another.

Even if it is open to strict argument in the future research, it can supposedly be claimed that the approach to make use of Problem Structuring Diagram is, to say

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nothing of helpful for reaching the final “ the views (opinions)(Sekiguchi,1966)”, at least useful for mutual understanding in pursuing political resolution. If a Problem Structuring Diagram has to be shared in the interest groups, some institutions such as preparatory committee room or community center will be useful. In the room, the participants of community come across some constituent who stand for the voluntary problem-solver through the activities of bringing their findings and partial-sharing their recognitions by the use of the Problem Structuring Diagram that is shared, and they advance toward the establishment of some practical community actions, and the issues that are specified in the community discussion as a standard such as a community rule, some issues like a common law, something like a custom and so forth work on effectively in the community.

The structure and function of the community for collaborative creation is called as “ context” in the research of creative process up to this time, and at the present time is expected to utilize such communication functions as the Web-services (Maarmar and so on,2006) that has three functions of participation, execution and preference. It is expected that the research of the policy process which presupposes such new communication functions may move ahead in the future.

### **A CONCEPTUAL DESIGN OF PROBLEM STRUCTURING DIAGRAM**

Barthes described in his paper “INTRODUCTION A L’ANALYSE STRUCTURALE DES RECITS” (Barthes, 1961) that the concept of “the level of description” is essential for every system of meanings, and that any level can not make meaning independently and can only have its meaning after having become successful in belonging to a hierarchical relation and in taking part in the upper level. And he proposed to divide description level into three levels of <function>, <deed> and <deed of recipe>.

In conventional systemic thoughts of human creative activity, the ways to grasp the activity have been tried with “meaning, context and method/system alternative”, “subject, objectives and context”, “(choice of) companion and vision” and so force. It can be understood to have restricted the number of dimensions of the problem within at most three because of taking into consideration the complexity of problem, in other words to have restricted the range of the problem either within the problem where the constituents are presupposed beforehand or within the problem where recognitions and phenomena of context are not necessary to be distinguished (Warfield, 2006).

In this paper, a way of structural representation of problem with four variables (fundamental constitutive elements), that are “recognition, constituent, activity and phenomenon” based on “The Four Truths” of “Mo-Ho Chih-Kuan” is tried. Recent advancements of personal computer technology give a chance to challenge the problem that was too sophisticated for any conventional representation tool available for human being. Problem Structuring Diagram graphically figures out (to connect with arrays) a notional space for present surroundings of constituents (phenomena and recognitions), candidates of emerging subjects and established subjects (i.e. practical subjects with alternative plans of activity) and the relations between the constituents and the notional space. Problem Structuring Diagram is a process and its supporting tool for practicing the thought of “Mo-Ho Chih-Kuan” of the integration.

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Mo-Ho Chih-Kuan adopts as the elements of the first level The Four Truths, that are Suffering (problem), its Origination (persons concerned), the Path (solving capacity that can be divided into capability, place and heart) and its Extinction (judgment).

The variables corresponding to the second level are the facts of altruistic deed that begin with uttering of the Four Broad Vows (vows to wish to do towards the future). In order to understand the facts, that are the realities of the mind, it is necessary to understand the situation of the roots of the will that are emotional desire & distress, sickness and disease, the characteristics of karma and the work of the devil. By identifying and observing such causes of the problem that are intrinsic to human properties as the facts, it can lead to propose policy alternative (concepts/imagination) for extinction of the sufferings (dissolution of problems or satisfying demands of organization). In translation from the technology development viewpoint, worldly desire (or emotional desire & distress) corresponds to, so to say motivations such as desire, the hostile policy, trust and so force, sickness and disease do to the faults of allocating transaction-cost horizontally or hierarchically of organizations, the characteristics of karma do to the cause and effect of faults of cost-balance among generations/ages due to the institutional system and the organizational culture, and the works of the devil do to the characteristics of organizational historical background and the contingency in terms of behavioral science's view point, and therefore to aim at the facts about the situation of such variables is helpful for exploring and identifying the second level elements. If translated from the technology policy development standpoint with the support of Arendt's thoughts in politics (Beiner,1982), the elements of the second level can intensively be replaced by organization as candidates of the main constituent, that is organizational characteristics, limits of capabilities and so force, and vision as alternative plans of activities, that is concepts, products, services and so force. Plural alternatives may be proposed for either.

The elements of the third-layer are related with acceptability/accessibility of organization, institutional issues of planning and execution and so force. Since exploring and identifying any meaningful relation in observing relations of the elements with the second-layer elements comes up with making practical shape of vision or policy alternative, it is understood that the third-layer elements point out the universal part of the context. The description "The essential meanings of the third-layer elements in Peirce's metaphysics (Peirce,1986) can be said that it brought about the theory of universal disposition" points out that the addition of Peirce's tertiary elements is indispensable in exploration and resulted representation of policy alternatives by the use of Problem Structuring Diagram. It understandably points out that "the practical expression of policy draft" can not communicate meaningfully even by a little unless it is associated with any expression of universality on "the properties and characteristics of the practical constituents" and "the background and situation where the deed was conceptualized". (Contact author for an example of representation scheme of the fundamental constitutive elements. In "Mo-Ho Chih-Kuan", the objects of recognitions and the phenomena are distinguished by the causes that generate the birth and death of people, the world that classify the property and characteristics, and the intervention.)

"Problem Structuring Diagram" supports the activity of imaging/concept-making in the stage that the subjects are not specified as yet, as follows.

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(1) To discover constitutive elements of the problem in the stage that the constituent has not yet established themselves by distinguishing elements by phenomena, recognition, activity, and candidate agency.

(2) To promote for the meaning-oriented concept to grow on the relations of the elements. The concept includes the practical objectives, such as for the specialists to discover technological problems and its solutions, and the meaning of existence, such as for the specialists to emerge (begin to participate with interest) and to establish (identify the subject and express the will to participate).

(3) To support to create the vision to solve a problem. It is the activity to connect political activity and specialists' activity and is characterized to be a policy process of subjective judgment having to handle uncertainty.

(4) To support the activity to aim at making foundation of drafting the practical action plan, that is called as partial-sharing of "companion and vision" by Arendt (Beiner, 1982).

The consequence of judgment is questioned in individual judgment. However, structure of communication between hierarchies that was pointed out by Habermas (Habermas, 1990) as well as transparency of communication, particularly the transparency of its process is regarded as important, because possibility of communication must be questioned in organizational judgment. Therefore, this paper would end up with the comment "the process to develop and deliver "Problem Structuring Diagram" must be designed in a prudential way".

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