The Dynamism of The Alt.elite and The Organizational Change: The use of information technology in an antiquarian booksellers association

Keywords:
alt.elite, identification, legitimatization, information technology, organizational change

Kaoru MOMOZUKA, Komazawa University

Abstract
In this paper, we discuss how self-reflective individuals change organizations by using information technology in a conservative booksellers association. Individuals who are information conscious try to change their environments with the transformation of self-identities and the legitimization of selves. We use three key concepts within this study; (1) alt.elites who counter authority with new technologies or skills, (2) identification, which is identity as a process, and (3) legitimatization, which is the dynamic mechanism distinguishing the self from others and authorizing it.

Alt.elites in the association introduced information technology despite meeting with stiff resistance from other members. Through the process of the introduction, the alt.elites have been changing the relationship between the self and others in the internal and external environment of the organization, leading to the legitimatizing the selves in the cultural, economical and management spheres. Finally the alt.elite changed the organization.

This paper is awarded for the JASI Best Paper of the Year 2003 for Young Researchers.
1 Introduction

Today, individuals belong to many organizations simultaneously. Furthermore, people who are information conscious try to change their organizations with the transformation of their self-identities and the legitimation of their selves. Nonetheless, only a few studies about information technology in organizations have argued this point.

We are concerned with the case of organization members changing the organization of an antiquarian booksellers association, introducing information systems to the member's customer dealing aspect, with three key concepts; (1) alt.elite (Endo, 1999), (2) identification (Hall, 1996) and (3) legitimatization (Momozuka, after-mentioned).

The organization we analyse, Tokyo-to Kosyoseki Syougyou Kyoudou Kumiai (Tokyo Antiquarian Booksellers Corporative), is a secondhand booksellers' trade association composed mainly of old, established booksellers in downtown areas which trade expensive antiquarian books, and small bookstores which trade secondhand books in local shopping streets. There has been a big environmental change in their traditional business field, because new franchise secondhand bookstore chains have broken into the market. In order to cope with changes in the business environment, alt.elites who were information conscious and tried to change their environment, built an online shopping website and computerized many of the office tasks. The purpose of this paper is to explain such a stratum's attempts to authorize them, distinguishing the self from others continually, by examining actions of alt.elites in the corporative association.

2 The framework

2.1 Individuals and Organizations in Modern Societies

Individuals in modern societies are liberated from "Gemeinschaft" (traditionally territorial connections and blood ties). Nowadays, individuals form, join and withdraw from groups of their own free will. An individual belongs to more than one group. According to Simmel (1890= 1980: 487), a man in modern society belongs to his parents' family first, then takes a certain job, and his job itself is built into his many interesting spheres. As a result, individuals belong to a number of groups at the same time, which means people have a sense of multiple belonging. Individuals, therefore, join and withdraw from several organizations of their own free will. In this paper, we use the word "organization" as a group where individuals interact by their own wills.

While belonging to organizations is based on will in modern societies, the "cost" of joining and withdrawing from organization is not necessarily been low. For example, people who work for a Japanese company which chooses the lifetime employment system, or who volunteer in civic activism tend to devote their whole lives to the organization, because it is not very easy to withdraw from it. Nonetheless, Japanese companies have recently promoted early-retirement and begun to employ mid-career workers aggressively, due to the collapse of the lifetime employment system. Furthermore, in voluntarily organizations which have developed recently,
like online organizations, such cost is lower than that in the old associations. As a result, the more the cost has decreased, the more organizations individuals have been able to join simultaneously.

According to Weick (1979), organizations are interpretation systems. In other words, an organization makes sense by the reduction in the ambiguity of members, and meaning the organization does not exist from the beginning but is given retrospectively after actions. This brings us to the next point. The question is how we can understand the dynamism between such individuals and organizations.

2.2 Alt.elite

<table>
<thead>
<tr>
<th>Hierarchy of Authority</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elite strata</td>
<td>Elite strata</td>
</tr>
<tr>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>Non-elite strata</td>
<td>Alt.elite strata</td>
</tr>
<tr>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Figure 1 The Position of the alt.elite

According to Endo (1999), it is young researchers who have developed the internet; in other words, as groups, they are quasi-elites who have occupied an intermediary position between elites and non-elites. They hold the potential to move up to the level of elites, but they are at a lower-middle position on their social hierarchy. Therefore they counter elites mentally (in fact, are syntonic to non-elites), and find their identities in counter or alternative cultures. As a result, they are suspended in the social hierarchy temporarily.

Endo called them "alt.elites (alternative elites)." (Endo, 1999: 31)

The alt.elite is a diachronic concept; individuals of such alt.elites have countered elites with various advanced technologies or broad knowledge how to cope quickly with the change of the times quickly. In this paper, however, there is only the space to focus on modern alt.elites who counter the hierarchy of authority with new information skills. In this study, an individual's social position consists of two axes; (1) how much skill he has with information technology (information consciousness) and (2) how much she counters the hierarchy of authority. In other words, we divide the society into three segments; (1) the alt.elite strata are the ones which counters the hierarchy of authority with new information skills, (2) the elite strata are the ones at a high level on the hierarchy regardless of their information skills, and (3) the non-elites strata are the ones at a lower-than-middle position on their social hierarchy, without the information skills. (Figure 1)

The alt.elites have both horizontal and vertical relationships with others. The former is the relationship with others based on so-called "networks"; without any consideration of hierarchy levels. According to "The National Survey of Social Stratification and Social Mobility" in 1995, the alt.elites tended to attach a high value to "social activities" and "group activities"; on "the horizontal connection to others. (Endo, 2000: 119, 123)

The latter, on the other hand, is the relationship with others based on achievement; what he or she assigns high value to and achieves in the society. Endo (2000, 2002) claims the alt.elites do not attach
high value to social status, the assets, career and educational qualifications which are valued in the society. As a result, this survey supports two characteristics in the alt.elite's attitude to others.

Additionally, we must emphasize that the concept of alt.elite is not static but dynamic. An individual who is in an alt.elite doesn't necessarily remain in the stratum. Some will join elites, some will remain in the alt.elite position, and some will join non-elites. Furthermore, some people shift to alt.elite strata from the elite or non-elite strata. In other words, to be part of an alt.elite is not a static personal attribute, but one that changes with time. (3)

2.3 Identification of Alt.elites

The dynamism of alt.elites as described above means individual identity changes continually. According to Imada (1986), action means playing by the rules and accomplishing one's aims and thinking about the significance of the process. In this study, we call such action self-reflective. Furthermore, self-reflective action means differentiation from established meaning, and assigning new meaning by changing the rules. (Imada, 1986: 270-275)

The self-reflective process is always in progress. According to Hall (1996), the difference between the self and others is not static. Hall (1996: 2) claims identification is a construction or a process never completed; in other words, is always "in process". That means the rule of distinction between the self and others is always changing.

Furthermore, there is not necessarily an anaphoric relation between the elements of self and others, but the relation is produced. (Hall, 1996; Sterne, 1999) As a result, the differentiation is created by two mechanisms; some parts of the self become those of the others and some parts of the others become those of the self, with the rules modified. Therefore, the production of oppositions is due to the differentiation between the self and others, and the dissolution of oppositions is due to the integration of the self and others. In this paper, we call the former "segmentation" and the latter "articulation".

For this reason, it is claimed that the self is not static and the distinction between the self and the others changed constantly (the rules have been modified). The self repeats the segmentation and articulation process, with the two alternating continually. That is identification. (Figure 2) The self of alt.elite does not exist as a fixed entity but modifies constantly through interaction with others. (3)

Figure 2 Identification of segmentation and articulation

2.4 Alt.elite and Legitimatization

The alt.elites have a vertical relationship with others, which is the dynamism of legitimating the sense of self to others continually. According to Bourdieu (Bourdieu, 1979 = 1984), people who belong to a class or a group have specific ways of acting and
perceiving (habitus). Although an individual's habitus is consistently distinct from that of other classes or groups, this distinction is not only the difference between the self and the others, but the difference is also an aspect that is valued. Bourdieu (1979=1984) calls such a difference distinction, and it is thought that distinctive classes or groups have legitimacy in the society.

We can apply Bourieu's habitus to alt.elites' actions. First, there is a difference between alt.elites and elites, in that alt.elites exist at a lower-than-middle position on their social hierarchy. Because elites are legitimate and distinct from alt.elites, alt.elites try to gain legitimacy with elites by action which is countering the hierarchy of authority, characteristic of alt.elites. The elite strata, on the other hand, need not legitimate themselves unless their legitimacy becomes weakened. (Ishii, 1993: 196)

Bourdieu argues that the legitimacy of cultures in rather static class societies exists with a few exceptions, and that it no longer prevails with the upward mobility of people. Bourdieu adds that legitimacy of culture tends to continue after it is established, but that the legitimacy the alt.elites gain does not always continue, in other words, they do not legitimate though they try continually to establish it. In this paper, we call the effort to gain legitimacy by alt.elites "legitimatization". In other words, the vertical relationship alt.elites have with others is the dynamic mechanism of legitimatization to be distinct themselves from others.

2.5 The dynamism of alt.elites

As mentioned above, the alt.elite strata in this study counter the existing social hierarchy, and try to change their society with information technology, building both horizontal and vertical relationships with others. Additionally, such individuals have identification through segmentation and articulation with others, thus legitimating themselves, and making themselves distinct from others. In other words, alt.elites try to authorize themselves, building relationships with others constantly.

In this paper, using this framework, we examine a case whereby alt.elites who were information conscious and had both horizontal and vertical relationships with others tried to legitimate themselves in an antiquarian booksellers association and finally changed the organization by introducing computer systems. We also examine the dynamism alte.elites caused in the association.

3 The Case

3.1 The Antiquarian Books industry in Japan

The antiquarian book industry in Japan is divided into two groups. One consists of traditional and old-style secondhand booksellers which are affiliated with antiquarian booksellers in each prefecture, that are subordinate organizations, in a sense, of Zenkoku Kosyoseki-syou Kumiai Rengou-kai (Zen-Kosyo-Ren: The Antiquarian Booksellers Corporate of Japan)). Many of these bookstores are small and long-standing but show deteriorating sales (Tokyo-to Kosyoseki Syouyou Kyoudou Kumiai, 1996). The other consists of new franchise secondhand bookstores, aggressively expanding business, whose stores located mainly in suburban areas.
are large, and managed by manuals and POS systems like fast-food franchises stores. (Oda, 2000)

The antiquarian bookseller association is traditional storemembers belong to a cooperative association (Jigyou Kyoudou-kumiai), which is "horizontal organization consisting of small business traders in the same trade who communicate and collaborate with each other by participating in many projects" (7). For example, according to the Tokyo Antiquarian Booksellers Corporate (TABC) clause, the object of the association is "based on the spirit of helping one another, by forming joint projects necessary for its members, to promote self-motivating business activities of members, to improve members' economic position, contribute to the flourishing of domestic and international cultures, and to intermediate the antiquarian books markets successfully" (Articles of TABC, chapter 1). In other words, the role of antiquarian books associations is to foster communication among the members in order to trade antiquarian books on the members' markets.

3.2 The challenge of introducing computers by TABC

Since the 1990s, due to slow sales, many of the secondhand booksellers that belong to the associations have been put in a difficult position, and the franchise large stores, as mentioned above, have invaded the market all over Japan. There were some people in TABC who had a sense of crisis about the situation. They researched their environment and prepared a report, "The Research Report to find a vision of survival; present and future " (Tokyo-to Kosyoseki Syougyou Kyoudou Kumiai, 1996). In this report, they claimed that one of the roles expected of TABC would be to introduce computers.

In 1996, many of TABC's members "had a vague sense of fear about computers, because they thought that computers would replace books" (8). The report said "the information age has already come to Japan. Although the antiquarian books industry has had from its origins the aspect of being an information-distribution industry, we have not made an effort to carry this idea forward. With the coming of the multimedia era, we should be examining what we can do for the industry, if antiquarian books as a media can survive in the future," (Tokyo-to Kosyoseki Syougyou Kyoudou Kumiai, 1996: 6). The report said, moreover, that the Internet was useful in the information age, and to make a portal site on the internet about antiquarian books edited by the association would result in improvement of convenience for its members and customers. In September 1996, based on the above claim, the association formed Internet Un'ei linkai, a steering committee to experiment on how the internet could be used. In September 1996, in addition, two committee members who had advanced computer skills led other TABC's members in opening the website "Nippon No Huruhon-ya (Japanese secondhand booksellers)" where more than 50 voluntary members sold used books.

All association members, however, did not support the committee, and committee members had a hard time getting other members to accept them, because many TABC's members didn't know what kind of
organization the committee was or where the committee belonged. (Zenkosyoren News, 2000.7: 8) Some members criticized the committee for introducing the internet without permission of TABC, because only a small number of members joined the website.

Many objections against the operation policy of the committee were sent to TABC one after another; against the policy of using the internet in TABC (in some cases because the skills were lacking; in other cases, despite an understanding of the internet.) Someone who was against the internet claimed that only 30% of the members could use the internet and the committee should have understood that. Someone claimed that it was an immoral affront to customers and self-defeating for antiquarian booksellers to use the internet disclose knowledge that could be read by the general public about antiquarian books accumulated by booksellers over a long period of time. (Kosyo Geppou, 1997.8)

Additionally, someone criticized the committee itself and wrote to say that the TABC must not have operated a private profit-making business that each member managed. Someone had opened a commercial website for himself because the association did not have the technical skills sufficient to run such a website. (Kosyo Geppou, 1997.8)

In spite of a number of such complaints against the internet, the amount of sales on the website had been increased steadily. As sales accelerated, objections against the committee decreased, and the number of members using books on the website increased. Some booksellers tried to increase online sales more aggressively than the committee intended. Finally, the number of booksellers selling antiquarian books on the website raised rapidly from only a small number of people when it began in 1996 to more than 450 all over Japan by April 2002.

4 Analysis of the case

4.1 The position of alt.elite in TABC

The organizational change in TABC was carried out, counter to existing authority, by the alt.elite strata with information skills. We analyze, first, the position of alt.elites in TABC.

When the association began to use the internet in 1996, it was divided into 4 strata according to hierarchy and degree of information consciousness in TABC.

(1) Information conscious establishments: these strata are capable of introducing information technologies independently. Thus they don't run into contradiction with the conventional values of TABC, because they don't expect the association to introduce an computerized information system.

(2) Conventional establishments: these strata are satisfied with current business without use of the internet, so they do not contradict the conventional values of TABC.

(3) Conventional tiny stores: although these strata feel dissatisfied with their situation, they are negative about using computers, so do not contradict the conventional values of TABC.

(4) Information conscious reformers: these strata feel dissatisfied with their situation, expect TABC to introduce technology, and
so contradict the conventional values of TABC.

Information conscious reformers are the strata that changed conventional values in TABC with the introduction of the internet despite the anti-reformation feeling about the internet that raised. In other words, they countered existing authority by using information technology, thus displaying a key characteristic of alt.elites and thereby became the alt.elites in TABC. (Figure 3).

<table>
<thead>
<tr>
<th>Hierarchy of Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conventional Establishments</td>
</tr>
<tr>
<td>Conventional Tiny Stores</td>
</tr>
</tbody>
</table>

Figure 3 The Position of the alt. elite in TABC

4.2 The segmentation and articulation of alt.elites

The alt.elites in TABC segmented and articulated, both in the overall organization and within member organizations.

4.2.1 An example of the segmentation within TABC (1)

First, alt.elites in TABC segmented from conventional establishments and tiny stores (two information unconscious strata). The strata that weren't information conscious and hoped to continue traditional business practices, were afraid that by selling books on the website, and by publicizing tacit knowledge about the antiquarian books members had, the price of secondhand books would converge into one price, but alt.elite strata claimed that it was useful to compile a database of knowledge about booksellers' antiquarian books. (Kosyo Geppou, 1998.8: 15) This means there is the production of opposition between two information unconscious strata and alt.elite strata; the former intended traditional business by the seat of their pants, and the latter intended to verbalize tacit knowledge about antiquarian books members had. (10)

4.2.2 An example of the segmentation within the association (2)

Secondly, alt.elites in TABC segmented from information conscious establishments. Each bookseller of this establishment introduced information technology on their own at that time and alt.elites didn't try to make them join the website. However alt.elites did encourage other members to join who did not have sufficient information skills to use computers and the internet by themselves. (Kono, 1999) Alt.elites organized workshops to support these unskilled members, and used a customized windows PC at the TABC office to recommend to TABC members what kind of computer they should buy to use the internet. Members could buy the machine at the office immediately. (Kosho Geppou, 1997. 12: 4) This process demonstrated a conflict between information conscious establishments who intended to computerize separately and alt.elite strata who intended to computerize together.

4.2.3 An example of the negotiations within the association

Thirdly, alt.elites in TABC negotiated with
the information conscious establishments. As described above, the committee first opened the website for beginner internet users and supported them. In 1999, each user could register book data in the database directly, with the website renewed by the organization and the user interface altered. After the renewal, TABC appealed to the advanced internet users to join the site. (Kosho Geppou, 1999. 8) This led to a resolution of the conflict between the informational conscious establishments and alt.elites.

4.2.4 An example of the negotiations outside the association

Fourthly, alt.elites in TABC negotiated with an external organization. The committee released members to open a shop on other websites managed by private antiquarian book companies; in particular the website, M Inc., established in 1995, which targeted the same market as the association's site. There was a strong probability, as some members feared, that both sites would compete with each other. Nonetheless, alt.elites in the organization allowed the users to open stores on the M. Inc's site. (Zen Kosyoren News, 2000. 7: 9) This led to an end of conflict between the association and external organizations.

4.2.5 An example of segmentation with an external organization

Finally, alt.elites in TABC segmented with an external organization. They set the goal of "making the website number-one in the antiquarian books industry" (11). M. Inc, however, had already opened an antiquarian book shopping-mall on the internet before TABC built the website, and claimed that it was the leading information technology-related company in the industry. This claim was possible because an encyclopedia of current events and words had listed the enterprise as the first in Japan to open an antiquarian bookstore mall on the internet. (12)

On the other hand, alt.elites in TABC, setting a goal to make the website most excellent in the industry of Japan, segmented with the internal and external organization.

As a result, alt.elites in TABC developed a clear and dynamic identity, through segmentation and articulation within the internal and external organization.

4.3 Legitimatization of the alt.elites in TABC

As mentioned above, alt.elites have a vertical relationship with others. Such actions are recognized in the alt.elites of TABC.

They thought that even if antiquarian booksellers that belonged to the associations had been "old-fashioned" and in a "minority", they had been "the standard in the industry". In addition, they claimed that if they solidarized each other, they would be able to "create the largest 'antiquarian book space' on the internet", because such booksellers were a "professional group" in which each bookseller specialized in a certain genre. (Kosyo Geppou, 1999. 4: 26). They projected to authorize their website as distinct from others that dealt with secondhand books. (Momozuka, 2002) This means that the alt.elites in TABC engaged in a vertical relationship with others.

It can be argued, therefore, that why making the largest antiquarian books space means legitimatization. Three different vertical relationships among alt.elites and others were
observed.

First, the alt.elites in TABC had a vertical relationship with others from the cultural aspect. Some alt.elites, as described above, claimed to compile a knowledge database about "the one thousand-year-history of antiquarian books" (Kosho Geppou, 1998. 8) that the booksellers had uniquely. This means that they tried to authorize themselves as distinct from others by drawing attention to the cultural aspect of antiquarian books.

Secondly, they created a vertical relationship with others from the economic aspect. Some alt.elites were interested in the quantity of books sold on the website after the site had opened. This means distinguishing themselves from others by focusing on the material aspect, and expanding the scale of operation to pursue greater profits. (13)

Finally, they engaged in a vertical relationship with others from the managerial point of view. Some of them inspired by the introduction of the internet in TABC tried to modernize the TABC's management. They thought that using information technology would lead to reviewing management methods themselves. This means distinguishing themselves from others through innovation of the management style. (14)

As a result, it is revealed that vertical relationships between alt.elite in the organization and others have multiple dimensions. The alt.elites legitimated themselves simultaneously in cultural, economic and managerial aspects of the operation to counter existing authority with information technology.

5 Conclusion and future research

These results lead to the conclusion that the volunteer members in TABC changed existing order in the organization by introducing information technology and forming a website for customers dynamically. It is argued that they were alt.elites who countered existing authority with information technology. First, The alt.elites in the association segmented and articulated with internal and external organizations at the same time. Secondly, they tried to legitimate themselves by making themselves distinct from others in term of cultural, economic and managerial aspects. Finally, the organization changed dynamically on the whole through this transformation in the relationship between the self and others as a result the merging of such actions.

Our results have several implications, not only for antiquarian booksellers associations, but other cultural industries as well that deal with cultural goods or services, especially organizations in "the reading space" (Nagamine, 2001) where individuals communicate with each other about books. (15) Because these organizations are facing similar problems under similar circumstances to antiquarian booksellers associations. For instance, in publishing companies, it is pointed out that stores selling newly-published books and corporative associations, which belong to traditional industries that deal with culture, are slow to computerize despite the difficult environment and depressed book sales. It can be argued that alt.elites produced in such organizations could change their situation with information technology.
Future research should analyze the relationship between the organizations alt.elites belong to and external organizations. Alt.elites, however, are not affiliated with only one organization, and we have not discussed the dynamism of alt.elites fully from the point of view of the relationship between one system and another system. First, due to the focus being mainly on the alt.elites in the internal antiquarian booksellers' organization, such alt.elites have not been located in the reading space. As we mentioned above, secondhand bookstores and antiquarian booksellers associations are in the reading space as publishing companies and stores selling new books. Further research is needed on the dynamism of such alt.elites in the reading space. Secondly, we have to discuss the link among each of the three vertical relationships and others. The legitimatization of alt.elites can be multilayered, and the managerial legitimacy can be the means to pursuing the end of other legitimacies. As a whole, alt.elites may seek to legitimatize themselves in a multilayered way. Such possibilities must be explored in the future.

Acknowledgements

We wish to express our gratitude to Kaoru ENDO, professor of Gakusyuin University for reading the manuscript and making a number of helpful suggestions. Our thanks also are due to antiquarian booksellers in the Tokyo Antiquarian Books Cooperative who accepted our interviews.

Footnotes
(1) For example, according to Endo (1999), internet activism does not have characteristics such as tight organizing, total personal commitment and physical involvement.
(2) Due to the alt.elite as a dynamic concept, there is not a static group of alt.elites. However, when observers focus on an organization at a given moment, alt.elites look like a cluster or a stratum. For this reason, we use the phrase the alt.elite strata, to indicate of more than two alt.elites at one particular moment.
(3) The segmentation and articulation of identification between the self and others are, in other words, the condition of similarities and differences between the self and others. It is obvious that such a difference relates to joining or countering the social hierarchy, but in this paper, we make the assumption that the difference between the self and others is arbitrary. It is not until the difference is positioned in the society, that it becomes an issue of the distinction of either the self or others.
(4) The sale of letters of the nobility in the English aristocracy provoked devaluation of these titles. As a result, the existing title holders introduced differences such as manner to devalue the newcomers in their society. (Bourdieu, 1979 = 1984 : 161)
(5) In this Study, after alt.elites complete authorizing themselves and don't have the motivation for authorizing, they shift to elites.
(6) For further details of the case, see Hanaoka and Momozuka (2000).
(7) See, in particular, Miyashita(1999: i).
(8) This is the view of Mr. Takayuki Kono the former manager of public relations, Tokyo Antiquarian Booksellers Cooperative. Mr. Kono and Mr. Toshio Hanai, the manager of public relations at that time were interviewed about introducing computer technology and the internet in TABC on December 27, 2001.
(9) They had the most advanced skills about computer technology skills amongst antiquarian booksellers. For example, they published antiquarian books catalogs using computers and established a computer-based inventory control and customer management systems. In addition, one of them wrote computer programs of the antiquarian books management systems to sell to other booksellers, and one of them introduced a minicomputer and database system and built the LAN in the company and connected the network to customers' computers. (Yamaoka, et.al, 1996: 170 - 188)

(10) This notion about the knowledge-based database system that alt.elites described; is similar to the conversion of tacit to explicit knowledge. (Nonaka & Takeuchi, 1995= 1996)


(12) For further details of the case, see Jiyu Kokuminsha (2002: 1237), the item name, "Kosho Net Tuuhan".

(13) This strata's way of thinking about management is thought to be similar to the management methods of the franchise chain secondhand bookstores, Sin-huruhon'ya. According to the report, there were members in TABC who tried to expand the scale of operation in 1996. (Tokyo-to Kosyouseki Syougyou Kyoudoukumiai, 1996: 42 - 46)

(14) Toshio Hanai, December 27, 2001. See n. 8. According to Mr. Hanai, one of the important problems members had was that they did not manage the book catalog on the website properly, because they were not able to control the inventory management in their bookstores.

(15) Nagamine (2001) calls the set of elements that constitute people's reading lives, "the reading space ". According to Nagamine, the following three elements constitute the reading space: (1) the development of printed media like newly-books, antiquarian books and magazines, (2) various distribution channels to disseminate them like newly-book stores, antiquarian bookstores, and libraries, (3) the media receptive capability of various readers like white-collared workers and blue-collared workers. The reading space is constituted with a relationship among an elements.

References


Imada, Takatoshi, 1986, Jiko Sosikisei, Soubunsha.

Jiyuu Kokuminsha, 2002, Gendai Yougo no Kiso
Tasaki, Jiyuu Kokuminsha.
Tokyo-to Kosyoseki Syougyou Kyoudou Kumiai, 1974, Tokyo-Kosyo Kumiai 50 nen Si, Tokyo-to Kosyoseki Syougyou Kyoudou Kumiai.
Tokyo-to Kosyoseki Syougyou Kyoudou Kumiai, 1996, Tokyo no Huruhon-ya Kongo no Kosyoseki Gyokai no Arikata: Genjou to Tenbou, (Heisei 7 nendo Kaitaku Vision Chousa Houkokusyo).

URL References (April 10, 2003)
Nippon no Huruhon’ya (http://www.kosho.or.jp)
Yuugen Gaisya Murasaki Sikibu (http://www.murasakishikibu.co.jp)