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1) Opening Remarks

Mayor Seishi Kohyama: My name is Kohyama, Mayor of Kumamoto City. Distinguished guests, ladies and gentlemen, I would like to give my words of greetings for the opening of this fifth Working Level Conference of Asian-Pacific City Summit. It is indeed our pleasure and honor to hold this Working Level Conference here in Kumamoto City.



This year we are pleased to receive 39 participants involved in administration at a working level from 9 different countries and 18 cities in Asia. I would like to welcome all of you for coming all the way to Kumamoto City. We are also pleased to have participation by many citizens from Kumamoto City, and I would like to give my heartfelt gratitude to all of you.

The Asian-Pacific City Summit, the first of such a conference, was held in 1994 in Fukuoka City, and the following level, the Working Level Conference, was held thereafter. This style has been continued for many years, and this year celebrates the tenth-year anniversary. Every year many issues of the Asian-Pacific region, such as urban development and tourism, have been under the theme of our Summit. Last year's Summit's theme was "New Approach to City Planning for the 21st Century ~from 'Governing' to 'Good Governance'~." That was the theme for the overall Summit, and many discussions and consultations have been done on the state of city administration.

Kumamoto City, as well as seven other cities, participated in the sub-session called "City Planning with Citizen Involvement." This year we have decided to take over this topic and we would like to further deepen this discussion. In Kumamoto City our basic policy for administration management was the collaborative city building by citizens and administration. This is based on the principle of residents' autonomy, that is, one's own city is built by one's own hands, so the citizens and the administration will become better partners and will contribute wisdom and power to each other to build a better town for each other. In order to carry out such policy, I believe we need to share information with citizens and also promote citizens' participation and policy formulation, and also build a system where residents themselves become responsible actors in providing public service. Today's keynote address and various case studies should become a very fruitful experience in handling your related issues, and this is my utmost hope.

The Asian-Pacific region is currently seeing magnificent advancement, and this is about to make grand changes in terms of life, culture and social environment. Consequently, many social issues arise in the area as well. However, there is an expression that "Asia is one region," and we have gathered here in one venue and we have decided to discuss city planning for a better future. So by cooperating with one another I should like to hope that all of our cities would grow together.

Finally, I would like to give my utmost gratitude to all of you who have been involved in holding this Summit, and also I should like to hope that today's Summit will become a fruitful experience for all of you. Thank you very much.

2) Keynote Address

“Collaborative Community Planning in Japan”

Professor Shojiro Araki, Municipal Administration

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Mr. Shojiro Araki

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Background:

2000 - Present	Professor Administration and Management Department, Faculty of Administration, Prefectural University of Kumamoto
April, 2000	Professor Emeritus, Tokai University
1973	Lecturer, Assistant Professor and Professor, Department of Politics and Economics, Tokai University
1968	Researcher, Japan Institute of Urban Policy ‘Nihon Toshi Center’
1968	Received Masters Degree in Self-government Administration Graduate School of Political Science, Waseda University



Current Activities:

- Organizer of Neighborhood Self-governance Seminar House
- Coordinator of Civic Meetings for Promotion of City Planning with Community Involvement

Thank you very much for the kind introduction. My name is Araki, from the Prefectural University of Kumamoto. Today I have the pleasure of speaking to this very large congregation of the Asian-Pacific City Summit 5th Working Level Conference. I would like to thank the organizers for this opportunity to speak to you. I understand you have the handout of my paper which is titled “Collaborative Community Planning in Japan.” This is the theme I will be discussing this morning.

[Introduction]

The term “collaborative community planning” has been commonly used in Japan for the last ten years or so from Hokkaido all the way down to the south in Okinawa. But before that, what was the situation? The work of community planning was conducted under the initiative of the local government. So the words “collaborative” or “cooperative” were not used in the context of city planning. But some time ago residents began to develop interest in community planning, and their wills are now reflected in the process of community building. So this change has taken place more recently, and the local government in response has begun to involve citizens in its endeavor for community planning.

Today I would like to review with you this change. It has been 58 years since 1945; I would like to

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review with you how the society has changed over these years, especially focusing on how the relationship between the residents and the local governments has changed. Now the question is why in Japan residents began to develop the sense of cooperation and also began to act on the basis of this cooperation. I am sure this is something that you should be very interested in, so it is important for us to note the terms “cooperative” or “collaborative.”

After World War II in Japan there were many changes in society, and people did not necessarily develop a sense of cooperation or collaboration spontaneously. Not just in the post-war of Japan, but if you look back in history, we had such cooperative, collaborative activities among the public even a long time ago. So today we now talk about this collaborative community planning that has a history of about a hundred years already. This is one thing I would just like to confirm at the outset.

Now there are 3,000 or more local governments in Japan, from Hokkaido to Okinawa, and many such municipalities have the spanner of collaborative community planning. There are certain examples of collaborative community building I would just like to introduce to you today and compare how this current, contemporary collaborative community planning is different from more historical collaborative processes in community planning.

This collaboration is a means but not the end of what is to be done. In order to attain a certain end, different parties would work together in cooperation. This is a collective work, organized collective, collaborative work. This is what we call “collaboration.” So in promoting collaboration how can we organize such cooperative entities, and how can you run such an entity once it is formed? Also for the eventual attainment of the objective, what are the requirements to be met by such an organization? These things must be closely examined. Toward the end of my keynote, I hope to refer to these requirements.

And then eventually, or in order to have a full deployment of such a collaborative process, there are some basic factors, that is, the organization must be formed and also must be driven for by the eventual goal and objective. Also the organization is to be expanded. We need a champion or a leader who can drive this process. How we have seen the development or emergence of such champions of this process is one of the important basic requirements of successful collaborative community planning, so I hope to refer to these factors in due course.

[Background of the Emergence of Collaborative Community Planning: 1945-1960]

Moving on to the second part of my keynote, as a background for this collaborative community planning, for 15 years between 1945 and 1960, Japan was under devastation due to World War II. Following the war the entire country was devastated and new institutions were introduced; we had to fully appreciate the new institutions. This was a preparatory stage where the nation had to learn and understand the new institution in place following the end of World War II. So to put simply, what took place was that Japan still was a highly agricultural society. In the agricultural society, people had to help each other and had to engage in joint agricultural activities. That was the nature of the agricultural society. There were rules in their social lives, and rules of mutual cooperation were deeply an integral part of the agricultural society. In one agricultural community, for instance, when they planted rice, they had to create an irrigation canal to run

water. So for such work, everybody in the community had to join hands and develop the canals. When the time came for harvesting, people in the village all cooperated to do harvesting together. These were the collaborative activities typical in an agricultural society. If anyone or some of the members of the community were not able to participate in such a joint work due to illness or other reasons, then they had to follow the rule to reciprocate the service rendered by other members of the community in collaboration.

So in such an agricultural community there was such self-help and also helping others in the immediate neighborhood. And also in a more extensive neighborhood people helped others in the community. So there was very close collaboration and cooperation existing in such an agricultural society as early as in those days. And when there was any problem in the civic society, the residents themselves found solutions while the local government had to follow certain duties in line with the residents' registration and others. Government was just doing the statutory, administrative work, and not getting involved in the day-to-day problems or issues among the residents, so there was a balance between the residents and the local government in that context. There was a stable society; people were not very affluent economically, but the society, the community itself was highly stable in those days.

[Background of the Emergence of Collaborative Community Planning: 1960-1975]

The next phase is another 15-year period between 1960 and 1975. At that time the government had a national policy to drive high economic growth. In agricultural areas we had abundant labor while in the cities there was a lack of labor. Then, in order to build industrial infrastructure in cities, as we said very often, we had an income doubling plan or policy of the government in those days. Now you earn 100,000 yen this year and then next year you will be promised to double your income to 200,000 yen; that is, the government policy was doubling the income of people for fast economic growth. In the agricultural community there are many labor hands available, but the agricultural area was limited and, by sharing the limited resources, it was clear that people would not become affluent so there was a need to relocate the excessive labor from agricultural area to the urban area. So in this 15-year period we had very rapid relocation of agricultural populations to urban areas.

Between 1960 and 1975 we took a national census and also some other statistics from the residents' registration. We have different administrative districts. For instance, Kumamoto is one administrative district. And people are moving from this administrative district to another district. If you follow how much population moved, on average eight million people moved from one to another administrative district in those days. This continued for 15 years at that time.

The Japanese population today is 127 million, and for that 15-year period between 1960 and 1975 the entire population moved from one place of residence at one time to another residence somehow, but on average, in a typical year, due to work, marriage or going to school or some internal transfer within the company, an average of four million people would move from one place to another. This is still an ongoing typical move. But more than double the number of people moved from one place of residence to another for this 15-year period, between 1960 and 1975. So it's a massive movement of people.

What sort of issues arose from this massive move of people in those days? There was an outflow

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from one place, and in those days this was the area where agricultural activities were conducted by elderly men and their wives and daughters-in-law, while other members of the family moved to the cities to work. People left in rural areas were the elderly men, wives and daughters-in-law. These three remaining members of the family stayed in the agricultural area and continued agricultural work. And then in the cities where they absorbed the in-coming populations, people came to cities looking for employment opportunities. Therefore, in those areas, you never knew who your neighbors were. This happened in cities all the way from Hokkaido to Okinawa; people moved and concentrated in cities, and once in the cities they didn't know each other or who their neighbors were at all.

I was asked by Chiba Prefecture in those days and conducted a survey of those city dwellers: How much time would it take to be able to get to know your neighbor, just to say "good morning," "hello," or to recognize your neighbor and just naturally greet. Our finding was that it takes three years for a typical citizen to recognize his/her neighbors. And when some issue arises in the community, people would collectively try to solve the problem; such a momentum would develop only after seven years. So it takes a long time for the sense of community to develop. We had a very weak people-to-people relationship in the communities developed in cities in those days. Such a life in urban communities caused a sense of anxiety to its residents. So to remove such anxiety, the residents tried to solve problems themselves as much as possible, that was self-help. But if a resident finds it difficult to solve a certain issue, then the resident would not know who his neighbors are, so a typical resident cannot really turn to neighbors for help.

Where he can go or ask for the solution? Then, the typical resident had to go to the local government. Eight million or more than eight million people moved in a year, and half of those people would have to begin a new life among strangers, so we had a birth of very unstable communities in different parts of the cities.

This was the situation we had then. People began to turn to local governments, municipalities, to protect their lives when problems arose. The local government had to respond to the demands of residents, and if it could respond better, it was regarded as a good working local government. So the residents would come and ask for certain things: "Please do this and that," to the local government. And then the local government would have to respond: "Yes, we will do this and that." That is how the local government tried to accommodate the requirements of residents.

In those days Japan was fast developing and the annual growth rate was close to double digits. The Japanese economy was developing year by year in those days, and the government had a lot of money thanks to the development. However, in 1973 we had the first oil crisis. And along with this crisis, the Japanese economic growth began to slow down to a more stable rate of growth.

Then the growth rate was about 10 percent, then down to 6 percent per annum, and further down to 5 or 4 percent per annum, and this continued. Then people began to talk about the slow growth of the economy. Now the growth rate was down to 4, to 3, to 2 to 1 percent per annum, economic growth further declined. Then somebody came up with the idea of a zero-growth



economy. Stable growth, slow growth and zero-growth economies; these were words taken up by the media in those days.

Along with this change, the fiscal houses of the municipalities began to shrink and many were in difficulty. But until that happened, the local government tried to respond to whatever requests and demands the residents had and tried to fund such activities. And then they faced this slowdown in the tax revenue, and so on, many local governments ran into a deficit in their revenues. They therefore had to review the services they offered to residents, they really had to reexamine their services to the residents. Instead of trying to accommodate all the requests from the residents, they had to think twice before they would accept requests from the residents. Also residents changed, that is, residents began to understand that if they continued to demand, the local government would further run into difficulties, so if there was excessive demand, it should be restrained. This time in history was such that residents began to see the difficulty themselves.

Then there were many reformist local governments coming up in those days. From Tokyo to Osaka along the Pacific Ocean Belt we have many cities, and like the governors of the Tokyo Metropolitan Government, Osaka Prefecture, and Kyoto Prefecture, in these major metropolitan areas we had reformist governments, that is, they are not conservative; governors were selected by citizens reflecting on reformist gender. Those people living in these municipality areas, totaling about 35 to 40 million, not quite half but one-third of the Japanese population lived in the metropolitan areas with the reformist local governments. And in those areas people tried to run the government with the people in the center, and they try to accommodate whatever the residents wanted. This was one agenda driven by such a reformist local government.

But this has made fiscal problems even greater for such local governments. To try to reflect the will of citizens would sound great but if you do too much, that is, instead of closely examining the requests from the residents, then the local government will ruin itself. So on both sides, that is, residents thought they had to do things themselves if that was at all possible, and also local governments realized that they had to closely examine requests from the residents before accepting and accommodating them, the change took place. So, between 1960 and 1975, this was really the period when there was a major impact on the way the Japanese local government was run.

[Background of the Emergence of Collaborative Community Planning: 1975-1990]

And the next period, 1975 to 1990, for this 15-year period what happened was that; just before that time as many as eight million people relocated, they moved from one place to another. But in this period more people settled in one place. This is partly because of the economic growth which was slowing down; this was reflected in this settlement. And also the values and thinking of the people changed; instead of moving around from one place to another, people began to develop a preference to settling down to where they were. So more residents began to settle down longer in one place. What would happen? People live in one place for three, four, five, seven years, meaning that they would appreciate the area better, they would deepen their understanding over the years. Residents would have a better understanding of where they live, they can talk with people in the neighborhood after three years, five years and seven years. If they remain in

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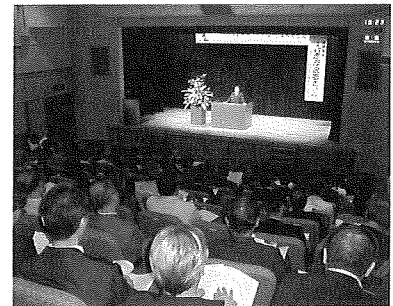
one place, now they can talk among themselves. Then if there is any issue in the community, they will naturally think how they can collectively solve such a problem themselves. This is a typical process of maturity of life in a community.

So instead of wholly depending upon the local government, residents would see that perhaps 30 percent of problems may be solved with the resources available to the residents and the rest should be solved by the local government. But before that time the residents were 100 percent dependent upon the local government for solutions. But now they think maybe they can solve 30 percent of the problems, if not all. That was reflected in the planning process of the local government. This began to take place in this period.

In terms of the progress and evolution of the local government, I think these were really the highlight, very important development. One other thing: among residents they saw that certain things were good for themselves and good for others. This was a social participation type of activity which began to expand slowly among residents. In Japan the words “volunteer activity” started appearing in the media after the 1980’s.

[Background of the Emergence of Collaborative Community Planning: 1990-Present]

After that in the 1990’s, toward the late 1980’s to the 1990’s, Japan experienced the bubble economy and the asset value exploded, that is, we never knew whether a certain thing was that valuable but the asset value began to explode and expand, and then once the bubble burst it shrunk all at once. But when the assets were slowing people were able to satisfy their desire for material affluence.



But there was a question; people then began to look for spiritual richness instead of looking for material affluence. This was a change in value system which took place among residents in Japan in those days.

Then comes the 1990’s; we had the major earthquake, the Hanshin Earthquake, which affected Kobe City and its vicinity in a major way. At that time more than 3.4 million people from different parts of Japan came to the affected area as volunteers and they tried to reconstruct the devastated cities for restoration as volunteers. This was the beginning of when the word “volunteer” began to appear almost every day on TV and in newspapers.

And after that the NPO Law was established in Japan, and as a result of this activities which contributed to the social activities or society have been recognized under the law of NPO. Currently almost 1,000 people are involved in social activities. The total population is 127 million, so let’s say, one out of 12 are now involved in social contribution activities. So far activities conducted by the municipal government have been transferred to these resident activities which have contribution to the society. Such activities are now conducted by volunteer organizations or the NPO or local community organizations. If I see the content of the activities, so far the local government conducted those activities, but people started to recognize that there are some parts that residents can implement by themselves, not too dependent on the local government, and there is an atmosphere coming out from local autonomy to take action in a proactive manner. That is

regarded as collaborative community activities. Including ideas of citizens, public corporations and special expertise and entrusting in the capability of people and the utilization of resources, activities which have been conducted by the local governments are to be done by residents themselves. Such a kind of phenomena started to be seen, and this is now the current status.

[Collaborative Community Planning, Past and Present]

Actually this kind of activity had already been seen in the end of the Meiji Era or the beginning of the Taisho Period. The content of that, if you please refer to my proceedings which have been distributed in your handout, enables you to understand what kind of activities took place in that period. Namely, strangers, or those people who didn't know each other, started to settle in one place and they wished to make their society or community a better place. They considered measures and also established methods to implement goals, and they tried to improve their community. That is the collaborative community planning or community building. That was started from the end of Meiji Era to the beginning of the Taisho Period. So the community center, currently, has been already established; not made by the local government but rather people started to collect resources by themselves and build and design by themselves. Therefore, compared to the current days, people in the old days were implementing collaborative community building by themselves in a better way.

[Conditions of Collaborative Community Planning]

To some extent the local governments are taking initiatives and asking for participation of the public to conduct one project. This is the collaborative method that can be seen in many local governments. Even in Kumamoto Prefecture we can spot many examples. Such collaboration has to be implemented, and there should be basic guidelines or conditions in order to do so. We have to set up rules for the organizations and also basic rules for implementation of activities and also how to incorporate residents' opinions to enhance collaboration in community planning. There should be many methods and I elaborate these points in my proceedings.

Lastly, I would like to talk about collaborative community building. Of course it can be done as one project, but it should be continued, and continuity is very difficult. In order to have a system for collaborative community planning you have to set up the rules, and in order to operate such kind of collaboration we need human resources and we need many participants, and it should last long. How can we do that? If we limit participants, that's not appropriate. We have to prepare a condition where everybody can participate at any time. There is a tendency in Japan that we designate certain people for certain activities, then others feel it is difficult to join in the participation of such a project. If we set up such a situation, then such kind of collaboration won't last long, and also it can't be disseminated to the public. In order to avoid such a situation from occurring, we have to prepare the activity to be one where anybody can participate at any time in collaborative community planning. And if we prepare such a kind of arena or place, then it can last long.

And also participation should be regardless of generation. We have to incorporate even children since



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once they mature, they will be able to take leadership for these activities which would be a key to securing human resources for future generations.

I am running out of time. Those are the comments that I wanted to make as the keynote lecture. Thank you very much for your attention.