

Human Development as Social Capital for Community Development: A Chronology Study of Rural Community Development in Oita Prefecture, Japan

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Abstract

This paper describes the Chronology of Rural Community Development in Oita Case Study. Case villages applied a concept and knowledge from One Village One Product (OVOP) movement in Oita Prefecture, Japan. The chronology can be a good instrument for mutual understanding between generations to keep moving forward and can be a tool for human development in generation transferring. The objective of this study is to find a model and to explain a meaning of human development as social capital for community development with the focus on the young generation movement. The methodology of this study is a documentary review conducted as a chronology study along with a field survey includes observation. This study consists of secondary data and interviews with key persons including; community leaders, the ex-governor, NPOs and local people of Oyama Town, Yufuin Town and Ajimu Town in Oita Prefecture, Japan.

This paper discusses a chronology study which shows human development by transferring experience, knowledge and lessons (which can be referred to as “heritage”) to the young generation through social capital in community development. The chronology describes development experiences of community development in Oyama town, Yufuin town and Ajimu town in Oita prefecture, Japan. The chronology study in this paper is a series of descriptions of community movements which are explained through a timeline; past, starting point, changing point, success point, continuity point, the present condition and future movements.

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The result of this study is a model of generation transferring; human development through social capital of community development. From three cases studies, a capacity building of human resource was driven by community activities; social capital started to move along with community movement. The model explains a phenomenon of generation transferring on human development process. Its young generation movements in the continuity process which is main purposes of human development in the community. Movements of the young generation can regenerate social capital movement in community development.

Keywords: Rural Community Development, Human Development, Social Capital, Chronology, Generation, One Village One Product and Oita prefecture.

1. Introduction

More than 30 years ago, from the beginning of the development period in Oita prefecture, rural communities there had gained a lot of experience, knowledge and lessons (which can be referred to as “heritage”) as a fundamental process of development. Chronology can explain the history and phenomena of development. A community can realize through the lessons, knowledge and experience handed down from previous generations, which is a fruit of development from the past, while utilizing them as a capital for future development. This paper describes the Chronology of Rural Community Development in Oita Case Study. The chronology study in this paper is a series of descriptions of community movements which are explained through a timeline; past, starting point, changing point, success point, continuity point, present condition and future movement. A description of community development through a timeline can illustrate the whole movement of a community such as new generation movement, human development, local resource management, concept and paradigm of development, networking and organization, learning and skill development, productivity etc.

2. The statement of the problem

Nowadays, young generations in community who will take important role in continuity of community development process

are still need to realize and learn from the past. How to encourage young generation realize their role is a task for communities. Chronology can be a good instrument for mutual understanding between generations to continue and keep moving forward and can be a tool for human development in generation transferring. However, future movements of new generation will be different from the past because they continue a process through the heritages and social capital. Therefore, it challenges to find a model of generation transferring which can lead communities to new paradigms of development in future. This paper discusses a chronology study and shows a model of human development in the young generation transferring as a social capital for community development.

3. Methodology

The objective of this study is to find a model and to explain a meaning of human development as social capital for community development with the focus on the young generation movement. The methodology of this study is a documentary review conducted as a chronology study along with a field survey includes observation. This study consists of secondary data and interviews with key persons including; community leaders, the ex-governor, NPOs and local people of Oyama Town, Yufuin Town and Ajimu Town in Oita Prefecture, Japan.

4. Literature Review

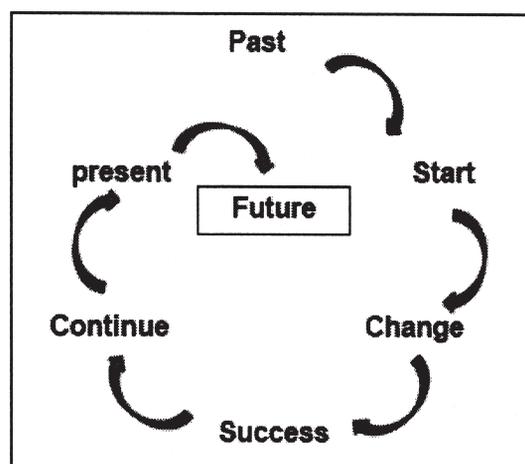
4.1 Chronology Study

In the new programme of study for history the definition of the concept of chronology has been broadened. The importance of chronology is made explicit through the programme of study for history. Learners are encouraged to develop a chronological overview that enables them to make connections within and across different periods and societies. These concepts are big ideas to help learners understand how historians work and how historical knowledge and understanding is constructed and created. (Joanne, 2008) The concept of chronology has an essential place in the development of a pupil's historical understanding. Without a concept of time there can be no real understanding of change, development, continuity, progression and regression. The concept identifies the requirement for pupils to be able to place events in their broader historical context. If historical concepts allow pupils to understand how to analyze history, the key processes provide pupils with the technical skills to demonstrate and explain their understanding. In this way chronology is necessary for communicating about the past and equips pupils with the language,

sequencing and organizational tools necessary to progress as historians. (Pat, 2009)

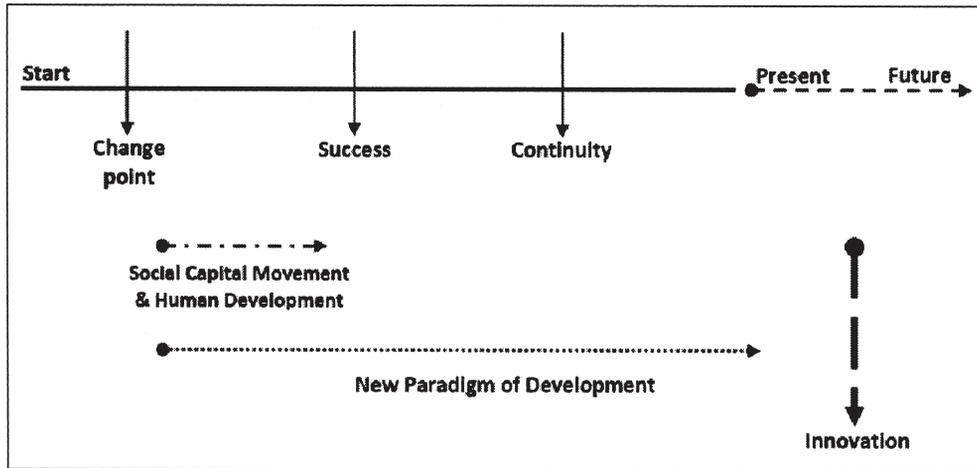
Chronology is a chronicle or arrangement of events in their order of occurrence in time, such as a timeline. It is also the determination of the actual temporal sequence of past events. This paper uses chronology as a tool for studying a history of community development. The young generation in a community can realize their own history and heritage through chronology. This paper explains chronologies of rural community development through 7 periods of development: (1) Past (2) Starting Point (3) Changing Point (4) Success Point (5) Continuity Point (6) Present Condition and (7) Future Movement as in Figure 1: Conceptual Framework of Chronology Study.

Figure 1: Conceptual Framework of Chronology Study



Source: by Author

Figure 2: Conceptual Model of Chronology Study in Community Development



Source: by Author

Figure 2 shows Conceptual Model of Chronology Study in Community Development, which explains the important role of human development and social capital in the community development process from changing point to success point. It can stimulate a new paradigm of development which leads to innovation for the future of community development.

4.2 Community Development

This paper focuses on rural community development in Oita prefecture, which is the birth place of the One Village One Product (OVOP) movement in Japan. The meaning of community in this paper is a group that is organized around common values and social cohesion within a shared geographical location, generally

in social units. Community development in Oita seeks to build local skills and the capacity to plan, design, control, manage, and evaluate initiatives aimed at community sustainability. Community development creates long-term solutions and focuses more on development and less on growth. (Ontario Library Service-North, 2007) Community development is a collaborative, facilitative process undertaken by people (community, institutions, or academic stakeholders) who share a common purpose of building capacity to have a positive impact on quality of life. (University of Saskatchewan, 2009) The development approach in the Oita case study is community based development, which is a form of development that takes place within the community, emphasizes maximum participation of community members in its

design and implementation, is ongoing, meets real needs, and is basically self-reliant.

In general, rural community development encompasses a range of approaches and activities that aim to improve the welfare and livelihoods of people living in rural areas. It is important in developing countries where a large part of the population is engaged in farming. Consequently, a range of community development methods have been created and used by organizations involved in international development. Most of these efforts to promote rural community development are led by 'experts' from outside the community, such as government officials, staff of non-governmental organizations and foreign advisers. This has led to a long debate about the issue of participation, in which questions have been raised about the sustainability of these efforts and the extent to which rural people are or are not being empowered to make decisions for themselves. Rural community development builds the five capitals of a community - physical, financial, human, social and environmental. It is through participation in their community that people rethink problems and expand contacts and networks, building social capital. They learn new skills, building human capital. They develop new economic options, building physical and financial capital. They also can improve their environment. (Jim, 2009)

4.3 One Village One Product (OVOP)

The OVOP movement is becoming one of the most popular terms in Asia regarding community development and local industrial promotion. It has been conducted under the current globalization trend in the area as an alternative economic development path. This movement started in the Oita prefecture in 1979 as a unique model of regional revitalization policy under the leadership of Governor Hiramatsu. Since then it has been widely adopted by many local governments in Japan to promote local industries, particularly in the agricultural based products. Its concept has also been disseminated to Asian countries. Although Asian countries have engaged in the vigorous policy accelerating industrialization, the policies have revealed many problems at the same time, such as the income gap between urban and rural people, depopulation problems, congestion of big cities, environmental issues, and others. The OVOP wanted to partly answer these problems, especially to prevent economic deterioration of local communities. (Oita Prefectural Government, 2009)

In the 1960s and 70s, the GDP of Oita prefecture was at the bottom in the whole of Kyushu and the mountainous rural regions were isolated and suffered a depopulation phenomena and their indigenous industries were stagnated with little hope. Under these conditions the OVOP movement was started.

Eventually the movement brought a certain clustering light to the local communities to be able to tackle these difficult conditions. It suggested the local people to explore potential resources with their own wisdom and efforts. Even if the way was not so smooth in the initial times, finally the movement was able to inspire the people to develop indigenous industries using their own local resources. It has been propagated by showing the model of successful cases under the strong guidance of local administration through disseminating enlightening messages, such as strategic marketing, innovative thinking and nurturing of local leaders.

The principle of “One Village One Product” seems simple, but is signified by the understandable terminology and clear message even to the non-educated local residents. “One unit area should have at least One product, and you can do it if you have guts”, literally means, “One Community creates One marketable Product” with identical brand by using its own resources, and brushes up the product, upgrades the value, establishes the brand, and merchandises in the global markets. Through this series of efforts the local people could recover their pride, be confident to live with self-esteem, and revitalize their social and economic life.

However, the implementation and settling movement is not so easy has to completely change. The people’s mindset, which has been enclosed in the small community

and has never been familiar with business and commercial matters, this requires continuous efforts by local leaders and administrations. Only good leadership makes it possible and good administration might lead the movement. In the case of Oita, the combination of these factors was superb, and it brought successful results of development of local industries and people’s welfare. This process had a big impact on other regions in Japan, as well as Asian local communities, because these areas were suffering similar conditions of depopulation, backwardness, heavy dependence on the economic center, and so on. (Oita OVOP International Exchange Promotion Committee, 2009)

4.4 Human Development

Human resources are a term used to refer to how people are managed by organizations. The field has moved from a traditionally administrative function to a strategic one that recognizes the link between talented and engaged people and organizational success. Human Resource Development (HRD) is the frameworks for helping people develop their personal and organizational skills, knowledge, and abilities. It includes such opportunities as training, career development, performance management and development, coaching, mentoring, succession planning, key person identification, tuition assistance, and organization development.

Human Development is about creating an environment in which people can develop their full potential and lead productive, creative lives in accordance with their needs and interests, thus bringing the focus back onto people. The most basic capabilities for human development are to lead long and healthy lives, to be knowledgeable, to have access to the resources and social services, needed for a decent standard of living and to be able to participate in the life of the community. (Wikipedia, free encyclopedia, 2009)

Human Development in this paper is a framework for enhancement of human capital within a community. Human Development is a combination of training and education which ensures the continual improvement and growth of the community's human resourcefulness. Human Development is not a defined object, but a series of organized processes with a specific learning objective. Human Development in Oita involved group training, vocational courses, people's mindset, nurturing of local leaders, etc. The desired outcome is to develop the individual's performance and human capacity building.

4.5 Social Capital

Social capital can be defined as norms of reciprocity, networks of civic engagement and trust that can improve the efficiency of society by facilitating coordi-

nated actions. Social capital in Community Based Development is participating in social and civic activities, such as community group meetings, child care arrangements with neighbors, neighborhood watch schemes and voting; all work to produce a resource called social capital. (Putnam, 1993)

Two main types of social capital have been identified: bridging social capital and bonding social capital. Bridging social capital "brings together people or groups who previously did not know each other", whilst bonding social capital on the other hand "brings closer together people who already know each other". Thus, bonding social capital may be described as "a kind of sociological superglue" whilst bridging social capital constitutes "a sociological" or lubricant (Putnam, 2000). In the context of a small rural community, where nearly all members know each other at least to some degree, bonding social capital would involve relationships/networks between members of the community, whereas bridging social capital is the relationships and networks connecting members of the community (organizations and individuals) on with entities outside its borders.

Coleman had elaborated his definition of social capital to identify the contribution of social capital to the development of human capital. He was concerned less with evaluating the relative merits of social capital and human capital than with distinguishing

between them and exploring their interconnection. Moreover, (Coleman, 1988) proposed three forms of social capital: obligations and expectations, information channels, and social norms. Focusing on the relationships within the family, he suggested that social capital must complement human capital in the analysis of parental influence on the development. Social capital in his study was conceptualized as an independent variable to predict human capital.

In general, the term social capital is a way of conceptualizing the intangible resources of community, shared values, and trust on which we draw in daily life. The central idea of social capital is that social networks and relationships are a valuable asset for individuals and communities linked with economic performance. The first conceptualization of social capital emphasizes the resources embedded in social relations. The second conceptualization emphasizes locations in a network or network characteristics. The general proposition is that social capital enhances the likelihood of instrumental returns, such as better jobs, earlier promotion, higher earning, or bonuses, and expressive returns, such as better mental health. However, it is important to acknowledge that the two types of social capital are difficult to distinguish and it should be conceptualized as a scale of more or less (bridging versus bonding) rather than as either-or categories into which social networks can be neatly divided (Putnam, 2000).

The Social Capital movement that led rural community development in Oita case studies included both bridging social capital and bonding social capital. It can be characterized by human development and community capacity building which stimulate innovative approach of development. For instance, knowledge creation and sharing contribute to increased ability of the community to be successful in local resource development as OVOP products.

5. Oita Case Study

This study conducts 3 case studies in Oita prefecture, Japan: (1) Oyama Town (2) Yufuin Town and (3) Ajimu Town.

5.1 Oyama Town

Oyama is a small rural community located in Oita Prefecture in Japan. The hamlet is located along the banks of the Oyama River and is surrounded on all sides by cedar-forested mountains. This village (now is town) is nestled in a mountainous region far from the urban centers of the prefecture. This is a beautiful village nestled in mountains 100 to 500 meters high with very little open country. Three quarters of the area is covered in mountain-forest, whereas half the remaining area is covered with orchards for plums, chestnuts, prunes, grapes, and pears.

Oyama launched a new town plan nearly 45 years ago. “Plants Plums and Chestnuts and Win a Trip to Hawaii or NPC

Project” is the Oyama vision of development. The project, inaugurated in 1961, aspired to find “a comfortable income” that was “nurtured within wholesome human relationships” where people could “enjoy an affluent living environment”. These concepts developed from the ultimate goal of the town-planning project, which was to discover happiness and fulfillment for each and every villager. In 1961, community leader Harumi Yahata introduced the first NPC (New Plum and Chestnuts) campaign, which was subsequently followed by the introduction of two more NPC campaigns, in an effort to improve and enrich the then “materialistically and emotionally impoverished” existence of Oyama’s people.

The so called NPC Movement, promoted the production of plums and chestnuts to take advantage of the village’s geographical characteristics. This movement was eventually in direct contrast to the national agricultural policy of the post-war period when the increase of food supply was the national agenda and national government vigorously encouraged the production of rice above any other agricultural products. But Oyama people definitely determined to grow other products on their own initiative, even if it was against the national policy and they lost the chance to get subsidies from central government. Under the leadership of Harumi Yahata a number of development strategies and activities were pursued, including switching from farming rice to producing plums

and chestnuts and later on also introducing “enoki” mushroom production. “Oyama Yuusen Housou” (Oyama priority cable radio), “Ohayou” (Good Morning) Softball, and an overseas sister city relationship are three examples out of a number of social capital building strategies that were introduced to Oyama-machi between 1950-1970 Stenning & Miyoshi (2008).

At first the challenge had been quite severe because they didn’t have any experience except their spiritual braveness. However, their direction was right. Gradually the productivity went up and their commercial activities were expanded by putting well-thought quality keeping and their own value added efforts into the process of changing consuming pattern of foods. A so-called “1.5 th sector industry” (not only producing raw products but processing them to the marketable one) for the promotion of agriculture was created by this particular small community, led by its younger members.

The village then moved NPC into its second stage, setting their goal to the more humanitarian level which contrasted with the initial main target which was an income raising only. Incorporating human resource development initiatives and subsequently ‘third stage NPC’ tackled the issue of improving the living environment and lifestyle conditions for local residents. Oyama’s efforts are particularly noteworthy in that they were initiated within the local community itself,

and led and developed by local people with a broad global outlook and vision.

In addition, the Oyama movement provided for the cultivation of human resources with the creativity and energy to lead the next stages of the movement, and ultimately led to an improvement in living conditions and a general revitalization of the community. Similar movements soon appeared in other parts of Oita prefecture. The model provided by Oyama, one of community revitalization for areas with little or no significant industry and far from the major population centers such as Tokyo and Osaka, was refined into a prefecture-wide policy of industrial rejuvenation by Morihiko Hiramatsu, the Governor of Oita Prefecture at the time. Hiramatsu provided the principal ideological force behind the movement, empowering local citizens and defining bureaucracy's role as one of providing support for community initiative. Hiramatsu emphasized that actual implementation and development of the movement was to be led not by him, but by local people at ground level. Oyama is the birthplace of the One Village One Product Project; Mr. Hiramatsu advocated the "One Village, One Product" project in 1979. Oyama was one of the archetypes of the acclaimed One Village, One Product (OVOP) movement.

The concepts of OVOP (1) 'think globally, act locally' (2) 'autonomy, initiative and creativity' and (3) 'people first', which had appeared in a primitive form in Oyama,

subsequently became the core principles of the 'OVOP' movement. Goods should be produced with a view not just to the local arena, but with national and international standards in mind; activities should be directed and implemented by local citizens themselves; the movement must place priority on nurturing forward-thinking individuals to inspire and lead the movement into the future; government and bureaucracy should provide only peripheral support. These ideals made the 'OVOP' movement more than just a project for producing and promoting local specialty goods; it was, in fact, a comprehensive movement for community regeneration.

5.2 Yufuin Town

Yufuin is a district of the city of Yufu, Oita prefecture, Japan. Yufuin was a town located in Oita District until 2005, when Yufuin was merged with the towns of Hasama and Shonai, all from Oita District, to form the new city of Yufu. Yufuin is located in a green valley beneath the spectacular Mount Yufuin. A short walk from the town centre is a mix of paddy fields, housing and market with a few temples. As of 2003, the town had an estimated population of 11,342 and density of 88.77 persons per km². The total area was 127.77 km².

This town promotes regional development through tourism maintaining its beautiful townscape and culture. Avoiding large-scale development, it attracts many

tourists by providing them with the feeling of “relaxation” in the pastoral environment, and also with unique cultural events created by local people. Before the tourism promotion drive in Yufuin, Yufuin was a small rustic hot spring area which was totally overshadowed by neighboring Beppu, a major hot spring resort and entertainment area. The catchword of community development in Yufuin was: “Let’s not become a little Beppu. Let’s not become an entertainment-oriented hot spring resort.”

The starting point of Yufuin residents were when the construction of a golf course in the Inosedo swamp, which spread from Yufuin Town to neighboring Beppu City, was proposed. A movement against the golf course construction was launched to “Protect these beautiful flowers” The movement focused on the environmental issue of the protection of precious vegetation in the Inosedo swamp. A questionnaire-based awareness strategy named “Questionnaire to 100 Local Dignitaries” proved successful. Subsequently, the association for protecting the nature of Yufuin was established under the Yufuin Hot Spring Tourism Association. The association for Giving Thought to Tomorrow’s Yufuin, which was geared toward debating the nature and landscape of Yufuin as a community-wide issue, was launched.

The changing point of Yufuin development came when three community

development leader left for Badenweiler, a German tourist town for study tour. They gained a lot of knowledge, experience and inspiration. Back then, community development leaders adopted “environmentally-friendly healing community development -a health and relaxation-oriented hot spring resort” as the guiding principle of community development. Then, Yufuin launched a lot of activities. In 1972, the association for Giving Thought to Tomorrow’s Yufuin launched the One Cow Ranch Movement to help sustain local animal husbandry, which protected Yufuin’s green field. In 1975, Yufuin established activities to promote tourism such as Horse-drawn cabs, Barbecue and shouting Contest and the first Yufuin Music Festival. A “Concert under the stars” was held. This later developed into the Yufuin Music Festival. In 1976, the first Yufuin Film Festival was held.

As a success point of Yufuin in 1979, Governor Hiramatsu of Oita Prefecture proposed the one Village One Product Movement, praised community development in Yufuin as a model of the movement. The Yufuin Hot Spring Tourism Association received the Outstanding Contribution to the One Village One Product Movement Award in recognition of its activities relating to the One Cow Ranch Movement. (Asia-Pacific Economic Cooperation, 2007) Yufuin Onsen has been designated as a Hot Spring Health Resort by Japan’s Ministry of the Environment.

Owing to OVOP, Oita began to be recognized not only in Japan, but also in other parts of the world. More than 10 million tourists flock to Beppu for its hot-springs, while Yufuin town, whose less than ten-thousand people pioneered OVOP, welcomes more than 3.8 million visitors every year. Additionally, countless groups of government officials and specialists from abroad pay frequent field trips in Oita all throughout the year. (Oita OVOP International Exchange Promotion Committee, 2009)

Today, Yufuin is visited by a vast number of tourists (3,884P million in 2004), and particularly popular with women. It's famous for its unique town development centered on the hot spa and be an example of regulations introduced for environmental protection. This effort is expected to give added value to "Yufuin character", maintain local brand value and provide high quality services, by protecting the rustic landscape, scenery and tourism resources of Mount Yufuin.

5.3 Ajimu Town

Ajimu town is located mainly in the Ajimu Basin lying between the central and northwestern parts of Oita prefecture. Most of the area is made up of the farming communities and surrounded by hilly and mountainous areas. The total area is 147.17 km² and the population is 8,034 people. The area has a relatively mild climate with low

rainfall; the average temperature is 14.1 degrees Celsius and the annual precipitation is approximately 1,500 mm. The main industry of this town is agriculture. There are 1,354 farm households with 5,335 farmers. The main economic activities of this town are growing rice and grapes, raising livestock, and growing vegetables and flowers.

The town of Ajimu has been a pioneer in green tourism, which is now promoted on a national scale and a nationwide network is being established in the town. The main interest in Ajimu Town Green Tourism is the farm-home stay program. This program allows tourists or visitors to learn about agriculture and experience rural culture. The main objective of this program is to encourage interaction between urban and rural communities, which is aimed at revitalizing agriculture and the rural community. There are 15 agricultural and farm-home stay programs in Green Tourism Farm in Ajimu Town. Each of the home stay programs has its own specialty or feature of the farm and program. Tourists or visitors can fully enjoy the beautiful rural landscape which freshens their mind. Besides, the visitors can also experience farming activities, such as harvesting and growing grapes, rice, chestnuts, kiwi and many other fruits and vegetables. Farm home stay programs also offer visitors the experience of making Japanese traditional food including udon and soba noodles, tofu, ishigaki mochi, and so on. In addition, there are some home

stay programs which provide traditional toys making programs.

The local government established nonprofit organizations to promote Ajimu Town Green Tourism. The establishment of the organizations aimed to assist farmers in doing their farming activities since many farmers were encountering difficulties in surviving on production only by themselves. This policy emerged due to awareness from the public that the problems which farmers face are not only farmers' problems, but also represent a problem for the whole region. There are two organizations encouraging the green tourism activities in Ajimu. The first is Ajimu Green Tourism Study Group. The objectives of this study group are to protect and develop agriculture, which is the key industry of this town and to strengthen the economic foundation of each farm through economic revitalization. The second is Ajimu Town Green Tourism Promotion Council. The main tasks of this council are to promote green tourism by involving private organizations that disseminate information and carry out activities for promoting green tourism.

The underlying concept of Ajimu Green Tourism is that the leading players are the people who live in the rural community. The real life of the rural community is the main interest of this green tourism, where the visitors can experience what it is like to live in a real rural community. The development or construction of facilities is

unnecessary, because the utilization of the existing local resources is the key asset. Besides, it also leads to the ideal creation of the environmental protection. The Oita Prefecture government significantly loosened the requirement for obtaining a business license in order to increase the number of Ajimu-style farms which can accept visitors. (Kuswidiati, 2008)

5.4 Differences between Case Studies

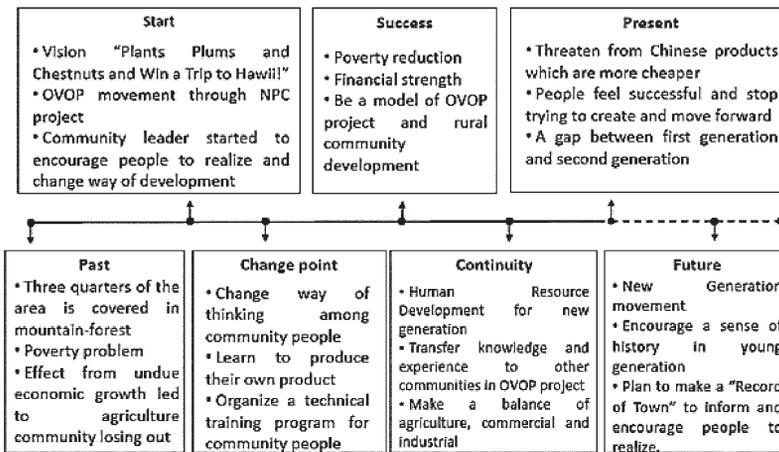
Case studies showed that all 3 towns have propagated The OVOP movement and rural community developments which have become a model of community development in Japan. However, in the details of development there are differences. First is the relationship among members of group or organization; the relationship between members of cooperative of agriculture group in Oyama town (Nokyo) is economic while in Yufuin and Ajimu the relationship is groups of neighborhoods. Second is way of grouping; Oyama launched activities to encourage people-to-people relationships while Yufuin and Ajimu established an association and mutual goal of development. The last difference is the process of human development; Oyama initiated human development after economic development while Yufuin and Ajimu started by launching study trips for learning and inspiration of development.

6. Result

This paper has described a chronology of community development of 3 case studies which represent best practices of the OVOP movement in Oita prefecture, Japan.

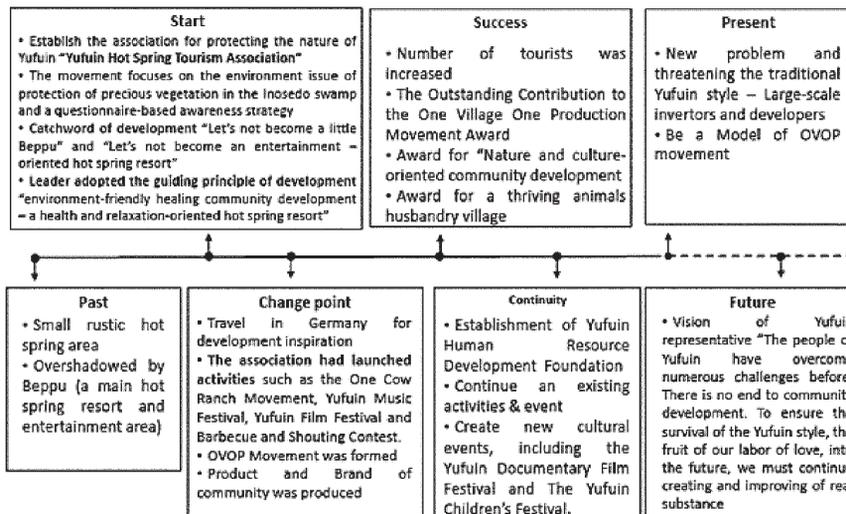
The description of chronology include: (1) Past (2) Starting Point (3) Changing Point (4) Success Point (5) Continuity Point (6) Present Condition and (7) Future movement. Figures 3-5 show chronology of case studies.

Figure 3: Chronology of Oyama Town



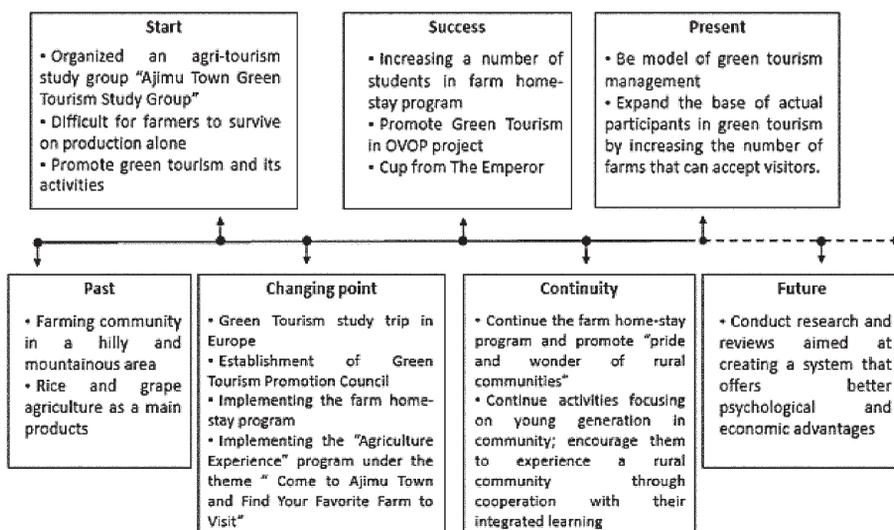
Source: Survey on December, 2009.

Figure 4: Chronology of Yufuin Town



Source: Survey on December, 2009.

Figure 5: Chronology of Ajimu Town



Source: Survey on December, 2009.

6.1 Summary of Oita Chronology Study

(1) **Past** - Before development Oita was on an agricultural and rural area confronted with poverty and inequality of economic growth between rural and urban areas. When this movement began, Oita had the lowest average personal income rate of any prefecture in the Kyushu area, and was facing a major depopulation problem which was particularly severe among the younger generation.

(2) **Starting Point** - Proceeding of development started by community leader initiative which aims to encourage community members realization and mutual understanding. The community leader launched many activities for grouping, organization and

networking; afterward, members started to do something together for actual practice. Most special starting point is Goal and Vision setting which led community started actively.

(3) **Changing Point** - The Conceptual Framework of this study (Figure 2), points out the roles of Human Development and Social Capital are important in the community development process from the changing point to the success point. An important change of Oita experiences is changing the way of thinking among community members. Human Development and the learning process were fostered and efforts in mind setting, training and mastering skills. For instance, excursion and exchange programs were organized in Europe. Moreover, establishment of a formal status of community

movement as an organization was formulated. In addition, information dissemination is one of the key elements of changing. In the Oyama case study, the community leader used cable radio to communicate with members namely "Oyama Yuusen Housou". The radio was used to announce upcoming community events and activities such as festivals, sporting events, meetings, working bees, classes, and workshops and to report community news, particularly in relation to the progress of the town's development. Thus the radio kept all community members well informed and reminded of communal events and activities at all times and encouraged active participation by every member.

(4) **Success Point** - Success of development can be explained by goal achievement. The success of the OVOP movement is products and brands. The Oita brand label became well known throughout Japan, and local industry experienced strong growth. The number of products registered under the OVOP movement grew from 100 levels to over 300 in the 1990s, and the total value of product shipments increased from 10 billion yen to over 100 billion. A number of entrepreneurship related academies were formed to train future leaders of local industry; there are now over 10 such academies covering a variety of areas. However, Oita citizens didn't gain only economic benefit (higher income and economic revitalization) but social benefit also. They

gained knowledge, experience, skills and more lessons learned. Quality of life was improved and they became a strong community. Moreover, Oita was widely recognized as a successfully developed community with higher socialization and expanded networking. This success attracted much attention both domestically and from abroad. Other areas of Japan, such as Hokkaido, as well as other Asian countries including China, Thailand and Malaysia, commenced moves to implement projects based on Oita's prototype. Today, the prefecture enjoys a high level of exposure throughout Japan, and its model of regional development has become well established overseas as well.

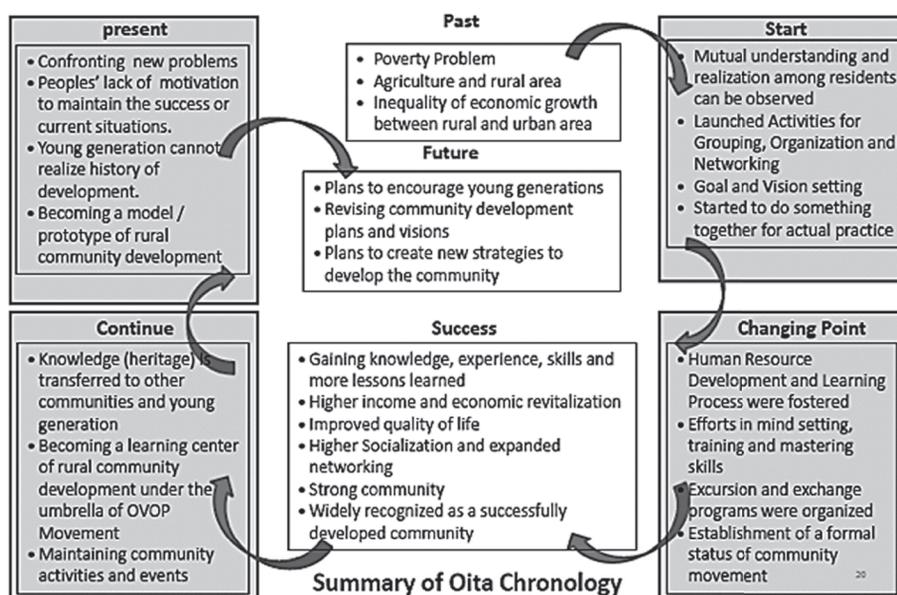
(5) **Continuity Point** - Oita overcame poverty and other problems but still kept moving the development process in other aspects. Nowadays, Oita is on the second step in second generation. The first generation has started to transfer knowledge and experiences, which is a heritage handed down from the past to the second generation. Besides, communities of best practice are continuing as a learning center for other communities, in order to transfer knowledge and experiences of development under an umbrella of the OVOP movement.

(6) **Present Condition** - Nowadays, Oita is a model or prototype of rural community development. However, Oita is confronted with new problems such as peoples' lack of motivation to maintain the success or

current situations, and the young generation cannot realize the history of development. The OVOP movement now requires re-evaluation and examination in the light of new theories of economic development and changing policies relating to regional industrial revitalization.

(7) **Future movement** - Plans for future movement focus on Human development especially new generation movement. Interview results from key persons (Hideo Ogata, December 16, 2009) pointed to 1) plans to encourage young generations 2) revising community development plans and visions and 3) plans to create new strategies to develop the community.

Figure 6: Summary of Oita Chronology



Source: Author

A summary of this chronology points to the importance of Human Development for the new generation. Explanation of chronology study from the present situation

to future plan along with new problems and transferring community's heritage from the first generation to the second generation are main points of further study.

7. Discussion

7.1 Human Development as a Social Capital of community development

This paper emphasized the important of Human Development as Social Capital for community development because human capital is an important aspect of community capital and social capital. Before starting its community development process, Oita started to encourage community members who are a key resource of development. Capacity building of human development was driven by many activities such as training programs, trips to Europe to learn from a community of best practice, establish learning center, establish a foundation for human development and etc.

At that time, social capital was starting to move along with community movement. The cable radio (Oyama Yuusen Housou) of Oyama town is one example of the social capital movement; it stimulated higher participation of community members in community activities increasing the quantity of opportunities for interaction between community members and therefore building bonding social capital. Thus cable radio effectively became a tool for building social capital in the town. The increased instances of person-to-person interaction resulting from the effective information dissemination of the radio system also led

to increased opportunities for informal, spontaneous knowledge sharing. Stenning & Miyoshi (2008).

Likewise, one more social capital movement in Oyama Town are Ohayou (Good morning) Softball tournaments. They began as a bridging mechanism and later became a bonding social capital building mechanism resulting in both knowledge sharing and creation. The activity contributed to a stronger sense of community, levels of trust, and higher commitment levels in terms of community capacity. The increased interaction among community members spawned a number of endogenously formed community groups and activities. The last social capital movement of Oyama Town, establishing a formal sister city relationship with Megiddo region in Israel, constituted a significant development of bridging social capital and through the yearly training sessions in kibbutzim resulted in both knowledge creation and sharing outcomes. The overseas training also built valuable bonding social capital by strengthening relationships between the trainees, many of whom would become future community leaders. Community capacity developed particularly in terms of being able to critically assess the community's reality, organize, access resources, and act. Young Oyama farmers' kibbutz experiences resulted in the introduction of a number of important new community policy structures.

The fact that the movement offered potential for sustainable social change and improvement is the principal reason for the acclaim it gained in Japan and indeed throughout Asia. The production of regional specialties was the key function, but the real motivating force behind regional development was the people - the intrepid and visionary individuals who led the movement in each community. Led by these people, regional economies achieved a kind of autonomous and organic development, in which community leaders' efforts fostered continuous innovation and pioneered new directions. As former Governor Hiramatsu puts it, the ultimate goal of the OVOP movement is people-based; the term "product" refers not just to physical goods, but to products and capabilities in the human sense; the cultivation of human resources. (Oita OVOP International Exchange Promotion Committee, 2009)

7.2 Model and Phenomena of Generation Transferring in Human Development

This paper discusses a chronology study which showed Human Development in young generation transferring as a Social Capital for community development. From the chronology study; young generation movements in a continuity point are a main purpose of Human Development of Oyama and Yufuin Town. Young generations movement through heritage (knowledge, experience and

skill) handed down from the first generation can be called "Generation Transferring". Why do communities need the young generation to continue? Even if these three case studies were a best practice of OVOP movement, it does not mean that human development in the community were best practices. Community development in rural areas still needs young human resources to drive for the future and needs new paradigms and innovation to lead the way.

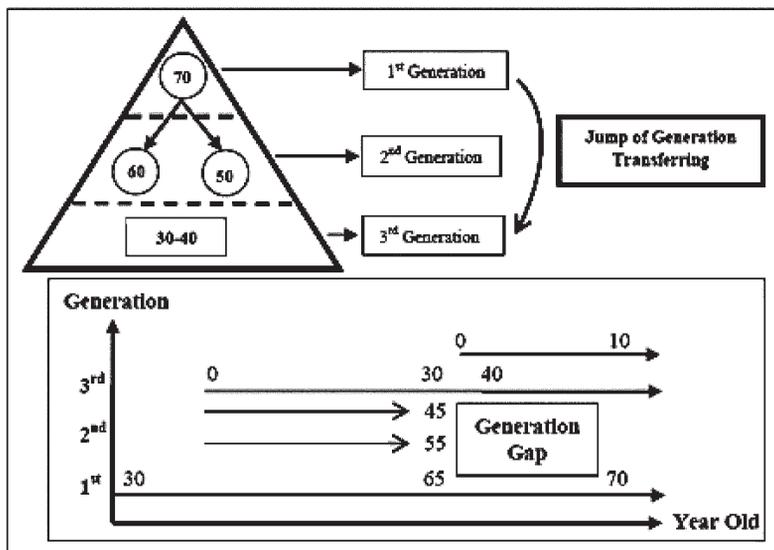
Interview data of Oyama's Community leader reflected a main problem at the present time (1) economic decrease; mushrooms which are the main product of Oyama have declined (2) Gap between generations which effect to continuity of development. (Fujiwara Seizo, February 2, 2010) The model of generation transferring in Oyama Town is "Gap of Generation transferring"; that is, step by step of generation transferring has been stopping; a Gap between 1st generation and 2nd generation. Discontinuity of social movement in Oyama made a gap between generations. The chronology study showed a main purpose of Oyama development is productivity and management of the OVOP movement. (Interview Seizo, Jan 2010) Oyama has a strong network of economic relationship but lacks a human resource network. For this reason, community leaders make hard efforts to encourage the young generation to go outside with community leaders and learn together; that is a way of

heritage transferring. Moreover, they try to make a “Record of the Town” in order to tell the young generation how they can stand in this point. However, it is not enough to solve the problem of generation gap; they need to look back to the relationship among residents in the community and regenerate a social capital in the community. Therefore, Oyama needs to rethink how to regenerate a social capital through the young generation movement.

On the other hand, the model of generation transferring in Yufuin Town is a “Jump of generation transferring” that is 1st generation transfer to 3rd generation. (Seiji Yoneda, February 2, 2010) This model is a kind of generation gap but it’s not a problem in community development of Yufuin. It is a

new direction of generation transferring; they jump from parallel of generation transferring into double step up of generation transferring. Why do they need to jump? Figure 7: Model of Generation Transferring shows an image of three generation. The first generation was close to the second generation. They linked together as the same generation. Transferring from the first generation to the second generation is for short term benefit, while transferring from the first generation to the third generation is for long term benefit. This model can be explained as a father transferring to his son in the scale of a household. Hence, in community scale it is a transferring of the whole social community which is the social capital movement.

Figure 7: Model of Generation Transferring



Source: Author and Interview Data, January, 2010.

Today, Yufuin is preparing for generation transferring by 3rd generation learning, continue the way of thinking and transfer knowledge from 1st to 3rd generation. Yufuin need to reorganize within the community based on human development of the young generation. Movements of the young generation regenerate social capital movement in community development.

8. Conclusion

Human development and social capital were a main purpose of best practice communities to continue and keep moving forward. This study will follow up (1) jumping of generation transferring and human development in 3rd generation of Yufuin, and (2) a generation movement in Oyama and study more about agriculture cooperative (Nokyo) based on membership relationship of Nokyo which is a beginning of social relationship in Oyama. This paper is a part of PhD dissertation which intends to find out an innovation of community development based on Social Capital movement and Human Development through New Paradigm.

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