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**Pursuing Sustainable Community and Promoting
Japan's Culture
towards the 21st Century
—Summary and Prospects of the Citizen's Forum Symposia
at the World Exposition of 2005—**

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February 2007

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Pursuing Sustainable Community and Promoting Japan's Culture towards the 21st Century

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Summary: The World Exposition held at Aichi Prefecture for six months in 2005 had the policy to organize symposia every day. I participated in three symposia during the Expo and another one pre-symposium held at Nagoya City organized by the Citizen's Forum. The topic of the first two symposia was entitled "The culture to be promoted towards the 21st century" and the topic of the latter two symposia was on "Sustainable Community." For the culture to be promoted, I proposed two pillar cultures, "Monozukuri (Manufacturing) Culture" and "Chiiki Okoshi (Local Revitalization) Culture," which have been accumulated by hundreds of thousands ideas of the people in post-WWII Japan. After two previous revolutions, agricultural revolution and industrial revolution, we now enter into the age of two simultaneous revolutions: information revolution and environmental revolution. Under the present age, Japan's culture (fusing with civilization) is building new dimensions embracing "Ubiquitous Information Culture" and "New Environmental Culture" incorporating hundreds of thousands ideas of its people. These four Cultures are fusing and converging into one new life style with many innovations. The keyword of the new life style is "Sustainable Community." The "eco-economy" which was the slogan of the Aichi Prefecture at the World Expo, is one of the three factors of "Sustainable Community" side by side with "sustainable economy and income" and "society" supported by facilities and social capital. Culture, which is the life mode in the community and also the integrated action mode of the people, is the key concept combining these three components.

1. Introduction

First, I would like to qualify some preconditions on the concepts. I view Culture in its wider meaning according to Thierry Verhelst. That is, "whole solutions to communicate, understand, or create responses to the issues surrounding human societies" and "coping system." The components of culture are: (1) values and religion; (2) social relations; (3) agriculture, fishery and architecture. "Culture doesn't belong to the eternal world but to

the continuous change.” “Culture is the motive power and at the same time, the dynamite.”¹

I would like to emphasize here the fusion of culture and civilization. In an encyclopedia of sociology, culture is defined to be “the mode of people’s life which belongs to a certain social group.” On the other hand, civilization is defined to be “the whole system of law, society, technology, architecture, art, etc. which are the incarnation and reflection of the people’s culture in a social group.”² In actual situation, culture and civilization are inseparably mixed. The origin of the word “civilization” was founded in 18th century France and the meaning connoted to the “elegance of life” or “refined.” When people say Toyota car produced in “Toyota corporation culture,” it is a product of civilization. However, is it possible to differentiate between culture and civilization in Toyota production system? Is it possible to differentiate between culture and civilization in ancient Greece? It is not possible. Recently, a book was published entitled “Edo Civilization” to express the high quality of “Edo culture.”³

An anthropologist, Aoki Tamotsu, who insisted on the mixed characteristics of Japan’s culture, categorized four cultural streams in Asia.⁴ All countries have a “mixed culture” of the following cultures with variations in the levels of mixtures.

- (a) Indigenous local culture or time stream in each area (small tradition or low culture according to Ernest Gellner⁵).
- (b) Asian culture or time stream symbolized by Buddhism, Confucianism, Kanji etc. (big tradition supported by the state or high culture according to Ernest Gellner).
- (c) Modern and European culture for promoting industrialization
- (d) Contemporary culture or Global culture

The world after 1990 seems to be dominated by the trend of globalization. But even Benjamin Barber, who wrote *Jihad versus McWorld*⁶ in 1996, warned against the misunderstanding of the present world view antagonizing two extreme poles that are non-existent: “mono-polar (US centered) world” and “(Islamic) force that totally neglects the mono-polar world.” An article in *Far Eastern Economic Review* once pointed out

¹ ヴェルヘルストの発言。片岡幸彦編 1997『人類・開発・NGO』新評論、pp.46－55.

² 『新社会学辞典』(1726 ページの大辞典) 1993 年、有斐閣。In Britannica, it has “culture” but has no “civilization” as an item.

³ 鬼頭宏 (2000)『文明としての江戸システム』(日本の歴史第 19 卷)講談社。

⁴ 青木保『異文化理解』岩波新書。p.162.

⁵ Ernest Gellner (1983) *Nations and Nationalism*.

⁶ Benjamin Barber (1997) *Jihad versus McWorld*(邦訳『ジハード対マックワールド：市民社会の夢は終わったのか?』三田出版会。)

that even in Pakistan, the fundamentalists constitute only 15% (though it counts 20 million in actual numbers). Viewing Moslems as fundamentalists is completely wrong.

Moreover, McDonald's has been viewed to be the symbol of monolithic world. But Harvard anthropologist James Watson found that while McDonald's is a fast food in the US, in developing countries, it is a place to taste Western culture deliberately and to make the customers enjoy spare moments (In Beijing, an average of one hour is used for chatting). Things change its quality in the globalizing process. The same institutions symbolize quite different thing in different societies. The success story of McDonald's can be understood in the process of localization.⁷ This is the "translation adaptation" proposed by anthropologist Maekawa Keiji.⁸

Neo-liberalists who promote the global economy would like to enjoy exotic Bali (or Paris, or Kyoto), exotic cuisine and exotic paintings. The World (G-8) Summit Conference at Okinawa in 2000 passed a resolution on the protection of the diversity of culture. The problem is if the mainstream (the global economy dominated by Multi-National Corporations) is kept as it is and localism is relegated as "the rest" or as supplement. As Richard Falk says "It is the main interest of globalization group to incorporate factors of localism fit for the present globalization."⁹ Alongside, there are streams of localism that aim to be incorporated (to sell) in the world market.

Then, what is "globalization from below"? "Globalization from above" starts from MNCs. "Globalization from below" starts from the community (or the "global village") and the local culture where variety is the essence.

Now, decentralization is the world trend. Among EU countries, they endorsed the "principle of subsidiarity" in the Maastricht Treaty in 1991. The principle will usher towards the inevitable selection of countries that needs to be supported of their fiscal difficulties. Subsidiarity is defined as a societal system in which those processes and decisions that can best be performed at local and regional levels should be executed at such levels and only those functions that they cannot satisfactorily perform should be "delegated" to higher levels.¹⁰ The principle became famous when it was written in the Maastricht Treaty at the foundation of the EU under the spirit of meaningful responsiveness to European citizens by respecting local diversity and integrating

⁷ James Watson, 1997, *Golden arches East : McDonald's in East Asia* 『マクドナルドはグローバルか』 邦訳 2003 年、新曜社。 pp.78,84,105.

⁸ 前川啓治 (2000) 『開発の人類学』、(2004) 『グローカリゼーションの人類学』 新曜社。

⁹ Richard Falk, 1999, *Predatory Globalization: A Critique*, Chap.8 Resisting "Globalization-from-Above" through "Globalization-from-Below."

¹⁰ Walter B. Stohr et.al ed., *New Regional Development Paradigms. Vol. 3. (Decentralization, Governance, and the New Planning for Local-Level Development)*. Published in coordination with UNCRD. Greenwood Press. p.8.

diverse concerns and priorities in its policies.

Japan's local governments also face structural financial difficulties and have been inclined to promote partnerships with NPOs (Non-Profit Organizations with their direction towards becoming NPEs=Non Profit Enterprises) to enable NPOs to provide government services with certain amount of government subsidies. The British Labor government under Blair has pursued to change the welfare state into a welfare society by utilizing NPOs. Moreover, it has pursued changing the welfare society into a workfare society by organizing the social participation of the unemployed and the aged people by providing them work opportunities. At the next stage, the issue we will face is to advance the status of NPOs from being counterparts and complements of local governments towards facilitating their capacity to take the major role of managing local governance under the principle of subsidiarity. The strategy is to incorporate tens of thousands "kaizen" (amelioration devices) to produce a new grass-root local culture (life pattern) as a part of meme (cultural acquisition). That will be "Japan's culture to be promoted towards the 21st century."

2. Meme and "Japan's culture to be promoted towards the 21st century"

The theory of meme has pursued to test if the biological rule of genes can be applied to the imagined "cultural gene" for explaining the succession pattern of a culture in human societies. If the logic is applied to the corporate organization, the evolution of the corporate organization has developed through the mixture of the following three factors according to Prof. Fujimoto Takahiro's book on the strength of the Japanese car industry¹¹:

- (a) Continuity: the system that is adamant against any change is sustained over the generations.
- (b) Meme as an organized capacity mechanism has the accumulated system of "kaizen" (amelioration) and the mechanism changes occasionally.
- (c) Under certain changes of external circumstances like yen fluctuations or environmental issues, a mutation functions, producing an "emergence (sohatsu 創発)" as the mechanism of change. The "emergence" is the system being formed that is different from the original design or intention of designers.

2-1 From the "Manufacturing Culture" to "High Context Culture"

¹¹ Fujimoto Takahiro, 1991, *The Evolution of a Manufacturing Systems at Toyota*; 藤本隆宏 (2003) 『能力構築競争：日本の自動車産業はなぜ強いのか』中公新書、p.173。

The “Manufacturing Culture,” from which post-WW II Japan’s high economic growth was built, is the culture Japan can be proud of. The corporate culture of Toyota becomes a part of the “high culture” supported by Japan’s government. Toyota is the symbol of Japan’s corporate culture and manufacturing culture. It is the symbol of Japan’s culture because it entails the spirit of producing thousands of continuous kaizen (ameliorations) for manufacturing every new model of its car production. The manufacturing process has built such spirit which served as the ethos of Japanese, deeply rooted in Japan’s society according to the presentation of Prof. Kawada Shin (Professor of Management at Meijo University).

But in the symposium, Mr. Kuroiwa Megumu, a retired person who led the IT system of Toyota in connection with the “lean production model,” pointed out the harmful influence of “Manufacturing” and proposed for the “emergence (sohatsu)” change of the present system fit for a sustainable society. Mr. Kuroiwa argued that the present issue is how to grow out from the present “over-development,” “destruction of price,” “shortening life of commodities” and “disposability” of commodities. According to him, the present issue is how to grow out from the American style “low context society” with “top-down manual society” towards a “high context society” and “harmonious self-reliant dispersal” where management prioritizes and values employees than customers and where employees have a common understanding on the information and knowledge, collegiality, and kaizen (amelioration) spirit. With such system, the organization can produce the spirit (spirit to do, spirit to be energetic, spirit to be active) and “harmonious self-reliant dispersal” system. By building that system, the auto-industry can grow as an “information processing industry.”

2—2 The Stage of Local Revitalization Culture transforms from the “age of regional development” to the “age of human development”

The “Manufacturing Culture” is one of the two pillars of Japan’s culture. Toyota system is now being replicated in other corporations and in local governments’ management (Prof. Kawada). The other pillar of Japan’s culture is the “Local Revitalization” movement which symbolizes the low culture of Japan. In Japanese, it is called Chiiki Okoshi, Machi Okoshi or Machi Dukuri. “Local Revitalization” movement also accumulated hundreds of thousands kaizen (amelioration) and proliferated nation-wide for the last 40 years or so, within the context of depopulation in local areas of Japan through the following process:

- (a) Continuity: based upon the long-lived culture in various parts of Japan which has been maintained for long years;

- (b) Capacity mechanism for pursuing “kaizen” (amelioration) by incorporating things from the outside world as parts of “translation adaptation.”
- (c) Building mutation functions by producing an “emergence” as the mechanism of change that facilitates the “creation of tradition.”

As the mixture of three factors, the “Local Revitalization” movement synthesized various elements of local culture fusing to become contemporary Japan’s hybrid culture.

The “Local Revitalization” movement doesn’t always go well. It becomes more difficult under the aged society where rural societies are deteriorating due to the lack of young people. Still, because of extensive endeavors (3,200 LGs: Local governments now being amalgamated into 1,800), each LG has achieved considerable efforts for “Local Revitalization.” There are various TV programs and books introducing them and they catch the interest of the younger generation too.

“Regional Development”¹² is famous throughout the world for pursuing a balanced development between the capital region and other areas. Largely, it has been designed by the central government focusing upon the industrialization of cities and also how to connect regions with more dynamic economic centers (capital region) via communication and transportation networks.

However nowadays, there came out the trend of highlighting culture and “mental richness” especially in developed countries. For example, in Iida city of Nagano Prefecture, they use the culturalization of administration. According to Prof. Matsuno and Mori, the major challenge of LGs has changed from the “age of regional development” to the “age of human development.”¹³ The changing aspects of regional development are as follows:

- (a) Basics: high rate of economic growth/ high rate of urbanization of society
- (b) The changing values: in 1970s, the local economy began to focus upon the quality of citizen’s life.
- (c) In 1980s, there came the age of self-reliant local autonomy pursuing more independence from the central government with administrative and financial reforms.
- (d) In 1990s, there came the age of (i) self-reliant local politics and administration, (ii) self-reliant local economy, (iii) self-reliant local culture under the influence of multi-diversified Japan (Takyokubunsangata Nihon). The core of the “age of human development” is the citizen-led local management system.

¹² Often times it is called “rural development” neglecting local cities.

¹³松野弘・森巖夫編集、日本青年会議所監修 (1992)『講座まちづくり入門』(Matsuno& Mori eds. An Introduction to Local Revitalization. Series)。ぎょうせい。p.47.

Eventually, the need for LGs to tackle the issue of building attractive local revitalization is “to make clear what the present citizens desire.” The answer is that while enjoying urban and physical civilization in urban areas, at the same time, they would like to enjoy distinctive local culture that breathes the unique characteristics of the areas. Now is the age of a new life culture upgrading the quality of daily life enjoying both civilization and nature/ local culture, according to Prof. Kimura Naozaburo, the general producer of the World Expo 2005.¹⁴

3. Sustainable Community and Culture

Under the changing circumstances from the age of regional development to the age of human development, how can the economy, welfare and housing circumstances be sustained? The answer is sustainable community which is the slogan of contemporary Western societies. In February 2005, the sustainable community summit was held in Britain. The British government published the policy of sustainable community.¹⁵ In their context, there are three components of sustainable community:

- (1) Economy: Inhabitants' sustainable income supported by a sustainable economy
- (2) Society: One aspect is social capital and "trust" with minimal crime: trust in community leadership, in the school system, in the health system, in the neighborhood and community programs, in employer-employee relations. Another aspect is the amenity supported by physical infrastructures like school, hospital, housing, parks, shopping centers and other facilities.
- (3) Environment (Eco-community)

I would like to add two other components:

- (4) Local Government: It is the core for promoting sustainable community along with the civil society in adjusting partnership activities.
- (5) Culture: A long-lived culture is a symbol of sustainability. It has to be integrated with the “creation of tradition.”

First, the dynamism of a community depends upon the economy where there is a vibrant entrepreneurship, from economic activities to service and leisure, and where "entrepreneurial culture" is shared by both the private and public sectors. It depends upon an economy where enterprises commit to the spirit of corporate social

¹⁴木村尚三郎 (1990) 『まちづくりの心』 (Kimura Naozaburo. The Spirit of Local Revitalization) ぎょうせい。

¹⁵http://www.odpm.gov.uk/stellent/groups/odpm_communities/documents/divisionhomepage/036758.hcsp; Office of the Deputy Prime Minister for Sustainable Community homepage; *UK Government Sustainable Development Strategy*, 2005, Chapter 6 Creating Sustainable Communities.

responsibility (CSR) to contribute to the local area, from providing employment opportunities to initiating/investing in small-financial projects. It is also where the LG supports economic promotion policies and where networks among LGs, enterprises and research institutions are strategically established at the area. Prof. Kiyanari Tadao, who published a book entitled *Local Industrial Policy*¹⁶, cites a US state (New Mexico) as an example. The state government organized a communication network, RGRC (Rio Grande Research Corridor) where the state-led corporation, NMT (New Mexico Tecnet) organized 10 research institutes, three universities (the University of New Mexico, New Mexico State University, New Mexico Institute of Technology), seven vocational schools, 80 IT enterprises, and 44 energy related enterprises.

In the sustainable community summit, the importance of housing was emphasized. A street having century-old or more ancient houses is considered a representation of “sustainability” that takes much importance to the traditions of the community. Sustainable community is also signified by the succession of culture, the associations among the residents, and the hospitality of the people in the neighborhood. Such form of social capital is supported by basic social facilities like power, water service, drainage, garbage collection, parks, schools, and hospitals.

The third pillar of sustainable community is the environment which signifies two meanings: (a) the natural environment symbolized by rich forests, mountains and grasslands; and (b) an urban environment where about 80% of the country’s people live. The latter is more important because more than 50% of the people in this world, including those from developing countries, will live in urban areas within 20 years.

Fourth, I would like to emphasize the function of the LG as the coordinator for building a sustainable community. It should also take the role as the professional organization for providing integrated social services to inhabitants, and as the planning agency within the LG-Business-Civil Society Organizations partnership.¹⁷ The LG should be understood as the “self-evident center of the trilateral partnership.”¹⁸

Fifth, I would also like to emphasize the importance of culture as fundamental in forming an integrated development strategy of the local development. In the past, the so-called “cultural administration” connoted subsidies for the preservation of historical remains, associations of arts and festivals etc. and eventually took a small part in the integrated local development programs of the LGs. In recent years, among the more developed LGs, there came out the paradigm where cultural policy is made the core in

¹⁶ 清成忠男 (1988) 『地域産業政策』 東大出版会(Kiyanari. Local Industrial Policy)。

¹⁷ 佐々木信夫 (1984) 『新しい地方政府』 芦書房。

¹⁸ John Pierre & B. Guy Peters (2000) *Governance, Politics and the State*. p.79.

local revitalization, and as the core in the “policy mix.” For example, by mixing culture with industrial policy, you can improve the design of local industrial products which could signify the cultural atmosphere. By mixing culture with public works, you can innovate concepts for the decoration of roads and amenities. For promoting tourism industry, you can connect culture not only via scenic views but also through harvest fairs, plants market, working holidays at a farmer’s house, music fairs, etc. Within that kind of policy mix, cultural policy can be placed at the center of local revitalization.¹⁹ Mr. Majima proposed five senses of culture: seeing (beautiful scenes), hearing (sound of river flow), smelling (air), tasting (restaurants, souvenirs), touching (events, festivals, hospitality of people). Prof. Kimura Naozaburo proposed that the core of local rehabilitation is no longer “human centered, but nature centered.”²⁰

4. Environmental Revolution and Ubiquitous Information Revolution

During the symposia, the argument for environmental policies was not well deepened. Concerning the present situation, “sustainable development” remained to be a slogan. The US defied the Kyoto Protocol. Major enterprises cling to selling more and don’t care much about changing the current system of mass consumption. Developing countries cling to the “right to develop.”

According to Wolfgang Sachs, sustainable development, when it is correctly understood, is to consider the civilization of the next generation where double the size of the current population can live. At present, 20% of the world’s population living in developed countries consume 80% of the world’s resources responsible for the excessive emission of CO₂. When developing countries, with 80% of the world’s people, increase their population and consumption along with economic development, it becomes understandable why so many people fear the future to be dark.

In responding to such issues, eco-bureaucrats narrow down the civilization problem into a technical glitch, focusing upon the crisis management in environmental protection and on the efficient use of resources.²¹ Essentially, ameliorating policies are pursued without changing the mass-production, mass-consumption, and mass-disposal system. In Japan, the 1990s is considered not only the “lost decade in economy” but also

¹⁹間島正秀（北大法学部教授・前市町村アカデミー研修部長）「文化政策の視点と地域の文化戦略」市町村アカデミア監修（1995）『地域文化発信の新視点—成熟社会への戦略』ぎょうせい所収（Majima. *New Directions for Dispatching Local Culture*）。

²⁰木村尚三郎（1990）『まちづくりの心』（Kimura. *The Spirit of Local Revitalization*）の結語。p.177.

²¹ Wolfgang Sachs (1999 邦訳 2003) *Planet Dialectics* (『地球環境の文明学』新評論、pp.15、102).

the “lost decade in environment.”²² At the present stage, it is highly difficult for us to determine concrete measures and targets what each family should do, up to which amount of power each family may use, or to identify what this and that enterprises should do in Aichi Prefecture. The target of the Kyoto Protocol, to reduce the emission of CO₂ in 1990 to -6% by the year 2010, is not set as the concrete target in the local areas. The present emission level is +7% as of 1990. But 3.9% is deducted from the target because of the absorption by Japan’s forests. Therefore, -9.9% is necessary for attaining the target within five years by 2010. This, however, sounds impossible.

Still, responses to environmental issues are now the boom in the world. Mr. Hagiwara Yoshiyuki, who is one of the panelists and the leader of Chubu Recycling Citizen’s Movement, made an impressive presentation. He said, “Environmental issue is the same with lifestyle-related illness. Nagoya City government had been lazy until the “declaration of emergency on garbage” after the failure of changing the Fujimae lagoon into a garbage disposal site because of the people’s support to preserve nature. Since then, the citizens of Nagoya reduced 23% of the garbage within two years. The problem is more on the fighting spirit.”

In Western Europe, they say they can reduce CO₂ emission not only by 8% but by 15% (It is said that they have a plan to change their energy base into natural gas). According to an opinion poll, 70% of the Western European citizens support the introduction of environmental tax reform. British PM Blair insists that the reduction level of 8% determined at the Kyoto Protocol for Europe is insufficient and thus, 60% reduction should be pursued by 2050.²³ Even in Japan, so many devices will be pursued towards building a new environmental culture.

Concerning IT revolution, Mr. Funabashi of the Systems Development Laboratory, Hitachi Inc. explained about “Ubiquitous IT Society.” Japan’s government has pursued e-Japan for the last 10 years and from the next year, “u-Japan” will be promoted and Hitachi is one of the core research institutes to initiate such endeavor.

Both the Manufacturing Culture and Local Revitalization Culture will be promoted with “emergence” change under the influence of the growing Environmental Culture and IT Culture. And these four cultures will be fused into one. According to Mr. Kuroiwa, the Manufacturing Culture will transform manufacturing into an Information Processing Industry. The Local Revitalization Culture will also transform agriculture into an Information Processing Industry incorporating “furusato takyubin

²² 『世界(World)』 July 2002 Special Issue on global warming “What Japan can do and should do.”

²³ Rester Brown (2003) *PLAN B: Rescuing a Planet under Stress and a Civilization in Trouble*, Japanese translation, pp.326,330.

(local products delivery service),” farm stay etc. In the near future, the people’s lifestyle will realize a sustainable community that incorporates decentralization and the “age of human development”. It is a community that upholds the principle to “think globally and act locally” which will develop diversity in globalization and promote globalization from below.

5. From organization and management to creation of culture and new values

It can be anticipated that consequent developments will focus on the organization and management of a sustainable community that integrates the four set of cultures/civilizations.

The key for changing the present social system is achieving local autonomy and a network society. The organizational structure of Japan’s society will have to change from the central bureaucrats-led centralistic state to a social system led by diversified devices promoted by 1,800 LGs. The LGs will have to innovate their management styles towards a partnership management with business and the civil society. In business organizations, the management will have to reform from the top-down style towards a “harmonious self-reliant dispersal” system as Mr. Kuroiwa emphasized. The business trend will have to revolutionize into establishing an SME network, SOHO (Small Office, Home Office), NPE (Non-Profit Enterprises) and their networking. SMEs have constantly increased for decades. The industrial model can be compared to that of an archipelago surrounded by seas, where the big businesses serve as islands and the SMEs as the surrounding seas. Without maintaining the bounty of the seas, the island economies can not develop. People and governments should erase the misconception of SMEs as peripheries and disappearing weak institutions. In recent years, SMEs networks in North Italy and three areas of Japan are very much recognized as the symbol of a new business trend. These three areas in Japan are the Ota ward in Tokyo, in Komaki and the surrounding sub-urban cities of Nagoya and Higashi(East) Osaka city.

Another big change is the trend in the labor market.

(1) The service sector in developed countries accounts for 70~80% of the labor force and the traditional categorization of first (agriculture), second (industry) and third (service) sectors becomes meaningless at the present. The agriculture sector could be categorized as a service sector in terms of supplying agricultural-products, and the manufacturing sector could be categorized as a service sector in terms of supplying industrial products.²⁴ In actual situations at the local area, agriculture is one of the core

²⁴ Cf. Robert Reich, 1991, *The Work of Nations Preparing Ourselves for 21st-Century*

industries not only operating in the first sector, but also in the second sector like food processing, as well as in the third sector like green tourism and direct deal shops (There are about 10,000 direct deal shops in Japan).

(2) From Welfare Society to a Workfare Society

Until 1950s, in capitalist economies, women laborers had been excluded from the labor market and had the social stereotype assigned mainly for child-care and housework. After 30 years by the decade of 1980s, women laborers became common in the labor market. The same thing is happening among the aged people. More and more aged people are entering into the labor market. This phenomenon occurs in the midst of the retirement of the “baby boomers” beginning 2000. The aged people are still active because of the development in health care system (Aged persons who are sick and are dependent on others consists only 14% in Japan). Moreover, this phenomenon is facilitated in the midst of the reduction of pensions due to the government’s financial crisis. However, individual differences are so big. The basics require a flexible response such as the introduction of a contract work system, part time labor, three-day workweek, three hours lunch time, work sharing, SOHO (Small Office, Home Office), NPE (Non-Profit Enterprises), etc.²⁵

(3) All LGs face financial crisis and all vie towards a partnership with CSOs (Civil Society Organizations) to maintain the present level of public service. CSOs depend upon volunteers and baby-boomers who are now entering into pension life. Many mayors hope that a part of them would dedicate their new life in the semi-voluntary (similar with part time job) activities of CSOs. Now the LGs and the citizens face the age of partnership.

(4) In the 20th century, the most expanded sectors were the government sector, education sector (including community education), medical sector and leisure sector. The aged society will push the role of these sectors bigger. The intense competition in the global market will push up the investment to education. These four sectors will occupy more than half of the nations’ GDPs in the near future according to Peter Drucker.²⁶ The environment conscious society will also push forward the non-market sector.

The organization and management system in the future’s desired sustainable community will have to meet with these changes. In sum, the two pillar cultures built by post-WW II Japan, the “Manufacturing Culture” and the “Local Revitalization

Capitalism.

²⁵ 清家篤「生涯現役社会の実現を急げ」『論座』2005年2月号参照。

²⁶ Peter Drucker. 1999. *Management Challenges for the 21st Century*, Chapter 2-2; Drucker. 2002. *Managing the Next Society*. Chapter 3.

Culture,” are fusing with the Environmental Culture and the Ubiquitous Information Culture towards building a new society for Japan. So many trials are accumulated in the paradigm change like groundwork (local environmental movement), slow life/eco-life etc. The paradigm shift connects with decentralization, networking society, and the change in economy and the labor market, which results in building a “sustainable community,” where political structures are reforming from top-down to bottom-up: provinces and states are reorganized according to the principle of subsidiarity, making the community and the people as the basics in the political process.

Mr. Kuroiwa proposed the “high context society” supported by a “harmonious self-reliant dispersal” system of the enterprises where all the staffs have a common understanding on the information and knowledge, collegiality, and kaizen (amelioration) spirit, combined with IT system. If his proposal is replicated from Toyota system to other parts of Japan’s society by translating staffs as the inhabitants, it will become the core for building Japan’s new society.

I would like to add one more thing. In 1997 at Thessaloniki in Greece, UNESCO declared “Thessaloniki Declaration” in the international conference on environment and society. It proposed for the reorientation of education as a whole towards sustainability in concert with Agenda 21 decided by UNCED92 (United Nations Conference for Environment and Development 1992) at Rio De Janeiro. In the Declaration, it defined the concept of “sustainability” in its wider meaning to “encompass not only environment but also poverty, population, health, food security, democracy, human rights and peace.” And for the action plan, it states that, “A collective learning process, partnerships, equal participation and continuous dialogue are required among governments, local authorities, academia, enterprises, consumers, NGOs, media and other actors in order to raise awareness, search for alternatives and change behaviors and lifestyles, including consumption and production patterns, towards sustainability.”

Recently (July 2005), I had the opportunity to hear an impressive lecture by Professor Meguro Kimiro, specialist of Urban Disaster Prevention Engineering from the University of Tokyo. In his lecture, he stressed that the present anti-earthquake policies are still abstract and are not fit for the field, and thus the key element is on how to increase the people who can imagine concretely what will happen in the event of an earthquake.

The present society is filled with people who have no capacity to judge by his/her own idea and thus tends to easily believe in rumors and what is said by someone else. For example, the general instruction of the LGs to the people is that, “When a big scale earthquake happens, you are requested to take evacuation to elementary schools.”

However, what is necessary is to increase the number of people who can judge “How many people live in this area and how many people can be accommodated in the primary school? (The current average is 10%)” During the Big Hanshin Earthquake in 1994, those who stayed in their own houses, and with their relatives and friends constitute about 90% and those who stayed in evacuation centers were 11%.²⁷ Furthermore, we need to increase the people who can consider “Is the condition in the gymnasium of the elementary school, as an evacuation center, tough? In my conglomerate, I have water and food. I can provide additional water and food through occasional visits to the evacuation center. Certainly, we need to build a culture and a social system where more and more people can have concrete images of the problems they face and are capable to judge by themselves.

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²⁷ 林春男 (2003) 『いのちを守る地震防災学』岩波書店。