



Community Capacity and Rural Development Handbook

Project for Community-Based Entrepreneurship Promotion
(The D-HOPE Project)

July 2019



First Edition

Community Capacity and Rural Development Handbook (Tentative)

July 2019

The D-HOPE Project
Japan International Cooperation Agency

Community Development Department
Ministry of Interior

PREFACE

Community Development Department of Ministry of Interior, Kingdom of Thailand (hereinafter referred to as “CDD”) and Japan International Cooperation Agency, the government of Japan (hereinafter referred to as “JICA”) agreed and signed the technical cooperation project for community-based entrepreneurship promotion (hereinafter referred as “the D-HOPE project”), based on the results of former grassroots project in Surin province, for 4 years from November 2017.

D-HOPE is an approach for community capacity development through participatory approaches and strategic settings. It also emphasizes the concept of “Experience Economy” to elevate economic aspect of development. Together, the D-HOPE project has been attempting to respond the current challenges such as inequality and poverty eradication in rural communities for sustainable development of Thai communities.

It is our intention for this handbook to be modified into CD curriculum as well as for other units’ guideline in pursuit of community development practice meaningful and fruitful for CD works. Thus, it is our hope that this will be a significant contribution for future CDD’s policies, programs and projects through its application in CD works.

July 2019

Professor Emeritus Koichi Miyoshi
Chief Advisor of the D-HOPE Project

How to use Community Capacity and Rural Development Handbook

This handbook is designed to provide the general background of the training program conducted by the authors, followed by the training program subjects on Community Capacity and Rural Development, as well as the Decentralize Hands-on Program Exhibition (D-HOPE) approach for community-based entrepreneurship as an alternative approach. Therefore, the handbook is a supplementary reading material for trainees to deepen the understanding as well as insights of the subject.

Chapter 1 is the PowerPoint slides present Introduction to the Knowledge Co-creation Program for Community-based Entrepreneurship Promotion (D-HOPE) Project. Chapter 2 describes how to organize the training program from the Case Study of the JICA Group Training Programs. Chapter 3 provides the Community Capacity and Policy Structure Model, which is the on the main subjects of the training program.

Chapter 4 is the PowerPoint slides present an alternative approach of Community-based Entrepreneurship for Rural Development, which is the Decentralized Hands-on Program Exhibition (D-HOPE) approach, supplemented by Chapter 5 with more detailed explanations. Chapter 6 provides the development technique used in the D-HOPE approach in terms of participatory approach and facilitation.

As this handbook contains various subjects regarding Community Capacity and Rural Development, as well as an alternative approach Community-based Entrepreneurship for Rural Development, and development technique used in the D-HOPE. You can utilize whichever from all of the subjects in order to deepen your current knowledge and enhance the capacity of your career in the future.

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**Introduction to the JICA
Knowledge Co-creation Program
-Community-based Entrepreneurship for Rural
Development-**

Introduction to the Knowledge Co-creation Program for Community-based Entrepreneurship Promotion (D-HOPE) Project

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- Yumiko OKABE (Institute for Community Design, Evaluation and Planning Expert of the D-HOPE Project)

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- Aki Yonehara (Toyo University, Evaluation expert of the D-HOPE Project)

Self Introduction

■ Dr. Koichi MIYOSHI

■ Current Position

- Professor Emeritus, Graduate School of Asia Pacific Studies, Ritsumeikan Asia Pacific University
- President, Institute for Community Design
<https://www.facebook.com/IFCD.org?filter=1>
- JICA Expert: Chief Advisor, D-HOPE Project, JICA (Thailand, CDD)
- Vice President, NPO Oita-Ken Nordic Walk Association
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■ Past Position

- Professor Emeritus, Graduate School of Asia Pacific Studies, Ritsumeikan Asia Pacific University
- Managing Director, Office Of Evaluation, Japan International Cooperation Agency (JICA)
- Deputy Managing Director, Planning Department, JICA
- Chief Representative of JICA USA Office
- Visiting Professors: Graduate School of Tokyo University, Graduate School of Chuo University etc.
- Vice President, The Japan Evaluation Society
- Director (Board Member), The Japan Society for International Development

■ Specialties

- Community Capacity and Rural Development
 - Community-based Entrepreneurship for Rural Development
 - Community based and Sustainable Tourism
 - Evaluation and Planning
 - International Cooperation Policy
-

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Self Introduction: Yumiko OKABE

■ Current Position

- Executive director/Bureau chief, Institute for Community Design
- D-HOPE expert, D-HOPE Project, JICA (Thailand, CDD)
- D-HOPE expert, OVOP Follow-up project, JICA (Dominican Republic)
- Community rural entrepreneurial development, Investigation Team, JICA (Bhutan, MoEA)

■ Past Position

- Rural development expert, JICA (Bosnia and Herzegovina, 3 municipalities)
- JICA Project sub-manager, Ritsumeikan Asia Pacific University
- Local economic development advisor, JICA (Nicaragua, INIFOM)
- Rural development/D-HOPE expert, JICA, (Paraguay, ANDE)
- JICA Follow-up Project Investigation Team (Colombia, Guatemala, El Salvador, Nicaragua, Costa Rica, Panama)
- Participatory evaluation expert, JICA grassroots project (MoIA, CDD, Thailand)
- Research/Teaching assistant, Ritsumeikan Asia Pacific University
- Development Instructor, Development Aid for People to People (Malawi)

■ Specialties

- Community Capacity and Rural Development
 - Evaluation and Planning
 - Participatory Evaluation
 - International Cooperation Policy
-

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► Contact information of Institute for Community Design

- IFCD Website <<http://ifcd-j.org/>>
- IFCD Facebook page <<https://www.facebook.com/IFCD.org/>>
- IFCD Twitter <<https://twitter.com/DevelopCapacity>>
- IFCD YouTube Channel <<https://www.youtube.com/channel/UCg4twrfIY3L9ne93cy1eRBA>>
- IFCD Slideshare (PPT files) <<http://www.slideshare.net/IFCD>>

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The screenshot shows the Facebook interface for a group named "Community Capacity and Rural Development". The group is a "Closed group" with 500 members. The main image is a group photo of people, with a text overlay that says "Join our Facebook group page!". The page includes a search bar, navigation tabs (Home, etc.), and a post creation area with options like "Write Post", "Add Photo/Video", and "Add File". There is also a "RECENT ACTIVITY" section showing a post by Alvaro Hernando Tibuchino.

► Contact information of D-HOPE Project

•D-HOPE Project Facebook page <https://www.facebook.com/jica.thailand.dhope/>



LINE Group: Japan 2019

Program Officers

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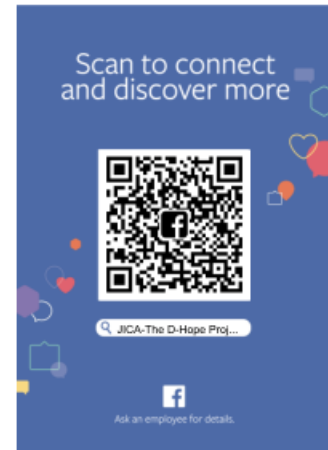
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Viewpoints of Rural development

- Regional disparity=Big Issue
- Goal setting by rural people
 - ⇒Viewpoints of urban area/criteria from urban viewpoints
 - Rural development based on urban criteria for development
 - Differences between rural development and rural people's desire and sentiment
 - Competition with urban area
 - Imbalanced situation of resources between urban and rural
 - Decrease of rural area's initiative for development
- Rural lives and rural development
 - ⇒Necessity of reconstruction of development by rural people
 - Development of community capacity
 - Development of collective activities

Criteria for Rural Development

- **Criteria for Rural development**

=Way of lives required by rural people

Value, Vision and Norm of rural community



- Expansion of possibility for affluent rural development
- Construction of concrete rural development for rural people

Reconstruction and Implementation for Rural Development

- **Reconstruction and implementation of development from the rural people's viewpoints**



- **Evaluation and planning from the rural people's viewpoints**
- **Participation of rural people in evaluation and planning**

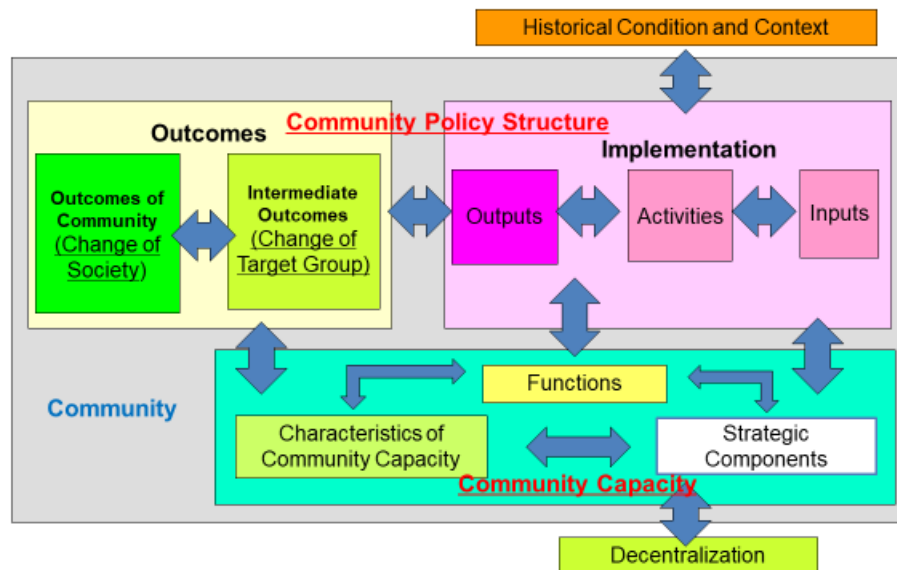


- **Recognition of framework of evaluation and planning**
 - Subject of evaluation and planning: community policy structure
 - Question for evaluation and planning: change of society and possibility of collective activities
 - Evaluation and planning methodology: participation and emphasis on the rural people's viewpoints

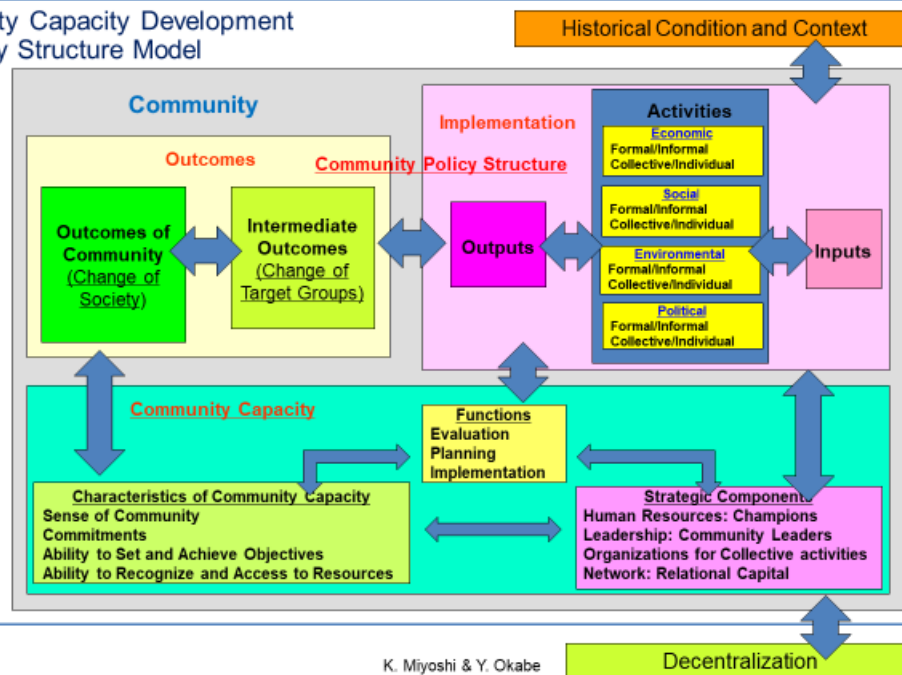
Our Intentions

- To discuss [an alternative development approach](#) focusing on **community capacity** and **collective activities** that benefits rural communities.
- To **conceptualize the rural development approach for practical usages**; not to theorize the rural development phenomena
- To clarify the **practical, operational concepts** to examine, discuss, and analyse the real life operation.
 - The real life is not simple to interpret by simple theories for causalities.
 - We can choose various options for development.

Community Capacity Development and Policy Structure Model



Community Capacity Development and Policy Structure Model



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Community Capacity Development and Policy Structure Model

- To develop **community capacity** to implement higher value added and better well-being policy structure.
- To introduce and implement **higher value added and better well-being policy structure** to change the life of community population.
- **Dual Function Model**

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Systematic Value Addition

Higher Value Added and
Better Well-being Policy Structure
(Collective Activities)

One Product

+

Community Capacity

One Village

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Definition of Systematic Value Addition

Systematic Value Addition is the embodiment of the community capacity and policy structure model for **adding higher value to a community as a whole by clarifying the division of the roles between individuals and collective activities.**

1. Community-based Entrepreneurship Development {The Decentralized Hands-on Program Exhibition (D-HOPE) Approach}
2. Community-based marketing promotion (Market place creation such as the direct sales market)
3. Community-based marketing (Traditional centralized exhibitions: fair, expo, contest)

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Systematic Value Addition

- Creation of collective activity
- Clear division of responsibility/labor
- Professionalism and own responsibility
- Open and inclusive
- Competition and collaboration
- Innovative
- Less restriction
- Entrepreneurship

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D-HOPE Approach for Rural Development

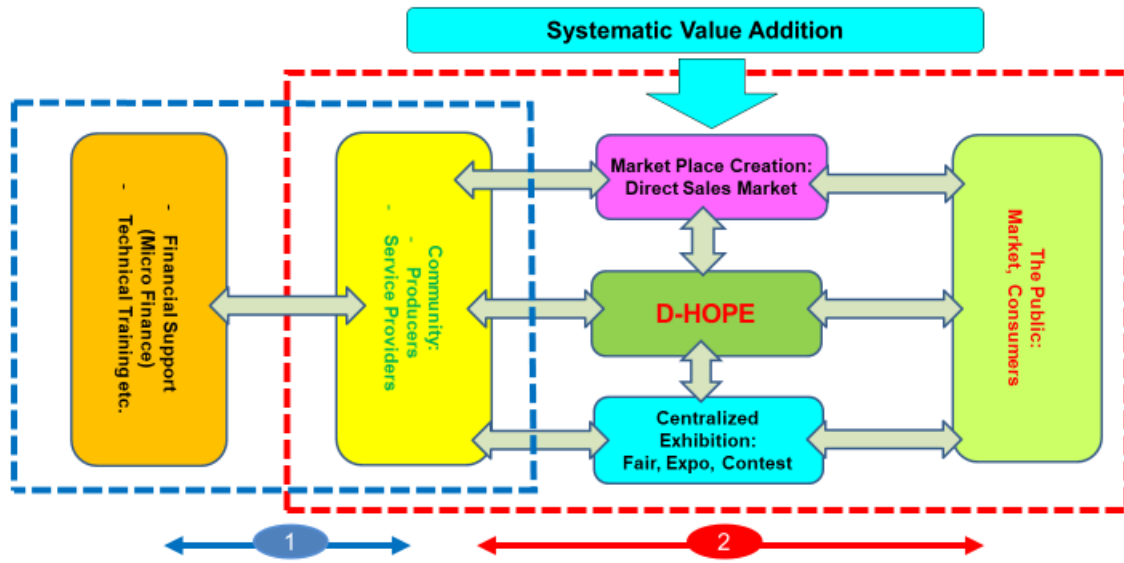


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More Market-oriented and Innovative Approach



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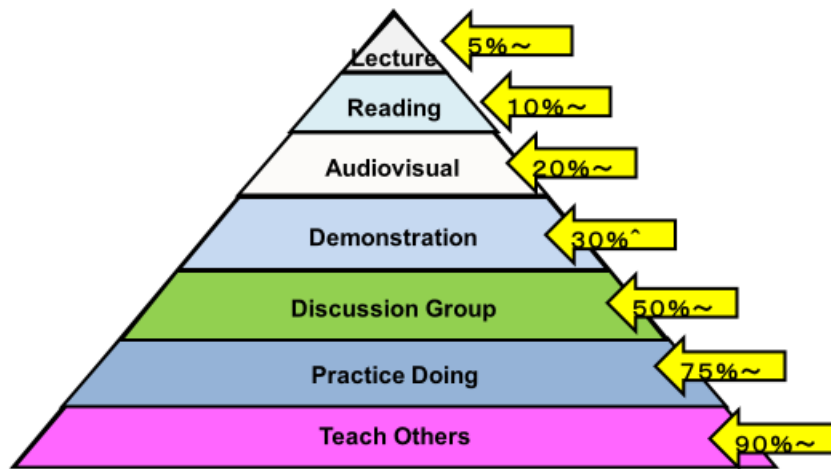
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Decentralized and Hands-on Oriented



Learning Pyramid: Average Learning Retention Rates



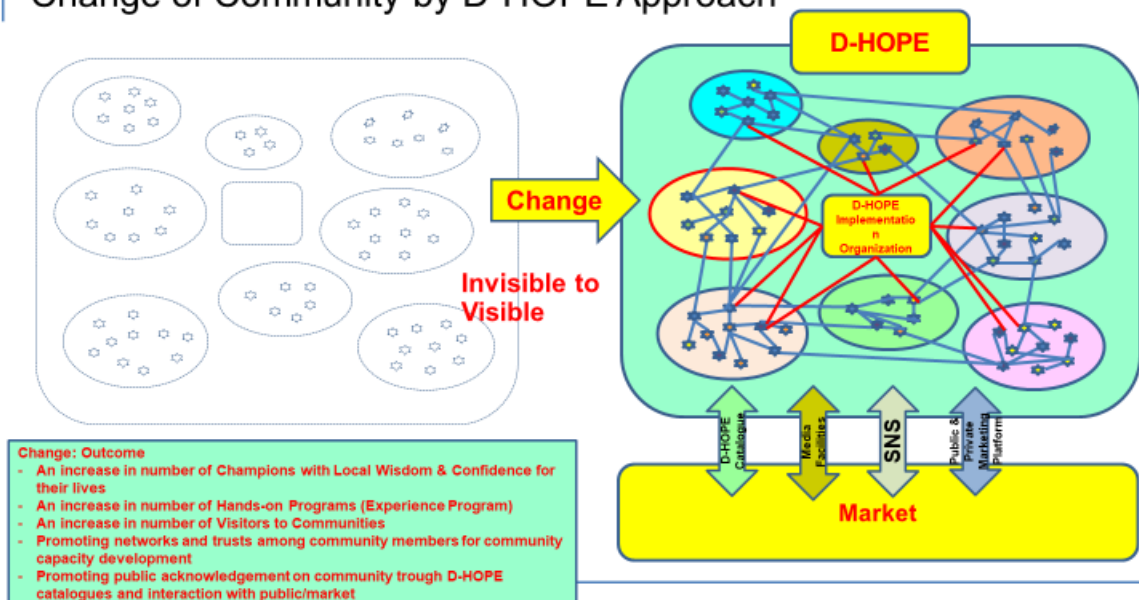
Source: National Training Laboratories

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Change of Community by D-HOPE Approach



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Konohana Garten (Oyama's direct sales facility)



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Centralized and Display-oriented



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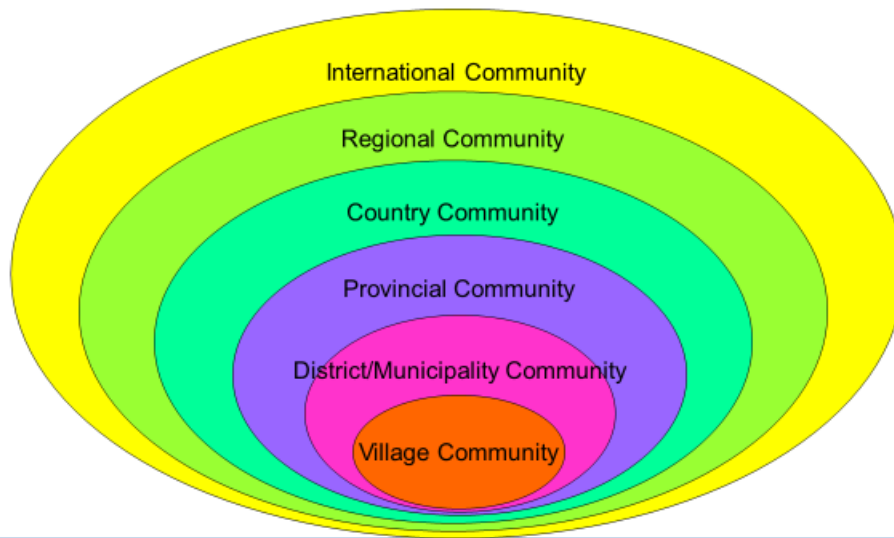
Community Capacity

Defining Community

The community is a **social aggregation** constructed by people

- in the specific territorial area, usually confirmed by **administrative boundaries**,
- in which the members (organizations, groups, and individuals) **recognize themselves and each other as belonging to the same community**.
 - including private, non-governmental and governmental organizations
- **Specific Area + Common Life**

Level of Community



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Community Capacity

- The ability of a community to produce outcomes in society which organizations and individuals produce as the result of their collective activities by utilizing available resources to them (human resources, physical, social and organizational resources)

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Community Capacity

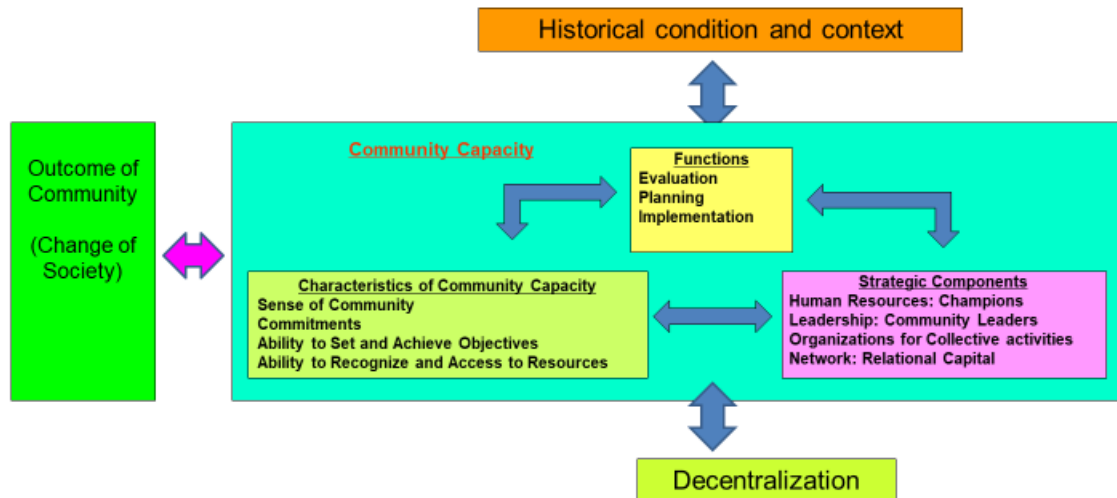
Collective Activities + Individual Activities



Supporting System / Supporting Facilities

Community Capacity Development Model

Community Capacity Development Model



(Source) Formulate based on Chaskin et al (2001) and Miyoshi et al (2003)

Characteristics of Community Capacity

- Sense of community
- Commitment
- Ability to set and achieve objectives
- Ability to recognize and access to resources

Sense of Community

- Reflect a degree of **connectedness** among members and **recognition of mutuality** of circumstances.
- **Common Values**
- **Common Norms**
- **Common Visions**
- **Common Identities**

Commitment

- The **responsibility** that particular individuals, groups, or organizations take for what happens in the community.
- The **recognition of themselves as stakeholders** in the **collective well-being** of the community.
- The **willingness to participate** actively as stakeholders.

Ability to Set and Achieve Objectives

- The ability to **translate commitment into action**.
- Existence of **objectives setting and achieving mechanisms** in the context of the changing environment.

Ability to Recognize and Access to Resources

- Resources: human, economic, physical, political, organizational.
- Within and beyond the community.
- **Linkages** inside and outside the community.

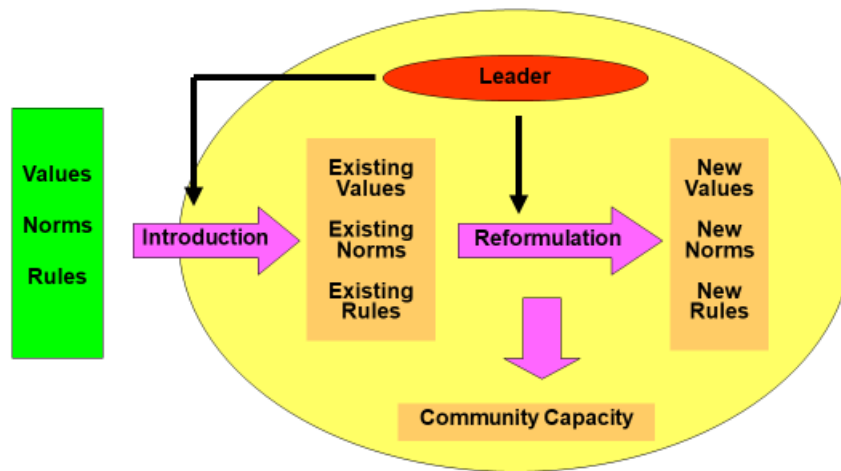
Strategic Components of Community Capacity

- Human resources
- Leadership
- Organizations
- Networks in or related to the community

Strategic Components of Community Capacity

- Human resources
Who is the best in -----?
- Leadership
Individual Leadership → Community Leadership
- Organizations
Support Collective Activities
- Networks in or related to the community
Know Who > Know How

Role of Leader for Community Change

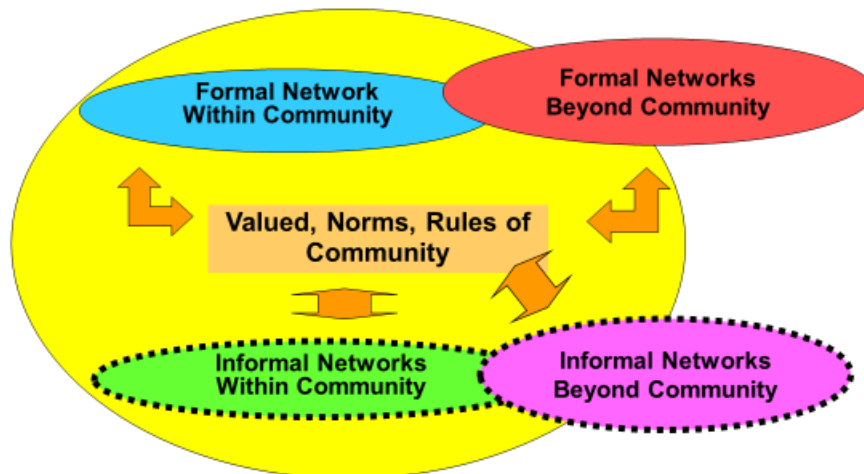


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Networks and Their Interaction

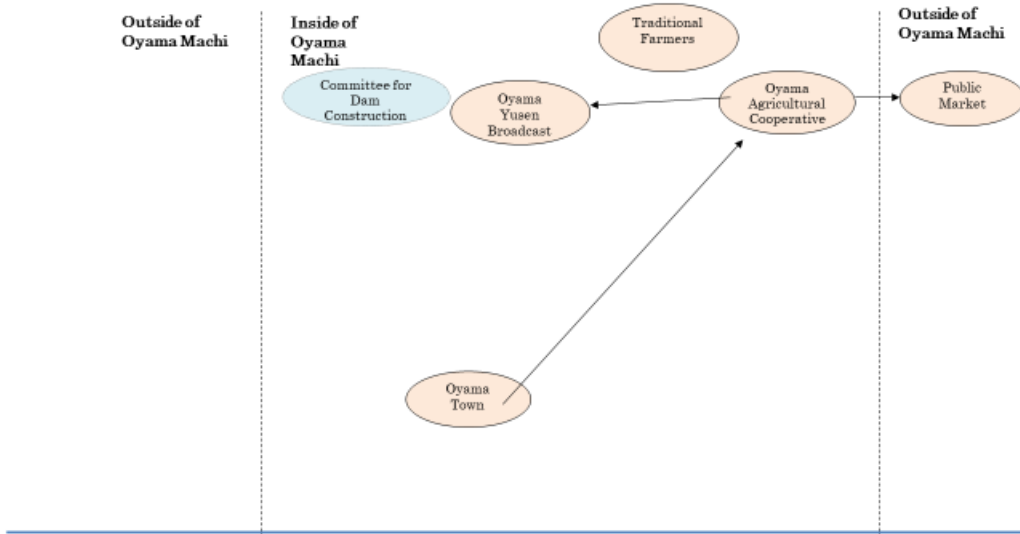


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Oyama-Machi Stakeholders (Before 1961: 1950s)



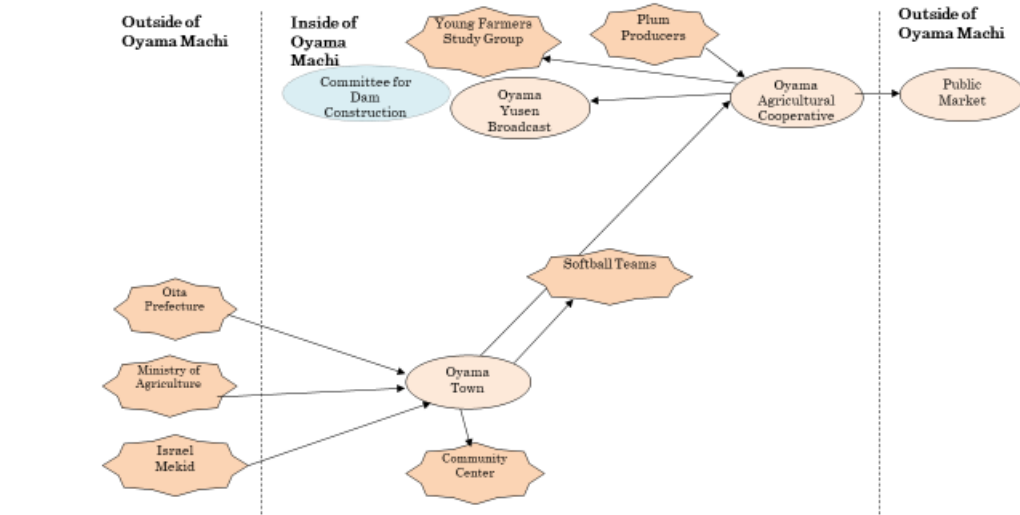
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Oyama-Machi Stakeholders (under NPC Movement: 1961- : 1060s)



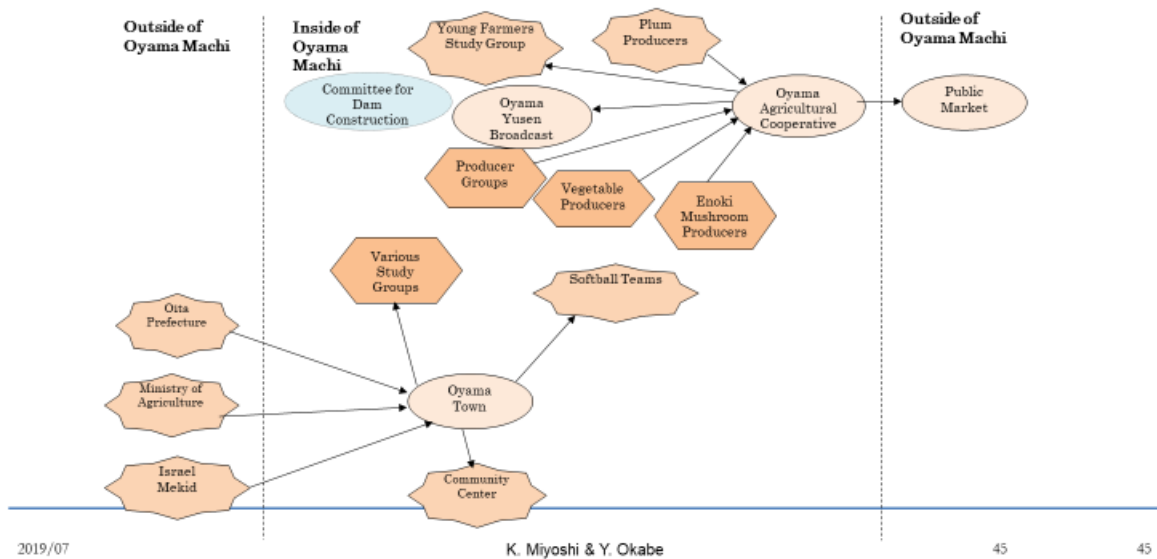
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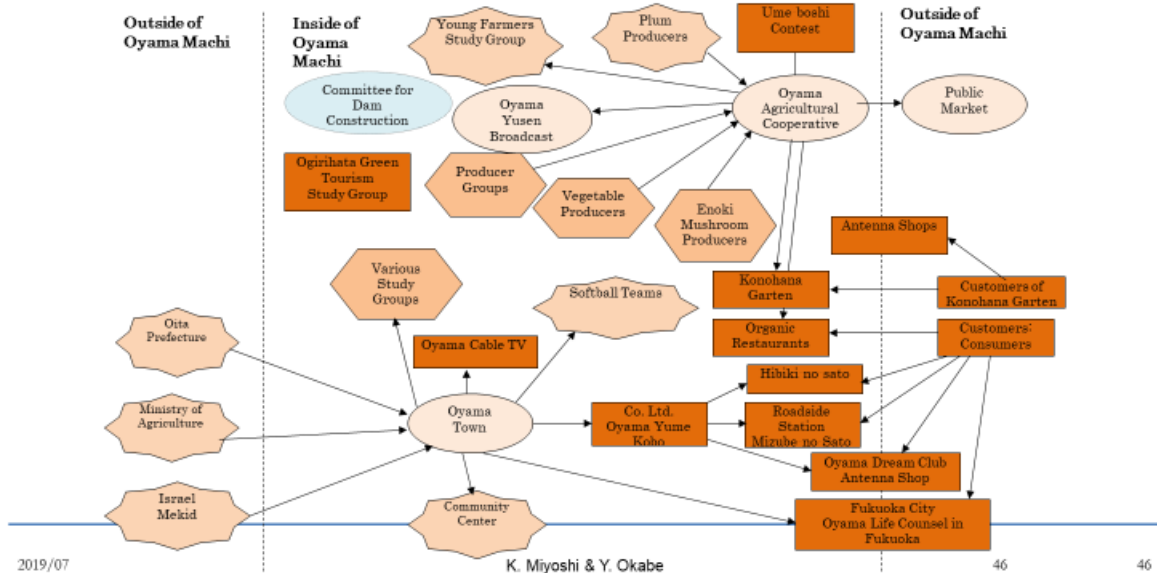
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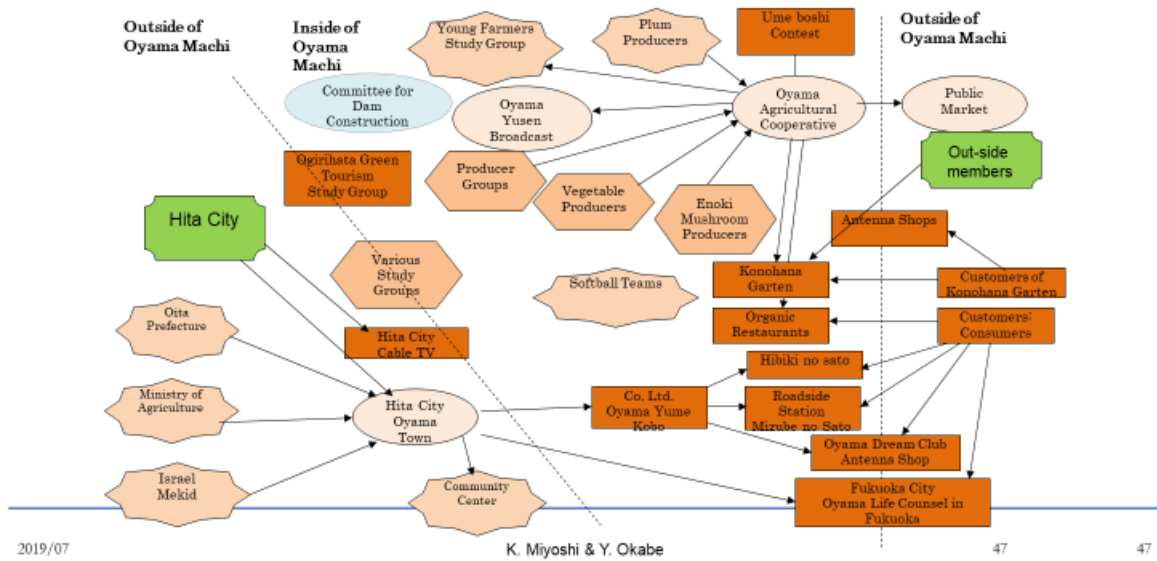
Oyama-Machi Stakeholders Introduction of Enoki production (1970s)



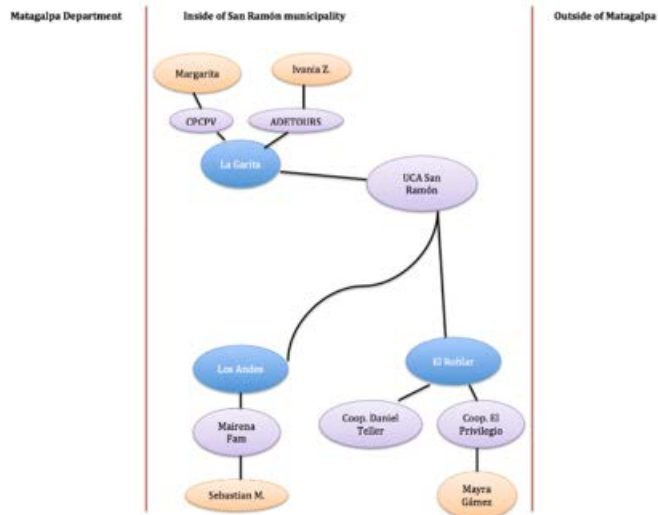
Oyama-Machi Stakeholders Direct-sales Shop: Konokana Garten (1991- :1090s)



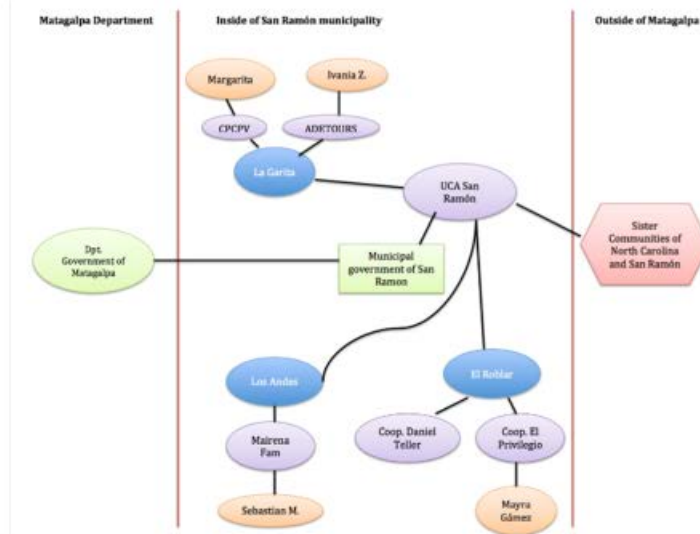
Oyama-Machi Stakeholders Amalgamation to Hita City (after 2005)



San Ramón's Development Stakeholders Map (1990)



San Ramón's Development Stakeholders Map (2000)

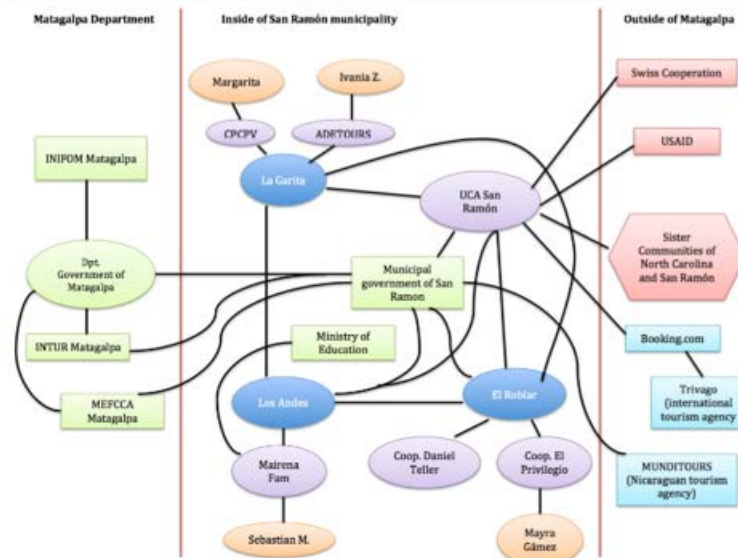


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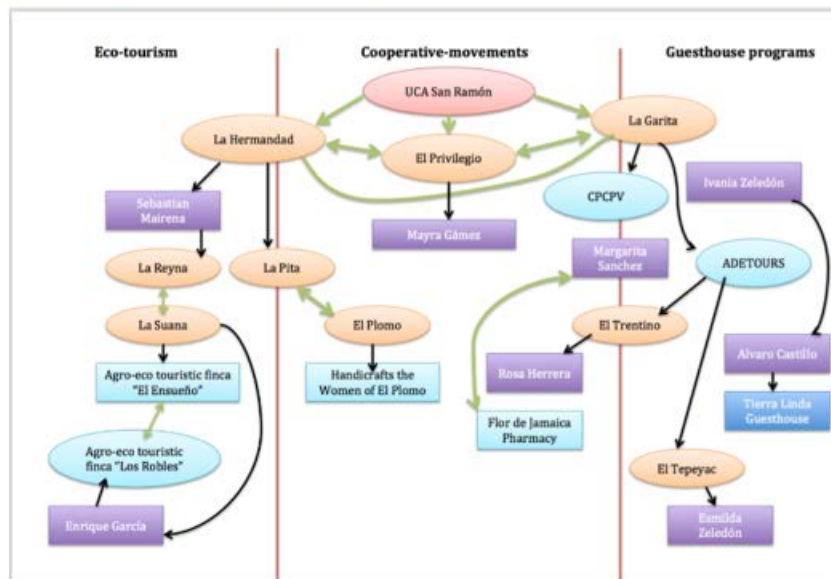
San Ramón's Development Stakeholders Map (2015)



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Function of Community Capacity

- Planning
- Implementation
- Evaluation
- Ability to plan, implement and evaluate a **community policy structure** by focusing **community's collective activities** to achieve the expected change of the community .

Group Discussions of Community Capacity

Choose one item from each category for group discussion

- Strategic Components of Community Capacity
 - Leadership
 - Organizations
 - Networks in or related to the community
 - Human resource
- Characteristics of Community Capacity
 - Sense of community
 - Commitment
 - Ability to set and achieve objectives
 - Ability to recognize and access to resources

Role of Leader for Community Change

- **Question 1:** What kind of leadership did you see in your target area?
- **Question 2:** What kind of leadership do you think are required for your development activities?
- **Question 3:** How do you develop such required leadership?

Organizations in Community

- **Question 1:** What kind of organizations are you interested in in your responsible area ?
- **Question 2:** What kind of organizations do you think are required for your development?
- **Question 3:** How do you develop such required organizations?

Networks and Their Interaction

- **Question 1:** What kind of networks did you see in your responsible area?
- **Question 2:** What kind of networks do you think are required for your development?
- **Question 3:** How do you develop such required networks?

Human Resources

- **Question 1:** What kind of human resources are you interested in in your responsible area?
- **Question 2:** What kind of human resources do you think are required for your development?
- **Question 3:** How do you develop such required human resources?

Sense of Community

- **Question 1:** What kind of sense of community do you see in your responsible area?
- **Question 2:** What kind of sense of community do you think are required for your development?
- **Question 3:** How do you develop such required sense of community?

Commitment

- **Question 1:** What kind of commitment do you see in your responsible area?
- **Question 2:** What kind of commitment do you think are required for your development?
- **Question 3:** How do you develop such required commitment?

Ability to Set and Achieve Objectives

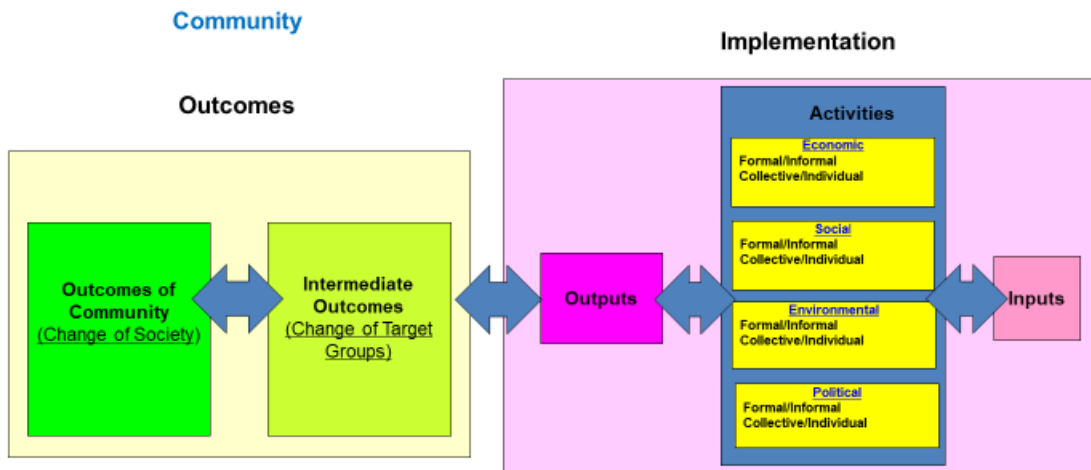
- **Question 1:** What kind of ability to set and achieve objectives do you see in your responsible area?
- **Question 2:** What kind of ability to set and achieve objectives do you think are required for your development?
- **Question 3:** How do you develop such required ability to set and achieve objectives?

Ability to Recognize and Access to Resources

- **Question 1:** What kind of ability to recognize and access to resources do you see in your responsible area?
- **Question 2:** What kind of ability to recognize and access to resources do you think are required for your development?
- **Question 3:** How do you develop such required ability to recognize and access to resources?

Community Policy Structure Model

Community Policy Structure Model



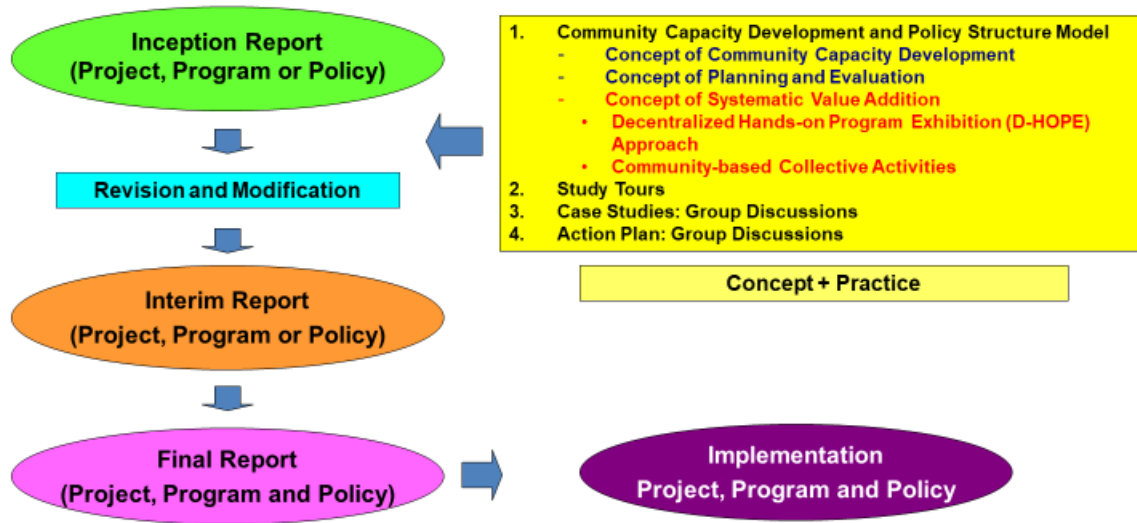
(Source) Formulate based on Friedman (1992) and Miyoshi et al (2003)

Community Policy Structure

- Community, group and individual activities : **Collective Activities**
- Includes production processes, development initiatives, activities, projects, events etc
- May be economic, social, environmental, political
- Both informal and formal in nature

Introduction to the JICA Knowledge Co-creation Program in Japan (Photos)

Concept of Training Program



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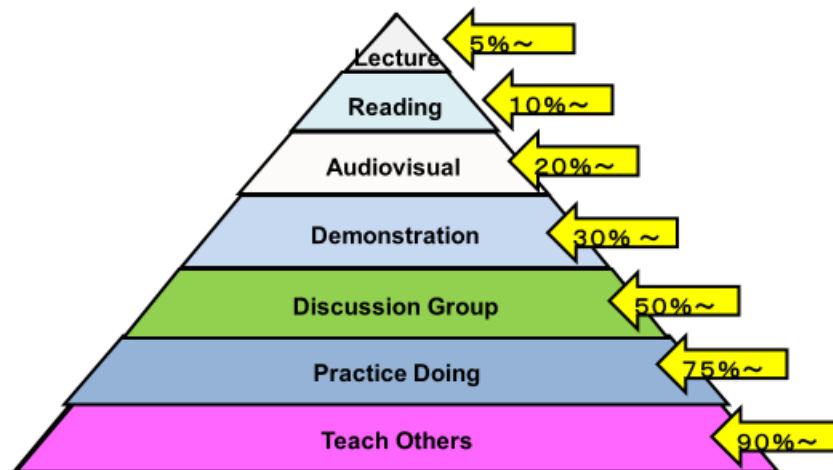
Group Discussion



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Learning Pyramid: Average Learning Retention Rates



Source: National Training Laboratories

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Study Tour

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Organizing Training Programs for Community Capacity and Rural Development

-Case Study of the JICA Group Training programs-

Organizing Training Programs for Community Capacity and Rural Development

-Case Study of the JICA Group Training Programs-

Koichi Miyoshi and Yumiko Okabe / Institute for Community Design

1. Introduction

Rural communities throughout the developing world are often characterized by their lack of development and persistently low levels of quality of life. Despite this, successful community development initiatives in towns like Oyama-machi provide historical lesson and know-how that could certainly help other rural communities better themselves. It is with this intention that we conduct the group-training programs in cooperation with the Japan International Cooperation Agency.

We have been conducting training programs on community capacity and rural development at Ritsumeikan Asia Pacific University (APU) since 2006 until 2017. Since 2017, we also conduct training programs on community-based entrepreneurship for rural development at Institute for Community Design. Japan International Cooperation Agency (JICA) entrusts us with trainees who are engaging in development issues in their countries, focusing on government officials, provincial governors, municipal mayors and representatives of associations. There have been 78 programs including participants from 78 countries thus far as of December 2018.

This chapter aims to introduce and describe the structure and nature of the group training program as well as share our experiences in its implementation. This chapter will also discuss the implications of the promotion of such rural development initiatives in developing countries.

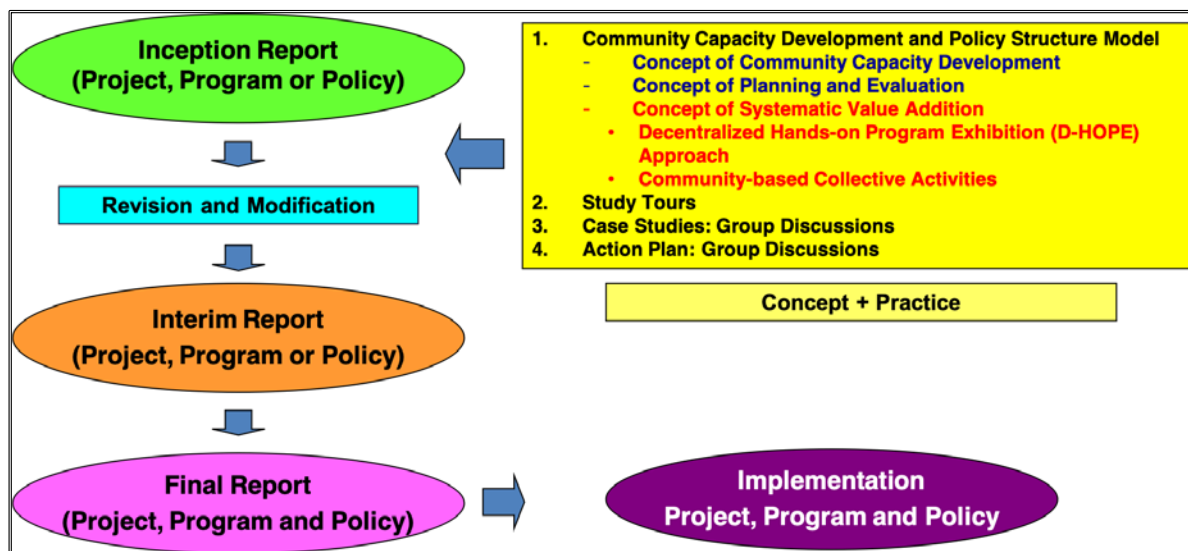
2. A Training Framework for Rural Development

The training program combines “classroom” lectures and discussions with study tours to some best-practice rural development communities within Oita, Okayama or in nearby prefectures. The training sessions emphasize on deepening the participants’ understanding of the concept of community capacity and rural development by allowing them to experience, observe and generate their own insights of the concepts discussed in the program. Program participants are also provided with the opportunity to incorporate this newfound knowledge and develop specific rural development plans during group discussions. Figure 1 summarizes the elements of the training program.

Table 2 is a sample of the training program’s schedule. Historically, most of the programs were participated in by administrative officials from the national or local government, each with the capacity to plan, implement and evaluate rural development policies, programs and projects. This, we thought, was a reasonable requirement because program participants are expected not only to exhibit awareness of the various issues in their own countries but also actively discuss these issues in relation to the program’s concepts during discussions. In recent programs, however, we have accepted more participants from NPOs and similar organizations, and industry and community leaders in order to broaden the perspective and make the discussion more practical and effective. Similarly, we have accepted elected officials (such as governors and mayors) to the program, recognizing that their interest and mandate could facilitate the effective and efficient adoption of this rural development approach.

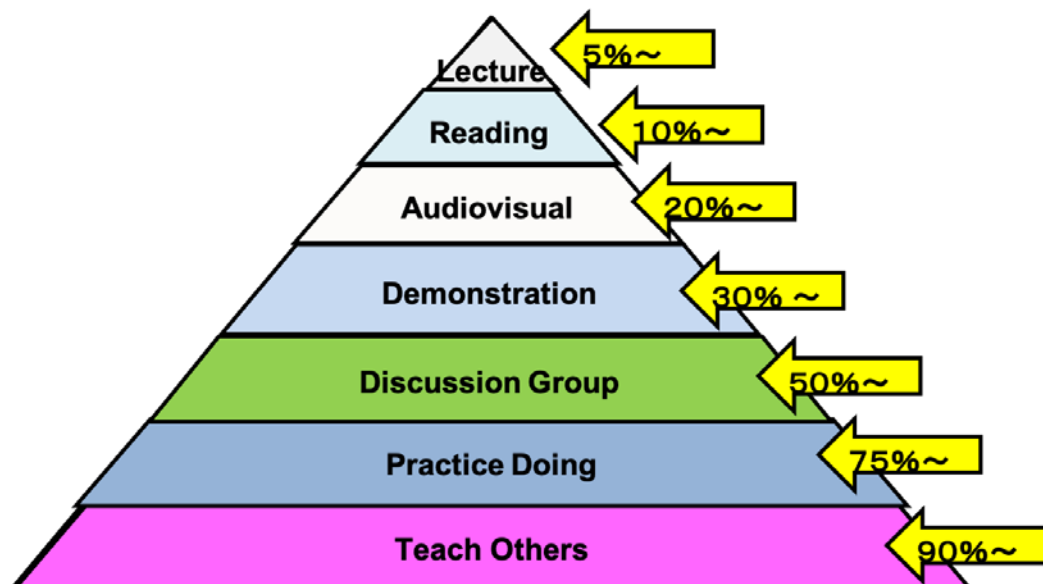
Overall, the essence of the program comes with its ability to relate rural development ideas to practice. The program was, after all, designed to offer practical knowledge not only through the constant reiteration of community capacity development concepts, and planning and evaluation methods but also by demonstrating how these ideas are applied in practice to a particular rural community based on the concept of learning pyramid by the national training laboratories as shown in Figure 2. Ultimately, this methodology aims to positively reinforce the use of this knowledge for the planning, implementation and evaluation of the program participant's own policies, programs and projects (Miyoshi and Stenning 2008c; Stenning and Miyoshi 2009).

Figure 1. Training for Community Capacity and Rural Development Concept



Source: The Author

Figure 2: Learning Pyramid: Average Learning Retention Rates



Source: National Training Laboratories

Table 2: Sample schedule of a Community-based Entrepreneurship for Rural Development Program

**Community-based Entrepreneurship for Rural Development
May 16 – 27, 2017 JICA Kyushu Center**

M	D		Time	Topic and Destination for Visit	
5	16	Mon	9:30-10:00 10:00-12:30 13:30-15:00 15:00-16:30	Orientation/ Briefing Inception Report Presentation Inception Report Presentation Community Capacity and Rural Development (Lecture + Discussion)	1
	17	Tue	9:30-12:30 13:30-16:30	Planning and Evaluation of Project (Lecture + Discussion) Systematic Value-addition, Decentralized Hands-on Program Exhibition (D-HOPE) Approach	2
	18	Wed	14:00-16:00 16:00-18:00	«Okayama: Soja city» ◆E : Newspaper bag making (Ms. Michiyo Sumida) ◆L: Michikusa Komichi (Ms. Seiko Kato, Chimichi corporation)	3
	19	Thu	9:00-11:00 11:30-12:30 13:00-15:00 15:30-16:30	«Okayama: Soja city» ◆E: Porcelarts (Ms. Akemi Naito) ◆Lunch: One-day chef program (NPO Kibono Kobo Chimichi) ◆E: Walking tour in Kino castle (Mr. Kiminori Hori) ◆O/L: Yamanote direct sales “Fureai-no-sato”, Okayama-nishi Agri Coop (Manager, Isamu Osugi)	4
1 1	20	Fri	9:30-11:30 13:00-14:00	«Okayama: Soja city» ◆E: Zazen, Hofuku temple ◆O/L: Direct sales, “Sanchoku Etoko Soja” (Mr. Makieda)	5
	21	Sat		—	6
	22	Sun		—	7
	23	Mon	9:30-12:30	Group Discussion (case study: D-HOPE)	8
			13:30-16:30	Group Discussion (case study: Systematic value-addition)	
	24	Tue	9:30-12:30	Group Discussion (case study: D-HOPE)	9
			14:30-16:30	◆E: Nordic Walking tour (Oita Nordic Walk Association)	
	25	Wed	9:30-12:30	Group Discussion (based on inception report)	10
			13:30-16:30	Group Discussion (based on inception report)	
	26	Thu	9:30-12:30	Group Discussion (based on inception report)	11
			13:30-16:30	Interim Report Preparation	
	27	Fri	9:30-12:30	Interim Report Presentation and Discussion	12
14:00-15:00			Evaluation Meeting		
15:30-16:30			Closing Ceremony		
17:00-19:00			Closing Party		

3. Conceptual Discussion of Community Capacity and Rural Development

The accumulated knowledge we have obtained through the execution of our training programs since 2006 and our research on the rural development experience of Oita Prefecture and other similar communities helped conceptualize our alternative development approach. As such, our training program include the Community Capacity Development and Policy Structure Model and following concepts and approaches:

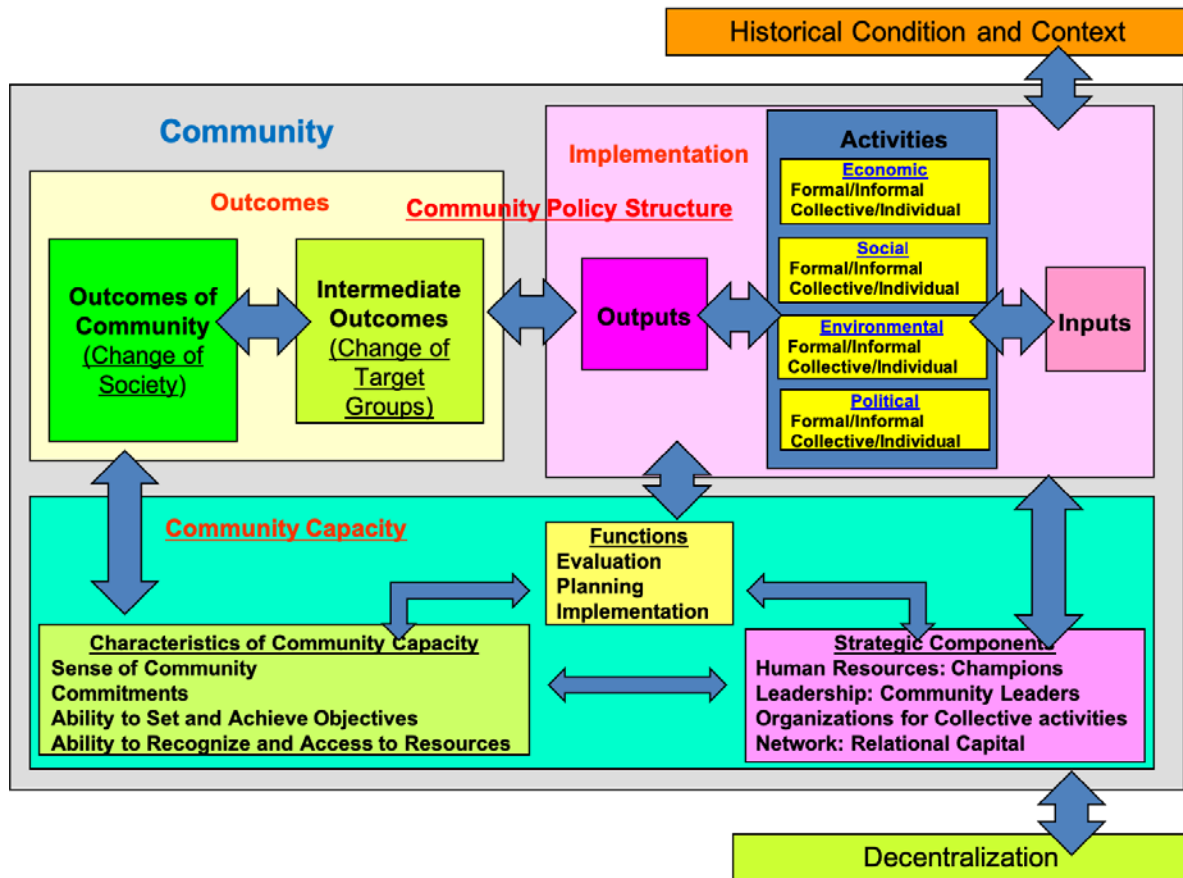
- (1) Concept of Community Capacity Development
- (2) Concept of Planning and Evaluation
- (3) Concept of Systematic Value Addition
 - Community-based Entrepreneurship Development (The Decentralized Hands-on Program Exhibition (D-HOPE) Approach);
 - Community-based Marketing Promotion (Market places such as the direct sales market); and
 - Community-based Marketing (Traditional exhibition: fair, expo, contest)

The intention of introducing these and models and approaches is not to theorize rural development phenomena but to present it, instead, practical and operational concepts that may be examined, discussed and analysed through actual development experiences. Because real life is complicated and cannot be interpreted through simple theories of causality, there are understandably various options for development. Our alternative rural development approach was thus framed to provide practitioners and researchers with a map for rural development. Although these models and approaches are briefly discussed below, a more detailed explanation is provided in this book.

3.1 Community Capacity Development and Community Policy Structure Model

Community capacity is defined as the ability of the community, organization/s and individual/s, to produce outcomes from their collective activities through the use of available human, physical, social, political and organizational resources. As such, the Community Capacity Development and Community Policy Structure Model (Figure 3) illustrates how a community may use its capacity to plan, implement and evaluate community policy structures through the identification, examination, conceptualization and clarification of community processes, whilst simultaneously providing a basis for the analysis of its community capacity. It is a dual function model aimed at the development of community capacity, the production of higher value addition and the creation of improvements in the community policy structure (such as economic, social, environmental and political activities).

Figure 3: The Community Capacity Development and Community Policy Structure Model



Source: Miyoshi 2010; Miyoshi and Stenning 2008a, 2008b

Community capacity consists of (1) strategic components (actors/agents), (2) the characteristics of community capacity and (3) its functions. Enhancing the use of these components and increasing their mutual interactions may improve the level of community capacity and lead to changes in the policy structure of rural communities. Consequently, improved rural community capacity also enables the community to design, introduce and maintain more complex and advanced community policy structures.

Meanwhile, the community policy structure part of the model depicts the relationship between the economic, social, environmental and political activities in the community. This includes agricultural production, development initiatives, and other collective activities. Eventually, they result to end outcomes (effects represented as social changes), intermediate outcomes (effects represented as changes in the behavior or situation of target groups including individuals and organizations), outputs (products and services produced as a result of activities), more activities (series of actions for producing outputs using inputs) or more inputs (human resources, machinery, equipment, facilities, wages, expertise, time, etc.)

These relationships are not linear; rather they are interactive and continuously changeable. This reflects how human lives and experiences are not static; they are temporal and dynamic, and often affected by their previous experiences.

At this point, it would be advisable to clarify the definition of community. Often, community is treated as a social construct of people that consists of individuals, groups and organizations that share a common and general sense of belonging to a particular area defined by administrative boundaries. While geography and common life are important factors in a community, there are no significant problems in considering

community in a broader sense. For example, expanding its definition to include villages, towns, cities, prefectures, provinces, nations and even international societies. Doing so makes it possible for analysis to include not only rural residents but also administrative bodies, civil groups, NGOs, NPOs, private enterprises and educational institutions as constituents of communities and examine the collective activities that they create. Widening the range of the subjects of analysis also benefits policy-oriented debates (Miyoshi 2010; Miyoshi and Stenning 2008a, 2008b).

3.2 Decentralized Hands-on Program Exhibition (D-HOPE) Approach

The D-HOPE Approach is a type of community capacity development and community policy structure model as a systematic value addition. The team in Institute for Community Design (IFCD) developed the D-HOPE approach based on its observation and analysis of community initiatives such as the Onpaku in Beppu, Michikusa-Komichi in Soja, Bonpaku in Miyakonojo and Saruku in Nagasaki. After those initiatives, the team has been conducting the action research through an implementation of the D-HOPE approach in Thailand, Paraguay, Nicaragua, Bhutan, Bosnia and Herzegovina, Costa Rica and Dominican Republic for developing the approach continuously. The introduction of the D-HOPE concept helps broaden, modify and elaborate the scope of these initiatives into an effective rural development approach.

3.3 Community-Based Marketing Promotion

The Community-Based Marketing Promotion is another type of community capacity development and community policy structure model. Our conceptualization of this approach was borrowed heavily from the rural development experience of Oyama Town in Oita Prefecture, Japan.

Before the introduction of the OVOP Movement in Oita prefecture, Oyama had already achieved high levels of community capacity development. This served as the inspiration for former Governor Hiramatsu when he first formulated the OVOP Movement. It is also because of this accomplishment that we formulated the framework of the Community-Based Marketing Promotion.

Rural development is often addressed from the standpoint of governments rather than from rural communities. In particular, interventions for rural societies are often created from the perspective of central governments that tend to have only a vague awareness of the situation on ground. To address such imbalance in planning and evaluation, the training program also include discussions on the localization of the policy structure, rural communities' policy structure and government interventions, program versus project based approach, aid coordination, and model projects and their dissemination. Activities are also examined within the framework of existing administration systems as well as planning for modifications, changeovers or improvements of existing policy structure.

In addition, evaluation is strategically positioned as an important tool in this project management cycle. The roles of policy evaluation, program evaluation, and project evaluation are thereby distinguished and practical approaches for these are also discussed (Miyoshi 2010; Miyoshi and Stenning 2008a, 2008b).

4. Study Tours

The purpose of the study tours is to provide program participants with the opportunity *to listen to* the voices of people engaged in rural development. The program participants' experiences in the places we visit during study tours are integral to the trainings. Among the places we visit include:

- Oyama-machi - Local Commercial Exchange Center Hibikinosato, the Oyama Agricultural Cooperative, Marukin Farm, Ogirihata Green Tourism;
- Himeshima - Village Office, Himeshima Island Women's Society, Himeshima Kuruma Shrimp Culture Company;
- Beppu city - NPO Hatto Onpaku, Yanagi Tea House Kirara;

- Soja city - NPO Kibino kobo Chimichi, Soja City Hall, Okayama Nordic Walk Assoc. Kiyone furusato kobo, Okayama Prefectural Government;
- Yabakei – Shimogo Agriculture Cooperative; and
- Oita City - Oita OVOP Movement International Exchange Promotion Association, Oita Prefecture Shiitake Mushroom Agricultural Cooperative Association.

The study tour schedule is carefully arranged so that the participants are able to understand (1) the roles of the various stakeholders in rural development, (2) the balance between the implementing organization level and the program provier level in the D-HOPE Approach, and the implementing organization level and the producer and service provider level in the Community-Based Collective Activity Approach. Ultimately, the focus of the study tour is to allow program participants to obtain first hand knowledge of the collective activities that are created by communities.

Figure 9: Production Facility,
Marukin Farm
in Oyama Machi, Hita City
(Photo by Koichi Miyoshi)



Figure 10: Group Photo
At the Oyama Development Promotion
Bureau in Oyama-machi, Hita City
(Photo by Koichi Miyoshi)



Figure 11: Kurokawa Onsen
Minami Oguni Machi
(Photo by Koichi Miyoshi)



Figure 12: Hands on Program
(Onpaku Program),
Yanagi Area, Beppu City
(Photo by Koichi Miyoshi)



Figure 7: Local commercial complex
 “Hibikinosato”
 in Oyama Machi, Hita City
 (Photo by Koichi Miyoshi)



Figure 8: Direct sales shop, Konohana
 Garten, Oyama-machi, Hita City
 (Photo by Koichi Miyoshi)



Figure 9: Production Facility,
 Marukin Farm
 in Oyama Machi, Hita City
 (Photo by Koichi Miyoshi)



Figure 10: Group Photo
 At the Oyama Development Promotion
 Bureau in Oyama-machi, Hita City
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Figure 11: Kurokawa Onsen
 Minami Oguni Machi
 (Photo by Koichi Miyoshi)



Figure 12: Hands on Program
 (Onpaku Program),
 Yanagi Area, Beppu City
 (Photo by Koichi Miyoshi)



4.1 Beppu Onpaku

The local residents and business owners in Beppu City, Oita Prefecture established Onpaku in 2001 with the purpose of revitalizing the rural area. Running for approximately one month, Onpaku offers more than

150 types of hands-on programs that utilize local resources and talents. Local residents or local businesses, commonly referred to as partners, help identify notable local resources and attractions that convey the charm of the city to the general public. The event also provides new products or service providers with the opportunity to enter the market, thereby promoting innovation in the development of products and services.

The Onpaku provides an effective methodology to make use of the community's local resources and talents. Through the implementation of the Onpaku, all partners are encouraged to either revise or improve on their existing community-based activities or establish new ventures. They are also responsible for the implementation of those abovementioned programs.

Onpaku became known as a rural development strategy because of its small-scale programs that are short and recurring. More than 150 programs could run simultaneously in the period of one month; each having no more than 20 to 30 participants. The Onpaku is held once or twice a year, allowing partners to try out various business activities.

A brochure of programs is published to provide a list of the products and services that will be offered during each event period. Because of the increasing number of programs it offers, the Onpaku event has become more attractive to the public and the media. This rapid program development resulted from the participatory feasibility study conducted by the local people.

While the consequences of failure are small, a successful Onpaku experience substantially elevates community motivation. Program repetition fosters the development of a support and cooperation network. In particular, it may lead to the establishment of a core organization and community development network within the area. Thereby nurturing community capacity and triggering the potential continued success for the program. Consequently, the repeated implementation of the individual programs under Onpaku provides the partners with the opportunity to test market services and goods, and create business models that could build a new customer base. Overall, the Onpaku serves to motivate small and medium enterprises as well as small-scale agricultural producers.

Although Onpaku mainly focuses on small-scale programs, it still effectively makes use local resources and provides many opportunities for cooperation between established small and medium-sized enterprises and new ventures, and small-scale and new agricultural producers. In principle, Onpaku is able to achieve rapid results in community and rural development because each program is planned and developed based on pre-existing activities in the community and rural area (Miyoshi and Ishimaru 2010; Ishimaru and Miyoshi 2010).

Inspired by Beppu City's Onpaku events, other municipalities and areas have adopted and developed the approach to fit their context. For instance, Nagasaki's Saruku has adopted Onpaku's walking tour program through the formulation of over 40 walking routes that cater to every visitor or tourist's need or interests. During the event, map users also have the option of subscribing to guided tours and lectures. This program enabled tourists to simply walk around the city instead of going around it on a tour bus. This eventually led the residents to become more aware of their local resources and motivated them to take care their community for the benefit of the visitors. Although the Saruku was available only an event in the beginning, walking tours/programs can now be done any time and has become a daily activity.

Meanwhile, Soja's Michikusa Komichi adopted the approach with a focus on the local community's treasures. Small programs incorporated the city's artifacts, historical places, traditional culture and human resources. Unlike Beppu and Nagasaki, Soja is a relatively unknown area that is rarely visited by tourists. However, the implementation of the Michikusa Komichi, helped not only generate awareness for the noteworthy resources available in the community but it also contributed to the development of networks within and outside of the community.

4.2 Oyama-machi

In rural areas, expansion of businesses inevitably leads to the creation of winners and losers. As a result, some farmers who have lost confidence in their ability to manage agricultural businesses would, out of financial need, move to urban areas to seek jobs. The decline of residents and farmhouses in rural communities makes consequently diminishes the social functions of offices and branches of administrative institutions, elementary and middle schools, clinics, hospitals and healthcare centers, post office branches, financial institutions, retail stores and restaurants.

To manage the farmers' losses and prevent urban migration, the town of Oyama has decided to take a different approach. Almost 50 years ago, it pursued a multi-dimensional agriculture production program that promoted not only primary agricultural production, but also the processing and marketing their own products. They promoted higher value-added economic activities to compensate for their limited farmlands and also introduced various collective activities that increased the productivity of each farmhouse.

The Oyama community was established through administrative zoning. Within this zone, members of the community recognized their commonality and increased their sense of belonging through daily conversation, awareness of their surroundings and cohabitation. The main actors of the community include the town government, the agricultural cooperatives and other related organizations such as the farmers engaged in agricultural production and processing.

Community capacity and rural development in Oyama was initiated and led by the town government and the agricultural cooperative. These two organizations acted as the implementing organizations of what has come to be known as the NPC Movement. The community is seen as an operational body and placed at the core of the development approach. Eventually, Oyama became known for its series of successful endogenous development initiatives which began with the with the innovative New Plum and Chestnut (NPC I) Movement in the 1960s. With its catchy slogan "*Ume, kuri o uete, Hawaii ni ikou!* (Let's plant plums and chestnuts and go to Hawaii!)", NPC I focused on "*hataraku* (work)". This was done through drastic agricultural reform where most rice paddies were turned into orchards. Rice production was only done for self-consumption. Raising livestock was banned and farmers were encouraged to work less and play and learn more.

Eventually, the town went from being a community with "tired thatched roofs, humble earth walls, no money and an unusually strong level of social jealousy" to a wealthy, culturally rich, harmonious and content farming village. The story of their success is in itself an inspiration for any person striving to develop a disadvantaged rural community.

Following the success of the NPC I Movement, Oyama launched two other movements, the NPC II and the NPC III. The Neo Personality Combination campaign (NPC II) was added simultaneously to the NPC I and focused on "*manabu* (learning)." Under this program the Oyama administration established a learning program comprised of community-centered activities called *Seikatsu Gakkou*. Under the program, local residents ran cultural learning classes that discuss topics like the traditional Japanese tea ceremony, martial arts and kimono wearing. The administration also invited prominent professionals to give out or facilitate these lectures. Social events like classical music concerts were also organized for residents in order to "refine their personalities." They were encouraged to take tours around Japan as well as participate in exchange activities overseas to study agricultural and community development techniques. In fact, scholarships were provided for young people who expected to become involved in agriculture in the community. For instance, elementary and secondary students went on study trips to the United States and Korea. The Farming youth were sent to learn about the *kibbutz* in Israel. Even the adults were sent to learn about farming methods in China.

On the other hand, the New Paradise Community (NPC III) focused on “*aishiau* (love)” and aimed for a more enjoyable and affluent living environment for the residents of Oyama town. The campaign sought to construct the perfect environment for living in order to prevent residents, particularly the young people, from moving to other cities due to the lack of entertainment, amusement and cultural facilities in the town. Under this campaign, Oyama was divided into eight cultural zones each with its own cultural center.

In 1949, the Oyama Agricultural Cooperative was established. As the core organization in the community, the cooperative slowly increased the sophistication of the town’s community activities through the formation of more specialized organizations such as the Agricultural Processing Center, the Enoki Mushroom Center and the Konohana Garden direct sales shop and organic restaurant. These organizations became important means through which the community conducted its multi-dimensional activities. At the same time, the local administration established the Oyama Cable Broadcasting, Oyama Cable TV and the Oyama Lifestyle Consulate in Fukuoka. These organizations expanded the reach of the town’s community activities by creation of events such as the National Umeboshi Competition. Other establishments such as the community center, the producer’s group, softball teams, the Bungo-Oyama Hibikinosato and the roadside station Mizubenosato Oyama were also created in support of NPC III’s goals.

Sense of community becomes more explicit through regular interaction with internal and external players. During NPC 1, the national agricultural policy was to focus on the cultivation of rice. Naturally, the Oita Prefecture administration and the Ministry of Agriculture, Forestry and Fisheries (MAFF) met the town’s advocacy to concentrate on the cultivation plums and chestnuts very coldly. Such opposition steered the people of Oyama to develop a strong awareness of their position as a community.

But when NPC I began bearing fruit, the attitudes of the Oita Prefectural administration and MAFF grew warmer that they gradually transformed into actively supportive organizations. For instance, Oita Prefectural Governor, Morihiko Hiramatsu, developed the framework for the OVOP Movement and publicized the case of Oyama-machi as its primary model. This acknowledgement greatly changed the relationship between Oyama town and Oita Prefectural government.

Soon, Oyama started engaging a range of external actors. They did this by holding trainings in other municipalities, going on study tours and participating in regional social events. The training and immersion program with the kibbutz in Israel resulted in the agreement between Oyama and Megiddo to become sister cities. In addition, the training programs in Europe that were conducted concurrently with the Israel program helped the participants compare their status in Oyama with each of the other cities they visited. The town of Megiddo, especially, provided the people of Oyama with a model on how to develop under difficult conditions.

There is a distinction in the OVOP movement models in Oyama Town, Yufuin and Himeshima, and that introduced by former Governor Hiramatsu. For one, the original OVOP model and activities as implemented in Oyama Town are more community-oriented in contrast to Hiramatsu’s OVOP Movement that is inclined towards a production-oriented approach. The original nature of the OVOP model may be observed in development of the hot spring resorts of Kurokawa and Onpaku in Beppu. This is reason why the abovementioned cases are discussed during the training program (Miyoshi 2010; Miyoshi and Stenning 2008a, 2008b).

5. Group Discussion on the Study Tours

During the training program, participants are encouraged to examine cases and discuss how the information and experiences they gained are relevant to the context of community capacity development and value-addition. Constant discourse allows program participants not only to understand concepts in practice but also conceptualize their experience in a more practical way. During these discussions,

participants are asked to identify community boundaries by categorizing internal and external stakeholders, and examine community capacity and community policy structure from the perspective of rural people. Sometimes, participants are asked to role-play and act as specific key players in the community.

To facilitate critical thinking, program participants use sticky notes during the discussions to write down important points, visualize how conflicts evolve (see Figures 13-16) and see the connection between them. This style of discourse increases the program participants' awareness of the nature of community and enables them to understand it holistically.

Figure 13: Group discussion
(Photo by Koichi Miyoshi)



Figure 14: Group discussion
(Photo by Koichi Miyoshi)



Figure 15: Group discussion (Presentation)
(Photo by Koichi Miyoshi)



Figure 16: Group discussion (Presentation)
(Photo by Koichi Miyoshi)



6. Group Discussion on Action Plans: Policies, Programs and/or Projects

Each participant prepares a rural development plan based on the inception report he or she prepared prior to the training. The program participants are divided into groups composed of five to six people to discuss their plan. It should include policies, programs and/or projects for rural development for their respective countries. The Plans are the discussed and refined during the group discussion. After which, the participant is expected to reflect on the outcome of the group discussion and compile their findings into an interim reports that is presented to the group the next day.

These group discussions aim to further reinforce the role of the community as the driving force for rural development. This reaffirmation is important because it is critical to the identification of key players for the rural development initiative, the creation of the implementing organizations and the conceptualization of

relevant collective activities.

7. Conclusion: Implications for the Promotion of Rural Development

These training programs relate the conceptual to the practical in four stages: (a) the introduction of the concepts of rural development and community capacity development; (b) the sharing of the experiences of communities through study tour as well as the case studies on communities from other countries; (c) the discussion and application of concepts learned to cases visited during the study tour; and (d) the search for possible applications of the concepts to the program participants' countries through group discussions of their inception reports.

This kind of training program is conducted for a variety of purpose. For instance, it may be done to help formulate community development plans or to examine existing community policy structures in developing countries. In fact, the training program's framework provides effective ways to conceptualize development approaches and practice for people in rural communities.

The definition of community and the appointment of implementing organizations are issues that must be examined by community members at the policy-making level. The implementing organizations in the community are critical to the creation of collective activities. And as observed, introduced and emphasized in the D-HOPE and Community-based Collective Activity Approach, these collective activities are essential for community and rural development.

Opportunities to listen to the experiences of people involved with rural development through a study tour are eagerly planned. The concepts and exercises from the training program complement the practical examples demonstrated by the communities in Oita or Okayama prefecture.

The concept of an alternative development approach was derived from the knowledge we have gained through our training programs and the experience of rural development in and around Oita Prefecture. Each community share their interesting experiences and ideas in promoting better quality of life. We encourage people in underdeveloped areas to organize this kind of training program, identify best practices in their community and share them with others to facilitate the development of collective activities and ultimately, foster rural development.

* **This chapter is a revised version** of "Miyoshi, K and Okabe, Y. (2014). Organizing Training Programs for Community Capacity and Rural Development: Case Study of the JICA Group Training Programs, in Miyoshi, K, Okabe, Y., Stenning, N., Ishimaru, H., and Puatu, A. (Ed.), *Community Capacity and Rural Development: Constructive Development Approaches*, March, 2014, Japan International Cooperation Agency and Ritsumeikan Asia Pacific University."

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Community Capacity and Rural Development - A Model

3

Community Capacity and Rural Development

- A Model

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1. Introduction and Rationale

There is much existing research that demonstrates the concept of endogenous development and theoretical frameworks based on such concepts as community capacity. There are also various studies that describe the historical story of successful rural development. However, from the perspective of a practitioner most of these concepts, frameworks and accounts are not practical and operable in reality. Many theories are useful and effective in assessing rural development, but are not sufficient for utilization in the actual development process. This is because theoretical research often views development from the perspective of the researcher and lacks the practical reality of the practitioners' perspective. Meanwhile, research that details descriptions of successful experiences in rural development often fails to conceptualize the activities that took place. This may well be sufficient in understanding a specific process, but is not applicable in different contexts and/or environments. These studies lack the necessary conceptual definitions to interpret rural development for practical and operable use.

This deficiency was experienced during the JICA training programs in rural development conducted at Ritsumeikan Asia Pacific University. The lack of practical and operational development concepts, frameworks and accounts made it especially difficult to conduct the JICA training programs, which aimed to introduce development cases in Oita Prefecture to countries with different circumstances than Japan. The same difficulty was found in conceptualizing and establishing a model for the Decentralized Hands-on Exhibition (Onpaku) development approach during JICA trainings. Much of the research we have conducted since is principally to respond to these situations and stems from reflecting on how to resolve these issues.

Development can be thought of as people's behaviors and activities that are dependent on the circumstances and context of a particular location. The thoughts and intentions of those involved are reflected in the development of the area. Some activities may appear similar, but a closer look reveals that each group of people behaves in different ways. This makes certain experiences in development difficult to utilize or transfer to other circumstances. However, by conceptualizing and interpreting development activities and behaviors from the viewpoint of practice and operations, people are able to understand these different activities and behaviors in ways that can be utilized even though their circumstances are different. This kind of conceptualization and interpretation can also help people to understand their own situation and development activities and improve them. They are enabled to apply different activities and behaviors to their own circumstances. Through conceptualizing the reality of development in a different context, people can better understand the development experiences of other areas and discuss commonalities despite their different circumstances.

In the course of conducting the research and training programs, collective activities and community capacity have been found to be particularly important. Development in Oyama-machi and Himeshima, which are recognized as the original models of Oita's One Village One Product Movement, are easier to interpret and understand when viewed through the development of each community's collective activities and the community capacity supporting those activities. During the JICA training programs, study tours to both Oyama-machi and Himeshima were made to listen to the development experiences directly from the

people who were involved. After the study tour, group discussions were facilitated to interpret these experiences using the newly established conceptual models and through this they were improved gradually to be more practical and operable for the realities of rural development. These conceptual models were then used by the training program participants to formulate and prepare development action plans with their own ideas derived from the Japanese rural development experiences. This approach has yielded satisfactory results.

To prepare readers for, and to enrich discussions of community capacity and rural development, this chapter presents a rural development model that aims to deepen the analysis of communities. It discusses rural development based on the development of collective activities and community capacity. It also aims to support the use of rural development experiences from Oita Prefecture by establishing a real connection between concept and practice.

2. Community's Perspective in Rural Development

Rural disparity and the deterioration of rural areas are crucial issues in most countries, including both industrial and developing countries. However, discussions on these issues usually arise from the perspective of urban areas or are based on urban criteria. Is this approach really appropriate for rural development? Can the development challenges of people residing in urban areas and rural areas be judged from the same perspective and based on the same criteria? Can the lives of people living with, or surrounded by, nature be equally and adequately discussed alongside the lives of those who must actively seek and pay handsomely to come in to contact with nature? It is doubtful that this urban-centered approach is best.

In many countries, even though economic growth is taking place, people in rural areas are left behind in the development process, constantly feeling it is futile to compete with those in urban areas, and almost impossible to truly improve their living conditions. Many are unwillingly moving to urban areas, the economic centers, because they have no other choice, or need to find more secure income. They must move away from their homes in order to capitalize on the economic advantages that accumulate in urban areas. It is true that capital, technology, information and human resources all come together in urban areas, making it difficult for rural areas to compete. Even though rural people desire a better life, such disparities between urban and rural areas will more than likely continue on into the future.

The monetary economy is an important part of our lives, but it does not account for all that is good in them. It is merely one part of the lives we lead. Is treating the monetary economy as if it were everything and measuring the quality of people's lives based on income level valid? Traditionally, economists do compare, and based on these kinds of values, try to measure our lives by how much money we make.

Admittedly, this is one way to measure development, but it is a mistake to think this is the only criteria of measuring development. Often discussions on development take place from the perspective of the economy and formal markets. Economists impose these criteria on development. However, such misconceptions could be driving people in rural areas to steer their lives in the wrong direction. When discussing rural development, social, environmental and political, and at times, informal perspectives are also needed. Discussions that treat any and all results of development activities simply as economic benefits must be strictly avoided.

A specific discussion on who actually benefits from development activities is vital. Questions such as "Who benefits from this?" and "Are the envisioned administrative services actually reaching the target groups?" are extremely important and determine the development target group. Development is not only an economic concern, but also encompasses social, environmental and political concerns. We must be wary of using terminologies such as "social benefits" as they are described in cost-benefit analyses with vague

target groups. In general, cost-benefit analysis does not clarify exactly who benefits. Life and development should be conducted based on the criteria of that particular area in which people live. People in rural areas should conduct development based on the values, visions and norms of the rural area and community they belong to. This results in truly rich rural development.

We cannot be precious about the traditional development approaches that focus on the economy. We need to move away from that in order to overcome poverty in rural communities. People in rural areas must pursue development based on their own circumstances and the perspective of their community. There is a need to create an alternative development approach that meets the needs of rural people themselves. Such an alternative development approach must be grounded in reality and it must be holistic, practical and operable to ensure benefits to the people of rural communities.

We are seeking better rural development by focusing on the capacity and strength of communities as a method of attaining their goals. The development approaches employed by urban areas, which focus on and emphasize the individual activities of people and enterprises, will not work for people in rural areas. It is through collective community activities, which transcend individuals, groups and organizations, that we can arrive at a better approach for rural development that allows rural areas to better compete with urban areas. Thus, we want to look at development from the perspective of the community and shaped by the rural people themselves and to present a strategic model for development based on the particulars of that area, instead of the conventional and traditional urban-oriented development strategy.

In response to this requirement we are aiming to provide an alternative development approach focused on community capacity development that benefits rural communities. This approach seeks a dual function aimed at both developing community capacity, and introducing and implementing a higher value added and better well-being policy structure, which consists of economic, social, environmental and political activities to change the life of the community's population. This approach emphasizes the operable aspects of its utilization and aims at providing concrete and practical concepts for the implementation of rural promotion and development by utilizing existing potential resources in rural areas. In this chapter our intention is not to theorize the rural development phenomena, but to conceptualize a rural development approach for practical usage. Real life is not so simple that it can be interpreted by simple theories of causalities. There are various options for development available for us to choose from. It is important to clarify the concepts to examine, discuss, and analyse their use in reality for those people seeking a better life.

3. Community

Our alternative development approach views the community as the main body of discussion, as well as the main unit of analysis and for activities. This approach sets the development of community capacity and policy structure as the central topic of discussion. But why should we focus so much on the community and its development?

The concept of community has been a target of interest for sociologists for more than two centuries. Nevertheless, a completely satisfying definition has still not been presented. Meanwhile over the course of a lifetime people establish and solidify mutual relationships by living together in a specific area. Therefore, drawing a line between those engaged in a solid relationship and those outside of such relationship can be considered academically valid (Bell and Newby, 1974, p. 5).

Community as used here is a relative aggregation constructed by individuals, groups and organizations within a specific area. This is generally defined by administrative boundaries and within this boundary, individuals, groups and organizations recognize themselves as being members of the community. In general, the word community is used to describe a group of people residing in a relatively small area within

a town or a city, or a specific district or area where local people reside (neighborhood), and community analysis targets the circumstances that such people are in (Chaskin et al., 2001). Also, in Japan, it has long been used to describe local groups based on co-ownership of land property (Kitahara, 1996).

However, giving community a wider scope does not cause any real problem. On the contrary, by interpreting the word as broadly as possible to include villages, towns, cities, prefectures, countries and even international society, community then includes not only people living in specific areas, but also administrative bodies, civil society organizations, NGOs and NPOs, private enterprises and educational institutions. This broad definition allows for a wider target of analysis, enabling more policy-oriented discussions.

This way of thinking expands the concept of community by MacIver (1970). To put it simply, even if there are academic criticisms, the community can be thought of as a group of people who reside within a rural boundary and experience common life, and such definition matches our daily, empirical perception. How far should the boundaries be expanded, or how should shared common life be defined? The existence of community at the levels of villages, towns, cities, prefectures, countries and international society match what we experience when we speak with awareness of the cities and prefectures we reside in, or share topics regarding the lives of those residing in the same areas. It makes sense that academic disciplines should be developed based on the common perceptions of everyday people.

Based on these points, it can be understood that people acknowledge whether they are inside or outside a community and recognize where they stand in a specific area, especially those in rural areas delineated by administrative boundaries. Such situations are simply assessed by identifying entities either “inside” or “outside” of the community and by asking questions about people’s relationships with one another within that specific area.

On the other hand, individuals residing or active in an area could be identified as members of that area even if they do not recognize themselves as being inside the community. This type of interaction occurs through relationships such as those that develop within families and households, organizations that people are involved with or work for and through unions and associations in which they participate. Such person-to-person relationships are the building blocks that establish the community as a social construction, which we will look at as the target of development.

A community can be thought of as a unit of social recognition where people’s existence is valued and their participation entitles them to membership (See Wenger 1998). Specific areas are normally established by administrative boundaries and within those boundaries members recognize commonality among themselves through common daily topics of conversations, awareness of the region and lifestyles in the region. Members of a community include not only individuals, but also groups and organizations. Organizations are included because they act as stakeholders within the community, playing important roles. Whether an organization is a member or not is determined by the purpose of its existence and how it is involved with the community. Also, its status is largely influenced by the awareness of those working in or otherwise active in the organization. Things easily overlooked, such as what the organization’s employees talk about, how they share their lives, and where they live and commute to can change how the organization engages with the community.

For example, prior to recent widespread municipal consolidation in Japan, town halls in villages, towns and cities were workplaces for many residents of municipalities. After the consolidation was implemented, however, former town halls became rural branches of the newly formed city, which means that the employees who work there is determined by the personnel rotation plan of the entire city hall. The new rural branch may take on a similar administrative role in the community, but if the new employees do not share a common life as those in the original community then the branch’s overall role as a community

member will inevitably change.

This example demonstrates how organizations can be considered community members. In one case of merged municipalities, a town member visiting the former town hall was unable to share common topics of conversation on their lives in the town with the staff who now works there. As a result, the town member no longer recognized the merged rural branch as a member of his community. Administrative mergers are said to be inevitable, but there are many cases where people feel that great changes to the understanding of their community has occurred.

A specific area and a common life that is recognized by the people are important elements of a community. We can apply this concept to specific geographical areas and regions such as rural farming villages, cities, prefectures, nations, and even international society (MacIver, 1970; Ninomiya et al., 1985; Funatsu et al., 2006). Here, however, we focus on rural communities as the target of discussion of alternative development approaches. In our discussion, we will focus on the community as a social aggregation constructed by people residing in specific areas, especially in rural areas.

4. Community Design – A Model

Community design is the continuous process of building the institutions and activities that serve as the foundation for the social entity in order to provide a better life for people in the community. Institutions here mean widely encompassing regulations, rules, operational methods, and organizational structures.

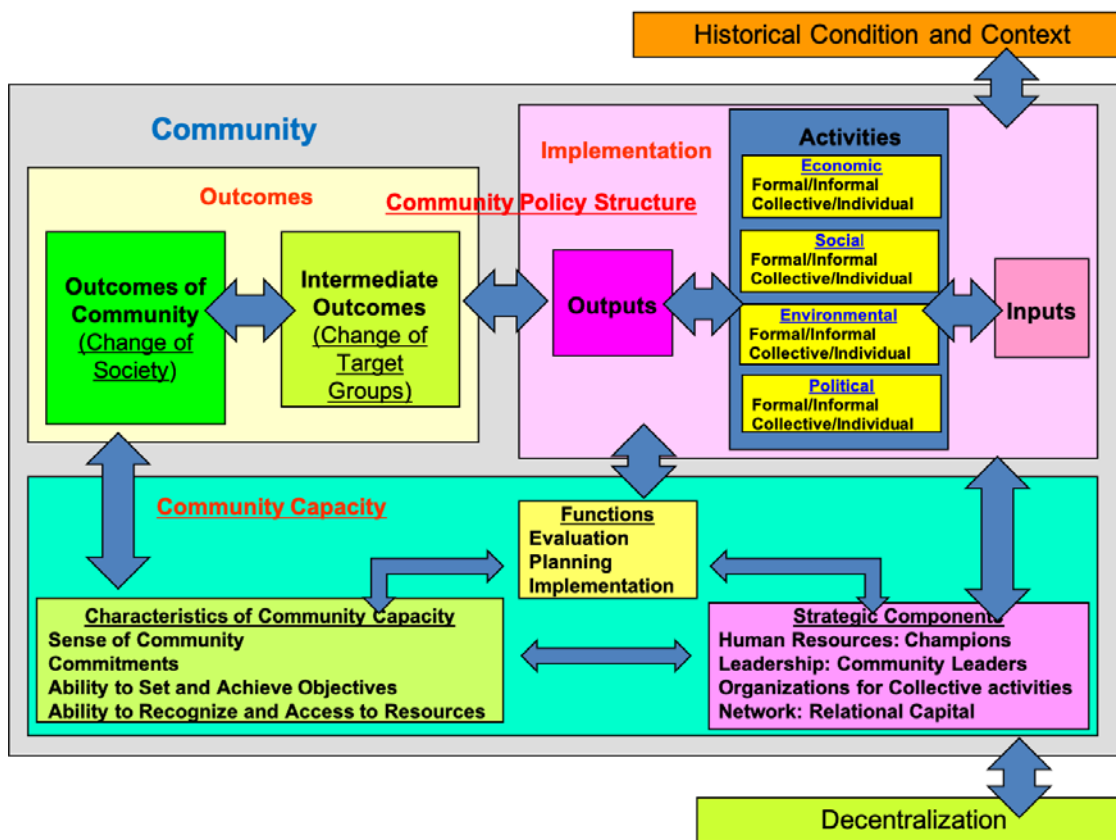
This chapter aims to use the rural development model to establish the two goals of community capacity development and the planning, implementation and evaluation of policy structures to facilitate community design. Seeking economic growth and better lives while simultaneously maintaining and developing social functions requires careful attention.

In rural areas, farmers aim to expand their businesses, and this often results in the creation of winners and losers. As a result, some farmers may lose confidence and due to financial need, they may move to urban areas to seek jobs. As rural populations decline, the social functions of offices and branches of administrative institutions, elementary and middle schools, clinics, hospitals and healthcare centers, post office branches and financial institutions, as well as retail stores and restaurants diminish. A comprehensive perspective must be upheld at all times in rural community design. To this end, it is important to establish an aggregation where community members conduct collective activities that compete with urban areas.

The model shown in Figure 1 (Community Capacity Development and Policy Structure Model) shows how the community uses its own capacity to plan, implement and evaluate its own policy structure. This framework makes it possible to identify, conceptualize, and clarify the process of activities and behaviors of individuals and organizations in the community by including the community policy structure based on program theory which articulates the relationship between ends and means. Meanwhile, it also provides a foundation for analysis of community capacity. The policy structure created by economic, social, environmental and political activities is implemented and carried out with the goal of changing people's lives by creating a community that secures richer lifestyles with more added value. This model was created with reference to Chaskin and colleagues (2001), Friedmann (1992) and Miyoshi and colleagues (2003), and through the conduct of JICA programs and the creation of training materials¹.

¹ Ritsumeikan Asia Pacific University, with consignment from JICA, conducts rural development training programs. Training programs include: "Community Capacity and Rural Development Promotion for Asia Countries -One Village One Product- JFY2010", "Community Capacity and Rural Development for African Countries -Focusing on One Village One Product, (1) & (2) - JFY 2010", "Andean Region One Village One Product Promotion JFY2009", "Country-focused Training Course on Local Industrial Promotion in Guatemala, JFY2010", "Country-focused Training Course on One Village One Product" Movement in Colombia, JFY2010", "Technical Cooperation Project for The Enforcement of Regional Administrative Function for Local Industrial Promotion in The Republic of Chile JFY2008-2010", "Country-focused Training Course on the "One Village One Product" Movement in Savannakhet and Saravana, Laos JFY2008-2009", "Community Capacity and Rural Development for ASEAN

Figure 1: Community Capacity Development and Community Policy Structure Model



Source: Created by the authors

This model depicts the relationship between the development of community capacity and changes in policies created by economic, social, environmental and political activities in the community. Community capacity is structured by the community's strategic components, the characteristics of the community capacity, and functions of the community. Development and mutual interactions of these structural building blocks bring about improvements in community capacity, which in turn results in changes in the community policy structure made up of the economic, social, environmental and political activities of the rural community. With improvement of rural community capacity, rural communities will be able to create more complex and sophisticated community policy structures.

The community policy structure presents the relationship of economic, social, environmental and political activities of the community, such as agricultural production and specific development initiatives (see Miyoshi 2008), in the context of the End Outcome (actual effects that change the target society), Intermediate Outcome (actual effects that change the target groups, including individuals and organizations), Output (capital and services generated through activities), Activities (series of activities using Input to generate Output), and Input (human resources, equipment, operating expenses, facilities,

Countries -Focusing on One Village One Product- JFY 2007-2009", "Training Course in Seminar for Municipal Mayors of Clustered LGUs: The Philippines JFY2005-2007", "The Country Focused Training Program On the "One Village One Product" Movement in Tunisia JFY2005-2006", "Development and Promotion of Regional Industries utilizing Local Resources for Asia (1) JFY2009" and "Development and Promotion of Regional Industries utilizing Local Resources for Asia (2) JFY2009.

capital, specialized skills, time).

5. Elements of Community Capacity

Community capacity is a basic element that enables a community to function and refers to the ability to achieve the community's shared goals as well as to promote and maintain the richness of the community through the collective efforts of individuals and organizations within a community, utilizing the human, organizational, social, environmental and historical resources available. Community capacity is built through the deepening of mutual relationships among individuals and organizations in the community, and is the result of the efforts of individuals and organizations who are community members, toward enabling formal and informal economic, social, environmental, political, and cultural activities to take place. Community capacity is an intrinsic ability retained by individuals and organizations belonging to the community; therefore, as a basic rule, it is something that community members must be aware of and make conscious efforts to improve. It is especially important that economic, social, environmental, political, and cultural activities be organized and conducted collectively and continuously in order to achieve community goals and promote and maintain the quality of life of community members. It is important to find an appropriate combination of individual activities for each person and organization in the community, as well as collective activities that individuals and organizations can do together to yield effective results.

An alternative approach for rural development is presented in the Community Capacity Development and Policy Structure Model (the model) outlined in Figure 1. Many developments in a community occur in a unique way, based on specific circumstances, through the behaviors of its members. These developments reflect the wishes and desires of the people and organizations involved. Although the process may seem similar, a closer investigation of the actual activities of those involved reveals that each activity is unique; however, by analyzing these developments through the concepts offered in the model, every development experience can be utilized as a shared experience by those involved in development.

This is a dual-function model that elucidates interaction and synergies between rural community capacity and community policy structure whereby improvements in community capacity enable the formation of more complex and sophisticated community policy structure. Community capacity and its development is one of the two pillars of this alternative development model and is defined by the interaction of three basic elements: strategic components, characteristics of community capacity, and functions of the community.

First and foremost, community capacity is defined by its characteristics. If the members' sense of belonging to the community is enhanced by them sharing their values, norms and future visions, then community capacity grows. Community capacity can be strengthened further if each community member also becomes aware of his/her role and acquires a sense of duty in order to realize these values, norms and future visions, and carries out his/her role in a systematic and collective manner as one part of the greater whole of community. If individuals and organizations in the community can set community values, norms and future visions as specific community goals and actually achieve those goals, community capacity can be developed further. Likewise, if the community is able to recognize resources available and utilize these, community capacity can be enhanced.

It is important to note that these community characteristics can function as community capacity by being converted into a tangible community function that plans, implements and evaluates the community policy structure as a community activity. This community function would allow clearer discussion of the socially constructed community as a social body, by implementing the concept of community policy structure. It is rare, though, that such policy structure is explicitly recognized among the individuals and organizations in the community. It is perhaps safer to say that usually community policy structure is

recognized only after the administrative activities of core service providers such as city halls, town halls and village offices, and activities of other actors such as agricultural cooperatives, chambers of commerce and tourism bureaus are added up and looked together.

In general, people's lives and the activities of organizations have their respective purposes, and people and organizations make various efforts and employ different methods in order to attain those purposes. If applied to the community, to realize the community's vision, values and norms, the link between a series of explicit or implicit community purposes envisioned by individuals and organizations, and the methods of attaining them, can be found. Connecting purposes and methods enables formation of the community's policy structure. This means that a community policy structure exists in any given community, be it explicit or implicit. Recognizing the general policy structure of the community, the functions of community capacity can be expected to be recognizing, planning, implementing and evaluating the activities of community members, individuals and organizations, as a collective activity. The policy structure functions to achieve the envisioned future of the community.

On the other hand, community capacity can enhance its own characteristics through the leadership, human resources, organizations and networks that exist in the community. In particular, the emergence of leaders, existence of human resources, establishment of organizations, and formation of networks can all greatly change a community's characteristics, such as individuals' and organizations' sense of belonging to the community, commitment, ability to set and achieve goals, and ability to recognize and secure resources. The emergence of leaders, existence of human resources, establishment of organizations, and formation of networks are all intrinsic, but influences can be exerted externally.

Community capacity goes through transitions. At times, changes in the administrative scope of cities, towns and villages due to municipal mergers may bring changes to the community itself. The coincidental relocation of one individual into a community may create a leader. Laws may require the formation of a new organization, and this organization may become the central actor of collective community activities. A symposium held in the region may trigger the sharing of future visions for the community.

Community capacity is not fixed; it must be constantly maintained and controlled by community members. The proposed development model can be used to enrich the lives of people in the community by viewing the community as an operational social construct and an operable framework. The planning, implementation and evaluation of community activities can be conceptualized as a collective, systematic, and strategic policy structure that is delivered through the enhancement of community capacity. This is why we propose developing community capacity. To this end, it is necessary to maintain, control, and enhance this changing community capacity in such context.

In this chapter, we focus on community capacity, examine the contents and development of community capacity, and then go into the details of its role as a practical framework. First, we will go into details of each of the basic elements.

6. Characteristics of Community Capacity

The characteristics that define community capacity are identified in the Community Capacity Development and Community Policy Structure model: sense of community, commitment, ability to set and achieve objectives, and ability to recognize and access to resources. These items are based on the research results of Chaskin *et al* (2001, p. 13), with the following modifications: ‘problem-solving ability’ is replaced by ‘ability to set and achieve objectives’, and ‘access to resources’ is replaced with ‘ability to recognize and access to resources’.

These are replaced because in reality, a positive approach, or in other words, an asset based approach to community development that takes into account the resources available to the community, has a higher possibility of achievement than focusing on problems or deficiencies. We feel that a community setting realistic objectives based on the general community lifestyle, and making efforts to achieve those objectives by utilizing available resources, is the more realistic and straightforward option, instead of the negative approach of focusing on unachieved issues or, in other words, problems and efforts needed to solve them. A good example of this would be child rearing: when raising children, their abilities are enhanced more when their strong points are found and encouraged, rather than when their weaknesses are revealed and resolved.

Sense of community, the first characteristic of a community, defines the community itself. This is related to what community members recognize as being their community. Important aspects of sense of community include the level of solidarity among community members, the strengths of their relationships, the level of recognition each has of others in the community and the degree to which values, norms and visions are shared among community members. The sense of community that organizations hold as community members is defined by the intent of their establishment, purpose, norms and so on (see literature related to community psychology such as Sarason 1974 and McMillan and Chavis 1986).

If community members share a vision of the kind of society they want, their sense of community is enhanced. If people can see the common goals the community should strive to achieve and share common awareness of the qualities the community should promote and maintain, then shared vision will become clearer.

In the case of Oyama-machi, members converted their vision to the NPC Movement in order to overcome poverty. They succeeded in encouraging townspeople to share a common vision for the town. The catchphrase “*Ume, kuri uete, Hawaii ni ikou!*” (Let’s plant plums and chestnuts and go to Hawaii!) was created in the 1960s in order to solidify community vision and awareness. This phrase encapsulated a specific image of the rich life that people could aim for. The actual trip to Hawaii was realized in advance with a loan financed from the agricultural cooperative. People from Oyama-machi actually going to Hawaii consolidated this shared vision, making it more tangible and therefore motivating.

The town of Kokonoe-machi, an agriculture-based town located in a mountainous region rich with nature, is now working toward its future vision as “Japan’s Top Rural Area,” along with having Yume Otsurihashi (Bridge of Dreams), Japan’s longest pedestrian suspension bridge, to become a society created by residents and visitors of Kokonoe-machi. Their dream is to explore the future vision of the town, driven by the completion of the Otsurihashi and seeing more visitors come to see the bridge than people residing in the town. The Otsurihashi was an idea from residents, and was realized through the persistent efforts of the Kokonoe-machi town hall. Now, the question is whether it is possible to create a common sense of value that can be shared by both the community members and the many tourists who come and go each season.

In Bungotakada city, the regeneration of the city proceeded through the planning of “Showa Town.” A retro-modern townscape was realized by re-creating the 1950s and 1960s (part of the Showa period)

atmosphere along a commercial avenue that once thrived during that period. Moreover, the town provides information on Showa topics through Yumekura, a museum that exhibits toys and different aspects of life from this period and gives guided tours of the commercial avenue and Yumekura. They also run old-style buses reminiscent of those in the Showa period and conduct various events including a Showa-period automobile exhibition.

Showa Town is attracting tourists and the project itself becoming renown. In 2009, the town received the Suntory Regional Culture Award. We have heard that people from Bungotakada City, who in the past had only been able to introduce their hometown in a passive manner, now add a description of “Showa Town” when they speak of their home. Such community development itself can give residents confidence as community members and contribute to enhancing their sense of community. A similar phenomenon is also seen in Oyama-machi, and in Kokonoe-machi as well.

An awareness of one’s role and commitment toward progressing collective activities of the community shows whether individuals, groups and organizations are aware of their positions and responsibilities regarding what occurs in the community. This has two aspects. The first, regarding achieving the community’s shared goal and collectively promoting and maintaining the community’s richness, is the degree of awareness each person has as a constituent member of the community, as a direct or indirect stakeholder, and at times as a beneficiary of the community’s collective interests and activities. The second aspect is whether each member of the community consciously and actively participates in collective activities as a stakeholder in order to achieve the community’s shared goals and thereby promote, maintain and improve the richness of the community. This focuses on members’ awareness of their participation, as well as on the act of participation itself. In fact, often the responsibilities of community members toward collective activities are systemized and implemented.

In Oyama-machi, farmers have been working together for thirty years to create good soil in order to produce fresher, safer, better tasting vegetables. Diligent efforts continue to re-utilize the mushroom bed compost of enoki mushrooms to fertilize the soil so as to produce better vegetables. The people of Oyama-machi are also good at going outside of their town to observe, bring back and share what they learned, resulting in the development of unique Oyama-machi products. One leader in particular has put this kind of external knowledge into practice for plums and *enoki*, fulfilling his role by finding innovative methods that leave no one behind in the trend.

When staying at a farmhouse in Oyama-machi even today you can hear voices from the cable radio broadcasting at six in the morning. Knowledge and skills were conveyed via this cable broadcasting when residents faced many technical and managerial difficulties at the onset of the NPC Movement. This movement brought about a transition from simple rice crop farming to plum and chestnut orchard tending and management. At this time specific tasks were conveyed via the cable broadcasting, helping farmers learn the new skills they needed for this different type of farming.

Oyama-machi has cleverly incorporated a mechanism that helps each person recognize his/her role in the collective activities. Such a mechanism that enables awareness of roles and activities in the group is very important. Oyama-machi’s concept of “Centipede Agriculture”, a unique approach to agriculture resulting from the town’s agricultural improvement project, has been supported by community members being aware of their roles and activities. If there was a falling out, adjustments were made so that the leader and followers could coexist; in this way, the social function of Oyama-machi has been promoted and maintained.

Such examples of role awareness and role commitment can be found in other rural communities as well. The village of Himeshima conducts its own unique fishery operation, where the catch is distributed to each area. The village also makes efforts to enrich its fishery environment, such as releasing juvenile shrimp in

nearby waters. These activities have now been in place for many years and have built strong community awareness among the fishermen that make up the community.

Kurokawa Onsen (hot spring) members show role awareness and commitment through such efforts as shared signboards, standardized external design of buildings and common entrance tickets to open-air hot spring baths. These collective activities are conducted in order to first and foremost market Kurokawa Onsen itself, instead of prioritizing the marketing of individual *ryokan* (Japanese-style hotels). The community has conceptualized the town as being one *ryokan*; “roads are corridors, and each *ryokan* is a room.” This was a way for Kurokawa Onsen to realize its aim to coexist with the environment, and to achieve prosperity for all *ryokans* by enhancing the economy of the entire area. Eliminating individual signboards, promoting buildings to have balance with the surrounding environment, and establishing a marketing system of open-air baths that includes *ryokans* that do not have open-air baths was extremely difficult. However, through collective efforts, the role awareness and commitment of community members toward collective activities strengthened.

The ability to set and achieve objectives is the ability to convert into action the role awareness and commitment illustrated above. We prefer to focus on objectives-oriented approaches such as appreciative inquiry. Such approaches are more realistic than problem-solving approaches that point out what is lacking, criticize reality, and then demand difficult changes in order to resolve problems (see Case Western University).

Our approach also focuses on setting objectives. The ability to set objectives, purposes, and issues is indispensable in accomplishing the longer-term goals, and crucial for guiding activities in the appropriate direction. This calls for an objectives-oriented approach. Whether the community can set objectives that would realize their vision for the future depends on the community’s abilities. The community must be able to set specific, realistic objectives, and to link these objectives to specific activities conducted by willing members who understand their roles. In order to do this, a mechanism is required for community members to set specific objectives and go about achieving them.

In Oyama-machi, the conventional method of tailoring the production system to meet the volumes, standards and prices of products set by the public wholesale market was changed by the producers. Konohana Garten, a subsidiary of the agricultural cooperative, was created to offer an alternative production and distribution system where producers determine their own production volumes, standards and quality, set prices, and sell produce directly to consumers. By cultivating consumer taste for fresher, safer, better tasting products and, at the same time, creating a system that meets these consumer tastes, they were able to create a higher value added production system. In this direct sales system, farmers retain about 80% of the sales revenue; this means increased income for farmers. They decide and set their prices for their products based on the retail prices at the supermarkets and the information of the price in the public wholesale markets from the Oyama Agriculture Cooperative. The established system enables careful and direct responses to consumer demands resulting in timely adjustments to products in order to better suit the varying tastes of consumers. This is facilitated by farmers having direct contact with consumers at Konohana Garten and seeing firsthand the impact that changes to product quality, packaging and price have on sales. This example shows the strength of a direct marketplace where producers come face to face with consumers.

In addition, the National Umeboshi Contest, which began with the support from the central government called Furusato Sousei Fund (Homeland Re-creation Fund), is an example of the importance of the ability to create criteria in order to achieve a goal. Historically, the criteria for *umeboshi* (pickled plums) were set by the region of Kishu in Wakayama Prefecture. Generally, consumers perceived *umeboshi* from Kishu as a kind of signature product and therefore were more likely to purchase them than *umeboshi* from other

areas. Oyama-machi used the National Umeboshi Contest event to create the uniquely emphasized traditional criteria that “*umeboshi* must be made with plums, salt, and perilla (*shiso*) leaves,” which developed into a criterion of evaluation for *umeboshi*’s different from the Kishu style. The contest brought various styles of *umeboshi* to Oyama-machi, naturally resulting in an accumulation of information and knowledge. Success in plum orchard cultivation in Oyama-machi was achieved by transitioning from selling raw plums to processing them and by branding the Oyama-machi *umeboshi*.

This kind of system building for collective activities is also seen in Onpaku of Beppu. Onpaku plays the role of an incubator for many programs. Onpaku conducts many trials and experimental programs during a set period in order to increase recognition of and examine the future potential of the programs. Onpaku, an incorporated NPO, is the key actor, providing incentives for activities and presenting venues and opportunities for collective activities to partners who want to contribute to town revitalization and through the use of local resources. In cooperation with partners, Onpaku has initiated approximately 150 programs, each held for about one month, and published 20,000 copies of a brochure of these events distributed to about 5,000 people including fan club members. This brochure is also available in Beppu’s major tourist information centers. The group’s efforts are posted on the website as well, with online access and application for participation available. The NPO serves as a liaison for support from public and private organizations, which would be difficult for each partner to attain individually. The NPO also enables Onpaku partners to conduct activities at a lower risk than they would be able to do alone.

The ability to recognize resources, and to collect and secure these, requires recognition of diverse and useful community assets and ensuring their productive utilization. Resources include human, information, economic, social, political, physical, and environmental resources, whether within the community or outside community boundaries. This also includes promotion and capitalization of relationships between community member individuals and organizations and individuals and organizations outside the community. Relationships with prefectures, the central government, the international society of municipality-based communities and the various levels of communities not associated with administration are included in this view. A wide range of discussion is possible through these kinds of relationships, such as who the community knows, who has special knowledge and skills, and the relationship with these individuals and organizations. We also emphasize the ability to identify development resources that normally are not viewed as resources at all. The ability to discover and use these latent resources enables an expanded scope and more diverse options for development.

The people of Oyama-machi have discovered many resources for development; however, to recognize and utilize resources, it should not be forgotten that information and knowledge in addition to the right skills to support the development activities are necessary. In this example, Oyama-machi was triggered by the NPC Movement to transition from rice farming to plum and chestnut orchard cultivation to increase income. This transition was backed by patient investigation and research on high-profit crops suited to the agricultural production environment of Oyama-machi. The production status and market standing of plums and chestnuts were investigated and Oyama-machi’s production possibilities of plums and chestnuts evaluated.

Additional products were sought that would generate a regular income akin to that of company employees, which could not be influenced adversely by the weather. Enoki mushrooms were identified after discovering mushroom farming at Chikuma Kasei in Nagano. While Chikuma Kasei purchased sawdust to use as mushroom compost; Oyama-machi identified a latent resource in the sawdust by-product of forestry in the town.

Such local resources of traditional cuisine have also been used in opening the restaurant attached to Konohana Garten. The major issue for any restaurant is finding a chef. One Oyama-machi leader took the

word “chef” and reworded it as “*shufu* (housewife),” pointing out the importance of recognizing and utilizing farming household wives as human resources. Although it required some significant initial investment to turn *shufu* into chefs, their ability to contribute to the development of the community was recognized.

The General Manager of Hibikinosato emphasizes that who you know and your connections with people are resources that determine whether you can convert the resources at hand into productive activities with higher added value. The high-grade plum wine manufacturing at Hibikinosato is the result of a marriage between the high-quality plums of Oyama-machi and the skills of Nikka Whiskey. Valuing network capital as a resource realized this.

Ordinary objects can also be turned into a product of resource with creative and clever marketing or even naming. For example, plum flowers, when given the moniker, “blossom,” become more product-like for garnishing dishes.

A system that converts resources into products also makes the activity of recognizing and securing resources from the production area more strategic. Oyama-machi’s Konohana Garten sells killifish in glass containers during summer. By grasping the needs of consumers, and securing a venue where consumers’ needs are met, the process of recognizing and securing resources was dramatically promoted into a resource in itself. Konohana Garten functions as such a venue. Housewives from Oyama-machi farms produce unique products using the local environment and, using the salesfloor of Konohana Garten, continue to make improvements on products every day.

A similar situation can be seen with Sazanka Cross, an agricultural group in Hiji. Sazanka Cross is a group of farmers organized based on the model of Konohana Garten in Oyama-machi. Sazanka Cross is organized mainly by agricultural producers that sets up limited sales areas in supermarkets and department stores to sell agricultural product and agricultural processed products directly to shoppers. Daily improvements on products are being made here as well and sales of processed products using fishery ingredients from Hiji that had previously been ignored are now yielding large profits.

In Ajiimu, a new industry is being developed that combines the farming experiences of urban residents, rice farming by farms, sake manufacturing by sake breweries, and sake sales at department stores. People from urban areas follow the process from the rice they helped plant as it is processed into sake that they named themselves and in turn can purchase at local department stores. Farmers recognized their daily task of growing rice as a resource for the business in addition to the commercialization of a product they produce in collaboration with manufacturers and distributors.

7. Strategic Components of the Community

The strategic elements of the community shown in the alternative development model influence the characteristics of community capacity; it can be viewed as something that maintains or influences community capacity. Therefore, strategic components of the community can be handled either as the entry point for the development strategy of community capacity, or as specific targets.

Asking questions such as what is the leadership situation in the community, are organizations being created or are community human resources being fostered enables one to grasp the current situation and formulate a way forward. Community capacity is improved by first analyzing the community with emphasis on the community’s leadership, human resources, organizations, and networks, and by implementing activities that result in changes to these components.

Communities change through their leaders. Oyama-machi, Yufuin, and Himeshima, which became the models for Oita Prefecture’s One Village One Product Movement, all had leaders who trail-blazed the development of each town. In Oyama-machi, it was mayor and agricultural cooperative president Harumi

Yahata who led the NPC Movement. In Yufuin, there was the first mayor of Yufuin, Hidekazu Iwao, and *ryokan* managers Kentaro Nakatani and Kunpei Mizoguchi who promoted the consolidation of the tourism industry, hot springs and natural mountainscape. In Himeshima, there was Kumao Fujimoto and Teruo Fujimoto, a father-and-son pair both serving as village mayors, who sought to enrich the lives of people on a remote island. Also, in Kokonoe-machi, town mayor Kazuaki Sakamoto played a pivotal role in the development of his community. These leaders' first major role was to introduce a philosophy to rural development, and then present a future vision for their respective communities. Their greatness is in changing existing values and norms, sharing among community members the future vision that the rural community should aim for, and then connecting the future vision with specific goals.

In Oyama-machi, Mayor Harumi Yahata used cable broadcasting to discuss multi-dimensional agriculture, and repeatedly spoke to the townspeople of his vision for Oyama-machi; Yahata's way of thinking and vision for Oyama-machi sank in gradually, but steadily.

Yahata also concentrated on fostering the next generation by creating study groups for young farmers. He also sent young people to a kibbutz in Israel to explore a new future for Oyama-machi. Under Yahata's leadership, many young people developed into productive and valuable community members, becoming the next generation to bear the future of Oyama-machi. This was a particularly amazing aspect of the Oyama-machi story; leaders fostered the development of future leaders. Community capacity depends on the human resource development of the community. In Oyama-machi, the next generation of leaders fostered by Harumi Yahata contributed greatly to the development of the town. During the NPC Movement, they were the ones who translated the future vision of Oyama-machi into reality based on their experience in the kibbutz, set goals to specifically promote multi-dimensional agriculture, developed and introduced new products and production methods and established a sophisticated community policy structure supported by value added production activities.

Such cultivation of human resources can be seen in the activities of Onpaku in Beppu as well. The Onpaku currently operates approximately 140 programs, with the organization and operation of the programs conducted by respective Onpaku partners and many supporters. These partners use their own resources whilst coordinating with other partners and supporters through the network established by the Onpaku for the purpose of organizing and operating Onpaku programs. Through this organization process, partners are recognizing and securing community resources and establishing and strengthening a network of people and organizations in the town of Beppu, thereby enhancing the capacity of the community.

The establishment of organizations contributes greatly to community capacity development and the introduction of more sophisticated programs; however, the key point is whether an effective incubation venue or institution can be established that promotes the community's characteristics and enables people and organizations in the community to conduct collective activities.

Konohana Garten, the direct sales market of Oyama-machi, provides a marketplace for the agricultural producers of Oyama-machi, encouraging the producers' enthusiasm and innovation. Agricultural producers make creative and innovative efforts to meet consumer needs. Because these growers in Oyama-machi are now able to sell their products at Konohana Garten, they have developed the ability to engage in agriculture that capitalizes on the characteristics of Oyama-machi, which is located in a semi-mountainous area.

The Yume Otsurihashi of Kokonoe-machi provides a venue of great possibility for the people of Kokonoe-machi. Far exceeding expected numbers, visitors to Yume Otsurihashi have become consumers of agricultural products and processed goods of Kokonoe-machi sold at the Otsurihashi gift shop. Kokonoe-machi is well on track to realizing its future vision of becoming Japan's top rural area in terms of both the numbers of people visiting and living in the town.

In Himeshima, the introduction of the Remote Island Act in 1957 brought about major changes within

the community. The village is actively utilizing this Act to create a future vision of the village and thereby realize improved quality of life for the island's residents. Emphasis was placed on running water supply, electricity and health care, and facilities for each were established. The village office undertook the implementation of initiatives under the policy with the mantra "what the government can do, the government will do." The village office became the central actor of community activities and conducted these under the fundamental guiding principle of equality. This resulted in the creation of many unique Himeshima approaches to development and service delivery such as the village's comprehensive community health care system, resource management approach to fishery, work sharing practice, and aluminum can deposit system.

Onpaku created a system where partners and supporters, corporations and groups can join in collective activities through the creation of the Onpaku brochure, website, fan club and evaluation system within the Onpaku secretariat. By managing Onpaku under this system, people and organizations are creating an enabling environment where networks are established, issues of rural rejuvenation objectified and goals achieved.

Moreover, networks among community members and between individuals and organizational bodies inside and outside the community connect people with other people and organizations with other organizations, thus establishing a foundation of community capacity. Networks are important social capital necessary for development (see Putnam 1993).

An intriguing aspect of Onpaku is the speed at which the network expands. Each year, a network is created among the people, groups and organizations participating in the organization and implementation of its many programs. Many programs are organized and implemented under the Onpaku framework, but each program is actually conducted by local residents and organizations who have become Onpaku partners. These locals build their own knowledge, historical resources, and environmental resources by collaborating and cooperating with the other participating partners and supporters. Partners, as heads of programs, expand their own network by coming in to contact with many people and organizations, including the Onpaku secretariat, supporters, program participants, media covering Onpaku, and administrative personnel interested in the programs. Such network expansion leads to the discovery of new resources as well as new programs.

The strategic components of the community contribute to changes in the sense of community by intrinsic, community-initiated methods, and also by extrinsic interventions coming from outside the community. In practical terms, these strategic components should be differentiated from the activities of the community policy structure under which strategic activities of community capacity development are conducted for the purpose of achieving better lives. This differentiation is very difficult; however, it is easier to understand if community capacity development is conceptualized as development of the fundamental infrastructure of the community. The various economic, social, political and environmental activities of the community then unfold on this infrastructure.

The elements of community capacity are not necessarily stylized, static or fixed; as a community changes and evolves, community capacity and its components change and evolve as well. Attempts to fix community capacity at a certain level or to use one method as a cure-all solution are probably going to be ineffective at best. This is because each community is different and the situations of communities are ever changing. Community capacity must be understood as something diverse and flexible.

An interesting case is the changes in community members of towns and villages during the municipal mergers of the Heisei period. In many old towns and villages, it can be assumed that communities were formed according to the administrative zoning of the former municipality. Before the mergers, members consisted of people and organizations of the community, including the town halls and village offices;

however, after the mergers, administration is now excluded from the community based on the old zoning.

Instead of being shut down, former town halls and village offices have been turned into branch offices of the new post-merger city's town hall. The new city is governed by the laws, ordinances and regulations of the city, not the members of the community that still remain within it. Such a change in members greatly affects the community. This becomes even more prominent if the former administrative body was a core member of the community, if there are no organizations other than the administrative body that can serve as the community core, or if the new core organization is weak. Also, in general, when former town halls and village offices are restructured into branch offices, the number of employees is greatly reduced. Where employees of the former town halls and village offices are transferred out of the former towns and villages due to the human resources requirements of their new employer, the community element of human resources changes as well. Leadership, internal and external networks also go through changes. In some cases, community restructuring may occur.

In our development approach, we treat communities as an operable social construct and the subject of development, but it is important to be aware that communities change. The new merged city is another new community and will go through its own changes with former towns and villages as its constituents.

Putnam (1993) studied the introduction of regional governments in Italy and the course of developments thereafter from the social capital perspective. It is also possible to view this as community restructuring in accordance with the administrative re-zoning of the regional government resulting in new communities with different strategic elements of capacity. From the community design perspective, the municipal mergers of the Heisei period are indeed very interesting.

8. Community Functions

Community functions consist of the planning, implementation, and evaluation of a community's policy structure. Community capacity is executed through the fulfillment of these functions. Community functions can be viewed as the process of realizing the community's goals. Community policy structure is actually the collective concept of activities to achieve the respective goals of individuals and organizations. Activities carried out to achieve the respective goals of individuals and organizations are recognized as separate activities of each; however, it can be difficult to fully conceptualize all of the activities in a community policy structure. In fact, it is rare that a community policy system is recognized fully by the community.

Municipalities devise basic administrative plans of cities, towns and villages, but the scope of such basic plans is, in general, insufficient in describing the community policy structure in its entirety; however, whether a community is able to recognize its policy structure and then plan, implement and evaluate this as a community greatly influences its ability to achieve its goals and targets. The ability to examine the end outcomes of the desired social changes and who in the community will be responsible for them is particularly important.

The functions of community capacity are designed by the community as a whole, resulting in the community's existing policy structure. Individuals, groups and organizations will each act under this community policy structure. By differentiating the functions of community capacity and the separate activities of individuals, groups and organizations under the community policy structure, we feel it is possible to provide more specific and practical direction to rural development efforts. Whether a richer community policy structure can be planned depends on the level of community capacity. If capacity to carry out the planning function is high, the community will be able to devise a more complex and higher value added policy structure; if the implementation function capacity is also high, the community will be able to appropriately operate, control and implement this complex policy structure.

Whether collective activities by individuals, groups and organizations can be absorbed into the community policy structure is especially significant. Absorbing collective activities into the community policy structure enables other activities that would otherwise be unachievable by an individual or single organization. The community policy structure can evolve into something more complex and rich. Establishing a shared community policy structure helps the community to fulfill functions required to realize its shared vision, values and norms.

Collective activities are, more often than not, carried out by the core organizations within a community. In Oyama-machi, the town hall and agricultural cooperative play this role by creating a system that supports collective activities. In the first phase of the NPC Movement, the town hall distributed plum seedlings free of charge to farms that decided to switch from rice farming to plum orchard cultivation. From early on, people and organizations with information became resources themselves, making efforts to collectively share the information and knowledge among the residents using cable radio broadcasting, cable TV, and in the beginning of the NPC Movement, through organized technical guidance study groups.

The Oyama-machi method for the production of enoki mushrooms allocates the difficult and risky process of creating the mushroom beds to the Mushroom Center of the agricultural cooperative, with the farmers then taking over the cultivation, harvesting and packaging of the mushrooms. In addition, enoki mushrooms are shipped year-round in order to maintain the Oyama-machi enoki mushroom brand, but since summertime production is not particularly profitable, enoki mushroom farms are cooperating by supplementing the summertime producers.

The Oyama-machi Agricultural Cooperative also established Konohana Garten, reforming the market to create a direct connection between producers and consumers. Here, the intent to conduct collective sales activities is both strong and obvious. Konohana Garten is a sales facility of the agricultural cooperative, but its main purpose is to generate profits for the agricultural producers, who are members of the community. Farmers are able to set their own shipment volumes, standards and prices. The agricultural cooperative influenced the production activities of farmers by implementing a system to act collectively in agricultural sales. This resulted to farmers selecting higher value added production activities, making the community policy structure more complex and sophisticated. It is important for a community to establish the ability to design and implement strategies as a community; this equips the community with the ability to design itself.

9. Community Capacity Development

Enhancing community capacity is referred to as community capacity development. Community capacity development seeks and creates strengths and opportunities that can lead to development, in order to promote positive change within the community. Capacity is developed through the attempts of the community to develop and maintain these discovered strengths and opportunities.

The community's hidden strengths and opportunities are represented by the potential of the community's strategic components, characteristics of community capacity, and community functions. By identifying potential strengths and opportunities that can lead to development and then focusing on them and by energizing mutual interactions and synergies among the community capacity components of various community strategic components, characteristics of community capacity and community functions, the potential strengths and opportunities can be objectified and activated.

It must be emphasized that community capacity development should be perceived not as something linear, but rather as a continuous process. Furthermore, capacity development achieved through the promotion of intrinsic development by mutual interaction and synergistic effects among community capacity components is preferable over development forced onto a community by external intervention.

Strategic components of the community, characteristics of the community capacity, and community functions should not be simplified to a linear, mono-directional concept of mutual relationship that can easily be categorized. In reality it is not that simple. For example, improving individuals' abilities contributes to the betterment of the community organization, and improving the organizations' abilities reflects back to the ability enhancement at individual levels.

Community capacity is unavoidably connected to and influenced by the historical and communal context. The development of community capacity is the result of a long-term process spanning five years, ten years, one generation, or at times even several generations. Community capacity development is an ongoing phenomenon for communities. Political context may not always be present in a community. Community boundaries also influence community capacity. For example, decentralization usually takes place transcending community boundaries, but can bring positive outcomes to community capacity (Stenning, 2007). Municipal mergers in Japan also influence community capacity by bringing changes to the community members.

This chapter proposes a concept of alternative approach for rural development, and by viewing communities as an operational construct established in society, attempts to clarify methods to renew or change the scope or boundaries of communities, community capacity, and existing community policy structures. There are many reasons behind rural developments; some are economic, social, environmental or political, and individual or group benefits, among other factors, may also exist. A community is a constructed social aggregation. Community capacity can be changed through the efforts of people. By implementing such a concept, people of the community can then have discussions, enabling them to create more realistic, operational, and practical approaches to development.

10. Community Transition

Communities are continuously changing. We perceive this ever-changing community as an operable social construct and discuss development with the community as the operating body. A community is built by the individuals, groups and organizations that recognize themselves its members. Therefore, it is very important to clearly recognize the roles and responsibilities of the individuals, groups and organizations that make up the community.

Changes to a community can occur internally or through external forces. A community is formed through the interaction of the awareness of the people in the community and people outside the community. Interactions between organizations and groups created within the community and external groups and organizations that surround the community also help form the community.

Let us now take a look at an overview of the transition of community members in Oyama-machi, Hita City, and observe the community characteristics. Table 1 shows the community transition of Oyama-machi. Figures 2 and 3 show the transition of the community stakeholders, those involved with the community both internally and from outside.

The Oyama-machi community was established by the administrative zoning of the Oyama-machi municipality. Within this zone, members of Oyama-machi recognized their commonalities through their shared topics of conversation, awareness of the area, and the similarity of their lives within the area. What is interesting is that in Oyama-machi the community was created by the town hall, the agricultural co-operative and its related organizations, and farmers and farmers groups mainly engaged in agricultural production and processing. Before merging with Hita City, the administrative scope of the town hall, the operational scope of the agricultural cooperative, and the farmers and farmer groups accumulated to create this unique community.

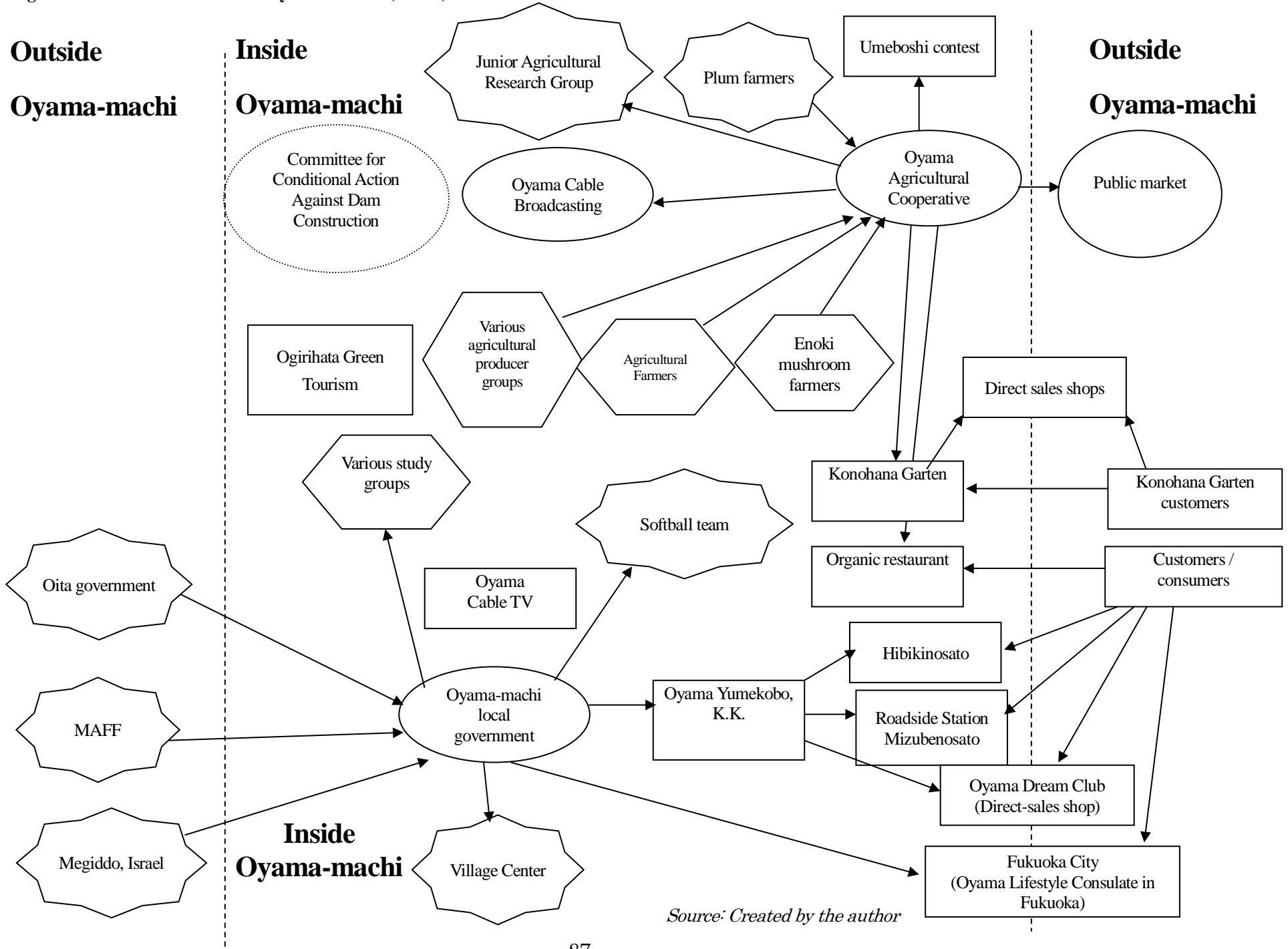
Table 1: Transition of the Oyama-machi Community

	Community members (inside)	External parties involved (outside)
Before the NPC Movement (Up to 1961)	<ul style="list-style-type: none"> - Traditional rural community - No clear awareness as a community, but organizations are beginning to form. - Oyama-machi town hall - <u>Committee for Conditional Action Against Dam Construction</u> - <u>Establishment of the Oyama Agricultural Cooperative (1949)</u> - <u>Establishment of Oyama Cable Broadcasting</u> 	
Beginning of NPC Movement (1961–1970)	<ul style="list-style-type: none"> - Oyama-machi local government - Oyama Cable Broadcasting - Oyama Agricultural Cooperative - <u>Junior Agricultural Research Group</u> - <u>Plum farmers</u> - <u>Village Center</u> - Softball team 	Critical, hostile attitude and passive support toward Oyama-machi <ul style="list-style-type: none"> - Oita government - Ministry of Agriculture, Forestry and Fisheries (MAFF) <u>Megiddo, Israel</u>
After full establishment of NPC Movement (1970s and on)	<ul style="list-style-type: none"> - Oyama-machi local government - Oyama Cable Broadcasting - Oyama Agricultural Co-op - Plum farm - <u>Enoki mushroom farm</u> - <u>Produce farm</u> - Junior Agricultural Research Group - <u>Various study groups</u> - <u>Various farm producer groups</u> 	Critical, hostile attitude and passive support toward Oyama-machi <ul style="list-style-type: none"> - Oita government - MAFF
1980 and on, start of OVOP Movement: 1979	<ul style="list-style-type: none"> - Oyama-machi local government - Oyama Cable Broadcasting - <u>Oyama Cable TV</u> - Oyama Agricultural Cooperative - <u>Konohana Garten (1990)</u> - <u>Organic restaurant</u> - <u>Umeboshi Contest (1191)</u> - <u>Oyama Yumekobo, K.K.</u> - <u>Hibikinosato</u> - <u>Roadside Station Mizubenosato</u> - <u>Oyama Dream Club</u> - Plum farmers - Enoki mushroom farmers - Agricultural farmers - Junior Agricultural Research Group - Various study groups - Various agricultural producer groups - <u>Ogiri-hata Green Tourism</u> 	Positive attitude and active support toward Oyama-machi <ul style="list-style-type: none"> - <u>Oita government</u> - <u>MAFF</u> - <u>Fukuoka City (Oyama Lifestyle Consulate in Fukuoka)</u>
Merger with Hita City (2007)	(Start of reorganization of awareness as a community after separation from Oyama-machi town hall) <ul style="list-style-type: none"> - Oyama Agricultural Cooperative <ul style="list-style-type: none"> * Konohana Garten * Organic restaurant * Umeboshi contest * Oyama Cable Broadcasting - Oyama Yumekobo, K.K. <ul style="list-style-type: none"> * Hibikinosato * Roadside Station Mizubenosato * Oyama Dream Club - Plum farmers - Enoki mushroom farmers - Agricultural farmers - Various study groups - Various agricultural producer groups - Ogiri-hata Green Tourism 	<ul style="list-style-type: none"> - <u>Hita city hall</u> <u>(Oyama-machi merged with Hita City, placed under jurisdiction of Hita city hall)</u> <ul style="list-style-type: none"> * Fukuoka City (Oyama Lifestyle Consulate in Fukuoka) * Oyama Cable TV - Oita government - MAFF - Public market - Konohana Garten customers

Note: Underlined bold letters indicate newly formed organizations.

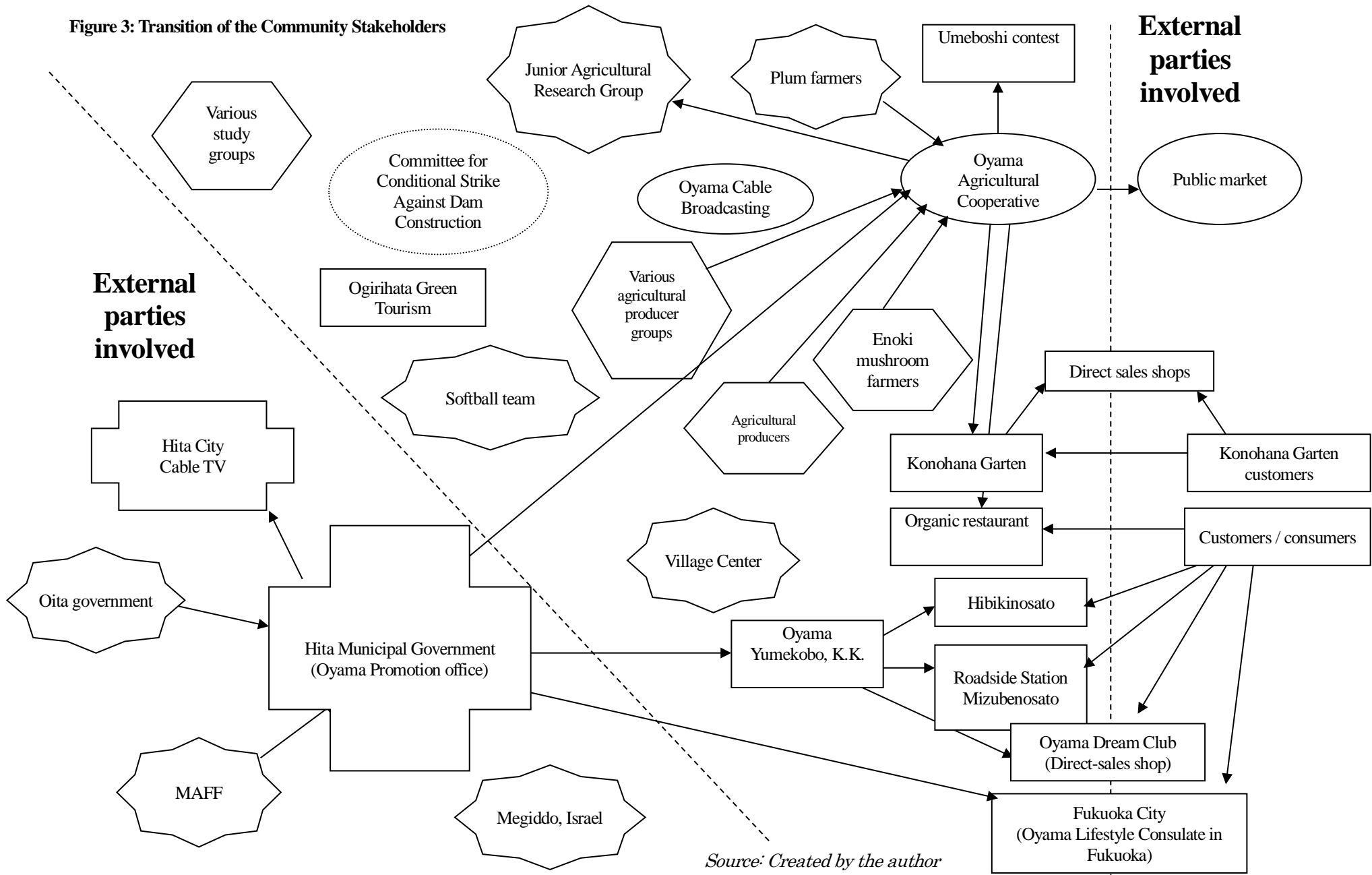
Source: Compiled by the author.

Figure 2: Transition of the Community Stakeholders (Before)



Source: Created by the author

Figure 3: Transition of the Community Stakeholders



Source: Created by the author

Looking at the past, the turning point for members in the community was in 1949 when the Oyama Agricultural Cooperative was established and became a core member of the community. Community activities in Oyama-machi became increasingly sophisticated when the Oyama Agricultural Cooperative established organizations such as the agricultural product processing center, enoki mushroom center, enoki mushroom branch plant (to support enoki mushroom production farmers), Konohana Garten and the Organic restaurant as part of its operation. These organizations became important members and actors in the community, particularly for conducting and coordinating collective activities. Also, the town hall established Oyama Cable Broadcasting, Oyama Cable TV, and the Oyama Lifestyle Consulate in Fukuoka, and expanded community activities by making these organizations become community actors as well. Moreover, the town hall led the establishment of private organizations, Bungo Oyama Hibikinosato and the Roadside Station, Mizubenosato Oyama. The community further added other actors such as the community center, farm producer groups and softball teams.

Community becomes more explicit through mutual interactions between inside and outside stakeholders. With Oyama-machi, their community became clearer with the involvement of Oita Prefecture and the Ministry of Agriculture, Forestry and Fisheries (MAFF). Opposing the agricultural policy of the time, the NPC Movement switched Oyama's farming focus from rice to plums and chestnuts, and neither Oita Prefecture nor MAFF were supportive. Through such interactions, Oyama-machi began to develop a strong awareness of their position as a community. However, as the NPC Movement of Oyama-machi began bearing fruit, Oita Prefecture and MAFF became more open, and they gradually transformed into actively supportive organizations. In particular, Prefectural Governor Hiramatsu proposed the Oita One Village One Product movement and publicized the development of Oyama-machi as a model example. This greatly changed the relationship between Oyama-machi and Oita Prefecture.

Oyama-machi itself has also created many external stakeholders through which the community interacts with the outside world, for example through municipalities where trainings are held, places visited with study tours, and participating areas at social events. Through the Youth Training Program conducted on a kibbutz in Israel, Oyama-machi and Megiddo, where the kibbutz is located, became sister cities. Megiddo, especially, gave the people of Oyama-machi a model of how to develop the town despite tough conditions. The Oyama Lifestyle Consulate in Fukuoka, located in Fukuoka City, is helping to create opportunities to form increased mutual interactions with urban areas.

Taking the above into consideration, since we are viewing the community as an operable body, and placing it at the core of the development approach as an operable and practical development subject, it is important to clearly identify the boundaries and scope of the community based on the structure and changes of community members.

11. Integrating the Concept and Practice of Rural Development

This chapter aims to understand the concept, framework and methodology of a development strategy for new rural regeneration based on an alternative strategic model that differs from conventional development models, and to decipher development from a rural view and clarify ways to utilize such development by listing examples of rural development in Oita Prefecture. Such examples included: Oyama-machi Konohana Garten, which was responsible for market innovation of rural communities; rural development of Kokonoe-machi, which aims to become Japan's top rural area through interaction and Yume Otsurihashi, the largest pedestrian suspension bridge in Japan; the experience of Onpaku as a multi-layered event strategy utilizing rural human capital and resources; and the development experience of Himeshima, which attempted to create a comfortable living environment on a remote island.

In order to understand the practice of rural development, and to practice rural development, the ability

to understand the concept of rural development and decipher its practice is essential. After one has understood the concept of rural development and deciphered its practice, only then can one conduct investigations on, research, plan, and a practice rural development that is matched to each unique circumstance and context.

Many books have been published on rural development, but those that adequately connect concept and practice are few. This chapter provides a brief response to such an important need.

The purpose of this chapter is not to theorize about the phenomenon of rural development. Rather, it is to conceptualize the rural development approach so as to enable practical utilization. In general, theories are useful when explaining a phenomenon or evaluating the current situation, but as mentioned earlier, many are also operationally and practically useless when it comes to discussion of what kinds of changes should be made to the current situation. It is possible to assess the reality, but seems difficult to manipulate and make changes. Real life is too complicated to be explained by simplified theories that seek simply to explain causal relationships.

In the real world, people can select their own development approach from many diverse and effective development options. People continually make decisions from diverse choices in order to improve the lives of people within the community. Based on such reality, it is important to clarify the practical concepts used in investigating, discussing, and analyzing actual lifestyles to allow people to seek better, richer lives.

*** This chapter is a revised and combined version of the following two papers:**

- "Miyoshi, K. (2010). *Naze, Komyuniti Kyapashiti ka* (Why Community), in Miyoshi, K. (Ed.), *Chiikiryoku : Chiho Kaihatsu wo Dezain suru* (Community Capacity: Designing Rural Development). Kyoto: Koyo Shobo, 1-21. (In Japanese)."
- "Stenning, N. and Miyoshi, K. (2010). *Komyuniti Kyaoashitei Diberopumennto to Chiho Kaihatu* (Community Capacity and Rural Development), in Miyoshi, K. (Ed.) *Chiikiryoku : Chiho Kaihatsu wo Dezain suru* (Community Capacity: Designing Rural Development). Kyoto: Koyo Shobo, 25-49. (In Japanese)."

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**Community-based
Entrepreneurship
for Rural Development
through the Decentralized
Hands-on Program**

The Decentralized Hands-on Program Exhibition (D-HOPE) Approach

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Models of Community Development Initiatives in Japan

- Beppu ONPAKU (Hot Spring Exhibition)



An expansion of “**ONPAKU model**” as a community economic development approach supported by the Ministry of Economy, Trade and Industry of Japan

- Nagasaki SARUKU (Let's Stroll in Nagasaki)
- Soja MICHIKUSA KOMICHI (Making detours in Soja)

Over 70 models are introduced widely as of July 2017

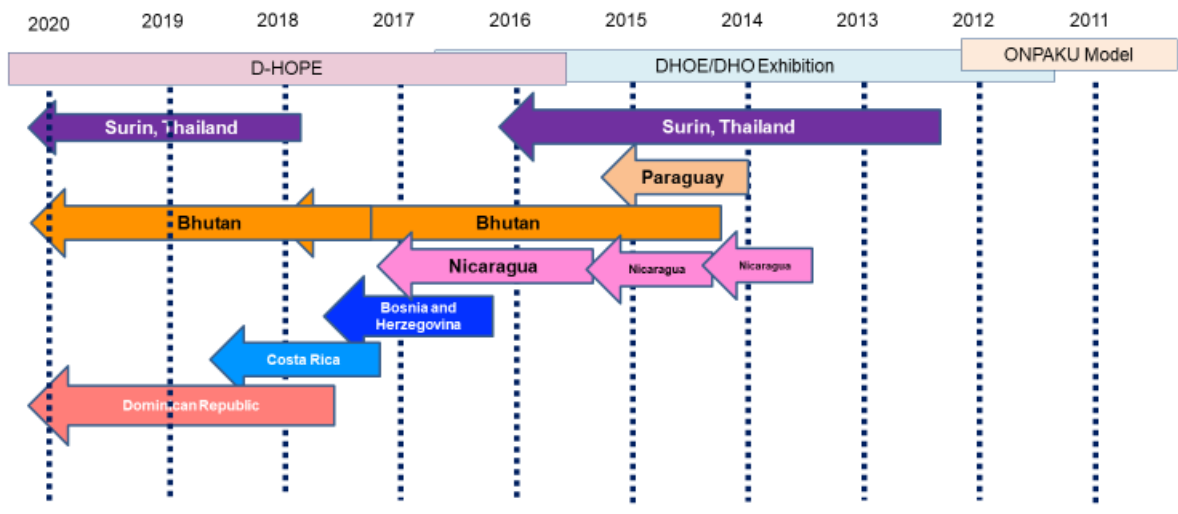


D-HOPE Worldwide

7 countries

- Thailand (Surin Province, 2012-2015)
- Paraguay (10 municipalities, 2014)
- Nicaragua (Nueva Segovia Province, 2014-2016)
- Bhutan (4 provinces, 2014-)
- Bosnia and Herzegovina (3 municipalities, 2016)
- Costa Rica (4 municipalities, 2017-2018)
- Dominican Republic (Montecristi province, 2017-)
- Thailand (33 provinces, 2017-)

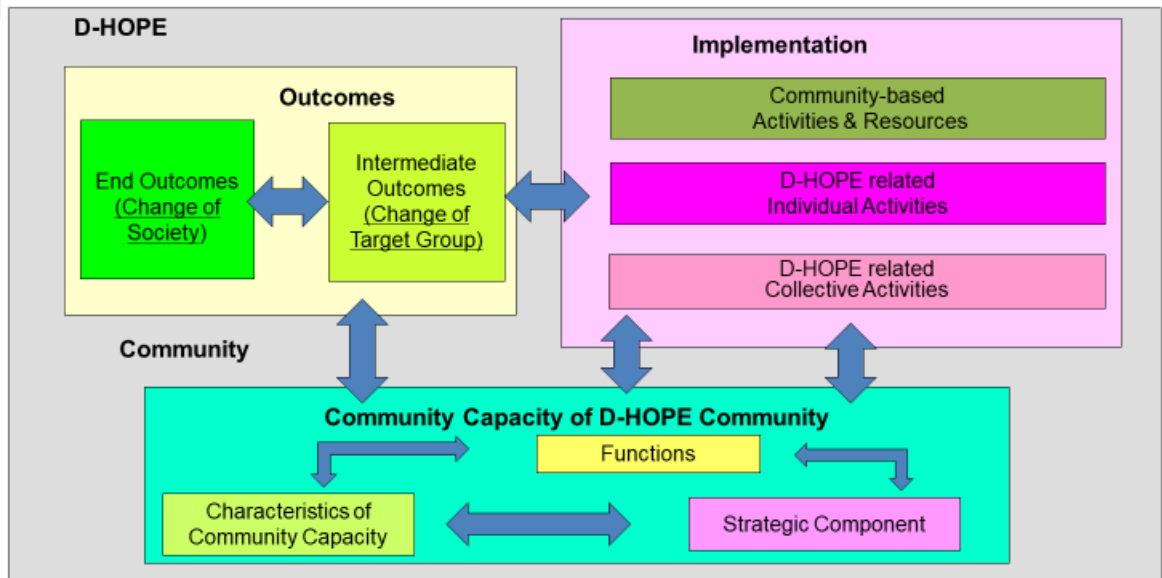
History of the D-HOPE Approach Construction



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D-HOPE Concept

D-HOPE Approach Model



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D-HOPE Approach

Community-based Collective Activities
(D-HOPE Implementation)
+
Community Capacity

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Systematic Value Addition

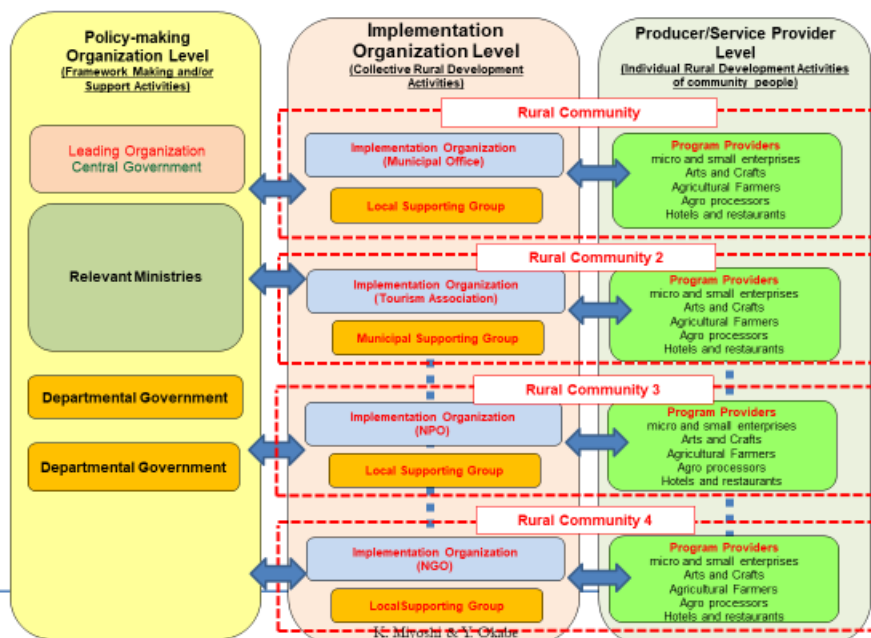
- Creation of collective activity
- Clear division of responsibility/labor
- Professionalism and own responsibility
- Open and inclusive
- Competition and collaboration
- Innovative
- Less restriction
- Entrepreneurship

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Framework for D-HOPE Activities

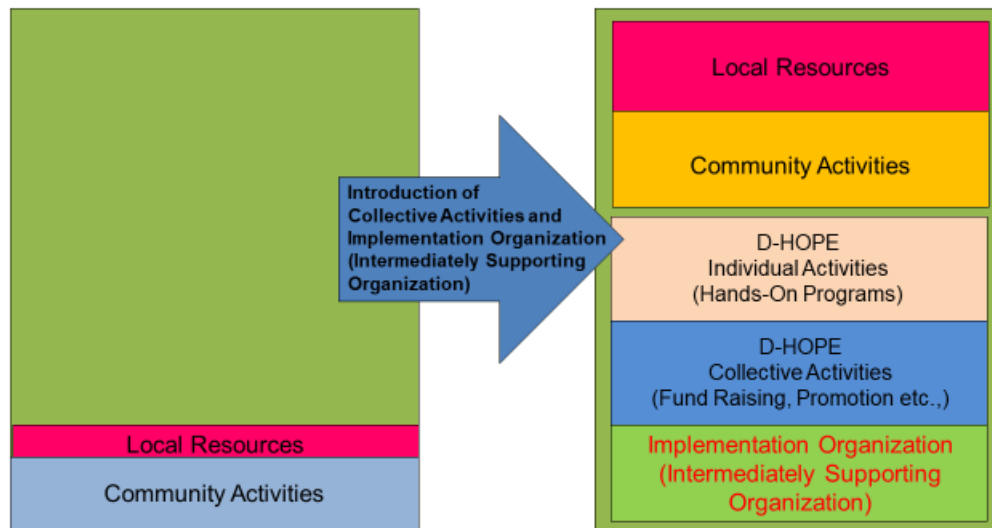


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D-HOPE : Utilizations of Potential Local Resources and Activities



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Stage of D-HOPE

	Components	Main Activities	Outputs
Planning	Strategic Meeting	<ul style="list-style-type: none"> Setting agenda and final date for the meeting Identification of main stakeholders for the meeting 	<ul style="list-style-type: none"> Agenda finalized Meeting date finalized Stakeholders finalized
	Preparation of Strategic Action Plan	<ul style="list-style-type: none"> Set mission and objectives for action plan 	<ul style="list-style-type: none"> Final strategic action plan prepared
	D-HOPE Event Planning & Preparation	<ul style="list-style-type: none"> Technical support and guidance 	<ul style="list-style-type: none"> 1 D-HOPE event planned Necessary supports provided
Implementation	Identification of Champions (Strategic Workshop I)	<ul style="list-style-type: none"> Facilitation in resource mobilization Shortlisting of champions/programs 	<ul style="list-style-type: none"> Resources identified, recognized and mobilized in and among community people (list of 600)
	Designing of Hands-on Programs (Strategic Workshop II)	<ul style="list-style-type: none"> Program trial + Group discussion Examine strength and resources Stakeholders consultations 	<ul style="list-style-type: none"> Champions provide their hands-on programs Feedbacks and elaboration on hands-on program provided (300 hands-on programs)
	Preparation of Catalogue and Promotion (Strategic Workshop III)	<ul style="list-style-type: none"> Identification of nodal persons Group discussion/workshop Distribution and promotion of D-HOPE 	<ul style="list-style-type: none"> 1 designed catalogue prepared Catalogues printed Distribution of the catalogue to the public
	Implementation of D-HOPE Event	<ul style="list-style-type: none"> Stakeholder consultation Implementation of hands-on programs 	<ul style="list-style-type: none"> 200 hands-on programs implemented Acquisition of good experiences Communication between program providers and participants
	Participatory Evaluation of D-HOPE (Strategic Workshop IV)	<ul style="list-style-type: none"> Group Discussion Recognition and sharing of good experiences Creation of future development/innovation 	<ul style="list-style-type: none"> 200 hands-on programs evaluated Ideas for future development and innovation Creation of community consensus

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Stage and Nature of Decentralized Hands-on Program Exhibition

	Approach				Outcome
	Facilitation	Participation	Appreciative Inquiry	Description	
Identification of Champions (Strategic Workshop I)	<ul style="list-style-type: none"> Organization of workshop Encouragement of local people and their wisdoms 	<ul style="list-style-type: none"> Group discussion 	<ul style="list-style-type: none"> Identification of Champions 	<ul style="list-style-type: none"> Description of champions 	<ul style="list-style-type: none"> Sharing local resources focusing human resources
Designing of Hands-on programs (Strategic Workshop II)	<ul style="list-style-type: none"> Organization of programs and workshops 	<ul style="list-style-type: none"> Group discussion Program experience training 	<ul style="list-style-type: none"> Examination of own strength 	<ul style="list-style-type: none"> Description of own resources 	<ul style="list-style-type: none"> Recognition of own resources
Preparation of Catalogue and Promotion (Strategic Workshop III)	<ul style="list-style-type: none"> Organization of workshops Encouragement of description of own story 	<ul style="list-style-type: none"> Presentation of own program 	<ul style="list-style-type: none"> Presentation of own strength 	<ul style="list-style-type: none"> Description of own story 	<ul style="list-style-type: none"> Creation of own story
Implementation of D-HOPE Event	<ul style="list-style-type: none"> Encourage of enjoying program implementation 	<ul style="list-style-type: none"> Organization and implementation of own program as main player 	<ul style="list-style-type: none"> Identification of good experiences in implementation of program 	<ul style="list-style-type: none"> Description of own story through implementation of own program 	<ul style="list-style-type: none"> Provision of own story
Participatory Evaluation (Strategic Workshop IV)	<ul style="list-style-type: none"> Encouragement of own story of D-HOPE program 	<ul style="list-style-type: none"> Presentation of good experience of D-HOPE program 	<ul style="list-style-type: none"> Sharing of good experiences 	<ul style="list-style-type: none"> Description of good experiences Photo elicitation 	<ul style="list-style-type: none"> Recognition and confidence of own life

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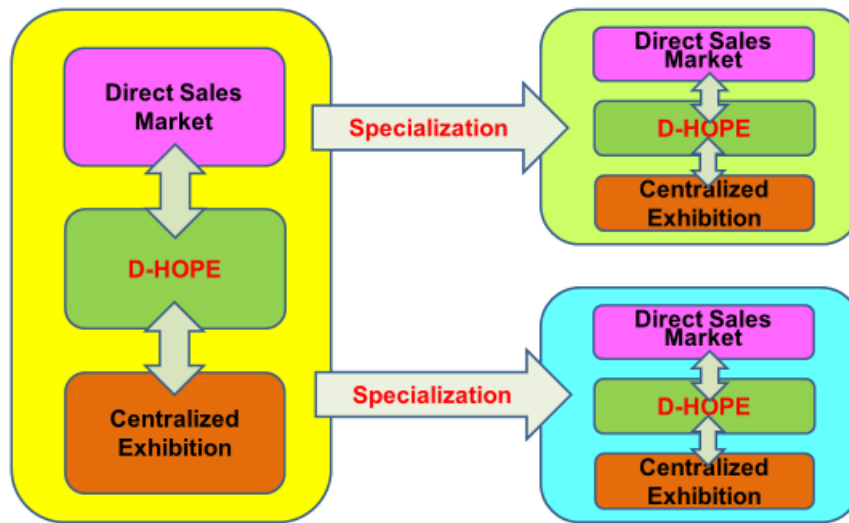
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Outcomes of D-HOPE for Community Entrepreneurship

Strategic Workshop	End Outcome (Change of Society)	Intermediate Outcome (Change of Target Group)	Participants of Strategic Workshop Activities
Identification of Champions (Strategic Workshop I)	<ul style="list-style-type: none"> Recognition of Local Resources and Knowledge as Potential Champions and Local Development Creation of Relational Capital 	<ul style="list-style-type: none"> Recognition of Local Resources and Knowledge Creation of Network 	Implementation Organization Staff
		<ul style="list-style-type: none"> Recognition of their Potential Capability as Concrete Program for Development Creation of Network 	Producers and Service Providers as their Representatives
Designing of Hands-on Programs (Strategic Workshop II)	<ul style="list-style-type: none"> Recognition of Local resources and Knowledge for Their Development Development of Relational Capital as Community Capacity Recognition of Their Role for Development 	<ul style="list-style-type: none"> Recognition of making Local Resources as Concrete Program Recognition of Their Role as Implementation Organizer and Facilitator Developing of Networks 	Implementation Organization Staff
		<ul style="list-style-type: none"> Recognition of Their Capability as Potential Program Provider Creation and Development of Networks 	Identified Potential Champions
Preparation of Catalogue and Promotion (Strategic Workshop III)	<ul style="list-style-type: none"> Development of Potential Community Entrepreneurship Accumulation of Relational Capital as Community Capacity Development of Their Role for Development Recognition of Community People on Their Own Resources for Potential Development 	<ul style="list-style-type: none"> Increase of Their Recognition on Local Resources Development of Their Capability for Implementation Organizers and Facilitators For D-HOPE Accumulation of Network Experiences 	Implementation Organizers and Facilitators for D-HOPE
		<ul style="list-style-type: none"> Development of Their Capability as Program Provider and Potential Entrepreneur For D-HOPE Development and Accumulation of Network Experiences 	Potential Program Providers for D-HOPE
		<ul style="list-style-type: none"> Recognition of Potential Development Activities in The Community 	(Community People as Observer on WS Activities)
Implementation of D-HOPE Event	<ul style="list-style-type: none"> Development of Community Entrepreneurship Accumulation of Relational Capital as Community Capacity Development and Experience of Their Role for Development Recognition of Community People on Their Potential Development 	<ul style="list-style-type: none"> Development and Accumulation of Their Experiences as Implementation Organizers and Facilitators for D-HOPE Recognition of their capability and Confidence as Implementation Organizers and Facilitators For D-HOPE 	Implementation Organizers and Facilitators for D-HOPE
		<ul style="list-style-type: none"> Development and Accumulation of Their Experiences as Program Provider and Potential Entrepreneur for D-HOPE Development of Their Products and Services and their Recognition by The Customers Recognition of their capability and Confidence as Program Provider and Rural Entrepreneur 	Program Provider and Potential Entrepreneur for D-HOPE
	<ul style="list-style-type: none"> Public Recognition on Local Entrepreneurs and their Products and serviced Public Recognition on Local Specialties of the Community 	<ul style="list-style-type: none"> Participation of D-HOPE Event and Hands-on Programs Recognition of Program Providers as Champions for Community Development 	Community People
		<ul style="list-style-type: none"> Participation of D-HOPE Event and Hands-on Programs Recognition of Program Providers as Champions for Community Entrepreneur 	People outside of the Community
Participatory Evaluation (Strategic Workshop IV) 2019/07	<ul style="list-style-type: none"> Development of Community Capacity fro Future Development and Their Confidence to their Lives and Community 	<ul style="list-style-type: none"> Sharing of their Experience through AllProcess Featuring of the Future Development of D-HOPE Featuring of Implementation and Local Entrepreneurs 	Implementation Organizers and Facilitators for D-HOPE Program Provider for D-HOPE and Local Entrepreneurs

Diversification of Project: General Field to Specific Fields

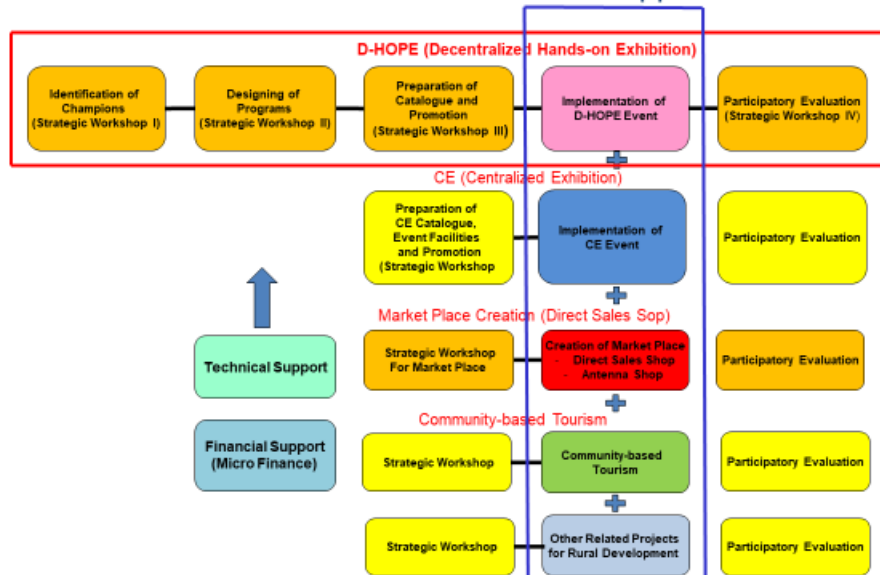


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D-HOPE and More Market oriented Approach

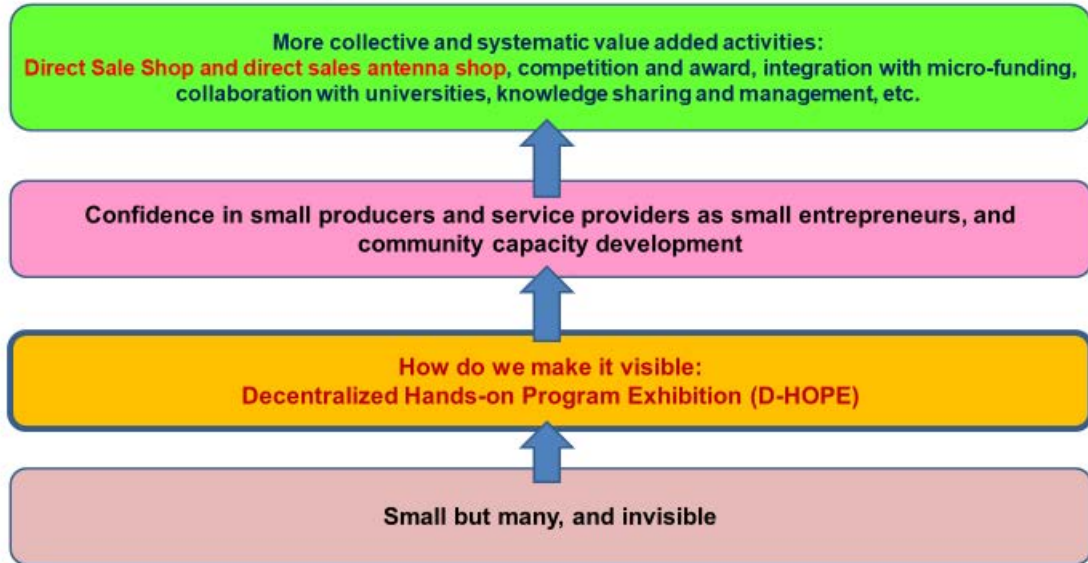


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Further Development



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Characteristics of Exhibitions

	Centralized	Decentralized
Display	<p>Centralized and Display Oriented</p> 	<p>Decentralized and Display Oriented</p> 
Hands-on	<p>Centralized and Hands-on Oriented</p> 	<p>Decentralized and Hands-on Oriented</p> 

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Decentralized Hands-on Program Exhibition

- is a more strategic and conceptualized model towards rural development because
- is a holistic rural development approach that functions as an umbrella for different projects, which support livelihoods of community people
- Low cost
- Experiential, practical, reproducible
- The outcome can automatically be produced by implementing activities appropriately
- Easy way to develop community capacity (=to carry out collective activities and strengthen networks)
- Sustainability –role of cooperation (expert role, local knowledge utilization, **small and reproducible activities**)

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D-HOPE and its Event

43 Mediation Tourism: Let you know the Original Self-Sufficiency Community Approach
Conservation of Culture and Introduction of the Buddhist Approach based on the Self-Sufficiency Strategy

Learn the self-sufficiency community and the Buddhist approach from the assistance, develop utility and creativity and be taken root the local Culture.

Date: Dec. 15, 2018
Time: 08:00 – 20:00
Venue: Agriculture Museum, Phrasangha Sub-District, Thanyaburi District
Participation Fee: 400 THB (100 THB for students, 1,000 THB for group / foreign)
No. of Participants: 20
Preparation: Clothes and light shoes to join the religious activities
Sponsorship: Mr. Dhanabhai Thanyapanart Mayor of Phrasangha 080-100000

Introduce the Buddhist approach, assist the local farmers, conserve the religious resources and enhance the income and community activities.

Mr. Dhanabhai Thanyapanart Mayor of Phrasangha

Hundreds of hands-on programs

• ครั้งที่ 1
เทศกาลของดีเมืองสุรินทร์
10 มกราคม - 4 กุมภาพันธ์ 2556
สำนักงานพัฒนาชุมชนจังหวัดสุรินทร์
ร่วมกับ มหาวิทยาลัยสุรินทร์กับ เอเชีย เอเชีย พัชรภักดี
KHONG DE MUANG SURIN
ของดีเมืองสุรินทร์
" โครงการพัฒนาชนบทด้วยกรมพัฒนาสหกรณ์ของชุมชนในจังหวัดสุรินทร์ "
สนับสนุนโดย กรมการพัฒนาชุมชนจังหวัดสุรินทร์ (JICA)
http://www.facebook.com/khongdeemuangsurin

D-HOPE catalogue collects all hands-on programs in a specific community and celebrate all of them as one **event=catalogue** in a specific period of time (as a collective marketing promotion period).
D-HOPE is a community event that celebrates --- (depends on the type of projects), therefore it is **NOT just a tourism catalogue**.

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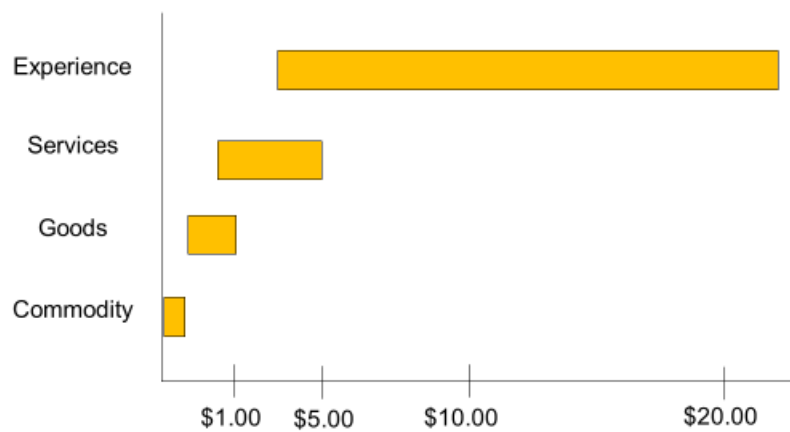
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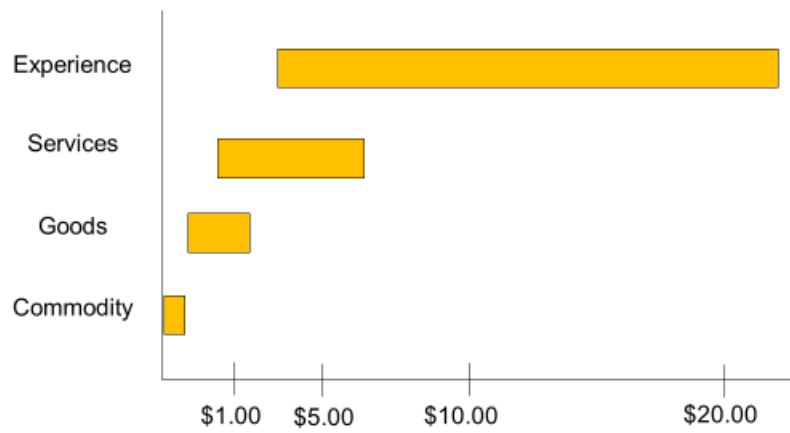
Transformation of Economic System:

Differentiation of goods and services

Towards Experience Economy: Price of Coffee Offerings



Towards Experience Economy: Price of Noodle Offerings

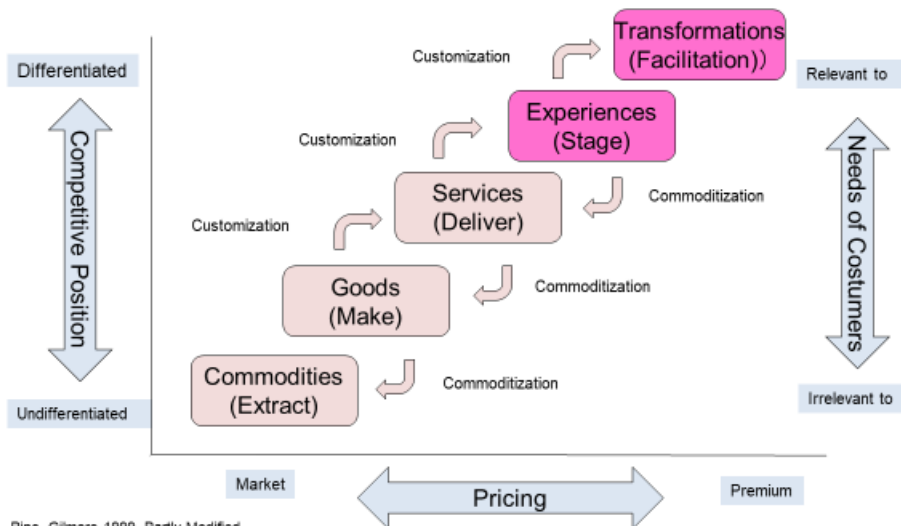


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Completing the Progression of Economic Value



Pine, Gilmore 1999, Partly Modified

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Economic Distinctions

Economic Offering	Commodities	Goods	Services	Experiences	Transformations
Economy	Agrarian	Industrial	Service	Experience	Transformation
Economic function	Extract	Make	Deliver	Stage	Facilitation
Nature of offering	Fungible	Tangible	Intangible	Memorable	Effectual
Key attribute	Natural	Standardized	Customized	personal	Individual
Method of supply	Stored in bulk	Inventoried after production	Delivered on demand	Experienced (Revealed over a duration)	Participated (Sustained through time)
Seller	Trader	Manufacture	Provider	Stager · Local Champion	Facilitator (Elicitor)
Buyer	Market	Customer	Client	Guest	Aspirant
Factors of demand	Characteristics	Features	Benefits	Sensations	Traits

Pine, Gilmore 1999, Partly Modified

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D-HOPE and Policy

Integration of D-HOPE (Decentralized Hands-on Program Exhibition) and related rural development projects

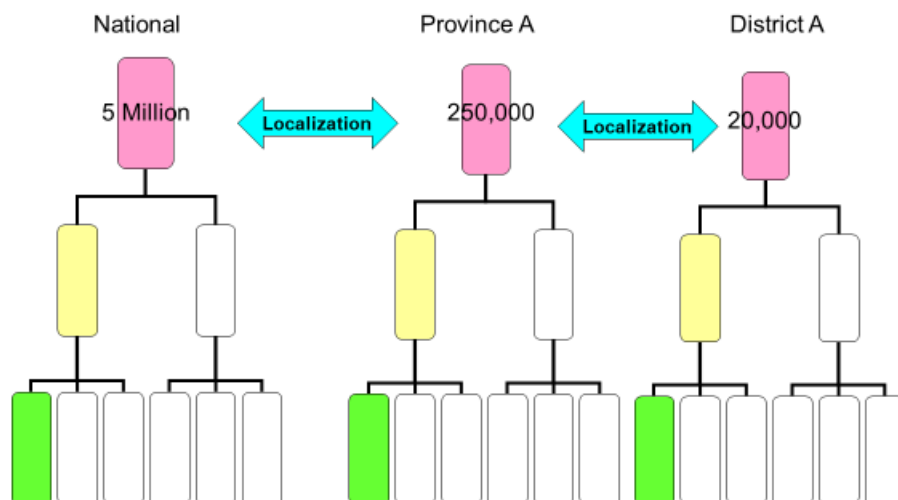
- Develop community-based entrepreneurship through D-HOPE event implementation focusing on identification and encouragement of rural potential entrepreneurs.
- Implement CE events based on developed community-based entrepreneurship through CE&D-HOPE event implementation.
- Consider integration of D-HOPE and CE implementation considering their cost performance and effectiveness.
- Strengthen potential rural entrepreneurs by utilizing existing technical support activities and micro financing programs.
- Organize and manage direct sales facility and the antenna shops utilizing results of D-HOPE and CE activities.
- Integrate other related policies and projects for rural development. D-HOPE will provide foundation or stages for these activities.

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Localization of Policy Structure for Rural Development

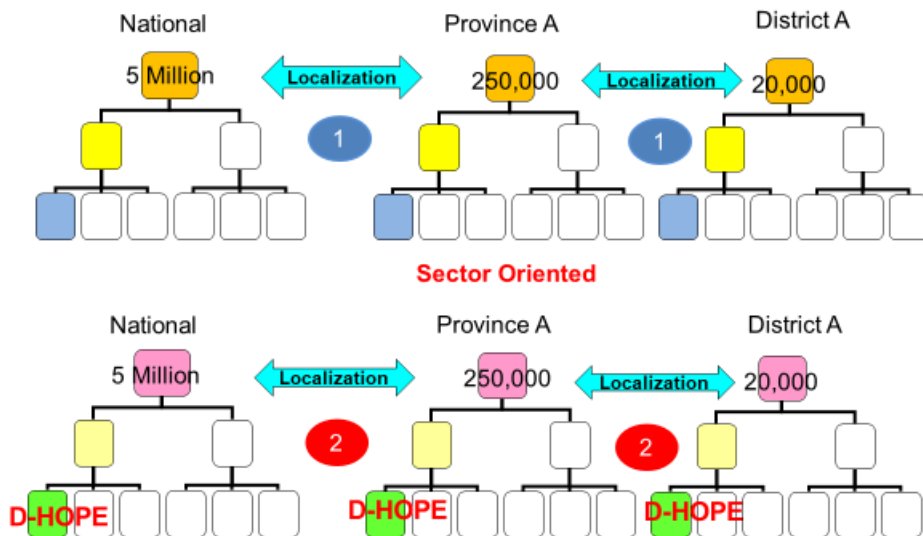


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Localization of Policy Structure for Rural Development

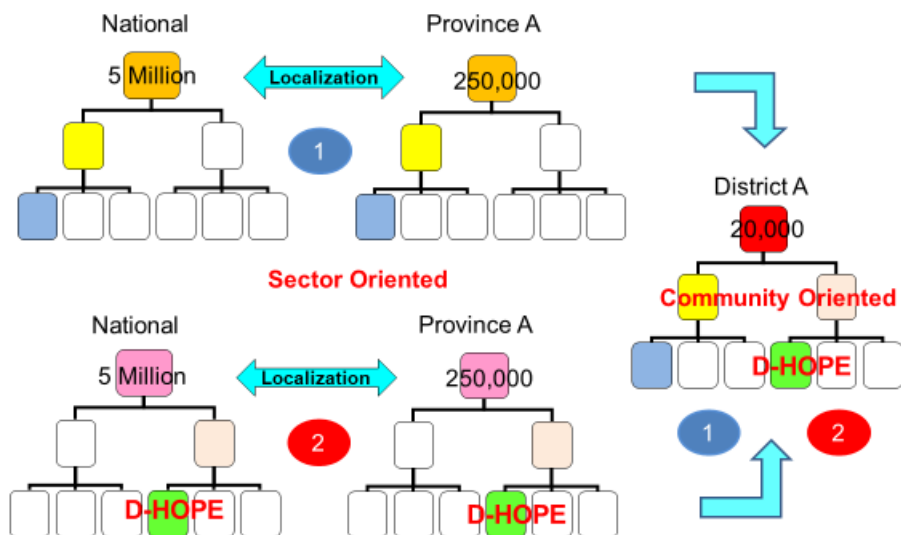


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Localization and Integration of Policy Structure for Rural Development



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Policy Structure (PTM)

Policy (End Outcome)	Program (Intermediate Outcome)	Project		
		(Output)	(Activity)	(Input)
Policy Change of Society -Indicators	Program A Change of Target group (A) -Indicators	Project A-1 Products and Services of Project Indicators	A-1	A-1
		A-2	A-2	A-1
	Program B Change of Target Group (B) -Indicators	B-1	B-1	B-1
		B-2	B-2	B-2

Outcome
← Shift of Responsibility
Output

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Policy Structure (PTM):Sector Oriented

Policy (End Outcome)	Program (Intermediate Outcome)	Project		
		(Output)	(Activity)	(Input)
Policy Change of Society -Indicators	Program A Change of Target group (A) -Indicators	Project A-1 Products and Services of Project Indicators	A-1	A-1
		A-2	A-2	A-1
	Program B Change of Target Group (B) -Indicators	B-1	B-1	B-1
		B-2	B-2	B-2

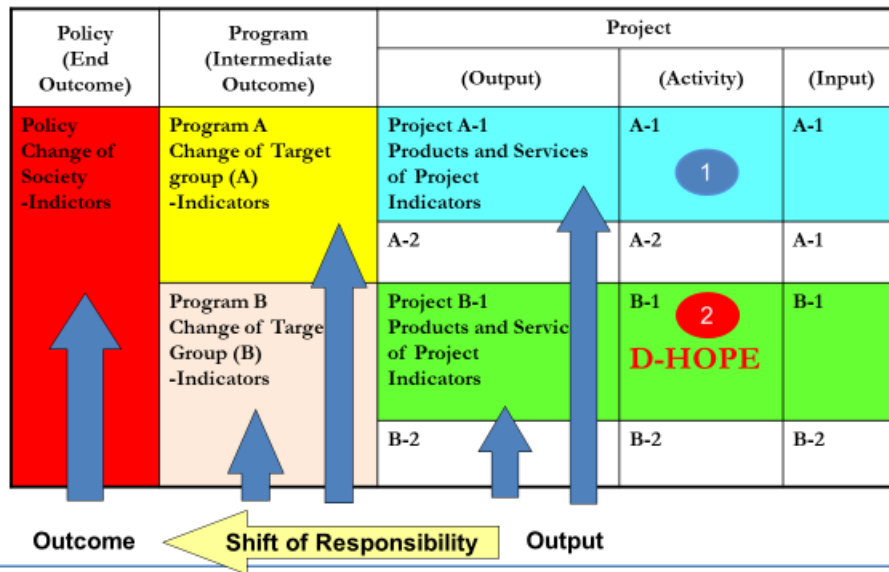
Policy (End Outcome)	Program (Intermediate Outcome)	Project		
		(Output)	(Activity)	(Input)
Policy Change of Society -Indicators	Program A Change of Target group (A) -Indicators	A-1	A-1	A-1
		A-2	A-2	A-1
	Program B Change of Target Group (B) -Indicators	Project B-1 Products and Services of Project Indicators	B-1	B-1
		B-2	B-2	B-2

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Integration of Structure (PTM): Community-oriented



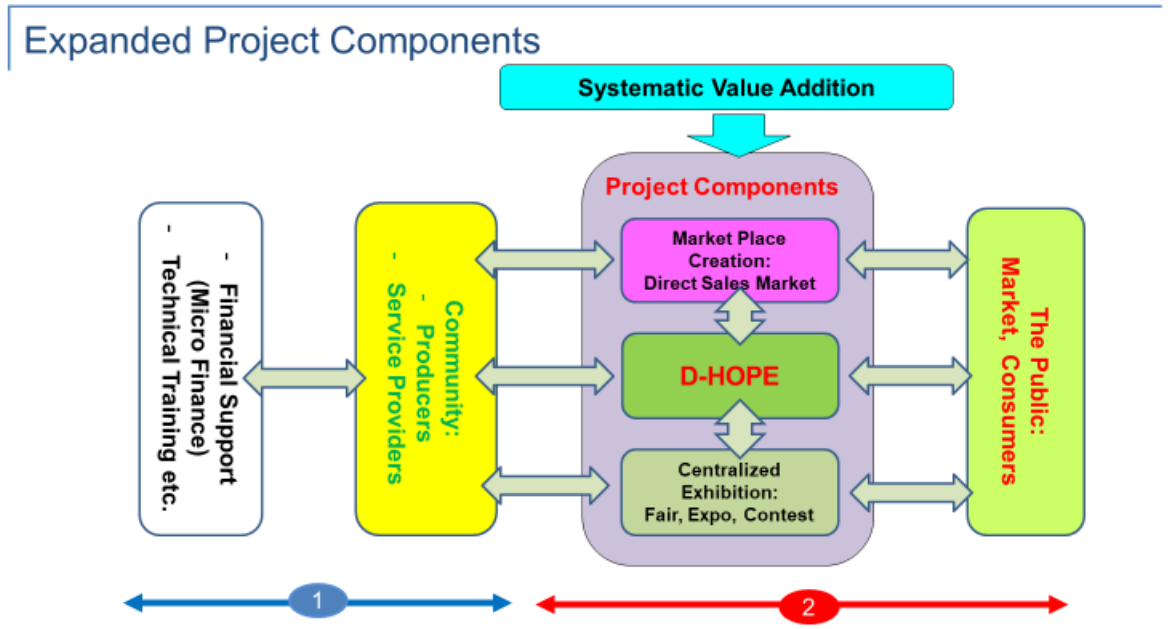
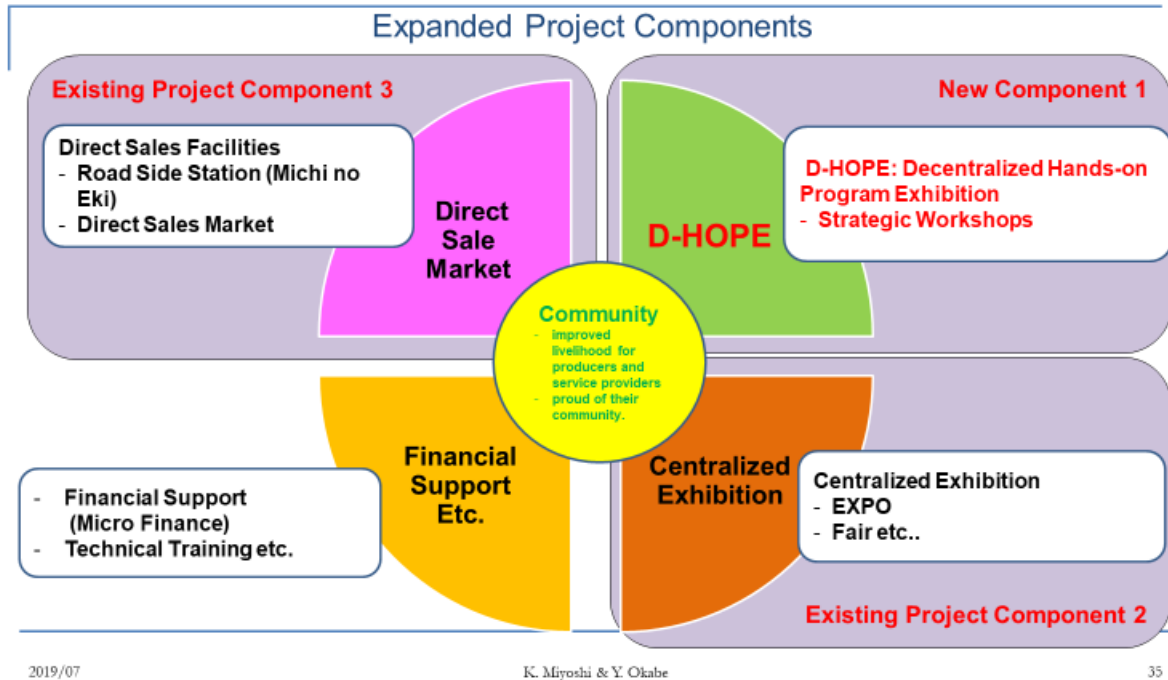
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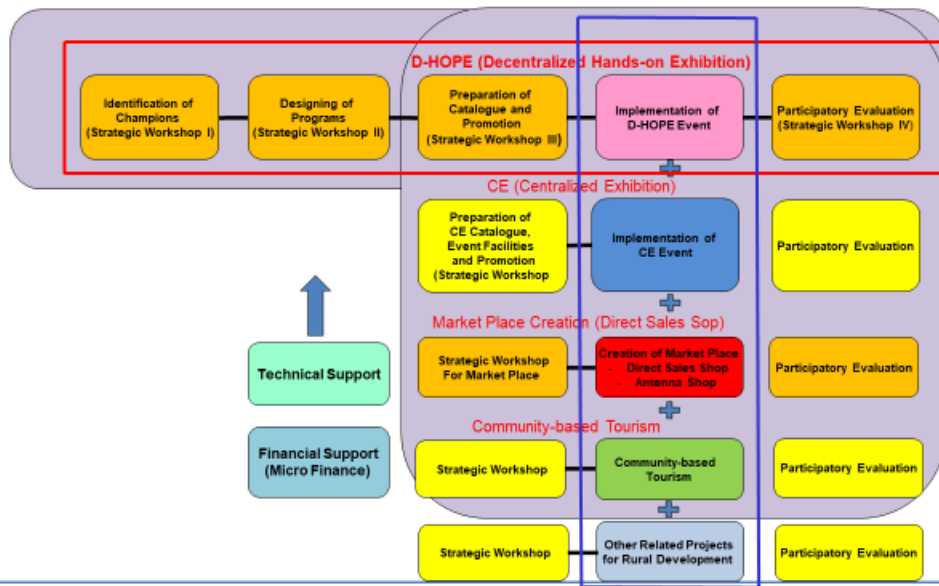
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Integration of D-HOPE: Option 1

D-HOPE as one of the components of an existing rural development project



Expanded Project Components



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Expanded Project Components



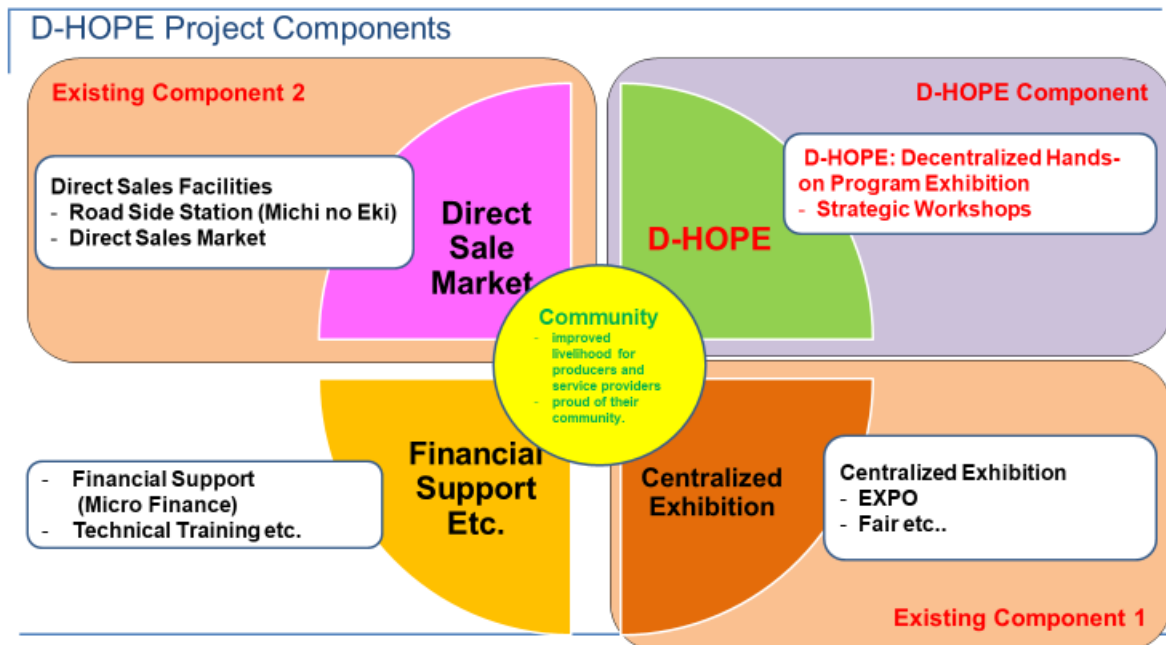
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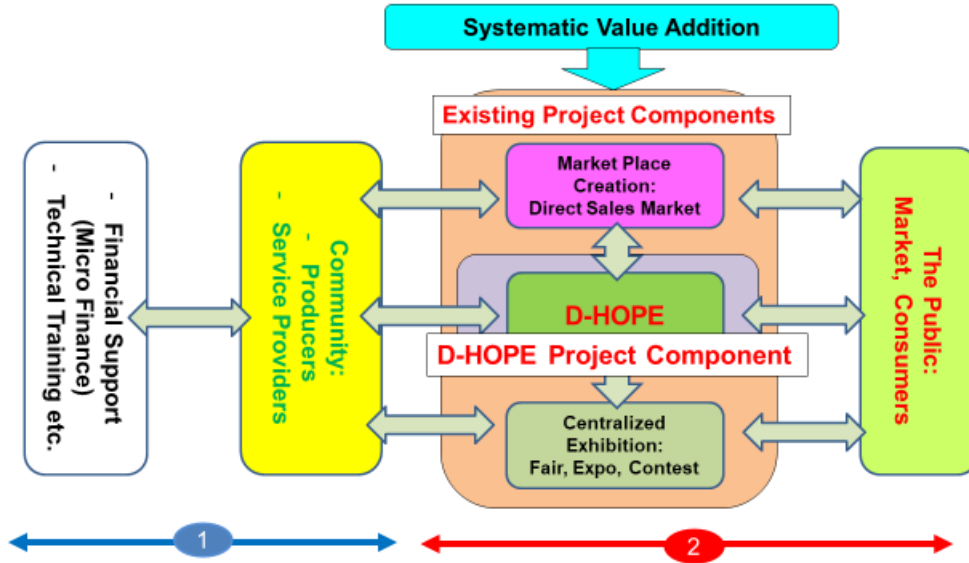
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Integration of D-HOPE: Option 2

Introduce D-HOPE as a separate project from existing projects, but under a widely-defined rural development policy



D-HOPE Project Components

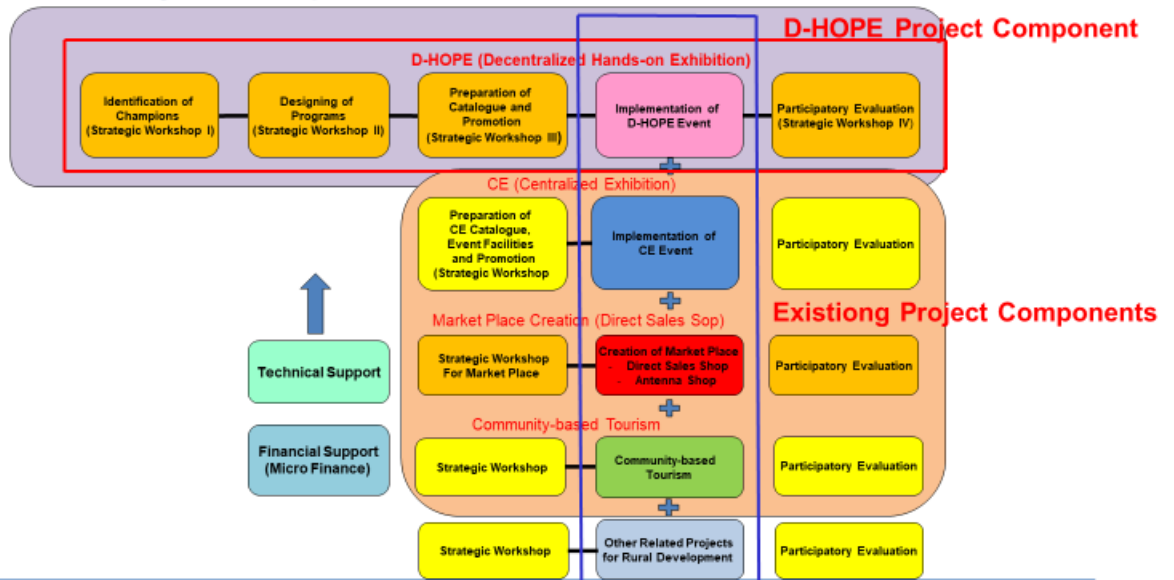


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D-HOPE Project Components

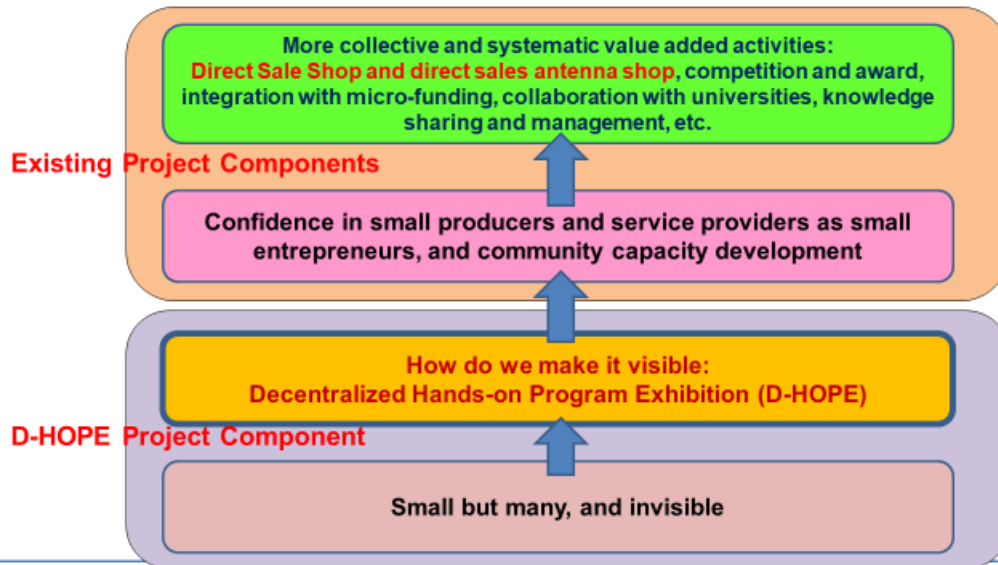


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D-HOPE Project Components



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Logic of Group Discussion for Learning

Approaches for the Strategic Workshops



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Participatory group discussion

- Form small groups (4-7 people)
- Random selection
- Informal discussions
- Sticky notes on walls-descriptions
- Encouraging facilitation
- Small presentations on discussions

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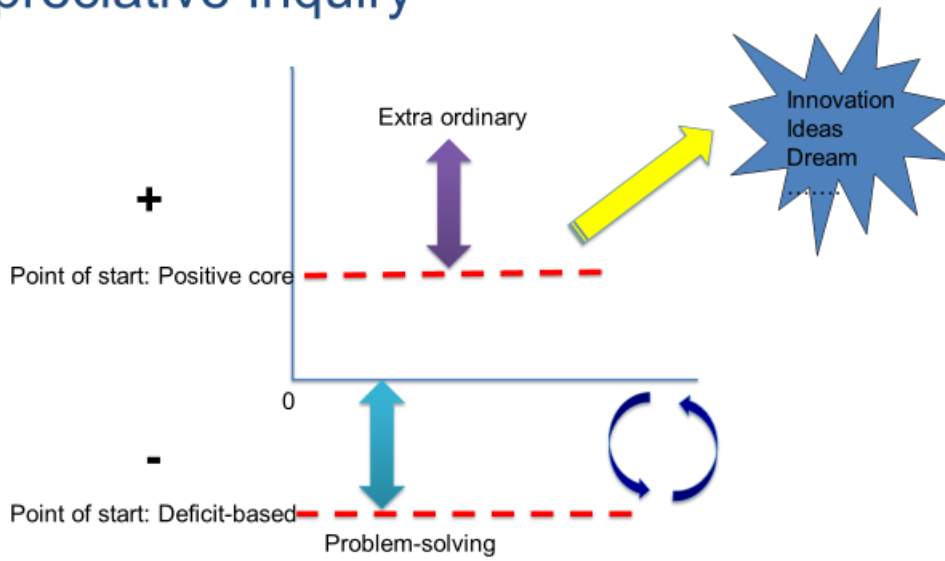
The Role of Facilitator

- Make a dialogue with participants in discussions on “the development problem or the goal to be addressed and the action to be undertaken (Bessette, 2004)
- Learning by doing
- Be a chameleon that can be anybody (Leader, Listener, Questioner..etc...)
- Focus on affirming/positive questions-no questions that creates biases
- Create your own “Facilitation” based on your strength
- Find out participants’ potential and draw it out higher
- Ask simple and easy questions and listen to their stories
- Rapport talk vs report talk
- Be flexible

Transformational Change

- **Be in a process**
- Engage in a process
- Discuss in a process
- Think in a process
- Say something-at least write something
- Presentation for public
- Hear in a process

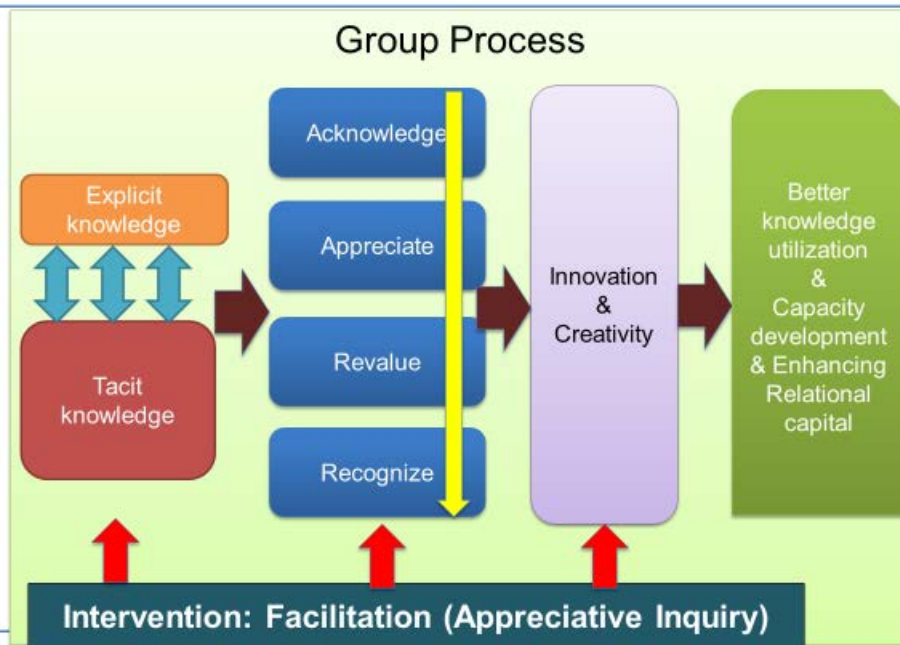
Appreciative Inquiry



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Implementation of D-HOPE

(Implementation Organization)

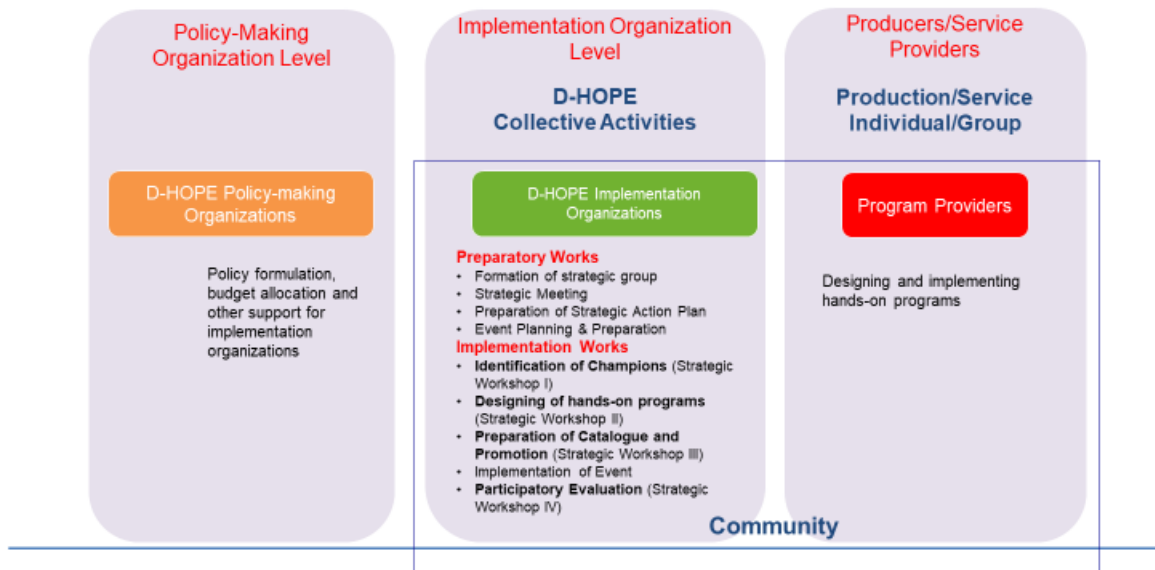


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Division of Labour



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Formation of the D-HOPE Strategic Group

- Clarify the stakeholders in public and private at community level
- Clarify the division of labour within the strategic group if necessary
- Consider the functionality and the flexibility of the group for an effective implementation

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Planning 1st Strategic Meeting

Responsible Person

Date

Venue

Time

Invitees

Agenda

Purpose

Nececity

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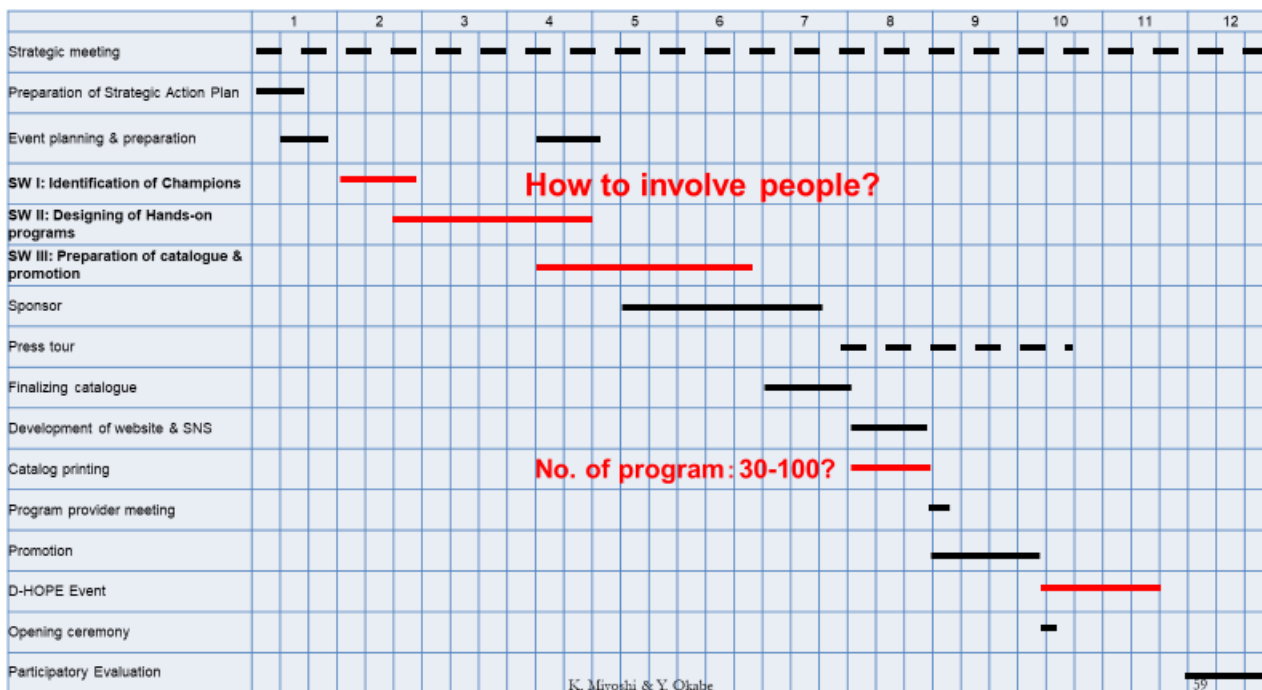
57

	Year/Month	1	2	3	4	5	6	7	8	9	10	11	12
1	Strategic Meeting	-----											
2	Preparation of Strategic Action Plan	—											
3	D-HOPE Event Planning & Preparation		—										
4	Identification of Champions (Strategic Workshop I)			-----									
5	Designing of Hands-on Programs (Strategic Workshop II)				-----								
6	Preparation of Catalogue and Promotion (Strategic Workshop III)						-----						
7	Implementation of D-HOPE Event										—		
8	Participatory Evaluation (Strategic Workshop IV)												—

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Activity	Responsible org.	Facilitator	Target participants	Objective
Strategic meeting				
Preparation of Strategic Action Plan				
Event planning & preparation				
SW I: Identification of Champions				Shortlist of *** potential champions & programs
SW II: Designing of Hands-on programs				
SW III: Preparation of catalogue & promotion				
Sponsor				
Press tour				
Finalizing catalogue				
Development of website & SNS				
Catalog printing				
Program provider meeting				
Promotion				
D-HOPE Event				
Opening ceremony				
Participatory Evaluation				

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D-HOPE Event Details

Event Name	(Identify community's identity)
Event Period	(For how long?) 1-3 months
Event Target Customer/Participants	(To whom you promote the event?) who will come and pay?
Event Theme	(What is this event for?) celebration of what?
Event Purpose	(What is the purpose of the event?) ends and means of the project
Event Characteristics	(What makes this exhibition different?) what can people do in this event?
No. of Hands-on Program	(How many hands-on programs to implement?) no. of champions
No. of Copies of Catalogue	(How many copies of catalogue are going to be issued? Enough budget?)

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Opening Ceremony

Date	
Time	
Venue	
Activity	
Invitees	
Preparations	
Remarks	

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Identification of Champions (Strategic Workshop I)
Designing of Hands-on Programs (Strategic Workshop II)
Preparation of Catalogue and Promotion (Strategic Workshop III)
Implementation of D-HOPE Event
Participatory Evaluation (Strategic Workshop IV)

IMPLEMENTATION WORKS

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Thailand 17 districts x 20 programs
340 list of potentials

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Paraguay 9 municipalities x 30 programs
(7 municipalities, 135 potentials)

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Hands-on Program and Resource List

Name of Hands-on Program	Program Provider (Champion)	Resources	Initial Intention to join	Target Participants

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Hands-on Program Detail

Program Detail	
Program Provider's Name	
Catchy Phrase	
Hands-on Program Name	
Date	
Time	
Price	
No. of Max Participants	
Venue	
Program provider's Profile	

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Hands-on Program Timetable	
Time	Activities





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Workshop & Program Trial



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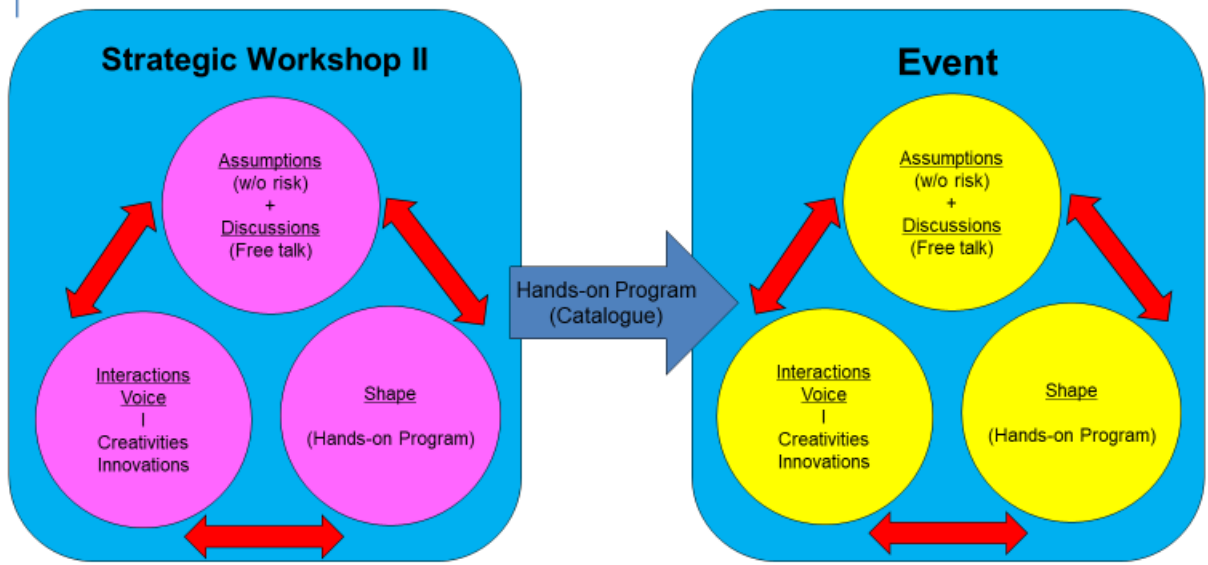
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Small and Rapid Cycle for a Successful Entrepreneurial Business



Indigenous/Local Knowledge

- Local people know the best
- WB reports the significant cases of utilization of indigenous knowledge for their development
- WB also reports its importance in development process
- How to manage external knowledge?
- **HOW to utilize internal knowledge?**

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Strategic Workshop III: Preparation of Catalogue & Promotion

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Meditation Tourism: Let you know the Original Self-Sufficiency Community Approach

Conservation of Culture and Introduction of the Buddhism Approach called the Self-Sufficiency Strategy




Learn the self-sufficiency community and the Buddhism approach from the institute, develop unity and conformity and be taken root the local culture.

Date	Dec. 15, 2013
Time	06:00 – 21:30
Venue	Nongkhonoy Village, 2, Muangkae Sub-District, Thatum District
Participation Fee	450 THB (1 day), 1,000 THB (3 days), 1,500 THB (5 days) / Person
No. of Participants	20
Preparation	Clothes and White clothes to join the religious activities
Reservation	Mr. Sunathon Thammanam (Village Head) 085-4270508



I introduce the Buddhism approach, inherit the local culture, conserve the valuable resources and develop the original community approach.



Mr. Sunathon Thammanam
Program Provider

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Contents of Catalogue

- Event name
- Event period
- Event introduction
- How to use catalogue
- Map
- List of hands-on programs (by community? categories?)
- Information of municipalities (contact person, community introduction, stores, restaurants, transportation and etc...)

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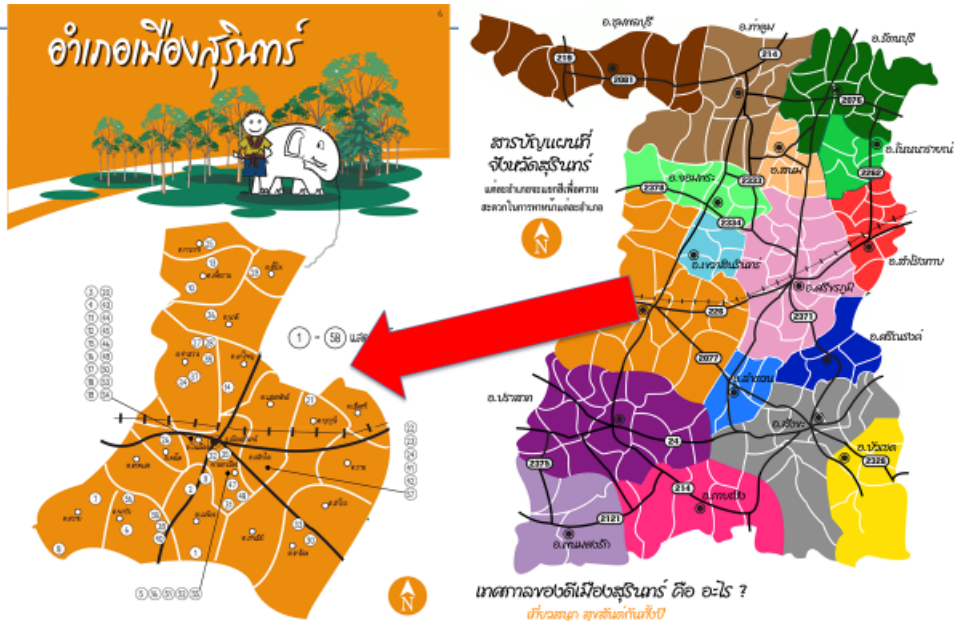
Thailand

KHONG DEE MUANG SURIN FESTIVAL

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District Map

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Paraguay: Expo Yguazu Porã 110 Programs

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Cómo usar el catálogo

Tenemos 7 municipalidades que ofrecen pequeños programas interactivos en comunidades alrededor del Lago Yguzú.

En el catálogo, estos programas están ordenados por 2 departamentos, Coaguazú y Alto Paraná.

1.- Cuando encuentres un programa que te interese, llama al OGA JARA (persona proveedora) para hacer una reserva y fijar la fecha de tu visita.

Si es necesario, también puedes precisar el lugar de encuentro, confirmar la dirección, el horario del evento y obtener cualquier otra información que necesites.

2.- También puedes comunicarte con el OGA JARA (persona proveedora) a través del correo electrónico si es que lo prefieres.

3.- El precio establecido es por persona y se paga al inicio directamente al OGA JARA. No hay pagos extras ni adicionales que hacer.

4.- Al realizar el programa, por favor únete a nuestra causa y planta árboles para crear un rico y verde ambiente en nuestras comunidades!

A. Cómo puedes hacer los contactos:

(1) Puedes hacerlo directamente con el proveedor del programa (Oga Jara).

(2) En su caso, también puedes contactarlo a través de la municipalidad.

- En el margen inferior de la página de cada municipalidad, se ha consignado el nombre y número de teléfono del Guía o Facilitador de la Municipalidad.

- Por favor, ponte en contacto con la citada persona quien te podrá asesorar convenientemente.

B. Cómo visitar el programa que se recomienda:

(1) Por favor, llama al Guía o Facilitador de cada Municipalidad, infórmale la fecha y hora que te gustará visitar y el nombre del programa en el que deseas participar.

(2) En la Municipalidad puedes recibir orientación adicional acerca de la participación en el programa, incluyendo las indicaciones para llegar al lugar de ejecución del programa.

(3) Los participantes deberán ir hasta el lugar del programa por sus propios medios.

(4) Las fines de semana (juebados y domingos) cuando la Municipalidad esté cerrada, por favor, contacta con el Guía o Facilitador de la Municipalidad quien te podrá dar informaciones y asesoramiento.

"J. D. Ocampos está en armonía con la naturaleza"

Vengan a apreciar la belleza del Lago Yguzú, la producción y la cultura de nuestros gentes.

Expo Yguzú Paré - 7 Municipalidades unidas por un solo interés "Honrar a la patria y a la familia, trabajando en armonía con la Naturaleza"

Abog. Aurelio Acosta
Intendente

"Ocampos...
Banco de la memoria,
naturaleza protegida".

Vengan a visitarnos...
Les esperamos en J. D. Ocampos!

Guía de municipalidad Néstor Ferrero - Tel. (593) 437 182

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Nicaragua: Tierra Mágica
153 Programs

Las Segovias
Tierra Mágica

Yalaguina

Artesanía en Pino

Tajaditas de Plátano

Segovias

Las Artesanías son Poesías

Así canta Yalaguina

Danza en el barro elabora tu ladrillo

CONSEJO GEMDY

Y aligadas en un momento del desarrollo de la zona del nombre de Yalaguina. Actualmente, tiene una gran presencia de la lengua Miskitu. Gracias a la producción y a otros factores, el idioma de esta zona ha estado creciendo y se ha convertido en un idioma muy utilizado en la zona. La zona de Yalaguina es una zona de alta productividad agrícola, con cultivos de maíz, frijoles, y otros productos agrícolas. La zona también es conocida por su artesanía de pino y ladrillo. La zona de Yalaguina es una zona de alta productividad agrícola, con cultivos de maíz, frijoles, y otros productos agrícolas. La zona también es conocida por su artesanía de pino y ladrillo.

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Event Promotion Activities

Activity	Responsible Org./ Personnel	Contents/ Detail	Target	Remark

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Promotion

	Where?	Purpose	How many?	How?
Central gov't				
Departmental Gov't				
Local Gov't				
Public	Hotels			
	Restaurants			
	Tourist agencites			
	Cafe			
	Bar			
	Taxi			

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Opening Ceremony (Centralized Exhibition)



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HANDS-ON PROGRAMS

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PARTICIPATORY EVALUATION

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Outline of the Participatory Evaluation for Kong Dee Muang Surin Festival

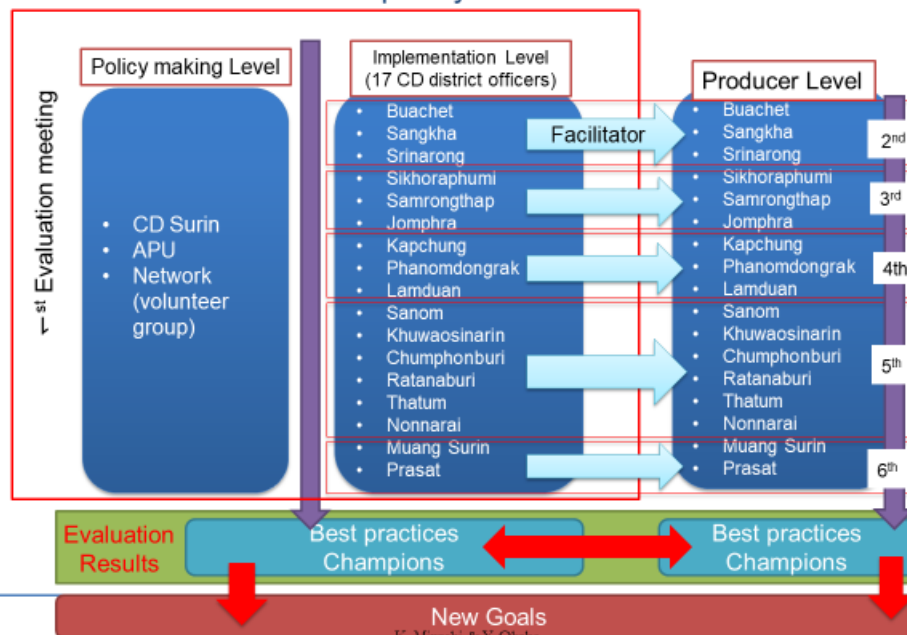
Evaluation	Detail
Evaluation period	March 20 th - 27 th , 2013
Evaluation meeting	Implementer level 1 time, Program provider level 5 times (one day workshop as scheduled 9:00-16:30)
Evaluation target	Project stakeholders (Implementation organizations-CD Surin, CD district staffs-, Network-volunteer group-, program providers,)
Evaluation type	Participatory, incorporated with an appreciative inquiry approach and photo elicitation
Evaluation purpose	Finding out good practices in both implementers and program providers, then examine the outcomes based on the results. Moreover, each participant comprehend the ends and means of activities and make new goals.

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Framework of the Participatory Evaluation

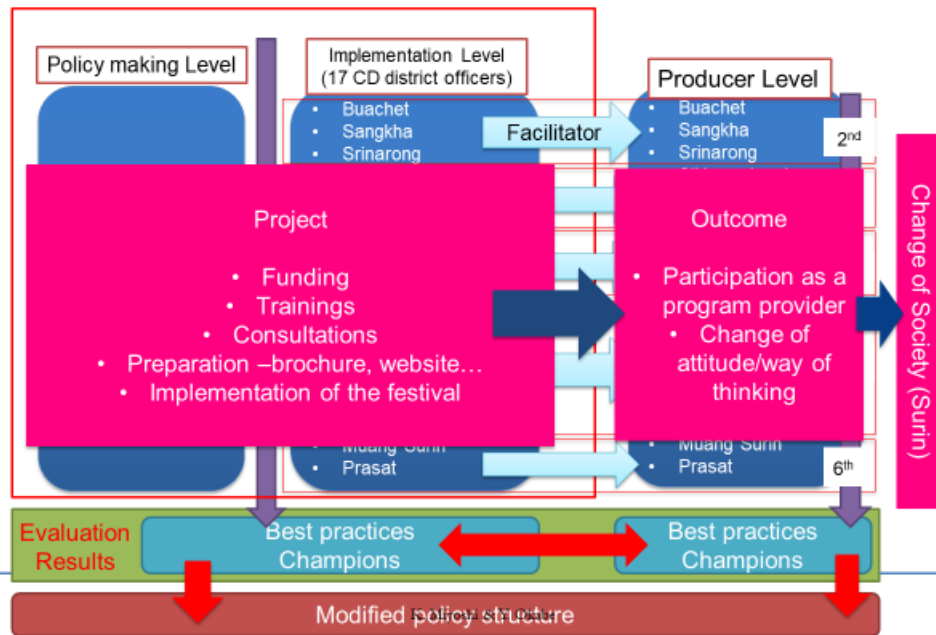


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Project Outcome



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Evaluation Schedule

	Date	Venue	Target participants	Districts	No. participants	Memo
1	March 20, 2013	Ratchawadee Meeting Room, Suwanpa Resort	- 17 CD District Chiefs - 2 District CD Staffs /District - Khong Dee Muang Surin Festival Network - Surin Tourism Association	-	17 34 24 2	Total 77
2	March 21, 2013	Meeting Room, Narong Sub District Office, Srinarong District	- District CD Chiefs - 2 District CD Staffs /District - 2 Program Providers /Program	Buachet, Sangkha, Srinarong	41	16 Programs
3	March 22, 2013	Meeting Room, Srikhoraphumi Pisai School, Srikhoraphumi District	- District CD Chiefs - 2 District CD Staffs /District - 2 Program Providers /Program	Sikhoraphumi, Samrongthap, Jomphra	51	21 Programs
4	March 25, 2013	Meeting Room, Gapchung District Office	- District CD Chiefs - 2 District CD Staffs /District - 2 Program Providers /Program	Kapchung, Phanomdongrak, Lamduan	35	13 Programs
5	March 26, 2013	Thong Khuwao Meeting Room, Sanom District Office	- District CD Chiefs - 2 District CD Staffs /District - 2 Program Providers /Program	Sanom, Khuwaosinarin, Chumphonburi, Ratanaburi, Thatum, Nonnarai	66	24 Programs
6	March 27, 2013	Meeting Room, Muang Surin District Office	- District CD Chiefs - 2 District CD Staffs /District - 2 Program Providers /Program	Muang Surin, Prasat	46	23 Programs*

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Evaluation Meeting Schedule

Time	Activities
8:30-9:00	Registration
9:00-9:30	Briefing (Introduction)
9:30-10:00	Opening ceremony
10:00-10:30	Project review (Ms. Kanjana)
10:30-10:45	Break
10:45-12:00	Participatory evaluation (Evaluation expert)
12:00-13:00	Lunch
13:00-14:00	Evaluation question 1
14:00-14:30	Presentation (each group)
14:30-15:30	Evaluation question 2
15:30-16:00	Presentation (individual in groups)
16:00-16:30	Summery & Closing

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* The schedule is tentative and there were some changes according to the situation and no. of participants

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PTM for Participatory Evaluation

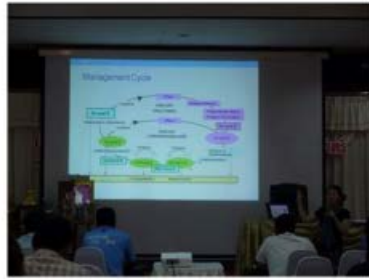
End Outcome	Intermediate Outcome	Output	Activity	Input
Community capacity development in Surin Province	Understandings of the significance of the Kong Dee Muang festival	Set up 2 approaches and 2 questions	Designing the participatory evaluation (questions, methods, approaches)	Human resource <ul style="list-style-type: none"> • Program Providers (97x2) • Project staff (3) • CD district chiefs (17) • CD Surin district staff (34) • Japanese expert (1) • Khong Dee Muang Surin Festival Network (volunteer group-24) • Surin Tourism Association (2) Monetary <ul style="list-style-type: none"> • Venue fee • Meeting fee • Transportation fee • Copy fee • Documents fee • Stationary fee Materials <ul style="list-style-type: none"> • Venue • Sticky notes • Stationaries • Photos • Power point slides
		Selected 96 photos	Collecting and selecting the photos	
Participants/Stakeholders gain the confidence	Participants/Stakeholders change their way of thinking	Set up 6 meetings	Preparation of the participatory evaluation meetings (invitations, venue, materials)	
		Trained 71 facilitators and self-evaluation at an implementation level	Participatory evaluation meeting and facilitator training on the PE for CD officers and the Network	
Participants/Stakeholders modify their policy structures	Participants/Stakeholders change their behaviours	32 program providers self-evaluation and their stories (good practice)	Participatory evaluation meeting for Block 1 (3 districts/CD 8)	
		42 program providers self-evaluation and their stories (good practice)	Participatory evaluation meeting for Block 2 (3 districts/CD 9)	
		26 program providers self-evaluation and their stories (good practice)	Participatory evaluation meeting for Block 3 (3 districts/CD 9)	
		48 program providers self-evaluation and their stories (good practice)	Participatory evaluation meeting for Block 4 (6 districts/CD 18)	
		46 program providers self-evaluation and their stories (good practice)	Participatory evaluation meeting for Block 5 (2 districts/CD 6)	
		An evaluation report	Collection of the result and photos to write a final report	
Report distribution for stakeholders	Sharing the knowledge and information of the result			

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Participatory Evaluation Meetings



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Group Discussions



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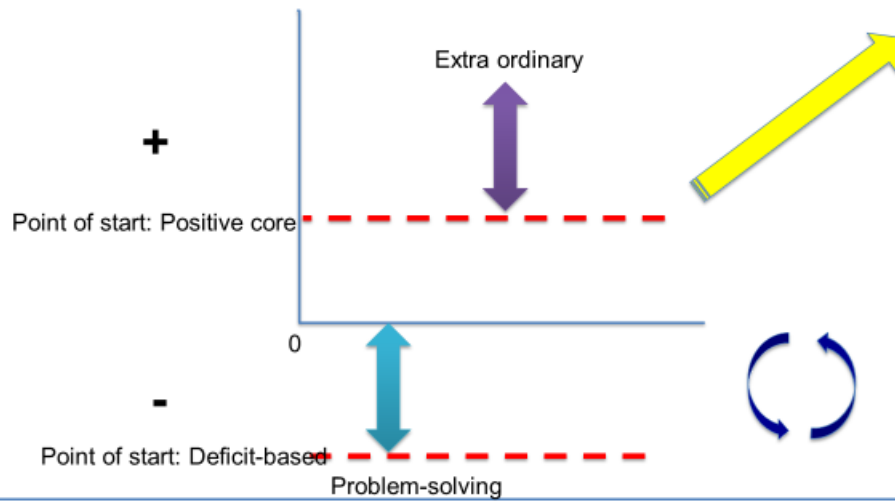
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Appreciative Inquiry

How to create dynamism?



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Photo Elicitation

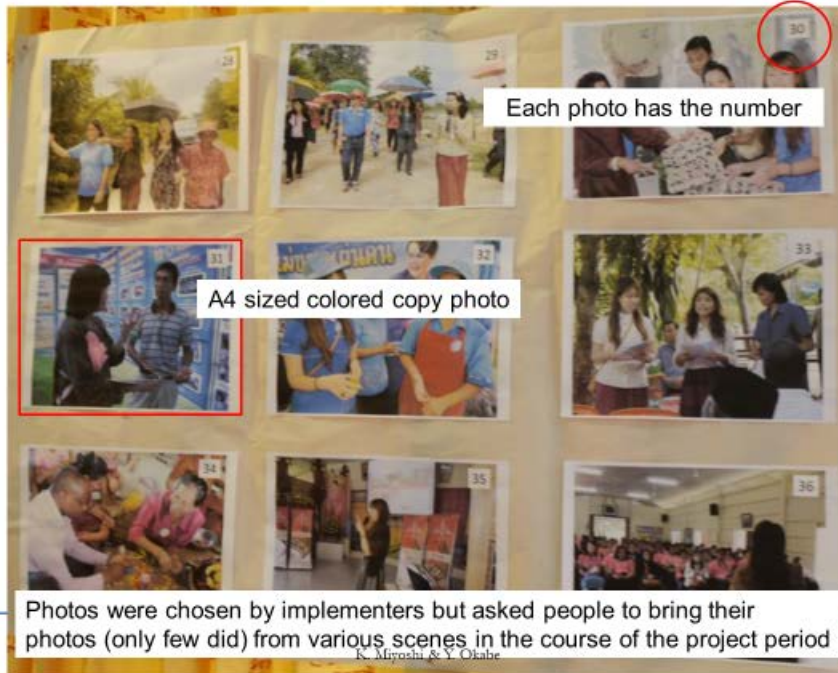


We prepared the copy machine and printed some photos

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Presentation



Group Discussion 1

Photo No.	Descriptions	Good Points	Stakeholders	Changes
34	An old woman taught a foreigner how to make flowers	Warm care like a grandmother teaches how to make flowers to her grandchild	Old woman, Foreigner and Children in the village	the old woman had knowledge and skill to success to the next generation
		to make local people be interested in their culture more	Community member, Old woman and Foreigner	
		International exchange the foreigner could learn Thai culture		
71	Tapiangla Ruins	ancient place in the community	Community member, Philosopher, Expert, Sub-district office and Government officer	Tourists could get knowledge and learn the story of the ruins
		study center to know stories of the ancient place		
40	Discharge of the color of the silk strings	to have hands-on activity	Participant, Lecturer, Community leader and Program provider	Person who never experience it could get knowledge about it this time
		to have knowledge exchange about the discharge the color		Group members could get the knowledge about the dyeing activities
36	Meeting for the community	to understand the topic of the meeting to make group members to receive information	Lecturer and meeting participants	to have a mutual understand to progress the project
		ready to attend the meeting		to exchange ideas in the meeting

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“Excellence in Consulting Practice”

Name (Program)	Expectation (Before)	Appreciation (After)	Why	Uniqueness

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“Excellence in Program Providing Practice”

Name (Program)	Expectation (Before)	Appreciation (After)	Why	Uniqueness

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Participatory Evaluation Results

- Confidence in program providers (positive change)
- The catalogues effected a lot to program providers
- Many CD staffs were not very active in the course of the project – change their attitude and way of thinking (positive change)
- Volunteers knew a lot during the course of the project and willing to support further
- Every participant has their own goals for the next festival
- Some are continuing programs daily basis (order)

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Policy Structure of the First Festival (2012/11)

End Outcome	Intermediate outcome	output	Activities	Input		
<p>Why</p> <ul style="list-style-type: none"> increased income acquired the confidence became friends with other people who joined the project gained knowledge and confidence group members' cooperation and good implementation made activities useful for the community <p>Change of Society</p> <ul style="list-style-type: none"> Surin was recognized through the festival and program providers activities. <p>Next Goal</p> <ul style="list-style-type: none"> to show products because community members tries their best to make it new knowledge to utilize community development want more groups/organizations to come to see our products at the community place, make the signboard on the way to expand the scope of activities because of effort of handmade 	<p>Appreciation (After)</p> <ul style="list-style-type: none"> could gain new knowledge glad to implement the hands-on program and have good support from friends proud of the program I did and it developed well could understand the program well. It would be easy to utilize it to the ordinal activities could gain knowledge about the new type of program design <p>Evaluation Results (program Providers)</p> <ul style="list-style-type: none"> Program providers changed their attitudes and the way of thinking towards the project (confident) Evaluation meetings were good opportunities to get to know other people's activities and the project itself Best practices to copy <p>Evaluation Results (Others)</p> <ul style="list-style-type: none"> Program providers – next program contents and new people to include, new business Develop facilitators who guide the evaluation questions CD staff changed their attitudes and the way of thinking towards the project (positive, responsible) CD staff to recognize the potential human resources CD staff – next intervention (consultation) 		Working Team Formulation			
					Guideline Creation	
				80 people invited	1 st HRD Training: Policy Making Orgs (Workshop)	
					2 nd HRD Training: Program Providers (Workshop)	
					3 rd HRD Training: CD Staffs	
					4 th HRD Training: Program Providers	
					5 th HRD Training: Program Providers and CD Staffs	
					Training in Japan	
					Network Formulation/ Meeting	
					Program Planning/ Data Collection/ Consultation	
				20,000 copies	Brochure Preparation	
					Website Development	
					Promotion	
					Fund Raising (Sponsor)	
					Program Provider Meeting	
		97 programs/ one month	D-HOPE			
			Evaluation (Participatory)			

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The Decentralized Hands-on Program Exhibition Approach

Integration of the D-HOPE project and OTOP Nawatwithee Tourism Community

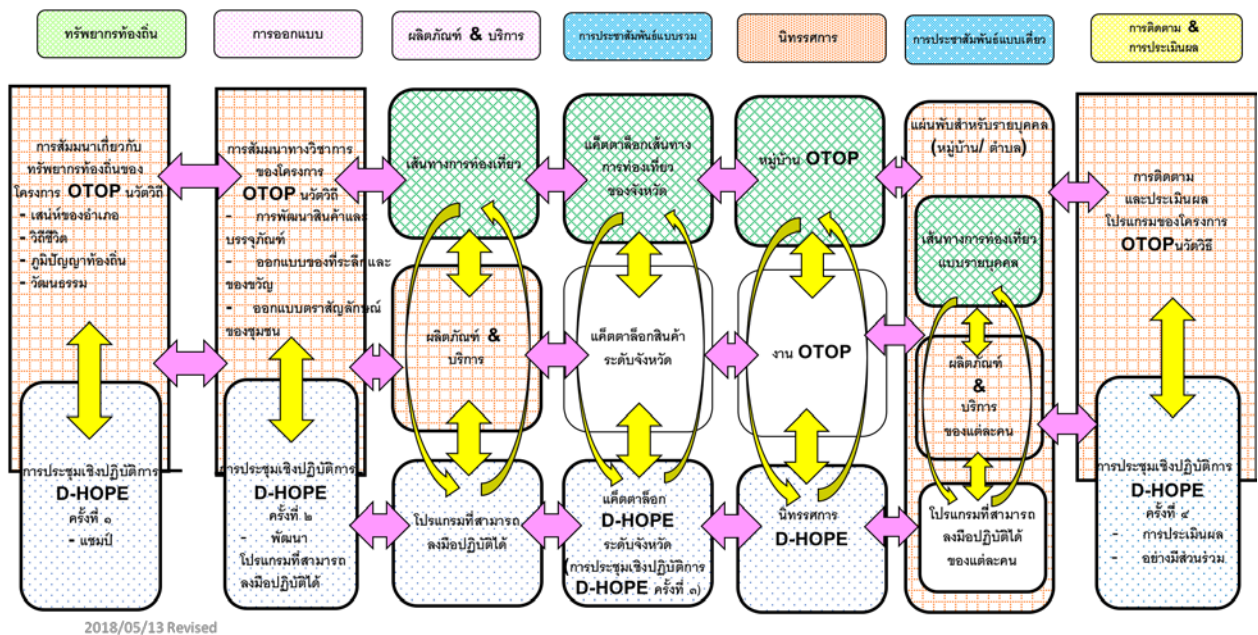
1. The D-HOPE Project

- Project Title: Project for Community-based Entrepreneurship Promotion (D-HOPE Project)
- Implementing Agency: Community Development Department
- Target Group: Farmers, producers and service providers in the communities
- Project Period: 4 years (November 2017-November 2021)
- Project Sites: 76 provinces in Thailand (9 provinces initially and at least 45 provinces)
- Initial 9 Provinces: Surin, Chaing Mai, Lampoon, Mukdahan, Nakhon Phanom, Chonburi, Chantaburi, Trang and Ranong (Selected regionally)

2. Integration of the D-HOPE Approach with OTOP Nawatwithee, OTOP Village, and Community-based Tourism by Social Enterprise

Figure 1 articulates the steps of the D-HOPE approach along with the OTOP related policies through integrating activities, and the D-HOPE project encouraged this idea to 9 provinces for an effective implementation.

Figure 1: Integration of OTOP related policies



2018/05/13 Revised

3. The D-HOPE Approach

D-HOPE is an event to promote local activities (Hands-on programs) through local resources and community champions to the public implemented by the community themselves. It is a place to encourage community champions to be entrepreneurial and innovative towards creating their local attractions through the participation of strategic workshops as well as the event. D-HOPE is an alternative rural development approach to promote community capacity and rural development.

3-1. The Concept of D-HOPE

D-HOPE organizes a few-month event that exhibits overlooked local activities through hands-on programs by a number of community champions who utilizes local resources (wisdom, knowledge, talent, skills etc.) in their own choice of the places to public. Thus, D-HOPE is a collective activity to make community champions and their talent visible to the public by promoting the D-HOPE catalogue, which contains all information of hands-on programs, prepared by the CD provincial office.

Therefore, D-HOPE strengthens community champions' capability through repetitive workshops, which include group discussions and actual experiences of the hands-on programs for designing hands-on programs, and the implementation for real visitors during the event. The D-HOPE event enables champions entrepreneurial and innovative by exposing their existing or potential products and services through the interactions with visitors.

3-2. D-HOPE stands for Decentralized Hands-on Program Exhibition

D-HOPE has an opposite characteristic from the OTOP Exhibition, which all the products are centralized to one place and display oriented. On the other hand, D-HOPE is decentralized, which means all the hands-on programs are held in the choices of the producers and service providers. The activity is hands-on oriented so that instead of exhibiting, they make tourists/visitors involve them in the experienced-based activities. In this way, the income from the hands-on programs can be distributed all over the target villages by providing the opportunity for local people. Moreover, instead of producers traveling from the village to other places, people visit the village and experience the life of locals from the perspective of locals, which is the biggest attraction as well as the tourism trend.

Characteristics of Exhibition

	Centralized	Decentralized
Display-oriented		
Hands-on oriented		

3-3. D-HOPE and Experience Economy

D-HOPE is designed based on the theory of the experience economy (Pine and Gilmore, 1998), which emphasizes the transition of economic development from commodity, products, services to experiences or transformations. The value of experience is so much higher than the products and services as shown in Figure 2 and 3. Therefore, a hands-on program is for tourists to experience the local life whilst the provider charges for the experience (participation) fee. Thus, it requires more than just showing around the places.

Figure 2: Towards Experience Economy: Price of Noodle offerings

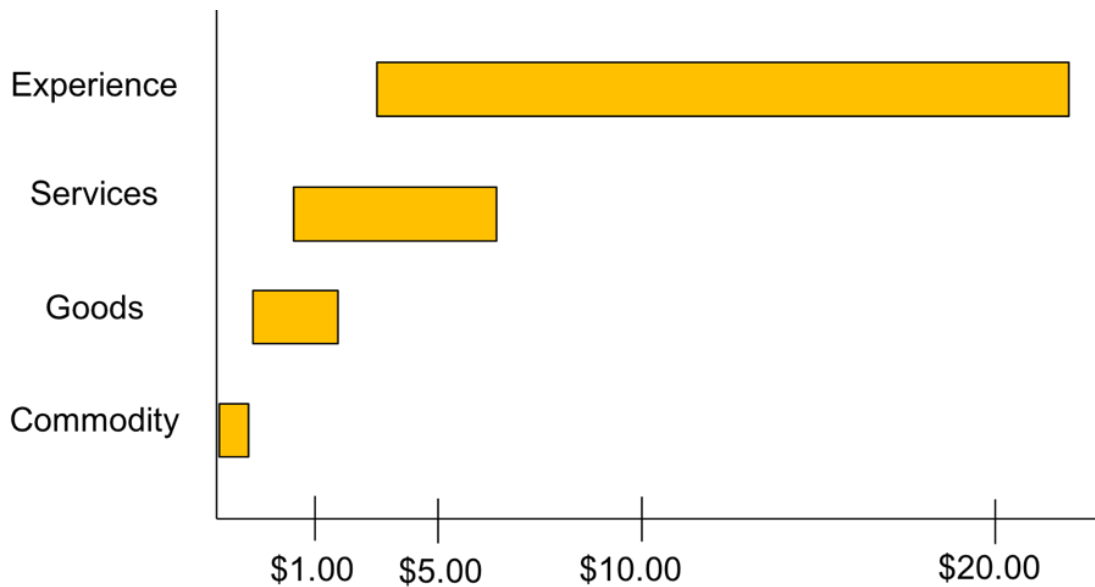
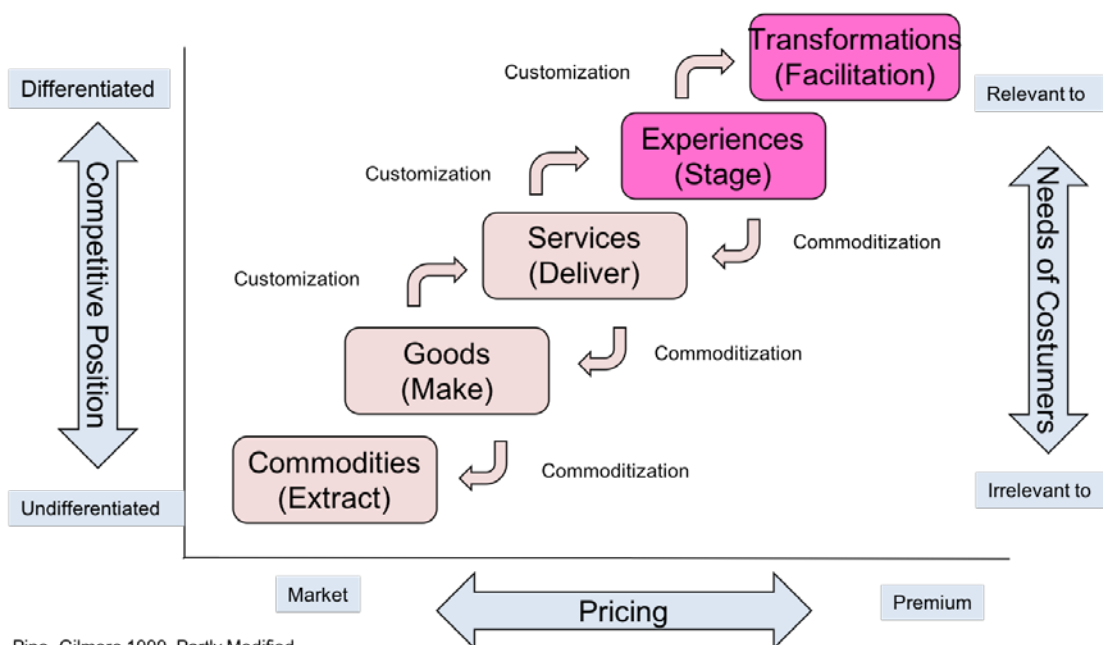


Figure 3: Completing the Progression of Economic Value



Pine, Gilmore 1999, Partly Modified

3-4. Definition of a Hands-on Program

A hands-on program contains the story of the local champion with his/her individual photograph along with the details of the program designed by them. The point is to emphasize individual entrepreneurship that contributes to the diversification of the village attractions. Therefore, it is important to encourage individual persons to develop own hands-on program and focus on his/her story to develop his/her capacity. The key for an attractive hands-on program is to include an experience activity and enjoy!

Examples of the hands-on program details:

- Name of the hands-on program
- Catchy phrase
- Time (Duration)
- Venue
- Price per person
- No. of max participants
- Preparation
- Reservation (contact: Phone number, Facebook, Email)

Case of Lamphun Province

**แบบข้อมูลองค์ความรู้
ผู้ประกอบการชุมชน (Champ)
อำเภอป่าซาง จังหวัดลำพูน**

ข้อมูลผู้ประกอบการ (ตอนหลวง)

ชื่อผู้ประกอบการ	นางสุกัญญา แม้วยศ
คำเชิญชวน	เชิญมาทำถุงผ้าทองามแต่ดั้งเดิม
ชื่อโปรแกรม	การทำถุงผ้าทอ
วัน เวลา ที่ดำเนินการ	วันจันทร์ - วันอาทิตย์ 09.00 - 13.00 น.
ค่าบริการ	150 บาท/คน
จำนวนผู้เข้าร่วมที่รับได้ต่อรอบ	5 คน/รอบ
สถานที่ดำเนินการ	ศาลาอเนกประสงค์ประจำหมู่บ้าน บ้านดอนหลวง
ข้อมูลการติดต่อ	ศาลาอเนกประสงค์ประจำหมู่บ้าน บ้านดอนหลวง หมู่ที่ 7 โทร. 062 - 3057208

กำหนดการของโปรแกรม

09.00 – 09.15 น. กล่าวต้อนรับนักท่องเที่ยว / ทำความเป็นมาเกี่ยวกับทอผ้าทอ

09.30 – 10.00 น. เตรียมวัสดุ อุปกรณ์การทำกระเป๋าผ้าทอ

10.00 – 11.00 น. สาธิตการทำกระเป๋าผ้าทอ

11.00 – 13.00 น. นักท่องเที่ยวลงมือปฏิบัติ และนำกระเป๋าผ้าทอกลับบ้านได้

รูปภาพผู้ประกอบการ

รูปภาพกิจกรรม

3-5. From big to small

D-HOPE emphasizes rather small activities by individuals and collect them as many as possible. Thus, the accumulation of smalls can create one big thing, which is the catalogue with many varieties of activities. Doing so, D-HOPE emphasizes the openness and inclusiveness of the community through encouraging more people to participate, which can achieve participatory development within the community. Moreover, the village can diversify the attractions for tourists/visitors so that they can increase the opportunity to get more income and become entrepreneurial and innovative.

For example, one hands-on program is conducted by an individual to manage planning, implementation and evaluation so that he/she can develop own capacity in terms of tourism. Naturally, the time and contents are manageable by the individual so that a couple of hours is suitable. The rest of the villagers can also support these individual champions so that the mechanism of support in the village can be enhanced as well as the networks among people for community capacity.

This way, even the small and unknown community can have an opportunity to compete with big touristic cities without investing on the big infrastructure.

3-6. D-HOPE Event for Tourism Promotion and its Marketing Strategy

The way of tourism has diversified from the group tour to individual trips through the development of information technology. Therefore, many tourists prefer to travel by their own and rather seek for something undiscovered. They are not simply interested to find information that can be googled easily. They look for unique and one and only experience, which is the value that has never been discovered. Therefore, D-HOPE catalogue is a tool to promote those values in the village for a specific period of time (Tourism promotion fair for a couple of months). It is a provincial event that can be also celebrated by the locals as well. There is no way for tourists to enjoy locals without locals to enjoy the local themselves.

Another remark on the tourism is for tourists/visitors to exercise their choices of where to go, where to eat, what to see and experience. Providing many options create tourists/visitors to make their own original tourism program that increases the satisfaction level and the village can meet the needs of demands easily as well.

Therefore, the event starts with an opening ceremony for public to know about the event as well as the catalogue. Once the event starts, the tourists/visitors decide which village they are interested to visit, what hands-on program they want to participate and directly communicate with the champions. Thus, each champion needs to make an effort on promoting their hands-on programs to attract tourists/visitors during the event, which can increase the marketing skills as well. The catalogue can be also promoted digitally or shared through social media such as Facebook or website.

Ultimately, D-HOPE is a place for producers and service providers essentially to become an entrepreneur through exploring the potentiality of the new idea towards creating or improving their business through interaction of the tourists/visitors. This way, they understand the market needs better subsequently to reflect those information (market survey) into improving own products and services as well as to create demands on new business. The catalogue essentially is a test marketing for developing or improving new business so that securing the number of the hands-on programs is important. For instance, looking from the normal distribution perspective, the greater number of hands-on programs are exposed, the greater number of hands-on programs produce excellent results.

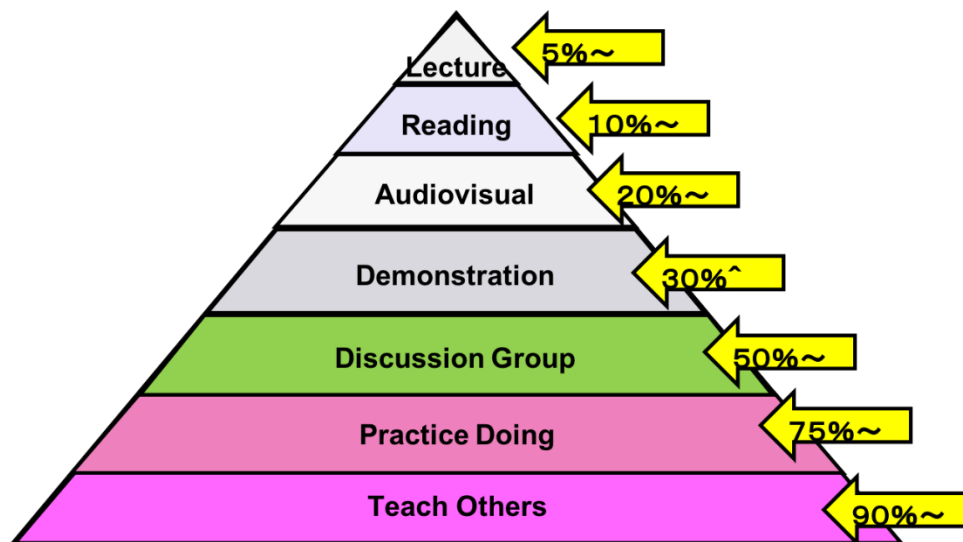
The D-HOPE catalogue is also a foundation for the development of community capacity. After having this much information in one catalogue, this becomes a strong tool for local people to utilize the information in various ways.

4. D-HOPE and implementation

4-1. Learning Pyramid

The learning pyramid by the National Training Laboratories discusses the average learning retention rates from lecture, which is about 5% and it can increase up to 90% when teaching others. The World Bank also recognizes the learning style and categorizes lecture, reading, audiovisual and demonstration as passive teaching methods whilst group discussion, practice doing and teach others are categorized as participatory teaching methods. Therefore, based on this learning pyramid, each province develops an action plan through group discussions whilst using post-it to brainstorm with everyone in the group and present the idea to other provinces.

Figure 3: Learning Pyramid

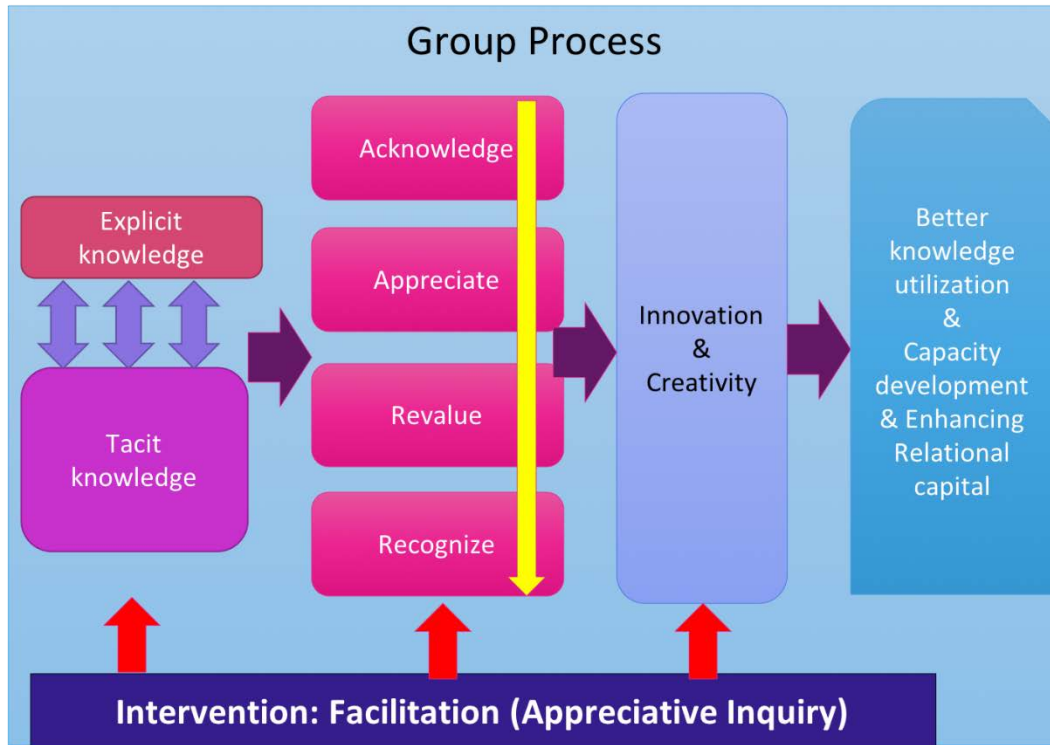


Source : National Training Laboratories

4-2. Group discussion and Facilitation for Community Capacity

Figure 4 articulates the group process in the workshop. The facilitation approach applies the Appreciative Inquiry (AI) logic, which emphasizes to discover the positive cores rather than the negatives. It is essentially an opposite concept from the problem-solving. Applying AI in facilitation, it empowers local people and find their strengths within to discover new potentiality by themselves. Moreover, doing so in the group discussion, each one of the participants recognizes other people's talent and create dynamism in the discussion. Professor Hill from the Harvard business school discusses how to create collective innovations that the process is actually a paradox and very complex. It needs both collective process as well as the individual inspiration. Therefore, the group discussion is a laboratory to create small innovations and creativities whilst enhancing networks among people. By accumulating these networks – relational capitals, it is possible to develop community capacity so that the enhanced network becomes an incubator for the business to grow. Hill also discovered that the process sometimes is unproductive or inefficient. So, there is no wasting time even though the ideas do not come out as expected. To create values in things we do, that is a matter of process.

Figure 4: Group Process



Key points of facilitation

These are several key points of doing facilitation in group discussion. Keep in mind that proper facilitation can lead to produce great innovations and creativities as a result.

- a) Have fun discussing! Be positive! Enjoy!
- b) Make sure everyone is involved.
- c) Listen more and speak less.
- d) No need to give any concrete answers. Let people do the thinking.
- e) Be a chameleon. Change your colour according to the group dynamic and each participant characteristic.
- f) Nurture new facilitators if you find one.

4-3. Preparation for Group Discussion

The necessary materials for the group discussion are;

- a) **flip charts**
After the discussion, we can keep it as a record.
- b) **post-it notes**
Brainstorming needs flexibility. Post-it can be removed and added at any time. Easy to organize the ideas.
- c) **Markers**
For other people to see the idea clearly.

It is important NOT to distribute small piece of paper for individuals to start drafting the ideas by themselves beforehand. Once people concentrate on writing up the ideas instead of discussions, the dynamics of discussion becomes less. Therefore, it is less likely to become more innovative and creative. Thus, facilitators must ensure that everyone is involved in the discussion using post-it notes. This way, everyone has an opportunity to be part of the process even if some are shy to speak out yet so that the process is a participatory approach.

How to conduct group discussion

Once each group has the materials, provide the discussion format for them to work on. After that, set a goal of discussion and encourage the whole group to enjoy the process! After the discussion, summarize the discussion points among the group members and present it to the other groups for sharing.

-PHOTOS of WORKSHOPS-



-PHOTOS of HANDS-ON PROGRAM TRIAL-



5. D-HOPE and Planning

5-1. Formats for Action Plan

a) Activity and Responsible Person

Date	Activity	Responsible organization	Facilitator	Target Participants	Objective
	Workshop for identification of champions				
	Workshop for experience sharing and program testing for community entrepreneurs				
	Tourism program exhibition by the community				
	Publication of catalogues for tourism program				

b) D-HOPE Event Planning (Community identity identification)

Name of Event	(Identify provincial and make a relation)
Event Period	(1-3 months. Specific period for tourism promotion)
Event Opening Ceremony date	(1 day or few days exhibition for an opening)
Event Target Tourists/Visitors	(What kind of tourists/visitors are you expecting to promote the event? And how many?)
Event Theme	What is the main theme of the event?
Event Purpose	What are the purposes organizing the event?
Event Characteristics	What kind of things people can experience in the event?
Target No. of hands-on programs	How many hands-on programs are targeted to be in catalogue?

c) Tourism Program Exhibition

Date	
Time	
Venue	
Activity	
Invitees	
Preparations	
Remarks	

d) Catalogue Contents

Table of Contents	Necessary materials	Responsible person

6. Workshop Formats at Provincial level

These formats below are for the workshop in province. Format e) is to identify potential champions so that find talent, skills, unique point of people, which are the resource. Imagine what could be his/her motivation to participate in tourism activity. Find out what kind of tourists he/she targets to promote

the program specifically. This is just a brainstorming the potentials. Identify as many as possible.

e) Hands-on Program and Resource List

Name of Hands-on Program	Name of Champion	Resources	Motivation to participate	Target tourists

f) is the details of hands-on program for the catalogue. Catchy phrase is like a slogan to attract people’s attention. On the other hand, name of hands-on program is to give tourists/visitors to get a general idea what they can experience. Date is the available date to accept tourists/guests during the event period. Time is the program time, if this is specific, precise time can be mentioned. Keep it short in a couple of hours. If it could be anytime of the day, put duration of the program. When tourists/visitors contact the champions directly, they can set the precise time. Price must be per person. It is important not to negotiate the price to secure the fair income generation and also eliminate the middleman. Champions must take a control of the marketing. The number of max participants is to indicate the capacity of the program. For example, one person cannot make sure 100 people is having experiences and fun. Think of manageable amount. Venue is where to conduct program. Story of champion is to tell their brief story to attract tourists/visitors. This can be integrated with the activity of story-telling.

f) Hands-on Program Details

Hands-on Program Details	
Name of Champion	
Catchy Phrase	
Name of Hands-on Program	
Date	
Time	
Price per person	
No. of Max Participants	
Venue	
Story of Champion	

g) is the tentative activity plan to exercise attractive hands-on activities. This is not for the catalogue.

g) Timetable for Hands-on Program

Hands-on Program Timetable	
Time	Activity

Participatory Approach and Facilitation

Participatory Approach and Facilitation for Rural Development

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Miyoshi Koichi / Ritsumeikan Asia Pacific University

1. Introduction

Definitions of the world from decades ago no longer accurately represent the way things are today. For instance, international cooperation is no longer simply about the giving of aid and the traditional relationship it implies between the donor and recipient country. This is because the power balance between nations has rapidly shifted due to the changing dimensions of development wherein a lot of developed countries have experienced setbacks due to a huge economic crisis. On the contrary, developing countries find themselves slowly catching up with the former through the discovery and use of their hidden potentials and environmental resources.

Development has traditionally placed greater emphasis on the economy. But recently, other components such as social, environmental and political development prove essential as well. The measurement of development, especially sustainable development, is no longer determined just by the economic state of individual countries. Global issues, such as global warming, have started to figure into the concerns of nation states. In fact, many of the world's leading international organizations has shifted their focus towards 'global development'. But under such circumstances, the use of traditional or conventional approaches towards development is no longer appropriate. What we need is an alternative approach that is grown from the ground up. Moreover, international cooperation should now be about learning from each other rather than just teaching the other what to do.

Unfortunately, the development field is still engaged in many conventional and traditional practices. Notwithstanding, there have been many attempts from practitioners to formulate and shift to new and alternative approaches. For instance, participatory approaches have been recognized as a viable substitute to the top-down approach, which tends to neglect the needs of the poor in rural communities (World Bank 2012). It is essential to incorporate the perspectives of the local community especially in terms of rural development, in order to produce outcomes that are really beneficial for them. This community-based approach to rural development, when used alongside the participatory approach, has many proven advantages.

There are gaps often seen in development field: between the governments and local people, central governments and local governments or NGOs, and experts and members of the community. It is not the intention of this paper to prescribe specific participatory development projects that would help close these gaps. Instead, this paper suggests practical and efficient ways to make use of participatory approaches as well as recommend facilitation methods that would help implement the concept.

We have seen many development practices all over the world. But only a few that made use of the participatory approach. Perhaps this is because the use of both the participatory approach and facilitation is not as easy as it sounds. So in order to comprehend these ideas better, this paper shall also illustrate the concept of policy localization through community-based development.

Similarly, this chapter shall introduce actual uses of the participatory approach in the development field as well as methods in training for the reference and use of development practitioners. For instance, the participatory approach can be used in facilitating a discussion between participants (as seen in Chapter 2).

2. The Participatory Approach

Good governance to strengthen public administration systems through cooperation with the private sector, rather than a “do-it-alone (Kooiman, 2003, p. 3)” approach, has emerged, and decentralization to reform government entities and give authority to lower levels of government and communities is being implemented in many developing countries. These concepts are not simple terms to define and they embrace a variety of meanings for different people under different circumstances. Along with developing the concept of working with civil society, a participatory approach arises from it involving the disempowered poor because it is “fundamental to development, which leads to the eradication of poverty and injustice (White, 1994, p. 16).” Having local communities in the process of decision-making with local government, NGOs, donors and other such external stakeholders is set as an objective, that is eventually expected to achieve the common goals, create social capitals and good governance.

Approaches such as Participatory Action Research (PAR), Rural Rapid Appraisal and Participatory Learning and Action initiated by Robert Chambers, Farming Systems Research, and Self-Evaluation and Beneficiary Assessments have sprung from social researchers and development practitioners in various countries and development fields since the 1970s. Unfortunately, participatory is often confounded as just another development jargon, having numerous meanings, definitions and use. In many cases, the participatory approach does not include a holistic concept of participation, rather it is still top-down with experts defining the problem, thinking how to solve it, and developing a plan from their point of view (Bessette, 2004, p. 16; Mikkelsen, 2005, p. 53). Participatory approaches may have been incorporated into community-based or community-driven projects because of previous use of PRA, but in order to make these techniques meaningful there must be comprehension of their underlying fundamentals (Bessette, 2004, p. 18). This discussion relates to the debate on contradictory interventions constructed for communities by external experts, NGOs, donors, practitioners, and researchers. It is often insisted that local people are the main actors and end outcomes of the project, but are typically viewed taking part the implementers’ project. Development practitioners sometimes claim it is hard to convince or mobilise local people to participate in a project. Although that is often the misconception about participation itself that partaking does not equal to the participatory.

3. Fundamental Concept of Localisation

Uchiyama (2011) talks about Watsuji’s climate theory¹ by stating that people are created in the context of their area or place, which can be substituted as a community, by its climate. For example, eastern Asian countries have rather diverse, wild and unstable climate in comparison to European countries. In fact, there are considerably more climate disasters in Asia than in Europe. As a result, Asian people are more likely to consider things that are centering in nature in contrast to Europeans who tend to see themselves as the central of universe. Uchiyama further elaborates on the messages of Watsuji by saying that there is no such thing as ‘developed’ or ‘undeveloped’ when it comes to a way of thinking or ideology. Ideologies are produced based on the relationship between human beings and the climate in their specific area.

However, modern ideology or what is often called globalization has affected traditional or local customs even at the lower level of communities all over the world and has resulted to their gradual standardization. Local communities have lost their unique identities in the midst of such a big global movement. Hence, Uchiyama’s (2012) assertion, although considered a theory, falls short when it comes to its application to actual and realistic rural development activities. The difficulty is that human science, which Uchiyama emphasizes, does not really go along with development approaches. As such, there is a need to filter its ideas in order to

¹ See more details of the concept Mochizuki 2006

make it more realistic and applicable to practice. What really the difficult part is that human science, as Uchiyama emphasizes, and development approaches do not get along well together although these need its balance to put into practice more realistically meaning that the world is what it is.

Changing the way society works is time-consuming and backbreaking. Therefore it is very important to properly evaluate and plan how existing social systems such as institutions, regulations and laws at local levels will be used. This way, the voices of the people will appropriately be reflected in the creation of policies made at higher levels of community, a concept of localization.²

It is not our intention to propose a solution for globalization. Instead, this paper attempts to illustrate the art of facilitation especially for neglected rural communities that still have a chance of regaining their confidence and identity through the practical application of participatory development activities. In addition, it is also necessary to search for ways to maximize the use of existing mechanisms as a development tool. This means incorporating some conventional modes or settings that still play a major role in development practices to the new methods. Nonetheless, we must be realistic when it comes to exercising practical approaches. As such, this paper hopes that it will lead to a new discussion of the approach.

One of the main resources or authority we can utilize in the context of rural development is the power of government entities. Mobilization is not a problem if participatory projects are considered beneficial for the community. But in most cases, they are not. Therefore, utilizing the government's authority to invite people and provide a place to discuss development issues could just be the necessary first step towards the implementation of a participatory approach.

It should also be noted that discussions should be done on a regular basis. More discussions mean more ideas and more initiatives from the community members themselves. Repetition is a way to make activities sustainable because it allows them to regularly and unconsciously exercise critical and creative thinking.

4. Constructionist Facilitator

Schon's (1982) book, The Reflective Practitioner, discussed the superiority of researchers over practitioners and makes the distinction between professional knowledge and practice. He notes that "technical rationality is the positivist epistemology of practice (p. 31)" and "increasingly we have become aware of the importance to actual practice of phenomena-complexity, uncertainty, instability, uniqueness, and value-conflict-which do not fit the model of technical rationality (p. 39)." Shon also states tacit knowledge is preserved while we are doing it through "reflection-in-action (p. 50)." "Research is an activity of practitioners (p. 308)". "There is no question on "exchange" between research and practice or of the "implementation" of research results, when the frame- or theory-testing experiments of the practitioner at the same time transform the practice situation (p. 308, 309)". As a reflective practitioner, we need to develop and construct the appropriate framework from implementation and the field, meaning we take the role of facilitator in implementation process rather than expert or professional. The facilitation is an art of form, not something that can be a definitive role likewise leadership.

Hence this section introduces the basic philosophy of facilitating. Recently facilitating is gaining attention from the business world to social development and has several types of roles. The role of the facilitator is to ask questions to motivate participants and deepen their thoughts during group discussions. Facilitating is a tool for practitioners or researchers to communicate with local communities and reduce the gap; it is not simply the role of assistant or helper. Knowing what to ask, rather than what to teach is important, as it guiding the group toward what to do, creating opportunities for people to speak out. It is a dialogue with participants in discussions on "the development problem or the goal to be addressed and the action to be undertaken (Bessette,

² Refer Chapter 6 for more explanations.

2004, p. 19).” Therefore it is crucial for facilitators to know and comprehend the objective of the discussions and where the discussion is led to beforehand.

Learning by doing is the only sustainable way to master facilitating. The facilitator must be a chameleon, changing and adapting to the situation and what is required in a particular field. Its biggest difference from leading or coaching is that facilitators only take the lead when it is absolutely necessary. If they try to control the discussion, they can eliminate creativity from the participants or create bias in a consensus or decision-making activity. As such, the easiest approach in creating a good discussion can be the most difficult part when it comes to facilitating. This is to bring out the best out of each participant’s potential while still being able to direct the discussion.

People have goodness within them. No matter where they are from or who they are. And it is the responsibility of the facilitator to discover people’s potentials and bring them out to the table. How and what kinds of questions facilitators ask is the only key to do so. Therefore, it is advisable for a facilitator to practice and accumulate their experience in facilitation.

5. Group Discussion

In order to create the environment conducive for discussion, it is advisable that the participants be broken up into smaller groups. Normally a group that consist of 4-7 people can make a good discussion. If there are too many or too few members in a group, effective discussion outcomes lessen. To create a stimulating environment for the participants, group members should be randomly selected. In contrast to formal meetings that are mostly one-sided, informal discussions allow people to express their ideas freely. This, alongside the skills of the facilitator, makes the discussion much more interesting.

Each country, province, town, village, community or person have their own rules and customs. Different people see cases differently. Overcoming status, positions, age, gender and other such condition will become an issue only if the people recognize it. But there is always a way to make it work. It does not matter if there is a lousy speaker, quiet speaker, lazy participant, dictatorial participant or deterministic participant. It is not an easy task to make different participants work harmoniously and try to make a consensus. But it is also not an impossible thing to overcome.

To conduct an effective workshop, it is recommended that a template be prepared for the participants to follow and fill up, along with detailed guide question. We also encourage the use of sticky notes for their response/answers. The advantage of sticky notes is that it allows flexibility in terms of discussions. Writing absolute and concrete ideas is not a worthwhile thing to do due to the limited time and continuous input. Moreover, it could be difficult for the participants to write down just one answer because it would mean immediately arriving at an agreement for that one right answer. Demanding for them to do so can potentially lead to an argument and cause them to loose their interests in the process. Encouraging participants to write as many ideas as possible, put them all in the table and then later decide how to organize them.

When the group discussion ends, we also ask the participants to share their outputs to the bigger group. This is done not only for the purpose of communication but to trigger some ripple effect amongst the other participants. A group with a better depth of understanding can help the other groups catch up and expand their knowledge about the topic. Facilitators will have a chance to get to know the potential of people around this time. Presenters are also given the opportunity clarify ideas and process their newly acquired knowledge better when they think of how and what they should present.

6. Case of Workshop 1

We mainly utilize the workshop approach during our rural development trainings regardless of country, circumstances or people. An example of which has been described in Chapter 2 as well as in Chapter 1 where our rural development project in Thailand was discussed.

Another sample case was that of the rural development workshop conducted in the Philippines that only used the participatory evaluation framework. The municipal Mayor of New Lucena, Iloilo Province was promoting development with the vision of “an agriculturally productive and peaceful tourist destination with healthy, educated, environmentally-minded and child-friendly people” and the mission “to promote the welfare and well-being of the populace through an efficient and effective delivery of basic services and implementation of innovative approaches.” The municipality is rather small with a population of just over two thousand people. Their target is to improve the quality of the citizens’ lives through increased agriculture production, the conduct of clean and green programs, the provision of social services, the establishment of peace and order, and the maintenance of social infrastructures. They have taken all these development responsibilities upon themselves.

7. Case of Workshop 2

The workshop was convened last August 3rd, 2011 from 9:00 to 17:00. Twenty-five people from various departments in the municipal office and other relevant organizations participated in it. The workshop was conducted when I visited the municipality of New Lucena with three graduate students from APU and an expert from AIM (Asian Institute of Management). The objective of the visit was to identify the municipal development approach and the course of development among stakeholders in the development field (Figure 4 and 5). The graduate students from APU went along the trip as part of their summer session in graduate school.

The workshop began with the Mayor’s presentation on the municipal development policies and goals. It was then followed by a short lecture on community and rural development and a two-part group discussion on the procedures for practical participatory evaluation. The group discussion was divided into two parts. In part one, the participants evaluated the municipality’s development through the practical participatory evaluation framework and discussed their future scope. Specifically, they focused on identifying the stakeholders of community and rural development, clarifying the existing community policy structure, formulating evaluation questions based on the community policy structure they have outlined, and conducting the evaluation.

The first group discussion focused on economic activities. The second group focused on social welfare activities, especially the people with disabilities (PWD) program. Each group conducted discussions

Figure 4: Group Discussion



Figure 5: Group Discussion



Source: The author

focused on specific target groups and searching for the changes necessary to achieve the municipality goals. They especially concentrated on identifying objectives, characteristics, and desired changes. As a result, their evaluation became more program-oriented rather than project-oriented.

During the second session, potential development projects in the municipality were discussed and specific economic activities were identified. They examined the implementers, resources, purposes, and business potentials of the projects by sketching out the concept of the policy structure, which is the basic evaluation activity under the Decentralized Hands-On (DHO) Exhibition rural development approach. When using this approach it is important to identify as many projects as possible (Miyoshi and Ishimaru, 2010). Each group then enumerated existing local resource-based projects and identified twenty potential programs for the exhibition. This resulted to the examination of over fifty project activities. The groups then conducted evaluations of these projects using the following questions: (1) why does this project have potential, (2) what makes this project different from others, and (3) are the targets identified selling.

They also assessed the possibility of community economic activities that focus on the projects that demonstrated potential. Finally, the group discussed the kinds of policies that were necessary to promote those business activities, taking into special consideration the possibility of implementing collective activities. The graduate students participated as facilitators during the abovementioned workshop.

8. Case of Workshop 3

Another case utilizing this approach is the Country Rural Development Strategy Planning held in Guatemala, which was attended by participants from neighboring countries. The regional seminar on the One Village One Product movement was held in Guatemala last August 16th, 2013 from 8:30 to 17:30. It was a one-day workshop that gave the Central American countries a chance to share their activities and progress on the implementation of the OVOP community-based approach. The session commenced with each country presenting the policies and activities they adopted under OVOP. This was followed by a workshop that developed plans based on the modifications in the policy structure. There were around 100 participants from eight countries. Each participant had a different professional background so it was not necessary that they were all from the central or regional government but there were also some representatives from the private sector as well as those who helped initiate the OVOP movement in their respective countries. The host country, Guatemala, had the biggest number of participants. The rest of the other countries only had around 6 to 10 participants each.

During the workshop, the participants were asked to identify their good experiences; the reason for choosing such incident and their ideas to replicate them. In order to generate a variety of cases, the question were formulated very vaguely so that they would be encouraged to utilize their own experiences or those of others. They were also not confined to a specific level of community. For instance, central government officers can identify a local community's activity if they felt that it matched what was asked of them. They were also not limited to identifying just OVOP activities but they could actually specify any good experience in rural development. Later, these ideas could serve as a good reference for planning.

9. Case of Workshop 4

The last case that will be discussed in this paper focuses on facilitation. The workshop was held during a participatory evaluation meeting for rural development project (described in Chapter 10) on February 4th 2014 in Surin, Thailand. The facilitators came from a variety of backgrounds; government officers from the provincial and district levels, Japanese experts and project staff who have volunteered and benefitted from the project since the beginning.

After the workshop, a meeting was held to review and evaluate what has happened during the day. This is done so improvements can be made, in terms of content, for the next meeting. But the facilitators started to speak about their concerns on their capabilities in facilitation. This never happened before. Usually, feedback of such kind will only be given towards the end of the second year of the project. This shows that the people have started to have a sense of belonging to the project. The questions of the facilitators included: (1) how to approach to the people who only came because they had to, (2) how to lead the answer the way we want them to, (3) how to make them understand the meaning of questions, (4) what to tell to the people who do not want to work more or go into details, and (5) what to do when the facilitator him/herself get lost during discussions. These are just a few examples of their concerns. Although there is no right or wrong answer to these, it just proves that humans are different from another.

Having said that, there is a good way to carry out facilitation. But first, it is important to know the philosophy of the matter. Some people might have the natural skill or talent to become a facilitator. However, in order to make the activity more beneficial for participants, it is always good to have a basic knowledge of facilitation in the context of rural development. This paper only argues for the basic facilitation approaches rather than human science side of facilitation such as adopting personalities.

The start of facilitation begins with an understanding of the objective of the discussion. In the case of this particular workshop, most facilitators won't have a chance to fully understand the objectives due to the time limit. They were only provided with a short explanation on how the workshop should be carried out before the beginning of the session. Considering that facilitation is an art of form that cannot be learned through reading or listening to other people's experience. In reality, professionals were not born professionals. They were trained and made a certain efforts to become a professional. There is no other way to learn this kind of job but to do it. More importantly, seeing the results of discussions make better facilitators. The results and people's behavior are a reflection of the facilitator's skills. If a facilitator is never concerned with the way a facilitation job turns out, it would be difficult to develop his/her skills. A good facilitator needs to be aware of the way they facilitate. Thus, facilitators who ask questions about their abilities demonstrate that although they just started to develop their skills, they would take the initiative to understand the objectives and eventually become better at the job. Similarly, different people have their own unique character within them that compliment and improve standard facilitation approaches. It is just a matter of being aware and following the basic principle of good facilitation.

After understanding the objectives of the discussion, it is important to learn how to ask the right questions during a discussion. While coaching is about telling participants what to do, facilitation is about assisting participants in deepening their thoughts. Comprehension can only be achieved through generalizations; thus it is recommended that facilitator's ask open-ended questions ask in order to obtain a variety of answers. Another important point to remember is that it is necessary to avoid explaining details, giving examples or too much information before starting the discussion. Most of the time the participants will try to obtain more information but a good facilitator, to eliminate narrow-minded images of the answer, will not give in by giving more examples. A good facilitator always has to draw out the participants' potentials not by leading them but by guiding them.

People have different levels of skills. It cannot be expected that all participants would immediately obtain a good understanding of the matters being discussed. Some people might get bored. Some people might not be interested at all. Good answers can be made by asking the participants a lot of questions; even better if the questions are directed between the participants. If one person in the group understands it, he/she can eventually share it with others who might be bored from thinking. Moreover, people have a different way of understanding things so asking the same question in different ways or approaches is sometimes needed.

Finally, good facilitation means being able to transform general answers to specific cases. Most incidents in the rural development context, workshop and discussions are not imaginary situations but are actually real. As such, the outputs from the discussions regarding them should be useful or practical. There is a big difference between a generalization and an actual case. For example, making a general idea or standard can be misinterpreted when you look at the bigger picture. A 10-year old boy plus a 60-year old man averages to a 35-year old man. These two people would naturally have two different accounts of the same thing. From these, the 35-year old man's account would have nothing to do about those two. Instead, taking these two accounts as separate examples would be a more useful and practical tool. For instance, you cannot generalize that all public officers will respond the same way. For one, there are different types of public officers; from central government to local government, and even a police officer. Only they know the information that they share during the workshops. It is therefore the facilitator's job to ask for more details regarding their stories. This would subsequently deepen the participant's thoughts and result to better outcomes later on.

The case of the Surin workshop made facilitators, in a way, more participatory. Based on observation, there were only a few facilitators who did not actually participate. They were very reluctant with their comments during the workshop. Among the reasons they cited was the behavior of some of the participants, especially those who were not eager to be there. There were also people who remained stubborn or indifferent towards the facilitators. During these circumstances, the facilitator's previous experiences as well as that of his or her peers will surely count. Sometimes, it would be best to leave things as it is. Controlling them or disciplining them can eradicate their potentials. People who consciously refuse to cooperate just won't cooperate. But repetition can compel people to generate realizations and further their understanding. So instead of trying to convince them to do certain things, it would be easier and more effective to just repeat the exercise. Other forms of participatory approaches can also be created and utilized to provide the participants with the opportunity to discuss or participate.

10. Conclusion

The participatory approach and facilitation is not to do. However, training and constant practice will surely help improve and individual's ability to facilitate. Different people would have different styles of facilitation. Their style depends on the depth of their knowledge and awareness. Their current circumstance and situation is also reflected in the work that they do. As such, mastering the art of facilitation depends not only on the quantity and quality case studies a facilitator encounters, but also on the experiences he or she acquires. Put simply, there is no easy way to learning.

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