

7 years and 4 days Community Design and Ecological Democracy
- in Oasa Hokkaido, Japan –

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1. Introduction

1.1. Background

We have worked in Ishikari region, Hokkaido, Japan with various NPOs for the 7 years. This course of activities has revealed a wide variety of issues and we have created new relationships between NPOs, local municipals, and places for better community design. Now, it is entering a new phase, and it gave us the opportunity for having the 4 days workshop in Oasa town in Ishikari region. At the same time, we have met one of most prominent books for community development; ‘Ecological Democracy’ written by Randolph T. Hester. In this book, he defines the 15 principles for a good community design and mentions ‘In each of these, I would have done a better job with these principles in my hand, in my mind, and in my heart’. Fortunately, we have both the great opportunity and the ‘Design for Ecological Democracy’. So, why do not we use his principles to check our project? We agreed on carrying out the experiment of reflection on our 4days community design process with his 15 principles of Ecological Democracy. Through this experimental trial, we will be able to check the direction we need to go and the things we need to do as next step.

1.2. Objectives

There are mainly three goals. The first and most primary goal is to examine our project comparing with the 15 principles of Ecological Democracy proposed by Randy Hester. This very simple work will lead us to the second purpose that is the confirmation of the effectiveness of the 15 principles in Japanese context. Finally, as the last goal, it is aimed to deduce the key things to utilize the results of our reflections for improving our project.

1.3. Overall structure

This paper is divided into five chapters. The next chapter will give an overview of Oasa town, our project field, and then explain the contents of the 4 days workshop briefly [Chap.2]. In Chap.3, we will examine our community design process with 15 principles in very simple way showing the method and results of our reflection [Chap.3]. After that,

we are going to analyze the outcomes considering our 3 goals. In this chapter, several principles those often appear or never observed will be discussed [Chap.4]. Lastly, in Chap.5, we will discuss the meaning of our discussion and mention our ongoing trial after this 4 days workshop [Chap.5].

1.4. What we have done in 7 years before the 4 days workshop

We have been working as an advisor in community design of 6 cities in Ishikari region, Hokkaido, Japan for the past 7 years. As part of this we formed a group called 'Active Active' with the 6 NPOs from 6 cities (Sapporo, Ebetsu, Ishikari, Kita-Hiroshima, Eniwa, Chitose) and collaborated with each other.

This story of community design in the Ishikari region started from the call by one of the NPO members in Ebetsu city in 2008, and 6 NPOs in the Ishikari region gathered and discussed about their experience, issues and visions. Thorough this first meeting they recognized the activities of each other and began to hold a conference to think about their "connectedness". In the next year, they did an excursion to see the places where each of them is taking action and realized the connectivity shaped by nature; the Ishikari River and other geological features. This became the trigger of forming a group; 'Active Active'.

In 2012, they decided that they should open up their relationship, and they invited the city officers of the 6 cities to their forum. In the forum, they discussed about what they can do through collaboration of them and city governments. As city governments taking part in a forum called by NPOs is rare, it would be said that 'Active Active' has played its role of being a platform for local NPOs and the city governments. In 2013, they held a same kind of forum, and moved to focus on the particular topics such as revitalization of old housing estates made in 1960s. After a few months, 'Active Active' held a study meeting about revitalization of old housing estates with local NPOs, city governments, and local community development firms and concluded that it is necessary to keep exchanging each experiment and idea.

To implement the ideas accumulated from these events, we planned a workshop focusing on a specific area, Oasa and we enforced it.



Fig.1 The report of "Active Active" 's forum in October in 2012 (extract)

2. Explanation of the workshop

2.1. Overview of Oasa town

Oasa town, the main site of our workshop, is located in Ebetsu city, Hokkaido prefecture, Japan (the northern part of Japan). It is occupied a hilly terrain and crossed by the Ishikari River. Its current population is 28,807 (2014), and the area is about 11.5km². The climate of Oasa is cool in summer and has heavy snow in winter. As for social environment, Oasa town has developed as one of the residential suburbs of Sapporo city, and it constructed a housing estate in 1960's. After 40 years has passed, the rate of aging of the housing estate reaches above 30% (2010). According to local residents, Oasa is still popular and doesn't have a problem about a vacant housing.



Fig.2 The location of Oasa town

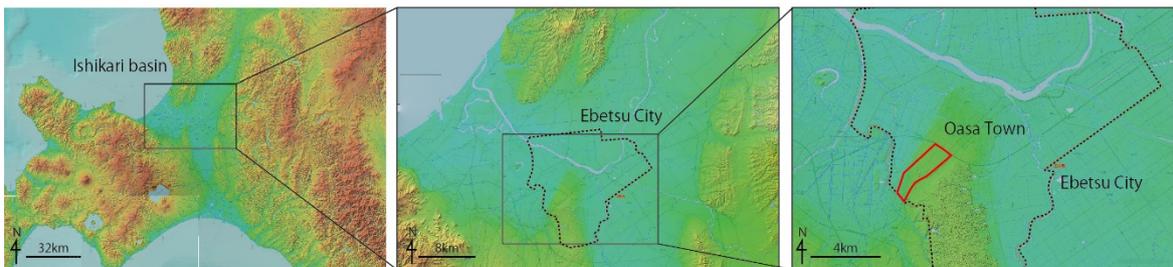


Fig.3 The topological map



Pic.1 The landscape of Oasa (the left: winter, the right: summer)

2.2 Explanation of the 4 days workshop in Oasa

This part will explain what we did in the workshop from a preparation, each fieldwork, to our proposition for Oasa's community development.

Preparation

As a preparation of workshop, we made the 70 idea cards by collecting case studies of community design concerning housing estate. We also gathered the statistics about ecology in Oasa, and researched its social aspect.



Fig.4 70 idea cards (the right picture: display of the cards in the presentation)

Day1: Fieldwork ① Treasure workshop

We walked around the study area and took pictures with local residents in order to find out treasures, resources and issues using a red big picture frame. After that, we summarized the results as a Treasure Map of Oasa town. During the fieldwork we met many local residents, and heard the local histories and their opinions toward community development.



Fig.5 The result of Treasure workshop (the right picture: scene of the workshop)

Day2: Fieldwork ②City walk in Oasa

To feel the sense of place in depth, we strolled individually. Through the fieldwork, each of the students found an impressive place and perceived its atmosphere.



Fig.6 The 6 routes of strolling by oneself

Day3: Fieldwork③Regional scale excursion

We also explored Oasa at a regional scale with local residents to grasp the circulation of water and energy by car. In the fieldtrip, we visited the distributing reservoir, snow accumulation field, water filtration plant, garbage disposal site, disaster prevention station, and the Ishikari River.



Fig.7 The route of the excursion (the right picture: scene of the excursion)

Day4: Presentation and Discussion

On the final day, we exhibited findings from each fieldwork and did a presentation in front of the local residents. There were a wide range of participants, from a member of NPO, public officer, and university professor. After the presentation, we discussed the future development of Oasa concretely.



Pic.2 The scene of the presentation

Proposition

The proposals for Oasa's community development were made by students of Tokyo Tech based on the 70 idea cards and the experiences through 4 days stay in Oasa.



Fig.8 Proposals for Oasa's community development

3. Reflection

3.1. Process of Reflection

The reflection of the workshop was conducted at the laboratory after the 4 days workshop. In this process, no local resident involved at all. It is mainly divided into the four steps.

In the first step, we recalled any information, such as our impression, finding, and the idea from local residents at a particular time of the workshop, and wrote down each of them on a strip of paper.

Next, these papers were classified according to their contents under the three categories, which are 'program', 'player', and 'place'. After that, we placed them along the sequence of the events of the workshop chronologically.

Then, each of the information in the papers was connected with the 15 principles of 'Ecological Democracy'. For example, the information 'We used the natural resource map when we decided the route for the excursion' would relate to the principle '(13)Inhabiting Science', so we noted down the number (13) next to this information.

Lastly, we considered the causal relationships between the papers; in other words, we discussed the connections between the 15 principles. These relationships were summarized and expressed in a sentence and a diagram.

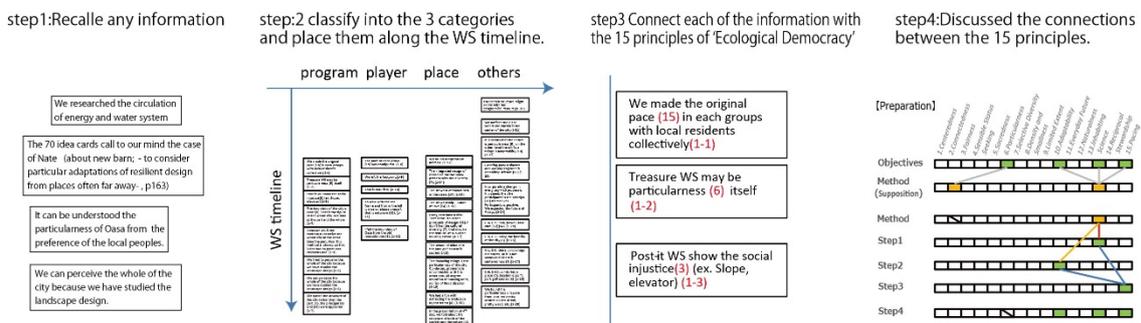


Fig.8 Process of the reflection – 4 steps

3.2. Result of the reflection

This section will, firstly, mention our assumption before the workshop; its forethought and plan. Then, it will describe the results and the actual events based on our statements after the workshop day by day. So, every statement has references both to our remarks and to the 15 principles (Please refer to the figure 18-22).

3.2.1. Preparation

Purpose

As a preparation, we made the following four objectives to draw a gross outline of the workshop; to share a viewpoint for an analysis of the workshop (13), to research the

basic information about social and natural environment in Oasa town (10), to establish each program in the workshop and to consider our paces in the programs (15), and to disseminate the workshop to local residents (6)

Method

For sharing a viewpoint of the workshop (13), we planned to read the book “Ecological Democracy” and to share its ideas within the students (13). To grasp the basic information concerning Oasa town (10), we formed a scheme to employ a topographical map, statistical survey, and case study (13). For the creation of the 4 day programs and its pace (15), we planned to organize them based on the above information (13) and the experiences of 7 years intervention with ‘Active Active’ (13). To disseminate the workshop to local residents (6), we planned to utilize the network formed by the community development of ‘Active Active’.

Actual Events

<Step1>

We read the book ‘Ecological Democracy’ (13) [0-1], and shared a viewpoint for an analysis of the workshop (13) [0-1].

<Step2>

Through statistical surveys and literature review, we grasped the basic information about social and natural environment in Oasa town. Based on this information, we made a topographical map, natural resource map [0-20], and the 70 idea cards [0-5] (10). Limited time for the preparation and all-night working [0-19] also contributed to share our attitude toward the workshop (15).

<Step3>

From the researches of <Step1> and <Step2> and the experiences of community development in Ishikari Region(13) [0-18], we decided the goals for each fieldtrip and set the pace individually(15) [0-2]. After that, we established the general framework of our 4 days workshop considering a flexibility of a program.

<Step4>

We couldn’t disseminate the workshop to local residents enough (6) [0-16], because Oasa is far from our laboratory and the power and influence of group ‘Active Active’ was weakened.

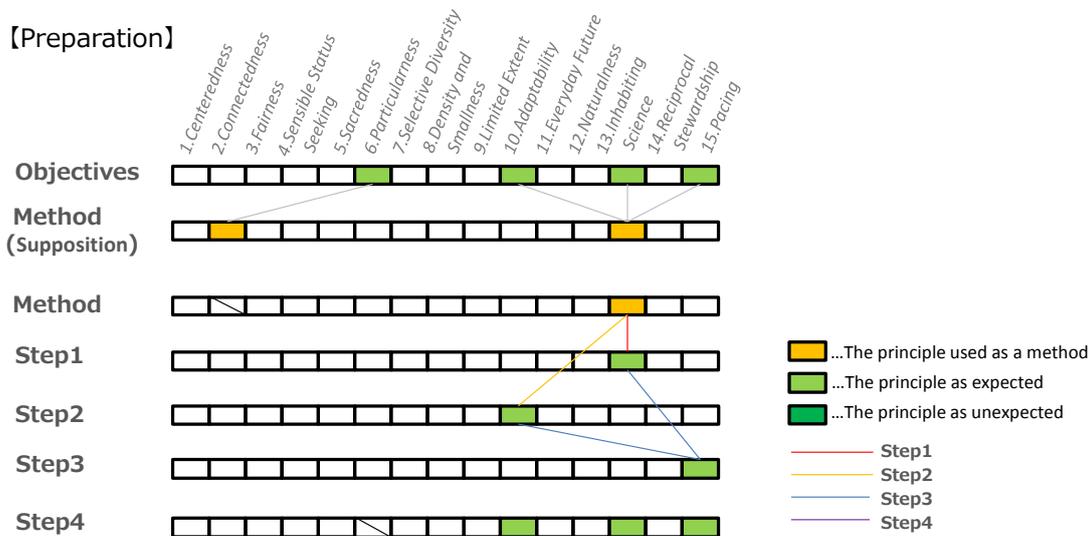


Fig.9 【Preparation】 analysis diagram

3.2.2. Day 1; Treasure workshop

Purpose

The main purpose of the first day is to grasp the resources, issues (3) and character of Oasa (6) through the information from local residents about their cherished place(5) and their intervention to the place (10). In addition, we also aimed to greet passerby and to become acquainted with them (2).

Method

We planned to decide a walking course and conduct fieldwork in a group composed of the students (13) and local residents (6). In this workshop, we made a scheme to find out an important view using a special picture frame and to write down a finding and issue on a slip of notepaper (4). At the end of the fieldwork, sharing the results between the groups were expected.

In this program, specific method doesn't correspond to specific purpose but we supposed that all methods correspond to all purpose.

Actual events

< Step1 >

We obtained the perspective of 'Naturism' (12) [1-10] perceiving a nature (ex. small hills) (12) [1-13,1-11] through a red big picture frame(4) [1-30].

Being 'Naturism' (12) [1-10] altered individual pace to primitive(12) [1-10] and it enables us to agree with a collective pace (15) [1-8](1-9).

<Step2>

Having several perspectives, that is a scientific viewpoint (3) [1-6], a native wisdom (6) [1-1], and naturism (12) [1-10], through the fieldwork with a special picture frame and a slip of notepaper (4) [1-30], gave us an opportunity to reexamine a place and to find resources and issues in Oasa. For example, we discovered a community space in a shopping street where children can play music freely (1) [1-15], a park golf course where we can detect its importance from maintenances (5) [1-18], a promenade that go across several neighborhood units at certain intervals creating a pleasant rhyme (6)[1-19], a housing design corresponding to snowfall which generates an unity and diversity in neighborhood (7) [1-14], a boundary of town shaped by roadside trees (9) [1-12], a large park covered by a full of green (12) [1-25], a flower bed that go across to a public street with a kind-hearted manager (14) [1-15].

<Step3>

Discovering the resources and issues of a place (1,5,6,7,9,12,14) and exchanging the information at the meeting gave us an opportunity to consider an everyday future in Oasa (11) [1-24] and its urban structure (10) [1-7].

[1st day]

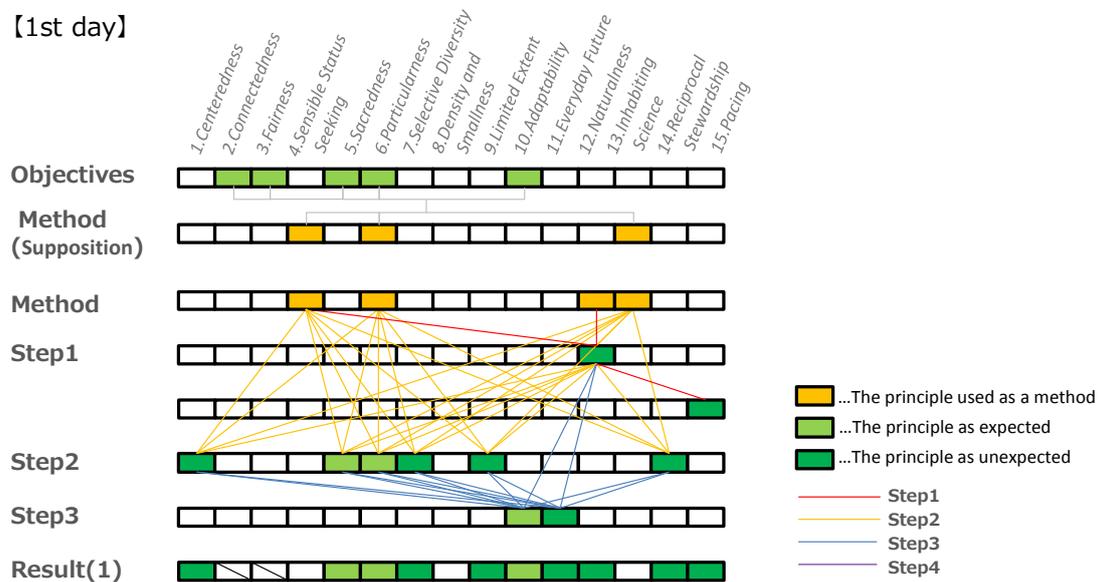


Fig.10 [1st day] analysis diagram

3.2.3. Day 2; Individual walk

Purpose

In Day2, we aimed to find the core place in Oasa(5) in terms of a certain spatial unity(9), an allocation of natural resources(12), and a layout of built environment through an

individual stroll. Furthermore, we intended to consider the relationship between a particular space and ourselves for a future intervention (2).

Method

Unlike the previous fieldwork, strolling individually (15) and immersing our body in a place were planned (12). As its preliminary step, we reviewed the 70 idea cards in order to equip scientific viewpoint (13).

In this program, specific method doesn't correspond to specific purpose. Instead, we supposed all programs contribute to attain each purpose.

Actual events

<Step1>

A strolling by oneself (15) [2-3] feeling nature and life in Oasa (the sound of the wind, song of birds, murmur of crowds) (12) [2-5] had us immersed in a place giving a new perspective (12) [2-17]. On the other hand, we were getting lost a point of view as a researcher (13) [2-32].

<Step2>

Immersing oneself in a place and walking all over the town (12) [2-17] enabled us to perceive intentions and concerns hidden behind a particular place (14) [2-21]. In addition, walking around and looking (12) [2-17] the cherished places (14) [2-21] and feeling the presence of inhabitants (1) [2-22] made aware of the core place for the local residents partially (5) [2-21]. At the same time, we also found the place which doesn't adapt to the change of social environment, for example, a deserted shopping street, unpopular plaza, and so on (10) [2-23] [2-24].

<Step3>

At the end, we perceived that the place where an intention is shown (1) (5) [2-21] [2-22] creates the particularness of Oasa (6) [2-33] and has taken root in an everyday life. (10) [2-34]

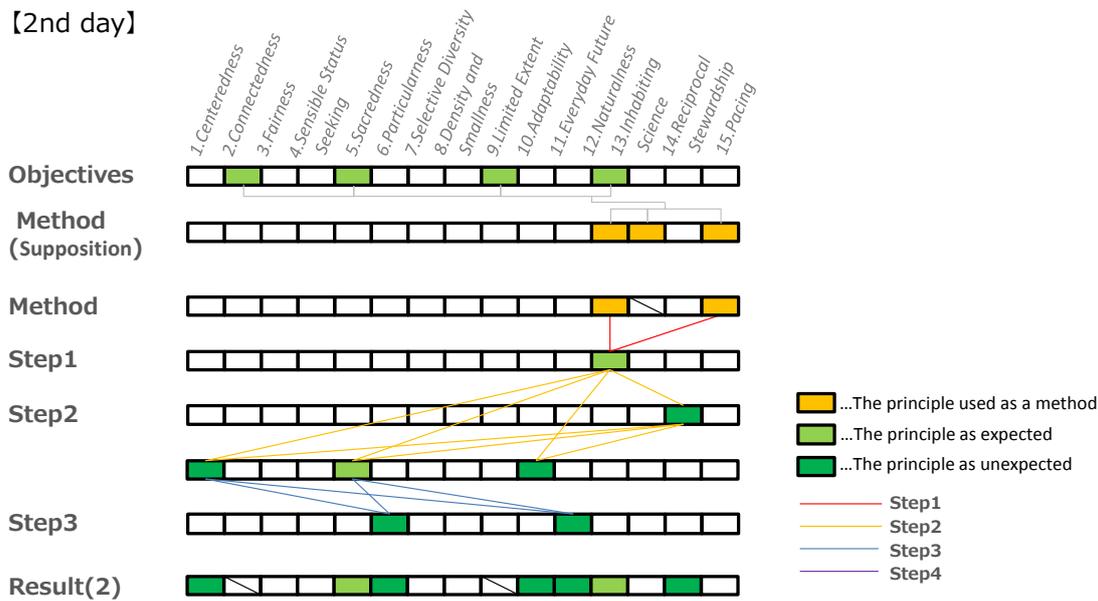


Fig.11 [2nd day] analysis diagram

3.2.4. Day 3; Excursion at a regional scale

Purpose

Day3's objectives was to grasp the character and structure of Oasa city focusing on the local natural environment (10), its limited extent (9), the connectedness between environment and daily life (2), and its position at a regional scale (10).

Method

Based on the preliminary survey (the information of its topology and infrastructure (13)), we planned to visit the core places and facilities for the ecosystem in Oasa with local residents (6) by car.

In this program, specific method doesn't correspond to specific purpose. Instead, we supposed all programs contribute to attain each purpose.

Actual Events

<Step 1>

Based on the preliminary topographical survey, we set the route of an excursion (13) [3-1], and then modified it by the advices from the local residents (6) [3-4, 3-5]. Through the excursion, we heard the stories from the participants about their connection to a certain place, (6) [3-31] and realized their strong tie with a specific place derived from their personal history beyond their occupation (14) [3-25] It led us to the deep understanding of both a place itself (6) [3-30] and a connectedness between a place and

residents (2) [3-27, 3-28].

<Step 2>

By using 3 cues; our knowledge about ecology (13) [3-32], the explanation from the residents (6) [3-31], and their involvements with a certain place (14) [3-25], we visited several places and discussed the natural environment in Oasa (a primeval forest and the Chitose river) (12) [3-10], its city structure shaped by nature (a snow accumulation field and city center) (9) [3-15], and a technology for the future ecosystem (a museum and solar power plant) (13) [3-7,3-23]. This experiment (feeling nature (12), a city form (9), and a technology (13)) gave us the knowledge concerning the historical framework of nature and society in Oasa (2) [3-33], and taught us the key place for its structure and the ecosystem (5) [3-17, 3-18].

<Step 3>

As we perceived the urban structure at a regional scale (2) [3-27, 3-28,3-33], we realized that there is a pace that you can only detected by car (15) [3-9,3-34]. In addition, we gradually noticed the adaptability of Oasa (10) [3-35] which is formed by a wide variety of connectedness (2) [3-27, 3-28, 3-33], nature (12) [3-10] and city form (9) [3-15].

[3rd day]

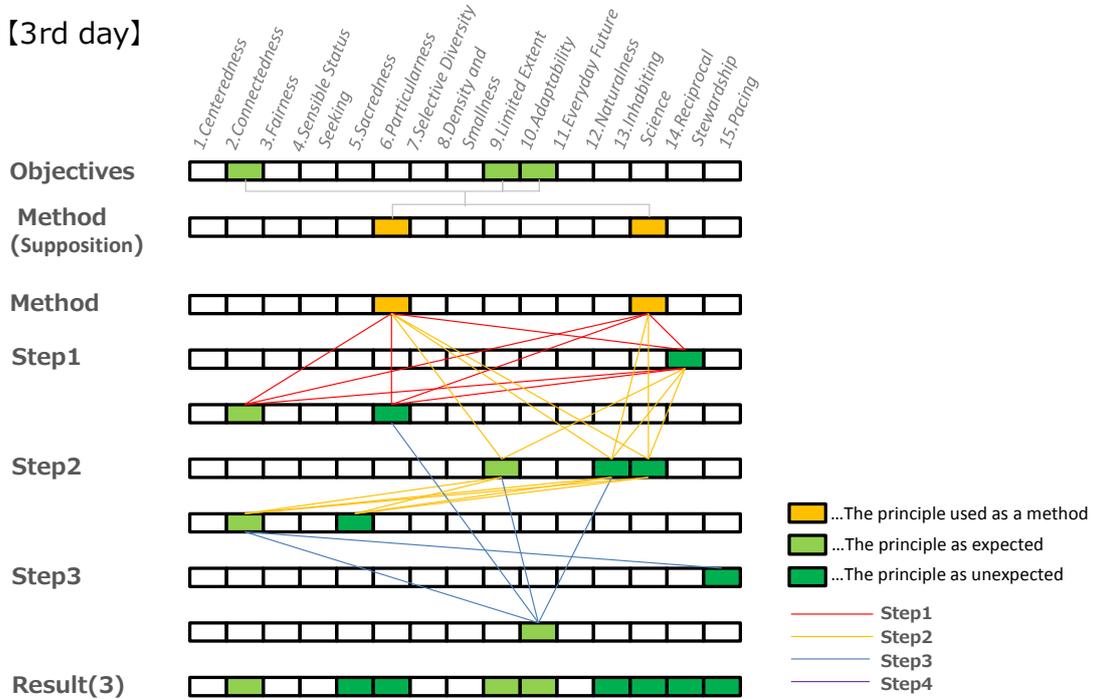


Fig.12 [3rd day] analysis diagram

3.2.5. Day 4; Presentation and Discussion

Purpose

The purpose of the fourth day is to discuss the overall structure in Oasa (10), attractiveness and future issues for its community development (6), and its future vision (11) through the exhibition of our findings and the presentation in front of the residents(6).

Method

In order to discuss the overall structure of Oasa (10) and its attractiveness and future issues (6), we planned to exhibit our findings concerning the particularness of Oasa (the treasure map (6)), its position at a regional scale (the allocation of infrastructures and resources (10)), and the exemplar of regeneration (the 70 idea cards (13)) together. As for the consideration of the future image of Oasa, in addition to the above plans (6) (10) (11), we were to visualize the connectedness between Oasa and ourselves (2) and hold the presentation in front of the local residents.

Actual Events

<Step1>

At the venue of the presentation (6) [4-3, 4-11], we exhibited the attractiveness of Oasa (6) [4-2] and its urban structure (10) [4-2] based on scientific knowledge (13) [4-2]. It revealed the four types of connectedness, that is the relationship between the programs [4-2], Oasa and ourselves [4-20], the residents and ourselves [4-20], and a place and local residents in Oasa [4-5,4-21]. The understanding of the connectedness allowed us to unfold the Adaptability of Oasa (10) [4-18].

<Step2>

Through the experience of each program, we recognized the connectedness of place and local resident of Oasa (2) [4-5, 4-21] and the organic or functional relation between parts and the whole (10) [4-18]. As we grasped them, we acted as a steward in Oasa (14) [4-22].

In the process of sharing the ideas and opinions with the local residents based on local wisdom and scientific knowledge at the place where the connectedness (2) [4-5, 4-20, 4-21] and the overall structure (10) [4-18] showed, we, as a steward (14) [4-22], created a new landscape language of Oasa (13) [4-7].

The discussion (2) (10) [4-5, 4-20, 4-21] using a new landscape language (13) [4-7] as a steward (14) [4-22] made us image the everyday future of Oasa vividly (11) [4-14]. As a

result, new attractions, issues (6) [4-23], and fairness (3) [4-18] of a particular place were considered concretely.

<Step2'>

These discussions (11) [4-14] strengthen our position as a steward (14) [4-22], and the consciousness of being a steward grow the new landscape language (13) [4-7], and the increase of new vocabulary made the future vision much clear (11) [4-14]. This process was repeated by each presentation and topic.

<Step3>

At the place where the relation between local residents and places (2) [4-20, 4-21] and the connectedness between substructure and overall structure (10) [4-18] were visualized, the discussion of the future vision of Oasa (11) [4-14] using a new landscape language (13) [4-7] strengthen our consciousness as a steward (14) [4-22] and attachment on Oasa. At the end, when we shared our fondness with the residents, the centeredness of Oasa city was renewed (1) [4-12].

<Step4>: Creation of sacredness

The process of the renewal of the centeredness (1) [4-12] generated joy and impression with a full of love (5) [4-10,4-17].

【4th day】

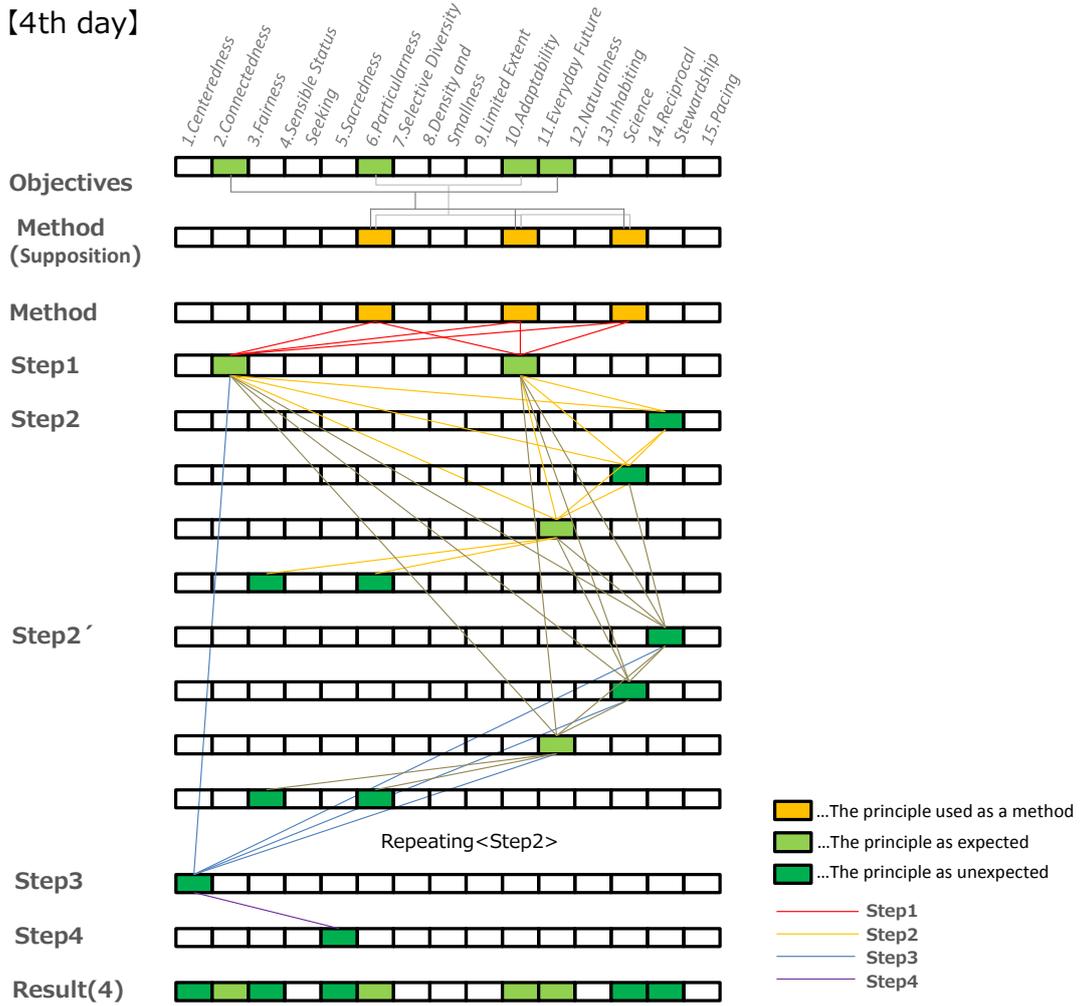


Fig.13 【4th day】 analysis diagram

4. Analysis

From the consideration of the diagrams, we revealed some of the important truths and trends which would contribute to make clear the causal relationship between the 15 principles and the characteristics of Oasa city. In this paragraph, we will discuss the above findings in detail.

4.1. Approaches we employed during the workshop

It would be said that the most important ideas contributing to the understanding of a place, the creation of a sympathy with local people, and the proposition for a better city are come from the three principles: '(6)Particularness', '(12)Naturalness', and '(13)Inhabiting Science'. Roughly speaking, '(6)Particularness' relates a native wisdom, '(12)Naturalness' concerns a lesson from nature, and '(13)Inhabiting Science' involves universal knowledge, in this sense. Although we understood the importance and usefulness of '(6)Particularness' and '(13)Inhabiting Science' as an approach for the workshop beforehand (and we indeed employed them), the reflection teaches us the deep involvement of '(12)Naturalness' in a process of Community Design.

The followings describe the details of each approach in terms of how we got it and what it brought.

(6)Particularness:

We asked the local residents to join our workshop at every fieldwork but the second day. Besides, we talked to a passerby and a shop owner actively, so we involved more than 100 residents living in Oasa city in total. They have a variety of backgrounds from a university student, a city official, to the leader of residents' association and gave us a wide range of native wisdom ranging from 'the original plan and transition of Oasa housing estate', 'the value and history of the natural environment', to 'the heart for community activities by the residents'. Because of its diversity, '(6)Particularness' often leads a large number of the other principles from (1), (2), (5), (7), (9), (10), (12), to (13) (please see the red lines starts from (6) in the figure14). We are sure that a local wisdom is very important for this kind of workshop because it is generally difficult for an outsider to acquire them in a short period. In this workshop, especially, the fact that a few residents participated in all the programs of the workshop behaving like our associate may hugely enforce our perspective of '(6)Particularness'.

(12)Naturalness:

Although we didn't expect a lot to acquire the perspectives of '(12)Naturalness', it

appeared frequently as a result. Sometimes the natural environment made us act the child and at the other times a tiredness or loneliness sharpened our senses resulting in acquisition of a perspective as 'Naturism'. This state of our minds often perceives an innate sense of place. Some got voices from trees and smells of alley after a shower, and others detected a rhythm of a place formed by its geographical features. These discoveries not only guided to attain the principles (1), (5), (6), (7), (9), (10), (11), (14), and (15), but also evoked our curiosities and enriched the workshop (Please see the green lines starts from (12) in the figure14).

(13)Inhabiting Science:

As mentioned before, we prepared the 70 idea cards and the natural resource map and summarized its statistics before we arrived at Oasa city. Since we referred to the above preparation every time we started a new fieldwork, it would be said that almost all of our processes are supported by scientific knowledge in a certain degree. As a result, our suggestion would be practical; we decided the general route of the excursion on Day3 based on the natural resource map and made the proposal on Day4 using the 70 idea cards. However, we did not just imitate or rely on a success and lesson from the past. Instead, we combined a native wisdom, our experiences and a scientific knowledge to deduce a new idea. As a matter of fact, we modified the route on Day3 considering the advices from the local people, and created the proposal on Day4 respecting to the findings from our fieldtrips. Thus, it often appeared with other principles when it affects others (Please see the blue lines starts from (13) in the figure14).

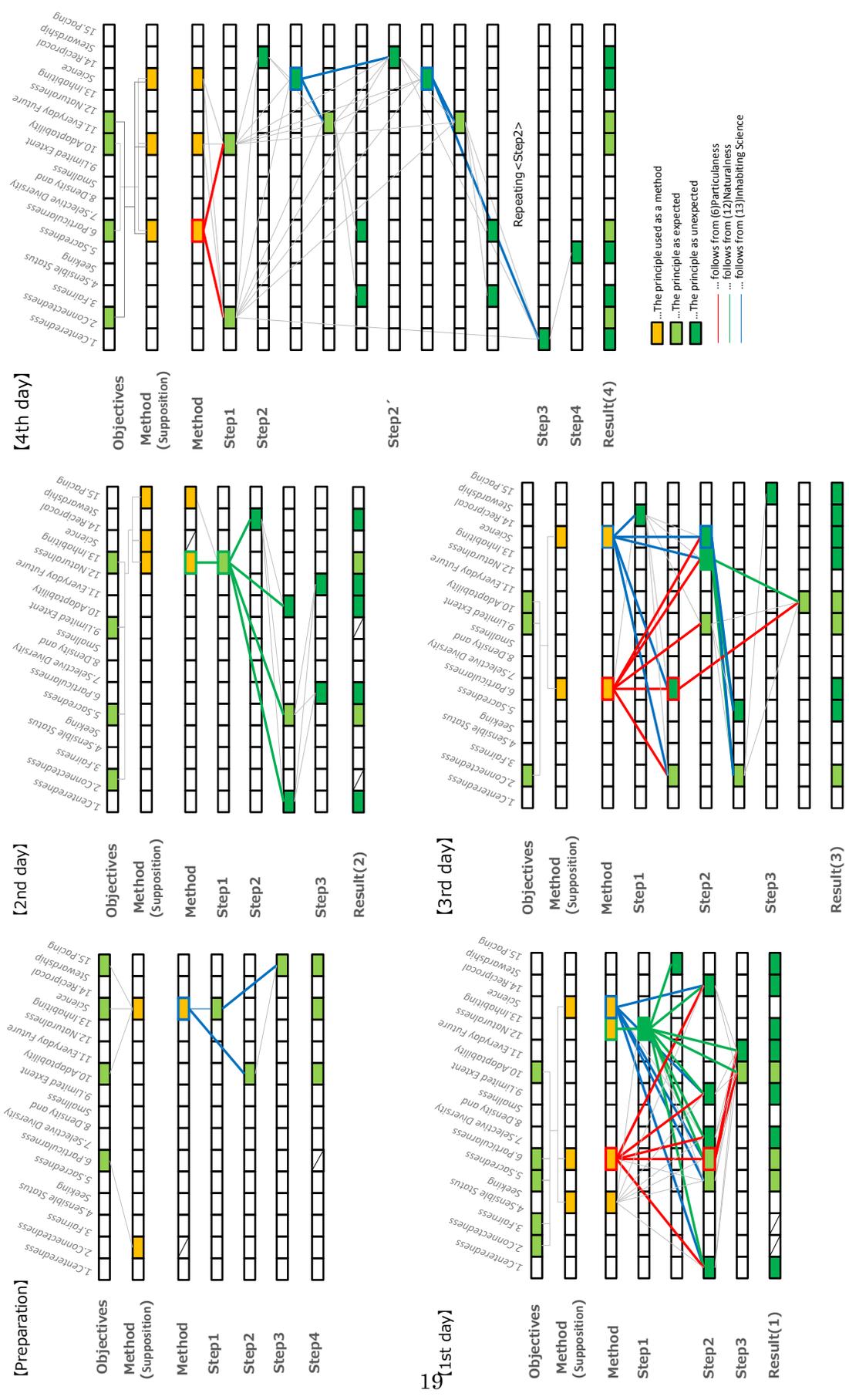


Fig.14 Analysis of the diagrams about our approaches related with (6) Particularness, (12) Naturalness, (13) Inhabiting Science

4.2. Purposes for each of the fieldtrips

We set the goals for each of the fieldtrips in the preparation term. From the diagram, ‘(2)Connectedness’ and ‘(10)Adaptability’ appear frequently as the purposes, even though we couldn’t attain some of them. In short, this reason may be related to our ultimate objectives of the workshop; to ascertain the usefulness of ‘Ecological Democracy’ rather than to devote ourselves to a development of a certain area or group. Focusing on ‘(2)Connectedness’ and ‘(10)Adaptability’, this short section will discuss the above reasons in detail, making reference to what we planned to obtain, whether we reached them, and what kind of the principles contributed to attain them.

(2)Connectedness

We aimed to understand the various aspects of ‘(2)Connectedness’ through the workshop. We planned to consider the relationship between the local residents and ourselves in Day1, the connection between a certain place and ourselves in Day2, and the ties of the place and people in Oasa in Day3. However, we couldn’t perceive all of them clearly, especially in Day1 and 2. It might be mainly caused by the instability of our position in Oasa; we went there without any request and we didn’t have a large circle of acquaintances. Fortunately, when we understand how to involve the community development in Oasa step by step through the discussion with the local residents in Day 4, we gradually realized our position and the contents of ‘(2)Connectedness’ which we missed in Day1 and 2. In this sense, it may be said that the meeting with the ‘(14)Steward’ of Oasa would heavily affect the acquisition of ‘(2)Connectedness’.

(10)Adaptability

Likewise, we intended to grasp the several aspects of ‘(10)Adaptability’ in the workshop. As for the ‘(10)Adaptability’, we attained almost every goals at the end of each fieldtrip. In Day1, our goal was the understanding of the whole picture of the study area through the discovery of its resources. In this time, ‘(1)Centeredness’, ‘(5)Sacredness’, ‘(6)Particularness’, ‘(7)Selective Diversity’, ‘(9)limited Extent’, and ‘(14)Reciprocal Stewardship’, which relate to an interpersonal relationship, contributed to grasp it. On the other hand, the purpose of Day2 was the comprehension of a particular place and its relationship with its surroundings and people. As a result, ‘(12)Naturalness’ and ‘(14) Reciprocal Stewardship’ appeared to lead this goal. As for the Day 3, we tried to reexamine the role and function of Oasa at a regional scale taking care of the cycle of energy and water. At that moment, the comprehension of ‘(2)Connectedness’,

'(6)Particularness', '(9)Limited Extent', and '(12)Naturalness', which have a certain connection with a natural environment, helped us to reach the goal. Lastly, in Day4, we integrated all the findings through Day1 to 3 in order to suggest the future vision of the study area. In this time, we referred almost all the principles to recall the various aspects of Oasa.

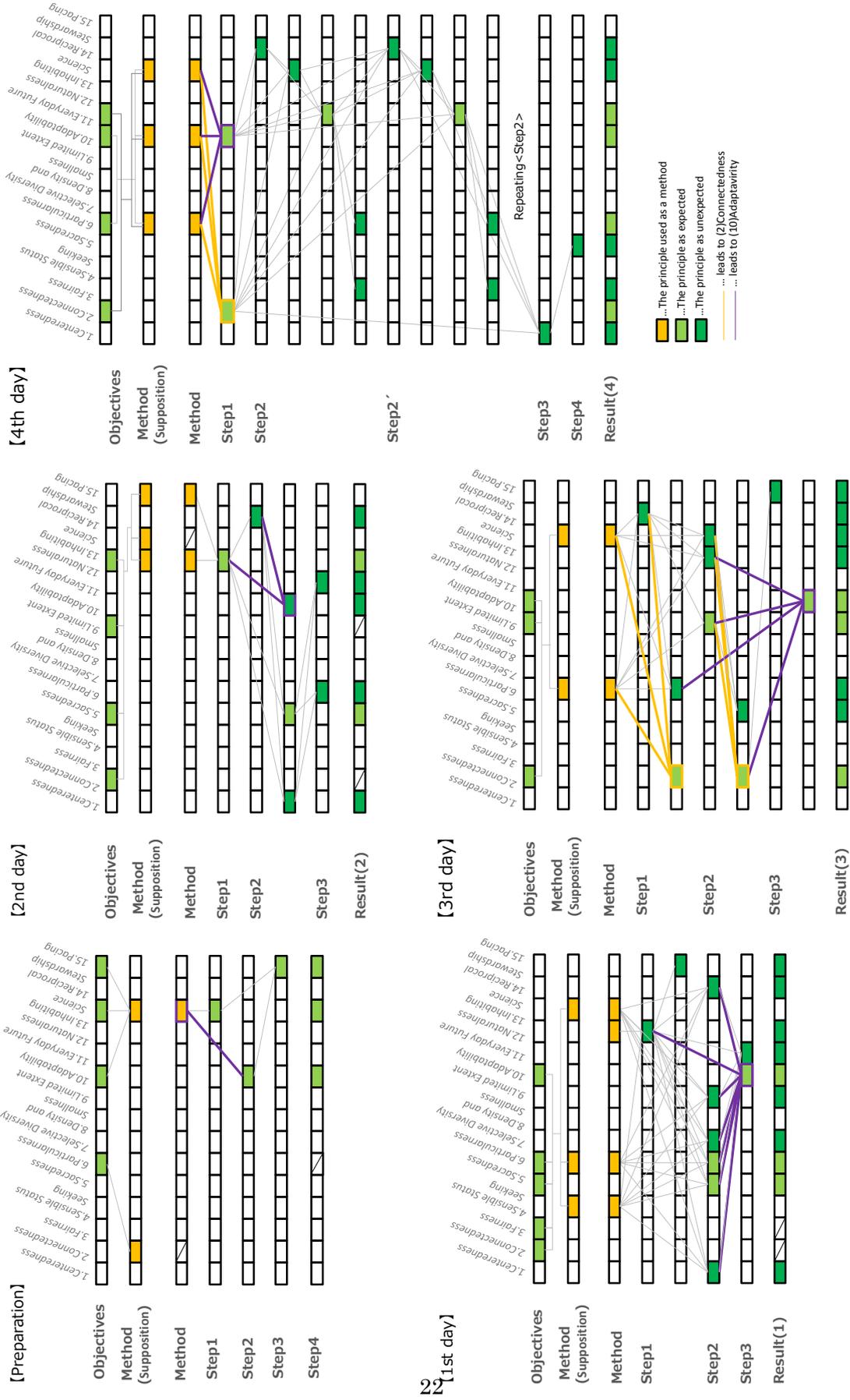


Fig.15 Analysis of the diagrams about the purposes related with (2) Connectedness and (10) Adaptivity

4.3. Some comments on the other principles

(14)Reciprocal Stewardship

We didn't set '(14)Reciprocal Stewardship' as one of our goals of the workshop, but we perceived its existence in all the fieldtrips. It mainly appeared when we notice the minds or spirits of stewards that are marked with a certain place, such as a well-maintained garden and an innovative park. These designs usually aren't just considering a better life for neighborhoods but for a wider region and the ecological system, and the stewards spare no trouble.

We encountered such kind of places many times, and the accumulation of these experiments inclined us to work together with the stewards in Oasa. So, it would make clear our position and contribute to understand '(2)Connectedness' between Oasa city and us.

(5)Sacredness

We got a glimpse of '(5)Sacredness', but we didn't reach the grasp of the sacred structure of Oasa city. What we detected concerning '(5)Sacredness' was both an overwhelming nature which seems to be one of the core of Oasa's ecosystem and a place where you can perceive the mind which is shared and cherished by neighborhoods behind it. However, it was always difficult for us to distinguish '(5)Sacredness' at first glance, and we also couldn't get the relationships between '(5)Sacredness' and the other principles vividly. In this workshop, our short period of involvement and finite sphere of activity may be one of the obstacles for its comprehension. Even if that was a case, we have to seek a resolution method in the next time because '(5)Sacredness' locates the center of the 15 principles according to 'Ecological Democracy' and we cannot miss it in order to understand a structure of a city precisely.

5. Discussion and future works

5.1. The meaning of the reflection with 'Ecological Democracy'

Even though we detected a large numbers of connectedness between the 15 principles, these relationships are not absolute. Moreover, our observation may just touch one side of catalyze between the principles. Indeed, when you conduct a workshop in the same manner as we did at a different site, you may find other principles, and when you carry out the completely same workshop at the same place as we did but in a different season, results also might be changed. According to Randolph T. Hester, the relationship between the principles is like 'a mass of mating salamanders'. So, the influences may be fluctuated and the relationship would be active and dynamic by nature.

However, we don't suppose that our course of analyzes has no meaning. There are mainly two reasons.

The first reason is that there may be the most obvious and frequent appeared patterns in the relationships. For example, '(6)Particularness', '(12)Naturalness', and '(13)Inhabiting Science' would have a strong relationship with the other principles concealed behind a treasure and resource of a place, and the process of creating '(5)Sacredness' in Day4 should not be temporary. We believe that the recognition of these frequent patterns or strong relationships will help you if you don't feel fruits from your workshop.

Secondary, the discovery of connectedness in a certain place would give you a confidence for your activity and a newly idea for community development. This reason arose from our experiments in Oasa. Most of the local residents we involved have a certain degree of concerns for community development, but the objectives of their activities are often too big and vague, such as 'to overcome depopulation' or 'to revitalize a shopping street in a housing complex'. As a result, they usually go through a helplessness of community development and it is rare for them to continue an activity for a long term. On the other hand, a handful of the local residents have been devoting themselves to the revitalization of their town (most of times they didn't realize the greatness of their activities), but these activities are individually dispersed and there are only a few supports from a municipal government or other residents. The above unfortunate situation may be caused by the fact that the influence of a specified activity toward a particular issue is not exhibited explicitly. If this relationship is shown clearly, we can evaluate a contribution of each activity toward community development properly. It will not only give a confidence for existing players, but call in a new player. Moreover, it will make aware of the importance of the activity which we regard as meaningless, and it may also notice you that the issue seems to be as an insoluble problem is easy to solve if

you change the approach to attack it. As a matter of fact, one of our propositions; ‘Path for pedestrian without Snowplow’ was generated from this viewpoint. In this proposition, in order to solve intricate problems, that are ‘Motorized society’, ‘safety walk for elderly’, and ‘Revitalization of a shopping street’, we applied the strong ties that ‘(12)Naturalness (snow as a resource)’ and ‘(6)Particularness (historical wisdom for snow compaction by a horse wagon)’ produce ‘(1)Centerdness (opportunity for communication)’. At the end, our awareness of the above relationship had us to propose the maintenance of sidewalk by snow compaction instead of snow remover.

For the above reasons, we have conviction that our findings about the relationships between the 15 principles are crucially important even though they are temporal and peculiar to the area.

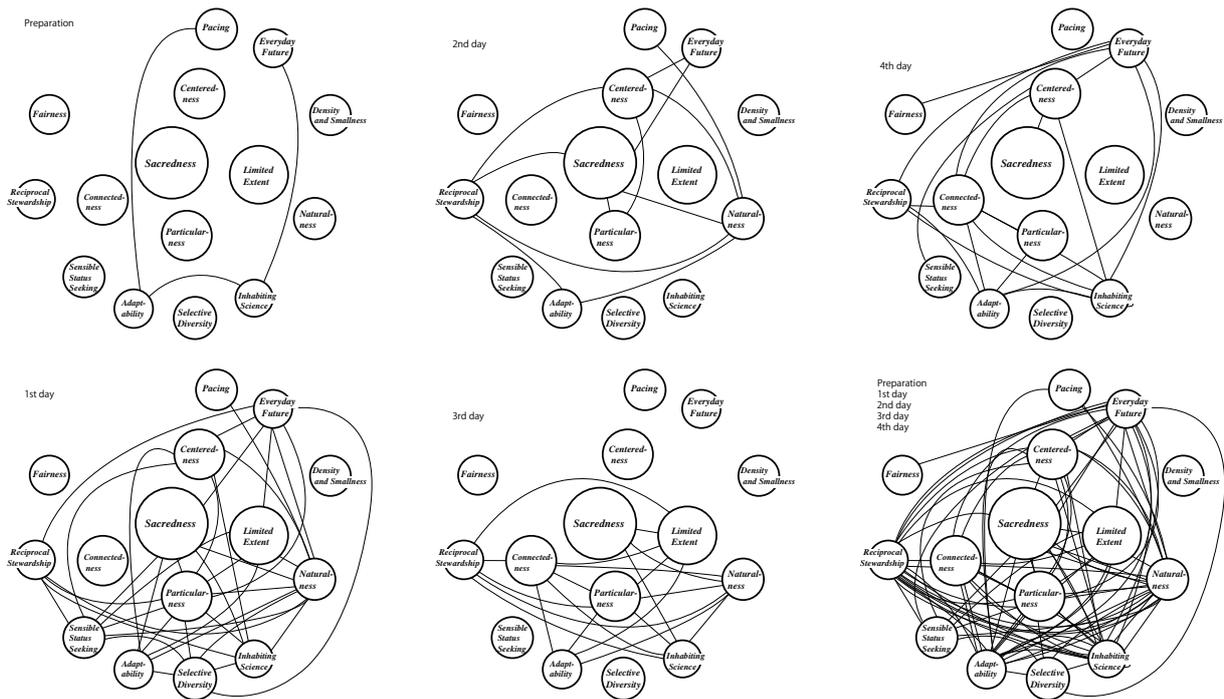


Fig.16 The causal relationship between the 15 principles on the analysis our workshop

5.2. The order we discovered the 15 principles

We have recognized that a wide variety of principles work under our fieldworks. Among them, what surprised us the most was the order the principles appear. We used to employ '(6)Particularness' and '(13)Inhabiting Science' as our approach and found '(10)Adaptability' and '(14)Reciprocal Stewardship' at the first stage of each fieldwork. These principles are categorized in 'Ecological Democracy' as an either 'Resilient form' or 'Impelling form' which come into existence because of relation with 'Enabling form' in our understanding. So, our process to find the principles in a city might be the reverse order which Randolph T. Hester states in his book (although he does not mention the order to discover the principles in a city specifically).

This unanticipated fact may imply the possibility that the characteristics of housing estates developed in the late 20C in developed countries affect the process of our approach. Oasa may be not something like a town where you can directly detect the '(1)Centerdness' or '(2)Connectedness', such as a village in the Amazon (although it has much nature than Tokyo). Most of the space has been covered by artificial buildings and the core of its ecosystem is often driven away, resulting in paralyzing our senses. In such a place, it would be tough for a stranger to find the inner character ('Enabling form') at the first glance without any other clues. Rather, it may be natural to seek 'Resilient form' and 'Impelling form' first, and to apply them for the gradual understanding of 'Enabling form', like our approaches.

5.4. Future works -After the 4days workshop-

We have already started a new intervention in Oasa for its community development.

In November 2014, we hold the other workshop with Oasa's university students and elderlies for following this reflection up.

In January 2015, we conducted the demonstration experiments with the local residents in order not to make our proposal end up with a castle in the air. They are concerning the final proposal of this workshop; 'Expression of the housing complex', 'Feeling 4seasons from promenade' and 'Path for pedestrian without snowplow'.

So, our project in Oasa is still ongoing, and we are willing to take action boldly and studiously based on the 15 principles of 'Ecological Democracy' in the future. Last but not least, we sincerely hope our courses of interventions will go well and contribute to community development in Oasa.



Pic3 New intervention in Oasa – experiments of our proposals

Preparation	timeline	program	player	place	others
Read 'Design for Ecological Democracy'		We grasped the frame work and the concept of Ecological Democracy (13). (0-1) Creating the program based on the explanation from Masato. (0-18)	In the process of preparation we thought about the ecological democracy, but we didn't understand very well.(0-7)		Reading 'Design for the Ecological Democracy' Making 70 idea cards. (0-15) Creating the program. (0-12)
Meeting with Active-Active		We drew up the program considering a climax of the process (15). Moreover we supposed various paces in conjunction with our activities; the process is rapid as a whole, the pace of strolling by oneself, taking a bath, making the proposals.(0-2)	Having trouble with the member of Active-Active.(0-8) The temporal connection between Active-Active and us was considered in creating the program.(0-9)		I suppose that the connectedness(2) is outside the confines of the Box.(0-14)
Draw up the program		The Program was organized with predicting the unpredictable on the process. (We didn't know who will participate, nor how many people will take part in the program. The minimum action was considered.)(0-3)	Now, Active-Active is not active(2).(0-17) We could not estimate how many people will join(6).(0-16)	Thanks a lot to Local residents who participated all the program(Mr. Kaneko, Ms. Yamada, Mr. Tamura) and to AA Members, who supported us (Mr.Muranaka, Ms. Ueno)(0-10) We were not familiar with the place, and suspected idea card to serve in there.(0-11)	The characteristic of the programs is the 70 idea cards, excursion, strolling by oneself.(0-13)
Start to stay overnight	2 days before	2 day's Preparation led us to share the information and heart of Oasa. (0-15) We researched the energy and water system of Oasa. (0-20)			
Make the 70 idea cards	Previous day	The 70 idea cards call to our minds the case of Nate. (about new barn. - to consider particular adaptations of resilient design from places often far away-. p.163) (0-4) We archived examples in Japan as a scientific knowledge (We visit to the local wisdom)(0-5)			
Make the Topographical map		Making a city map and topological map is correspond to the principals (10) (13). (0-6)			

Fig.18 Timeline-Preparation

Day 2	timeline	program	player	place	others
Share the information 70 ideas cards stroll by oneself	10:00	We reviewed the contents of 70 ideas cards (13) and shared among ourselves(15). (2-1)	After the confirmation of the 70 idea cards , we started the fieldtrip to consider the every day future(11) in Oasa.(2-12)		We can consider the principals of connectedness (2) and every day future (11) from the presentation and walking with the local residents.(2-32)
	13:00	We compared the pace of driving a car and walking. Rapid WS pace and slow thinking. Then we deliberated the pace of the whole. WS(15) (2-2)	I walked considering the final proposition for Day4. (2-13)		
		Strolling has the effect to alter our pacing (15) (2-3)	①We can find every day future (11) from the things in the city (11) Furthermore, ②Walking itself has the meaning of concerning (6)(13)(15). (2-14)	We felt the paces of various place: white birch pace, residential pace (15) (2-25)	
		The fact we strolled alone may be important. (15) What would be the relationship between Being alone and the 15 principles. ? (2-4)	The process of strolling of correspond to (11) (13) (15) principals. (9) (11) (6) were found in the process. (2-15)	The promenade has its own pace (15) (2-26)	
		We thought immersing our body in a place is related to the 12 th principal. The place is usually covered with artificial environment, but we can feel the nature behind it; rain, snow and so on. (2-5)	As for ①, I found (8) (9). On the other hand about ②, I suppose that it is much more related to (11) I was thinking about the next step(2-16)	I talked to a park-keeper and he told me that peoples took a photographs of maples in October. (15) (2-27)	
		"70 idea cards" were artificial words, but the words created from the strolling come up from sinking a body in the nature (2-6)	This WS sharpened my mind, and I felt the sense of place in depth.(2-17)	The districts in Oasa have links of North and south, but have not east and west ones. That was why we considered the connections.(2-28)	
		"70 idea cards" is created by artificial words, but the words generated from strolling is came up from our body. (2-6)	I had the opportunity to talk with the local residents because I was alone.(2-18)	It is seemed that the links between the communities correspond to the sacredness (5). Additionally, it may be nesting between sacredness (5) and particularness (6). (2-29)	
		is there any relationship with strolling by oneself and feeling nature? (2-6)	I also detected stewardship (14). The shop owner I talked with has a lot of knowledge about community development in Oasa.(2-19)	The shop owner said "the figure of Oasa can not be perceived because snow-break woods surround the city"(9). That may show the limited extent(9) and enhance identity and centeredness, but in the case of Oasa, it was not working well. (2-30)	
		Being in nature is similar to the 'Meditation' by Larry Halprin (6). (2-8)	Strolling by oneself corresponds to the following principals 'particularness' (6), 'limited extend'(9), 'everyday future'(11), 'pacing'(15) (2-20)	The shopping streets have not flexibility. The park golf course has sacredness. A lot of paths and parks are not designed for involving peoples (2-31)	
		Raining and snowing may cause us being in nature (6). (2-9)	We found the beautiful place that local residents love(5)(14),(2-21)		
		"pace" may be slightly different from "rhythm". (6) Walking rhythm, walking speed, walking sound. (2-10)	We felt the sense of use, the sign of life and found out the important place, by walking on the promenade. (5)(14)(2-22)	The particularness of Oasa could be understand from the preference of the local people.(2-33)	
	make a proposal in each other		Scientific knowledge: 70 idea cards . Wisdom of local residents: walking around the city. The both of them lead the proposals. (2-11)	Even the same Oasa city, the extent of areas and method of clearing snow differs with districts (2-23)	
Review the stroll					
Review proposals					
Planning the way of excursion in 3 rd day					

Fig.20 Timeline-Day 2

