

JENESYS

East Asia Future Leaders Programme 2010

Community Design
From July 8 to July 20, 2010



The Japan Foundation

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Contents

Preface	1
Program Overview	2
Lecture and Workshop Records	
Machizukuri: Community Design in Japan Yukio Nishimura	10
Commentary on Workshop Daisuke Abe	23
Post Program Report by Participants	
Anna Honeywood Cartwright (Australia)	26
Hajah Siti Ratiyah Hj Ibrahim (Brunei)	28
Ena Kartina Haji Abdul Rahman (Brunei)	30
Rotha Chy (Cambodia)	32
Lili Wu (China)	33
Sarkar Shuvojit (India)	35
Muhammad Hatta (Indonesia)	36
Rahmat Kurniawan (Indonesia)	38
Myung Hee Han (Korea)	42
Thongdam Phongphichith (Laos)	44
Thanongsone Xaisongkham (Laos)	50
Nurliyana Binti Rusli (Malaysia)	52
Noor Adeeb Binti Kamaluddin (Malaysia)	54
Kyi Min Thu (Myanmar)	56
Yu Wai Yan Thein Tan (Myanmar)	57
Amy Louise Young (New Zealand)	58
Manalo Michael Festejo (Philippines)	60
Ramil Belleza Tibayan (Philippines)	62
Min Li Foo (Singapore)	64
Wei Soon Jeremy Ho (Singapore)	66
Chunyaporn Ladsena (Thailand)	68
Peethakorn Sribhudwong (Thailand)	72
Thi Thanh Binh Le (Vietnam)	74
Vi Dang Ha (Vietnam)	77
Project Evaluation	80
Report from Associate Participants	
Keiko Sakuraba	84
Nattapong Punnoi	86
Masataka Abe	88
Yuto Kurokawa	90
Materials	
List of Participants	94
Itinerary	96
Map of Japan	97
Contacts	98

Preface

The Japan Foundation organized the East Asia Future Leaders Programme (Youth Exchange) with the theme of “Community Design,” from July 8 to July 20, 2010. The program was implemented within the framework of the Japan-East Asia Network of Exchange for Students and Youths (JENESYS), which was initiated by then-Prime Minister Shinzo Abe on the occasion of the Second East Asia Summit (EAS), held in the Philippines in January 2007.

The Japan Foundation is one of the implementing organizations of the JENESYS Programme, which was established in October 1972 as a special legal entity supervised by the Ministry of Foreign Affairs to deepen understanding of Japan overseas and to contribute to the enhancement of culture and the welfare of humanity in the world through international cultural exchange. It was subsequently reorganized as an independent administrative institution in October 2003. As part of its cultural exchange scheme, the organization carries out personnel exchange programs to enhance mutual understanding among countries and to contribute to the capacity development and networking in civil society. In this context, the organization was commissioned by the Association of South-East Asian Nations (ASEAN) to implement the JENESYS programme, under which various programs were outlined.

The East Asia Future Leaders Programme specifically targets possible candidates to lead and forge the future of the next generation in various countries. The program aims to promote a better understanding of Japan and also to develop mutual understanding among the younger generations in the various layers of society and fields in East Asia and therefore strengthen solidarity in the region. To achieve this objective, the program includes cultural and social activities, a series of discussions on critical issues, and also interaction with Japanese experts and citizens.

The itinerary under the theme of “Community Design” focused on preserved districts and Community Design efforts in various levels of the society. Post-war efforts in Japan aiming for rapid development brought convenience to people’s lives along with highly-advanced technology and modernized communities to people in the current era; however, it is the right time to take a moment to reflect on what we have lost in return. The participants met with passionate counterparts in Japan and discussed how to preserve traditional and cultural lives while pursuing sustainable communities.

This program was realized with the support of the Ministry of Foreign Affairs, Setagaya Trust Machizukuri, Ms. Fusae Kojima, Professor Yoshifumi Muneta, Kyoto Center for Community Collaboration, Kyo Machiya Saisei Kenkyukai, Mr. Akira Tanaka, Mr. Nobuyuki Kose, Takayama city, Shirakawa village, Nanto city, Yatsuo town, Toyama city, Nishimachi Community Center (Yatsuo town), Kanazawa city, and other organizations and individuals. In particular, we are sincerely grateful to Dr. Yukio Nishimura, Dr. Daisuke Abe, and the four Japanese participants for their cooperation. Dr. Yukio Nishimura, Professor at University of Tokyo, generously took a role as a program advisor in the planning and execution of the program with generous assistance. Dr. Daisuke Abe, Project Assistant Professor at University of Tokyo, accepted a role as a program coordinator in managing the workshop and group discussion and coordinating with the Japanese participants. Ms. Keiko Sakuraba, Mr. Nattapong Punnoi, Mr. Masataka Abe, and Mr. Yuto Kurokawa all contributed not only to the content and cultural aspects, but in strengthening the rapport among the young participants, which lead to the success of the program. We wish to express our gratitude to all parties concerned.

Masaru Susaki

Managing Director

Arts and Culture Department

The Japan Foundation

Program Overview

1. Program Objective and Purpose

At the Second East Asia Summit (EAS) held in January 2007, then-prime minister Shinzo Abe announced that Japan would invest 35 billion yen over the next five years to carry out a large-scale exchange program. Under this program, about 6,000 young people would be invited to visit Japan every year, particularly from countries participating in the EAS (ASEAN, China, South Korea, India, Australia, and New Zealand), with the aim of building strong relationships in Asia through this major youth exchange. Based on this plan, the Japanese government launched the Japan-East Asia Network of Exchange for Students and Youth (JENESYS) programme in fiscal 2007, and began a wide variety of exchange programs by invitation and dispatch with the cooperation of other countries and relevant organizations.

Since fiscal 2007, as part of the JENESYS programme, the Japan Foundation has carried out the East Asia Future Leaders Programme: Youth Exchange Program, targeting young people with the potential to become the next generation of leaders in countries responsible for the future of communities in East Asia. These programs are intended to offer opportunities to gain an understanding of Japan's society and culture, as well as to promote the growth of a close network among the young generation and the formation of a shared identity. Through debates and discussions on the issues common to the East Asian region, the participants are expected to deepen mutual understanding and share experiences during the program. The theme for the program is a social issue shared by Japan and the targeted regions in an area in which Japan has considerable experience and a track record of initiatives taken through public action.

In the third year (2009-2010) of the JENESYS East Asia Future Leaders programme, the Japan Foundation organized the program with five different themes targeting 100 youth leaders in total. In one of the programs focused on "Community Design," 25 members were invited to Japan for the period of July 8-20, 2010.

2. Overview of Program Implementation

2.1. Breakdown of Participants

One to three young leaders in the field of Community Design were invited from each of the targeted countries listed in Table 1. The participants were young professionals with English proficiency aged 35 or younger. There were twelve men and thirteen women.

Table 1. Number of participants by participating country (broken down by gender)

Country	Male	Female	Total
Australia	0	1	1
Brunei	0	2	2
Cambodia	1	0	1
China	0	1	1
India	1	0	1
Indonesia	2	0	2
Korea	0	1	1
Laos	2	0	2
Malaysia	0	2	2
Myanmar	1	1	2
New Zealand	0	1	1
Philippines	2	0	2
Singapore	2	1	3
Thailand	1	1	2
Vietnam	0	2	2
Total	12	13	25

2.2. Program Description

1) *Program Orientation*

At the beginning of the program, the participants received a briefing on the outline and objectives of the program, so that the participants could develop an understanding of what is expected by the program and the stakeholders. The group was also introduced to the Japan Foundation grant program, in which they can make use of the network with the Japan Foundation when implementing future proposals. At the end of the session, the participants discussed the aspects they would need to consider for the effective group tour program. Through small group work, they came up with Do's and Don'ts which they shared with the whole group.

2) *Participants' Presentations and Small-group Discussion*

The participants presented their pre-program reports, in which they introduced activities and practices in their countries related to community design. After each presentation, their colleagues commented and exchanged opinions on the cases presented.

3) *Keynote Lecture by Professor Nishimura*

The program advisor, Dr. Yukio Nishimura, professor at the University of Tokyo in the Graduate School of Urban Engineering, gave a keynote lecture. In his lecture, entitled "Community Design in Japan," he stressed that the machizukuri concept has been changing largely due to the change in the values of Japanese people in modern times, from materialism to spiritual enrichment. He added that the program sites were carefully recommended by himself out of places that either he himself or the university has been involved with. Specific explanations before actual visits to Kyoto and Kanazawa, as well as an explanation of the case of Murakami city in Niigata prefecture, were provided with "before" and "after" pictures of the project sites.

4) *Nozawa Tetto Playground*

Partly funded by the municipal government, operation members are mainly composed of mothers of children from the ages of zero to three. Here, children can play house in the grass, get muddy and dirty in the puddles, and catch insects. All of these experiences and activities are rarely seen in the middle of metropolitan Tokyo nowadays, and in that way the site visit was special.

5) *Sumireba Nature Garden*

This garden was constructed in the early Showa period based on the late Mr. Densuke Uemura's concept of replicating Musashino scenery. At Sumireba, people aim to coexist with other living creatures. "Nature Commentators," as mediators between the nature and human beings, are stationed daily to explain the value and meaning of nature at Sumireba to visitors.

6) *Kiyomizu Temple, Sannen-zaka, Ninen-zaka*

The group was introduced to Mr. Nobuhito Takagi and Ms. Fusae Kojima who were going to guide the group in the area from Kiyomizu Temple to Nizen-zaka. Unfortunately, the walk was hindered by heavy showers and the group was given some time to ask Mr. Takagi questions back in the bus, where some interesting questions were raised.

7) *Briefing: Kyoto Center for Community Collaboration*

The number of Kyo-Machiya is decreasing at the rate of 2% annually. Mr. Kimachi, from Kyoto Center for Community Collaboration, introduced the outline of the Kyoto Rehabilitation Plan, in which Kyoto tries to preserve these traditional houses. In the Kyo-Machiya area, local citizens at voluntary bases, universities and foundations are actively involved with the Plan.

8) *Lecture by Professor Yoshifumi Muneta*

Yoshifumi Muneta, Professor of Kyoto Prefectural University, gave a lecture, followed by a talk from Mr. Kimachi from a different perspective. He comprehensively covered municipal ordinance, landscape, preservation and the efforts to improve Kyo-Machiya houses, and tourism and community design in Kyoto. He stressed that feminization in the modern society has a large impact on tourism and community design. That is, females are the main market target in both fields today.

9) *Kyoto Art Center*

The Kyoto Art Center was established in 2000 to improve former elementary school buildings from the Meiji Era, which had valuable features of cultural properties. It aims to be a creative hub for the urban culture of the new century. Here, it supports young artists, collects and distributes information on artistic culture through various means, and also receives Japanese and foreign artists in its “artists-in-residence” program to promote exchanges between artists and citizens. It was a good model to show how old but historically valuable facilities can be utilized for another purpose.

10) *Participation in Trial Procession of Yamaboko at Gion Matsuri*

The participants’ visit to Kyoto city fortunately fell on Gion Matsuri period. It is one of the three major festivals in Japan, which is held at Yasaka Shrine every July. The festival floats are to be pulled by men on the actual day of the parade; however, the participants were lucky to be able to join the test drive in which women and children pulled them through the streets. Observing how the local citizens shout encouragement and chant time, they enjoyed the splendid pageant of the many floats.

11) *Observation of Kyo-Machiya Townhouse*

Ms. Kojima, a secretariat of Kyo Machiya Saisei Kenkyukai (Kyo Machiya Rehabilitation Research Club) welcomed the participants in her private home, a Kyo-Machiya townhouse, where the local university class was also being held in one of the rooms. She explained in detail about the interior of the house, including the gold folding screen and traditional garden. This led to her view of how and why Kyo-Machiya should be preserved. The number of Machiya is decreasing due to the changing lifestyles of Japanese people. Ms. Kojima has been putting efforts into building networks with architects and experts in the field in order to preserve Machiya from a growing sense of crisis.

12) *Observation of Machiya Repair*

Next, the participants were guided to an actual repair site headed by Mr. Kyo Suekawa, president of Suekawa Construction and Designing Office and also a member of Kyo Machiya Saisei Kenkyukai.

13) *Briefing on Takayama City*

Mr. Akira Tanaka at the Takayama Local History Museum gave a briefing explanation of the historical background and community design activities in Takayama. His efficient explanation with many graphics and pictures helped the participants to understand more of the details. He also supplied essential information about Sanmachi Traditional Building Districts as well as the Shimo-nihomachi and Ojinmachi Traditional Building Districts, which the group was going to visit afterwards. The localization and cultural background of the three other regions of the town were also explained, so that the participants could make a choice as to which area they would discover as a group on the following day.

14) *Old and New of Takayama: Walking Tour*

Sanmachi Area has been registered as a Traditional Buildings Preservation Area since 1979. It is the most tourist-oriented district in Takayama city, with the largest number of visitors. Shimoninomachi-ojinmachi is another Traditional Buildings Preservation Area, registered in 2004, where interesting devices for fire extinguishment have been installed in parts of the buildings. The graduate students from Tokyo University who accompanied the group explained about the Shimoninomachi-ojinmachi Project realized by the university team, to which two of them belong.

15) *Takayama Festival Floats Exhibition Hall*

The group visited the Takayama Festival Floats Exhibition Hall, where four remarkable 17th century floats could be observed, and the participants were briefed about festivals in Takayama city and the importance and role of festival floats.

16) *Yoshijima Heritage House*

At the next stop, a traditional Machiya home which is registered as an important cultural property, the group was able to enjoy a well-hole space which is composed of a central pillar and many beams and vertical posts. The beauty of the wood grain and a cup of shiitake mushroom tea relieved the fatigue from the long walking tour.

17) *Group Discovery Walk (Takayama)*

The participants were divided into four groups to take a four and a half hour discovery tour of Takayama. One graduate student from Tokyo University joined each group to provide regional and cultural information, as well as support in the Japanese language when communicating with the locals. Each group was assigned to focus on one area and come up with positive and negative aspects of the area. They took full advantage of the allocated time to walk around and discover what they would feel on their own senses as a community designer.

18) *Workshop Preparation & Takayama Workshop*

The participants worked on their impressions of the walking tour in Takayama city in the morning, both individually and later as a group, especially with a view to attractiveness and what could be improved. They discussed how they would present their opinions to the whole group. With gigantic maps of the assigned areas and post-its provided, they started exchanging their ideas, while some of the members took active leadership roles in the analysis. Seven guests attended the workshop to hear what they found in 15-minute presentations. Most of the guests were involved in the following Questions & Answer session. At the end, among all of the participants and the guests, Mr. Kose and Professor Nishimura concluded the session.

19) *Party with the Local Guests*

At the exchange party following the workshop, the participants opened the floor by presenting songs and dances from their countries. From the Japanese side, Mr. Tanaka and Tokyo University team replied with Japanese songs. A cheerful night closed the Takayama program as well as the first half of the program.

20) *Briefing on Shirakawa Village*

The participants left Takayama for Shirakawa, famous for its Ogi-machi Gassho Style Village, which is a UNESCO World Heritage site. Mr. Keita Matsumoto, a village officer who is in charge of World Heritage, presented an outline of Shirakawa, including history of its conservation and Gassho style houses, together with tourism promotion.

21) *Walking Tour of Shirakawa Village, Wada House*

After the briefing, they looked down the Ogimachi village from an observation deck. As part of the walking tour, they also visited Wada House, an important national cultural property, where the owner, Mr. Wada, kindly guided the group inside, including a talk about its unique construction and the sericulture space upstairs.

22) *Gokayama (Ainokura District)*

After being instructed on rules for tourists by Mr. Kazuyoshi Nomura, a city officer from Nanto, they climbed up to the observation deck to see the whole view of the village in the rain. Ainokura is a protected National Historic Site registered on the World Heritage List in 1995. Some 80 residents work hard to preserve the properties, and therefore cooperation from outsiders is requested.

23) *Gokayama Japanese-Style Inn Experience*

The participants were divided into three groups and stayed overnight at a Japanese-style inn. All members enjoyed a Japanese-style bath and the local cuisine of grilled riverfish, tofu, and mountain vegetables. The owners also introduced them in how to play a musical instrument called sasara that is used for the kokiriko dance. They were able to spend a relaxed night and enjoy a home stay-like experience.

24) *Gokayama Briefing by Mr. Uratsuji and Mr. Zusho*

At Sonenji Temple, Mr. Kazunari Uratsuji, an officer of Nanto city, and Mr. Kenyu Zusho, the chief priest, gave a briefing on Ainokura village from an administrative perspective and the perspective of a community member, respectively. They each talked about the problems in the region, advantages and disadvantages of life in a rural area, regional promotion activities, the tourism industry such as eco-tourism, and differences between Shirakawa and Gokayama. The mutual aid system such as 'Yui,' in which neighbors help to replace each other's thatched roofs and which was also mentioned in Shirakawa village, seems to be stronger in the area, even though it has lost its value in Japan lately. However, the village faces some problems

such as privacy, the aging population and fewer children. Participants listened to the speakers attentively and raised a lot of thoughtful questions.

25) *Yatsuo Town*

The participants first arrived at the stone pavement of Zendera-zaka, one of the 100 Best Roads in Japan. There are no utility poles or signboards on the streets in order to preserve a beautiful landscape. Later they moved on to the Hikiyama Festival Floats Exhibition, where they observed festival floats in the Yatsuo and Owara dance performance. Yatsuo has a high reputation for its dance and the structure of the town is planned to highlight the dance held during the festival. The group was enchanted by the beautiful movement coordinated with the song and the live music of traditional instruments, including *kokyu* (Chinese fiddle) and *shamisen*.

After a walk on the main street of the town, the location for the popular dance, the group visited the Nishimachi Community Center. The front space on the second floor of the building has a detachable floor to display the festival float on rainy days during the festival. According to the guide, the space also serves as the stage for the dance. They learned about the united efforts by the citizens to preserve traditional events. The participants realized how civil initiatives can help to form a strong sense of pride among the whole community.

26) *Kanazawa Briefing*

Mr. Atsushi Kawashima from Kanazawa city gave a briefing named “Kanazawa: A City of History (The City Responsible for its History)” As well as giving an overview of the city, he explained the characteristics of Japanese castles, historical background, preservation efforts, municipal regulations and city water system in detail. Requisite information about the four regions for the group discovery walk on the following day was provided, and after the lecture the participants discussed and chose the region for their research in groups.

27) *Kanazawa City*

The participants were guided to Kenrokuen (Garden of Six Sublimities), one of three major Japanese gardens, and Kanazawa Castle Park by the officer from The Management Center for Kanazawa Castle Park & Kenrokuen Garden. The group proceeded to the 21st Century Museum of Contemporary Art, where they learned that the city has both a traditional and modern side to its culture. The Naga-Machi Buke Yashiki District, which they visited at the end of the day, satisfied the visitors’ interests in architecture and structural features of samurai period.

28) *Group Discovery Walk (Kanazawa)*

The participants were divided into four groups, composed of different members from of the groups in Takayama. The group leaders made the decision beforehand on which of the four areas to focus their research. At a traditional tea room of Higashi Chaya area, they were able to taste a cup of green tea along with traditional dessert during the break from the walk.

29) *Workshop preparation & Kanazawa Workshop*

As they did in Takayama, the participants exchanged views on their impression when exploring the assigned area and came up with a group proposal. Based on their experience in Takayama, they summarized their discussion more efficiently. With a total of ten guests, the presentations were given from the groups in the same style. Along with positive findings and constructive feedback from the participants, questions from the guests were raised and answered by the participants. From the participants’ side, opinions about the need for bicycle parking lots and specific information on sites for tourists were suggested. The discussion floor turned out to be more active with concrete ideas. Professor Nishimura concluded by saying that this input of a new perspective would be an asset for the further development of the city, which the guests agreed with.

30) *Final Workshop*

The participants shared their impressions of the whole program, together with their favorite location. Takayama won first place, followed by Kyoto, Gokayama, Yatsuo, Shirakawa and Setagaya. The harmonized beauty of the town and nature, community design approach initiated by the citizens, and traditional handicraft skills were pointed out as the main reasons.

31) Wrap-up Session

At the very end of the program, the participants reflected back on the entire itinerary and were reminded of the purpose of the group tour program. They were encouraged to come up with a possible follow-up program in the future to help continue the solidarity of the East Asian community, and are encouraged to ask for financial or moral support from the Japan Foundation for these projects.

After the information on the post-program report was provided, the certificates were handed out to the participants in a participatory manner. Each participant presented the certificate to another, giving personal comments to his/her fellow member. Affectionate messages appropriate to each made the last session relaxed and provided the participants with strong bonds in a brotherhood without borders.



Lecture and Workshop Records

Machizukuri: Community Design in Japan



Yukio Nishimura

Professor of Urban Planning, D. Eng.
Graduate School of Urban Engineering,
The University of Tokyo

Trained as physical planner at the Department of Urban Engineering, University of Tokyo, where he got BA, MA and D Eng. in planning, Professor Yukio Nishimura teaches urban planning, urban design and urban conservation planning at the Univ. of Tokyo, his alma mater. Majoring in conservation planning, he has also been advising a number of historic cities and towns for their conservation plans throughout Japan as well as some Asian countries, such as Taiwan, Malaysia, Korea, and China. He is chief honorary advisor to the Council for Cultural Affairs, Government of Taiwan.

He also served as Vice President of the International Council on Monuments and Sites, ICOMOS, whose functions include evaluation of World Cultural Heritage nominations as a consultative body of UNESCO.

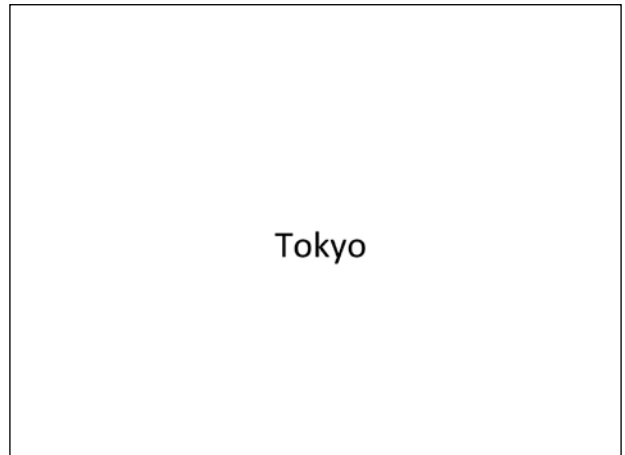
He is also Executive Committee member of Asian Planning Schools Association, APSA. He is the author of two award-winning books; *Urban Conservation and Urban Design* (1997), and *Urban Conservation Planning* (2004) (both Japanese) and six other books and contributed more than ninety books as coauthor or editor.

He worked as UNESCO consultant in many World Heritage Sites, including Lijiang, Lhasa (China), Penang Melaka (Malaysia), Kyongju Seoul (South Korea), and Kathmandu Lumbini (Nepal).

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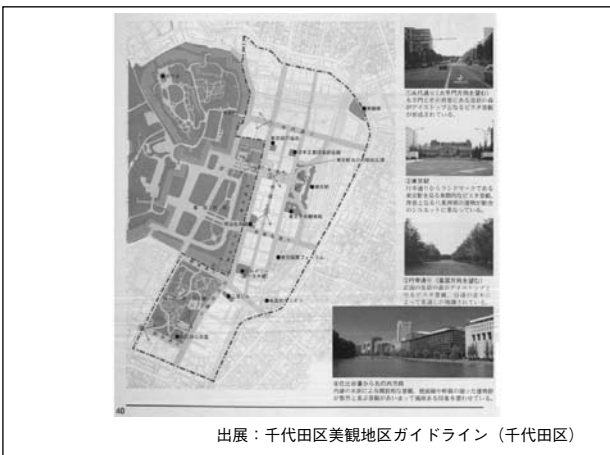
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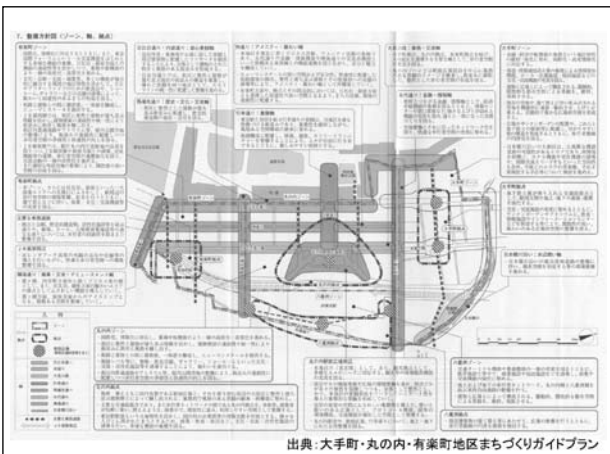
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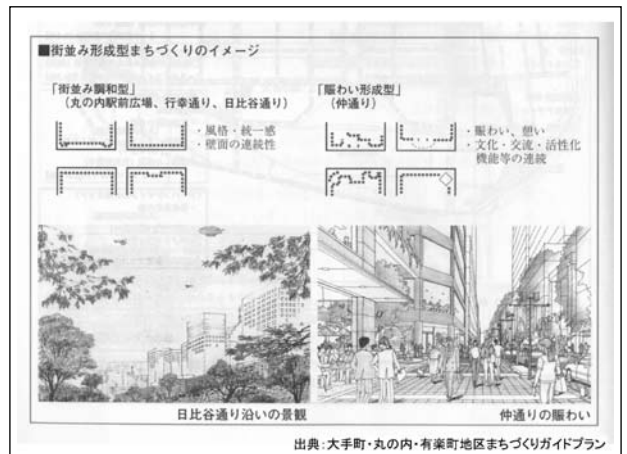
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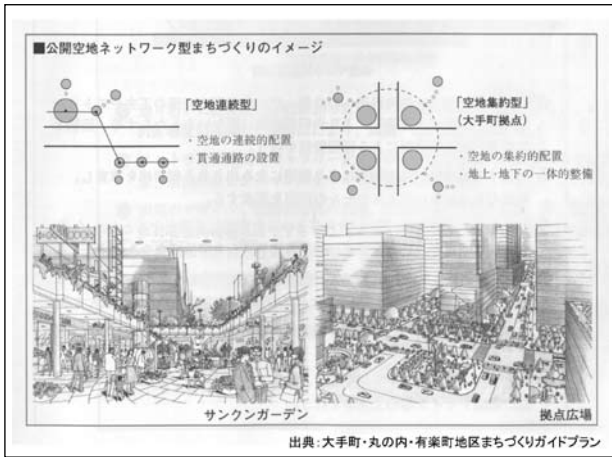
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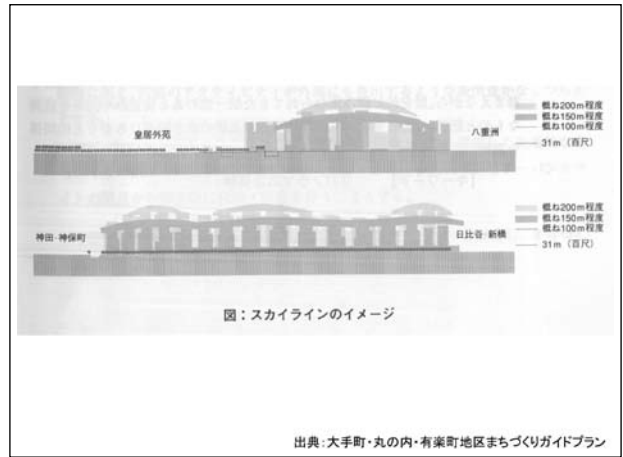
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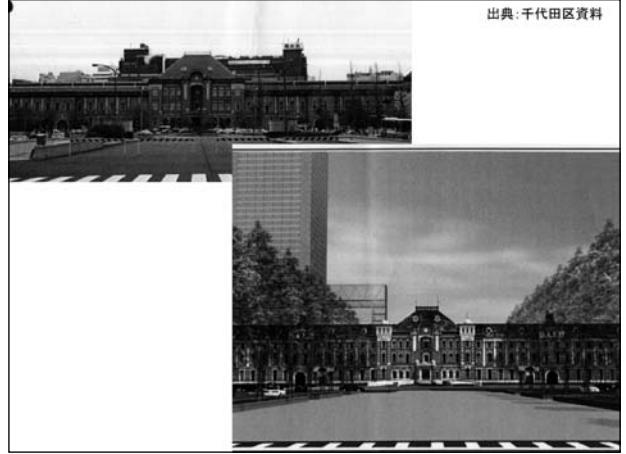
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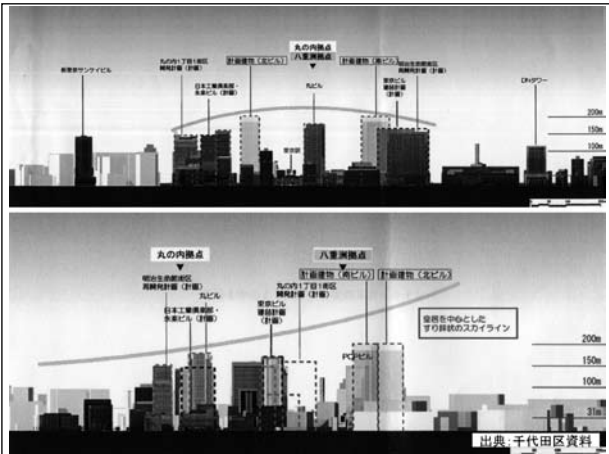
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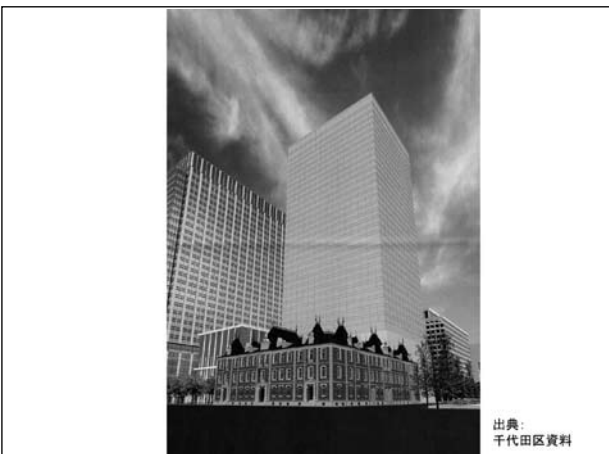
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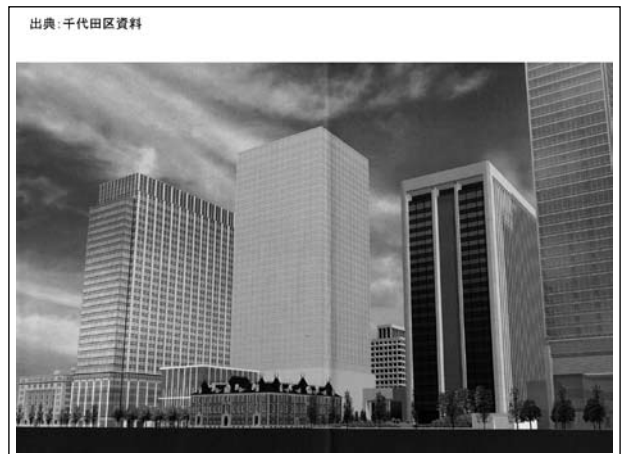
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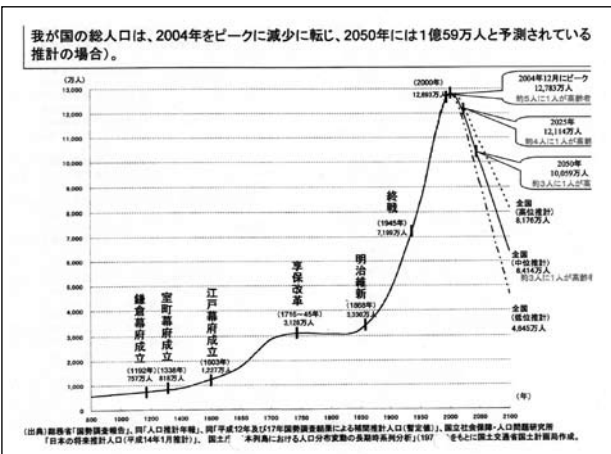
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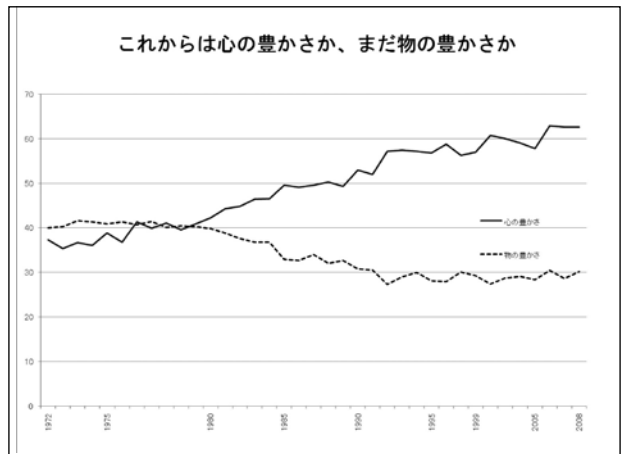
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slide 43

界わい景観整備地区 出典:京都市資料

地区名	指定年月
伏見南浜	平成9年3月
三条通	平成9年3月
上賀茂通	平成9年3月
千両ヶ辻	平成13年8月
上京北野	平成13年8月
西京極原	平成13年8月

美観地区又は建造物修景地区内で、まとまりのある地域色豊かな賑わいや自然風情のある景観の特性を示している市街地の地域で、市街地景観の整備を図る必要がある地区を界わい景観整備地区に指定しています。

slide 44

広告写真 出典:京都市資料

slide 45

歴史的景観保全修景地区における修景事例 出典:京都市資料

slide 46

特別用途地区 出典:京都市資料

●特別用途地区の概要

用途地域	用途	建築区域	建築高さ
第一種特別用途地区	官公庁施設、文化施設、公園施設、スポーツ施設、その他官公庁施設、文化施設、公園施設、スポーツ施設	官公庁施設、文化施設、公園施設、スポーツ施設	官公庁施設、文化施設、公園施設、スポーツ施設
第二種特別用途地区	官公庁施設、文化施設、公園施設、スポーツ施設、その他官公庁施設、文化施設、公園施設、スポーツ施設	官公庁施設、文化施設、公園施設、スポーツ施設	官公庁施設、文化施設、公園施設、スポーツ施設

●居住共存地区を拡大する区域

slide 47

景観形成地区 出典:京都市資料

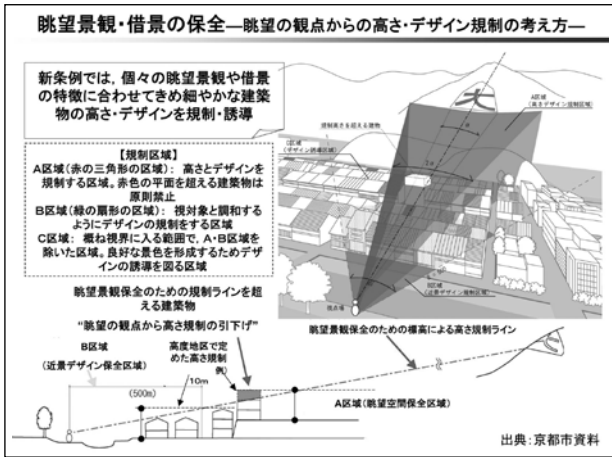
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事例4 京都市景観計画(H17.12.27) 出典:京都市資料

ポイント

- これまで京都市として景観施策を行ってきた区域(約4万2千ha)を対象(規制誘導内容は、これまでの施策と同じ)
- これまでの個々の景観形成施策を法定の方針にまとめて記載することにより、一貫性がアップ
- 基本方針に景観整備機構制度の活用を明記し、市民等の自発的な活動に対する支援を促進
- 京町家を景観重要建造物として積極的に位置付けることを方針に規定
- 景観重要公共施設として、道路、河川、港湾、都市公園、京都御苑を位置付け(賀茂街道、御池通、鴨川、桂川、伏見港、宝ヶ池公園 等)
- 今後「時を超え光り輝く京都の景観づくり審議会」の審議を踏まえて、対象区域、施策等を拡充予定

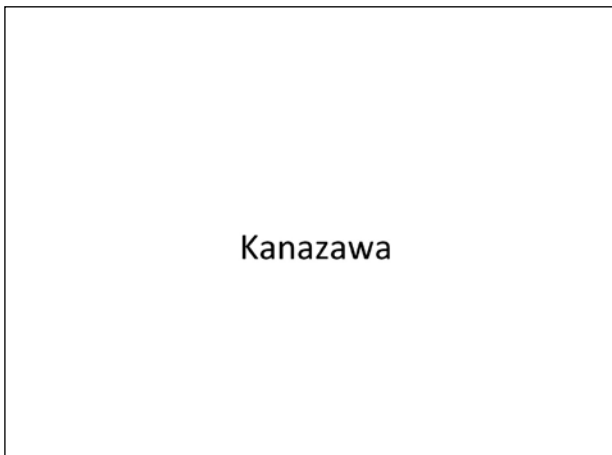
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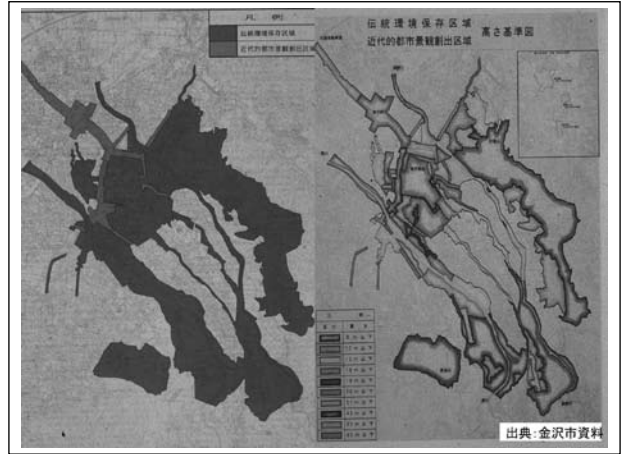
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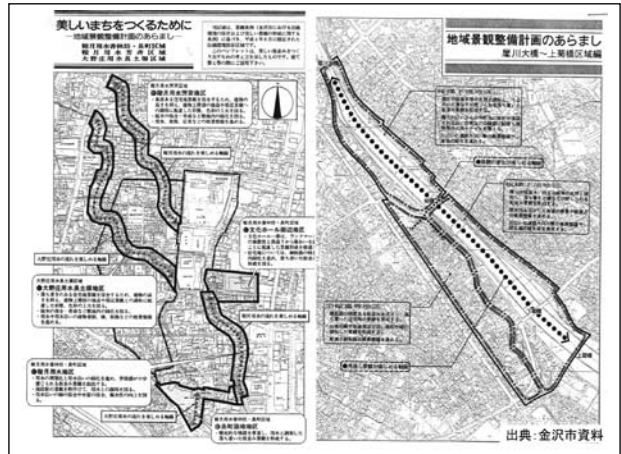
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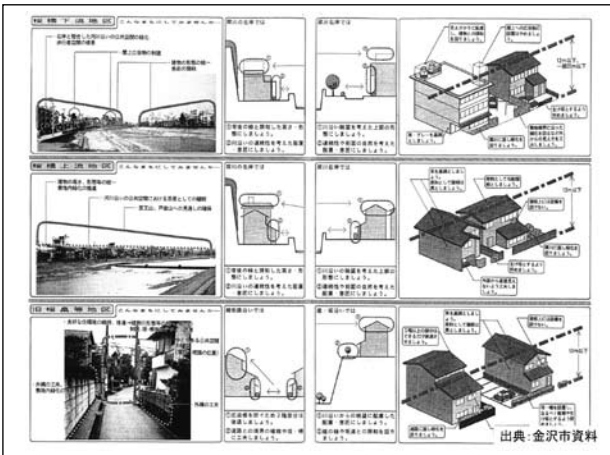
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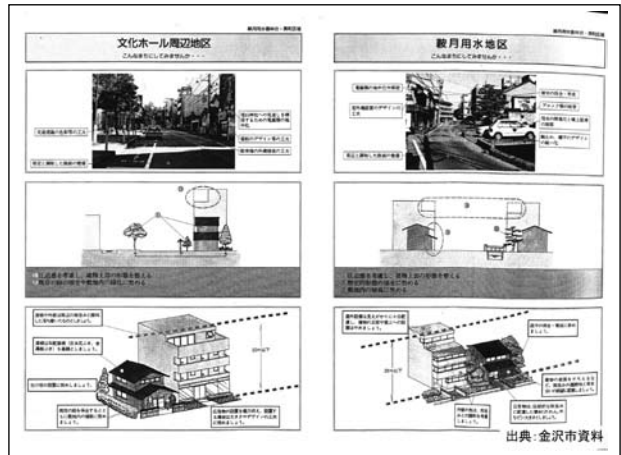
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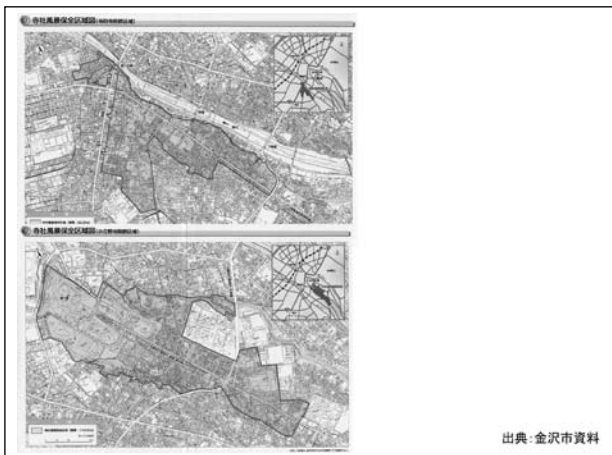
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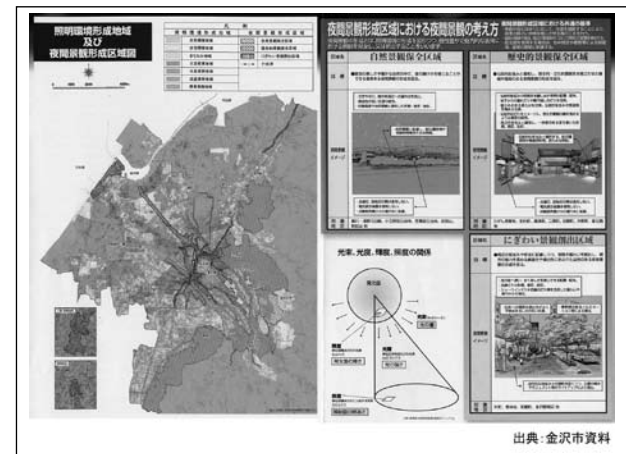
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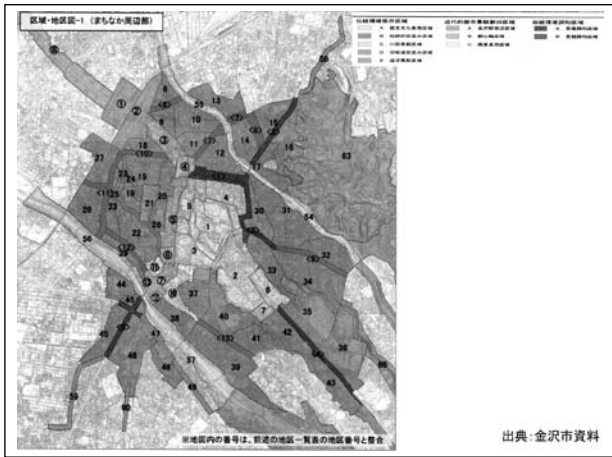
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Commentary on Workshop



Daisuke Abe

Project Assistant Professor,
Ph.D. ingeniero-urbanista,
Center for Sustainable Urban Regeneration (cSUR),
The University of Tokyo

He received his Ph.D. degree in Urban Engineering from the University of Tokyo in 2006. He has been trained as a town planner and currently researches urban planning and urban design at the Center for Sustainable Urban Regeneration (cSUR) of the University of Tokyo.

As a stipendiary student of Spanish Government, Abe studied at the School of Architecture of Barcelona (ETSAB) between 2003-2006, where he received the degree of Diploma de Estudios Avanzados (DEA).

His research interests include planning theory and practice in Spanish cities, planning history in Mediterranean Cities, and theory of city form.

He is an Encouragement Prize Winner from the City Planning Institute of Japan (2007) and the Japan Association for Real Estate Sciences (2007), and currently published his first book “Regeneration Strategy of the Historic Center of Barcelona” (Gakugei Shuppan, Kyoto, 2009).

1. “Machinami” (or Townscape) as an important facet of community design

In recent years, community design has been one of the most important themes in the field of urban planning. “Machinami” should be regarded as a resource to which not only local citizens but citizens in general can turn when necessary. The existence of traditional districts or areas is particularly significant because of the way it juxtaposes everyday contemporary life with the traditional built environment.

2. Workshop Overview

The outline of two workshops is described as below.

Takayama:

- Date: Wednesday, July 14 (seventh day)
- Fieldwork areas:
 - (1) Shimoninomachi and Ojinmachi Preservation District
 - (2) Sannomachi Preservation District
 - (3) Higashiyama Temple area
 - (4) Enago River area

Kanazawa:

- Date: Sunday, July 18 (eleventh day)
- Fieldwork areas:
 - (1) Temple area
 - (2) Temple and Higashi-chaya Preservation Area
 - (3) Higashi-chaya and Kazue-machi Preservation Area
 - (4) Higashi-chaya Preservation Area and its surrounding area

2.1. Takayama

Unfortunately, it was a rainy day, but it still gave Takayama an old-world flavor. For participants, the following components seemed extraordinarily impressive; unique advertising displays or fascia, use of traditional color and materials for buildings, efforts to use color to harmonize with the historic townscape (i.e., color of vending machines, etc), cleanliness of streets thanks to local cleanup activities, and roadside plants which enhance the intimate atmosphere. The negative points were mainly the parking lots and buildings that destroy the traditional rhythm of the streetscape. In the main area of old Takayama, some raised questions about the balance between local life and tourism activities because the old buildings were principally used as souvenir shops.

2.2. Kanazawa

This event was held on Sunday. Participants could feel the tourist-oriented atmosphere typical of Kanazawa. The following are the positive impressions they had: the continuity of the existing streets with various widths, roadside plants, well-controlled housing heights and design, well-preserved or renovated interior space of Machiya (traditional tradesmen's house), and the scenic viewpoint for the city center. Meanwhile, participants sought improvements on exposed electrical posts and wires, a lack of seats or benches for tourists, treatment on exposed air conditioner units, parking lots in front of temples and old houses, and imbalance of building materials.

3. Summary

The workshops were productive. It helped participants understand the great efforts with preservation policies made over more than 40 years in two leading cities in Japan. As their cases are "traditional", they must provide meaningful theory and practice setting certain limits to tackle the improvement of living conditions as gentrification spreads. For Japanese professionals and graduate students, it was enormously fruitful to be able to learn the different approaches to grasping landscapes and to read the community context from the old preserved districts.

The era in which we are living, characterized by globalization and the difficult balance between developed countries and developing countries in which cities always face the strong pressure of development, will define our identity.



Post Program Report by Participants



Anna Honeywood Cartwright (Australia)

Heritage Consultant (Assistant), City Plan Heritage
Master Student, University of Sydney

“My KEY WORDS” from the program

Inspiring, Challenging, Reflective, Fun

What you gained through the program

The JENESYS programme opened my eyes to different approaches to heritage conservation. At university and in the workplace I have been educated in the western tradition of heritage conservation. I had thought that this was the only valid approach to conservation. During the JENESYS programme I learnt that an understanding of heritage is culturally specific. This has been an incredibly valuable experience. Australian heritage is more concerned with the authenticity of fabric and this is particular to our culture. Japanese heritage practitioners think about the role the fabric plays in their related ritual or traditional practice. I have benefitted greatly from this eye-opening experience. Seeing displays of dance, music and ritual demonstrated to me the importance of intangible heritage, which is sometimes overlooked in Australia. Speaking to participants from different countries as well as the Japanese heritage practitioners, I learnt that tradition and ritual are intrinsic to heritage significance. I will be mindful of this when undertaking future study or projects with work.

I met some fantastic people from all over East Asia. I learnt so much about Japanese culture and society. Japan has such a fantastic culture with generous, warm, helpful and welcoming people. It was a privilege to be invited on the tour. When I got back home and to my workplace I had time to truly reflect on how much I had gained from the JENESYS programme. I realized how incredibly lucky I was to have been part of the group. I have become very interested in international heritage practice and will bring the insights I gained in the JENESYS programme to that work.

Action plan

Since arriving home I have made presentations to my workplace and to my university class. In these presentations I have discussed alternative approaches to heritage conservation. Instead of relying on the Burra Charter to provide answers to all situations, I have discussed alternative conservation philosophies. In my presentations I have stressed the importance of cultural relevance to contemporary heritage practice. I have highlighted the importance of intangible heritage to our collective understanding of our own heritage.

These ideas have led to fascinating debates at university on the role of the Burra Charter internationally and the ways in which Australian heritage conservationists can be open and flexible to new ideas. We have discussed the role that the Burra Charter plays in international institutions. This has generally highlighted the need for pluralism when it comes to guiding philosophies. This is due to the Anglo-centric cultural tradition which the Burra Charter is part of. My lecturer became very interested and involved in these debates. Hopefully this will lead to more discussion of these issues with future students.

I hope that these presentations and debates have informed people that I work and study with about the alternative approaches to heritage conservation. I have attended seminars on the review of the Burra Charter to better understand movements in current conservation philosophy. I will continue to be interested in alternative approaches to conservation,

particularly with relevance to international projects. I will use my newfound awareness of multiple approaches to heritage conservation when I take part in a major heritage project in Jordan at the end of the year.

I have kept in contact with a number of people that I met on the tour and we regularly discuss our work. I have really benefitted from meeting them and learning about their perspectives and culture. Hopefully we will meet up again to share our ideas in the future.



Hajah Siti Ratiyah Hj Ibrahim (Brunei)

Lecturer, Institut Teknologi Brunei (ITB)

“My KEY WORDS” from the program

Community Involvement, Restoration, Beautification

What you gained through the program

Community participation is important to community success, and it is not simply achieved through good leadership. Active community participation will lead to good community networking, bring harmony to the community and enabling the community to solve their own problems. Community participation in Brunei is not practiced much and there is little exposure to it. This could be due to lack of awareness of the importance of having community participation and the citizens’ failure to recognize the output or the usefulness of its success. Even though ideas or voices have been put forward, they were ignored because citizens have no authority to make changes or there is no one to convey the message to the authority concerned. Other reasons are that citizens have a busy schedule and thus no time to participate or the community itself has a passive leader. To change people’s mindset and attitude toward community involvement would be very difficult, and as Prof. Nishimura said, “Just don’t give up,” which eventually leads him to success.

Japan, a country rich in culture and traditions, tries to maintain and cultivate those traditions to ensure that its valuable cultural assets are not lost. What is great about this is that it is done not only for tourism purposes, but also as a way of passing traditions and culture to the next generations. Knowing about the country’s tradition and culture is not good enough because people tend to forget about them, but experiencing it and feeling the atmosphere helps people remember and understand better. This is practiced in Japan, for example with participation in the pulling of floats in Gion Festival.

Machiya are traditional Japanese houses dating back to the Heian period. The visitor cannot only observe the exterior, but the interior as well to learn how the machiya was restored and the ancient techniques and materials used for the restoration. Our experience drinking matcha and eating mochi served only during tea ceremony inside the machiya exceeded my expectations. It was great. During this program, we also learned how to incorporate the adaptive reuse of old buildings or historical structures into new development, rather than demolishing it. We also learned to be responsible for our own rubbish by bringing our own rubbish home with us where such policy can be enforced in Brunei.

Action plan

Introduction

Brunei has not yet been actively involved in the restoration, preservation and conservation of historical sites and buildings. This could increase tourism and hence increase Brunei’s economic growth. Furthermore, historical sites and buildings can be remembered and experienced by the future generations. Introducing project titles to Higher National Diploma (HND) students in the restoration, preservation and conservation of historical buildings for their final year project is a starting point in exposing them to conservation work.

Objectives

- 1) To find out the historical history and the value of the building going to be preserved.
- 2) To investigate the materials to be used in preserving the building.
- 3) To identify what causes the deterioration of the building.
- 4) To come out with a solution for the repair work.
- 5) To estimate the cost of the repair work.
- 6) To obtain information from any relevant agencies.

Expected Outcomes

Students will learn how to carry out conservation and preservation work for a building. The government, especially the public works department, could use the information obtained by students and further analyze it. By knowing the value of the building, the preservation work of the building can be carried out rather than demolishing it. This project will involve interrelationship and cooperation among different agencies.



Ena Kartina Haji Abdul Rahman (Brunei)

Lecturer, Institut Teknologi Brunei (ITB)

“My KEY WORDS” from the program

Community participation and preservation of natural landscape and environment

What you gained through the program

Apart from the construction material used, the structural design of historic buildings and restoration of retaining walls, the overall course has given me a new knowledge of planning policy for conservation in Japan. It is understood that encouraging the country to embrace conservation is not an easy task and one of the biggest challenges is probably to encourage the local community to adopt the concept of city preservation. The program, however, gives an opportunity to observe the great involvement of the community as well as the continuous support and efforts of relevant authorities to encourage the community to take part in the city planning and design with the aim of restoration and conservation. By hearing the voice of the community and their problems and suggestions, a sort of understanding is generated between the community and the planners. Hence, this help facilitates a city or town's embrace of preservation. The importance of some cooperation and agreement between community needs, preservations projects, tourism and economic development of the country during this process is also recognized. In addition, the establishment of schools and institutions for traditional arts and craftworks illustrates an excellent example of supporting community needs, especially younger generations, to enhance knowledge of traditional arts and craftworks to achieve the overall aim of restoring and conserving the country.

Apart from local acceptance and involvement, the project to restore and conserve a city is a long-term process which requires the full commitment of many parties, for instance urban planners, architects, engineers, archaeologists and the local government. Thus, it is important to establish a committee whose main function is to be involved with the restoration and preservation of historic buildings and landscapes in any country. In addition, continuous research from these relevant authorities will help create a basic foundation to develop the proper direction of the country's preservation and restoration.

Action plan

In Brunei, the preservation of tradition and culture is regarded as very important by the local community and government. The involvement of the community in festivals and ceremonies is still widely practiced in the country. Even though it is not clear whether Brunei is embracing conservation, the preservation and restoration of some historic buildings has been carried out in many parts of the country. The limitation is probably that there is a lack of attachment between the local community and the development of the country toward conservation.

As part of the community and a researcher, the author wishes to contribute to the knowledge on soil study towards landscape preservation in Brunei. The involvement of geotechnical engineers in restoration and preservation is very important in many countries, and the preservation of the leaning tower of Pisa, for instance, is a great case study of the contribution that geotechnical engineers make toward conservation. In Brunei, the problem of slope failure has been recognized as one of the major problems in soil engineering, where there is a lack of understanding and design control of

slopes during construction. As a result, the landscape has been changed and some residential houses need to be evacuated during major slope failures. It is very important to identify the cause of slope failures before a design control can be established. Thus, research studies on slopes failures in Brunei will help improve the design control of slopes and the landscape of the country.

In general, slopes may become deformed and eventually fail as a consequence of a number of factors. A research proposal will be submitted to research committee of the Institut Teknologi Brunei with the main aim to identify and classify different parameters that influence slope stability in Brunei. The study will be looking into the effect of hydrological cycles and climate changes on pore water pressure in slopes, the detail of slope profiles and properties of residual soil, and the influence of vegetation on slopes stability. In addition, the contribution of these parameters in differentiating natural slopes and manmade slopes will be distinguished. The research will be conducted in four stages: field monitoring, laboratory work, a survey and application of numerical modeling.

The purpose of conducting field work is to monitor the hydrological cycle just above the surface of the slope; this causes the groundwater changes in the slope due to rainfall infiltration. It is important to recognize this behavior as rainfall is an uncontrolled parameter that has a great influence on slope stability in Brunei. Another objective of the field study is to determine the permeability of the soil as it influences the water infiltration rate in the ground. In any soil engineering work, the importance of classifying soil properties for the application of geotechnical design has been recognized. Thus, laboratory work will focus on classifying the soil properties and determining the shear strength parameters of the soil. The laboratory work will be carried out at the Institut Teknologi Brunei.

A big portion of the research will be involved in a numerical modeling of rainfall infiltration into the soil slope by the finite element method, estimating the location of the critical slip surface of the slope and determining the factor of safety of slopes. Different parameters, which have been discussed in the previous paragraph, can be entered into the model so that the behavior of slopes due to these parameters can be studied. The advantage of creating a numerical model is its ability to predict the critical condition of slopes due to rainfall at different soil properties and slope profiles.

At the end of this research, a database can be established which will specifically look into the condition of slopes in Brunei. This database may contain the information on soil properties and geometry of slopes, types of slopes whether it is man-made or natural, history of slopes including slope failures, availability of surrounding structure and vegetation, and prediction of slope instability due to uncontrolled parameters, such as rainfall. This database can be used as a reference for future engineering work, design and planning of a particular area. By performing a comprehensive study on slopes, a design control of slopes in Brunei can then be set up.

Part of the research proposal is to further strengthen the collaboration with the Geotechnical and Geological Section of Public Work Department, Ministry of Development. This will create a network and a better understanding between researchers and engineers toward the slope stability problem in order to create a proper control of slopes disturbance during construction. In addition, the knowledge of community design which has been gained from the program and the proposed slope stability study in Brunei can be shared through dialogue sessions, meetings, seminars and discussion with other government departments in moving towards preservation and restoration of the natural landscape and heritage, whenever necessary.



Rotha Chy (Cambodia)

Deputy Chief of Foundation Year Department,
Royal University of Fine Arts, Phnom Penh

“My KEY WORDS” from the program

Participatory development through cultural preservation

What you gained through the program

During my visit in Japan, we learned a lot about Japanese society, especially the cultural context, and we learned how to preserve and conserve the culture and pass it down to the next generation. We visited and learned about the cultural design of Kiyomizu temple, which is a temple that dates back to the late 8th century. We understood the preparation a community’s culture which devote to service the community’s interest by improving this area to become the destination for tourists, then they can make profit from those tourists. In Takayama, Shirakawa, Gokayama and Kanazawa, we visited special places where we learned about the conservation of old traditional architects, such as private homes, ancient street landscapes, temples, castles and Samurai residence areas, which was a legacy from hundreds of years ago. Furthermore, we observed the way that festivals have been carried on as living intangible culture in Takayama and Yatsuo.

Besides the lesson learned in the cultural preservation described above, the other advantage of the program is to establish networks and exchange the experiences among the participants from Asia, New Zealand, Australia, Korea and China. Through their presentation, this formed the basis for a qualitative study which would enable me to mutually understand the insights of other countries’ cultural properties and the concepts of their community design through cultures.

Action plan

The JENESYS Programme leads me to gain more knowledge that adds to my understanding about the roots of Cambodian culture. It is potentially useful for my teaching and sharing the concepts with my students at the Royal University of Fine Arts, focusing mainly on Cambodian cultural property preservation, especially the students in the Architecture and Urban Planning program and the Design program. This means that my participation in the program not only advantaged me as an individual, but also enables me to share with many people as well. Furthermore, I can use the concept of design through culture, creative practices to pass down cultural properties, which I have learned, to find out about the appropriate concepts to use to protect Cambodian culture, which is also one of the richest cultures in Asia, but it is poorly preserved and conserved in comparison to Japan and some other countries. Many proposals have been considered and discussed up until this point.

As a result, the program above gave the participants an understanding of a general plan for cultural preparation for the community, and in particular it also introduced us to the principle concepts to consider and implement in each countries. It also provided an understanding of Japan in various aspects of society and fields, built up a human network, and exchange information among future leaders as mentioned above.



Lili Wu (China)

Managing Director, Beijing Cultural Heritage Protection Center (CHP)

“My KEY WORDS” from the program

Detail, Moved, Learning, Communications

What you gained through the program

- Awareness of the importance of cultural exchange between different countries and cultures
- Personal growth
- Importance of leading agency to help individuals grow
- Affecting the surrounding population to help individuals
- Started thinking about the process by which Japanese and Chinese cultures influence each other
- Understanding of community design development in Japan
- Understanding how to communicate with related people in work
- Understanding how to organize a successful program
- Encouraged by the work of community design in Japan

Action plan

1. Objective

- Introduce more Chinese people to the development of Community Design in Japan
- Design program and organize local Chinese young people to learn and practice Community Design
- Organize events about the Community Design in cooperation with China and Japan
- Use my good experiences in Japan in my organization's projects

2. Beneficiaries

- The people and organizations who work for China's cultural heritage protection
- Chinese young people who are interested in working in Community Design

3. Stakeholder

- My staff in Beijing Cultural Heritage Protection Centre
- The people and organizations who work in Community Design in Japan

4. Expected Outcome

- Translated articles about Community Design in Japan
- Events and project photos
- Published articles and papers
- Reports in the China and English-language media

5. Concrete Activities

- Published articles for my organization's website, newsletter and Japan Foundation office in Beijing
- Invited by Global Links Initiative to do a public presentation about this program for Chinese young people in a traditional courtyard, finished in September
- Sharing the stories happened in this program with my staff and volunteers
- Planning a cultural exchange project for the Beijing young people this year who have interest in working on cultural heritage protection and are working for it now, including the lawyers, teachers, architects, journalists, community leaders, and government officers. This project is supported by the UNESCO office in China.
- Invited to attend the annual meeting of the American National Trust for Historical Preservation in Texas in October. I will visit San Francisco, New York and Austin to learn local experiences in cultural heritage protection and share the stories we have in China.
- Planning to design a project with Japan Foundation, with a focus on the exchanging experience between the people who work on community design in China and Japan.



Sarkar Shuvojit (India)

Lecturer, School of Planning & Architecture (SPA)

“My KEY WORDS” from the program

Community bonding & participation. Natural, cultural and built heritage. Conservation, restoration and adaptive reuse

What you gained through the program

The program provided us with a platform to meet participants from various countries.

It opened before me an opportunity to share and learn from the multi-cultural experience of the other participants. It also provided an opportunity for live hands-on experiences as we visited a number of live projects, interacted with leaders of the community and learnt and shared experiences.

The interactions gave me an insight into the hard work and perseverance of the leaders and local community in various countries and the various challenges and the odds they had to brave.

The program gave an opportunity to explore the country, the culture, the people and the rich built heritage of Japan.

Action plan

1. Objective

To promote community awareness and participation in conservation and design as a catalyst for change

2. Beneficiaries

The local community, professionals and students

3. Stakeholder

Government, urban local bodies, NGOs, community

4. Expected Outcome

To foster the idea in the community that development need not necessarily mean or up on the natural, cultural and built heritage. Community willingness and determination could go a long way to preserve our rich heritage.

5. Concrete Activities

- Being actively involved in academics and professional field, I would share the knowledge and experiences gained in the through lectures, presentations and discussions with students and fellow professionals
- Writing articles and publishing in journals and on blogs
- To share experiences at various forums and potential community groups , by giving presentations on the various critical issues and community design best practices followed in Japan and various parts of East Asia



Muhammad Hatta (Indonesia)

Secretary, Borobudur Tourism Network (Jaker)

“My KEY WORDS” from the program

Community center, Government subsidies, Don't give up!

What you gained through the program

As a local and also as a victim of Borobudur Temple Archeological Park, those of us in the Borobudur community seem arrogant sometimes when we feel we are the only one that knows how to solve the problem. This is the result of the impact of illegitimate policy. Two weeks exploring Japan gave me a new multidimensional experience in understanding, and also gave me a perspective from outside. Balance and coordination between government, experts (university) and community and the seriousness of Japan inspires us to make better efforts and not give up!

Action plan

A. Borobudur Community Center (inspired by: Kyoto Center for Community Collaboration and Nishimachi, Yatsuo)

Our main problem in Borobudur is the poor communication between the stakeholders.

- The community believes that, as a world heritage site, Borobudur Temple does not have beneficial impact.
- Government (center, province, regency) often makes policy without considering the community's interests.
- Experts (university) just become a “stamp” to legitimize government policy, even if there are independent experts.
- This situation is similar to a train with the same destination. (I am not discussing trains here, but I just have add that I love shinkansen!)

• Objective

To create a ‘space’ for communication between the stakeholder with the same starting line and the same perspective.

• Stakeholder

Indonesian Government (center, province, regency) will be in charge of collaborating with experts and the local community.

Local community will be represented by local organizations, such as NGOs or NPOs

• Outcome

- Space for communication and consultation
- Agreement reached for perspective, vision and mission
- Agreement reached for problem-solving
- Ideal policy

- **Activities**

- Borobudur Tourism Network began supporting the Borobudur village government's efforts to create a document on Short-term Development Planning. This document is valid for five years and can be reviewed every year. We also included Borobudur Community Center in the document. The essential point is that it be administered well with an emphasis on the intensity and managerial capacity.

- Try to propose that the government build a Borobudur Community Center

B. Borobudur Alternative Sunrise Tour (inspired by several spots in Shirakawa)

Officially, Borobudur Temple is open from 6 am to 5 pm, but the park is also open for the sunrise. Even though they charge more for the ticket, a lot of visitors take this package.

- **Objective**

1) *Create an alternative sunrise spot*

Karangrejo village is located in the western part and 3 km from Borobudur Temple. It has a small hill with very spectacular view from which the sunrise, temple and the volcano can be viewed.

Why is the alternative?

- This spot is managed by local community.
- We plan to plant a tree with every donation given by a visitor (one visitor one tree).
- Fruit plan will be beneficial and is also eco-friendly.

2) *Encouraging visitors to visit other tourist sites instead of concentrating solely on the temple*

3) *Reforestation*

- **Stakeholder**

- Local community
- Tour agents and tour guides
- NGOs
- Local government

- **Outcome**

Most of the locals are farmers in this village, and trees are more like an investment here. They plan to plant teak and mahogany trees. This program will give a passive income to the community.

On the other hand, awareness is important to maintain our assets (the environment), which will help ensure that it is not sold, since there have been cases in which land was sold and a resort or hotel was built there.

- **Activities**

- Community building support for local community
- Public awareness campaign
- Community agreement (managerial, land for reforestation)
- Cooperation with travel agent
- Promotion

Borobudur Tourism Network is an organization that is worried about conditions in Borobudur; we do not work as an NGO, we are simply volunteers. We hope we can be an agent of change for a better future.

Domo arigato!

Terima kasih!



Rahmat Kurniawan (Indonesia)

Head of Sub-Division of Spatial Planning, Land Use Planning and Environment,
Regional Development and Planning Board, Batam Municipality

“My KEY WORDS” from the program

Sense of belonging, sense of community, let's work together, preservation and conservation

What you gained through the program

It is easy to answer this question because I had many somewhat new experiences in Japan, related to society, traditions, art and culture, historic and politics (relationship between local people and the government).

My experiences with the social aspects concerned the importance of the local community. I learned about community design created by individuals in order to determine their future lives.

The power of community is very important for residents' future lives, and local government understands this. In addition, local government understands that what people need and what people want belongs to them, and local government just bridges the needs of community and government planning for government projects.

Furthermore, in community design local people will appreciate their significant entities of their culture and arts, and government also needs to appreciate local features. Based on this, natural assets can be preserved.

I also learned that even though they are busy, Japanese people still have a sense of community and gather together in a community forum. The important thing was they successfully realized their own needs (the local community in central Tokyo—Tetto playground is one example).

Second, I learned about Japanese traditional art and culture. Information about Japan in the various media had showed me they still preserve their culture and art. It can be argued that generally Japanese teenagers have changed their own clothing style so that they are more fashionable and also have modern lifestyles. Visiting Japan and directly looking, seeing, feeling, touching, and smelling showed me what was really happening in Japan. This became a great, full experience in my life. The traditional entity of Japan was not gone, and the only thing that changed was their perspective on life in the modern era, as well as the goal of facilitating efficiency, effectiveness, and creativity. With this result, Japan's technological progress is enough to represent what Japan is today.

I had great experiences with art and culture. The preservation of art and culture, such as local festivals that still exist in the present day, made me realize that even Japan has become a modern and developed country. Its cultural heritage makes Japan a country with strong character and identity. This is demonstrated by the float festival in Kyoto, Takayama, and Kanazawa.

Last but not least, what I gained from this program was knowledge of Japanese history and politics. This history is evidence that Japan still values history at the highest level.

I also learned about how government policies were implemented in Japan. The principle of bottom-up determination of policy was clearly exhibited in the cities that we visited. From the political perspective, we can conclude that the community determines what it needs and wants—the government only provides and serves the local community itself through policies and regulations, and implements certain projects in order to maintain, protect, and control the people. Efforts to preserve and conserve their cultural heritage and properties in Japan successfully enhance the quality of the natural environment so that it is harmonious with the built environment.

The most important thing that I gained was a direct feel for the Japanese lifestyle, which I was able to compare between cities, which have their own characteristics. This has made me more respectful of my own culture. As the saying goes, a well-mannered nation is a cultured nation, and an advanced nation is a nation that respects its history.

This is a summary of what I learned from this program:

- 1 Local community determines government policy.
- 2 To me, people power plays a main role in the development processes and can be a basic element in the success of its development.
- 3 Communication and the relationship between community and government is significant in making planning and development decisions.

Action plan

1. Issues

Recently, I have been involved in Batam's Komunitas Perencana Kota Batam (Batam City Planning Community) which is made up of professionals in city planning, Batam Community of Young Scholars (FCMB), and Ikatan Arsitek Indonesia (IAI Batam)—Indonesian Architect Community for Batam. In the future I plan to build a new community focusing on environmental aspects, called Green Map Indonesia Batam agency. Green Map as we know has a mission generally to promote preservation and conservation of the natural environment as well as to preserve the cultural identity of the local area by mapping the surrounding area.

In the context of this post program report, I will create a new community design for Green Map Batam which is also related to what I gained from JENESYS programme on Community Design through culture.

Beyond from what I gained through this program, I learned about the importance of a sense of belonging to ourselves as a community. Without it, it is impossible to build a successful community with an environmental vision and mission.

A sense of belonging is the successful key to community design. Without a sense of belonging, it is impossible to run a mission involving the responsibility of the people to their environment. The aim of this sense of belonging is to embed the local people in a responsible society.

Furthermore, a sense of belonging is a sense or feeling that appears from our self to something else. We also have a sense of community. Both senses complement one another.

“A sense of community (or psychological sense of community) is a concept in community psychology and social psychology, as well as in several other research disciplines, such as urban sociology, which focuses on the experience of community rather than its structure, formation, setting, or other features. Sociologists, social psychologists, anthropologists, and others have theorized about and carried out empirical research on community, but the psychological approach asks questions about the individual's perception, understanding, attitudes, feelings, etc. about community and his or her relationship to it and to others' participation—indeed to the complete, multifaceted community experience” (Wikipedia).

From the explanation above, it can be concluded that when each individual in the community has a sense of belonging in their neighborhood, it is easier to harmonize the natural and built environment.

2. Objective

The objective of this action plan is to promote and foster a sense of belonging to the local community to successfully achieve the mission to harmonize our natural and man-made environments. Afterward, the community design will help them understand what they need, what they want, and what to avoid. As I mentioned in my registration form and my presentation, Batam City is unique for its ethnic and religious diversity, which makes it different from other cities in Indonesia. Batam city was developed in the early 1970s as industrial city. Shipbuilding and the electronic industry led to rapid development in Batam. The consequences of that rapid development were a sharp rise in population growth. People came from many parts of Indonesia. Actual population growth reached 12% a year. Ethnic groups are balanced in number. Malay, the original ethnicity, is not the majority in Batam.

With the diversity of Batam, resulting from immigration from other areas, the Batam community seems full of apathetic individualistic people. For example, they thought that responsibility for environmental cleanliness belongs to the government alone, as with flood responsibility.

Meanwhile, presently there are many kind of communities such as ethnic groups which speak on behalf of certain ethnic groups and cultures, professional communities, alumni communities, etc. For instance, Batam is home to the Minang community (west Sumatra ethnic group called Minang), Bugis community (Sulawesi ethnic group), and the Sunda community (west Java ethnic group). This fact shows that in general, the Batam community or people of Batam who live in this city already have a sense of community, although the specific groups seem to have specific purposes. These communities are a good sign for the potential of community design collaboration. Do together in harmony, for enhancing or at least preserving the balance of environmental aspects is possible.

Promoting an understanding of a sense of belonging in the community is not an easy job, but it is not impossible if we work together. My idea and main target is to give people a sense of belonging to their surrounding environment so that they comprehend the situation and environmental circumstances in which they live. Creating an understanding of a sense of belonging is my short-term goal, and building a new community design called Green Map Indonesia Batam, which is aimed at preserving our environment through mapping our neighborhood, is my long-term goal. Preserving our cultural heritage, whether tangible or intangible, is essential. Our main target is the coastal area where the indigenous community lives and sometimes has conflicts with heavy industry such as marine or shipyard sites.

3. Beneficiaries

As mentioned above, although it is difficult to instill a sense of belonging in communities, will and optimism helps to achieve this. Indonesia, and Batam city in particular, still have a strong sense of kinship among community. The existence of Rukun Tetangga (RT)—the leader of a neighborhood—and Rukun Warga (RW)—also the leader of a neighborhood in RT—which have roles and responsibilities and are still respected by their own community, shows that there are leaders that could be role models. RT and RW are elected by their community directly through deliberation every five years.

In this regard, I am optimistic and can be a beneficiary in succession our mission to build a new community design—Green Map Indonesia Batam—. How it can be applied? Each RT is responsible for 100-120 householders, and each RW has 4-5 RT leaders on average. Additionally, Indonesia uses the extension system in the order of the relationship between citizens and government. In the, extension system, every community has a leader in their neighborhood (RT/RW), and each of them has a role as a representative of their community to communicate directly with the local government. Meanwhile, the local government also has a representative leader called Lurah (a headman in one particular administrative area which is established by the mayor), which has an administrative boundary of the region—defined by the municipality under local legislation—which is his/her responsibility. Moreover, in the hierarchy system, Lurah are on the frontline to serve their community directly.

A sense of belonging and sense of community can stimulate each individual to take responsibility for their livelihood and neighborhood. And at the end, with a sense of belonging and sense of community, people and community can realize and understand what they need and what they do not need in their community in the context of a sustainable environment, preserving their own cultural heritage for the indigenous people. Beyond that, government cannot intervene in the local community with their unexpected policy.

4. Stakeholders

The stakeholders who will contribute significantly to the success of my mission are RT/RW, Lurah, cooperative communities such as IAI, FCMB, etc., community leaders, and local government.

RT/RW has an important role concerning my future missions in terms of community design on Green Map Indonesia-Batam community. This community is involved with basic issues characteristic of Batam city. RT/RW will become a driving force in the environmental awareness campaign based on an understanding of the sense of belonging.

Meanwhile, officials as representative of local government are expected to play a main role in achieving my idea by providing a moral spirit and giving an idea. Both ideas from the community and local government can be implemented in targeted programs.

Furthermore, I expect that other communities such as professional groups (IAI and FCMB) could cooperate with each other in any form to realize the missions of Green Map Batam. IAI could serve as a backbone to promote a sense of belonging in the wider community as my starting point. Last but not least, community leaders are expected to be actively involved in the Green Map Batam community. Last, local government is expected to give significant support to the project as a result of synergistic programs between community and government. It also be expected in line

with local government planning in order to get the best result where people and community can feel directly of the benefit to them.

5. Expected Outcome

The expected result is the short-terms and long-terms goals and aims noted above. Again, the short-term goal is to promote a sense of belonging in the community. The long-term goal is to create a Green Map Indonesia in Batam city to promote a sustainable environment and development. Moreover, this community design (Green Map) is also intended to preserve and enhance the local cultural heritage in either tangible or intangible terms. Socialization movement and promoting the sense of belonging to community is an expected root of the successions of the mission in the community design. My experiences during this program, such as at Tetto Playground and Sakuragaoka Sumireba Nature Garden in Tokyo, and intangible features like Gion Festival in Kyoto as well as tangible (Shijo area; machiya, Koyamizu Temple), Gokayama with its Ainokura area (Gasho House), showed me ancient tools and traditional houses as well as the way of life. The community in Ainokura was effective in defining their future life. Besides that, the government also played a main role to harmonizing all things done in Ainokura as world heritage list. Promoting and preserving nature was a big part of the Japanese government's efforts to conserve and preserve their cultural heritage.

In my opinion, without a sense of belonging it is impossible to realize the success of community design aims. No government effort to preserve and harmonize with nature would succeed unless a sense of belonging itself is embedded in each individual in the community.

In terms of the long-term target/goal above, the Green Map will help the community understand fully that the quality of the environment around them will largely determine their future life and the lives of their children and grandchildren.

6. Concrete Activities

The future concrete activities are to implement a sense of belonging in the local community of Batam with its multi-cultural background. I believe that sense of belonging will be key to the success of the community design form. Therefore, it is also useful for the community where they have a special aim in preserving and enhancing the natural environment as well as cultural heritage towards human beings, without any goal for groups organized around specific communities, classes, and ethnicities.

The Steps to be taken are as follows:

- 1 Actively get involved in any activities in my community
- 2 Promoting often either directly or indirectly in the community, professional community, or other kinds of community in which I become involved the sense of belonging in Batam city with all of its variety.
- 3 Establishing a new community design called Green Map Indonesia of Batam to preserve and enhance our local cultural heritage.
- 4 Trying to build communication with officials of Batam municipality to bridge the programs between community needs and government planning.

I believed that Green Map Indonesia community in Batam would be useful either for the local community itself or for local government.

Batam Green Map is a nonprofit community which actively plays a role in preserving and conserving cultural heritage as well as sustaining the environment in a local context—its philosophy is from, by, and for the people itself. The basic activity of the Green Map is as follows:

“Mapping the potential of the nature and cultures in a particular area. Then, by using a simply adopted methodology as well as iconic Green Map concepts of global visual languages, life resources are highlighted. Green Map also manages participants in the local community and the continuity of hundreds of areas beyond around the world. Green Map maps any kind of areas and its phenomena, whether it has positive or negative values, and aims to help the community see, assess, link, and care about their neighborhood and environment where they live” (www.greenmap.or.id).

Based on this concept and my fantastic experienced in Japan over 14 days, I expected that any community could work together in order to develop Batam in an environmentally friendly manner and avoid any Conflicts of interest to certain groups, culture, ethnic, religious, etc.



Myung Hee Han (Korea)

Assistant Programme Specialist, Korean National Commission for UNESCO

“My KEY WORDS” from the program

Ask not what your community can do for you—ask what you can do for your community

What you gained through the program

Whether it is an international, regional, national or a local community, it has its own unique traits, lifestyles and traditions. Those would have accumulated over a long period of time, adjusted in order to fit the community’s unique needs and circumstances. If such “community culture” had been established so naturally over the course of time, from what milieu would “designing” a community have been derived from?

It may come from the community’s own will to give change—such as the desire to look back to what they have missed during the rapid industrialization period. It may come from the community’s own will to go against change—such as the example of Shirakawa village, which strives to preserve and safeguard its own traditions and heritage against modernization and the negative impact of tourism. It may also come from the community’s desire to cope with change—as in the case of Kanazawa city which signed up for the UNESCO creative cities network and turned the city’s sights and traditional craft-skills into a successful marketing strategy for promotion and tourism.

Thus, the biggest gain for myself—and I am sure for all the participants of this program—would be the chance we were given to have first-hand experience with every aspect and perspective of “community design”. Having traveled to numerous cities, we learned that each of them had such strong unique features and community culture. This was truly invaluable, making every minute of the endless traveling in the burning sun very much worthwhile.

Action plan

Kanazawa city, appointed as part of UNESCO’s Creative Cities Network in June 2009, may hold partnership relations with Seoul and especially Icheon in Korea, both recently appointed as part of UNESCO’s Creative Cities Network itself; and both being in the Crafts and Folk Art category.

Kanazawa is known to have developed and preserved many kinds of crafts along with the city’s distinctive samurai culture and lifestyle. Kanazawa provides an exemplary example for these cities by sharing its experience on how to foster the linkage between traditional craft and contemporary industry and nurture a sustainable crafts environment.

The fact that the city also has a strong financial and infrastructure commitment to enhance the interest and awareness of traditional crafts among new generations especially catches my attention. This is not only because this JENESYS programme was for those in the rather early years of their career, but also because passing the culture, tradition and pride to the next generation is essential in the development of the city, as well as the survival of the city’s cultural heritage.

Icheon is famous for its traditional skill in producing ceramics and porcelains, which are quite recognized for their quality. But the homework still lies in making it possible for ceramics to be a part of modern life rather than it being perceived as a tradition, antique and a heritage.

I believe that the best way to solve this challenge is to help the youth understand the significance of their culture and

heritage, and thus make them want to acquire the traditions and inherit the practice. Though it is too early yet to draw a specific action plan, I would like to find ways to share such experiences with not only Kanazawa, but also with the cities I had the opportunity to visit through the JENESYS programme.



Thongdam Phongphichith (Laos)

Co-Director, Sustainable Agriculture and Environment Development Association (SAEDA)

Introduction

Firstly, I would like to express my appreciation and thanks to the Japan Foundation and JENESYS programme. This is the first time that I have visited Japan, and I am very grateful for the support from the Japan Foundation, which provided me with a great opportunity to participate in the “Community Design Program” for two weeks in July 2010. The conservation of the traditional culture, architecture, and the environmental protection and beautiful nature in Japan were particularly fascinating and impressive to me. It was definitely a valuable learning experience for all participants, but also for my organization and communities at home. During the trip in Japan, we visited many places and met a lot of people, who shared with us plenty of useful information and experiences.

In June 2010, a total 29 delegates (incl. 14 women), 25 of whom were from 15 different countries in Asia and Oceania, plus four Japanese Students from Tokyo University, participated in the program. These participants joined the program tour of Japan East-Asia Network of Exchange of Students and Youths (JENESYS) supported by the Japan Foundation. The program unites participants from various disciplines: government, designers, non-government and academicians (school teachers and university professors). The main theme of this year’s exchange program was “community design with culture, environment and sustainable development”. The program aimed to promote and contribute to a better understanding of Japan and its real situation in cultural conservation and community design sustainable community management, preservation of biodiversity through concept papers and presentations, group discussion, and exposure trips to different areas and sectors. During the field visits, all participants were also given opportunities to exchange information and common issues related to the field work. The important aspect was the coordination and the cooperation between local government and the community, who were very interested in participatory planning and the implementation of the projects regarding the program’s focus on “Community Design”. During the program, I also got a chance to share my experience regarding sustainable agriculture and environmental development, which we have been implementing at community level at our organization in Lao PDR.

The program summary and evaluation

The following were the events during two weeks in Japan:

1. On Thursday, July 8th 2010 (day 1) participants arrived at Narita International Airport and were welcomed by some officers from JENESYS. After a travel by public bus to the New Otani Hotel, we met with the escorting guides at the hotel for check-in and the participants received materials and a briefing about the accommodation and the program itinerary.
2. On Friday, July 9th 2010 (day 2), Dr. Masaru Suzaki, the Managing Director of the Department of Arts and Culture of Japan Foundation, welcomed the participants with a formal introduction to the program. Afterwards, participants were invited to a program orientation where information about the program, expectations, objectives and general information about Japan Foundation and JENESYS programme were introduced by Ms. Hisae Shiwa, the program coordinator for the JENESYS Programme from the Culture and Society Section, Arts and Culture Department. Then, Ms. Laki gave a lecture on the Grant Program for Intellectual Exchange Conference, and Dr. Yukio Nishimura, Professor, University



of Tokyo gave a talk about Community Design in Japan. This was followed by the participants' presentations. At night, there was a welcome reception, to which specialists and representatives from the Lao embassy in Tokyo were invited.

3. On Saturday, July 10th 2010 (day 3), we continued with presentations by participants followed by a briefing on community design practices in Tokyo by Mr. Yoshiharu Asanoumi, Setagaya Trust Machizukuri. Afterwards, we visited Nazawa Tetto Hiroba nursery school and Sumireba Nature Garden.



4. On Sunday, July 11th 2010 (day 4), all participants traveled to Kyoto by the bullet train Nozomi and visited Kiyomizu temple on the way. We also went on a walking tour in a market selling traditional products.



5. On Monday, July 12th 2010 (day 5), we visited the Kyoto Center for Community Collaboration. Then, the Kyoto City Landscape Policy was presented by Dr. Yoshifumi Muneta, a professor at Kyoto Prefecture University. We visited the Kyoto Art Center, had a walking tour of the Shijo area, visited *machiya*-style houses and observed the Hikizome of Gio Festival.



6. On Tuesday, July 13th 2010 (day 6), the group travelled by train from Kyoto to Takayama. Here, we visited the Shiroyama park, received a briefing on the Takayama local history museum and listened to a presentation on preservation of traditional buildings by post-graduate students from Tokyo University. In addition, we visited the Takayama festival floats exhibition hall, walked to Yoshijima Heritage areas and enjoyed some mushroom tea.



7. On Wednesday, July 14th 2010 (day 7), participants were divided into four groups for a group discovery walk in the Shimoninomachi-Ojinmachi area, Higashiyama temple area, Enago river area and Sannomachi area. Each group prepared and presented the results of the field work to the representatives of the local government.



8. On Thursday, July 15th 2010 (day 8), the group travelled to Shirakawa town, which is a UNESCO World Heritage site. Shirakawa-go has traditional houses in the Gassho style. Here, the staff of the village local government gave a briefing and walking tour around the village and Wadake, an important National Cultural Treasure. Finally, we travelled to the Japanese Style Inn at Gokayama (Ainokura village) and stayed overnight.



9. On Friday, July 16th 2010 (day 9), we walked around Ainokura gassho-zukuri village, which was officially designated as a World Heritage site at the 19th World Heritage Committee Meeting. We visited two buildings, the old Ozaki and old Nakaya residences. We had a meeting with the village committee and Namto City local government, and left to visit Yatsuo town, where the local government showed a DVD as an introduction to the town and a live performance of the



Owara dance as highlight. Next, we visited the museum and had a walking tour in the town and community center.

10. On Saturday, July 17th 2010 (day 10), we had a guided tour of Kanazawa city by the local government at Ishikawa Memorial Museum of Culture, orientation of group discovery survey and walking tour to the public preservation areas as Kenrokuen garden, Castle park, 21st Century of Contemporary Art, Nagamachi warrior (Samurai) residence areas, Japanese tea house and the preserved waterways in Kanazawa city.



11. On Sunday, July 18th 2010 (day 11), the four groups went on a discovery field survey to the temple areas: Temple and Higashi Chaya area, Higashi and Kazue Chaya area and Higashi Chaya and surrounding area. The special experience of the walk was a visit to the Kaikaro (Geisha house) to enjoy the beautiful, bright interior decoration of this 170 year-old

geisha house, which harmonizes tradition and the mastery of the tea ceremony in Japan. After the visit, all groups went to prepare and share the results for the workshop presentation and final evaluation workshop.



12. On Monday, July 19th 2010 (day 12), there was a wrap-up session. Participants and organizers had the opportunity to share and discuss the overall outcome of the program. Participants were required to list the lessons learned from a series of site visit in Japan. The most important learning experience was the networking with all participants and organizers and participants' ability to share their knowledge and experiences. Participants were also required to define how they will apply the newly acquired knowledge to their work at the organizational as well as national level. At the end all the participants received a certificate for their participation in the program. During the flight from Komatsu to Haneda airport, all participants were busy filling out the last worksheet to submit to the organizers and were excited to take a photo of Mt. Fuji, the highest peak in Japan at 3,776 m (12,388 ft) and ranked as the 35th most prominent peak out of 125 peaks listed in the world.



13. On Tuesday, July 20th 2010 (day 13), participants departed for their respective countries.

Conclusion: the lessons learned from the study

1. Sharing and understanding about community design and sustainable community development institution from participants.
2. The government very strongly supports the promotion and preservation of the traditional culture, nature and the environment related to activity and policy, as well as capacity building in community management.
3. The government highly supports and invests in the public infrastructure system. In addition, there are policies and regulations in place to control the height of buildings.
4. Integration of social, cultural and environmental issues into the policy of government.
5. Participatory planning and coordination between communities and government departments.
6. Conservation of traditional buildings, culture and the environment are fundamental assets and are of high value in developing sustainable livelihoods.
7. Japan has a very attractive culture and diverse traditional foods.

Post-program activity plan

In relation to the Post Program Activity Plan, SAEDA decided to include the community design to preserve the environment and culture in our target community. Since I arrived back from the Japan study trip, I have already made several presentations based on my learning experiences in the Japan program to employees and members of our organization and communities. My knowledge and presentations have led to a lot of discussion and interesting new ideas about community design.

SAEDA is working on sustainable rural community development and promotes food security and environmental health with projects focusing on sustainable agriculture, pesticide reduction and agro-biodiversity conservation. Our focus lies especially on the conservation and development of traditional varieties and natural resources. The overall goal is to improve the sustainable livelihood and support poverty alleviation of the target community while conserving sustainable agriculture, social culture and environment. The future objectives are to broaden knowledge of the culture and environmental preservation in the project and building the capacity of our colleagues, government partners and target communities. In my work, I will be also sharing the knowledge and skills I learned from Japan with partners and communities. The expected outcome is that about more than 80% of participants understand about preservation of the culture and environment.



Recommendation

- Establish sustainable networking between all participants with regular activities and workshops to share their experiences.
- Japan Foundation to visit to monitor projects of participants.

My thanks to

I would like to thank the Japan Foundation and all of its financial sponsors who made the JENESYS Future Leaders Programme 2010 possible, especially Ms. Hisae Shiwa and team, who were very kind in helping us and taking responsibility for this program. Thanks to all the participants for sharing their knowledge and kindness. I also would like to thank them for the exceptional efforts made to create a flawless tour through Japan. We had the pleasure of meeting the captivating Japanese people, enjoying very interesting and amazing site visits, super-fast transportation, beautiful hotels and a very nice Japanese-style inn. I can never forget the amazing combination of delicious food we had, including sushi, tempura, and tofu. Finally, my thanks goes to the knowledgeable tour guides and the wonderful organizers.



Thanongsone Xaisongkham (Laos)

Project Coordinator, Gender and Development Group (GDG)

What you gained through the program

The JENESYS programme is a coordinated and supportive organization that provides funds and gives opportunities to participants in East and Asian Pacific countries such as Laos, China, Thailand, Vietnam, Cambodia, Myanmar, Australia, Brunei, India, Indonesia, South Korea, Malaysia, New Zealand, Philippines and Singapore to exchange culture, knowledge and experiences with youth leadership activities in community development and design. Visiting Japan through this program was a great experience that helped me to learn and gain a lot of skills, knowledge and experience that will enable me to improve and develop my country. This is because the vision, mission and method of this program on community design is excellent and will enable future leaders of each participating country to evolve and gain expertise.

First of all, I would like to thank this program for offering me a chance to work together with other participants from different countries. According to the plan for the community design program, after finishing the study tour all participants are required to send a report to the program. So I take this opportunity to discuss my experience. I was a representative from Laos to exchange and share information on community design. From my point of view, during the study tour the organizers were very well prepared to take care of our accommodations, traveling, funds and information about places with booklet and maps, and also coordinated with government officials at many levels to introduce designed communities. The team leader was good and the translator clearly translated from Japanese into English, which helped to maximize our learning outcome.

My lesson learned, I have gained new concepts from this program on implementing, monitoring and evaluating all activities in community design, especially at the provincial level. There were plans to control house building infrastructure and ideas from local people to involve them in resolving problems, as well as good policy for conserving old traditional buildings and old culture. Japan is a very developed country with a lot of big and tall buildings, but the best thing is that many of the oldest historical places in communities have been well preserved and presented to new generations to study and be proud of. The program provided a model in order to help participants to gain a clear idea of how to improve and develop community design by getting participants from the region involved. Participants had a chance to implement group discussions in order to get both positive and negative comments from the results of the presentation and from the relevant staff and government officers during the visiting time in Japan. Apart from skills, experience and academic knowledge obtained from the program, I also had a good time living together and sharing knowledge and experiences with the culture, education, environment and community design with other participants, as well as enjoying the hospitality of local Japanese people.

I have adapted and transferred new skills, knowledge and experiences to my community design. I have already used the model technique for assessment at the project level to identify both the negative and positive points by getting comments from all stakeholders within the community, such as staff in districts and villages. I have also implemented what I have learned from workshops in my work. It helps me understand well, and this help maximized the effectiveness and efficiency of the project.

I would like to make further comments on the JENESYS programme, and am still interested in attending the next program in order to gain knowledge of greater depth and breadth. In addition, the upcoming program will help extend a broader and more diverse network between communities in regions to promote culture, education, environment, and

community design. According to the conditions of the program, after returning home all participants have to send a report back to the program within two months. However, I think it is too late to submit a report after two months. I recommend that all feedback and reports should be submitted by the end of the last day of the program. In my opinion, all participants should transfer knowledge and experience that they gained from the program into the reality of working to fit it into the real situation in their country's context. Then the results from all participants who had been awarded certificates, which cost a lot of money, should be reported and shared among all members.



Nurliyana Binti Rusli (Malaysia)

Undergraduate Student, Faculty of Built Environment, Universiti Teknologi Malaysia

“My KEY WORDS” from the program

The best approach for successful development is for the community to be heard.

What you gained through the program

Through this program I have created unforgettable memories and gained a great deal of meaningful knowledge. This is really a once-in-a-lifetime experience for me, and what makes this trip memorable is the close and strong relationships we formed with the participants. By having this close and strong bond, it is easy for us to understand and exchange our cultural differences.

Besides that, the most important lesson I have learnt through this program is that all countries have to face difficulties and challenges before being successful and becoming the best example of any development, for instance the best in preserving national heritage.

To be successful, we must not give up and always strive hard to achieve the aims that we have outlined. Without strong determination to succeed and the ability to imagine the best future we can have, they will be no better tomorrow.

What's more, it is also important for developing countries to learn from developed and successful countries like Japan to preserve its national heritage for the sake of the community, and not only for economics or tourism. Besides, continuous and significant efforts from the community as well as the government of Japan should be regarded highly. I hope this program will continue in the years to come and that many participants will benefit from it, especially those from under-developed countries.

Action plan

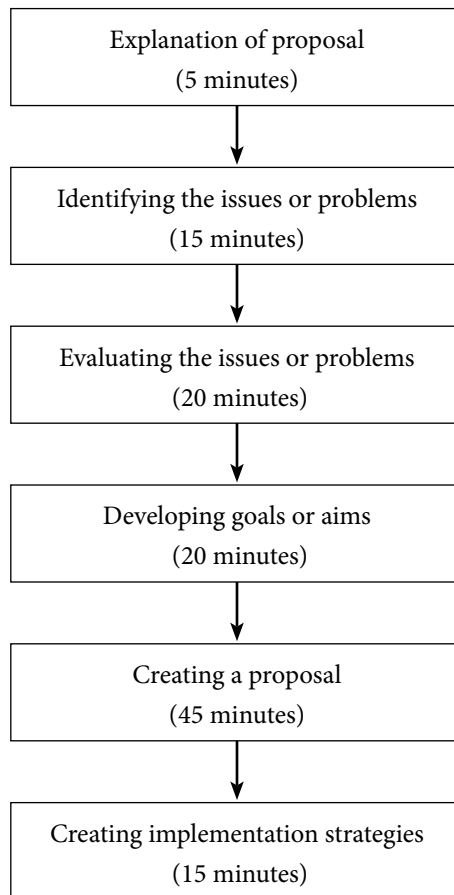
For my post program action plan, first of all I wish to organize a series of workshops on ways that people can improve their quality of life through their own design or ideas. This program must be started with young people to teach them how they can make their school into a more enjoyable environment that is conducive to learning. In the end, it is hoped that they will be aware of how great changes can be made from the small contribution of their ideas. Moreover, such an awareness can teach responsibility to be part of creating better environment. Hopefully they will be able to apply what they learn in school to the world.

The objectives of the workshop will be:

1. To create awareness and responsibilities among the school children on how they can participate and contribute ideas to create an environment conducive to learning.
2. Promoting creative and critical thinking by designing a proposal to enhance their learning environment either in the classroom or in the whole school.
3. To come up with a proposal that allows them to illustrate their ideas for a concrete strategic action plan.

The outline of the workshop will be:

1. Explanation of a proposal
2. Dividing into groups of 5–10 (depending on the number of participants)
3. Identifying the problems within their classroom specifically or in their school environment in general
4. Evaluating the issues or problems
5. Developing goals or aims
6. Creating a proposal through design or recommendations
7. Creating implementation strategies





Noor Adeeb Binti Kamaluddin (Malaysia)

Undergraduate Student, Universiti Teknologi Malaysia

“My KEY WORDS” from the program

Community Participation and Awareness

What you gained through the program

I had a lot of valuable experiences and gained knowledge and understanding in this program, which can be summarized as follows;

1. Community Participation drives conservation and revitalization efforts, as shown in the historic city of Kyoto.
2. The importance of a sense of pride, love and awareness of one’s culture, history and values, as manifested in the successful places in Japan. They are proud to exhibit any cultural aspects and share the beauty of their place, which directly contributes to the uniqueness and attractiveness of the place.
3. Conservation can be beneficial on a broad level in the city, such as the local economy, social, environmental aspects, and the overall image of the townscape (built environment). It is not a mere beautification of the built environment, but also serves the purpose of improving all aspects of life within the community.
4. Modernization is not an excuse to sacrifice the importance of the natural environment. Any development should put people first and in harmony with the environment. The street landscape in many cities in Japan was designed in such a way that it fits with the natural setting, such as the river and slope.
5. Japan also faces the same problems as Malaysia in term of conservation effort and development pressure, in which many historical building disappear just as machiya did in Kyoto. Therefore, it is crucial to understand that these efforts are a very long-term process, which requires strong commitment and public participation to achieve the intended result.
6. The transportation system in Japan was very sustainable: subway, public transport, cycling and walking. The pedestrian priority concept and inviting street environment were among the important elements that encourage people to walk.
7. The built environment was stimulating; the design of space can nurture the creativeness of the people.
8. Good adaptive reuse of machiya and older buildings, flexible building material and activities show that a building should be built to stand the stress of time.

Action plan

When I returned to Malaysia, a series of presentations were planned for the Urban Design Master students and the Faculty of Built Environment so that I could share my experiences in Japan. One of the objectives is to discuss the practice of community design, experiences and valuable knowledge about Japan with the local students and academics. Another objective is to inspire and give ideas on which aspects and principles can be applied and adapted to suit the local culture and setting. The brief booklet is to be produced in order to improve understanding on what already works in Japan and how we can modify it to suit the design and culture here.

There is no stakeholder in this activity, as the intention was just to spread the knowledge and hope that it can be ben-

eficial to the audience. The beneficiaries of these activities range from the students to the designers that are involved in community design. It is very rare to take examples from Japan in designing our environment as we depend highly on references and practices in the United Kingdom or United States. However, due to shared values and regional aspects, examples from Japan should work well in Malaysia too with some modifications. It is expected that all of the experiences that Japan has gone through can serve as an example, and references to them will be included in any conservation and community design-based program in the future.

The next activity will be part of the project of Urban Design and Conservation Research Group (UDCRU) in Universiti Teknologi Malaysia, which is the Cultural Mapping of Melaka Built Heritage. Melaka has been a UNESCO World Heritage Site since 2008. The objective is to identify, locate, analyze and record all cultural aspects which have a significant meaning and important value to the city that contributes to its rich and multicultural assets, be it tangible or intangible. This is to ensure that the rich traditions and values were passed through generations and any development should consider and protect all these important cultural aspects. The objective is also to heighten awareness and create a sense of pride among the local people towards their heritage.

The stakeholders include the voluntary urban design master students, the local government and local people who were involved in the creation of this project. It is expected that a collection of complete, comprehensive, informative and meaningful data will be produced. This 'cultural mapping' information will later be used for the conservation, and will be referred to other stakeholders and developers before any development takes place within this historic city.

This will later benefit both the city itself and the local residents of Melaka so that the next generation can still maintain its rich cultural aspects in their daily life. It is also important as a method to spread the uniqueness of Melaka in the form of a documented medium. Some of the actions are the identification of culturally important aspects, site survey for data collection, and interviews with local residents and experts, involvement of the local community in the determination of aspects and design process, and finally the management and translation of data into useful information.



Kyi Min Thu (Myanmar)

Operation Officer, SEEDS Asia (JAPAN) and Myanmar Engineering Society

“My KEY WORDS” from the program

Preservation and Conservation

What you gained through the program

Before we went to Japan, we hoped we could gain knowledge on Japan’s architecture design and city landscape plans. When we arrived in Japan, I wondered about architecture design and preservation of heritage. In the orientation program, I was able to learn about how to give presentations to understand other people. I had learned about the preservation of the historical houses and places. The preservation of *machiya* homes could give knowledge and information on preserving historical buildings in my country. I also liked the presentation on Tokyo’s city plan. The Hikiyama (float) festival was also enjoyable and gave me an example of the cultural character. I enjoyed visiting the art center in Tokyo. I liked the twofold of Yatsuo.

I am interested in the architectural design of temples and shrines. I also liked the tea ceremony in Kanazawa. I had good experiences in group walking and presentations in Kyoto and Kanazawa.

I made good friendships and experienced kindness from everyone in the program. I hope we can meet and discuss together again to solve problems of each country. Our friendships can bring peace to the world in the future.

Action plan

When I arrived in my country, I gave a presentation about our program. I was able to share knowledge and information about people in my country. I also told the teachers in the Delta region, an area affected by Cyclones (typhoons) in my country, about the good programs of the Japan Foundation. I was able to share the information on conservation of green environment and forests. Now I am trying to share knowledge of preservation to the villagers in my country. We also need to preserve historical buildings such as palaces and pagodas. We need to keep not only intangible but also tangible heritage. I shared my knowledge of modern architecture design with my friends, civil engineers and architects. I also shared the purposes of this program. I explained that we need to maintain the civilization of our country as the Japanese do.

If I have a chance, I must try to share the knowledge and information from our program with everyone in my country to improve and develop the civilization and a good culture. I am trying to share the knowledge that everyone need to participate in preserving historical and cultural heritage. We need to maintain the peace of the world and develop each country. And also we need to share knowledge and information on Disaster Risk Reduction of each country.

I hope we can try to build a human network in East Asia with together. If we do, we can give help to solve problems and requirement for our world. In the future, I must try to form good relationships and exchange culture and ideas with others.



Yu Wai Yan Thein Tan (Myanmar)

Member of Myanmar Engineering Society/Post Graduate Student

What you gained through the program

Thanks to the great chance provided by Japan Foundation, we were able to join the 2010 JENESYS programme. This was a memorable study tour that gave us a great deal of knowledge on community design as well as traditional Japanese values. Participants were also given opportunities to exchange information and discuss common issues related to the field of community design. During our study trip, I also got a chance to share my experiences in community design activities implemented at the community level in Myanmar.

The first thing I did after having been to the JENESYS programme was to organize my schedule and pictures from Japan. I prepared by making presentation materials and videos of the memorable things and people in Japan and materials to distribute about community design. I explained about Japanese community design system as represented in Kyoto, Gokayama, and Shurajawa. I compare it to Myanmar. Japan is culturally very close to Myanmar, but the level of development is different in terms of preserving historical buildings and technology, especially in attitude towards the model for developing nations. There are many temples in Myanmar, just as in Japan.

Bagan, lying on the left bank of the Ayeyarwady River in the dry zone of Central Myanmar, is the most important historical site in Myanmar. It was the capital for two and a half centuries when the Myanmar empire reached the zenith of its power. There are many traditional temples in Bagan. It was here that Myanmar art and architecture passed through a golden age.

Both structural and chemical conservation work was undertaken. For structural protection of the brick walls, a supporting system of wooden beams was erected. To conserve the large terracotta ringwares, wooden frames were built to make boxes around the ringwares. These were then covered with thick plastic sheeting. To conserve the brick walls, a mixture of lime, mortar and red earth powder was mixed at a ratio of 1:1:3. This was blended with chemical glue. This mixture was used to fill the spaces between the brick layers.

There is no doubt that this is the palace site. The excavated site is now preserved as it is, keeping the artifacts in situ. This is a cultural heritage for all of us. It is very important to preserve this cultural heritage not only for the archaeologists or archaeology students, but for all the people of our country. The Myanmar engineering society for which I work as volunteer collaborates with the government. I am currently completing the third paper in a postgraduate course with my goal. The knowledge I learned and experiences I had in Japan and with the other delegates is already proving to be valuable for my understanding of how other countries are dealing with complex issues. My experiences in Japan will continuously feed into my work. This is a useful experience for me as well as for my organization to integrate and enhance cultural properties and architecture education for the future development of a community program.

I would like to thank the Japan foundation and the entire staff of the Japan Foundation. I cannot express enough gratitude for the opportunity to experience such as amazing combination of exceptional food (sushi, tempura and tofu), interesting site visits, educational workshops, fast transport, the best hotels, and the beautiful cities with their polite and affable people. The whole trip was very well designed and we were all taken care of. Thank you.



Amy Louise Young (New Zealand)

Planner/Landscape Architect, Dunedin City Council

Travel and learn about other cultures and you will appreciate what you have at home.

In this opportunity of a lifetime I met some amazing people. I was sad to leave but happy to get home. It has taken a while for the lessons from the workshop to sink in. Life goes on and you get back into your daily routines.

Since returning, I have given several presentations about the workshop to my family, friends and colleagues. The responses that I have had were varied but the most common were, “You are so lucky”, “What an amazing opportunity”, “I didn’t realise Japan was so green.”

The truth is that I was so lucky and it was an amazing opportunity. I wasn’t really sure of what to expect and I am still overwhelmed by the generosity of the Japan Foundation, the information that was shared between the delegates of each country and the bond that we made there. I am sure that this trip will leave an imprint on my mind for years to come.

I appreciate the phenomenal amount of hard work and preparation by the members of the Japan Foundation and the people who took time out of their busy lives to share the journey with us.

It was really difficult to narrow down which town I gained the most from, as I gained from every place we visited. I also gained so much from meeting with the other delegates and hearing their presentations. But for the purposes of this report, I would say that I gained the most from our visit to Setagaya City, Tokyo. I chose this area because of the places that we visited: Setagaya City, Sakuragoaka Sumireba Nature Garden and the Nozawa Tetto Playground. These places made me stop and think about what I take for granted in New Zealand. Although I understand how the pressures of large populations, scarce open space and high land prices restrict the amount of open green space within a large city, it hadn’t occurred to me what the impact of not having these more ‘informal’ spaces could have on an individual’s and community’s well being. There is a real need for these ‘informal’ spaces to enrich the community and allow people to stay in touch with natural and cultural processes within an urban environment.

By ‘informal’, I do not necessarily mean less structured. The Nozawa Tetto Playground was a wonderful example of how structured learning could be achieved without the restraints of cleanliness, tidiness and rigid play structures designed to meet safety standards. The children had a real ability to react to and interact with their surroundings, whilst allowing a certain level of risk to enable real world education. This type of play is not uncommon in New Zealand, but has the potential to become endangered, due to strict safety requirements and a developing mindset that children learn more from structured learning than play.

I was really impressed with the Sakuragoaka Sumireba Nature Garden, as this was a space that could easily have been swallowed up by the urban jungle. This is especially true in Tokyo, where the higher the price paid for a piece of land, the higher the rate of return demanded from that land.

Nishimura Sensei talked about the importance of taking ownership of public spaces and caring for them as we would our home. If we are able to achieve this, we could be... “escaping from this stifling commitment to efficiency, and the division of public and private space.”¹

Examples of community-driven outcomes included the revitalisation of spaces as they were tidied up, black fences added and vegetation that all relate to a specific theme or character created. This is an aesthetically pleasing outcome and

¹ Nishimura, Y, “My home and garden, open to the community: A Town—A Big Home for All.”

creates a sense of pride within the area.

The Sakuragoaka Sumireba Nature Garden, has a group of community volunteers that are passionate and act as *Kaitiaki*². They facilitate the sharing of knowledge with the visitors of the garden, and allow the space to grow and evolve in the most 'natural' way possible. The wonderful thing about this park is that it hasn't turned into a typical neighbourhood park with structured play items, vending machines and advertising, etc. By conserving the open naturalness of the park, they encourage imagination and inspirational play.

It is the knowledge of the volunteers, and the resources in the learning room, that highlight the many of layers of interest that make this park special. The daily notice board explains what is happening within the park, such as temperature, what plants are flowering, and what insects you are likely to see. This raises your awareness of the finer details of the garden. More in-depth information can be found in the learning room, where children's science experiments are held and volunteers also share stories and knowledge. The result is that, instead of the visitor seeing a green open space, they really see a series of natural systems existing within a built-up urban environment.

As a Landscape Architect and Planner working for a City Council, I understand the importance for such places on a local and national scale. I also understand the constraints and hurdles that must be overcome to establish and maintain such facilities. The key to the success of these projects is the strong conviction of the organisers and the community to achieve their goals. If they have the confidence, manpower and support from local government, they will have the ability to achieve long-term outcomes. The first step in the right direction is deciding what is important. In New Zealand we spend a substantial amount of time at the beginning of the process to identify these needs. No matter how small the project, there is always an overarching vision or goal. Because these visions are clearly defined and the background work and research has been undertaken, the community is able to make steps towards achieving that vision.

In New Zealand we do not have the same population pressures. We have the luxury of neighbourhood parks, sports fields, large areas of native bush, open pasture and beaches. We have other pressures that result from having a small population base, which makes it difficult to gain funding and support for new community projects. After visiting Japan, I realise that I, and perhaps other citizens of my country, take these spaces for granted. It may be that we do appreciate them, but after visiting Japan I am not sure that we are embracing their full potential to act as a vital part of the community. So I have decided to take up the challenge and develop a similar concept to the Sakuragoaka Sumireba Nature Garden in Dunedin—a project that can evolve from something small and that is also relevant to my skills and profession.

I am working on four community playgrounds around Dunedin this year. Three of the playgrounds will receive a standard upgrade. The fourth is Ocean Beach Domain, which is a park that is surrounded by mature trees, has a well established picnic area and backs on to a coastal sand dune system. I have chosen this park for the concept as it has many interesting layers of information to reveal. We are in the preliminary concept phase, but if it works out well it has the potential to create a model for other community playgrounds. Consultation with the public begins in October and implementation should be done by the end of June 2011. There is an opportunity to work with the wider community and use funds, such as the biodiversity fund, to help with planting. The project will not just finish at the implementation phase. The focus for the park will be increasing public awareness of the surrounding environment, including the coastal dune systems and the physical and cultural processes on the site.

Signs will be placed at key focal points to educate the public about the site. These signs will also provide a reference to an interactive website to allow for regular updates and to advertise future events occurring within the area. Initially, this will be a test case to pare back the layers and see what can be learned about the park's ecosystem. If this model is successful, then it could be adapted for other neighbourhood parks.

I would like to thank the Japan Foundation for this opportunity and inspiring me to have an active positive impact on my community and giving me the motivation and confidence to do so.

2 *Kaitiaki* is a New Zealand term used for the Māori concept of guardianship, for the sky, the sea, and the land. A *kaitiaki* is a guardian, and the process and practices of protecting and looking after the environment are referred to as *kaitiakitanga* and include *rāhui* and *tapu*[1].



Manalo Michael Festejo (Philippines)

Project Director, Escuela Taller de Intramuros

“My KEY WORDS” from the program

Machizukuri, traditional buildings and landscapes, community participation, craft schools

What you gained through the program

The JENESYS Community Design Programme was very timely, especially for the institution which I represented. Our school helps out-of-school youth from the BASECO community in central Manila by providing them with skills which can be applied in the restoration of our built heritage. The blend of topics ranging from community work, preservation of traditional culture, and tourism that were included in the JENESYS programme added to what we could do for the betterment of the BASECO community, as well as systematized approaches in data collection for use in projects related to the preservation of tangible cultural heritage. Of special interest to me was the “machizukuri” approach to help revive communities and improve the quality, first, of physical spaces, and then community life in general. Another important aspect of the program was the interaction with stakeholders and practitioners in the sector of historic preservation, which gave a very good overview of Japanese approaches to conservation. Lastly, the program was an excellent venue for exchange on an international level. In the course of 12 days, the views of 25 participants from 15 countries on a diverse range of topics—mostly related to the preservation of cultural heritage—were expressed in the different sessions, both formally and informally. This was very important in order to gain a picture of the situation of cultural heritage within the region, as well as to develop networks and partnerships.

Action plan

1. **Objective:** To have a series of lectures or workshops, short- or long-term, that would bring together practitioners in the conservation of vernacular architecture—particularly those made of thatch, bamboo and wood. This can be held in the Escuela Taller, so there could be a more hands-on approach to the conservation of this type of heritage. The main goal of the project is to have an exchange of views and techniques dealing with the conservation of this type of heritage, as it is most vulnerable to deterioration, whether natural or inflicted by man.
2. **Beneficiaries:** On the local level, the target beneficiaries are the participants, mainly the students and instructors of the Escuela Taller Intramuros, and other invited practitioners in the field of vernacular architecture in the Philippines. Should the seminar-workshop be opened to participants from other countries, then we include, as beneficiaries, those who will be invited (from other countries) to take part in the program.
3. **Stakeholders:** For the Philippines, the stakeholders are the Escuela Taller, which is attached to the National Commission for Culture and the Arts (NCCA-Philippines) with funding from the Spanish Cooperation Agency (AECID), ICOMOS Philippines, which represents the practitioners of heritage conservation in the country, and, most importantly, the communities which the present batch of students represent, as they come from different provinces in the Philippines which are rich in built heritage.
4. **Expected Outcome:** The expected outcome is a set of documents which put together the methods that will be shared

by the different lecturers as applied in concrete case studies during the course of the program. Hence the outcome will include the proceedings of the workshops, in printed form, and, hopefully, an actual building which can be partially or wholly restored.

5. **Concrete Activities:** a. Opening session, serving as an introduction to the whole program. Here, goals will be established, as well as the parameters for the on-site conservation project. b. Lecture series in which the speakers will be given time to expound on the materials of their specialization in relation to the given topic. Experiences from their countries, or communities, of origin will be showcased in this part of the program. The most important portion will be a forum, or roundtable discussion of issues connected to the conservation of vernacular architecture. c. Conservation work on an actual structure—this will be the long-term project of the program. During the proceedings of the seminar-workshop, however, participants—especially the students of the Escuela Taller—will be invited to have a hands-on experience in a wooden structure. The latter should be located centrally, in an area with high traffic, as this will also give the general public a chance to view the conservation activities and, hopefully, inspire community members and passers-by to engage in similar efforts of conservation. d. Long-term activities—These can consist of follow-up activities such as an exchange program dealing in carpentry in which a Japanese master carpenter can be invited to the Philippines to spend time teaching a course on traditional carpentry at the Escuela Taller, or vice versa (a Filipino student can also be sent to Japan). Anchoring the program to the Escuela Taller will ensure its continuity as the school strives to pass on traditional building techniques to its students.



Ramil Belleza Tibayan (Philippines)

Construction Project Manager, Design Coordinates Incorporated

“My KEY WORDS” from the program

Culture Shock!

What you gained through the program

The most important thing I learned from the program is that heritage preservation means not only preserving what can be seen or touched, but also traditions and cultures. These traditions and cultures must be passed on to the next generation. Another thing is that heritage must not be sacrificed for a city or town’s development. Heritage towns and cultural landscapes must be preserved and this can be used to attract tourists. With this, local tourism in a community will boost income levels by bringing more income to a town or city. Heritage sites and cultural landscapes must always be taken into consideration in planning a town or city’s urban development. Another factor that I learned from the program is that people must have initiative and be open-minded. For a community to work together, the local community must have the initiative to start an action plan. Open-mindedness is another factor. People must first set aside their personal interests for a community to work together. And lastly, government support is another key factor for an action plan to fully materialize.

Action plan

1. Objective

To adaptively re-use the old Army and Navy Club in Manila as a hotel and casino. The Army and Navy Club is one of Manila’s American Colonial landmarks that dates back to the early 20th century.

2. Beneficiaries

The city of Manila will benefit from the project through the income that will be generated from the proposed hotel and casino. In addition, the Filipino people will benefit from the project by the new job opportunities it will bring in, but most especially, another significant heritage structure of Manila will be saved from neglect/destruction.

3. Stakeholder

PAGCOR (a government-owned and -controlled corporation) will operate the proposed casino while a private entity or corporation will be the counterpart in investing in the construction/restoration of the proposed hotel and casino. This private entity or corporation will be called the “proponent”.

4. Expected Outcome

The city of Manila will not only benefit from the income that will be generated from the operation of the hotel and casino, but in addition the old building of the Army and Navy Club will be restored and maintained. 60% of the casino’s income will go to PAGCOR, and thus part of it can be used for the maintenance of the Army and Navy Club building while 40% of the total income will go to the “proponent” who invests in the construction/restoration and operation of the casino.

5. Concrete Activities

Since this is a proposal, we need to look for a potential investor or proponent who will invest in the restoration of the Army and Navy Club in Manila. But as of now, the city mayor of Manila is pursuing his vision of restoring Manila's former grandeur, focusing on the city's rich and colorful cultural legacy, thus indicating that there is a chance for the Army and Navy Club to be restored.



Min Li Foo (Singapore)

Assistant Manager (Research and Education), Preservation of Monuments Board

“My KEY WORDS” from the program

Sustainability, authenticity of sites and consultation

What you gained through the program

The numerous sites we visited in just eleven days allowed me to gain insights into the real challenges surrounding the preservation of historic sites and buildings. One such challenge is to balance tourism with locals’ needs in the promotion of heritage and/or historic sites, such that the locals are not alienated from their landscape. It is noteworthy that the local authorities we encountered—such as those in Kanazawa, Yatsuo and the villages of gassho-style houses in Shirakawa-go and Gokayama—are attempting to ensure that the locals’ needs come first even with the introduction of tourists to these places. We noticed that the improvements works in the historic districts were carried out for the residents, instead of solely for the tourists. For instance, directional signs in the historic districts are primarily in Japanese instead of English. Despite these efforts, we find that the local authorities still face problems in sustaining the sites: the local authorities dealing with the gassho-style houses are still seeking solutions to rejuvenate the ageing population and to ensure the traditional crafts are passed down. Such problems are not unique to Japan as sustainability of historic sites is a common concern around the world. However, the authorities’ attempts to cater to the locals’ needs serves as an exemplary reminder that the locals should not be alienated in the promotion of historic sites.

Another challenge faced in preserving historic sites is to ensure a site’s authenticity while at the same time allowing the site to grow with time. It was often noted that the preserved buildings and sites looked as though they have been frozen in time due to the building control regulations. As a result, they either do not show developments that have occurred over time or their developments have been muted in order to adhere to the regulations. Therefore, how do we preserve a building or site, while allowing it to grow within the practice of good preservation and conservation practice? We agreed that it is essential to, at least, include the building or site owners in the decision making process over the proposed improvement works to a building or a site. This can be achieved through a constant consultative process with the building or site owners, to ensure that they are agreeable to the requirements for the building or site to achieve a certain look.

Action plan

The topic of preserving historic buildings and sites in Asia would be use to practitioners within Asia and this interest stems from the fact that I am a Research and Education officer in the Preservation of Monuments Board (an institution under Singapore’s National Heritage Board). Hence, it would be of interest to organize series of conferences that offer preservationists and conservationists a platform to share ideas on preserving and conserving buildings and sites in Asia.

These conferences are aimed at allowing the government and non-government organizations dealing with preservation and conservation to foster an understanding of preservation and conservation in Asia’s context. This is because the preservation guidelines that are derived from Western practices may not be applicable to Asian countries. It is hoped that a core committee can be formed to draft guidelines that can be used on, for instance, vernacular architecture in Asia.

The suggested topics for the conferences are:

1. Current Practice of Declaring Monuments in Asia: what a 'monument' is in Asia's context; what is being preserved and conserved and what are the regulations that apply to these sites or buildings in Asia?

This conference is aimed at the policymakers that draft the regulations in determining sites/structures and buildings to be preserved. It is hoped that through such an exchange program, the policymakers of the various Asian countries can adapt their existing policies better to their context and adapt regulations based on Western guidelines to Asia.

2. Preservation practices of Vernacular Architecture

This conference will be a platform for practitioners, as well as policymakers, to understand some of the preservation techniques that are applied to vernacular architecture. Case studies of preserving Indian temples, Chinese temples, mosques and shop houses in Asia can be shared in this conference.

3. Preserving/conserving buildings and sites that date to the post-colonial period

This topic is of particular interest to me because many Southeast Asian countries have stepped out of colonial rule less than a century ago. Additionally, many of the preserved and conserved buildings and structures in Singapore are intertwined with Singapore's colonial history. Hence, it is essential to learn from the other countries about the post-colonial buildings/structures that they are considering for preservation, as a form of preparation for preservation and conservation in the future.



Wei Soon Jeremy Ho (Singapore)

Post Graduate Student, National University of Singapore

“My KEY WORDS” from the program

Sustainability, Community initiated movement, Cultural sustainability

What you gained through the program

Going through the program with a group of like-minded individuals who shared their vast and diverse knowledge regarding the sustainability of cultural preservation in their respective countries helped to greatly broaden my horizon. For the 14 days in Japan, I got to visit several major cities, in addition to smaller villages. At each destination, I witnessed the various efforts by individual communities to initiate a movement to create a community space or start a community movement to preserve their heritage. An example in Tokyo was the Nozawa Tetto Hiroba, which we visited. It is a community-initiated movement to create a child care center which also acts as a community gathering place for the entire area. It not only attracts young children, but also their parents, who congregate together when they bring their children to the daycare or events. These movements are normally initiated by local community leaders before they request monetary help from foundations or local government for assistances. It is a very healthy sign when citizens take charge of community space creation and heritage preservation efforts. This helps ensure a sustainable effort among the community. I also gained an additional perspective on cultural preservation during my visit to Kiyomizu Temple. The usual practice of cultural preservation in many countries is to limit the number of visitors that can access a heritage-designated facility so that it slows down and limits the deterioration to the facility. However, in the case of Kiyomizu Temple, it is not only open to the public, but the people are also encouraged to use the facility for rituals and school education visits to ensure that ‘traditional culture’ is actively kept alive within the daily lives and activities of the locals. In addition, the damage to the temple due to its daily use and heavy human traffic creates a consistent demand for a specialized group of craftsmen who are trained in the ‘traditional’ construction techniques to ensure the constant maintenance of the temple. The ‘traditional’ ritual and space is not only kept alive as a distant memory but also forms an intrinsic part of the local’s daily lives when the place is being used.

Action plan

1. The objective of my action plan is to share my experiences with fellow students from the National University of Singapore so that they can better understand the techniques and knowledge that have already been gained by other countries in South East Asia.
2. The beneficiaries of my action plan will be students and professors from the School of Design and Environment at the National University of Singapore.
3. The stakeholders in my action plan will be the Japan Foundation and the National University of Singapore.
4. The expected outcome of this exercise will be the familiarization of the students and Professors from the School of Design and Environment, National University of Singapore, with the practices and knowledge learned by all the JENESYS participants from the different countries in addition to what has been shared and observed in Japan. They will have a

chance to broaden their horizon with regards to community space creation and cultural preservation.

5. The activities are organized as part of the continuous efforts on the part of JENESYS to cultivate and share knowledge with fellow South East Asian countries on cultural preservation and community creation. Various sharing sessions will be organized with friends and colleagues on knowledge and experience gained from the exchange program. A PowerPoint presentation will be put together and presented to the NUS architecture community. I hope that through such sharing, a wider portion of the community will be more aware of what is happening around them with regards to community planning and cultural preservation. With such awareness, they will be better equipped to engage in these two particular areas of interest.



Chunyaporn Ladsena (Thailand)

M.A. student, Urban Design Program, Department of Urban and Regional Planning, Faculty of Architecture, Chulalongkorn University

Kudeejeen Neighborhood Revitalization through Arts

The Kudeejeen neighborhood is one of the oldest water-based communities in Bangkok. It is located on the bank of Chao Phraya River, just opposite the Ratanakosin area (Bangkok's historic district). The neighborhood covers approximately one square kilometer and dates back to the late Ayutthaya period (1620–1767). It consists of six communities with a multi-cultural mixture of three religious beliefs: Theravada and Mahayana Buddhism, Catholicism and Islam. The area is characterized by Bangkok's traditional urbanism, which is a fine-grained urban structure centered on religious places with a close-knit social cohesion. In comparison to other waterfront communities in Bangkok, which have been razed to make way for more profitable developments, the spatial and social qualities of the Kudeejeen neighborhood still remain intact thanks to the fact that the land is owned by temples, churches and mosques.

In 2008–2009, in order to create the most comprehensive cultural map possible, we employed a multi-layer mapping technique which involves various groups of people evaluating and identifying cultural resources based on their values, knowledge and background. Through this method, the value evaluation criteria encompassed not only the tangibles such as physical structures, spaces, and artifacts, but also the intangibles such as memories, histories, cultural practices and other aspects. After several layer maps were made and integrated, public forums were organized to verify and enter the data.

This cultural map shows that the religious places such as temples, shrines, churches and mosques were recognized and identified by the three mapping groups as the most significant cultural heritages (fig. 1). As a result, all of them are maintained in excellent condition through the collective efforts of the government and local communities. Moreover, the religious places still function as a community center and play a central role in community life not only as a meeting place, but also as a place for regular worship, study, charity, and as an assembly for social and cultural purposes. In brief, these religious establishments are the key attribute of the community's cultural uniqueness. However, in contrast to religious establishments, the mapping groups perceived old wooden residences, historical waterways and alleys, and some cultural practices as being a less valuable cultural heritage. They were found to be in bad condition and, as a result, considerably lowered the value of the whole neighborhood.

In 2010, in order to empower the local organization, increase the participation of more participants from all strata of the neighborhood as well as to raise awareness about cultural heritage revitalization among local residents, we worked together with religious leaders, local conservation group (Kudeejeen Cultural Heritage Conservation Group) and local residents to organize the Second Kudeejeen-Silptamtrok (lit. Arts in Alleys) (fig. 2). This was an art and light installation focusing around those cultural heritages. Since the First Kudeejeen-Silptamtrok was successful, it will be held again on 18-21 November 2010 with a larger network, including the Ministry of Culture, Bangkok Metropolitan Administration, Thonburi District Office and the Bangkok Arts and Cultural Center.

1. Objectives

- 1.1 Organize the arts workshop through a participatory process with local leaders, local cultural heritage conservation groups, religious leaders, local residents, universities, artist networks and local government
- 1.2 Install the artwork in the designated spaces in Kudeejeen Neighborhood

2. Beneficiaries

2.1 Primary Beneficiaries

- Kudeejeen Cultural Heritage Conservation Group
- Local residents focusing on students at local schools

2.2 Secondary Beneficiaries

- University professors and students
- Artists
- Local government focusing on BMA and Thonburi District Office

3. Stakeholders

3.1 Key stakeholders

- Local leaders
- Kudeejeen Cultural Heritage Conservation Group
- Religious leaders
- Local residents

3.2 Secondary stakeholders

- University students
- Artists
- Ministry of Culture
- Bangkok Metropolitan Administration
- Thonburi District Office
- Bangkok Arts and Cultural Center

4. Expected Outcomes

- 4.1 Cultural heritages of Kudeejeen will be revitalized through the new meaning and values created by arts.
- 4.2 Capacity of local organization to revitalize the community will be strengthened through learning process with artists, university professors and students.
- 4.3 Awareness of cultural heritage will be raised among local residents and local government.

5. Concrete Activities

As one of the unique aspects of the Kudeejeen neighborhood is the main three religious places, a possible theme of the Second Kudeejeen-Silptamtrok is “Rabiangtharm-Samsatsana” (lit. Dhamma Pathway’s of Three Religions). The arts project will consist of three main activities, listed below.

5.1 Arts Workshops

- Identifying the possible range of art forms and activities by the participants;
- Introducing a variety of art forms to the stakeholders in the local meetings well before the art interventions. The aims are to solicit people’s ideas on the forms they think would best fit the community, the sites where they should be located and, in the case of art objects, to identify which pieces they want to keep in the community after the art events;
- Identifying the community’s cultural heritage that yields specific art forms, and then matching the forms with the list of contemporary artists whose lines of works are recorded and compiled by the Ministry of Culture; and
- Producing art and design works by artists, students and local participants by complying with “Dhamma key-words” given by the religious leaders.

5.2 Community Cleaning Days

- Cleaning public spaces in the neighborhood focusing on religious places, old canals, old alleys, old houses by local residents and volunteers.

5.3 Arts Installation

- Residents, students, amateur and professional artists participate in exhibiting their art and design works in a wide variety of public and semi-public spaces within the community.

Month/Week	Sept 10				Oct 10				Nov 10			
	1	2	3	4	1	2	3	4	1	2	3	4
Activities												
5.1 Arts Workshops												
5.2 Community Cleaning Days												
5.3 Arts Installation												
5.4 Second Kudееjeen-Silptamtrok Festival												

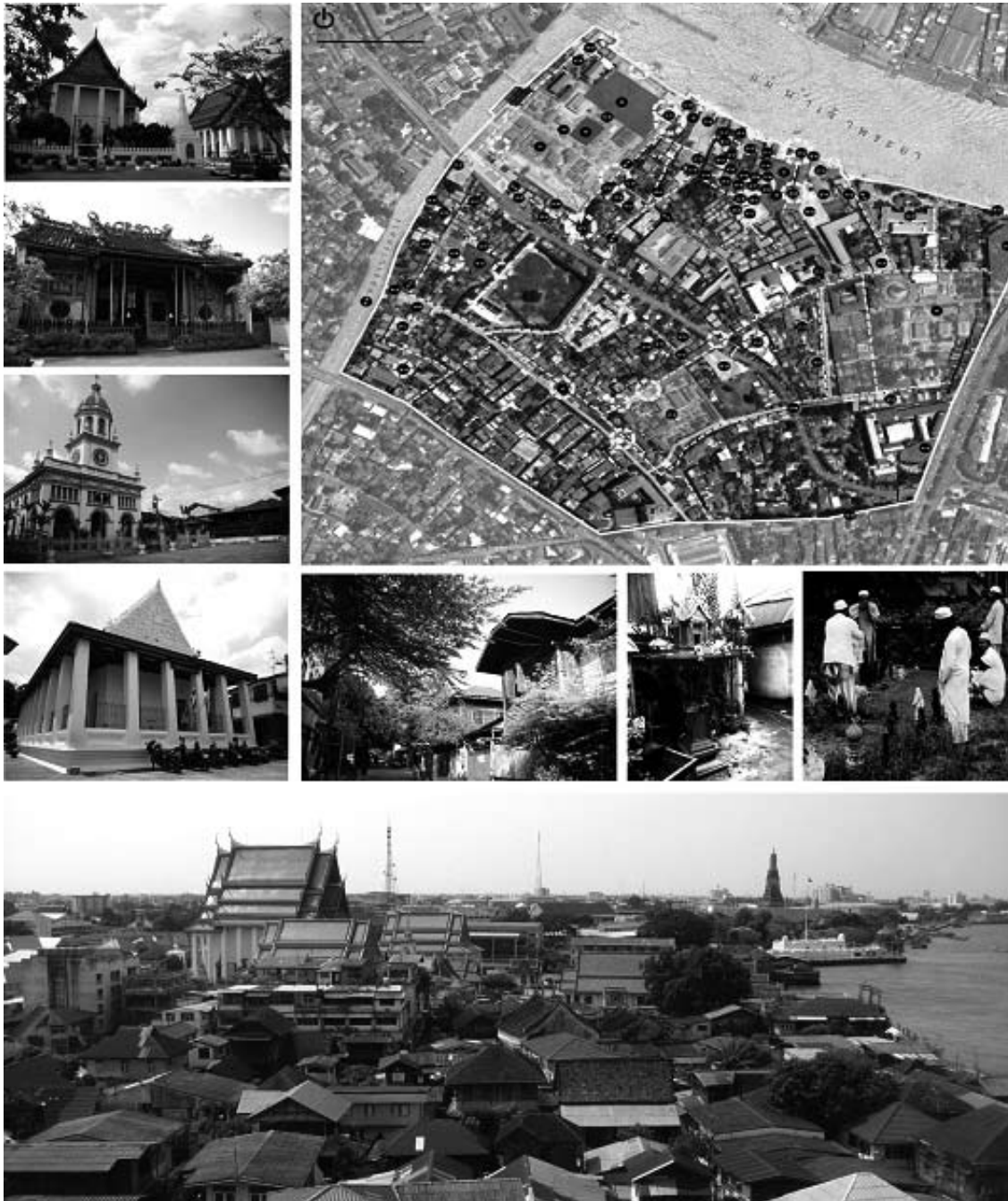


Fig 1. Context of the neighborhood



Fig 2. The First Kudseejen-Silptamtrok (27–28 March, 2010)



Peethakorn Sribhudwong (Thailand)

Public Communication Officer, Bangkok Forum

What you gained through the program

I gained a lot of experience with the preservation concept. I learned to appreciate the balance between modernization and preservation in town building because the new buildings can be constructed near the preservation area with little conflict. The owners of the new buildings respect the law and pay attention to the townscape. They have a responsibility to public.

I learned how to start revitalizing the community heritage area by making people interested in identifying their town's charm. Realizing where the town's charm lies is the most important thing for town revitalization because sustainable development depends on change within people, not on physical changes alone. In many areas that I visited, the local people described their own story, community, houses, and traditions with proud smiles. I could feel the happiness of the local people when they told their story to me and the visitors.

The collaboration between sectors (local government sector, academic sector, community sector, and private sector) is another key concept to complete the difficult thing. One of the best examples of collaboration is Kyoto. In Kyoto, we had chances to learn the perspective or vision of NPO leaders, local government officers, and academics. They have different backgrounds, but they have a shared vision and direction for development.

It was very useful to exchange opinions about every aspect with the participants of JENESYS, who come from many different backgrounds. It's also useful for the local people or the person in charge of town building or machizukuri because the reflections, questions, and suggestions are very interesting comments for both the Japanese people and the JENESYS participants, as they compare the situations in their own country.

Action plan

1. Title

To support the preservation and revitalization of the old traditional market in the Phrajen community

2. Objective

1. To provide a concept of preservation and revitalization of the old traditional community market to the community leaders.
2. To empower the Phrajen community leaders to efficiently preserve and revitalize their own traditional market.
3. To support the children and youths participating in the preservation and revitalization process.

3. Beneficiaries and Expected Outcome

1. The local people in Phrajen community are proud of their old traditional market and preserve and revitalize it together.
2. Children and youth understand and realize why they have to preserve and revitalize the old traditional market.
3. Community leaders and local people have a shared vision and clear direction in developing their own community.

4. Concrete Activities

1. A workshop of community leaders and local people on sharing community's vision also determines the direction of the community development.
2. A seminar to provide the revitalization and preservation concept also creates related experiences.
3. Youth activities help the youth identify their own community's story and positive aspects.
4. A "Lesson Learned" workshop to review what we gain and direct the way forward.



Thi Thanh Binh Le (Vietnam)

Officer, Hue Monuments Conservation Center

“My KEY WORDS” from the program

Recycle is protecting your way

What you gained through the program

- Significantly improving my understanding of diversified cultural assets and Japanese society as well, and especially lessons focused on community design approaches.
- Having good experiences and good practices with the other participants, understanding East Asian countries better.
- Expanding close friendship between participants through discussion and sharing experiences and living space.
- Comprehensive and specific content of the very helpful program provided in JENESY’s orientation in the new context of global integration.
- Professional preparation and well-organized excellent efforts by the Japan Foundation’s staff.
- Intensive lesson: I found that most Japanese are deeply patriotic, judging from their actions, their personalities and what they done to protect their heritages. This example helps me love and respect our heritages more and understand what we need to do to protect our heritage.

Action plan

The Higashi Chaya district located in the central part of Kanazawa was dotted with a number of chaya houses in the past. It also known as a traditional place of feasts and entertainment, where geisha entertained people by performing dances and playing Japanese traditional musical instruments since the Edo period. The construction of two-story houses, except chaya houses, was prohibited in the Edo period. A chaya house is characterized by a beautiful lattice called “kimusuko” on the outer side of the first floor and Japanese-style guestrooms located on the second floor. The historical rows of teahouses in this town, along with Kanazawa’s machi, have been designated as Japan’s cultural asset.

Traditionally, the area has been a famous entertainment area, as well as home to typical temples and shrines representing Japanese history and culture. However, nowadays the most frequent activity in the area is trading by small family-size shops. Handicrafts still survive but not many. Services, including souvenir shops, stores selling drinks, cafes, and restaurants are in the rise. The physical condition of the buildings and streets is getting worse, and the infrastructure is both inadequate and deteriorating. One of the most prominent features of the area is the concentration of historically valuable buildings and sites, including interesting examples of urban vernacular houses. It is a kind of “living museum”, a very important part of the national heritage of Japan, both in historical and architectural terms and traditional spiritual cultural values, as a typical urban heritage of Japan and Asia.

1. Objective

- It is now the task of conservation projects to develop a strategy to maintain the valuable characteristics of the area, to preserve the tangible and intangible aspects in order to keep the identity of the area, and to promote the image of the

ancient quarter as an attractive area based on the sustainable development approach.

- Conservation of features of historical significance.
- Improvement in living condition of the people in the ancient quarter.
- Benefits to community from heritage value and economic support measures.

2. Beneficiaries

- Community of Higashi Chaya district who owns the heritage, chaya houses and the district who get direct benefits from heritage values, and tourists to Higashi Chaya district
- Researchers and the younger generations who are interested in classic arts and the traditional architecture of the chaya house district
- Local authority and Kanazawa City Tourism Association

3. Stakeholder

The participation of all relevant stakeholders is important. There should be a balance between what should be done by each stakeholder. The cost of conservation and management of heritage should be in balance with the contribution of the stakeholders.

Three main groups of actors play a role in developing the Higashi Chaya district and the temple area.

First, the private sector, including industry and commerce, is interested in a central location largely for reasons of accessibility.

Second, the public sector, due to its very nature, has a variety of roles by which it influences development in the district. Local government uses the central area for its buildings, uses chaya for feasts and entertainment, and also uses this area for roads, parks, and other purposes. The local government also acts as a planner and manager of the district area through, for instance, land zoning regulations. In this role, the government is expected to guide the chaya district in such a way as to balance the various needs and priorities of the different actors and to facilitate healthy urban development. In addition, the local government may be both landowner and a potential developer. Finally, the local government also raises taxes from the central space users.

The third group comprises the inhabitants who prefer to live in the ancient district. It is important to understand the levels at which the stakeholders can participate in the preservation and development process of the Higashi Chaya district and the historical temple area.

There is a need for dialogue, cooperation and collaboration among the various stakeholders involved. If a common ground between the different interested parties can be found, then cultural and natural environment conservation can be developed in a way that preserves the resource of the local community and is beneficial to all. The implementation should be intended to form mutually beneficial alliances that were both economically profitable and socially acceptable to local inhabitants and all other stakeholders, and the objectives and lessons can be learned from these experiences that may be of value for future collaborative efforts.

4. Expected Outcome

- A significant ancient district is restored and well maintained
- Good reputation from local community
- Well appreciated by historians and cultural researchers and sustainable so that it can be inherited by the younger Japanese generation and the common Asia community
- Good impression of this work from tourists from different countries as well as of the conservation efforts by Japanese and international community

5. Concrete Activities

Step 1: Assess cultural significance

- Gather evidence as to why the area (called the Higashi Chaya district and the historical temple area) is important, including a clear and concise understanding of the historical development of the area.
- Use early photographs to compare current appearance with past appearance.
- Analyze evidence, prepare a detailed inventory and decide what is significant and contributes to the historic char-

acter. Identify those elements whose loss would significantly detract from the heritage value of the place.

- Prepare statements of cultural significance for the district as a whole and also for its components.

Step 2: Consult with the community and build community consensus

- Consultation is an essential part of any conservation process and can be undertaken in a variety of ways. Without consultation the community may not develop any feeling of ownership of the process, making implementation of proposals problematic.
- Forge collaborative partnerships within the community.
- Develop leadership strategies and focus on the involvement of youth, women and holders of cultural knowledge within the community.
- Encourage voluntary contributions of labor and funding.

Step 3: Develop conservation policy goals and implementation strategies

- Gather information—record condition of elements which contribute to character, available resources, the legislative framework and current and proposed land uses.
- Formulate consistent strategies which clearly outline buildings and elements which are to be retained and conserved.
- Outline a management strategy and planning framework which achieve conservation and maintenance objectives and include:
 - Heritage area boundary delineation
 - Demolition control for historical buildings
 - Planning and development controls of the area
 - Conservation and guidelines for the reuse of original materials and maintenance methods
 - Street upgrade proposals, townscape and landscape maintenance
 - Funding sources and incentive programs
 - Awareness and capacity building workshop on conservation and improvement process to local community
 - Guideline for mixed-use functions (commercial, arts performance and residential uses) within a single building of the traditional architectural shop and chaya house styles
 - Workshop on revitalization of traditional handicraft products
 - Commercial pressure control versus urban character
 - Cultural tourism opportunities
 - The management strategy should retain the cultural significance of the area while identifying opportunities for appropriate new development and economic activities which reinforce the character of the area.

Step 4: Carry out the heritage conservation strategy

- Conserve and maintain precincts and individual buildings
- Promote new development proposals which reinforce a unique sense of place
- Retain and develop traditional and new economic bases
- Review and redraft legislative frameworks to provide a legal basis for conservation planning

The Higashi Chaya district and the historical temple area are considered to be an urban heritage in relation to heritage planning and urban planning. Heritage planning is not preserving what exists as a survivor from the past, and does not re-create the forms of a past district, but shapes a new district in which conserved buildings and sites play an important contemporary role.



Vi Dang Ha (Vietnam)

Architect and urban designer, Thai Think Capital

“My KEY WORDS” from the program

Learn and experience

What you gained through the program

When I was a teenager, I was really interested in the civilizations of foreign cultures and understanding how they developed into modern society, especially Asia and Japan. Japan is an outstanding model of a modern Asian country. Moreover, Japan has a long history and a broad culture development. We can easily recognize that Japanese culture somehow impacts other countries in the zone. To me, having a chance to come to Japan and having real experiences in this country are the first things that I gained.

Throughout the program, while visiting many towns and cities in Japan such as Tokyo, Kyoto, Takayama, Shirakawa, Gokayama, Yatsuo, we also attended many valuable and informative lectures and talked to local people so that we could understand more about the history of urban and architecture development, tradition, art, and the lifestyles of the Japanese in different regions. The most interesting, unforgettable time that I had during the trip was my stay in a Japanese style inn, a *gasho* in Ainokura village. This was the best chance for participants to mingle with each other and get closer to the Japanese lifestyle.

Besides, there were many participants from countries around South East Asia and the Pacific area, so we had the chance to get to know each other, make friends, exchange information about each other's countries and culture, and learn how to connect, work and cooperate in an international environment. In fact, I have shared tour-related information widely with the colleagues and partners that I work with, as well as information on the activities I am involved in.

The best thing that I gained was the chance to witness the strong Japanese pride and spirit about their country. Every single Japanese person is naturally aware of the responsibility of preserving and developing culture and traditional values. Most of Japan's practical experiences, methods and examples of community development, approaches to urban problems, and heritage preservation were valuable lessons to learn and apply.

I would like to emphasize my gratitude and sincere thanks to all of the Japan Foundation members and the JENESYS programme, which facilitated this meaningful study tour in Japan last July. Finally, the study tour was well carried out, as demonstrated by the strong network and community for youth that has developed among the JENESYS fellows as the Japan Foundation intended.

Action plan

This JENESYS programme really opened up many ideas to me when I go back to Vietnam. When talking about social issues and community development, human beings are like software and public infrastructure, which has increased significantly, is like the hardware of society. The population of Saigon was 7,123,340 people, or about 8.3% of the total population of Vietnam, which makes it the city with the densest population in the country. Young people play the major role in this city, which is constantly developing. They are the future ambassadors, engaging their own communities to foster awareness

of urban development. Young people have huge needs for network expansion, information exchange, elements for their creation, etc. Currently, there are some spaces that offer young people in Saigon activities that do not require qualifications, functionality and management skills. So I really want do something to develop the connections between Saigon youth as well as their knowledge and understanding about where they are living.

We will follow the format of the JENESYS programme July 2010 with an overall theme of “Harmonious Sustainable Development in Communities,” sub-themes, “Community Design through Culture: Creative Practices for the Passing down of Cultural Properties” We will try to initiate some activities for young people and students to explore social and urban issues such as education, energy, communication, transportation, history, art, culture, and preservation.

We initiate VUI (Vietnam Urban issues) a non-benefit organization, run by a group of artists and architects based in Ho Chi Minh City. VUI means happiness in Vietnamese, and VUI can be considered as a platform for a wide range of channels, including projects. VUI has a wide network and connections with many university organizations in creative fields that attract young volunteers. We are willing to be pioneers in organizing and creating playground in which young Vietnamese can learn and have more experiences about where they are living.

Many small selected groups will be formed to investigate functional, historical, and cultural sites in the city. They will also collect the opinions of residents living around the venue. A seminar would be held to learn about the real vision of visitors, and the local community authorities. This is a good way to connect the local authorities with young enthusiastic people, and will give youngsters more chances to improve their understanding of these matters.

We are looking forward to more collaboration not only in our country but also outside the country. It would be a pleasure for us to cooperate with the Japan Foundation in the near future.



Project Evaluation

A feedback questionnaire was conducted on the last day for the future improvement of the program. The program was satisfactory both collectively and respectively to most of the participants and the major objective of the program, namely, to build a network in the region, was considerably achieved. According to the questionnaire, follow-up activities and further expansion of the network can be expected after the program as well.

1. Program Overview

Twenty-two out of 25 participants answered to the question regarding the entire program. The results show that 100% of respondents were either “Very Satisfied” or “Somewhat Satisfied” with the program overall. Only one stated that he/she was “Somewhat Satisfied,” and another was somewhere between “Very Satisfied” and “Somewhat Satisfied.” All the others answered that they were “Very Satisfied.”

2. Program contents

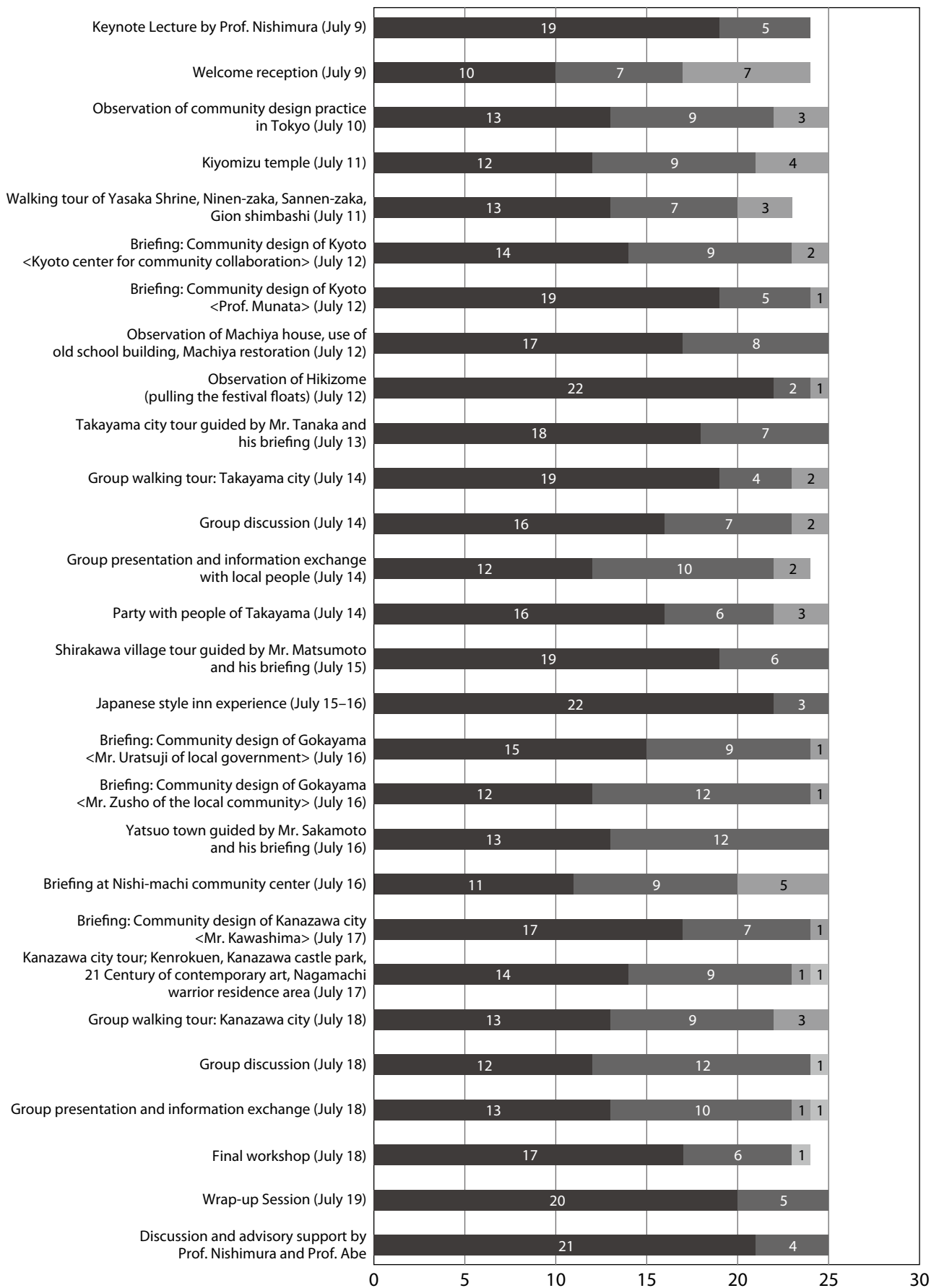
Program satisfaction was also surveyed in the questionnaire, showing that every program achieved over 80% satisfaction. Gokayama programs were highly supported by all the participants. The participants gave the highest assessment to the Japanese-style inn experience in Gokayama (July 15–16), with 22 replying that they were “Very Satisfied” and three “Somewhat Satisfied.”

Second to Gokaya programs, the Observation of Hikizome (pulling the festival floats) (July 12) and Shirakawa village tour guided by Mr. Matsumoto and his briefing (July 15) were relatively well supported. The former scored 22 “Very Satisfied”, two “Somewhat Satisfied” and one “Average” and the latter saw 19 “Very Satisfied” and six “Somewhat Satisfied.”

Equally well evaluated were the Keynote Lecture by Prof. Nishimura (July 9), Discussion and advisory support by Prof. Nishimura and Prof. Abe and Wrap-up Session (July 19). The three received “Very Satisfactory” from more than 79% of participants.

The Kyoto and Takayama programs were also popular, but it should be noted that the visits to Kiyomizu Temple and Ninenzaka in Kyoto were not popular, mainly because of heavy rain and the resultant schedule changes. In Takayama as well, practical and community-design-related programs were supported more than the party or the group presentation.

Lastly, it should be added that although there were no programs with which participants were “Very Dissatisfied”, five of the Kanazawa programs received “Somewhat Dissatisfied” answers. Kanazawa city tour had one “Somewhat Dissatisfied” participant because it was a long walk in the middle of the hottest time of the day. Kanazawa Group Discussion, presentation, information exchange and Final workshop, respectively, each had one “somewhat dissatisfied” response as the allotted times were not sufficient.



Very Satisfied
 Somewhat Satisfied
 Average
 Somewhat Dissatisfied
 Very Dissatisfied

3. Network building

Asked whether they were able to form lasting relationships, all the participants replied with “Yes” except one “Yes, somewhat.” Most of them stated that it was through joint activities during the program as well as free time that they were able to build relationships among others. Many of them further commented that they were willing to keep their friendships through the Internet, especially on Facebook, and some invited each other to their home countries. Other significant comments and responses are as follows.

- I guess maybe because most of us come from the South East Asia region, we have somehow the same culture and tradition and also the same way of life. It is actually quite easy to have mutual understanding.
- I really enjoyed meeting with everyone through the program. I have definitely made some great friends with common interests and passions.
- It is my hope now to create a good community to communicate with each other so that we can share information and jointly protect the natural environment. I wish to discuss further how to develop peace among us.
- There are few individuals who are in the same trade of preservation, but it was good to exchange points with the participants.
- Knowing people from different countries will help to create a long-lasting network, which will definitely encourage our cause.
- They are the kind of people I will cooperate with in the future. I think we should make a new project for Japan or other countries. We can design some place together.
- It was really a good chance for us to improve each other and exchange more about what we are involved in and concerned about in the future.

4. Follow-up activities

The participants were also asked to state any follow-up programs they would like to carry out. Ideas about holding a regional workshop in a different country and also information-sharing with the colleagues and friends were submitted by multiple participants. Significant proposals are as follows.

- I suggest that such an exchange program should be set up more between Japan and ASEAN countries, especially with poor countries. The Japanese government gave a chance for us to learn about Japan. Having seen Japan, I believe that economic growth is the enemy of cultural heritage, especially the intangible culture which is the spirit of the whole culture. I would like to take up any proposal for preserving our intangible culture, which is now facing a strong enemy (economic growth) in the present.
- Similar follow-up programs may be organized in the various participants’ countries. I would be open to such programs in India, and especially at New Delhi or Kolkata. We may be able to have a field school or heritage trip. If the Japan Foundation can provide the financial support then I would be able to provide logistical support.
- I would suggest that the Japan Foundation should hold follow-up and monitoring support in each country and organize workshops for us to share experience. Some pilots can be tried in each country.
- I have a dream to become one of the leaders in my country to develop peace. I hope every one of us will become country leaders to meet again at the World Summit to discuss, share and cooperate in the future.
- I would like to explore the possibility of conducting a regional workshop where experienced conservators share their preservation techniques in their countries.
- I would like to receive more information about the following programs so that my friends and colleagues are able to have a chance to improve their understanding of Japanese culture and society.
- I would like to keep a strong connection with the Japan Foundation to introduce it to many young people from the creative fields in my country because I know a lot of Vietnamese need a chance like me to learn and have experiences in the world outside. They also need some supports from a big organization like the Japan Foundation to encourage their projects and research and bring their creation to the world.



Report from Associate Participants

People, Towns, Encounters, and the Future



Keiko Sakuraba

Enrolled in the Master's Program in Urban Design Laboratory (Prof. Nishimura, Prof. Kitazawa & Associate Prof. Kubota), Department of Urban Engineering, Graduate School of Engineering, The University of Tokyo

Nearly four months have passed since I first met the invitees of the JENESYS 2010 programme. Luckily, we have stayed in touch with each other thanks to the Internet, and are able to update each other on our situations. I must say, this is an example of a really peaceful use of technology in the information society. I think it is great that the participants of the JENESYS programme are sharing information four months after the two weeks we spent together in one place and discussed community design beyond national boundaries and academic fields. I also believe this relationship can further develop into the future. I know I still have a lot to learn, but I want to join the members, who I am pretty sure will be even more capable then, when the time comes for us to join hands and launch a community design project. And I am certain that that day will surely come.

I remember that my first day of the JENESYS programme began on a rainy day in Kyoto. I imagine it was really difficult to cope with the muggy weather in the old capital city even for the invitees from Asian nations, who must be used to hot weather. I had visited Kyoto several times earlier, but never had a chance to have a hands-on experience of the preservation method of its historical heritage and their traditional lifestyle. Therefore, the lectures providing detailed information by Professor Yoshifumi Muneta of Kyoto Prefectural University were very useful. In particular, the topics on “feminization” and the three-step process of analysis, diagnosis, and treatment gave me fresh views. The professor explained how he managed a project when he was just a medical practitioner.

After Kyoto, we visited Takayama. I had been there several times for projects in my urban design laboratory when I was studying for a Master's degree, but never had a chance to go to Shirakawa-go, even though it is not located far from Takayama. Therefore, it was a great joy to finally make it to the historic village. There we had a chance to listen to a story by the owner of the Wada family residence (Wada-ke), designated as an Important National Cultural Property. I was shocked to know that the head of the Wada family, who was a leading landowner as well as a powerful official at that time, manufactured potassium nitrate (used for gunpowder and heart medicine) because that reminded me of the story about another Wada clan who lived in Takimachi village in Takayama city since the period of the Northern and Southern Dynasties. I had heard from villagers of Takimachi that the Wada family might have been engaged in the manufacture of gunpowder. I cannot stop thinking that there might be some kind of connection between the two Wada clans. It will be a target for my future research.

In Gokayama, we stayed at a *Gassho*-style inn, where I was reminded of the basic importance of “living:” Get up early in the morning, fold and put away the bedding, and then eat breakfast prepared with the blessings of *Satoyama* nature. At night, sit around a sunken hearth and chat, and turn off the light and go to bed at 8:00 p.m. Even though it was just a one-night experience, which was far too short to understand all of the aspects of the lifestyle of local people, which involve jobs and seasonal changes, it was time enough for me to look back on my current lifestyle. The village also faces challenges of the aging society and the increasing number of elderly who live by themselves. I think there is no time to waste in considering the community development of Gokayama and whether to expect people who were born and raised there to return to the village or to invite new residents.

Another thing I cannot forget is how relieved the participants looked when we arrived in the next destination, Toyama, after Gokayama. Through reading their reports on the JENESYS programme I know that they were very satisfied with the experience at Gokayama, so I imagine that they might have been feeling that they had finished an adventure at that time.

Areas such as Gokayama that have maintained historic houses and traditional lifestyles are very rare. On the other hand, there are areas, including Kanazawa, which have developed on the history and traditional structure of their communities while efficiently combining old and new elements under the pressure of development. And I believe that is the very skill we must learn, because a town cannot prosper without residents. I visited Kanazawa for the first time under the program. Since there were many more sites I wanted to see, I would like to go back there soon.

Looking back through the period of the program, I have identified too many points of regret to list. If there is another chance to join a JENESYS community design group, I would like to have a “deeper” understanding of each town. For example, in order to really understand the reason why “community design” in Japanese is written in *hiragana* letters, it is necessary to become familiar not only with projects led and implemented by public bodies, but also meticulous activities by local residents at the grassroots level.

We visited Kyoto, Takayama, Shirakawa-go, Gokayama, Yatsuo and Kanazawa this time, but the order of these destinations was arranged this way not by chance but with significance. The roads connecting the towns served also as routes for culture and technology to be transmitted and for goods to be distributed. Therefore, I thought that if we told the participants the factors of influence between the towns they would have had more interest in them.

We did not have enough time to find or demonstrate that the evidence of such transmission was actually embedded in the designs and materials used in historic architecture and that the cultural development was manifested in the traditional arts and crafts, which requires highly skilled work by hand. I also think that, as graduate students studying urban design, we should have prepared better to be able to provide more information.

Lastly, I would like to note that Prof. Nishimura told us that we must be more thankful to foreign tourists coming all the way across the ocean, which I remember clearly. Local people have a strong pride in their historic towns. But that pride can often hamper the development of their own towns and make people work only for their own interests. This is the contradiction I encounter all the time in working for projects for historic communities. It is very important to transform such pride into one with a positive vector. Also, it is necessary to present Japanese sentiment of hospitality, or *omotenashi*, so that it can be understood more easily. I think urban design should be utilized to this end. The points of view that the young researchers actively working in Asian nations had towards the Japanese towns were full of insights, which are useful in future community design in Japan. I believe such keen observation by them, which were found in their reports collected from the institutions we visited, were also beneficial.

I would like to thank to those concerned for the program for giving me this great opportunity to meet all the participants. Thank you so much.

Review of My Engagement in “Machizukuri (Community Design)”



Nattapong Punnoi

Enrolled in the Doctoral Program in Urban Design Laboratory (Prof. Nishimura, Prof. Kitazawa & Associate Prof. Kubota), Department of Urban Engineering, Graduate School of Engineering, The University of Tokyo

This year is the fifth year since I first became involved in on-site projects in relation to community design. Throughout those five years, which have seemed short to me, I was lucky to be given many opportunities to join various kinds of community design projects and work together with local people to plan and develop their communities.

Looking back, I remember that Yatsuo-machi, which we visited in this JENESYS 2010 programme, was the very first place in which I became involved in community design. That is why this visit provided me with a chance to return to the starting point of my engagement in community design and review what I have been doing from various perspectives.

Four graduate students from Tokyo University who have been engaged in fieldwork, including me, participated in this JENESYS programme as experts on community design. To live up to people's expectation, I was intending to answer questions that would be asked by program invitees as carefully as possible. However, when the participants actually asked me questions, I often had problems coming up with a proper answer because all the questions from them got at the crux of the subject of community design, such as “What is machizukuri? How does *machizukuri* or community design relate to urban planning?” “Why are local people so enthusiastic about community development activities?” “Why is the administrative body able to continue to work in close and good relations with residents?” This made me realize again how hard it was to explain about community design. Through this experience, I renew my determination to deepen my understanding of community design and prepare myself to be able to explain it in easier words. While discovering my future challenges like this, I still believe and hope that my effort to explain about community design and Japan's urban planning based on my current knowledge and skill was helpful for the JENESYS participants to some degree.

Another point that I remember well was that many of those who were concerned with local community development in the towns we visited took part in the presentation sessions with us and we could thus have lively discussions. In fact, traditionally the local people involved were the main or often the only party that implemented projects of community development and management. However, now communities that have been promoting development, in particular those with historical sightseeing spots, attract a lot of tourists from within Japan and abroad. As the population ages and the birthrate declines, I believe it is important to invite people from home and abroad to future initiatives to promote community development. To this end, I think the presentation of the JENESYS programme served as a very good opportunity for local people to listen to opinions of those who live in different communities, especially foreign countries.

While participating in various activities with program invitees, I strongly felt that it was necessary to theorize *machizukuri* and dispatch information to foreign countries. As participants of the JENESYS programme pointed out during the training course, it is going to be a very important process for future urban planning and local development that local people take initiatives to plan and develop community design and have talks with the local government on an equal footing to shape their own communities' future. *Machizukuri* is an approach to sustainable local development in Japan and thus I think of it is a kind of social contribution aimed at proliferating such community design activities around the world. It is certainly very difficult to theorize on the methods of *machizukuri* and then spread them abroad, since these methods have been established spontaneously by local people in Japan and are therefore diverse. But even so, I still have a strong belief that such efforts to theorize *machizukuri* and spread the idea overseas will definitely lead to a deeper understanding among concerned people on community design and development in Japan, thus helping them come up with a new method

to this end.

As explained above, participating in this JENESYS programme enabled me to better recognize what I have been doing in this field. More importantly, I really appreciate the opportunity to meet future leaders for the next generation from various countries in Asia. By working together, exchanging opinions and views, and learning about each other's culture with JENESYS participants, I was able to experience what I had never imagined before. Above all, I had a really good time working with them. When walking around the town with them, I could find new points of appeal and issues even in the historic towns I am very familiar with.

Although the time we spent together was very short, I would like to keep the memories as a lifetime treasure. Everyone lives in countries far from each other, and it is not easy to get together and have a chat. However, fortunately many of the participants use Facebook and can also email each other to keep in touch. So I hope that we will be able to collaborate on work someday, somewhere. I would like to develop a better society by joining forces with those who are also keenly interested in community design.

Most importantly, I was able to renew my vision for the future by exchanging opinions with JENESYS participants. Talking with them enabled me to recognize the importance of my studies in Japan and refresh my ideas on utilizing skills and techniques I have been learning on an international stage. Although I have a long way to go, I am now aware that I need to accomplish various tasks to prepare for such a future and will keep working hard.

Finally, I would like to say a few words of thanks to those who run the program for giving me this wonderful opportunity. With their support, all the participants of this program were able to have various on-site experiences with community design and development in Japan. I wish that instead of just feeling satisfied with this experience, the participants will make the best use of it to contribute to their own countries' sustainable development. Thank you very much.

Hot Summer Days with Future Leaders

What I Gained and Felt in the JENESYS 2010 Programme, and My Thoughts for the Future



Masataka Abe

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First, I would like to express my gratitude for the great opportunity that I was given in joining the JENESYS 2010 programme as one of Japanese nationals. I understand that it was an extremely rare opportunity to meet and mingle with people of my age who are engaged in community design as practical workers or researchers. Furthermore, during the two-week program we were able to not only exchange information related to our individual areas of specialty, but also to establish true friendships, deepening our understanding of each other's different lifestyles, culture, and sense of values. I am very certain that this experience will stay with me as a precious asset for a long time.

In the two-week program, after leaving Tokyo we visited Kyoto, Takayama, Shirakawa, Gokayama, Yatsuo and Kanazawa. I must say the schedule was really busy but also well-planned and organized in every detail. I remember that time flew so fast from the first day when we all first met to the final day, when we had a ceremony to receive a certificate of completion. This means that every single day we spent there was productive and we learned a lot.

During our visit to Takayama and Kanazawa, we had special workshops. After divided into groups, we walked around the towns. Each group had discussions on what they learned through observation and then presented the outcome in front of people who were engaged in the local administration or community development. While participating in discussions at the workshops, I was surprised to learn how diverse the feelings and views of the individual participants were. I suppose such diversification is attributable to differences in their cultural background as well as academic background, in addition to the nature of community design, which covers a very wide range of subjects. Thus, different kinds of opinions were presented from various perspectives regarding systems to preserve historical setting in towns, such as a methodology to manage physical space or a legal system on urban planning. On the other hand, I felt that when it comes to issues on how to assess the value of a town, or what needs to be preserved in each town, the participants shared the same sentiment, such as wishing to take good care of a town and wanting to conserve the important values of each town. I thought that people in East Asia might have this kind of sentiment towards communities or towns subconsciously as an innate characteristic. At the same time, I recognized that every country faced the same difficult challenges in preserving the traditional setting of towns, cultural assets, and local special resources. I think that by discovering what we had taken for granted or failed to perceive well, and discussing those matters under this JENESYS programme, we have established common recognition over the basis on which the new generation will deal with community design.

Under the JENESYS programme, young researchers and practitioners, among others, are invited to Japan to have an exchange with Japanese citizens for the purpose of nurturing favorable sentiment towards Japan among people in East Asia. Therefore, people are likely to think that this program intends to contribute to foreign countries. However, my impression of the program after participating this 2010 course as the Japanese national to do so is that it is not only beneficial in terms of international contribution, but also fruitful for the Japanese participants as it gives a precious experience to everyone. Under the program, through visiting various towns in Japan, as a graduate student, I was able to deepen my knowledge of my area of specialty in the same way as the invitees. For instance, regarding tourism, I have gotten to know what foreign tourists

would be interested in, be impressed with, or feel as an inconvenience by really travelling with the people from foreign countries. Occasionally I was asked questions for which a detailed explanation was expected on matters which Japanese people usually take for granted and thus never tried to have clear recognition about. Every time I was asked such a question I was confused, but then I began thinking that those areas about which people did not have clear understanding might become the points of issue when people tried to start a project to preserve a traditional setting in a particular community.

During the period of the program, I spent a fairly long time together with the participants from abroad. For instance, I stayed in the same room with many of them at an inn with a steep thatched rafter roof (*Gassho*-style) in Gokayama. This means that we were not only meeting in the training sessions but also spending time together on various other occasions, which enabled us to exchange views on a wide range of topics from simple everyday life matters to our individual specialties. It was a really precious experience.

It was wonderful that I was able to have this kind of experience even while staying in Japan. It was beneficial not just in terms of improving my basic communication skills in English. Beyond that, we were able to recognize the future challenges we need to deal with in this community design field in Japan, and also gain a sense of solidarity among the members by sharing the view that the young generation, which would be an influential power in East Asia, must work hand in hand.

As for follow-ups after the program, the results of the questionnaires returned from the invitees and the reports on the workshops were sent to not only the participants, including me, but also those people working at the local public entities we visited. A number of matters were pointed out in those reports from a distinct perspective that Japanese people do not normally have. So I even think that what we learned through this feedback could be more productive for us beyond the objectives of the program. As one of those young people who will continue to be engaged in this community design field, I would like to make the best use of this experience.

I have been in touch with my precious friends I met through this program since they returned to their countries, updating each other on our situations and exchanging information about individual activities in our respective countries. When I had an opportunity to visit China recently, I met one of the members in Beijing. She kindly showed me around her office and the target fields she was working on. After seeing those sites, I now have a belief that back in their own countries in East Asia, the members will have opportunities to make use of what was learned through the program in many cases in dealing with what is currently going on in some places in the region, although some issues are country-specific. The personal connection we established through the program period is really invaluable. Having friends in 15 countries who are working hard in the similar fields will be of great help, and will encourage each other.

I also believe that by recruiting Japanese participants more broadly while continuing JENESYS programmes, it will be even more successful. The program is not only beneficial in providing opportunities to invitees from East Asian nations and thus contributing to them, but it is also very productive for Japanese participants. I am very thankful for the opportunity I was fortunately given to join one, and therefore I think it will be great if as many Japanese people as possible can have the same kind of experience.

Lastly, on this occasion, I would like to extend my sincere appreciation to those who were concerned in planning and managing the program and those who guided us around the towns we visited and kindly gave us detailed explanations.

Expectation of Acquiring a Wider Field of Vision and Developing Cross-sectional Urban Design in the Asian Cultural Sphere



Yuto Kurokawa

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Wider field of vision developed through cross-sectional communication

I felt as if I was studying abroad while participating in the JENESYS East Asia Future Leaders Programme. Before the program, when I had opportunities to communicate with foreign students from abroad, I tended to talk only with those who were good Japanese speakers, which means that communication with those who were not Japanese speakers was limited to the necessary level. Therefore, I was really looking forward to participating in the program, in other words placing myself in an environment in which I had no choice but to communicate with those who did not understand Japanese. And in fact, the outcome exceeded my initial expectations and it was very exciting to interact with the young researchers from Asian countries.

1. Common areas in individual areas of specialty

Those researchers' areas of specialty, such as urban community, construction, civil engineering, and preservation of heritage, overlap with my own field, which is urban planning and design (including preservation, etc.), because their fields can be regarded in the same broad terms. Thus, I could talk with the invitees from abroad, even going into the details of common topics, such as examples of leading projects, major challenges, and the projects we were working on. Since we could also discuss each other's views and opinions, I believe that our communication became a more meaningful one.

2. Carefree interaction of young generation

Since we were all young, we were able to interact with each other by letting spirits of curiosity and inquiry flow freely. We chatted not only about our special fields but also about various topics interesting to the younger generation, including popular fashion and music. More importantly, I had a strong desire to communicate with the foreign invitees, which enabled me to talk with them comfortably without feeling any constraints of a language barrier and differences in national background.

Similarly, all the members of the program interacted with each other as youth of the same age across national boundaries without feeling constraint. I believe, therefore, that I observed the Japanese historic towns together with them from their distinct perspectives, which made me feel as if the scenes I was looking at were not those of Japanese towns. This enabled me to think from a different viewpoint than my usual one, which helped broaden my general field of vision.

Value of having a forum for special fields in the Asian cultural sphere

The main feature of the program was the workshop that we had after the field research activities on historic towns. I especially remember impressive discussions regarding relationship between parties involved in preservation and planning, which made me think deeply. I realized that cultures in Asian nations were in some ways similar to each other, yet definitely different in other ways.

For example, those questions raised in the discussions included: “Under the strong governance by the government we are exploring an instrument to act against propaganda distributed by the government. What kind of stance does the Japanese government (local administrative body) take in providing financial assistance or in negotiating with local residents?” “How do you try to strike a balance between the town’s value of sustaining itself on tourism and the maintenance of the local residents’ lifestyle?” The first one represents an institutional difference that reflects the political background of each country. On the other hand, the latter is a challenge that Japan also faces. When it comes to urban planning, which has been discussed in recent years in this Asian cultural sphere, it is inevitable that people would conduct research or study focusing on smaller scale spaces such as individual cities or architecture related to the daily life of local residents. In other words, we forget to consider issues in terms of the larger cultural unit, for instance, Japan. However, the experience that I have gained from different culture and background of other Asian nations enables me to observe and to understand Japan from a new birds-eye perspective, which provided me of an important key to coming up with ideas in the discussions.

On the other hand, I noticed that what we discussed in the workshops did not necessarily correspond with what was explained at the subsequent presentations. So I think it is necessary to review this disparity in considering how future programs should be designed. Furthermore, I would like to point out that if we had better knowledge about the towns we visited in advance, we could have even further deepened our understanding and discussions.

Despite these issues, it was really invaluable that we were able to express our individual feelings frankly and talk about our areas of interest with each other by having the opportunity to discuss the topics about the special fields at the workshops and on other occasions. By compromising while being aware of different standpoints that other participants had, we tried to have mutual understanding in the areas of our areas of specialty, including urban community and construction. I believe that such efforts, with the feedback from the individual participants, including my own, will definitely lead to the formation of a commitment to aim for an affluent lifestyle as a component of a city, even if we cannot expect the efforts to lead to an immediately effective resolution.

Expanded world

Through working together over 10 days under the program, we built friendships beyond national boundaries. I was so glad to hear that all the invitees from abroad said that it was great to see Japanese towns with their own eyes. I was truly impressed with those words and I felt proud at the same time as I was moved by my first-time experience.

Next time I would like to visit their country and express my feelings about their own towns. I hope that will come true some day. Now, having 25 friends in 15 countries has expanded my world. Since we can email each other or keep in touch using Facebook, I would like to maintain the inspiring relations by continuing to know the areas of interest my friends have, rather than ending the relations when the program ended.

I had a personal experience to recognize this broadened world: When I visited Beijing, China, after the program was over, I met Lili Wu, one of the invitees of the JENESYS programme, who I made friends with during the period. She showed me around the historic district of Futong streets where her workplace, the Beijing Cultural Heritage Protection Center, was located. It was exciting to meet her again in a location that was totally new to me. Looking around the town while chatting with her about all kinds of matters, I felt the atmosphere specific to the town with a multiplying effect and I could also express my feelings frankly. Then it was my time to tell her that it was great to visit China.

At this moment, writing this report on the JENESYS programme, I can clearly picture the scenes from those stimulating and memorable ten days. The experience there not only broadened my world, but also formed deeply rooted ties between the individual participants, through which I believe I have grown. I was able to have such precious experiences thanks to all the participants. I would also like to sincerely thank those concerned for providing us with this great opportunity, and to Prof. Yoshifumi Muneta and those from the local public bodies for giving us the valuable lectures. To make good use of this experience, I will work assiduously in order to be able to join the circle of future leaders in Asia.



Materials

List of Participants

	Country	Name	Position & Affiliation	URL	Specialty
1	Australia	Ann Honeywood Cartwright	Heritage Consultant (Assistant)/Master Student, City Plan Heritage/University of Sydney	http://www.cityplan.com.au	Archeological Heritage
2	Brunei	Hajah Siti Ratiyah Hj Ibrahim	Lecturer, Institut Teknologi Brunei (ITB)	http://www.itb.edu.bn	Civil Engineering
3	Brunei	Ena Kartina Haji Abdul Rahman	Lecturer, Institut Teknologi Brunei (ITB)	http://www.itb.edu.bn	Civil Engineering
4	Cambodia	Rotha Chy	Deputy Chief of Foundation Year Department, Royal University of Fine Arts, Phnom Penh		Khmer Arts History
5	China	Lili Wu	Managing Director, Beijing Cultural Heritage Protection Center (CHP)	http://en.bjchp.org/	Cultural Heritage Protection
6	India	Sarkar Shuvojit	Lecturer, School of Planning & Architecture (SPA)	http://www.spa.ac.in	Architecture, Town planning, Conservation
7	Indonesia	Muhammad Hatta	Secretary, Borobudur Tourism Network (jaker)		Tour guide for heritage specialist
8	Indonesia	Rahmat Kurniawan	Head of Sub-Division of Spatial Planning, Land Use Planning and Environment, Regional Development and Planning Board, Batam Municipality	http://www.batamkota.go.id	Urban Design
9	Korea	Myung Hee Han	Assistant Programme Specialist, Korean National Commission for UNESCO	http://www.unesco.or.kr/eng/front/main/	English and English literature, French and French literature
10	Laos	Thongdam Phongphichith	Co-Director, Sustainable Agriculture and Environment Development Association (SAEDA)	http://saedalao.org/	Agro-Forestry: Sustainable Agriculture, Participatory Community Development Planning and Biodiversity and Training of Trainer
11	Laos	Thanongsone Xaisongkham	Project Coordinator, Gender and Development Group (GDG)	http://www.gdglao.org/	Empowerment, Community Development
12	Malaysia	Nurliyana Binti Rusli	Undergraduate Student, Faculty of Built Environment Universiti Teknologi Malaysia	http://www.upm.my	Urban and Regional Planning
13	Malaysia	Noor Adeeb Binti Kamaluddin	Undergraduate Student, Universiti Teknologi Malaysia	http://www.upm.my	Urban and Regional Planning
14	Myanmar	Kyi Min Thu	Operation Officer, SEEDS Asia (Japan) and Myanmar Engineering Society		Marine Electrical Systems, Electronic Engineering

	Country	Name	Position & Affiliation	URL	Specialty
15	Myanmar	Yu Wai Yan Thein Tan	Member of Myanmar Engineering Society/Post Graduate Student		Chemical Engineering
16	New Zealand	Amy Louise Young	Planner/Landscape Architect, Dunedin City Council	http://www.dunedin.govt.nz/	Landscape Architecture
17	Philippines	Manalo Michael Festejo	Project Director, Escuela Tallar de Intramuros	http://www.etintramuros.wordpress.com	Architecture, Architectural Conservation
18	Philippines	Ramil Belleza Tibayan	Construction Project Manager, Design Coordinates Incorporated	http://www.dci.com.ph/	Architecture, Construction Project Management
19	Singapore	Min Li Foo	Assistant Manager, (Research and Education), Preservation of Monuments Board	http://www.pmb.sg/	Heritage Reservation
20	Singapore	Wei Soon Jeremy Ho	Post Graduate Student, National University of Singapore	http://www.arch.nus.edu.sg	Architecture
21	Singapore	William Tay Wei Xian	Post Graduate Student, National University of Singapore	http://www.arch.nus.edu.sg	Architecture
22	Thailand	Chunyaporn Ladsena	M.A. student, Urban Design Program, Department of Urban and Regional Planning, Faculty of Architecture, Chulalongkorn University	http://www.cuurp.org/E_main.htm	Urban Design and Conservation
23	Thailand	Peethakorn Sribhudwong	Public Communication Officer, Bangkok Forum	http://www.bangkokforum.net	Social Worker
24	Vietnam	Thi Thanh Binh Le	Officer, Hue Monuments Conservation Centre	http://www.hueworldheritage.org.vn/DThue/DiTichDetail.asp?var1=22&ln=en	Cultural Program Officer of UNESCO activities and cooperation & external affairs and project coordination
25	Vietnam	Vi Dang Ha	Architect and urban designer, Thai Think Capital	http://www.thaithinhcapital.com/	Real Estate Investment

Itinerary

Date	Program	
July 8 Thursday	Arrival	Tokyo
July 9 Friday	Program Orientation Participants' Presentations Lecture on Community Design by Program Advisor, Prof. Nishimura Welcome Reception	Tokyo
July 10 Saturday	Participants' Presentations Visit to Nozawa Tetto Hiroba, Sumireba Nature Garden, introduced by Mr. Asanoumi, Setagaya Trust Machizukuri	Tokyo
July 11 Sunday	Travel to Kyoto Kiyomizu Temple, Sannen-zaka, Ninen-zaka	Tokyo → Kyoto
July 12 Monday	Briefing by Kyoto Center for Community Collaboration Briefing by Prof. Muneta, Kyoto Prefectural University Kyoto Art Center (Application of Old School Building) Hikizome, Pulling the Gion Festival Floats Observation of Machiya House, introduced by Ms. Kojima, Kyomachiya Saisei Kenkyukai Observation of Machiya House Restoration Site	Kyoto
July 13 Tuesday	Travel to Takayama Briefing by Mr. Tanaka, Takayama Local History Museum Walking Tour of Sanmachi Traditional Building Districts, Shimo-Nimomachi & Ojinmachi Traditional Building Districts Presentation on Project of the University of Tokyo by the Graduate Students Visit to Takayama Festival Floats Exhibition Hall and Yoshijima Heritage House	Kyoto → Takayama
July 14 Wednesday	Group Discovery Walk in Takayama Preparation for the Group Presentation Workshop (Group Presentation) Party with the Local Guests	Takayama
July 15 Thursday	Travel to Shirakawa Briefing by Mr. Matsumoto, Shirakawa Board of Education Overview and Walking Tour and Observation of Wada Heritage House Travel to Gokayama (Ainokura Village) Overview of Ainokura Village Staying at Traditional Japanese Style Inn	Takayama → Shirakawa → Gokayama
July 16 Friday	Briefing by Mr. Uratsuji, Nanto Board of Education Briefing by Mr. Zusho, Sonenji Temple Travel to Yatsuo Town Observation of Zendera Zaka Briefing by Mr. Sakamoto, Yatsuo Town Local Government Observation of Owara Dance and Hikiyama Festival Floats Exhibition Walking Tour of Yatsuo Town and Visit to Nishi-Machi Community Center Travel to Kanazawa City	Gokayama → Yatsuo → Kanazawa
July 17 Saturday	Briefing by Mr. Kawashima, Kanazawa City Local Government Walking Tour of Kenrokuen Garden, Kanazawa Castle Park, 21st Century Museum of Contemporary Art, Nagamachi Warrior (Samurai) Residential Area	Kanazawa
July 18 Sunday	Group Discovery Walk in Kanazawa Preparation for the Group Presentation Workshop (Group Presentation)	Kanazawa
July 19 Monday	Wrap-Up Session Travel to Tokyo	Kanazawa → Tokyo
July 20 Tuesday	Departure	

Map of Japan



Contacts

Institutions	Address	URL link
The Japan Foundation	4-4-1 Yotsuya, Shinjuku-ku, Tokyo 160-0004	http://www.jpff.go.jp/e/index.html (in English)
Ministry of Foreign Affairs	2-2-1 Kasumigaseki, Chiyoda-ku, Tokyo 100-0013	http://www.mofa.go.jp/index.html (in English)
Setagaya Trust Machizukuri	Kitazawa 2-8-18, Setagaya-ku, Tokyo 155-0031	http://www.setagayatm.or.jp/ (in Japanese Only)
Nozawa Tetto Hiroba	Nozawa 3-14-22, Setagaya-ku, Tokyo 154-0003	http://tetto.kuronowish.com/
Sumireba Nature Garden	Sakuragaoka 4-23-12, Setagaya-ku, Tokyo 156-0054	http://sumireba.exblog.jp/ (in Japanese Only)
Kyoto Center for Community Collaboration	Umeminato83-1, Shimogyo-ku, Kyoto 600-8127	http://machi.hitomachi-kyoto.jp/ (in Japanese Only)
Kyomachiya Saisei Kenkyukai	Mukadeyacho 384, Nakagyo-ku, Kyoto 604-8214	http://www.kyomachiya.net/saisei/index.html (in Japanese Only)
Takayama City	Takayama City Office Hanaoka cho 2-18, Takayama city, Gifu 506-8555	http://www.hida.jp/english/index.htm (in English)
Shirakawa Village	Shirakawa village office Hatogaya 517, Shirakawa Village Ohno District, Gifu 501-5629	www.shirakawa-go.org/english/index.html (in English)
Nanto City (Gokayama Ainokura Village)	Nanto City Office Nojima 4880, Nanto city Toyama 939-1521	http://www.gokayama.jp/english/index.html (in English)
Toyama City (Yatsuo Town)	Toyama City Office Shinsakura machi 7-38, Toyama City Tokaya 930-0005	http://visit-toyama.com/en/list.php?gid=15 (in English)
Kanazawa City	Kanazawa City Hall 1-1-1, Hirosaka, Kanazawa City, Ishikawa 920-8577	http://www.city.kanazawa.ishikawa.jp/index_e.html (in English)

