

“Kyohatsu”: A hybrid development model on the theory of discontinuous continuity

Beyond endogenous and exogenous models in spatial planning

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Overlooking the earth: An apple map

I was captured by a mysterious sensation when I began peeling the earth with a knife starting from the North Pole as if peeling an apple (fig. 1). The knife passed the barren North Pole and then the continents of Europe, North America and Japan appeared respectively, in an arc-like form showing the accumulation of wealth in modern times. Then appeared the People’s Republic of China, Southeast Asia, India, the Middle East, North Africa and Central America where civilizations prospered in ancient times. The area also made an arc where populations are undergoing remarkable growth, have many conflicts, but at the same time have the potential to develop as nations of the 21st century. As the peeling continued, the apple map began to show the orbit around the

southern hemisphere and then the countries appeared which had become independent from being colonies in the age of Geographical Discovery (from mid-15th century to mid-17th century). The area with the greatest potential seemed to be waiting in the wings. Finally, the apple map was reduced to the Antarctic Continent where there is no border line.

An outlook on the history of civilizations

Heita Kawakatsu points out interestingly in *Outlook of the Marine History of Civilizations* that both Japan and the UK are island countries located at both ends of the Eurasian Continent. The UK accomplished “the Industrial Revolution” which was a revolution of working productivity and achieved capital intensification and labor savings. Japan at the other end accomplished “the Industrious Revolution,” which was a revolution of land productivity, and achieved labor-intensiveness and capital savings.

The state that many independent civilizations autonomously progress in parallel can occur if the civilizations are looked at from the point of view of the ecological logic of functions rather than the points of view of taxonomy or phylogenetics as in Tadao Umesao’s *Outlook of the Ecological*

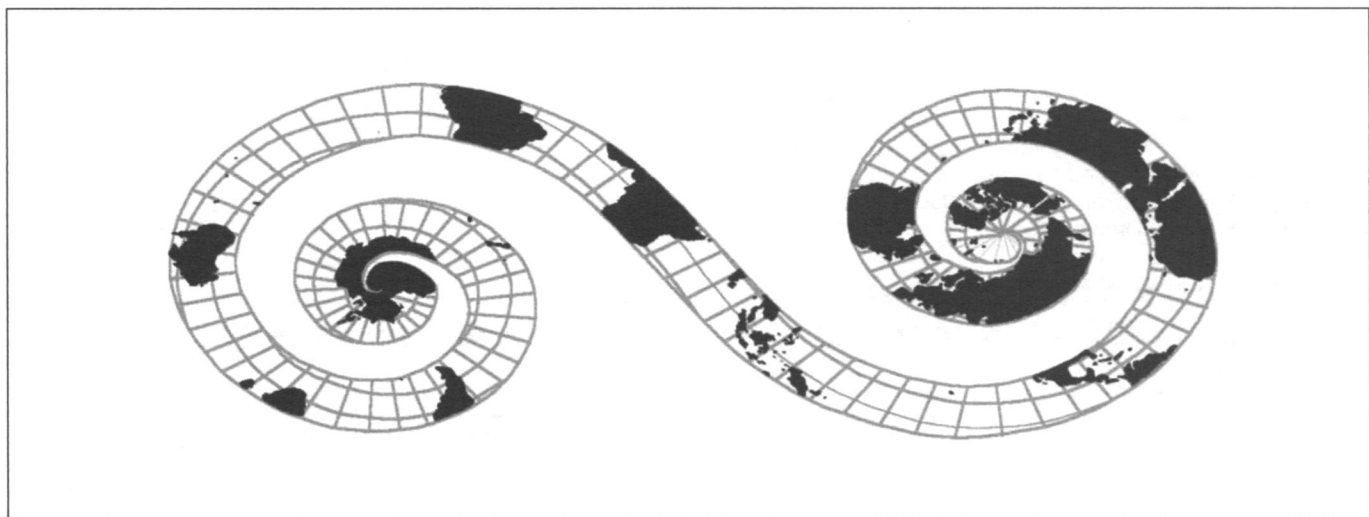


Fig. 1: An “Apple Map” of the surface of the earth. (Source: GOTO, Waseda University).

History of Civilizations.² It is certain that modernization, industrialization and urbanization were facilitated by the technologies and systems introduced from Europe including the UK, and at the same time in Japan it is clearly understood that the foundation upon which “the Industrial Revolution” was later built was cultivated by “the Industrious Revolution” in the period of national isolation of the Edo period (1603-1868).

Furthermore, Noboru Kawazoe, in *The Archipelago Civilization*,³ discusses the history of human civilization by dividing it into three stages:

- the Continent Civilization;
- the Marine Civilization; and,
- the Earth Civilization.

Instead of having a unified Europe in one civilization brought about by the Marine Civilization that was cultivated by the Age of Geographical Discovery against the classic Continent Civilization, some nation states were established and the nations unfurled to compete in the acquisition of colonies. He states that Portugal was the first to do so, followed by Spain and the Netherlands and then the UK and France. Later, the United States of America, which was established by colonial plantation owners, joined in.

As an island country in a remote corner of Western civilization, the UK was the very first to carry out democratization and the Industrial Revolution, and enforced “the honorable isolation” policy and began to set sail in the seas of the world. When the U.S.S.R, the USA, the UK and France – namely the second group of marine civilization – appeared in the seas off the shores of the Japanese Islands in the Far East, Japan had already accomplished “the Industrious Revolution” as Kawakatsu called it, and the groundwork for receiving Western civilization was complete. After defeat in World War II, and throughout the Cold War between the USA and U.S.S.R, Japan advanced to become a major economic power under the U.S. nuclear umbrella due to the fact that Japan had less responsibility by having lost its colonies.

Although the image of the “Earth Civilization” that Kawazoe describes is not yet clear, it does not point at an easy globalism. The globalism led by the U.S. is destroying the base of the nation states produced by the modern age, and at the same time is inviting confrontation and conflict with religions and nations. There is need to change globalism from the pyramid type to the network type which Koichi Tonuma calls “the Vital Network Society.”⁴ There is a strong expectation of shifting to a relationship of cooperation and support on a global scale from the economic and military competition between nations of the 20th century. Shunpei Kumon calls it the age of *Kyohatsu*,⁵ which refers to the modernization of the theory of the integration of endogenous and exogenous power, and the 21st century will be the time of *Kyohatsu*, while the 20th century was the age of “the doctrine of development.” *Kyohatsu* may be said to be a kind of hybrid of “endogenous” and “exogenous.” The construction of a regime to push forward this *Kyohatsu* on either a global scale or local scale is imminent.

What one sees beyond citizen participation/Drawing concrete spatial images

As the process of maturation of civil society advances, we have been trying to offer concrete and practical methodologies such as “participatory *Machizukuri* (community development).” The results have been established in various locations all over Japan in the last quarter of a century (fig. 2).

At the same time, “new public sectors” such as NPOs

(non-profit organizations) have been organized as leaders for *machizukuri*. The most advanced *machizukuri* in Japan

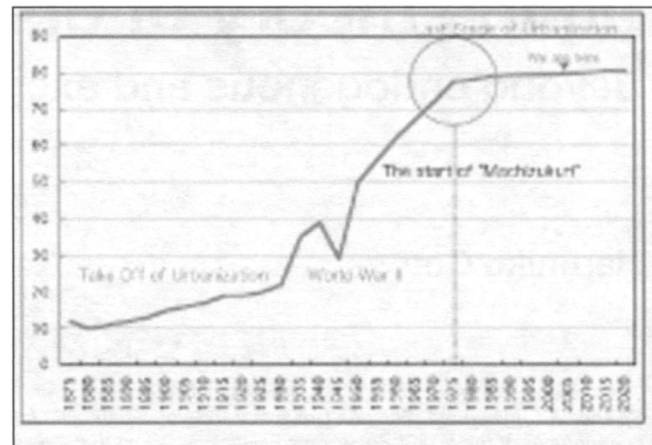


Fig. 2: Transition in the Urban Population Ratio, Japan.

has developed to the stage of discovering “social resources” which are accessible in autonomous civic activities and converting them into “social capital.” For example, the creation of systems and rules has started such as various autonomous citizen organizations and community development ordinances, and the age in which “governance” involves participation by various autonomous organizations.

It is now time to look beyond the city planning that is dependent on the *machizukuri* in which local communities participate.

The year 2005, in which we live, has seen the peak of the population curve which will turn toward an unprecedented depopulating society. We are witnessing the consummation of the expansive reproduction type of society which has an ever-increasing urbanization as its driving force (fig. 3).

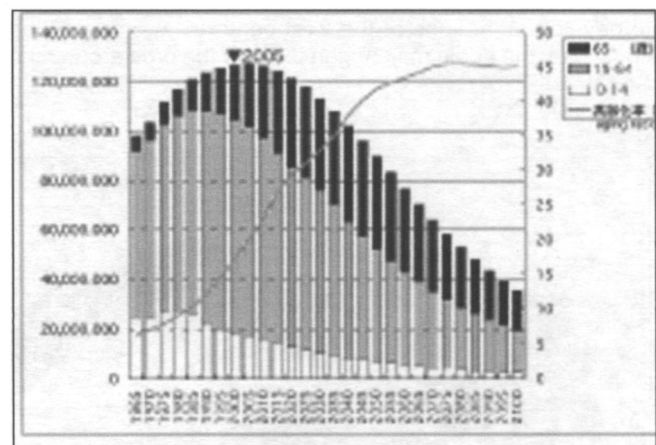


Fig. 3: Population and Aging Ratio, Japan.

The living image of each citizen and the image of society have now come slightly into the picture by repeatedly conducting participatory community development and there is an increasingly strong desire to describe the future of a city that connects citizens and society, or the “cities” that should be shared by citizens and society in a specific spatial image.

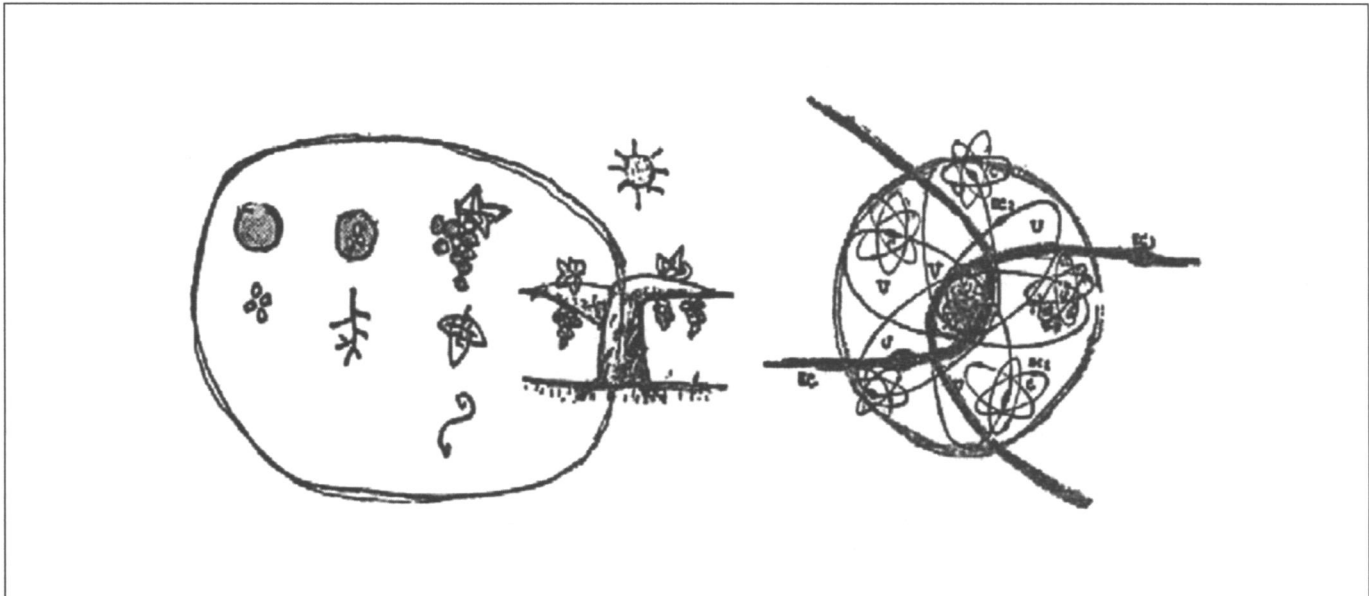


Fig. 4: The Discontinuous Continuity model. (Source: Takamasa Yosizaka, 1957).

The hybrid of an endogenous and exogenous power

In 1957, Takamasa Yosizaka indicated a new set of theories called "discontinuous continuity" (fig. 4). It seems to show a social model that should be targeted without losing its brilliance even after the passage of half a century. This is close to the way of thinking of the "Neo-Endogenous Development" proposed in Europe. It defines "endogenous" and "exogenous" as "a happening being planned or organized from the inside" and "a happening being planned or organized from the outside"; I mean "the new endogenous development theory" as "a happening being planned or organized from the inside or outside", i.e.

- "Naihatsu (endogenous)": a happening being planned or organized from the inside;
- "Gaihatsu (exogenous)": a happening being planned or organized from the outside;
- "Jihatsu (spontaneous)": a happening without being planned or organized;
- "Kyouhatsu": a happening being planned or organized from the inside or outside.

Upon reviewing the city planning and community development of postwar Japan, it seems to have been conducted according to an exogenous development model led by the national leadership as symbolized in the Comprehensive National Development Plan. The principle of this development was economic development conducted by "economies of scale and concentration," and the problem to be tackled at a local level was "peripherality" and the conquest of "low productivity." Therefore "industrialization and specialization, encouragement of labor and capital mobility" were advocated as the focus of development. The improvement of infrastructure including a high-speed transportation network progressed, and it was planned to persuade companies to move to local districts. However, the exogenous development model received much critique. The critiques were those of dependent, distorted, and destructive development. Dependent development means that the decision making was done from the outside. Distorted development means that it looked towards specific sectors and certain types of busi-

nesses. And, finally, destructive development indicated that no respect was shown for the endogenous cultural environment or identity.

On the other hand, in the latter half of the 1970s, endogenous development models started to appear frequently and simultaneously in many parts of the world.

These forms of development aimed at overcoming social exclusion caused by exogenous development, and realizing the principle of autonomous development by adding the value of distinctive regional resources. However, critiques of endogenous development were soon voiced, charging that endogenous development was too idealistic. There were actually endogenous and exogenous dynamics in all areas, and a new development model seeking the interaction of endogenous and exogenous dynamics was to be created.

The "new endogenous development" was to take advantage of regional resources and manpower with the participation of citizens in order to cope with problems based on the specific local needs, and aimed at returning the profits to the community. On the other hand, the regionalism was not closed to the outside because it cooperated with external forces, and strategically built a relationship with the outside of the region to maximize the social capital and social assets of both sides. It is a hybrid development model utilizing the interaction of the original power in the community and external forces. It also applies to the relationship between urban and rural communities. The interaction of these is based on the theory of discontinuous continuity, which can be called "共発 (*kyohatsu*)" as Kumon does.

Spatial planning/Methodology of the socio-spatial planning

The development models as premises for cooperation between each city and region in Europe are based on a strategy of "sustainability," which provides the setting for a corresponding intensification of competition between regional areas in a global context and various social and environmental issues. While the European Union tries to bring solutions not only to environmental policy but to employment, immigration, and social issues such as social inequality and energy

problems, it has formulated a special fundamental strategy for cities and regions to maintain an international position in the future by the continuous development of society and the economy. The promotion of the strategy in European Union projects based on spatial planning is intended to develop partnerships within and between city regions beyond national boundaries (fig. 5).

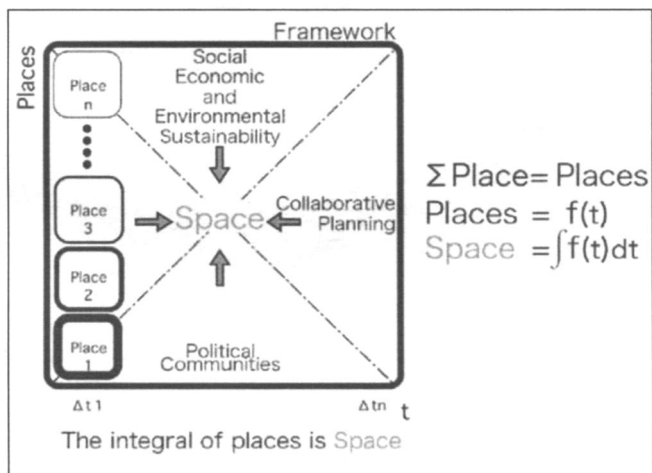


Fig. 5: The space/place model. (Source: Haruhiko Goto, 2004).

Many countries in Europe, such as the Netherlands which positively promotes spatial planning, form the foundation of an urban policy aiming at the promotion of a “compact city” as a national and regional plan. In reality, the synthesis of environmental planning and spatial planning is now challenged by constructing a well balanced polycentric city region system, a new urban-rural relationship, obtaining a

balance between infrastructure and access to local areas, and sustainable conservation, development and management of nature and cultural assets.

Furthermore, the projects are promoted in each area by local government initiatives, building partnerships between various local stakeholders including citizen participation, which is directly supported by the European Union. In this way spatial planning is understood not as narrowly defined spatial planning but in a changing socio-spatial context embedded in natural environments. Therefore the environmental plans and economic plans are concretely connected with measures and schemes in innovative projects, to integrate many areas, as well as effective strategies and programs for achieving these plans.

When showing future spatial images of cities and local areas, European spatial planning provides us with many implications. However, as described at the beginning of this paper, the foundation for the Japanese acceptance of the idea and methodology of spatial planning seems to have been cultivated by the accumulation of experience gained in the latter half of the 1970s when *machizukuri* became prominent. It is analogous to Kawakatsu’s pointing out that at the end of the Edo Period the foundation for the “Industrial Revolution” had been cultivated by the “Industrious Revolution.”

Notes

1. Heita Kawakatsu, *Outlook of the Marine History of Civilizations* (Tokyo, Chuou-kouronsha, 1997).
2. Tadao Umesao, *Outlook of the Ecological History of Civilizations* (Tokyo, Chukou-bunko, 1974).
3. Noboru Kawazoe, *The Archipelago Civilization* (Tokyo, Heibonsha, 1994).
4. Koichi Tonuma, *The Vital Network Society* (Tokyo, Shoukoku-sha, 2004).
5. Shunpei Kumon, “21st century is the age of ‘Kyohatsu’,” *Sankei-shinbun*, 2nd February, 2005.