

Regionalism and Endogenous Development Theory: A Point of View for the Analysis of Local Industry

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This study determined the point of view for the analysis of problems in local industry by comparing the regionalism of Yoshirō Tamanoi with Japanese endogenous development theory.

Tamanoi proposed that there was a need for open regional communities, which are places where inhabitants can create endogenous cultures and local industries to activate regions through the initiative and executive ability of the inhabitants. To that end, earth and water, which are indispensable for ecosystems and human lives on a local basis, are necessary, and we must recognize that social relations between human beings are established on essential communication between human beings and nature.

On the other hand, Kazuko Tsurumi held that social development was undertaken to reduce poverty and suffering. Models for this purpose are found in non-material values such as the history and culture that many small communities on the Earth have inherited. Therefore, key individuals living in certain areas must reform the traditions that do not match the times. Each local inhabitant creates an inventive idea, limited by the need to match the natural environment and cultural traditions, and must promote human growth. We can obtain an eclectic viewpoint, expecting economic and social development to meet the needs of local inhabitants while keeping ecosystems as the base of economic activities by supplementing regionalism with endogenous development theory.

1 Introduction

This study compares the regionalism of Yoshirō Tamanoi and endogenous development theory in Japan. It also determines a perspective for the analysis of the development of local industry.

In recent years, the concept of regionalism, which achieved the reorganizations of systems and society for bottom-up processes, has attracted attention as a way to overcome the limitations of conventional economic development and a citizens'

campaign. Regionalism is roughly divided into two, namely, international political economy and macroscopic regionalism, which is used in the context of international relations, and human-scale regionalism, which is used in the context of community theory and autonomy theory within a nation-state. This thesis treats of the latter. It employs a number of previous studies. Among these are the regionalism of Yoshirō Tamanoi, specializing in economic history and economic anthropology, that of Tadao Kiyonari, who focused on business administration, and that of Sekio Sugioka, who was the expert on the small and medium-sized enterprises and whose work on this subject is regarded as a particularly important study.

The regionalism of Yoshirō Tamanoi was refined by overseas study in Germany in the 1970s and the accumulation of research and discussion with such groups as the Regionalism Study Group. A profound system was created, entwined with the economic philosophy of community of Karl Polanyi. Its overall intention was as follows. Kazuko Tsurumi called it a system that demanded a “life-size science to see society in smaller units” and “the minimum unit of the household.” She called his study “an intellectual adventure to try to convert the conventional methods of the social sciences” (Tsurumi 1990). Tadao Kiyonari took up “Tokyo overpopulation” and global environmental problems. He wrote of the significance that regionalism carried in the long term to solve problems based on interdisciplinary knowledge for “the critical situation that has occurred at home and abroad” (Kiyonari 1990).

Looking at the history of Japanese regional development, after the third comprehensive national development plan was formulated in 1977, we began to emphasize the regional point of view to change regional development to a traditional nation-led style in the national development plan. Kenichi Miyamoto showed the basic conditions for regional development for the inhabitants and regional activation by the inhabitants from the lessons of regional development after the Second World War¹⁾. He criticized foreign-style development, meaning that in which large amounts of capital and public works unilaterally develop backward areas and promoted his endogenous development theory. This was a new regional development that the individuals and organizations existing in an area were voluntarily learning and in which they were perform voluntary technological development for the preservation of

the local environment, maintaining the rational use of resources. This new development scheme was “economic development rooted in local culture” and “regional developments in which the local government improves the welfare of inhabitants” (Miyamoto 1989). Specifically, regional developments such as the following were needed. On the foundation of technology, industry, and culture in local markets, inhabitants must learn, plan, and lead on their own initiative. Second, in addition to the main aim of the expansion of amenities that create conservation of nature and beautiful streets, regional development has the aim (a combined aim) of the improvement of welfare and culture and the protection of human rights. Third, without limiting industrial development in specific industries, regional development should promote the association of local industry in order to add value. Fourth, under a system of citizen participation, regional development should grant autonomy to regulate capital and land use for local governments that reflect the will of the inhabitants. Research on regional economy has elaborated endogenous development theory.

Among previous research that compared endogenous development theory with regionalism, Shūichi Nakagawa et al. put forth the opinion that assumed regionalism to be a source of endogenous development theory and demonstrated that Tsurumi had participated in the Regionalism Study Group with Tamanoi at an early stage (Nakagawa et al. 2013, p. 381). In addition, Michinobu Nihara held that Tsurumi, who emphasized “modernization in defiance of its own social inheritance (cultural inheritance, tradition, history, nature) cannot be termed development,” deepened considerations of the content of development, demonstrating that such a viewpoint had not yet been sufficiently examined in the conventional development theory (Nihara 1998, p. 68, p. 76). With this in mind, Tamanoi, who preached an economics of the system of life, indicated that we should consider “what kind of development it is” or “this is development for whom.” Ashita Matsumiya adopted the regionalism of Tamanoi as a study of the genealogical roots of endogenous development theory. He indicated that not only did Tsurumi deepen regional recognition by using concepts such as local decentralization of power, ecology, entropy, life, and household, but she also succeeded in addressing model theory to the endogenous development theory

(Matsumiya 2001, p. 46).

We must examine points of contact in the study of both scholars, who were contemporaries. Tsurumi herself defined endogenous development in a representative manuscript entitled “The genealogy of endogenous development theory,” and placed the area of the national lower system in a unit of endogenous development (Tsurumi 1989, pp. 50–53). In the process, she delimits a small area and appreciates the regionalism of Tamanoi that emphasizes characteristics of the place such as earth and water, ecology, and human life. However, the only aspect where both presented their ideas is a talk printed as a special feature in the magazine *gendai no me* (June, 1981 issue). In this talk, they confirmed the similarity of their perspectives for analysis in deference to the personality of the local climate, history and tradition, society and culture, and system of life, and they exchanged opinions about Taiwan and Okinawa, agricultural methods of Europe, regionalism, and endogenous development theory (Tamanoi & Tsurumi 1981, p. 48). Tsurumi emphasized the similarities observed in the thoughts of the two while suggesting that the concepts of the stationary system and economy and ecology advocated by Tamanoi were universal and general theories that had a high degree of abstraction. This was a claim that the viewpoint of the ecosystem, including earth and water, varying according to the area, was more important than a simple stationary system. The technology suitable to each area appears in each area, and the wisdom of inhabitants that has accumulated in the area began to develop owing to stimulation from the outside. Tsurumi had great respect for the activity of local inhabitants and the intellectual originality of local inhabitants.

As described above, the reason to take up these two achievements is that they are an important theoretical area for discussing the theoretical foundations of local industry theory. Furthermore, they have a complementary relationship. In other words, regionalism is a normative theory seeking democratic control of scientific civilization and industry from the point of view of maintaining human life and ecosystems within an extremely long-term point of view. Depending on the time and place, regionalism demands that civilization and industry are in a stationary state. In contrast, endogenous development theory is a normative theory aiming at local

industrial development within self-government by inhabitants. Therefore, through the mediation of these two theories, we are not discussing only the inverted characteristics of conventional economy, which means both the function of creating inhumane human beings who have lost their human nature and the function of destroying ecosystems. This becomes a problem whether it does not function or functions ideally. In other words, by incorporating the viewpoint of endogenous development theory in regionalism, which cannot be denied, there is a tendency that does not place emphasis on economic activity because of according the greatest value to life and existence, and we are enabled to ensure an eclectic viewpoint to expect economic and social development within the requirements of the inhabitants, while ensuring that the ecosystems remain in good condition. Not only do we discuss the inclination to mass consumption of the conventional economy as placing a high burden on the Earth, but also we are able to clarify the movement that each human being makes for the activation of the regional economy within the limits of each person's ability²⁾.

2 Regionalism of Yoshirō Tamanoi

2.1 Concept of open regional community

In Japan, in the development of the wartime controlled economy from the Taishō period (1912–1926), an industrial scheme for economic decision-making and industrialism for the centralized system were adopted. After the war, under the occupation by the United States of America, citizens seem to have supported the system of a secure market economy. However, abnormal industrialization and the generalization of industrial life were brought about. As a result, the new questions of social syndromes such as pollution, environmental damage, and depletion of natural resources and energy, were raised. Not long after this, renewable energy was being discussed. However, advanced technology superior to that existing elsewhere in the world has created the model of an advanced industrial society that brought benefits to human beings through the peaceful use of nuclear energy; this resulted in the promotion of advanced technology. Under these circumstances, he showed the fear of

an era when the human can plunge into crisis through their own power, for the first time in human history. Tamanoi wrote that such times were “a critical point for the industrial economy in Japan” or “a catastrophe for future generations” (Tamanoi 1982, pp. 89–106). In his opinion, the immense structure of science, technology, and mass production of a conventional type is by no means “things that human beings can use just as they want.” Tamanoi highlighted a review of state-led decision-making systems, which were promoting the principle of size. He was aware of the current situation, that the human race had reached a historical turning point, and argued in the following manner.

“Currently, social transformation is critical. Combined policy decisions are reviewed at the national level through the adhesion of government, bureaucracy, and industry. This is also a fundamental review of the intensive industrialization system, which tolerates unconstrained big science. If this is possible, an unprecedented new age will come. (Omission). This implication is nothing less than restoring ‘a true image of central government’ with the aim of regional decentralization to take advantages of regional individuality” (Tamanoi 1979a, p. 165).

He demanded a historical transformation because ecosystems, including all life on the planet, are in crisis. Furthermore, this situation stems from the centralized political and economic system. This system has been gradually building a vertical structure. Currently, the majority of national energy is concentrated in the center of nation-state, and the sympathy for communities has been surprisingly diluted. Against the background of these situations, he focused on a small area where we can observe all living things, such as ecological cycles and human activities. More than anything else, he demanded improvement in local independence and self-subsistence (Tamanoi 1978, p. 5).

Here, we want to avoid misunderstanding. Regionalism does not support a particular political creed. Tamanoi quoted Paul Thomas Mann, a German novelist, that you should aim at “a sudden rise of non-political people’s cultures” (Tamanoi 1977, foreword, p. 3). Thus the best new world appeared on the horizon where the

conventional economy and civil society was provided for through adopting regionalism. The non-political mark does not limit the domain of study that economics, among the social science, adjudicates, to provable research. It is not ordinary principles and opinions. In brief, his declaration pushes forward the study of region based on a pure social science. Concerning the present era, he wrote that “we must bring back the world of justice and law that is not the world where the politics and money have the power. The time when we citizens must start such an effort has come” (Tamanoi 1977, foreword, p. 3). His viewpoint is clear as to this point. The definitions of the regionalism declaration and regionalism are as follows.

“The regionalism declaration demands that human beings living in each area begin to write something. They should always rewrite the manuscript which they wrote. Furthermore, they must finish writing it” (Tamanoi 1978, p. 4).

“Regionalism demands that the inhabitants have a sense of unity with a community backed by the personality of the local climate. The inhabitants must pursue an administrative independence, an economic independence, and a cultural independence” (Tamanoi 1974, p. 12).

He proposed regionalism for the following two reasons. First, ecology as a study that resolves pollution issues is indispensable when we think about the environment and the scene of community. In this circumstance, the study of the local history has accumulated in the historic learned society in Europe. Second, a way to overcome nationalism has been found in internationalism, in which nations cooperate globally. The argument leads to an argument concerning globalism. However, Tamanoi writes, there is a method to overcoming nationalism elsewhere.

Therefore, the course of regionalism does not lead to turning one's eyes abroad. This was expressed in other words: “We make a supranational organization of nation states and create a policy together. We determine unified spaces based on areas in the nation state” (Tamanoi 1977, p. 9). There are many small human communities tied by manners and customs, industries, parishes, and ways of thinking in domestic areas. The way of thinking of such a community forms an experimental point of view for the

direction for the integration of European countries. The conventional alternative concept expressing “central government or local government” is not good anymore. Regionalism must overcome this old concept.

“The region is different from the only center. The region is not singular. The region is constructed in plural areas where people are proud of history and tradition. Each area has a personality. Now the direction of regionalism sympathizing with original expectation does not conform to a diagram that ‘an inferior region’ resists ‘a superior center.’ Our future depends on us awakening ourselves in local areas. The independence of such inhabitants builds a regional basis and becoming independent. In this way, we aim at the independence of economy, administration, and culture” (Tamanoi 1978, pp. 6-7).

Prospective local industry is not necessarily an efficient economic system for proactively connecting with the center. It is not an existing administrative system that the center leads. The culture must be released from the influence of the central culture and imported culture. Regionalism makes use of the regional personality, such as the executive ability of the inhabitants, and creates its own industry and culture in its own areas. It is clear that the proposed direction is bottom up. Therefore, regionalism does not refuse to attempt a course correction of the power of nation-state and bureaucracy.

In addition, this does not necessarily mean the regionalism that we devise only attracts business and road maintenance and improvement. For example, there are many places where infrastructure maintenance, such as a road or a district community center, is completed, even if it is a mountain village with heavy snowfall where the population is decreasing rapidly. However, the inhabitants lose their feeling of cohesion in the local community, and cannot deny in the present condition that their will to farming has declined. Local horizontal relations weaken while industrial vertical relations strengthen. Furthermore, farmers supporting themselves with side jobs is worth remarking on in mountain villages in which depopulation is occurring. In response to these present conditions, regionalism declares “a construction

of the open regional community which create a bottom-up information flow and horizontal unity” (Tamanai 1978, p. 9).

2.2 Endogenous regionalism and theory of the nation-state

Introducing the concept of ecosystem in the current economic system is the same as introducing the concept of regionalism in the current ruling structure. The region is a concept depending on the concept of the center, and is a concept to rally. Therefore, it is necessary for the concept of the center to be returned to the center as one region. Regionalism is a European tradition originally. We can see “the direction returned to the basal domain from the flexible national domain,” among other things, when we examine Western European countries (Tamanai 1974, p. 13). Tamanai wrote that European countries have kept local traditions in good condition. However, Japanese pushed forward economic growth by plucking the buds of regionalism. After the war, Japan achieved rapid economic growth, but we cannot deny the point of view that economic and administrative centralization reached an apex. For this reason, the reproduction of regionalism for the alteration of industrial structure has become the right that is most important now. On the basis of the individual ecosystem and scene, regional characteristics will come to appear through the reproduction of high proud traditions and cultures.

With regard to future central and local relations, an ideal local image that is different from the dimension of nation-state is demanded. Tamanai calls the local times with the feelings of human life and traditions that are full of life various local times. The establishment condition for such times is two points of the next. First, we must push local decentralization of power forward based on the independence of local areas and we must return the center to an original center. However, he is not promoting a confused, anarchic system. We must establish the principle of a new exercise to control the center and aim at local independence. Thus, he next defines endogenous regionalism, to distinguish it from government-manufactured regionalism.

“Endogenous regionalism demands that inhabitants who live in areas with different

natures, histories, and climates have a sense of unity with the regional community. Political and administrative autonomy and cultural originality must be pursued on the basis of economic independence” (Tamanoi 1979b, p. 26).

To supplement this, the sense of unity within a community is a root-like critical aspect of the mentality of social recognition. This means the discovery of identity or the establishment of identification. This is the greatest thought of the regionalism by which inhabitants reflect their own “life” in the community. In addition, economic independence is different from a closed self-supporting economy. It only emphasizes the self-support characteristics of input rather than the self-support characteristics of output. In particular, inhabitants secure earth and water, laboring in each area, and should consider democratic control of the conventional economy in their domain³⁾.

This has already been stated, but regionalism is the approach that asks again for local government on the assumption that there is a principle of local decentralization, while respecting the national framework of historic fact. The characteristic of this method approach is an image of modern society, being multistoried, and puts the basic unit of social system in a lower part. Traditionally, the national member has been considered the nation and the social member, the citizen. However, this old viewpoint only strengthened the local viewpoint in accordance with a conventional administrative system. It does not mean that a local power activates the local. Therefore, regionalism introduces the multiple local space model of more than three levels, not the two levels of the center and the region. Figure 1 helps to examine modern society in a pluralist fashion and imagine the reorganization of the national polity from within the nation. In this way, in the context of regionalism, social relations between human beings are mediated in essential communication between human beings and nature, and they are established for the first time.

“Including the use of ‘earth and water,’ the decisive factor of human life is not an abstract decisive factor such as the ‘nation state’ or ‘society.’ It is local government located in local areas. To be precise, it must be an inhabitant (dweller) in areas” (Tamanoi 1979 a, p. 168).

In addition, the national polity has a view of regionalism as follows.

“The thought of regionalism includes the principle of reorganizing existing the national polity from the inside. This is particularly important in a unitary state with a one-point center, such as Japan. Regionalism maintains beautiful nature, old history, and a climate. It also promotes a switch to modern nation having ‘countless hubs’ in the nation state” (Tamanoi 1979 a, p. 167).

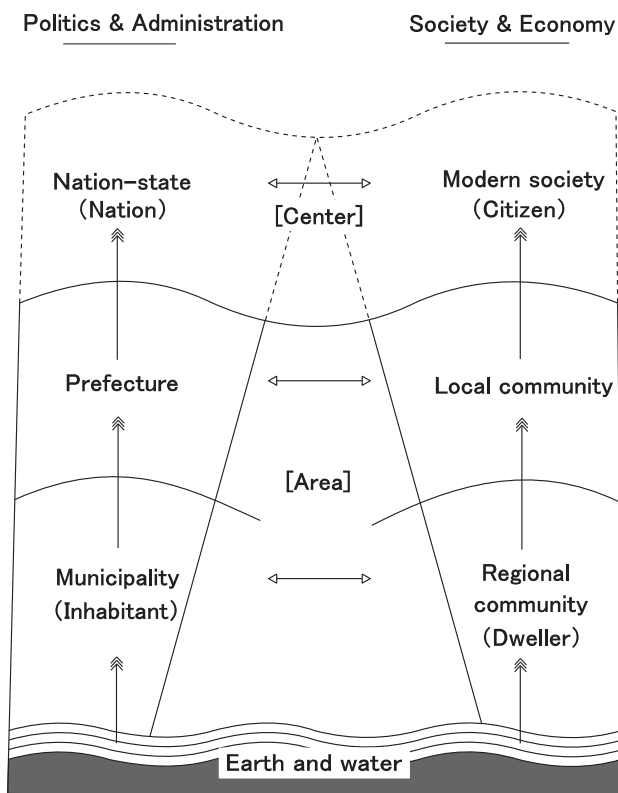
The deadlock of politics and economy has been pointed out. It is as follows if we grasp it from the situation of regionalism. First, the limit of central party politics. Second, a limit of the conventional economy in that it does not discuss the relations between human beings and nature. Third, a limit of uniform scientific civilization. Some problems of centralization and industrialism appear here. We must correct these three deadlocks. Tamanoi noted that the thought of regionalism has been proposed many times for the theory of state to overcome these three limits. The model of this thought is “the thought of the European continent, which has taken root in the life of the Mediterranean coastal area and the area of north of the Alps” (Tamanoi 1979 b, p. 23).

Regionalism establishes a social center of gravity in the lower part. This has something common with the image of a system of a three-dimensional and multiple society. It has been assumed that the abstract actors called nation and citizen constituted the nation-state or society. However, regionalism does not have such a superficial approach. Regionalism establishes a center of gravity on the basis of a multiple-area space. Regionalism calls for a switch to capture the social relations between human beings on the basis of essential communication between human beings and nature.

The nation constitutes the nation-state, and the citizen constitutes modern society. On the other hand, regionalism demands that we recognize human beings (inhabitants \div dwellers) in areas having abundant earth and water. Regionalism hopes that the decisive factor in daily life appears in the life space at the same time. Regionalism emphasizes that the present time is different from the times when each

area of insular Japan depended on central by-products. On the new development stage, we must make use of regional climates and inhabitants' individualities.

Figure 1 Sketch of earth and water as a social basis.



Source: Refer to Tamanoi (1979a), p. 168, Tamanoi (1979b), p. 24.

3 Development of endogenous development theory

3.1 Analysis of the point of view of Kazuko Tsurumi

Endogenous development theory defined conventional community development performed by the central government and large companies as exogenous development and criticized the one-sided foreign development. This theory systematized the existing theory of making use of an area to overcome the problems of exogenous development. In other words, this theory is a model concept proposed for new social

development to supplement exogenous development for domestic local areas exclusively. This concept dates from the 1970s, when the question of uniform modernization had begun to gain power, as seen in the activity of Club of Rome, in the work *The Limits of Growth* (Meadows et al. 1972), which insisted on the limitations to Earth's resources, or in the conference on the human environment of the United Nations in Stockholm. Endogenous development theory proposed in this international perception of a turning point was elaborated by researchers in local industry. As an alternative to linear modernization theory, the will and originality of inhabitants, the environment and maintenance of ecosystems, the improvement of the quality of life, the connection with the local outdoors, and other things are important.

The origin of endogenous development dates back to an economic special general assembly of the United Nations held in 1975. The Swedish Dag Hammarskjöld Foundation submitted a concept to the assembly termed "another development" (Nerfin (ed.) 1977) in a report, and used endogenous in a similar way to to salvation by one's own efforts as an attribute of development⁴. Tsurumi took an idea from the endogenous or exogenous sorting in the modernization theory of sociological Talcott Parsons and submitted it from a point of view that was unrelated to the work of this foundation. The recognition of the basis of this theoretical system is the knowledge that "endogenous nation states took a long time and built up a model of modernization within the social interior. However, exogenous nation states borrowed models from the social exterior, and pushed modernization forward. To be exact, the only endogenous nation states is the United Kingdom, but the United States of America, France, and Germany follow the U.K." (Tsurumi 1976, p. 60). In addition, she quoted Sōseki Natsume saying, "Western flowering was endogenous, and Japanese flowering was exogenous" in a lecture entitled "Modern Flowering in Japan" held in Wakayama city in 1912⁵. Moreover, she emphasized that the two held opposite opinions (Tsurumi 1977, p. 12).

When Tsurumi defined endogenous development theory, this was based on the thought of folklorists Kunio Yanagita and Kumagusu Minakata. She pointed out the difference between the viewpoint of the Japanese debater and Parsons's viewpoint, and evaluated it as follows. "I can call the method of division of time in history of

Yanagita the 'icicle model' if I can call the method of division of history time of Europeans the 'stairs model' ”⁶⁾. Tsurumi, who adopted the opinion of Yanagita, explained the principle of endogeneity as follows.

“Modernization is not a process whereby the advanced nations lend a model to the developing nations one-sidedly. Modernization is a process whereby both the advanced nations and the developing nations reform their social traditions to eliminate poverty and the suffering of the people. In other words, the model of development is not limited to the model of advanced nations such as the U.K., the U.S.A., Germany, and France. Endogenous development theory will become the theory for viewing a future where we actively exchange many models between European and non-European in various fields” (Tsurumi 1974, p. 152).

The important thing is that endogenous or exogenous styles of development do not form an alternative. Endogenous development theory insists that each society should accomplish its own original development in reference to the U.S.A. and Western European countries, which are the world leaders. The definitions are as follows.

“Endogenous development is a common human aim. The route and method to achieve this aim depends on the process of social change, which is rich in variety. The common aim is that all human beings living in the Earth fill by their basic needs for 'clothes, food, housing, and medical care.' They must create the condition that they show their human possibilities. This means that human beings living on the Earth cooperate, and reform not only domestic difference structures but also the international difference structures” (Tsurumi 1989, p. 49).

Thus, she declares, “human beings and groups existing in areas refer to a foreign 'knowledge, technique, and systems' based on their particular ecosystems and cultural heritages. Inhabitants create a development course and social images with the aim of making autonomic life style in this way” for the realization of endogenous development (Tsurumi 1989, p. 49). Endogenous development is “a process of various creative

structural changes for human life” (Tsurumi 1996, pp. 14–15). In other words, it is “the development where each local inhabitant creates an inventive idea to satisfy their needs with their natural environments and cultural traditions” (Tsurumi 1997, pp. 16–17). As mentioned before, the meaning of the area here is the local area, not the region of international relation theory. It means domestic areas where we can see that the inhabitants are active⁷. Still, she never denied the modernization theory of Marion Levy, a professor at Princeton University. Because non-Europeans could not necessarily develop in the British style, she made a model that implied that each society should evolve a suitable development for each social essence (Tsurumi 1997, p. 19). In addition, she spoke of a concept of a third system by Mark Nerfin, which meant a union that did not aim at the acquisition of power, and she noted that endogenous development was one of various third systems⁸.

With this in mind, she took up the concept of “a key person,” which meant a local small person, as a doer who opens up a course of various development. Originally, the key person was a word coined by Saburō Ichī, a philosopher. She quoted his work, “regardless of the West and the Orient, the long-term history of human has a common dynamic which is expressed as ‘superior tradition→ossification→innovative revival’” (Ichii 1971, p. 145). She added, “in a local small tradition, there are keys that can remove difficult problems that present humans have encountered. It is necessary for human beings to change old traditions to match their new environment. The doer who opens up a course of various development is a key person, meaning a local small person.” She assumes that the existence of a key person is a final item for conducting endogenous development, which she discusses as follows.

“We need ‘a humankind that chooses creative pain alone and receives the pain of the people in its body’ (Ichī 1971, p. 148) to reduce absurd suffering. Ichī called such a human being the key person” (Tsurumi 1989, p. 59).

The study of endogenous development based on such a point of view is expressed as “a quest for the originality of a small person” (Tsurumi 1989, p. 59). Furthermore, she stated, “the analysis of the process renewing traditional models is indispensable to a

case study of endogenous development to support what needs to occur in new social situations,” and submitted the need for the key person to recreate the tradition⁹⁾. In addition, she defined the meaning of creation as “changing old knowledges to match modern situations” (Tsurumi 1999, p. 33). She quotes the definition of originality of Philip Vernon, a British psychologist, as “[1] a novel combination of thoughts, or an abnormal combination, [2] the association and combination have social values and theoretical values. Or, it is necessary to give others an emotional shock” (Tsurumi 1998, p. 386).

3.2 Analysis viewing angle of regional economic theory

The endogenous development theory of Takehiko Hobo is well known, as is the work of Kenichi Miyamoto. He performed fieldwork and disseminated questionnaires in farming villages all over Japan, determining various conventional opinions and propounding the policy of activation of farming villages. This definition was summarized in three points as a comprehensive method to overcome depopulation (Hobo 1996). In addition, Yūichi Moritomo pointed out the need of community improvement to secure “a richness not limited to money” and “the full development of human beings.” He mentioned that urban-rural exchanges and social ties of human beings in local areas lead to a true richness and a human development. In addition, he proposed that recognizing “talent and difference, cooperation and solidarity, and human development” in each other contributed to community improvement to fulfill true richness (Moritomo 1991). Furthermore, Kōichi Endō studied a farming village in Nagano Prefecture, and made clear that the specific gravity of the activity of the medical welfare network was higher than in other industries. He judged this network to be the infrastructure of local regeneration and stated that it has the significance of forming a complicated industrial complex in an area (Endō 1998).

Akira Shigemori surveyed studies of both cities and farming villages, and stated a criticism of endogenous development theory as follows. First, proponents do not look at the severe present conditions of agriculture and farming villages in Japan. Second, as the campaign promoting old farming villages was controlled by fascism, the Japanese risk going forward to national control. Third, we should not leave out large

companies and achieve the development of the regional economy only by the management of agriculture and medium and small businesses. Fourth, the endogenous development of a city is impossible. Fifth, the local city model of Kanazawa is nothing more than a beautification theory that does not investigate the gap-widening structure and large companies in the area (Shigemori 2001). However, he emphasized that the effectiveness of endogenous development theory to overcome “a growth period that has not been developed (1960s–)” has not been lost, an overcoming that Seichi Andō proposed¹⁰⁾.

The viewpoint of Tatsuo Naruse is worthy of note. He expressed the opinion as a premise, that “conventionally, community development has promoted the development of infrastructure related to industry that increases income directly, whereas endogenous development theory is a model showing human development and new joint creations of local inhabitants as an aim of community improvement more directly.” With this in mind, he evaluated endogenous development theory as the valuable exercise of inhabitants with high social greed with the support of democratic local autonomy. He respected local residents’ campaign of cooperation¹¹⁾. Tsurumi shows a similar opinion on this point. She divided it into “endogenous development as a social movement” and “endogenous development as an economic policy,” clarifying this as follows.

“Endogenous development as an economic policy contradicts it. It is not endogenous development if there is not a mutual tension between the free activities of inhabitants and the compelling power of economic policies. If we want to run economic policy for the endogenous development, it is necessary that the social movement be performed consistently” (Tsurumi 1996, p. 27).

In brief, the decision-making structure of the conventional national overall development plan is a top-down type. Local governments must respect leadership and the independence of will of the inhabitants without having to take over national function. Furthermore, they respect kinetic theory in order to ensure that inhabitants do not have rigid thought and a mentality of dependence on the government or other

people¹²⁾.

In addition, we want to take away the creative farming village of Masayuki Sasaki as a discussion of the endogenous development of the farming village (Sasaki 2014). He paid attention to a cooperative production system called flexible specialization performed in Bologna, which is the city of Italian autonomous craftsmen. He analyzed the development process of Kanazawa city, called “the endogenous creative city,” and showed the possibility of endogenous development for the local city by industrial linkages in an area (Sasaki 1997). He applied “the creative city theory” (Landry 2000), which is an approach of city study to the farming village, and defined “the creative farming village,” making use of an originality of culture and art¹³⁾. While creative city theory had been elaborated, his concept was stimulated by examples of how the inhabitants of the towns Kiso in Nagano Prefecture and Kamiyama in Tokushima Prefecture had applied the idea and had carried out advanced community improvement. This theoretical tide is the main stream of endogenous development theory.

As mentioned previously, all human beings can show originality. In local industry theory, it is important that we analyze using this basic concept for the purpose of full human development. That is to say, in local industry theory, many key persons who live in local areas can become leaders in community development. We must pay attention to the process in which they make the best use of local resources while protecting the ecosystem, changing old traditions, and creating the human growths. The method of development is “the creative exercise of inhabitants who make the best use of the local resources” and “the economic circulation in the area and the urban-rural exchange.” The development target is “the improvement for quality of life” and “the expansion of amenities.”

A comparison of regionalism and endogenous development theory with modernization theory is shown in Table 1.

Table 1 Viewing angle compared with the modernization theory

Item	Modernization theory “Exogenous development theory”	Regionalism	Endogenous development theory
Study method	Analysis based on the general theory	Gradually generalizing to a highly advanced stage from a low stage	Same as regionalism
Sense of values	Neutral value	Explicit value	Same as regionalism
Aim	Economic growth	Maintaining stationary systems such as water for the continuance of life. Economic growth	Human growth (amenity, welfare culture, human rights, autonomy, general purpose)
Development method	Scale and concentration	Restoring a true image of the central government. Scale and concentration	Introduction of an external viewpoint (urban-rural exchange, local industrial linkage)
Unit of analysis	Nation-state	Domestic area	Same as regionalism
Connection with the ecosystem	-	Earth and water on a social basis. Essential communications between human beings and nature	Maintenance of ecosystems (acquisition of environmental right)
Tradition	-	Sudden rising of non- political people's economics and cultures	Reforming traditions that do not match the times
Model	Unitary development model	Various development models	Same as regionalism
Leader	Elite	Inhabitants, dweller	Key person (able person)

notes: The parenthesis of the endogenous development theory is various theories about the regional economy theory.

4 Summary

This study determines the point of view for analyzing the problems of local industry by comparing the regionalism of Yoshirō Tamanoi with Japanese endogenous development theory. When we address ourselves plainly with respect to this point of view, we can conclude that regionalism is a study method that plans by gradually generalizing from a lower stage to a highly advanced stage, with a domestic area as the unit of analysis. In addition, the development method is a review of Tokyo overconcentration and the introduction of an external viewpoint, among others, and the aim is maintaining the ecosystems, human growth, and expansion of amenities,

among other related aspects. However, we do not necessarily deny conventional methods such as scaling, concentration, and economic growth if we can realize these aims. We intend to reform traditions that are not in consonance with the times while respecting old traditions and cultures. The leader is no less a person than the inhabitants and key people living in an area. We must be enabled to analyze the direct marketing of farm products, area development, community business, a social company, NPO activity, volunteer activity, environmental movement, and other things using this viewpoint.

The starting point of argument for regionalism is recognition that the development of massive technology and the mass production style give the environmental loading for ecosystems and biodiversity. It is noteworthy that Tamanoi indicated a serious sense of crisis about the environmental problems that would increase in our future. The advancement of the centralized political economic system further develops such present conditions. For this reason, he demands that the rule structure of “a multiple local space model more than three levels” of a bottom-up type promotes the switch of conventional rule structure called “central government or local government.”

This meaning lets the inhabitants display their initiative and executive abilities in the open regional community, makes use of regional personalities, and creates industries and cultures that they can be proud of in the area. This critical mind bore fruit in the endogenous regionalism called “endogenous regionalism demands that inhabitants who live in areas with natures, histories, and climates have a sense of unity with the regional community. This is to pursue political administrative autonomy and cultural originality on the basis of economic independence.” On a local basis, there are earth and water, which is indispensable for the ecosystem and human lives. Essential communications between the human being and nature are assumed as a social base to mediate social relations between human beings.

For community improvement theory, inhabitants must participate in community improvement based consciously on the example of Western European countries and the U.S.A. In addition, the practical activity of the inhabitants would be hoped to include local customs in the legal system. This is based on the point of view of life-sized human in local areas. This is nothing but that we depend on the thought of

regional worlds on a human scale, where lives have been fostered, which is absolutely not a conventional thought, such as the thought a great nation-state or a huge society is. In this way, it becomes the most important theme in our consideration of how public works and social capital contribute to the production and lives of inhabitants.

On the other hand, this is apparent in the endogenous principle, but endogenous development theory does not show the process of modernization that advanced nations lend as a model to developing nations. This concept shows the method of changing each old social tradition to reduce the poverty and suffering of people. The true model is in a non-material values such as histories, cultures, and other things that countless small societies on earth have inherited. Endogenous development theory hopes that both European and non-European change models will continue to be vital on the Earth in this way. To be more precise, for a start, by beginning with the key person living in local areas that reforms the old traditions, Kazuko Tsurumi expects the achievement of the aim of “a development where each local inhabitant creates an inventive idea to satisfy their needs with the natural environments and cultural traditions.”

With that in mind, it is important that inhabitants act in area markets based on local techniques, industries, and cultures for the promotion of regional economies. Based on this, the doer must invest funds in each industry without limiting industrial development to a specific type of industry. At the same time, it is indispensable that the doer creates a regional industry linkage and autonomy to access added value in the area. Needless to say, this method of development has general development aims, such as the improvement of welfare and cultures and the protection of human rights, in addition to the expansion of the amenities called the maintenance of the ecosystem and the construction of beautiful cityscapes. The human ability to deal with potential problems improves conventional technology, civilization, and mass production style even more, and will contribute to a global ecosystem where human beings live and an economy on a human scale, to securely maintain the system of an ideal economy.

Notes

- 1) First, attempting to obtain resources, environmental general use, and maintenance and building social capital (means for social consumption) with precedence. The establishment of an economic system in order to prevent a social loss. Second, letting community development reflect the intention of the inhabitants. The establishment of a democratic political administrative system based on the voluntary participation of the inhabitants. Third, community development affecting all of nature, human health, economy, and culture. The high consciousness and culture of the inhabitants who can understand the general community development (Miyamoto 1980). Afterward, advanced community improvement was practiced in all areas of the country.
- 2) Kazuko Tsurumi studied modernization theory in the sociological mainstream as it had been studied from the 1960s through the 1970s in the U.S.A. at Princeton University. At the same time, she learned Third World development theory (the study of all countries [the Third World] apart from large countries such as the U.S.A. and Western European countries [the First World] and the Soviet zone [the Second World]) and dependency theory (study mainly by Latin American and African researchers). She called her work, “an interdisciplinary preliminary essay which aims at the theorization for various patterns of industrialization based on experiences of non-European society such as Japan or China,” endogenous development theory (indigenous development theory). At the time of her creation of this endogenous development theory, she quoted a talk of Yoshirō Tamanoi and Shirō Masuda titled “Making Modern Times: An Aspect Pair” on “Chi no Kōkogaku,” published in a journal in June, 1975, as follows. “Yoshirō Tamanoi advocates ecology economics. This premises that the relations between the special natural space and human beings are established in each area. He suggests that we think about a method of economic development suitable for the ecosystemic qualitative specialty (we call it a peculiar cultural sphere) in an area. He makes more of local unity than national unity in this way. His claim that the culture of each regional unit has the most suitable development pattern for each culture affecting various development theories in the process of the modernization. He considers new local self-governments and local alliances which can solve the territorial problems in the current sovereign state. His study provides the basics of development theory” (Tsurumi 1976, p. 73). Akira Shigemori evaluated the criticism of mass production and mass consumption, which became problems for the rapid economic growth period. In addition, he evaluated its achievements, which questioned the means of production and life from the viewpoint of ecology and entropy as a theory to overcome the limits of the civil minimum theory of Keichi Matsushita. However, regionalism emphasized the symbiosis of human beings and nature; nevertheless, he made the point that it did not discuss the method of

realizing human potential, as follows. “Regionalism shows that the image of a regional leader has changed, ‘from inhabitants to dwellers’ or ‘from men to women.’ However, regionalism does not consider in detail the formation of a leader’s personality. Further, it lacks a conscious analysis of the common conditions (social and legal, and material infrastructure) that guarantee local individual development. There are few references to how we regulate large companies and multinational enterprises (the principles of a market economy) presence in local areas. We think that detailed consideration of the study of ‘the endogenous local development theory’ from regionalism in detail to solve such problems” (Shigemori 2001, p. 25).

- 3) Tamanai (1979 b), p. 26. The reason for using the expression “cultural originality” depends on this: civilization tends to be generalized over the scale of the Earth, and it has the character of uniformity and no one character. In contrast, the word “culture” is the working of a human life, with farming as the origin of the word; the English word “culture” shows this derivation. That is why the term “culture” is very individual and non-uniform. We have opened the local door too far to pursue civilization. Civilization increases limitlessly. In brief, he does not think that civilization itself has the force of self-regulation. Hence, in the near future, the collapse of civilization itself by neglect is feared. For example, there is the dangerous fact of nuclear energy. The one who can rescue the collapse of a region by regulating the abnormality of civilization is a human being based on culture. By nature, culture is regional. Local culture will enable the management of civilization.
- 4) The definition of the Dag Hammarskjöld Foundation follows. “A human group depends on their things (natural environments, cultural heritages, originality of the member of men and women), and is to interchange with other groups, and to do own group more wealthily. The human group can create a development style and the lifestyle autonomously by doing so it” (Tsurumi 1996, p. 8. In Japan, the expression endogenous development was given for the first time in an English article entitled “Yanagita Kunio’s Works as a Model of Endogenous Development,” which Kazuko Tsurumi announced in 1975 (Tsurumi 1999, p. 391).
- 5) Tsurumi (1980), p. 189, Tsurumi (1996), p. 6. Following this, Tsurumi described the development of this idea as follows. “I took the word endogenous development in 1974. The person who used this word first is Sōseki Natsume” (Tsurumi 1998, p. 368).
- 6) Tsurumi (1974), p. 150. In Japan, the historical periodization into primitive → ancient → Middle Ages → modern times is not clear. Human relations, lifestyles, and mental structures changed slowly without attracting attention. As a result, various social structures and mind structures from a primitive era to modern times coexist like nested boxes in the present age. Kunio Yanagita’s viewpoint is different from the historical

view of Europe, which makes much of the history of severance.

- 7) Kazuko Tsurumi rearranged three elements (place, common social tie, social interaction) of the community concept that Jessie Bernard proposed and defined the area as follows. A place is a permanent home, a permanent resident, sedentariness. A common social tie is a common value, an aim, a thought. In addition, a social interaction is an interaction between permanent residents and interactions with permanent residents and vagabonds out of the area. In other words, an area is a place that has possibility where permanent residents, vagabonds, and temporary vagabonds interact and create a new common social tie (Tsurumi 1989, p. 53).
- 8) Tsurumi (1989), p. 56. The first system is political power and the second system is economic power.
- 9) Tsurumi (1989), pp. 58-59. The main aim of modernization theory is economic growth. However, "the main aim of the endogenous development theory is human growth, and economic growth is only the condition" (Tsurumi 1996, p. 39).
- 10) Andō (1986). This study distinguished growth from development and judged the Japanese local economy after the 1960s as growth without development. Growth here means that one's body grows big, and development creating the power to bring oneself up by oneself. Andō showed the advancement of local industry structure, the increase of GNP in local areas, and the reduction of the income gap per unit population were results of the community development following the 1960s. However, he pointed out the drops in the relative values of local resources, such as local work forces, land, and water after the 1960s, and criticizing the authorities, as regional power to grow themselves had not been a topic.
- 11) Naruse (1983). This paper makes the following point. A cooperative is a business organization intended to solve the issue of a variety of life that the local government cannot carry out. It functions as a place of voluntary activity and learning of inhabitants and maintains its original role into the future. Naruse focused on the point that the environment of the local area (the construction of a cooperative community), including food, employment, circulation. This was proposed as its role for the future in "Co-operatives in the Year 2000 (Laidlaw Report)," which ICA (International Co-operative Alliance) published. In addition, in a case study on a future resort in Tango, it was pointed out that golf course development, based on resort development, did not utilize local resources and also did not create economic circulation in the area (Naruse 1992). Government-led endogenous development as an economic policy, which is not endogenous development theory as kinetic theory, is unable to avoid compelling the inhabitants to a realization. Therefore, there is a risk that the initiative of inhabitants, which is the most important principle, is spoiled. Refer to "A Dilemma of

Endogenous Development” for the details of this argument (Nasu 2000).

- 12) Local industry theory aiming at the promotion of the regional economy is nothing more than one theory in a variety of development theories. Obitani writes, “it is an alternative to single-track development theory,” and on the basis of this point, the problems of simplification of the principle that endogenous development theory aims at economic growth in local areas has been indicated (Obitani 2002).
- 13) A creative farming village is a farming village that hosts a peculiar culture while maintaining a rich ecosystem in good condition based on self-government and the originality of inhabitants. Furthermore, it introduces new arts, sciences, and techniques, and has a cyclical regional economy through a combination of craftsmanship and agricultural and forestry projects. In addition, it has rich areas of creativity to solve problems in the global environment and local communities. Its peculiar condition is summarized in the following four points. [1] Supporting the self-government of the community and the originality of the villages. [2] Having a peculiar culture that is active, keeping the rich nature and ecosystem in good condition. [3] Introducing arts, sciences, and techniques that cooperate with cities, emphasizing craftsmanship. [4] Having an autonomous and cyclical regional economy (Sasaki 2014).

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