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# A Study on the Role of Communication between Residents and Local Artists in Rural Community Development

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The purpose of this paper is to analyze communication between local artists who migrated to a local community and conventional residents, considering that communication has the important role of enhancing rural community development. Questionnaire surveys for the residents were conducted, which ask questions on several aspects related to the community vitalization, i.e. their place and opportunity of the communication, the changes of their sense of value, their interest and involvement in community activities and the openness of their personality. Aya-Town and Shima-Town, in Japan, were chosen as study areas. Major conclusions are as follows: 1) The communication between local artists and the conventional residents enhances community development. 2) The places and opportunities that require positive involvement have certain relations to the community development. 3) The differences in community development between the two towns could suggest the necessities of the administrative actions.

## 1. Introduction

Rapid economic growth has caused the depopulation problems in numerous rural regions in Japan. In spite of great deal of policies that have been mainly aimed at vitalizing the local industries by developing the infrastructure such as roads, depopulation has resulted into more serious problems involving such issues as aging, welfare and public finance. Moreover, in heavily closed rural community, there are no persons or groups that have the capability to manage the value-added industries and to find the town resources. Due to limitation on public finances, infrastructure development policies will no longer be executed. Residents should find and keep the pride and meaning of living in communities under severe circumstances of depopulating and insufficient infrastructures. In this context, there have been growing interests in rural community development/vitalization aiming at developing persons' or groups' capability and activity. Community vitalization has, of course, the potential to lead the economic vitalization in rural community [1], [2].

The authors are interested in the practical process and the results of communication between outsiders and residents in a local community. It is a fact that 'outsiders', that is non-conventional residents, have an important role in the community development because they have different sense of value from the conventional residents [2]-[4]. By interacting with outsiders, the residents would get to notice what they have never recognized about the community.

Considering the above background, the authors have discussed the communication between conventional residents and local artists (i.e. the artists who newly migrated to the community) in the investigation of community vitalization for Aya-Town, Miyazaki Prefecture [5], [6]. A study was also done on similarities and differences of communication and community vitalization between Aya-Town and Shima-Town, Fukuoka Prefecture [7]. The authors also investigated the appearance of the communication between the conventional residents and the residents outside the town, which was influenced by the migration of the artists in Aya-Town [8].

By comparing those two towns, this paper aims at a more detailed investigation on the community vitalization especially found in the conventional residents. The conditions and the administrative actions that are necessary for the vitalization are also discussed. Although the community vitalization that puts the clue on the artists is not popular in practical policies, this study will provide the important information for the vitalization concerning the outsiders.

## 2. Research Scheme

### 2.1 Local artists as outsider

The process and the result of communication and community vitalization would depend on what kind of outsiders exists in the community. Outsiders could be classified into three categories; a) tourists/visitors who come to the community occasionally, b) semi- and trans-habitants who come frequently because they have their cottages or friends in the community, and c) new inhabitants who newly migrated and live in the community. Fig.1 presents the overview of the communications between the residents and those outsiders. When reviewing conventional studies that analyzed communication in terms of community vitalization, some important studies could be found. As for the communication (7), see the figure, Kanki described the little needs for close communication of the Green-Tourism visitors [9]. Okada *et al* investigated the communication between the residents and semi-/trans-habitants (5), as in the figure, and proved the community development through the communication [2], [10]. They also discussed the communication (4), as in the figure, with interest in the new U-turn inhabitants as community leaders. Sugiman *et al* discussed the activation movements based on the communications throughout (1)-(7) on the basis of the group dynamics [11]. Okada also dis-

cussed the communications throughout (1)-(7) in relation to the process of accumulation and dissemination of technological knowledge [12]. In addition, some papers discussed the communication (1), as in the figure, e.g. [13], [14]. Discussions on those subjects can not, adequately, clarify the overall community development through, especially, communication (4).

New inhabitants would communicate frequently with the residents in everyday life, and therefore, tend to have stronger influence than the other two groups of outsiders. Additionally, they have more important role in the area far from cities due to the fact that tourists/visitors and semi- and trans-habitants seldom go to those areas. New inhabitants are further divided into two according to their occupations; employee of local industries such as agriculture and forestry, and self-employed such as artist and writer (this paper deals with the writer as an artist in a broader sense). In Japan, local governments have recently promoted two new habitants in order to vitalize the rural regions; 'New farmer promoting' policies and the development of the 'art village'. However, the roles and effects of these new inhabitants, differences in vitalization between them and the problems have not been analyzed.

This paper discusses the role of new inhabitant-artists because a) they have particular sense of value and abilities to perceive the properties of the rural communities, b) they have customers mainly in cities, and they would continue communicating with city residents, c) they might easily keep their sense of value and the abilities while local industry employees would be required to assimilate with the conventional residents, d) they could easily migrate for better circumstances for their own works. Immigration of the artists may involve problems like refusing to participate in community activities or conventional residents refusing to recognize them as members of the communities. The investigation should be done on their effects to the communication and the possibilities of the community vitalization as well as these problems.

## 2.2 Communication between conventional residents and local artists

Since this paper is interested in the conditions and the administrative actions that are necessary for the vitalization, the analysis of communication focuses on four points; 1) Do the conventional residents and local artists communicate with each other? 2) At what kinds of places or on what kind of opportunities do they communicate frequently? 3) What kinds of places or opportunities are recognized as effective for their close communication? 4) What kinds of local organizations including the local government do encourage their communication?

These questions do not focus on individual communication, which is generally analyzed as a personal network to know the social status and roles of each person in the community [12], [15]. They focus on the overall communication between 'residents' and 'artists' because we have to discuss the total effects of the communication. The questions for the communication are shown in the middle block of Table 1.

## 2.3 Community vitalization

In this paper, vitalization means the sociological change among the residents, and is measured by their change of attitudes and activities towards their life and community. The questions for the attitudes and activities are listed in the lower block of Table 1. The first row of the block indicates the sense of value consisted of the perception of advantage of the area and the securing of new value of life. The second row is related to community attachment, that includes the interest, involvement and the sense of roles in the community development and neighborhood association. The third row is for the openness of the personality and the communication.

The questions for the openness of the personality and communication are set according to the so-called Johari Window [16]. The window, as shown in Fig. 2, divides one's personality into four panes, that is, Open/Public Self Pane (OSP), Private Self Pane (PSP), Blind Self Pane (BSP) and Unknown Self Pane (USP). OSP is the area of which both one and other person are aware, and PSP is the area of which one is aware but the other is unaware. BSP is the area of which only the other person is aware but one is not aware in his personality. USP is the area of which neither one nor the other is aware. If the OSP expands in one's personality, one would interact closely with others. The expan-

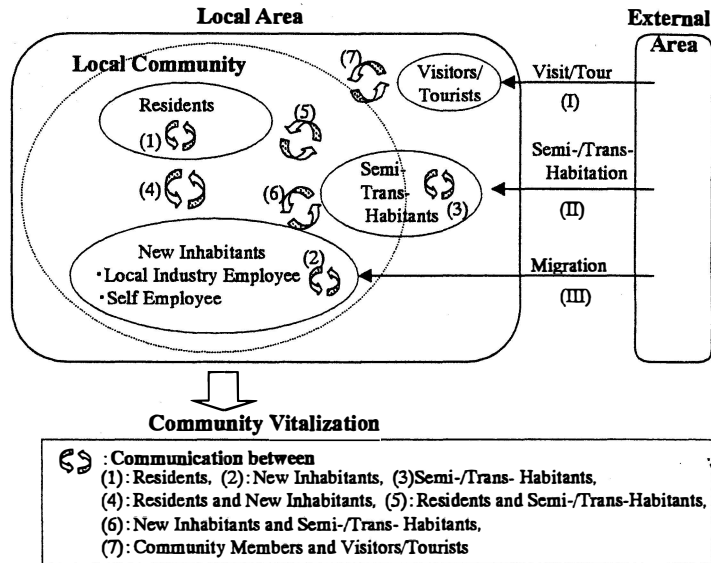


Fig. 1 Conceptual model of communication in a community

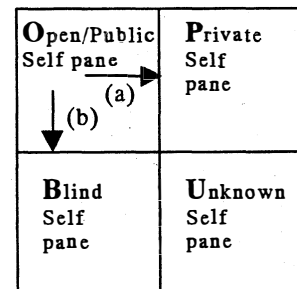
**Table 1 Overview of questionnaire**

Questions	
Personal characteristics	•Gender •Age
Communication	
Places and opportunities	<ul style="list-style-type: none"> <li>•Places and opportunities for frequent communication [Everyday life, Neighborhood association, Festival and local event, School activity, Exhibition by Artists Committee/volunteer artists group, Sightseeing facility, etc.]</li> <li>•Places and opportunities effective for deep communication [Same alternatives as above]</li> <li>•Local organization to enhance the communication. [Local government, Neighborhood association, PTA, Artist Committee, etc.]</li> </ul>
Community vitalization	
Sense of value	<ul style="list-style-type: none"> <li>•Perception of advantage of the area</li> <li>•Obtainment of new value for life</li> </ul>
Community attachment	<ul style="list-style-type: none"> <li>•Interest in community development/neighborhood association</li> <li>•Involvement in community development/neighborhood association</li> <li>•Sense of roles in community development</li> </ul>
Openness of personality and communication (Johari Window)	<ul style="list-style-type: none"> <li>•The change of willingness of communication(Q1)</li> <li>•The experience of expression to artists(Q2)</li> <li>•The change of uneasiness against communication (Q3)</li> </ul>
	<ul style="list-style-type: none"> <li>•The change of sympathy of others' lifestyle(Q4)</li> <li>•The experience of discovering in oneself what is similar to artists(Q5)</li> <li>•The experience of perception of oneself by artists' expression(Q6)</li> </ul>

Note:[ ] indicates some of the alternatives

sion of the pane in the direction to PSP -- the direction in (a), -- means the exposure against what one wants to hide, and therefore it would be an expression of trust. The expansion in the direction to BSP --the direction in (b)-- means to be expressed by other person what one is unaware of himself. The expression by others and the experience of awareness also requires the trust between them. Six questions were set to investigate the expansions. That is, three questions corresponding to the direction (a); the change of willingness for communication (Q1), the experience of expression to artists (Q2) and the change of uneasiness against communication (Q3). The remaining three questions correspond to the direction (b); change of sympathy for artists' lifestyle (Q4), the experience of discovering in oneself what is similar to artists (Q5) and the experience of perception by artist's expression what one never knew (Q6).

All questions for the community vitalization are asked twice, for the answers at the time that the artists migrated and at the present to investigate the change in the residents in process of communication.



**Fig. 2 Johari Window**

**2.4 Relation between communication and community vitalization**

The relation between the communication and the vitalization should be investigated to find the evidences that communication is actually associated with the vitalization. The evidences would be drawn from the classification of the alternative categories based on the respondent patterns, that is, which alternatives tend to be chosen simultaneously. The classification would show, for example, the relationships between the attitudes and the activities towards vitalization, and the places and opportunities deeply associated to the vitalization. Additionally, the comparison of the results of the classification in both towns would prove the similarities and differences of the vitalization between the towns. The Hayashi's type III quantification method and the cluster analysis would be employed to classify the alternative categories.

**2.5 Study area**

**2.5.1 Aya-Town**

Aya-Town, illustrated in Fig. 3 (b), is located in Miyazaki Prefecture in Kyushu Island, Fig.3 (a), Japan. The distance between the town and Miyazaki-City, the capital of Miyazaki Prefecture with a population of 300 thousands, is about 20 km and it takes about 40 minutes by car. Although the town is in the neighborhood of the prefectural capital, its

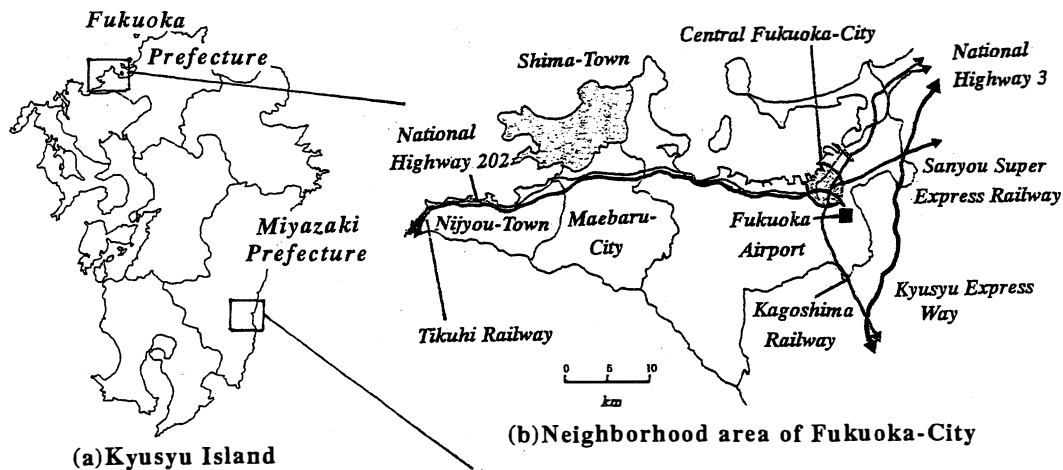


Fig. 3 Map of study area

characteristic shows the rurality. It had a population of 7,414 in 1995, and hasn't experienced significant change in these decades. The forest area occupies 80% of the town, and the agriculture area is 8% at most. The forest is consisted of the evergreen trees that are hardly seen in Japan. The "Town of Evergreen Forest" is one of the publicity catchwords of the sightseeing policies. The town authority has implemented policies for developing several sightseeing facilities such as the pedestrian suspended bridge, the castle in medieval age, and the large liquor factory with restaurants.

The cradle of the vitalization concerning the local artists was the establishment of "Himuka Mura" artists association in 1973. It consisted of seven artists migrated from inside and outside of the prefecture. There was no financial assistance to the association and the members. In 1980, Aya-Town was designated as the first town of "the Model of Development based on the Industrial Art" by the Ministry of International Trade and Industry. The prefecture government soon announced "The Development Plan of Town of Handwork" and the town authority organized "Aya Artist Committee" with the chairmanship of the mayor. The Committee now has 42 members (including 6 ceramic art, 16 woodcraft, 4 dyeing and weaving studios). Major activities are to hold the local exhibition event, to promote and assist the participation in the nationwide exhibitions, and to hold the art lecture classes for the residents. The assistance by the town authority to the Committee is to advise on their activities and to give financial aid of 3 millions yen per year.

The town authority has also provided the fund for individual artists. The fund is to subsidize for the interests of their debts for migration and studio opening. Besides the funds, the local officials have mediated between newly coming artists and the landowners in the town. The mediation process is also used to inform the residents about the newly coming artist and to educate the artists what is necessary for living in the rurality.

### 2.5.2 Shima-Town

Shima-Town, shown in Fig. 3 (c), is located in Fukuoka Prefecture, in Kyushu Island. The distance between the town and Fukuoka-City, the capital of Fukuoka Prefecture, which has a population of 1.3 million, is about 25 km and it takes one hour by car. The town had a population of 17,599 in 1995, and it has been slowly growing. Although it is located in suburb of Fukuoka-City, the strong suburbanization is not observed because of the transportation inconvenience. That is, no national highways and no railways run through the town. The newly developed residential areas are found in only the southern part of the town that is adjacent to Maebaru-City. Some holiday house areas mainly for the citizen of Fukuoka-City are found in the western coastal area. Agricultural area and the forest area occupy the broader part of the town. Several conventional villages scatter in the town.

The migration of the artists has been continuing spontaneously in these 25 years. There has been no assistance for them by the town authority. This is the definite difference between Aya- and Shima-Town. Recently, the town authority began to have contacts with 12 artists to hold the studio-visiting event "Shima in May" for sightseeing project. The 12 artists are all that the authority can contact (8 ceramic art, 2 woodcraft, 1 glass art, and 1 dyeing and weaving), nevertheless a lot of artists are living in the town. There are no artist organizations such as the committee

and no sightseeing facilities related to those artists in the town.

### 3. Findings

#### 3.1 Questionnaire survey and characteristics of the respondents

The questionnaire surveys were conducted over the conventional residents of Aya-Town in July 1996 and of Shima-Town in July 1997. The residents living in the neighborhood areas of the artists were picked up for the survey. The questionnaire sheets were distributed to households and collected on the next day.

The numbers of distributed and completed questionnaire sheets are listed in Table 2. The reason why the rate of completed sheets is small might be that some residents do not prefer to reply on the situation of the personal communication. Additionally, some residents stated that they could not answer because they did not have any association and communication with the artists, especially in Shima-Town. Table 3 shows the gender and age constitutions of the respondents. Although the larger shares of the residents in their forties in both towns and of females in Aya-Town are observed, the respondents, as a whole, are well distributed among those categories.

#### 3.2 Communication between conventional residents and local artists

##### 3.2.1 Recognition of communication places and opportunities

The respondents of the question, "At what kinds of places and on what kind of opportunities do you communicate frequently with the artists?", are summarized in Fig. 4. We have to notice that the figure doesn't show the actual places and opportunities where they communicate, but shows their recognition of the places and opportunities. The figure shows that over half of the residents, 60% of Aya-Town and 51.7% of Shima-Town respondents, chose the "festival and local event", which means many residents do not have the usual communication but the temporary communication with the artists. On the other hand, however, we can indicate not a few residents have the usual communication on the "everyday life" (10.0%, 25.9%, respectively) and the "neighborhood association" (6.7%, 1.7%).

##### 3.2.2 Places and opportunities to encourage communication

Respondents of the question "Do the places and opportunities encourage close communication effectively?" are shown in Fig. 5 for Aya-Town, and Fig. 6 for Shima-Town. The alternatives were limited to the places and opportunities that the local authority could be concerned. They also depend on the towns as stated in 2.5. Looking at Fig. 5 (Aya-Town), "festival and local event", that is temporal opportunity, is evaluated as effective with the largest share at 65.6%. "Sightseeing facility" was also recognized as effective with the share at 57.8%. Fewer residents recognize "exhibition by Artists Committee" as effective. Fig. 6 (Shima-Town) also shows the higher share of positive evaluation for "festival and local event". "Exhibition by artists group" is not recognized positively.

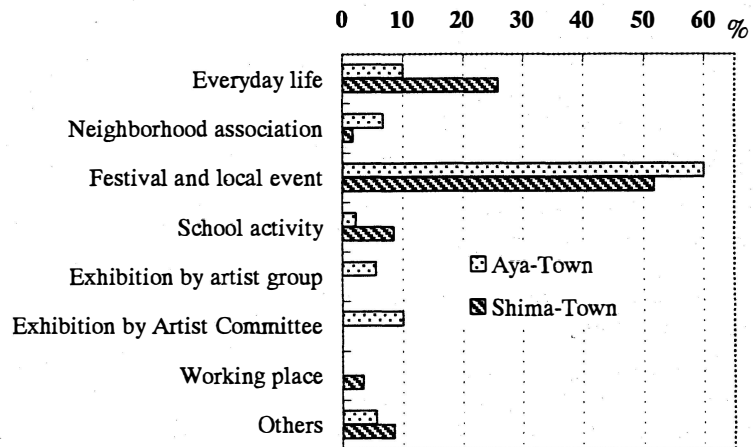
The positive evaluation of "sightseeing facility" might show the importance of the local government in encouraging the communication. These facts, however, show that the places and opportunities that are temporary and do not require the individual involvement are evaluated positively. The meaning of this will be discussed in detail in 3.4.1.

**Table 2 Numbers of distributed, responded and completed sheets**

Residents	Distributed	Completed (rate)
Aya-Town	188	90 (47.9%)
Shima-Town	138	67 (48.6%)

**Table 3 Gender and age constitution of respondents**

Age	Aya-Town		Shima-Town	
	Male	Female	Male	Female
20-	0(0.0%)	8(8.8%)	0(0.0%)	2(6.5%)
30-	8(22.9%)	11(12.2%)	8(22.2%)	7(22.6%)
40-	13(37.1%)	15(15.5%)	14(38.9%)	15(48.4%)
50-	3(8.6%)	6(6.6%)	4(11.1%)	1(3.2%)
60-	5(14.3%)	11(12.2%)	8(22.2%)	2(6.5%)
70-	5(14.3%)	4(3.3%)	2(5.6%)	3(9.7%)
80-	1(2.9%)	0(0.0%)	0(0.0%)	1(3.2%)
	35(100.0%)	55(100.0%)	36(100.0%)	31(100.0%)
	90		67	



**Fig. 4 Places and opportunities for frequent communication**

### 3.3 Community Vitalization

#### 3.3.1 Changes of sense of value

Fig. 7 shows the respondents of two questions for the changes of residents' sense of value. The first is "Have you ever perceived the advantage of the town through the communication with the artists?" The second is "Have you ever secured the new value of life after their migrations?" The figure draws the fact that the vitalization advanced in both towns. That is, over quarter of the residents (27.8%, 37.5% in Aya- and Shima-Town) has perceived the advantage, and 22.2%, 34.4% of them, respectively, have perceived new value of life. Although the shares are not so large, we should have to pay much attention to those residents.

#### 3.3.2 Changes of community attachment

The changes of community attachment, that is, interest, involvement and sense of roles in the community activities are examined. Fig. 8 summarizes the respondents to the questions; "Have you changed the recognition of your role in the community development since the migration of the artists?" and "Have you participated in the community development activities since their migration?" For the former question, about 20% of the respondents in both towns have experienced positive change. For the latter question 16.7% and 7.6% of the respondents in Aya- and Shima-Town, respectively, have participated in the activities. These shares are large enough to judge the community vitalization.

Fig. 8 also shows that Aya-Town has larger "positive change" shares comparing to Shima-Town, while the previous section (3.3.1) described the reverse tendencies. This phenomenon will be investigated in 3.4.2.

#### 3.3.3 Changes of openness of personality and communication

Firstly, let's discuss the expansion of OSP in the direction (a). The summary of respondents to Q2 (the experience of expression to artists) is given in Table 4. Although the shares (numbers) of respondents of "never experienced" are significantly larger in both towns, we can find "experienced" residents with the shares at 6.7% (Aya-Town) and 15.2% (Shima-Town). As for Q1, 25.6% and 20.0% of the residents have the positive changes, respectively. This is similar to the respondents to Q3.

Secondly, the expansion of OSP in the direction (b) is examined. Respondent shares of the personality changes on Q6 (the experience of perception by artists' expression what one never knew) are illustrated in Table 5. The table shows some (13.3%, 18.5% of the respondents in Aya- and Shima-Town, respectively) residents have the expe-

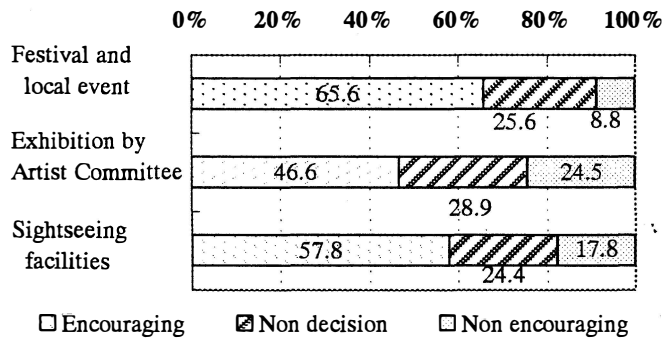


Fig. 5 Evaluation of encouragement role of the places and opportunities (Aya-Town)

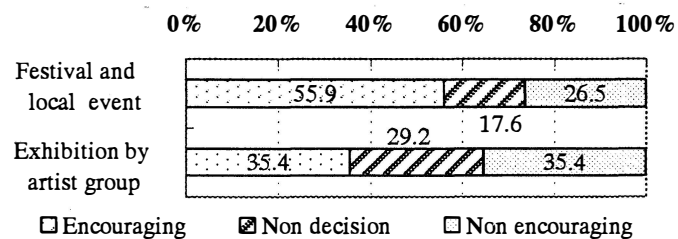


Fig. 6 Evaluation of encouragement role of the places and opportunities (Shima-Town)

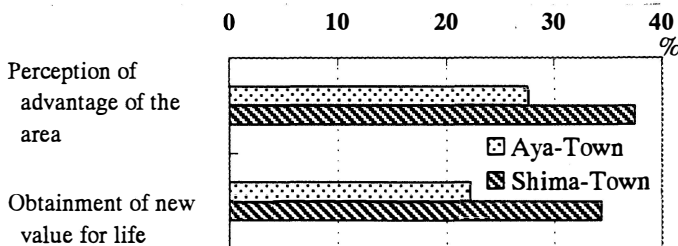


Fig. 7 Change of sense of value

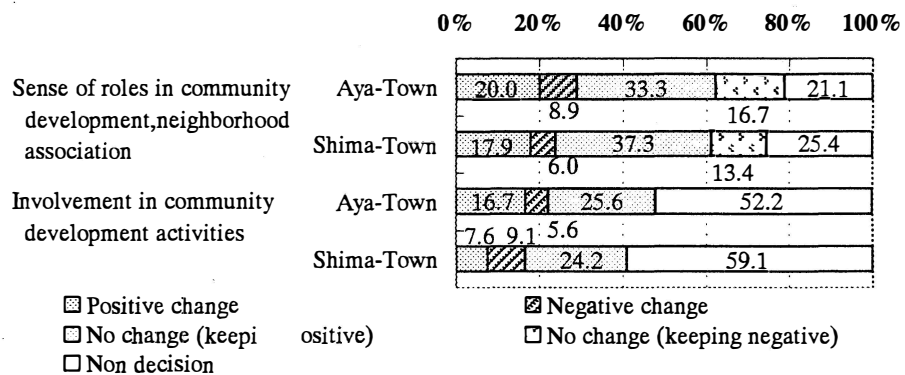


Fig. 8 Change of community attachment

riences. The respondents of Q4 and Q5 also show the similar results to Q6. These result in the evidence of the vitalization, however it is small.

Thirdly, Fig. 9 shows the Johari Windows of the residents in both towns. The numbers written in the figure are the summation shares (and their numbers) of the positive change respondents of Q1-Q3, in direction (a), and Q4-Q6, in direction (b). The reason of summation is based on the consideration that not only one question but plural questions should measure the changes of the personality. In both towns and directions, the expansions of OSP are observed, however they are not large. A little difference between the towns is found on the directions with larger expansions. That is, a little larger expansion into direction (b) is found in Aya-Town, while Shima-Town has larger expansion into direction (a). In other words, the residents in Aya-Town developed the attitudes of accepting something from the artists, while the residents in Shima-Town developed the attitudes of giving something to the artists. This might be a result of the Aya-Town's policies that deal with the artists as the persons of special abilities.

### 3.4 Relationships between communication and vitalization

#### 3.4.1 Clustering of the categories

Classification of the alternatives of the questionnaire would draw the evidences that communication is actually associated with community vitalization. Hayashi's type III quantification method and cluster analysis are employed. Input data for the cluster analysis is the scores given to the alternative categories by the quantification method. Analyses were separately executed over the residents in the two towns because of differences in their alternative categories.

For the analysis, the personal characteristics are excluded from the variables, because limitation on the analysis requires the reduction of the variables. The items for effective places and opportunities and local organization to enhance the communication, shown in Table 1, were also excluded because they did not ask residents' experiences. All categories for the sense of value and community at-

Table 4 Experience of expression to artists(Q2)

	Experienced	Never experienced
Aya-Town	6.7%(6)	93.3%(84)
Shima-Town	15.2%(10)	84.8%(56)

Table 5 Experience of perception of oneself by artists' expression(Q6)

	Experienced	Never experienced
Aya-Town	13.3%(12)	86.7%(78)
Shima-Town	18.5%(12)	81.5%(53)

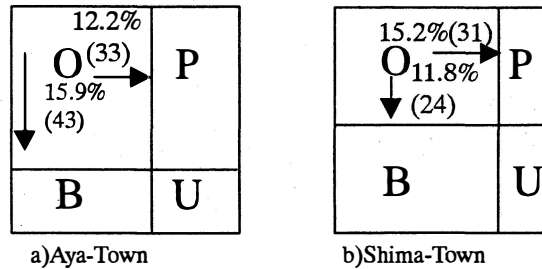


Fig. 9 Johari Windows of the residents

Table 6 Output of Hayashi's type III quantification method for Aya-Town

Component	1)Eigen value 2)Contribution rate 3)Cumulative contribution rate Categories(alternatives) of large absolute scores
1st	1)0.3484 2)12.8% 3)12.8%
	+ •Number of positive changes in direction (b)[2-]0.080, •Willingness of communication in future[+]0.068, •Places and opportunities [Everyday life]0.063
	- •Interest in community development[*(-)]-0.062, •Places and opportunities[Others]-0.057, •Interest in neighborhood association[*(-)]-0.045
2nd	1)0.2242 2)8.2% 3)21.0%
	+ •Places and opportunities[School activity]0.184, •Sense of roles in community development [*(*)]0.086, •Interest in community development[*(*)]0.085
	- •Interest in community development[*(-)]-0.088, •Interest in neighborhood association[*(-)]-0.076, •Places and opportunities[Exhibition by volunteer artists group]-0.052
3rd	1)0.2136 2)7.8% 3)28.8%
	+ •Involvement in community development[*(+)]0.066, •Involvement in neighborhood association[+]0.057, •Interest in community development[*(*)]0.056
	- •Interest in community development[+]-0.078, •Sense of roles in community development [+-]0.063, •Obtainment of new value for life[+]-0.063
4th	1)0.1720 2)6.3% 3)35.1%
	+ •Interest in community development[-]0.184, •Places and opportunities[Neighborhood association]0.124, •Sense of roles in community development [-]0.073
	- •Places and opportunities[School activity]-0.212, •Number of positive changes in direction (b)[2-]0.097, •Interest in community development[*(-)]-0.059

Note1:[+]:positive (positive change)response,[-]:negative(negative change)response,[\*(+)]:no change response keeping positive,[\*(\*)]:no change response making no decision,[\*(-)]:no change response keeping negative, [0],[1],[2-]:the numbers of the positive respondents by one resident in three questions(Q1-Q3/Q4-Q6)



**Table 7 Result of cluster analysis for Aya-Town**

A 1
Places and opportunities [Everyday life, Exhibition by Artist Committee], Sense of roles in community development [* (+)], Interest in neighborhood association [* (+)], Interest in community development [* (+)], Involvement in neighborhood association [* (+)], Involvement in community development [* (+)], Number of positive changes in direction (a)[1], Number of positive changes in direction (b)[2-], Willingness of communication in future[+]
A 2
Places and opportunities[Festival and local event, Neighborhood association], Perception of advantage of the area [-], Obtainment of new value for life[-], Sense of roles in community development [-, *(*)], Interest in neighborhood association[-, *(*)], Interest in community development[-, *(*)], Involvement in neighborhood association[* (-)], Involvement in community development[-, *(*)], Number of positive changes in direction (a)[0], Number of positive changes in direction (b)[0], Willingness of communication in future[-]
A 3
Places and opportunities[School activity]
A 4
Places and opportunities[Exhibition by volunteer artists group], Perception of advantage of the area [+], Obtainment of new value for life[+], Sense of roles in community development [+], Interest in neighborhood association[+], Interest in community development[+], Involvement in neighborhood association[+], Involvement in community development[+], Number of positive changes in direction (a)[2-], Number of positive changes in direction (b)[1]
A 5
Places and opportunities[Others], Sense of roles in community development [* (-)], Interest in neighborhood association [* (-)], Interest in community development [* (-)]

**Table 8 Result of cluster analysis for Shima-Town**

S 1
Places and opportunities[Everyday life, Others], Perception of advantage of the area [+], Obtainment of new value for life[+], Sense of roles in community development [* (+)], Interest in community development [* (+)], Interest in neighborhood association[-, *(*)], Involvement in neighborhood association[-, *(*)], Involvement in community development [* (+)], Number of positive changes in direction (a)[1,2-], Number of positive changes in direction (b)[1,2-], Willingness of communication in future[+]
S 2
Places and opportunities[Neighborhood association], Sense of roles in community development [* (*)], Interest in neighborhood association [* (*)], Interest in community development [* (*)]
S 3
Places and opportunities[Festival and local event], Perception of advantage of the area [-], Obtainment of new value for life[-], Sense of roles in community development [* (-)], Interest in community development [* (-)], Interest in neighborhood association [* (-)], Involvement in neighborhood association [* (-)], Involvement in community development [* (-)], Number of positive changes in direction (a)[0], Number of positive changes in direction (b)[0], Willingness of communication in future[-]
S 4
Places and opportunities[Working place], Sense of roles in community development [+], Interests in neighborhood association[+], Interest in community development[+], Involvement in neighborhood association[+], Involvement in community development[+]
S 5
Sense of roles in community development [-], Involvement in community development[-]

tachment are transformed into new categories so as to describe the chronological change, by comparing the answers at the artists' migrations and at present. As for the openness of the personality, the categories are transformed into new categories that show the numbers of positive changes in one respondent (resident) among three questions for each direction.

Table 6 summarizes the result of the type III quantification method for Aya-Town, for example. The cumulative contribution rate up to fourth component is 35.1%. It expresses that the category scores in the components up to fourth are enough to understand the outline of the relations among all categories. The larger categorical score of the first component has relation to the more positive attitudes for the communication. The second component might have the relation to the no interest. It is difficult to explain clearly the properties of the third and fourth components. As for Shima-Town, the cumulative component rate up to fourth is 39.4% (the table of the result for Shima-Town is not shown on account of limited space). For this town, the category scores in the components up to fourth are also enough for the cluster analysis.

The result of the cluster analysis based on those categorical scores for Aya-Town is shown in Table 7. The

categories are classified into five clusters. What is evident in the table, the categories of positive respondents are classified into clusters A1 and A4, those of negative respondents are found in clusters A2 and A5, and A3 is the rest. That is, the residents who have positive/negative answers for one question in the community vitalization tend to have positive/negative answers for other questions in the vitalization.

The difference between the positive clusters, A1 and A4 is that the former includes mainly categories of no change (keeping

positive) and the latter includes the categories of positive change. The respondents that belong to A4 should be the residents who are strongly affected by the communication with the artists. Residents who have positive change tend to have the personality change in direction (a). The A4 cluster also suggests that the "exhibition by volunteer artists group" might be important. "Everyday life" (A1) is important for the residents who have kept their positive community attachment. "The exhibitions by volunteer artists group or Artists Committee" and "everyday life" are the places and opportunities that require the individual and positive communication with the artists. It is interesting that "festival and local event" is located in A2, negative cluster. Although the respondents made positive answers that it encourages the communication (see 3.2.2), the answers do not have relationships with the community vitalization.

Table 8 summarizes the result for Shima-Town. The categories are also classified into five clusters. We can see, the positive and negative categories are allocated in similar way with Aya-Town. Clusters S1 and S4 include the positive categories, while S1 includes categories of no change (keeping positive) and S4 has the categories of positive change. Although one negative change category belongs to S1, it can be neglected because only two old residents responded to the categories. Cluster S2 shows the no interest categories, and S5 includes the negative change categories. The layouts of the categories of places and opportunities also show similar pattern to that of Aya-Town. "Everyday life" is found in positive cluster (S1) and "festival and local event" is in negative cluster (S3). "Working place" has the peculiar position in S4. The strong necessity of communication in working place might bring positive changes.

### 3.4.2 Residents of positive changes

The shares of the respondents that belong to the corresponding clusters (such as positive clusters A4 and S4) would be able to give the quantitative and qualitative differences in community vitalization between the two towns. However, it has no meanings to count the respondents that exactly show the same categories in certain cluster because the cluster analysis can only draw the overview similarities among the categories from the variation of the respondent patterns. For the alternative examination, the comparison of the respondent shares of the categories that are commonly found in the corresponding clusters in two towns should be discussed. The comparison is discussed only for the positive clusters (A1, A4 and S1, S4), because we are interested in the positive change as the evidence of the community vitalization. A1 and S1 are included into the examination because they also have the positive change categories.

Table 9 provides the shares (numbers) of the respondents of those common categories. Upper two categories belong to the sense of value, middle four categories belong to community attachment, and the lower two are related to the openness of the personality and the communication. It is interesting that the shares in upper two categories are larger in Shima-Town, while the other shares are larger in Aya-Town. Shima-Town reveals that, the larger shares of positive change of sense of value among the residents without the larger shares of positive changes in community attachment and openness of the personality and communication, might be a seeming vitalization. On the contrary, the positive changes of residents in Aya-Town might be associated with the responsibility and activities, because it seems that they have the re-consideration or severe consideration about their changes of sense of value.

## 4. Discussion and implications

This paper aimed at investigating the communication between conventional residents and local artists as the outsiders, based on questionnaire surveys on two towns in Japan. The relationship between communication and community vitalization was also discussed. The findings are summarized as follows.

- 1) The communication between the conventional residents and the local artists actually has the relation with the community vitalization in the sense of the sociological change in the residents. That is, not a few residents have experienced changes in their sense of value, community attachment, and openness of personality and communication.
- 2) The classification of the questionnaire categories reveals the relations among the change of sense of value, community attachment, openness of personality and communication, and the places and opportunities for the communica-

**Table 9 Numbers of residents of positive change categories**

	Aya-Town	Shima-Town
Sense of value		
Perception of advantage of the area [+]	27.8%(25)	37.5%(24)
Obtainment of new value for life[+]	22.2%(20)	34.4%(22)
Community attachment		
Sense of roles in community development [+]	20.0%(18)	17.9%(12)
Interest in community development[+]	21.1%(19)	16.7%(11)
Involvement in community development[+]	15.6%(14)	13.8%(9)
Involvement in neighborhood association[+]	16.7%(15)	7.6%(5)
Openness of personality and communication		
Number of positive changes in direction (a)	34.4%(31)	29.4%(20)
Number of positive changes in direction (b)	27.8%(25)	13.2%(9)

tion. The residents who have experienced positive change in one aspect in community vitalization tend to have positive changes in the other aspects of the vitalization. The reverse tendencies are also found.

- 3) Many conventional residents communicate with the artists on festival and local events, and they recognize that this can enhance communication. However, those residents do not experience sociological changes. Residents who communicate on everyday life and exhibition by artists (Committee or volunteer group) tend to experience positive sociological changes. These places and opportunities are the ones that require individual involvement.
- 4) Comparison of Aya- and Shima-Towns revealed differences in community vitalization. Larger positive changes in community attachment, openness of personality and communication are found in Aya-Town, whereas Shima-Town has larger positive changes only in the sense of value. It can be deduced that, as residents in Aya-Town obtain the sense of responsibility, they have the re-consideration or severe consideration about changes in their sense of value.

Now, it is necessary to discuss the effective community vitalization and strategies based on the findings stated above and the town policies. Aya-Town seems to have more substantial vitalization because more residents have experienced the sociological changes especially in community attachment and openness of personality and communication that require the sense of involvement or actual behavior. What might be the effects of the town policies' differences in community vitalization?

Considering this problem, everyday life and the exhibition by Artists Committee or volunteer artists group, that are the places and opportunities for encouraging the communication, should have the importance in Aya-Town. That is, firstly, the communication in everyday life is partly given the basis by the town authority. The policies include such as the mediation between newly coming artists and the landowners, informing the residents of newly coming artist, and educating the artists about the rural life and advising for the communication with the residents. Furthermore, the vigorous public hall activities, strongly supported by the authority for a long time, could be considered to provide the open community. Those must be the resource of the communication. Secondly, needless to say, Artists Committee is strongly supported by the town authority. Even the volunteer artists group consists of the members of the Committee. Additionally, the artists who want the financial aid or the mediation in land acquisition have to sufficiently communicate with town officials. In this process, the artists come to understand the community development policy and their positions in the town. In other words, the policies by Aya-Town have already included the counseling process.

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