Abstract

The introduction of strategies to build bridging and bonding social capital stimulate community capacity development and knowledge creation and sharing and contribute to the increased ability of communities to successfully introduce higher value-added community policy structures. This paper explores these processes by looking at the development experience of Oyama-machi, an inspirational archetype of the One Village, One Product (OVOP) movement. The paper examines three social capital building (networking) strategies introduced to Oyama-machi prior to the introduction of the OVOP movement in Oita: Oyama Yiusen Housou; the Ohayou softball tournament; and an overseas sister city relationship. These strategies built bonding and/or bridging social capital, impacting upon community capacity development and knowledge creation and sharing and the subsequent introduction of higher value-added community policy structures such as new produce, agricultural processing techniques, and ways of conceptualizing community.

Keywords

Social capital, networking, knowledge sharing, knowledge creation, community capacity development, community policy structure, Oyama-machi, One Village One Product (OVOP), rural development
1. Introduction

From the authors’ perspective, both the “Village” (community) and “Product” parts of the One Village, One Product (OVOP) equation are equally important. Unfortunately, so far in international development practice it appears that the OVOP movement is being promoted as a quick fix for community development by focusing on product development and marketing whilst virtually ignoring community capacity issues (see Takano 2007). Development of community capacity is highly related to the successful introduction and implementation of more advanced community policy structures such as that which the OVOP movement entails.

This paper explores the experience of Oyama-machi, an inspirational archetype for, and successful implementer of, the One Village, One Product (OVOP) movement. Oyama-machi achieved significant community capacity development and promotion of agricultural development by introducing the NPC (New Plum and Chestnut) movement in 1961. Under this and successive campaigns ume (Japanese plums), kuri (chestnuts) and enoki mushroom cultivation activities were introduced to Oyama as well as a range of other community development activities well before the OVOP movement began. It is important to describe and analyze the community development experience of Oyama prior to introduction of the OVOP movement in order to isolate underlying factors and requisites for the community’s ability to take full advantage of the opportunities presented by the OVOP movement and to offer recommendations for other communities to be able to do so also.

In the following pages some of the social capital building strategies that led to Oyama’s community capacity development are described and elaborated upon. Such activities covered in this paper include: Oyama Yuusen Housou (cable radio); the Ohayou softball tournament; and an overseas sister city relationship. The paper analyses how these activities stimulated community capacity development and knowledge creation and transfer through the establishment and strengthening of community networks (social capital). The paper first briefly describes the model of community capacity development and community policy structure and literature on knowledge and social capital before outlining the experience of Oyama-machi in terms of strategies for promoting social capital and resultant impacts on community capacity development, knowledge creation and sharing and the introduction of higher value-added community policy structures.

Data for this paper was collected whilst the authors were preparing case studies for JICA group training programs held at Ritsumeikan Asia Pacific University in 2006-2007. Also, data was collected during study tours and community lectures conducted in Oyama-machi for the JICA training as well as from informal community interviews and observations made by Stenning whilst conducting fieldwork in Oyama in February 2008.

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1 The NPC movements are not the main focus of this paper, please refer to Stenning & Miysohi (2007a; 2007b) for a more detailed description of the movements and their implementation.
2. Community Capacity Development and Community Policy Structure Model

The model illustrated in Figure 1 illustrates community capacity development and community policy structure. The model may be used to conceptualize development, describe and evaluate community capacity and community activities as well as community development planning. Community capacity is invested in the elements of the community (individuals, leaders, organizations, and networks) and is characterized by a sense of community and levels of commitment as well as the community’s collective ability to set and achieve objectives and recognize and access resources for productive use.

Community policy structure conceptualizes the economic, social and political aspects of life within the community. The model acknowledges non-economic aspects by incorporating social and political activities and allowing for the incorporation of informal (as well as formal) activities (activities might be agricultural production activities, community sports or specific development initiatives, for example). The policy structure part of the diagram illustrates the process of community activities through a logical framework approach. These activities are conceptualized as processes that consist of inputs (human resources, funding, time), activities, outputs, intermediate outcomes (changes in target group/s), and end outcomes (changes in society).

The relationship between community capacity development and policy structure is

Figure 1: Community Capacity Development and Policy Structure Model

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Source: Miyoshi & Stenning 2008

2 For a more detailed explanation of the model and underlying theory refer to Miyoshi & Stenning (2008) and Stenning & Miyoshi (2007a).
interactive and continuous. Community capacity is a requisite for the successful planning, implementation and evaluation of community policy structures. Community capacity development is also often an outcome of community policy structure processes as they often result in changes in specific target groups and society in general. Likewise, the development of community capacity also leads to augmentation or changes in community policy structure as a community with a higher level of capacity will naturally pursue more value-added and sophisticated policy structures.

3. Networking, Community Capacity and Knowledge

Much of the literature on knowledge and its management and transfer originated in and centers on the private sector organization and is concerned with ensuring that knowledge created through expensive research and development is capitalized on to its full extent. There has also been growing recognition in the international development community of the importance of learning and knowledge-based approaches and the need for knowledge sharing amongst development organizations, governments, academia and communities globally to maximize the equitable benefit of research and knowledge to communities globally (for example see NHS 2005, ODI 2007, SDC n.d., Hovland 2003, and Ramalingam 2006). However there appears to be something of a gap in the literature addressing endogenous knowledge creation and sharing and the relationship between these activities and social capital within rural communities, the focus of this article.

Knowledge is differentiated from information and data in that values and beliefs (culture) play a fundamental role (Davenport & Prusak 1998, p.12; Nonaka & Takeuchi 1995). A useful definition is offered by Davenport and Prusak:

> Knowledge is a fluid mix of framed experience, values, contextual information, and expert insight that provides a framework for evaluating and incorporating new experiences and information. It originates and is applied in the minds of knowers. In organizations, it often becomes embedded not only in documents or repositories but also in organizational routines, processes, practices, and norms. (1998, p. 5)

Because it is the purpose of this article to elaborate on the relationship between social capital (networking) strategies, community capacity development and policy structure, and knowledge creation/sharing it is important to define here what is meant by the term “social capital”, elaborate on the kinds of social capital and the types of strategies that may be pursued to build them, and to theorize on the expected impacts on capacity and resultant knowledge creation and sharing outcomes.

Coleman functionally defined social capital as “a variety of different entities with two
elements in common: they all consist of some aspect of social structure, and they facilitate certain actions of actors – whether persons or corporate actors – within the structure” (1988, p.S98). Putnam builds on this by referring to social capital as the features of social organization, such as trust, norms of reciprocity, and networks of civic engagement, that can improve the efficiency of society through facilitating coordinated actions (Putnam 1993, p.167).

Two main types of social capital have been identified; bridging social capital, and bonding social capital (Gittell & Vidal 1998; Putnam 2000). Bridging social capital “brings together people or groups who previously did not know each other” whilst bonding social capital on the other hand “brings closer together people who already know each other” (Gittell & Vidal 1998, p.15). Thus, bonding social capital may be described as “a kind of sociological superglue” whilst bridging social capital constitutes “a sociological WD-40” or lubricant (Putnam 2000, p.23). In the context of a small rural community, where nearly all members know each other at least to some degree, bonding social capital would involve relationships/networks between members of the community, whereas bridging social capital is the relationships and networks connecting members of the community (organizations and individuals) with entities outside beyond its borders. However, it is important to acknowledge that the two types of social capital are difficult to distinguish and it should be conceptualized as a scale of more or less (bridging versus bonding) rather than as either-or categories into which social networks can be neatly divided (Putnam 2000, p.23).

This article discusses two knowledge processes that are highly related to, and may be promoted through, networking/social capital building strategies: knowledge creation and knowledge sharing. Knowledge creation involves the introduction or formulation of new ideas, information, technology, values/norms/beliefs, or processes in the community. This new knowledge may be created within the community through synergetic interactions between community members or through formal or informal contact between community members (individuals, leaders, organizations) with people, organizations, processes, information or technology beyond the borders of the community. Thus knowledge creation might be stimulated through employing both bridging and bonding social capital building strategies.

Knowledge sharing\(^3\), also referred to as knowledge transfer (Rogers 1995) and knowledge translation (Critchley \textit{et al} 2006), refers to the process of diffusion of knowledge created from the knowledge creators to the wider community of knowledge users and vice versa. The term implies a continuous dialogue or two-way process rather than a one-way passing on or dissemination of information. It also implies recognition that all members are able to learn and likewise have something to offer in terms of knowledge, therefore, active participation is particularly emphasized (St. Croix 2001). Due to this and its fundamental basis of values and beliefs, it is inherently difficult to effectively share knowledge solely through text, documents or communication technologies and, although formal knowledge management

\(^3\) Here the authors prefer the term knowledge sharing as it is more indicative of a mutually active process rather than implying the existence of passive receivers of information.
also often involves strategies for storing and disseminating information and data, effective knowledge sharing is achieved best through informal, spontaneous person-to-person interactions (Davenport & Prusak 1998, p.89). Thus an important task for knowledge sharing is devising strategies to encourage better quality and increased quantities of these kinds of interactions, such as community networking strategies focused on developing closer relationships (bonding social capital) within the community.

The relationships between social capital building strategies, community capacity development, knowledge creation and sharing, and implementing higher value-added community policy structures are summarized in Figure 2. The diagram also shows how OVOP can be conceptualized as the “one village” part of the equation referring to community capacity and the “one product” part to a community policy structure (activity, project, production process, and etcetera). Both are equally important, however, in order to successfully implement a more sophisticated community policy structure a certain level of community capacity is

![Figure 2: Networking, Knowledge and OV+OP](image)
required. Community capacity development can be stimulated initially through networking (social capital building) strategies.

The introduction of strategies to build bridging and bonding social capital stimulates both community capacity development and knowledge creation and sharing. Networking that builds bonding social capital promotes knowledge sharing through increased face-to-face interactions and communication between community members as well as knowledge creation arising from the creative synergies of such interactions. Bonding social capital also directly impacts upon community capacity, particularly in terms of the creation of a shared vision, values, and norms and increased levels of commitment to the community. Building bridging social capital on the other hand is most likely to promote knowledge creation through the introduction of new ideas, values, products or processes into the community through outside contact. This kind of social capital also directly affects community capacity particularly in terms of access to external resources.

Improved knowledge creation and sharing resulting from networking contribute to community capacity development and therefore an increased ability to plan, implement and evaluate community policy structures thereby leading to the introduction of higher value-added community policy structures. Furthermore, conducting planning, implementation and evaluation activities contribute to further capacity development as may the outcomes of any new, higher value-added community policy structures introduced.

4. Observations of Networking Strategies in Oyama-machi

This section describes a few of the strategies and activities undertaken in Oyama-machi that focused on building social capital, resulting in community capacity development, knowledge creation and sharing and resultant introduction of improved community policy structures. Oyama-machi is a small rural community located in Oita Prefecture in Japan. The hamlet is located along the banks of the Oyama River and is surrounded on all sides by cedar-forested mountains. In 1949 the Oyama-machi Agricultural Cooperative was formed and in 1954 one of the most influential figures in the town’s history, Harumi Yahata, became the cooperative head. Yahata introduced the first NPC campaign in 1961, which was subsequently followed by the introduction of two more NPC campaigns, in an effort to improve and enrich the then “materialistically and emotionally impoverished” existence of Oyama’s people by “aspiring for a comfortable income that was nurtured within wholesome human relationships where people could enjoy an affluent living environment” (Hibiki no Sato 2007, pp.1-2). Under the

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4 Many of the historical facts in this section can also be corroborated in Oyama-machi Agricultural Cooperative (1987).
5 Harumi Yahata also held the position of Mayor of Oyama-machi concurrently for quite a few years before giving up his post in the town administration to focus on the cooperative’s activities.
6 This would be the first of three ongoing NPC movements successively introduced in Oyama-machi during the 1960s. For a general overview and brief description of the movements refer to Stenning & Miyoshi (2007b).
leadership of Harumi Yahata a number of development strategies and activities were pursued including switching from farming rice to producing plums and chestnuts and later on also introducing enoki mushroom production. Oyama Yuusen Housou (Oyama priority cable radio), Ohayou (Good Morning) Softball, and an overseas sister city relationship are three examples out of a number of social capital building strategies that were introduced to Oyama-machi between 1950-1970 and are described in some detail below.

4.1 Oyama Yuusen Housou
The agricultural cooperative held twenty million yen in savings at the time that it was decided as a priority to install the Oyama Yuusen Housou (cable radio). In order to fund the infrastructure for the radio system the cooperative decided they would need savings of fifty million yen. In order to encourage people to invest their savings in the cooperative (rather than the usual postal savings accounts) the cooperative promised to treat everybody in the town to a free trip to an exposition held in Beppu, a famous hot-springs tourism destination in Oita Prefecture. The funds were accumulated surprisingly quickly and by May, 1957 every household in Oyama had installed a cable radio receiver and the Oyama Yuusen Housou was up and running.\(^7\)

The radio was used (and at the time of writing was still) to announce upcoming community events and activities such as festivals, sporting events, meetings, working bees, classes, and workshops and to report community news, particularly in relation to the progress of the town’s development. Thus the radio kept all community members well informed and reminded of communal events and activities at all times and encouraged active participation by every member. This resulted in higher participation of community members in community activities increasing the quantity of opportunities for interaction between community members and therefore building bonding social capital. Thus cable radio effectively became a tool for building social capital in the town. The increased instances of person-to-person interaction resulting from the effective information dissemination of the radio system also led to increased opportunities for informal, spontaneous knowledge sharing. An example of this might be a farmer seeing another farmer from a different danchi (neighborhood) at the local sporting event and, after hearing that the other farmer was having a problem with a certain insect or other agricultural issue that he himself had resolved on his farm recently, sharing his experience with tackling the problem. In this way, the social capital built contributed to both community capacity development, in terms of an increased sense of community and commitment due to knowing many other community members, and also lead to increased knowledge sharing. These processes and impacts are elaborated on further in the Ohayou Softball section below.

For the first five to 10 years that the radio was run Harumi Yahata gave a three to five minute speech at dinner time every day (365 days per year!).\(^8\) In these daily addresses he

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\(^7\) The cable radio was later on complemented by the introduction of an Oyama cable TV station (OYHK).
\(^8\) By some accounts Yahata gave up to three speeches per day in the morning, at lunchtime and in the evening.
spoke of his vision for Oyama-machi and also often highlighted recent achievements and specific community happenings. Through these speeches Yahata, as a leader, was able to pass on his own values and vision to every other individual in the community, resulting in the formation of a shared culture and identity as well as underlying shared values and vision for the town. Shared values and vision contribute to an important aspect of community capacity, a well developed sense of community (Miyoshi & Stenning 2008). Values are an important part of the definition of knowledge offered in the above section, therefore, Oyama Yuusen Housou proved also to be a tool for knowledge sharing and was effective in a way that a written newsletter could never be particularly due to the charismatic and effective speaking skills of Yahata and the lack of entertainment media such as television in the majority of households at the time. Yahata and his staff often visited the houses and fields and listened to the ideas, opinions and problems of farmers in all of the danchi, thus he was also able to transmit knowledge he gained from community members through these constant interactions.

4.2 Ohayou Softball

The Ohayou (Good Morning) Softball tournament was first introduced to Oyama-machi in 1969 by a town education council committee member after hearing of the sport from one of the youngsters who had been playing softball at university in Kumamoto Prefecture. He decided to propose the tournament to the town administration to provide a healthy and enjoyable activity for community members. Each team was required to consist of members of varying ages adding up to a total of 250 years (one member of over 50 years of age, a few in their 40s, 30s and so on). The sport gained great popularity in the town and soon there were over 20 teams participating in the competition. Kombanwa (Good Evening) Softball for the off-season and a women’s competition were also introduced so that for a time nearly all community members were involved in the activity almost all year round. The games were often followed by Nomikai (drinking parties) where the players would drink and chat, reliving the excitement of the games as well as talking about their daily lives and work together.

Although Oyama has always been a small community, with a population peak of just over 6000 in 1961, because of the environment of the village with 36 small pockets of houses separated from other neighborhoods by mountains and/or rivers people often did not know many other Oyama residents in neighborhoods other than their own. According to one community member the most meaningful outcome of the softball tournaments was that “everybody in the village ended up knowing everyone else’s faces”. Social capital developed through the softball tournaments impacted upon community capacity, particularly in terms of sense of community, as it would have been difficult for the relatively segregated groups of households and people (including farmers, administrators, cooperative employees, etcetera) to identify as being stakeholders in the same unified community without knowing each other or

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9 See Schein (2004) for more on the role of leaders in shaping organizational culture (also highly applicable in the case of the community).
10 Figure from Oyama-machi Agricultural Cooperative (2007).
ever seeing each other’s faces. Softball also contributed to knowledge sharing through increased trust and opportunities for interaction and socialization especially during practice sessions and after-game Nomikai and particularly due to the emphasis on inter-generational interaction. The informal and spontaneous interactions particularly at the Nomikai also resulted in knowledge creation and the subsequent introduction of new community policy structures.

After the tournaments had been running for about two years the administrator who had originally proposed the activity noted that at the Nomikai teams began coming up with their own ideas for activities for the betterment of their community (without any input or direct encouragement from the local administration). Some of these ideas were put into practice such as certain danchi cooperating to conduct collective insect-spraying; one team decided to hold a beer garden each week at their community centre to raise the funds for maintenance of the centre; and another team decided to buy and manage a mountain together. These were examples of higher value-added community policy structures being introduced due to the increased knowledge creation and sharing and development in community capacity resulting from the social capital building strategy.

4.3 Sister city relationship with Megiddo, Israel

Oyama-machi’s fascination with foreign countries and overseas travel dates back to the introduction of the first NPC movement in 1961, for which the slogan, “Ume, kuri wo uete, Hawaii ni ikou!” (Let’s plant plums and chestnuts and go to Hawaii!), was designed to motivate people to invest their support in the movement and a better life. In 1969, the first group of three “trainees” (young, promising farmers including Harumi Yahata’s son, Kinji Yahata) were sent to Israel to live, work and study for a month in a kibbutz. A kibbutz is a communal farm in Israel that is run collectively (Encarta 2008). The region in Israel (Megiddo), was chosen to become Oyama’s sister city because it was similar to Oyama-machi in that the environment made agriculture quite challenging. Megiddo had to overcome the obstacle of a harsh desert environment whilst Oyama-machi, surrounded by mountains, possessed very little arable land. Both communities needed ingenuity, innovation and a strong community if they were to survive and thrive on agriculture.

Forming a sister city relationship with Megiddo represented building bridging social capital at the town level and the continued exchange activities arising from the relationship resulted in significant community capacity development and knowledge creation effects for Oyama-machi. Community capacity development took place in the form of human resource development due to the training and overseas experience gained by the trainees. This

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11 Anybody in Oyama-machi will proudly assert that their town has the highest per capita rate of passport holders than anywhere else in Japan at over 70 percent.
12 Three trainees were sent to the kibbutz every year (until recently as Israel is no longer accepting volunteers). The trainees were provided food and shelter in the kibbutz in return for working for one month. The month of working in the kibbutz was usually followed by a month travelling around Europe. To date, about 100 or so trainees have been sent from Oyama-machi to Megiddo. Some people in Oyama have visited the region in Israel a number of times (one Oyama resident introduced himself using his nickname ‘Shalom’ to a study tour group of JICA trainees visiting Oyama with the authors in June, 2008).
contributed to increased abilities to formulate and achieve community objectives, as well as to identify and access latent resources within the community. The experience of living in another community also contributed to the ability to critically assess the situation in Oyama by providing a kind of ‘benchmark community’ for comparison. Knowledge creation took place as the trainees observed and participated in various kibbutz activities gaining new ideas and experiences and applying these to their own situations in Oyama-machi. The yearly small group training in Megiddo also represented a form of bonding social capital between the trainees who developed close relationships lasting a lifetime.

A number of new ideas resulted from the young trainees’ experiences living in the kibbutz and many of these were implemented. One such idea involved introducing a new type of produce that could be harvested continuously all-year round to provide a stable base monthly income for the farmers rather than relying solely on the risky two harvests per year of plums and chestnuts. Thus, *enoki* mushroom production was introduced and soon became the main source of income for over 150 households in Oyama-machi. Returning trainees had also been impressed by the various levels of agricultural processing taking place in the kibbutz and advocated for the processing of agricultural products in Oyama to add value to produce and further increase farmers’ incomes.

Another important outcome for Oyama arising from the kibbutz experience was the creation of the *Yattsu no Danchi* (eight neighborhoods) concept. Under the *Yattsu no Danchi* concept, the 36 groups of houses in Oyama were aggregated into eight clusters and each of these was conceptualized as a type of individual kibbutz. Within each *danchi* cultural and community centers were constructed so that every resident could walk to a community center within five minutes from their house. A map of Oyama-machi showing the *Yattsu no Danchi* and community centers is provided in Appendix 1. 13 These community centers would form the basis of further social capital building strategies and opportunities for community learning and knowledge sharing, such as the *Seikatsu Gakkou* (Lifestyle School). *Seikatsu Gakkou* involves community members with skills, such as kimono wearing, flower arranging, tea ceremony or judo for example, holding fortnightly or monthly classes at the local community centre. Interested community members enroll for a standard fee of 1500 yen ($15) per class.

5. Discussion

The above data and observations from Oyama-machi illustrate community capacity, knowledge and community policy outcomes and their inter-relationships resulting from four social capital building strategies: *Oyama Yuusen Housou; Ohayou Softball;* and forming a sister city

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13 One of the earlier returning trainees spoken to for this study indicated that it was their original aim to construct not only community centers but also a cooperative store and health clinic in each *danchi*; however the idea did not come to full fruition due to the small *danchi* populations.
relationship with Megiddo region in Israel. Table 1 summarizes these outcomes and relationships.

The introduction of the cable radio, for example, constituted a bonding social capital building tool that brought the community leaders (Yahata, the Agricultural Cooperative, and the Town Administration) closer to the rest of the community. *Oyama Yuusen Housou* enabled community leaders to share their knowledge with every household in the community particularly in terms of values and vision, but also information. This resulted in common

Table 1: Summary of Networking Strategies in Oyama-machi

<table>
<thead>
<tr>
<th>Networking Strategy</th>
<th>Type of Social Capital Built</th>
<th>Knowledge Outcome</th>
<th>Community Capacity Development (CCD)/Policy Structure (PS) Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Oyama Yuusen Housou</em> (radio)</td>
<td>Bonding: by informing residents of and encouraging participation in community events</td>
<td>Sharing: through increased person to person interaction; through leaders being able to diffuse their own values and visions for the community</td>
<td>CCD: creation of shared values &amp; vision; increased sense of community and commitment PS: various successive policy structures including the NPC movements</td>
</tr>
<tr>
<td><em>Ohayou Softball</em></td>
<td>Bridging: opportunity for people from different neighborhoods to interact Bonding: increased quantity and quality of interactions between neighbors through being in a team of varying ages</td>
<td>Sharing: through increased person to person interaction and higher levels of trust Creation: through increased informal person to person interactions especially at the after game <em>Nomikai</em></td>
<td>CCD: stronger sense of community; higher commitment PS: community groups; beer garden; cooperative insect spraying; buying a mountain etc</td>
</tr>
<tr>
<td><em>Sister city (and overseas study scholarships)</em></td>
<td>Bridging: by forming a relationship with a town and people in another country Bonding: through shared experience between small groups of trainees</td>
<td>Creation: by introducing new ideas into community from outside Sharing: by encouraging returned trainees to share their experiences and ideas with families and neighbors</td>
<td>CCD: ability to assess current situation; organize; obtain resources; act PS: new products (<em>enoki</em>); value-adding to produce; <em>Yattsu no Danchi</em> concept; community centers; <em>Seikatsu Gakkou</em></td>
</tr>
</tbody>
</table>

Source: created by authors.

values and a shared vision and laid the foundation capacity for future community policy
structures including the NPC movements. The radio also served as a tool for social capital building and knowledge sharing by encouraging participation in community activities and events, resulting in increased interactions between community members.

The *Ohayou* Softball tournaments began as a bridging and became a bonding social capital building mechanism resulting in both knowledge sharing and creation. The activity contributed to a stronger sense of community, levels of trust, and higher commitment levels in terms of community capacity. The increased interaction among community members spawned a number of endogenously formed community groups and activities.

Establishing a formal sister city relationship with Megiddo region in Israel constituted a significant development of bridging social capital and through the yearly training sessions in kibbutzim resulted in both knowledge creation and sharing outcomes. The overseas training also built valuable bonding social capital by strengthening relationships between the trainees, many of whom would become future community leaders. Community capacity developed particularly in terms of able to critically assess the community’s reality, organize, access resources, and act. Young Oyama farmers’ kibbutz experiences resulted in the introduction of a number of important new community policy structures.

6. Conclusion

The introduction of networking strategies to build bridging and bonding social capital to the community stimulates spontaneous knowledge creation and sharing through establishing ties between individuals and organizations in the community and strengthening relationships between community members. These ties and the resulting knowledge creation and sharing outcomes can promote community capacity development through contributing to trust, shared values, norms, and vision, commitment, as well as the community’s collective ability to assess the current situation, discuss options, organize, recognize and obtain resources, and act. Community capacity development involves an increased ability to successfully introduce and implement higher value-added and more sophisticated community policy structures. Thus, increased knowledge creation and sharing contributes to both community capacity development and the introduction of higher value-added community policy structures. Likewise, the introduction and successful implementation of higher value-added policy structures results in both capacity development and knowledge outcomes.

This paper explored these processes by looking at the development experience of Oyama-machi, an inspirational archetype of the One Village, One Product (OVOP) movement. Three social capital building (networking) strategies introduced to Oyama-machi prior to the introduction of the OVOP movement in Oita were examined: *Oyama Yuusen Housou*, the *Ohayou* softball tournament; and an overseas sister city relationship. These strategies built bridging and/or bonding social capital, impacting upon knowledge creation and sharing and community capacity development and the subsequent successful introduction of higher
value-added community policy structures such as new types of produce, agricultural processing, ways of conceptualizing community, as well as improved community organizing and collective activities. Encouraging knowledge sharing and creation and the endogenous development of community capacity through such social capital building strategies is highly recommended for communities wishing to introduce higher value-added or more sophisticated community policy structures such as the OVOP movement.

References


Appendix 1: Oyama-machi *Yattsu no Danchi* Map

Eight Cultural Zones of Oyama-machi

Source: Oyama-machi Agricultural Cooperative 1987