

社会構造の変化の中での有形民族文化財の保存の実態と地域的アイデンティへの役割
(瀬戸内圏の事例)

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現在、我が国では社会構造・生活様式が大きく変化し、日常生活の必要から生み出され工夫・改良を繰り返しながら伝えられてきた有形民俗文化財は消滅しつつある。有形の民俗文化財の多くは、産業構造や生活様式の変化に伴い、消滅や散逸の危機に瀕している。適切な保存活用が図られていない現状があるといわれる。

2010年・2012年各大会において、有形民俗文化財を対象を絞り、その収集・保管等の伝承状況を把握することを目的として実態調査を行った結果を発表した。関東・東海3県に引き続き、古来より地域的に開発され、高度経済成長期に発展した瀬戸内地域を対象とした調査を発表する。同地域は、人口移動や阪神・北九州圏といった都市化の影響が相当強く作用する地域に両端を接する地域であり、かつ古来より人的物的流れの中心であった瀬戸内海を囲む文化的・経済的な一体化した地域である。対象文化財は、150件程度となった。江戸・明治から制作されたものは、江戸明治昭和3時代に渡って長期使用されたものが生産・生業向けの文化財に多い。高度経済成長後期まで、民俗文化財が使用され続け、後期にてほぼ使用が終了したのは、関東地区と同様である。長期に使用された文化財は、東海地区はほぼ全てのジャンルの文化財が当たるが、瀬戸内地区では衣食住等生活に長期使用しているものはあまりない。これは、関東地区と同じく京阪神・北九州地区といった経済成長地区・大都市部に近く、その影響を受け、社会生活が大きく変化したものと思われる。関東・東海地区と比較しながら、社会状況、経済状況の変化を示す指数とともに分析結果を発表する。

Actual state of preservation of tangible folk cultural properties and their role in promoting regional identity, amid the
changing social community in the Setouchi area

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Today, Japan is experiencing significant changes in its social structure and lifestyles, and amid such changes, tangible folk cultural properties are being lost, which had been produced out of necessity in people's daily lives and passed down to the present, while undergoing constant evolution. With changes in industrial structure and lifestyles, many of the surviving tangible folk cultural properties are on the verge of being dispersed or lost. This present state is said to be due to the improper preservation and use of these properties.

At the convention in 2012, I presented the results of an actual condition survey, targeting tangible folk cultural properties in the Tokai area, aiming to understand the state of the collection and preservation of those properties. In a period of high economic growth in Japan, with drastic changes in industrial structure and social lifestyles, many tangible folk cultural properties, which had been deeply rooted in local communities and had helped shape regional identities, were lost. These findings were based on a survey that had been conducted in areas with high population mobility and that were considerably affected by urbanization, such as the Nagoya metropolitan area and the Tokai area. Considering the importance of a national-level survey for conducting further comparative weighing of the influence of urbanization, I conducted a similar type of survey for the three Setouchi prefectural areas. Approximately 150 tangible folk cultural properties were subject to the survey. While many tangible folk cultural properties created in and after the Meiji period were used throughout the three periods from Meiji to Showa, the use of tangible folk cultural properties which were created during the Edo period was limited to the Edo period.

Furthermore, the situation in the three Tokai areas, where tangible folk cultural properties had been used until the modern high economic growth period in Japan, and nearly fell out of use during that period, is similar to that of the Tokai region. Like the Tokai region, cultural properties from quite a few genres in the Setouchi area has been used for a long period of time. While in the Tokai region many tangible folk cultural properties designed for production and livelihood activities have been used for a long period of time, in the three Setouchi prefectures, the long-term use of cultural properties can be observed in all genres. Having analyzed these results to determine whether this could be attributed to the Setouchi region's spiritual climate symbolized by the conservative nature of its citizens and their careful use of things for longer duration, or to a difference in the changes in economic and social conditions, I will present the analysis results along with indices of changes in social and economic conditions that show differences in social changes.