論 文 の 内 容 の 要 旨

論文題目　　Impact of Cultural Development for the Poor and
　　　　　　Marginalized: Focus in Government Policy, Community
　　　　　　Relations, and Social Access (A Case in the Philippines)

　　　　　　（貧困層および疎外されている人々のための文化政策の効果：
　　　　　　政府の政策、コミュニティ・リレーション、ソーシャルアクセスに
　　　　　　着目して（フィリピンを例として））

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　Discrimination and social exclusion brought about by one's state of poverty, especially in developing societies, is widespread. To answer this social problem, governments are seen to use education - said to be society's great equalizer - in providing citizens skill-sets that gives a better chance of breaking free from exclusionary notions related with poverty. Unfortunately, access to education is proving to be elusive for individuals whose main concern is as basic as whether they would have food to eat later in the day or a place to sleep at night. Forced to work at a young age, many of these poor individuals grow-up with limited cognitive skill-sets that they could have used to gain better employment opportunities and help improve their overall status in life. Likewise, poor self-confidence (a non-cognitive skill set) overwhelm these individuals due to their status of being poor; further marginalizing themselves in terms of social relationships with the communities they are exposed to.

　If access to education is a problem for the poor, are there other development platforms that government may use in enhancing cognitive and non-cognitive skills for this socially-marginalized part of society? Reviewed literature point towards education as a cultural service; a medium wherein common values and beliefs are promoted to bind people together. Alongside education, sports, religion, and art are also mentioned as platforms of cultural development. In this regard, can these other cultural services be used by government to benefit those who are poor and marginalized? During the course of this research, it was found that a core feature in the expression of culture - identity - is commonly promoted among its cultural services. In choosing among which cultural service to focus on, the capacity to express local identity was recognized; and where the unique feature of 'art' as a cultural service is highlighted.

This research focuses on the role of cultural development - from a government perspective - in improving the lives of the poor and marginalized; particularly in terms of developing cognitive and non-cognitive skill-sets (through the cultural service of art) that can be used to strengthen a person's relationship (i.e. improved sense of acceptance, belonging; respect) with the community he or she grew-up in ('community relations'), as well as social access to other communities wherein the same poor individual feels excluded from as a result of being poor and marginalized. With 'art' being a cultural service and point of reference to focus on, policy documents concerning 'culture and art' as promoted by national governments from different parts of the world were initially compared. Among the policy documents acquired, it was found that governments from developing societies in Asia are clearest in recognizing the impact of poverty in achieving their respective cultural development goals. This, alongside observations made regarding how cultural development (through art) is made to impact a Philippine society that is viewed as socially-fragmented as a result of years of colonization (to the detriment of the poor), that it was decided that the Philippines - developing country from Southeast Asia - be the country of focus for this study. Efforts were then made to acquire policy documents as well as interviews to officials of the main national government agency tasked in the development of Philippine culture and art. Meanwhile, aware that governments in the local level are more directly attuned with the concerns of the poor and the marginalized, a search for local case study areas where also made; arriving at four (4) local governments that use 'culture and art' as a major development platform in their overall urban development strategy for the city/municipality which they govern. Also, reviewed literature points toward the role of 'volunteer groups' as an important partner of government in cultural development; thereby providing this researcher with an idea of also accessing the volunteer groups (and its members) that actively participate in the cultural development projects of their local governments. Overall, data sets from national government, local government, and volunteer groups (as partner of local government in cultural development) are used in the course of this study to support the data acquired from reviewed literatures.

Aware of the qualitative nature of this research, it was decided that a 'Case Study Research' methodology best suits the pursuit of this study; where data sets acquired from interviews and observations are cross-referenced with reviewed literature, and then quantitatively supported with questionnaire survey results. 'Path Analysis' - a series of multiple regressions examining causal relationships through a set of variables as ordered in a basis of time - was specifically utilized as a method of statistical data

analysis. Beginning with the establishment of causal relationships (between cognitive and non-cognitive skills development, community relations, and social access as based from secondary literature reviews, acquired policy documents and observations), a path diagram illustrating these variables were statistically validated through survey respondent answers pertaining to art-skills development, self-confidence, community relations, and social access (as a result of membership to an art-engaged volunteer group).

  Analysis of acquired data sets shows a number of discussions that are of value in this research. Firstly, cultural development by the Philippine government - manifested in the cultural service of art - is found to be recognizing its role in alleviating poverty and marginalization in a more conceptual manner; with policy pronouncements that recognize the role of 'culture in art' in improving the lives of the poor and marginalized not explicitly focused on in subsequent program thrusts by both national and local government. Based from interviews of national and local government officers in-charge of cultural development, it is believed that due to the presence of other government agencies directly mandated in answering to the needs of the poor and marginalized, government offices that are in charge of cultural development take a cautionary position from explicitly defining 'poverty alleviation' in their programs (as well as projects); in respect to the primary mandate of a co-equal government agency. Secondly, the role of art-engaged volunteer groups as a government partner is a proactive way government-led cultural development policies are used in directly benefitting the poor and marginalized. Therefore, despite an absence of government programs explicitly defining the role of culture (through art) in helping the poor and marginalized, its support of volunteer groups into becoming active partners in cultural development - which count poor and marginalized individuals as among its members – is seen as a government way of using culture and art to benefit this disadvantaged sector in society. Thirdly, survey results derived from path analysis are supportive of a developed hypothesis concerning skills development, community relations, and social access among people who are poor and marginalized. To be specific, development of art-based cognitive skills (as a member of an art-engaged volunteer group) leads to one's continuation of formal education and improved employment prospects; with both achievements leading to increased self-confidence (non-cognitive skill). These factors are then contributory in a person's ability to improve relations in the community where he or she grew-up in, as well as social access to other groups and communities that a person feels excluded from (especially as a result of being poor and marginalized). It was found that these causal relationships are dependent on how art-engaged volunteer groups are valued in relation with the primary cultural identity (as a development policy by government)

of a study area. To be specific, acquisition of art-based skills is of highest value in study areas where cultural heritage of its people is used as a dominant driver in city development; with positive impacts on community relations and social access deemed most attainable by volunteer group members who are poor and marginalized. Beyond identity, the type of art-engaged volunteer group - whether community or school based - likewise impacts how its members perceive the variables stated above; with community-based group respondents valuing the role of their art-based skills to pursue education, while school-based respondents put higher value towards employment. Also, the complimentary relationship set by these groups (community-based groups as art-skills training ground to prepare individuals to access school-based groups) are also viewed as beneficial to government efforts in providing services (using cultural development) that are accessible to the poor and marginalized. Lastly, survey respondents who are living below the poverty line benefit more significantly - based from the variables analyzed through path analysis - by joining these art-engaged volunteer groups.

With the emergence of this research investigating the social impact of culture in alleviating poverty and marginalization, government policy implications lead towards the potential of inter-government agency collaborations in creating projects that use 'cultural development' as a binding governance medium; widening its role in other spheres of government engagement with its citizenry. Also, reviewed literature likewise bring to light that culture - through the promotion and expression of identity amongst cultural services – has social and spatial properties. Since this research is focusing on the social aspects of culture, future researches may choose to focus on the spatial applications of cultural development and how government may take advantage of it to benefit especially the poor and marginalized. Lastly, with the emergence of 'identity' as a major facet of cultural development especially in promoting community relations and social access, it is believed that reviewed literature stating that 'improved social relations - leading to enhanced social capital - establishes a sense of identity' may also be recognized that aside from being a result of social capital enhancement, identity may also be perceived a catalyst in enhancing social capital.

Key words: identity, culture and art, skills development, community relations, social access