

other words, grass roots has a comprehensive meaning covering broadly various class, and no longer bound by the afore mentioned dichotomy framework. However, this dissertation does not reject the possibilities of emergence of grass root as 'grass roots democracy' or as 'grass roots conservative', since each society has its own historical and social back ground, and each period of time will also determine the form of grass roots of the society.

On neighborhood association, this dissertation relies on parameters of neighborhood association as follows .

- 1 . Occupying exclusively a certain area (character of locality: spatial)
- 2 . Undertaking the solution of various common problem faced by the residents (character of community cooperative management: function)
- 3 . Being acknowledged by both residents and the government, as the representative of the community and the residents, based on the above characteristics (character as representative for the community: relation)

In this dissertation neighborhood association specifically points to RT/RW in Indonesia and Chonaikai in Japan. Through observation of social phenomenon in case studies, the above characters of neighborhood association will naturally show some variation, and social condition of the community will affect the manifestation of these characters. It is the reason why in this dissertation the afore mentioned common characters of neighborhood association are observed through several different social settings, rather than through observation of one particular community. Therefore, this dissertation conducts a comparative studies on communities in Indonesia with RT/RW as neighborhood association and in Japan with its Chonaikai.

Through a flexible comparative analysis, this dissertation tries to excavate the aspects that serve as the origin and the ground of similarities in neighborhood associations, by trying to grasp the characteristics of each subject. This research method relies on contiguity method from Clifford Geertz. By employing this method, Geertz explains and grasps the meaning of Javanese culture bestowed by the people of the culture itself, without forcibly thrusting a frame work of Western theory to the Javanese culture. This is the 'emics' point of view, which describe the facts 'from inside' by standing on the folk perspective. In a comparative study, it is of course necessary to also keep a refined and systematized 'etics' point of view, which enables analysis from observer's stand point. On the other hand, this 'etics' point of view can only be fully cultivated through accumulation of 'emics'. In either case, this dissertation is devoted to pursue the facts from the subjects to be observed.

Chapter two: Neighborhood association in an Asian mega city and its daily activities

-RT/RW in Jakarta's inner area -

The neighborhood association or RT/RW is the representative locality group in Indonesia, and in the case of Jakarta they represents urban locality group. The RT or *Rukun Tetangga* is composed of two words, *rukun* and *tetangga*. *Rukun* has the meaning of 'being together in harmony', while *tetangga* means neighbor. Thus RT signifies a state of harmonious togetherness among people in the same neighborhood. The term RW or *Rukun Warga*, also signifies the same

thing as RT (*warga* means member). The term RW was originally RK, but in the case of Jakarta, RK was changed into RW with the enactment of the governor's decree in 1966. RK comes from the words *rukun* and *kampung*. The word *kampung* has been known in Jakarta since the Dutch colonial era in 1844, referring to residential areas of the Indonesian people, in distinction to the word *kota* (city) where the Dutch people resided. However, today the term *kampung* is used to explain areas with less favorable conditions, and therefore has a negative meaning. Based on this, the local government of Jakarta in 1966 considered the word *kampung* no longer appropriate for the organization of people in the same neighborhood. As a consequence, *Rukun Kampung* was changed into *Rukun Warga* or RW.

In principle, all of the households in the area become members of their RT/RW, and the neighborhood association manages various community matters comprehensively. These include maintaining hygienic environment, preventing crime, holding events, marriage ceremonies or funerals, collecting membership fee and other dues from the people, taking measures for the relief of the poor, promoting peace in the neighborhood, registering or making record of residents, giving cooperation for the census, and helping in the execution of general elections. While keeping a stratal interaction with other organizations in the area such as the arisan (rotating credit association), the PKK (family welfare group), the *Karang Taruna* (youth association), the *Posyandu* (community based health care group), the RT/RW forms the structure for the grass roots of society.

The areas being observed in this dissertation are residential areas located near the center of Jakarta, the Menteng Atas urban subdistrict (*kelurahan*) and the Menteng urban subdistrict (hereinafter referred to as Menteng Atas and Menteng). Menteng Atas is located in the urban district (*kecamatan*) of Setiabudi in the city region (*kotamadya*) of South Jakarta, and in 1996 was thought to cover an area of 1.47km². The majority of its population are people of low-income who live in this densely-populated area. Menteng Atas has the highest population density among other *kelurahans* in the urban sub-district of Setiabudi, with a density of 5,100 persons/km². Due to a considerable number of laborers from the country side and the seasonal workers who reside in the area, Menteng Atas is a multi-ethnic community with a mix of different cultural elements within this single area. On the other hand, Menteng is located in the urban district of Menteng in the city region of Central Jakarta next to CBD area, and in 1996 covers an area of 2.44km². The population of this old exclusive residential area consists of high rank government and military officials, and people who have retired from such positions. However, in recent years the area is facing an aging problem which is leading to a hollowing out phenomenon.

Chapter three: Neighborhood association in a peripheral city of core country and community building-Chonaikai in two Morioka residential areas -

The significance of Chonaikai or *jichikai* (in this part it will be refer as Chonaikai)'s existence as the representative of Japanese neighborhood association is being put into question these days, as various voluntary associations or NPOs are actively taking part in the daily life of the people. On the other hand, it is also said that the Hanshin Awaji earthquake in 1995 has opened the way

for 'rediscovery' of Chonaikai. Along with this, Chonaikai is recently being closely observed in comparison with similar association in Asian societies. Thus, the Japanese neighborhood association is at present being studied from various angles, which means that rather than the hitherto one-sided observation, multiple interpretation and explanation based on the facts, are given to Chonaikai.

Despite its reputation of being an old fashioned and unavailing neighborhood association, the findings from survey on Chonaikai in Morioka reveal that the association is still functioning in the community's everyday life as a mediating institution. This argument, however, does not try to eliminate the fact that concerning Chonaikai there is an increasing number of people (residents) at the bottom of the society who show their indifference and apathy towards the neighborhood association, and only certain people are actively joining the management and activities of Chonaikai. This kind of 'top heavy' condition can also be seen in Morioka Chonaikai. Nevertheless while maintaining a strong relation with the administration, as daily-life group (*seikatsu shudan*) Chonaikai carries out, even though in a kind of dispassionate state, daily life affairs of the residents. At present, Chonaikai is facing an aging society in each community, therefore more than half of Chonaikai try to tackle this difficult problem with activities such as 'home visit to elderly', 'lending a helping hand to elderly living alone', 'promoting interaction between elderly and other generation' and at the base of those activities is 'strengthening neighborly relation'. Looking at this fact, Chonaikai is certainly raising up as a kind of safety net to share the risk facing by the community. Thus, from Chonaikai emerges an effort of community building, in which local history and local residents' life memory are engraved, with daily life cooperation in residential community being set as its foundation. To extract the potentiality of Chonaikai as a locality bond (*chien soshiki*) or residential bond association (*juen soshiki*), two cases of Morioka Chonaikai will be investigated. The first case is on Nishi Matsuzono Chonaikai which adopted a technique of groundwork to build a small public park, while it is facing a progressing aging society problem. The second case is on liaison group of Senboku Nishi Chonaikais, which has contributed in improving the possibility of Chonaikai to achieve mutual agreement among residents by their effort to apprehend a land readjustment project from the point of view of the local, while the land readjustment project itself was actually enforced from outside of the community.

Chapter four: Neighborhood association and community leader

Needless to be further argued that in neighborhood associations, whether it is RT/RW in Jakarta or Chonaikai in Morioka, key members of the associations hold an essential position. Characteristics of leaders will exert a great influence upon the state or condition of neighborhood association. This point has been clarified by precedent case studies of a number of scholars. However, it should also be noted that community leaders themselves are more or less educated from the community, and they form a certain social stratum which bears a certain background. In this chapter, the focus of analysis will be put on leaders (in this case, mainly on leaders of neighborhood association) in communities in Jakarta and Morioka, and the observation on these

leaders is carried out by following each leader's life history.

Leadership resources in community of Menteng and Menteng Atas confirm the argument that rather than forming a vertical patron-client like relation, community leaders are considered as one of the resident, who have certain resources that enable them to acknowledge the needs of the residents, and then represent the residents and be the intermediary between residents and the authority. One other aspect to be considered is the characteristics of the community itself. An elite residential area such as Menteng, where problems of aging society and privatization of residents' life are assume serious proportions, time resource could be an important aspect in deciding (or refusing the position of) RT chief. Whereas in kampung area of Menteng Atas, social resources seem to be given more emphasis.

In the case of Morioka, base of existence of Chonaikai's key person has its own characteristics. In precedent studies on Chonaikai leader, the old-fashioned aspect is often emphasized, as the neighborhood association itself is thought to be a too old and traditional association. In a study which shows the developing process towards the model community type of leader, Chonaikai leader is typified as person who holds several post in committees or supporting groups of the government (*yakushoku yuryoku gata*) whose community consists of residents who are indifferent to Chonaikai's activities. Another argument also suggests traditional aspects of Chonaikai leader, which will eventually retire to the back ground with the emergence of community type leader who has the ability to bring out the best of the community and manage the neighborhood association based on principles of civil society, where the residents have knowledge on their rights and duties (*yugen sekinin gata leader*). Having gone through life history of key persons in Morioka Chonaikai, the neighborhood association which is often labeled as a too traditional association, also contains leadership which functions effectively. In other words, typifying Chonaikai into an old fashioned association needs to be reconsidered.

Looking at life history of key persons in neighborhood associations, whether it is the case of Jakarta or Morioka, similar leadership resources play are important in giving support for the leader and in securing and exercising his/her leadership. Without these resources, it will be difficult to manifest any leadership. However, it does not need to be further argued that each community will give birth to its own leader with its own characteristics. And accordingly, the degree of importance of leadership's resources will differ according to the characteristics of the community.

Chapter five: Supplement Patron-client relation reconsidered

—comparing civil defense group in Kanto earthquake and Jakarta riots of May 1998—

This chapter examines the civil defense group as an urban locality group during the Kanto Earthquake and the Jakarta riots of May 1998, in which patron-client relation manifest in interpersonal relations within the group. In previous studies concerning the urban locality group, its expressive function tends to be put in opposition to its other instrumental function. While considering the patron-client relation, the main-stream view of this interpersonal relation has been in the domain of those which focus on the power aspect of the relation and accordingly put

the emphasize on the vertical dimension of the patron-client relation. The argument on the horizontal dimension, that is the characteristic of the relation as a relation of cooperation in every day life, has been subordinate to this main stream argument, or has been explained as a shifting process from one dimension to the other dimension. Based on the analysis of two cases of patron-client relation in the civil defense group in this chapter, this kind of argument can not be entirely omitted. In the case of the Kanto Earthquake, the patron-client relation that manifested in the civil defense group is apparently a vertical power relation, of which the civil defense group itself can be categorized as the traditional model of urban locality group with a strong element of instrumental function. And in the case of Jakarta riots of May 1998, the cluster of patron-client relations that formed a layered interpersonal relation is more of a relation of cooperation in community life, which means that the civil defense group in this case is of the old middle-class model of urban locality group in which the expressive function is stronger.

However, putting the urban locality group in a line with daily life-group (*seikatsu shudan*), as in Kikuchi's and Nakamura's argument, the aspects of instrumental and expressive, or the dimension of vertical and horizontal in patron-client relations can not simply be put as "to choose one between two choices" nor as an exclusion of one towards the other. It is to say that one aspect serves as a complement for the other. The important thing is to understand urban locality group with a patron-client relation in a historical context, whose form will also depend on the condition of the social stratum in each community. Even though instrumental and expressive, as well as vertical and horizontal aspects are put in the structural principle of mutual-complement, the actual condition and form of urban locality group, and patron-client relation that emerges within, will be ever changing. In other words, the main focus in the analysis of urban locality group, is not on the existence of the group itself, but on how it is being organized in concrete form, and how it manifests in social relations in the actual society. If this is neglected, and instead the analysis is focused only on the prototype of the group, the changing aspects of the group will be overlooked.

Chapter six: Neighborhood association and potential as residents self-government

From observation in previous chapters, both in the case of RT/RW and Chonakai, it is evident that neighborhood association is a mediating institution. It is also important to acknowledge that the mediating characteristic of RT/RW and Chonakai as neighborhood association is not necessarily limited to vertical phase mentioned in the above paragraph. While serving as intermediary in a vertical phase (between the government and the residents), these neighborhood associations also play an important role as intermediary among residents themselves. In other words, mediating character of neighborhood association also apply to horizontal phase (among residents). Needless to say that in this case, there is also variation regarding the position of neighborhood association as mediating institution among residents. The association can mediate an individual with other individual who are residents of the area, or it can also serve as mediator for residents with a voluntary association in the area, and the neighborhood association can also be a mediator between such voluntary associations. The way it

serves as mediator also varies according to each neighborhood association. In some cases, the neighborhood association asserts its mediating function by taking position as one of the residents, in other cases it can become some kind of coordinator.

Based on the above mentioned character of mediating institution, RT/RW consistently bears the quality as general supporter of the government at the farthest end of development project implemented in a top-down way. Poverty of the government was thrust to RT/RW as the lowest unit, and with this, a structure of poverty sharing at the grass roots level was formed. Indeed in a certain period of time, the size of the pie as a whole grew bigger due to export-oriented economy of the global economy. And through trickle-down concept, the above mentioned poverty sharing seemed to undergo a little improvement. However, with the collapse of Asian economy triggered by Thailand's baht currency crisis, it is then realized that the improvement is nothing more than an illusion. During this period, RT/RW strengthen its position as recipient of implementation of various top-down programs, and in its multi layered relation with other various locality groups, RT/RW grasps those programs and puts them into the dimension of every day life of the community. In this way, RT/RW also contributes to the empowerment of the residents in a certain degree. However, it is also necessary to notice that the resident empowerment aspect in RT/RW shows the ambiguity in the grass roots level of Indonesian society. That is, on one hand RT/RW keeps its position as the lowest unit in the vertical hierarchical relation, and on the other hand RT/RW becomes the protecting device in the various phases of residents' life.

Whereas Chonaikais in both cases in Morioka show that they carry out the task to transform issues of the community into the community's public affairs, by developing a system which brings out intention and wishes of the residents and by expanding the chance for residents to take part, regardless of whether issue emerged from within the community or enforced from outside of the community. In this case, regarding top-down (or enforced) issue of community building, first Chonaikai takes up the issue in conformity with existing issues in the community. Through recognition of existing issues in the community, Chonaikai becomes the media for dealing with the top-down community building issue by putting it in the frame work of the community. And in the end, Chonaikai promotes community building based on the residents' initiative. In these process, Chonaikai forms a series of life networks with the neighborhood association at the center, and such condition provides possibility for residents of the community for their 'self actualization' and 'self determination'.

The problem here is, to what extend neighborhood association can exist as an effective system in the community at present time. Especially in the case of Chonaikai, the Japanese neighborhood association is facing the need to reorganize itself, due to a condition of aging society with decreasing number of children which results in the decreasing number of household's members, while privatization in individual's life is progressing. The present general trend regarding reorganization of Chonaikai seems to move towards loosening up the principal of membership which covers all household in the community, and turn it into voluntary membership. Contrary to this general trend, two cases of Chonaikai taken up in this dissertation

show their adherent to the original principal, and by exercising the function as 'representative for the community', these Chonaikais succeed in reforming the character of 'community cooperative management'. Chonaikai makes the best use of its accumulation obtained as a mediating institution in every day life, and it also takes in the energy and vitality of an outside voluntary association, and on the other hand the neighborhood association can pull out residents' initiative by articulating a part of its function. This shows the aspect of residents self-governing. Whereas in the case of RT/RW, as 'poverty of government' condition is advancing, the neighborhood association is further expected to be the safety net from the community. In fact, a considerable number of RT/RW is expanding their activities toward such function. At the same time, as described in the precedent chapter, these RT/RW also contribute to a certain degree of empowerment of residents.

In either case, the possibility of positioning RT/RW and Chonaikai as residents self governing association, and putting these neighborhood association in the category of association of 'community cooperative management', are the proposed conclusion for this dissertation. It is by all means important to recognize that each of neighborhood association is in its own development phase, and apart from this difference, each association emerged from its respective society with different cultural background. It is regrettable that this dissertation has not been able to further pursue those aspects.

論文審査結果の要旨

本論文は、インドネシアと日本におけるグラスルーツの比較という問題意識の許に、インドネシアのRT/RW、日本の町内会の複数事例に焦点を据えて地域住民組織の今日的形態を明らかにし、そこに伏在する「地域共同管理組織」としての可能性を浮かび上がらせようとするものである。具体的には、浩瀚な第一次資料・文献のサーベイ、精緻なヒヤリング、生活史調査等によって得られた知見を集約し、多面的に再構成して、RT/RW、町内会が当該社会の地方制度において占める位置、およびそれらが関連諸団体・組織との間で織り成す重層的連関構造を明らかにすることによって、上述の課題に迫ったものである。本論文は全6章より成り、付表編には事例対象地の街区マッピング、地域住民組織の布置構成等に関するデータを掲載している。

まず第1章では、先行研究の批判的整序の上に立ってグラスルーツへの基本的座が据えられる。そしてグラスルーツにおける地域住民組織の位置づけがなされる。論者によれば、グラスルーツは広範な諸階層を包含するものであり、社会のルールを生産し再生産する集合的諸個人の総称である。そして地域住民組織は、歴史的にはパトロン＝クライアント関係に底礎しつつも、上述のグラスルーツの内実を「地域区画性」、「地域共同管理性」、「地域代表性」の3つのパラメーターにおいて担保するとされる。論者は、そのことを事例対象の独自性の内側からの把握と、ゆるやかな比較研究によるそれらの体系化を通して明らかにすることができる。併せて、事例対象地であるジャカルタと盛岡の概況説明が、世界都市システムと都市間ネットワークにおけるそれらの位置づけを起点にしてはじめられ、次章への架橋がこころみられ

る。

さて第2章では、第1章の地域住民組織への基礎視角を踏まえて、ジャカルタのCBDに隣接するカンポンの一つメンテナタス、およびそれに接続する高級住宅地メンテンに立地する全RT/RWへのアンケート調査結果や独立記念日への参与観察によって得た知見に基づいて、地域住民組織の構成と機能の全容が浮き彫りにされる。そこでは、RT/RWが地域に存在するアリサン（輪番制クレジット組織）、PKK（家族福祉活動）、青年団、ポスヤンドゥ（地域医療活動）等と日常、非日常活動を介して重層的に交わりながら、ジャカルタのグラスルーツの構造を織り成していること、すなわちRT/RWが住民の生活組織としての一面を担保しながらも、地方制度の末端にあってタテの支配系列に組み込まれていることが、きわめて細密な分析をもって明らかにされる。一定範囲のRT/RWにたいする悉皆調査は国内外を見渡してもこれまでに類例がなく、したがって本章が明らかにした知見は、RT/RWの構造と機能に関する包括的理解への嚆矢をきり開いたというだけにとどまらず、地域住民組織研究の視野の拡大という点でも画期的な意義を担うものである。

第3章では、目を転じて盛岡の二つの住宅地の町内会主導のまちづくり、すなわち西松園町内会のグラウンドワークの事例と仙北西区画整理事業をめぐる町内会連絡会の事例が内観法の手法を用いて詳細に検討される。そして二つの事例における位相の違いを明らかにしながらも、両者から共通に町内会（住民）がまちづくりをめぐる他の団体・組織や行政と有機的な連携－協働関係を作りあげていること、さらに住民意識の変容を促し、新たなコミュニケーションの質をはぐくみ、地域アイデンティティの形成をささえることを通して、自らの活性化に貢献していることがヴィヴィッドに指摘される。論者は、そこに町内会が「住縁アソシエーション」として有する懐の深さとフレキシビリティを窺て取るのであるが、同時に取り上げた二つの事例のもつ「特殊性」にも少なからず関心を向けている。論者によれば、これらの二つの事例には、当該地域のライフヒストリーおよび住民層の性格、さらには社会運動の蓄積、リーダー資源のあり様が深い影を落しているという。いずれにせよ、本章では、町内会にたいする内観に徹した分析とそれへの多義的な解釈を行うなかで、地域のイシューをとらえかえし、地域住民をエンパワーする地域住民組織の可能性が縦横に示されるのである。

第4章では、前々章のRT/RW、前章の町内会の諸活動において要をなす地域リーダーの社会的性格が、かれらの生活史分析を介して浮き彫りにされる。論者が明らかにするジャカルタの事例では、コミュニティのリーダーシップはパトロン＝クライアント関係に通脈しているというよりは、むしろ住民と横並び（one of the residents）であること、そしてそうであればこそ、RT長は住民のニーズを把握でき、住民と住民とを媒介し、行政にたいして住民を代表することが期待されるという。同時に、こうしたリーダー資源もメンテナタスとメンテンでは一律ではなく、前者では社会的資源が重視され、後者では時間的資源が決定的な要因になる、と論者は主張している。他方、盛岡の二つの事例では、かつての町内会において広範囲に検出された役職有力型や「根回し」による合意形成型のリーダーシップに代わって、それぞれの生活履歴からはぐくまれた社会的・経済的・政治的・時間的資源を活かした自己実現型のリーダーがまちづくりの担い手になっていることが指摘される。ここでも、論者による丹念な生活史分析が如上の主張を力強くささえている。

第5章の補論では、1998年のジャカルタ暴動と1923年の関東大震災の際の自警団が分析の対象に据えられる。そして自警団の「地域集団」としての性格が子細に検討されるが、論者はそ

れらが共通にパトロン＝クライアント関係に通底していることに着目する。ところで通常、パトロン＝クライアント関係は権力関係というタテの文脈で論じられることが多いが、自警団の事例でみるかぎり、日常生活のcooperativeな関係、つまりヨコの関係も無視できないという。同時に、論者は、日本でそうした自警団が町内会へと発展していったこと、またジャカルタにおいても未結成地でそうしたものからRT/RWが現に生まれつつあることに熱い視線を向ける。こうした事実は、町内会やRT/RW等の地域住民組織の、「文化型」としての性格を抽出する際に鍵をなすという。

第6章は、本論文の結論にあたる部分である。ここでは、前章までの論の展開を概括し、RT/RWおよび町内会の現段階における位相と可能性が論じられる。まずRT/RWでは、上からの種々の施策の受け皿としての要素を強めながら、生活困難にあえぐ地域住民のセイフティネットとしての役割をますます担うようになってきていること、そしてRT/RW以外の様々な地域集団と複層的にクロスし、そうした諸組織・団体を束ね、畢竟、地域住民が交わる場（メディア）を形成しながら、上からの施策を日常生活次元でとらえかえす局面において、地域住民のエンパワーメントに部分的に貢献するようになってきていることが指摘される。他方、町内会では、地域社会において完結しない脱境界的で脱地域的な諸問題が噴出するなかで、中間組織としての地域社会統合機能を弱めながら、行政や各種アソシエーションとの連携や協働を通じて、（町内会の）地域共同管理機能を巧みに維持し、刷新していることが明らかにされる。そして、町内会が中心となってできあがる大小さまざまな生活ネットワークによって、地域住民が「自己実現」し、「自己決定」することのできるような環境が現実のものとなりつつあることが指摘される。論者によれば、今日、全戸加入の原則をゆるめ、任意組織化する方向への町内会の再編成が進んでいるが、本論文でとりあげた二つの事例は、逆に全戸加入の原則にこだわり、「地域代表性」機能をうまく使って地域共同管理の刷新に成功した事例である。つまり町内会が日常的媒体組織としてのこれまでの蓄積（ストック）を生かしながら、一方では外部のボランティアアソシエーションの活力を取り込むことによって、そして他方では町内会の一部機能をより上位で接合（articulate）することによって、住民のイニシアティブを引き出すことができたのである。論者は、そこに「地域共同管理組織」としての発展形態とともに、地域住民をエンパワーし、RT/RWと共振する地平を見い出すことができるという。

以上が本論文の要旨である。地域住民組織についてはこれまでどちらかという、その前近代性あるいは非民主性を一方的に論難するか、底の見えない文化的特性に還帰するかのいずれかであった。本論文は何よりも、こうした立場のいずれにも与しないで、地域住民組織の現実に拠って立つ存在理由を当該地域社会の構造と変容にかかわらせて明らかにし、そこでの「地域共同管理組織」としての発現形態を、地域のなかで、あるいは地域を超えて、住民のニーズに根ざした多様な連携軸ができあがる経験的地平から浮き彫りにした点が高く評価される。さらにそうした存在理由と発現形態を、徹頭徹尾対象に即して内部からその全体を浮かび上がらせるモノグラフ（作成）の手法によって追いついでいること、つまり個別事例のもつ重さを尊重し、その上で比較研究の方法をゆるやかに用いながら、個から全体への考察の道筋をつけながら明らかにしていることが、本論文を傑出した一個の作品に仕立てあげている。また本論文が提示し、分析が加えられている豊富な資料は、いずれも成長著しいモノグラファーが事例に深く沈潜して集めたものであり、日本のみならずアジアの地域住民組織研究ひいては地域社会研究に新たな知見を付与し、視野の拡大に寄与することは明らかである。

よって、本論文の提出者は、博士（文学）の学位を授与されるに十分な資格を有するものと認められる。