

学位論文の要旨 (論文の内容の要旨)  
Summary of the Dissertation (Summary of Dissertation Contents)

論 文 題 目

Dissertation title

“Safeguarding-Governmentality” of the Cultural Heritage: Democratising, Conserving, and Representing the Past(s) of Bangladesh

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The objectives of the dissertation are to problematize the discursive formation of the dominating paradigm of the safeguarding programme of cultural heritage in Bangladesh, and to formulate a design of action for safeguarding by democratising the past(s) in museums in order to engage the heritage-residents. Specifically, the safeguarding programme of the cultural heritage of Mahasthangarh, Paharpur, the Historic Mosque City of Bagerhat in Bangladesh and the Bhaktapur in Nepal have been the objects of this study together with the mechanism of governmentalisation with regard to the heritage sites, heritage-residents and the state. The present idea of safeguarding cultural heritage was developed as a neoliberal phenomenon where “norms” (e.g. “world patrimony,” “protect/conservate the past,” “masterpiece of human genius”) have been generated by the governing power through transnational agencies (e.g. UNESCO, ICOMOS, ICCROM). The managing governmentality have normalised these norms in UNESCO member states which have, in turn, become the managerial entity of the cultural heritage. At the same time, the state uses this normative understanding to engage heritage-residents in its governance under a programme of safeguarding the cultural heritage.

In Bangladesh, the dominant practices of the safeguarding programme ignore the popular understanding of the knowledge system about the past, and the relationship of heritage residents with this past. There is a normalised notion of the “non-cognizant,” “illiterate” and “ignorant” masses who are not well-oriented and knowledgeable about the so-called “true” nationalistic and patriotic goals. Among these goals, one of the most fundamental, as hegemonic narratives assert, is to achieve “true-knowledge” about the past glories and pride embedded in these archaeological records. It is, therefore, often claimed that a nation that does not care for its past/history and protect its heritage could not be a nation in its pure sense. Against this backdrop, an analytical tool has been developed under this study by customising the theory of Michel Foucault’s “Governmentality” (1991), along with the scholarship of Ian Hodder’s “reflexive archaeology” (2003), Robert Layton’s “archaeological / historical fact” (2004), Asish Nandy’s “multivocality of history” (1995), Hayden White’s “new historicism” (1975), Bruno Latour’s “scientism” (2004), Stuart Hall’s “representation” (2003) and Judith Butler’s “performative subjectivity” (1988). Such customised analytical tool is referred to as “Safeguarding-Governmentality” – a process of exploring the rationalisation in respect to safeguarding cultural heritage. This process, when based on a modernised knowledge system, governs “heritage” as a subject of subjectivation (i.e., cultural heritage and state) and subjectification (i.e., heritage-residents). Arguably, it involves a range of actors from transnational agencies to grassroots agencies of the performativity of reflective subjectivity, where the voices of residents in heritage sites are rationalised or manipulated through spatial-governmentalisation.

“Safeguarding-governmentality” as an analytical tool had made evident how Bangladesh, as a member state of transnational agencies, became a docile body in managing its cultural heritage by embracing the set of norms developed by transnational agencies. Nevertheless, it also exercised repressive power over heritage-residents, through jurisdiction, by institutionalising the dominating knowledge of cultural heritage and history;

and consequently, normalising the incompetence of popular oral myths in the realm of scientificism of history. This, in turn, made the heritage-residents a docile body. Thus, to engage heritage-residents in protecting their cultural heritage, an action to democratise the past(s) of the cultural heritage is deemed essential. For this purpose, the museum has been chosen as venue to accommodate various voices, democratically and interactively, by representing both (hi)story in the academic perspective and hi(story) in the eyes of the heritage-residents. Using “safeguarding-governmentality” as an analytical tool provides a better understanding of the governmentalisation over the cultural heritage, heritage-residents and the state.

備考 論文の要旨はA 4判用紙を使用し、4,000字以内とする。ただし、英文の場合は1,500語以内とする。

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