

ECOMUSEUMS IN CURRENT JAPAN and ECOMUSEUM NETWORK OF MIURA PENINSULA

Kazuoki Ohara* , Atsushi Yanagida**

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* Professor of Yokohama National University,
leading member of the Ecomuseum Network of Miura Peninsula,

ohara@ynu.ac.jp

<http://www.arc.ynu.ac.jp/~usr002/ohara/>

** Researcher of K-FACE (Kanagawa Foundation for Academic and Cultural Exchange)

Project leader of the Ecomuseum Network of Miura Peninsula,

yanagida@k-face.org

<http://www.ecomuseum-miurahanto.jp/>

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Chapter 1 ECOMUSEUMS IN CURRENT JAPAN - THE BACKGROUND AND VISION -

1-1. Ecomuseums in Current Japan: Brief History

The concept of the ecomuseum was developed in France in the late 1960s; the word ecomuseum comes from the French word *écomusée*, a compound of ecology and museum. The word “eco” used as the root of ecology or economy is from the Greek word “oikos,” meaning “house.” In contemplating the concept of the ecomuseum, it was decided that its exhibition method would follow that of the living history movement. Initially adopted by Skansen, an open-air museum in Sweden, this movement is based on the notion of a “museum of house” whereby how people lived in days gone by is reproduced in a comprehensive manner. The very first open air folk museum in Japan was the *Nihon Minka Shuraku Hakubutsukan* - Open-Air Museum of Old Japanese Farm Houses - established in 1956. The open-air museums, which began to emerge at around this time at various locations, relocated and preserved traditional houses of architectural significance as an emergency measure since they were exposed to the imminent risk of destruction. It was not until in the 1980s when, as seen in the foundation of *Sanshu Asuke Yashiki* - Folklife Museum in Asuke-Town -, people’s living conditions were restored and put on as an active exhibition from a museology perspective. As far as Japan is concerned, the ecomuseum does not originate from the aforementioned open-air museums.

Soichiro Tsuruta was first to formally introduce the concept of the ecomuseum to Japan. He referred to it as an “environment museum” in his article(Tsuruta,1974) introducing one of the International Council of Museums’ (ICOM) conventions. At the time, only the museum professionals specializing in science and natural history recognized it. Others perceived it as an ecological museum that had something to do with the environment. The ecomuseum apparently failed to attract any interest in terms of the regional development activities that it enjoys today. People in those days were unable to see the true nature of the ecomuseum. Years later, the ecomuseum was at long last acknowledged as “one category of museum focusing on ecology.” For a long while before that, the word ecology stayed forgotten among the Japanese public.

The term ecomuseum was reintroduced into Japan in the mid to late 1980s, coinciding with the burst of the economic bubble. It was a period when increased spending on public works projects in rural areas, induced both by capital concentration in cities and consequently inflated urban economies, were being reviewed. Up until then, different types of museums were built one after another in various regions; cookie-cutter exhibition facilities were constructed in towns and villages as tourist attractions. Once built, they entailed large maintenance costs. Local governments, weary of their burden, came to realize with much regret that facilities were no longer needed.

At the same time, interest and momentum for self-directed revitalization of local economies and communities started to rise. Once into the 1990s, many municipalities grew rapidly interested in the ecomuseum that did not require the building of facilities.

Furthermore, triggered in part by the 1992 UN Conference on Environment and Development in Rio de Janeiro, ecology became a popular word. The newly defined roles of the ecomuseum were the conservation of the natural environment and the development of sustainable communities by way of raising people's awareness. Museum-like exhibitions and panels were placed to create a learning facility where the natural environment was conserved, and people often referred to them as ecomuseums.

Interest in the ecomuseums grew rapidly thereafter. Various local governments constructed plots for ecomuseums while local people formed groups, developed activities and held events with the aim of creating ecomuseums. However, actual activities were somewhat precarious, as many of them did not have an independent organization. Some of them were mere liaison offices for local governments represented by a member of the local government while others just put together documents and maps.

1-2. The "Rural Environmental Museum" and Ecomuseum

In Japan, there is no official system designed to promote ecomuseums. Nonetheless, the "rural environmental museum" program (in Japanese, DEN-EN KUKAN HAKUBUTUKAN) adopted in 1998 by the Ministry of Agriculture, Forestry and Fisheries of Japan envisions a museum conserving natural environments, landscapes and traditional cultures. The idea comes by and large from the *écomusée* in France. It is probably one of the rare programs that has much to do with the establishment of the ecomuseum. The "rural environment improvement program" focuses on laying the groundwork. Fifty areas or so have already been selected and developed.

The gist of the "development scheme for rural environmental museum" compiled in preparation for the establishment of the rural environmental museum is as follows: (1) Be faithful to local histories and traditional cultures; (2) The core facility and satellites, or exhibition facilities scattered around the core facility across the area, shall be organically connected by footpaths; (3) Exhibitions shall be limited to open air ones, i.e., the reproduction of traditional agricultural settings, and the restoration of beautiful rural landscapes. Indoor exhibitions in buildings may be planned where necessary; (4) The rural environmental museum shall enlighten local people on the importance of landscaping and streetscaping activities, promoting their active participation; (5) Municipal governments or semipublic enterprises, depending on the situation in each area, shall be entrusted with the museum operation in an effort to make it a sustainable and efficient organization.

As such, the program does not come under the authority of the Ministry of Education, Culture, Sports, Science and Technology and hence does not set out a vision for the development of the museums. The idea is that the processes of "museum" being developed and maintained are all parts of the exhibition. As such, whether or not the rural environmental museum would function as Japan's equivalent of the ecomuseum could be a point of dispute. This, however, is not the real problem. That is, given that the ecomuseum is not a mere form but a collective of activities and that the rural environmental museum program is not designed to provide security for museum activities, the two should be treated as different entities. The question whether or not an area marked off as the rural environmental museum could also become an ecomuseum, the latter of which in effect consists of



Figure 1. An image of the "Rural Environmental Museum"

local activities, should be taken up afterwards.

Thus, the most just answer to the question of whether the creation of the rural environmental museum as part of the rural environment improvement program can serve as an ecomuseum is that, in many cases, the former is a necessary but not absolute requirement for the latter. Yet it is still desirable in promoting the ecomuseum and their activities to have a home based organization. Arranging physical settings that the ecomuseum activities require could be a prime driver for the ecomuseum. By contrast, without activities and their management, the development of the form alone cannot complete the museum. The uniqueness of the ecomuseum is that it is not constrained by physical forms.

This program acted as a trigger for the formation of ecomuseums by raising a question about the development of rural environments. This has also made a great difference in heightening the public's awareness and interests concerning the ecomuseum, even though many of the misunderstandings have yet to be addressed.

1-3. Significance in Present-Day Japan

One may ask why the ecomuseum has become accepted in today's Japanese society. Judging contextually, the following three elements brought people's attention to the necessity and meaning for something that was originally born in the late 1960s in France.

(1) Reaffirmation of Identity

One possible explanation for the increasing necessity for the reaffirmation of identity is that the social situation of today's Japan resembles that of France in the late 1960s. That is, such phenomena as the loss of balance between urban cities and rural communities and psychologically browbeaten people, both adults and children, have become prominent. The autonomy of local regions, particularly rural communities, and the creation of dynamism at local level are strongly called for to combat these situations. Furthermore, the recovery of humanity through environment creation is sought after. Likewise, a number of city people are becoming increasingly concerned by the uncertainty of their own identities in a society of an anonymous nature. What is more, in an advanced information-based society, where individuals are homogenized and symbolized, the ecomuseum can provide an effective platform for an identity search.

This is because the ecomuseum works effectively in confirming the temporal and spatial identities of inhabitants. The local people will be able to familiarize themselves with the land on which they are standing. They will also come to appreciate their *raison d'être* in today's world by learning about a local history. Note, however, that the notion of territory for the ecomuseum is nothing hazy. Rather, it is a theme for the ecomuseum in a sense that local people with their subjective intentions and viewpoints make choices from a variety of options. The promotion of ecomuseum activities as such will help the local people uncover and affirm their potential and direction.

(2) Importance of Being Connected by a Network

As symbolized by the recent ecology boom, the concept of the ecosystem has become widely accepted. This shows that people are trying to find the meaning of their existence, not as an independent self but as an integrated member of society. Instead of separating the notions of production and consumption, there is a growing tendency to view comprehensively that a good balance between the two forms the social system.

Moreover, the era of creating something anew by sabotaging the old is long gone. Present-day regional development is characterized by the attempts to do away with building efforts, i.e., revitalization and conversion, affiliation and cooperation, presentation and rendition. With the boom in building local museums quietening down, the multilateral and ecological utilization of the existing local heritages through mutual interactions and social networks at local level is gaining much importance. That is to say, the existing local heritages should be regarded not as private property of some individuals but as a joint property of the community. This way, local people have to put their heads together in utilizing, exploiting and diverting the common assets. And these are the basic principles of the ecomuseum.

Suppose that there is an area in which different activist groups with common aspirations (theme community) coexist. One of their objectives is mutual cooperation in the region. For example, networking of different groups in the same field, i.e., environment protection is effective. However, it is equally important for the groups of different interests, i.e., nature watch groups and study groups of historical buildings, to network together and jointly study the same site. This is because interacting with groups of varying specialties makes it possible to see the multi-tiered and comprehensive significance of the region. Such attempts are sure to develop into regional development activities by the hands of people residing in the same region. In other words, the ecomuseum can, by the means of a theme community, help realize the restructuring of local communities.

(3) Necessity of Regional Development as a Study

With the arrival of the lifelong learning era, it has become ever more important to combine regional development with lifelong learning, and to learn something through regional activities (action-oriented learning). To put it the other way around, the process of finding the region’s identity by studying the local environment can also work as regional development by the hands of local people. This is exactly how the value of the ecomuseum as a museum body is verified in that the ultimate aim of the said activities is not regional planning or environment conservation in themselves but to provide the local people with opportunities for learning and passing their learning on to the next generation.

Ecomuseum activities are never ending. They are constantly developed, reviewed and altered. And it is the local people who set the directions for them. The people have to be wise enough to make directional decisions in conformity with the region’s identity while regularly studying the continuity of the regional environment between past, present and future. At the same time, the ecomuseum is supposed to be effective as an educational institution that produces such wise citizens.

1-4. Challenges Faced by Japanese Ecomuseums – 1: Persistence with Stereotypical Model

The concept of the ecomuseum is still in its early stage in Japan. At the time of its introduction, little information was available. As a result, it is very unfortunate but the idea of the ecomuseum is still ill received by many. One of the reasons for prevailing misconceptions is that people try to mold ecomuseums into stereotypical models. The ecomuseums are supposed to have free forms and be allowed to vary greatly depending on the local distinctiveness. Denying distinctiveness of each area is as serious a mistake as giving up thinking all together.

One of the biggest and most dominant misunderstandings about the ecomuseum has something to do with its form or structure. The widely held view is that the museums consist of the following three structures: “core museum/facilities,” “satellite museum” and “discovery trail.” These are the basic three elements of the aforementioned rural environmental museum. This also is the model adopted by *Asahimachi Ecomuseum* in Yamagata prefecture. The problem, however, is that this has come to be known as the established form of ecomuseum. Of course, an ecomuseum could take on this structure. But it is neither a sine qua non nor a set definition of the ecomuseum. Such a misconception is problematic because it could lead to the extensive creation of standardized and form-oriented ecomuseums irrespective of local identity.

Another problem is that the pair of words “core” and “satellite” represents a rank relation. The existence of core facilities is certainly important. But this is only because a management body fully responsible for networking scattered sites is needed rather than allowing each site to be free to manage itself. The ecomuseum is not about putting together a tourist map showing the scattered sites. An organization governing and linking all the sites is called a headquarters or core facility, and this is an essential prerequisite for the ecomuseum. Nonetheless, the core facility is a mere supporting body of the network with no authority to control and thus does not rank any higher than the others. Bringing in the issue of hierarchy is totally at odds with the philosophy of the ecomuseum.

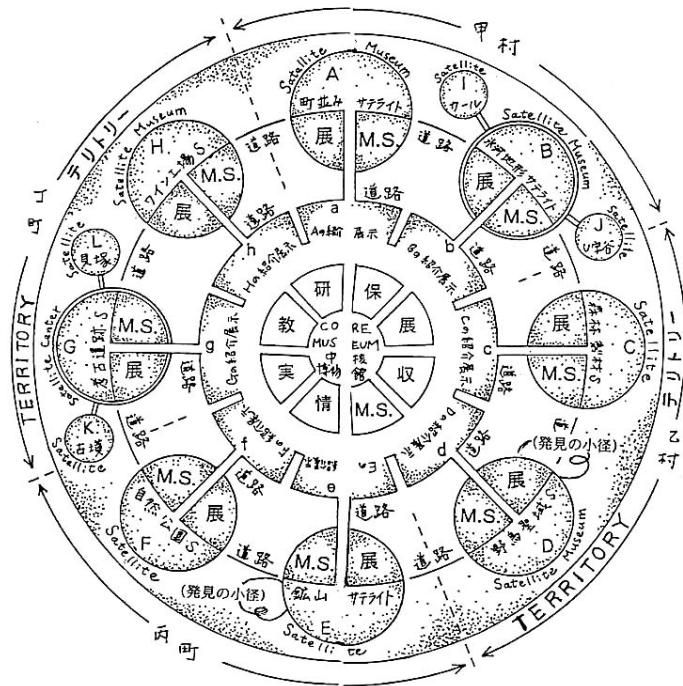


Figure 2. A typical concept model of the ecomuseum in Japan (Juzo Arai, 1989)

1-5. Challenges Faced by Japanese Ecomuseums -2: Relation with Museology

The second challenge faced by many ecomuseums in Japan is their remote relation with museums and museology. Unfortunately, the majority of museums in Japan are unusual because they are more for tourists than

for local people. As such, the local people do not find them easily accessible. Also, despite their original role as research and training grounds, there is a general misunderstanding that the museums are exhibition facilities only. Given this, the Japanese ecomuseums all too often end up becoming storage for old things, customer attractions, souvenir stores or display galleries. These indicate that the definition of museum is not rightly understood and that museology dealing in the social significance and role of museums is in a vulnerable position.

In the meantime, traditional museologists regard the ecomuseum as an activity for regional development that is alien to the museum. Some say that the ecomuseum is founded not on museology but on regional study. It is just a case of the museum being used in regional study. The dominant view among them is that the ecomuseum is one thing and the museum quite another. Very few take an interest in the latest moves of ecomuseums. Museums aiming to become community-oriented with the focus set on the local area and local people are in the minority in Japan. Museum laws in Japan, as seen in the definition of museums by ICOM, do not stipulate a role for “the service of society and its development.” It is a serious problem that the foundation of traditional museums in Japan failed to contain the picture of museums contributing to the development of local communities. It is imperative that, in promoting the ecomuseum, museology itself achieves major progress.

On the other hand, some of the ecomuseum advocates also create problems. With too much emphasis placed on differentiating themselves from the conventional museums, they argue as if the ecomuseum is something that negates the traditional museum; some even disrespect the traditional museum approach. The reality is that sound, full-scale cooperation between ecomuseum representatives and museologists is somewhat difficult to achieve.

It is true that the majority of ecomuseums in Japan are merely “playing at being museums.” Limited knowledge about museum activities sometimes results in the creation of amateurish and non-academic ecomuseums. The immediate task is to face these realities critically and seriously, and to develop the museum activities of an social education in an effort to nurture citizens capable of bearing responsibility for regional communities.

Chapter 2 ECOMUSEUM IN MIURA PENINSULA - A CASESTUDY TO BUILD THE NETWORK MODEL -

2-1. Foundation of Ecomuseums in Miura Peninsula: Objective and Method

Miura Peninsula is located in the southwestern part of the capital region, surrounded on three sides by water (Tokyo Bay, Sagami Bay, Pacific Ocean). The elongated peninsula is 21 km long from north to south and a maximum of 7-8km wide from east to west, facing Boso Peninsula across the bay of Tokyo. It is within commuting distance of Tokyo and Yokohama; the vast majority of the local people enjoy an urban life. Nonetheless, with its mild climate and abundant nature, the varied landscapes of the peninsula, as well as its many historic and cultural

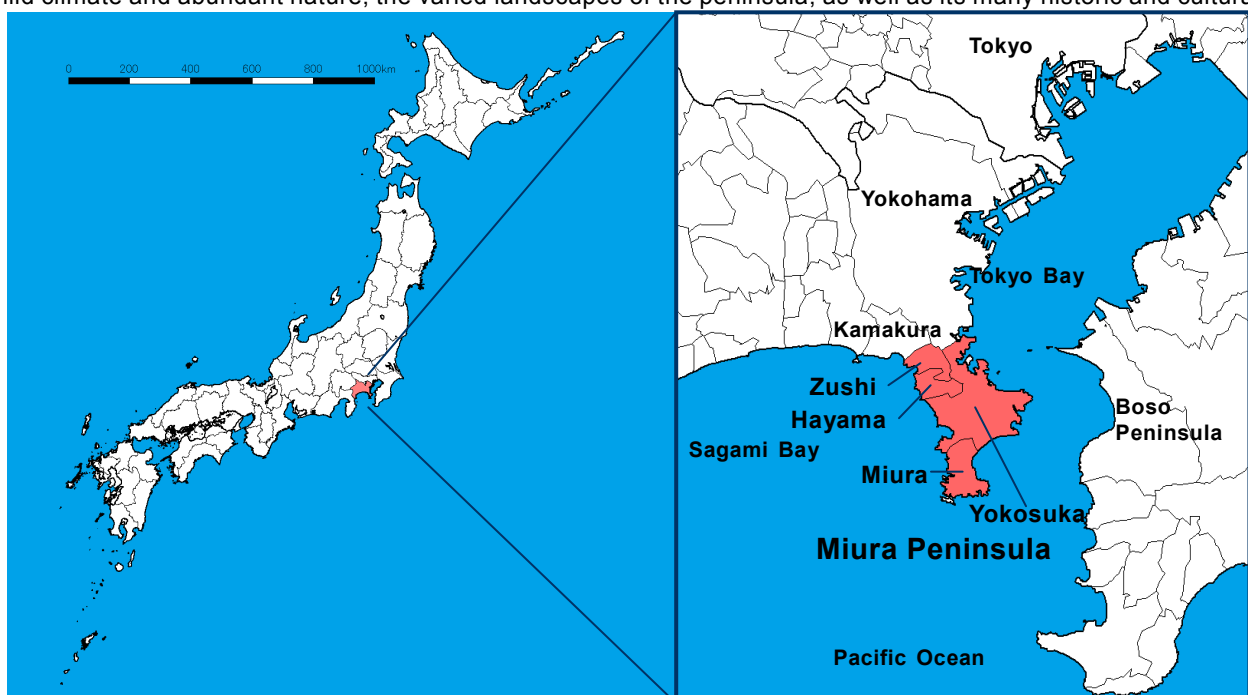


Figure 3. Location of the Miura Peninsula

heritages, remain unspoiled to date.

In areas blessed with rich resources, i.e., outstanding nature, life, history, culture, industry and art, it is no one else but the local people who spontaneously are able to inherit their values and elevate them to the sublime. No development can be expected to establish and nurture values unique to the region if the local people lack awareness and enthusiasm. The ecomuseum is designed to serve as an excellent ground for social training, empowering the local people.

In other words, the ultimate objective of the ecomuseum in Miura Peninsula is to provide as many local people as possible with the enthusiasm, techniques, motivation and spirit needed to proudly cherish, protect, nurture, and build on their region which is represented by the words "Miura Peninsula."

Many activities are already underway in the resource-rich peninsula. Networking these voluntarily initiated, grass root activities will form the ecomuseum. One characteristic of the ecomuseum on Miura Peninsula is that it is created by bringing together these activities and local heritages.

2-2. Ecomuseum on Miura Peninsula: Structural Model

The components of the ecomuseum are a set of heritages, i.e., cultures, nature, industries, that have been supported by citizens' movements in the region. A network linking the site of each heritage forms the ecomuseum. The role of the ecomuseum headquarters is to help each site network with one another in an effort to promote and support their activities.

Examples of sites are as follows: a limited area serving as a home to local heritage, a museum packed with collections, a small district, i.e., settlements, or folkways specific to a certain area. Possibilities for the dimensions and targets of the sites are virtually infinite. In addition, there is no hierarchical order among the sites. Once part of the ecomuseum, they should cooperate with each other on an equal footing with equal rights.

To function as an ecomuseum site, there has to be not only heritage or geographical location, but also definite local peoples' efforts inherent to the area. Our definition of ecomuseum is the comprehensive unit "Partner" that combines the heritage on each site and activities carried out at local level. That is, the ecomuseum is formed with a collective entity of Partners.

The establishment of objects (heritages, sites), people (activities) and a system (workings of headquarters) are the prerequisites for the creation of an ecomuseum. This can be laid out as follows.

Ecomuseum = sum of Partners + Core headquarters

Partner = Heritages and sites (nature, culture, history, industry etc.) + Citizens' efforts (conservation activities, inheritance of traditional culture, research and surveys of local culture or environment, ecology movement, creation of local industries, learning activities through community work etc)

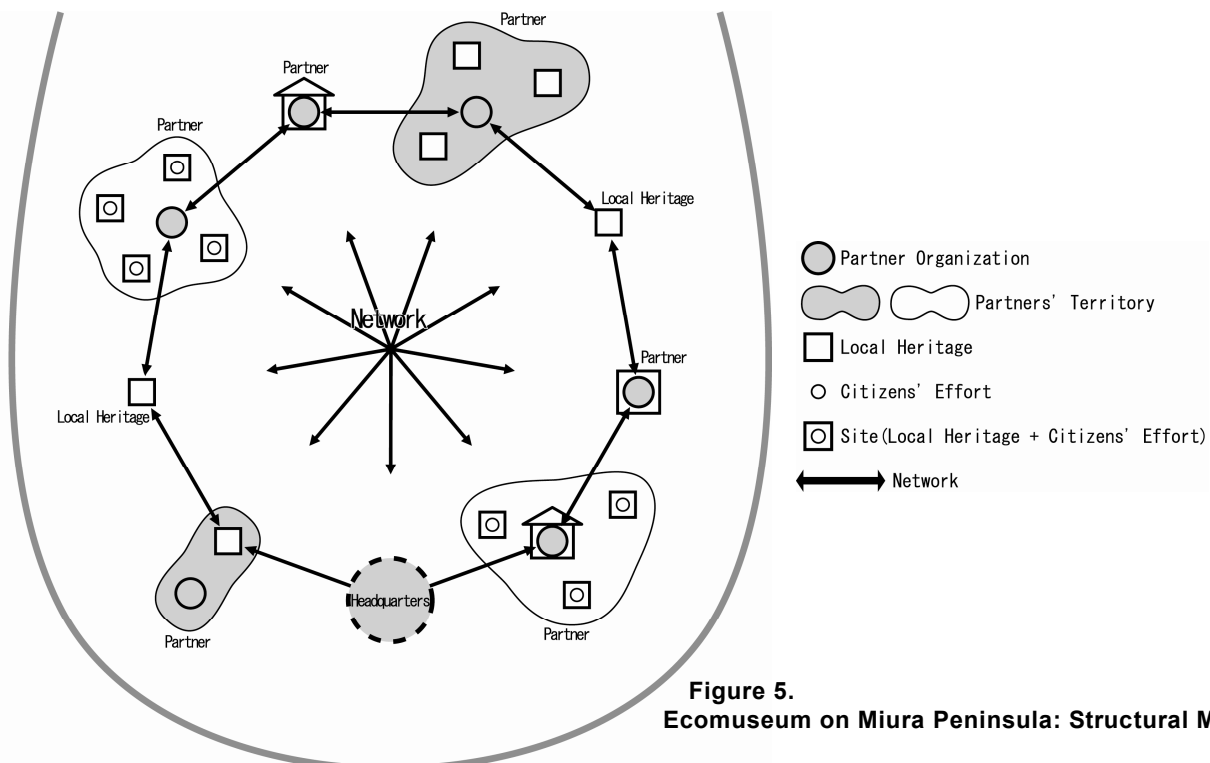


Figure 5. Ecomuseum on Miura Peninsula: Structural Model

To compare the above with a human being,

Ecomuseum: Human body = sum of Body organs + mind, nerve network, (heart)

Partner: Body organs = body parts (flesh, bones etc) + dynamic system (blood or life energy that supplies oxygen to live)

This is how the comparison works out. As above, the ecomuseum is metaphorically comparable to a human being who keeps living and growing ecologically on Miura peninsula.

2-3. Maintaining facilities and local heritages on each Partners, and community participation

As in the case with the running of the ecomuseum network, community participation in the maintenance of buildings and facilities for regional heritage sites becomes indispensable.

However, the majority of partner organizations running such sites do not exist for the sake of the ecomuseum alone; they also engage in a variety of non-museum activities. Suppose that there is a group whose main activity is the conservation of a cityscape. Given its specialization, the role that the headquarters of the ecomuseum should embark upon is to support the group with training, data collection, and research so that they can carry out activities for the museum in a well-balanced manner.

Here, the group is making a partial contribution to the ecomuseum while being active independently. Upon its entry into the ecomuseum network, it would be wrong for a Partner to set its prime focus on the ecomuseum efforts alone or to become a cog in the wheel of the ecomuseum. Rather, the Partner should carry out self-organized activities, some of which could be for the ecomuseum. The immediate challenge of the ecomuseum upon its creation is to win the understanding and agreement of local people on this point.



Figure 6. A conservation activity of the rice terraces

2-4. Local Heritages of Miura Peninsula

Miura Peninsula is endowed with a variety of local heritages. Listed herewith are the region's features.

- Geographical Configuration:

A row of hills with the altitude of 100-200m stretches along its center, forming the peninsula's backbone. A number of rivers are discharged from the hills into the surrounding water via swamps and city areas. On the southern part of peninsula lies an abrasion plateau measuring 30-80m above sea level. The coasts around the peninsula vary so widely that major marine features are all present, i.e., ria coast, coastal terrace, sand hill, and shore reefs. Due to its rich sediments, there are abundant marine resources in numerous different forms.

- Climate:

The peninsula has a Pacific Coast climate with high temperatures and heavy rain in summer. Nonetheless, because of the surrounding sea with the *Kuroshio* Current running nearby, it is relatively cool in summer and little frost is expected in winter.

- Natural Life:

Given the peculiar geography as a peninsula, the region's biosphere is rather unique. Affected both by inland bay and outer sea as well as the *Kuroshio* Current, its natural environment is particularly rich and varied with many species inhabiting it.

- History:

The history of the peninsula dates back centuries. Shell mounds from the *Yayoi* era as well as historic sites from the *Kofun* (tumulus) Period have been discovered within the region. Furthermore, the tragic tale of *Yamato Takerunomikoto*, a Japanese hero in an ancient legend, and *Ototachibana hime*, the wife of *Yamato Takerunomikoto*, is written down in *Kojiki* and *Nihon Shoki*. In the late *Heian* period, the Miura clan located themselves here and contributed greatly to the creation of the Kamakura government. Shrines and other historic sites that the Miura clan built can be found across the peninsula. During the last days of the Edo period, the black

ships of Commodore Perry from the United States arrived here. A personal letter from the US president was handed over on this peninsula, paving the way for removing the national isolation policy and thus ushering in the new era of modernization for Japan.

- Culture:

Many writers remembered in connection with the area often set their novels, poems, *tanka* poems, and *haiku* in the peninsula. A literary monument inscribed with the author's name and the work's title is often put up at relevant locations. In addition, the region's historical materials time and again have become the subject of songs. The same goes for the field of art. Many artists, both in western and Japanese art, are associated with the peninsula. Furthermore, there are many intriguing examples of performance art, folk tales and old stories that speak of the region; many of them have been carried on to date.

- Land Use:

The eastern side facing Tokyo Bay is being used as an industrial zone and port, on the western side facing Sagami bay a fishery, tourism and marine sports flourish, while the southern side serves as the home base for fishery and leisure. Furthermore, suburban agriculture targeting the capital region has been developed around the southern tablelands. This leaves green in the central hill area, providing local people with precious natural environment.

- Industry:

The area is known to have one of the leading agriculture and fishing industries in the prefecture. Taking advantage of the mild climate, agriculture is flourishing mainly in the central and southern areas. Principal crops are the cabbage, Japanese radish, watermelon and pumpkin.

- Fishery:

There are many fishing ports on Miura Peninsula. Among them is the Misaki port, which is the base for deep-sea fishing. About the half of catches are tunas. The catch of deep-sea fishing is the tuna while horse mackerel, mackerel, and sardines can be caught in the offshore fishery. Mantis shrimp, conger, sea bass, butt etc can be caught in at the bay of Tokyo.

- Manufacturing Industry:

Thriving in the city of Yokosuka are the automobile, metal and electronic equipment, i.e., computers, industries. The city is one of the leading industrial towns in the prefecture. In recent years, R&D projects developing new technologies are gaining have gained momentum. In addition, food manufacturers and local industries locate themselves in Miura city.

- Commerce etc.:

There are many commercial areas in the region. According to the statistics compiled in 1997, the number of retail stores stood at 5,420. Furthermore, the number of tourists in 2001 in the region amounted to 139,554, or 9.5% of the total for the whole prefecture.

2-5. Local Peoples' Activities on Miura Peninsula and Their Current Status

Various public activities are developing in the Miura peninsula region. Once these activists realize that they are the partners of the ecomuseum, all become connected in their consciousness, creating the ecomuseum network across the entire region. As such, surveys were conducted in 2000 and 2004 so as to find out more about, history-oriented, environment-oriented, and culture-oriented local associations, the features and directions of their activities, and the extent of their interaction and cooperation.

(1) Inter-Group Cooperation

- History-oriented: With strong inclinations for lifelong study, many are the members of two or more organizations. The members become the instructors of one's their favorite fields and interaction among different groups is promoted through study sessions.

- Environment-oriented: Often times the fields of activities coincide and overlap amongst different groups. As a result, activities are well coordinated compared with those in other areas by ways of sharing information, human resources, events etc.

- Culture-oriented: The number of research targets is of the highest, though cooperation among different bodies is limited, probably because their activities are more like personal hobbies.

All in all, interdisciplinary communication was is weak, though there was is active interaction between history-oriented and environment-oriented groups. The "Yokosuka City Museum" and the "*Hayama Shiosai Museum*" stands in-between the network linking different fields; they seem to function as a go-between.

(2) Bases of Activities

• Quite often, the history-oriented groups are derived from lifelong study courses. Thus mostly “community centers” are used as their home bases. The environment-oriented groups value highly of open air fields and are not constrained by the housing facilities in carrying out their activities. The culture-oriented bodies utilize various faculties, though most of them are easily accessible “private homes” or “neighborhood meeting places.”

(3) Spheres of Activities

- History-oriented: There is a slightly high density of these groups on the eastern coasts in Yokosuka. The history-loving civil groups have activity spheres beyond political jurisdictions. Their bases are scattered evenly over the entire peninsula.
- Environment-oriented: The sphere of activities is concentrated on the green zone, where nature remains relatively unspoiled, and the coastal area (especially seashore and cape).
- Culture-oriented: Activities are carried out mainly in the city areas of the region. They are also active in boroughs or residential compounds, as many groups are founded by the call of government.

2-6. Field Research: Foundation and Activities of Okusu Ecomuseum Society

As part of the ecomuseum project on Miura Peninsula, K-FACE - Kanagawa Foundation for Academic and Cultural Exchange - has set up the “Okusu Ecomuseum Society” in Okusu district, located in a western part of peninsula, which is the model district of regional activities. The foundation supported the society until the latter became self-sustainable.

The theme of the society was set up as “Uncover, utilize and pass on the region’s nature, history and culture.” The territory, Okusu, with nature remaining unharmed to a considerable degree, is a district of scenic beauty surrounded by water and mountains. However, due to its poor accessibility by public transportation, the local people feel that they are isolated from the city areas.

As nature and pieces of history are being lost due to the changing environments, the local people wish to conserve their rich environment, become familiar with the area and pass down the beauty of the region to the next generation.

As a starter, K-FACE organized a “study session in the Okusu district” in August 2001, and in December the same year set up the “Okusu rediscovery society (tentative name).” Since then, we have continued to get together, discuss the region and carry out various field works on a monthly basis. As a result, the society was officially inaugurated by 15 core members in April 2003. The group achieved solid growth and was able to carry out research and a symposium on the legendary *Koumi-ishi*, a round stone known for its blissful power for fruitful union and healthy birth, together with the nature watch groups in Mt. *Okusuyama* and River Maeda, as well as other museums and schools. It also took part in the restoration of historical resources, i.e., *Nagayamon*, a big wooden gate combined with row house building. Research findings are outlined in the “guide” illustrated with maps and distributed at various events.

As such, in a region of abundant resources, intensive efforts can motivate local people to engage in ecomuseum-related activities. It appears that this is an area where the potential for the successful creation of an ecomuseum is high.

K-FACE holds up the hope that as one partner of the ecomuseum, the “Okusu Ecomuseum Society” will establish a cooperative framework with other groups of the peninsula.



Figure 7. A conservation activity by Okusu Ecomuseum Society at Nagayamon

2-7. Future Challenges

Let us reflect back on the basic concepts for ecomuseum creation on Miura Peninsula. They are: (1) Protect and pass down to the next generation the charms of the various areas of the peninsula and region; (2) Treasure the diversity of the region and of areas within the region; (3) Promote activities for the ecomuseum on the initiative of local people/groups. To this end, such activities as: (1) Educational activity; (2) Research and survey activities; and (3) Activities to bring out citizens’ enthusiasm, and their management body become

essential. Up until now, K-FACE has played a central role in fostering awareness of the ecomuseum. In the future, however, it is imperative to encourage in setting up headquarters of the ecomuseum running the network cooperatively, while obtaining support from the local municipalities and the partners.

The headquarters has to develop the ecomuseum network by way of fostering active interaction across the peninsula's ecomuseum and/or giving support with information sharing amongst the entire ecomuseum and between different sites. They also have to implement public relations activities within and outside the peninsula. In addition to these efforts, the organization must, from the perspective of "professionalism" and "wide-area cooperation," uncover local heritages, introduce them to the region, carry out their further researches, contemplate their usages, and support respective "ecomuseum" and "partner" with the following.

- Collection and compilation of data and records relating to the local heritages, local groups and human resources.
- Holding of surveys, researches and study sessions regarding the local heritages.
- Issuance of bulletins for information, operation of the webpage, and holding of get-togethers.
- Creation of a guidebook covering the entire ecomuseum, and issuance of a newsletter.
- Planning signboards.
- Dispatching and introducing professionals, and intermediation between "ecomuseum" and "partner" and municipalities and corporations.
- Development of human resources capable of supporting the ecomuseum.

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