

Minzoku bunka no genzai

Dōseisha - Ethnic Tourism in Hokkaido and the Shaping of Ainu Identity on JSTOR



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Later, a UK reporter noted in front of a bemused Ishihara that if a British politician had made such a remark there would have been a big outcry Asahi Shimbun 2000. In place of earlier internationalism or socialism, the Right would take up the cause of the imperial system and find in it the ontological justification for ethnic nationalism and racial homogeneity.

Ihei Kimura

A Grammar of the Eastern Old Japanese Dialects. Support for minority festivals, holidays, and celebrations is practically unheard of, though most localities, often with NGO support, do hold kokusai koryu international exchange events where foreign culture is introduced.

IM Dong

Like Tôyama, Eguchi basically approached the question of world history in terms of the dynamics of imperialist nationalism, on the one hand, and a counter-culture of liberation nationalism on the other. Kimura is one of five photographers — the others are , , , and.

The duality of the image of the Other/Alien in Japanese culture: from the demonic to the divine

In fact, as far as many Marxist historians were concerned, the Occupation did not come to a close in 1952. Tokyo: Society for International Cultural Relations Kokusai Bunka Shinkôkai , 1936. Even though the project of national awakening would begin to wear thin by the late 1950s, the basic conviction of the need to find a better way to represent the postwar nation apart from those things that had polluted it continues to this day.

Center for Northeast Asian Studies Tohoku University Tohoku Ajia Kenkyu Soshô[Northeast Asian Studies Monograph Series]

As many in the Society saw it, the net result of these social and political transformations was that societies and peoples living under American influence had become immersed in the contradictions of world history as it was shaping up during the late 1940s.

The Stranger and Others: The Life and Legacy of the Japanese Ethnologist Oka Masao in: Vienna Journal of East Asian Studies

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Other comments, such as those in April 2000 by Tokyo Mayor Ishihara, suggesting that foreigners could start riots if the capital was hit by a big earthquake, garnered considerably more domestic media attention, but mainly because of his reference to sangokujin, a derogatory term to refer to people from Taiwan and Korea living in Japan. During the American Occupation of Japan, the name was changed, on November 8, 1945, to National Folk Museum of Korea. A New English Translation Containing the Original Text, Kana Transliteration, Romanization, Glossing, and Commentary.

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