

Tabunka no jidai o ikiru - Nihon bunka no kanōsei

Shōgakkan - Japan's Minorities: The Illusion of Homogeneity (Sheffield Centre for Japanese Studies Routledge Series)



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Notes: Includes bibliographical references (p. 231-235).

This edition was published in 2000



Filesize: 23.91 MB

Tags: #Tsuchi #to #Nihon #kodai #bunka: #Nihon #bunka #no #rutsu #o #motome #te, #bunka #dojogaku #shiron #by #Unknown

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Research methods have hitherto merely sought to demonstrate the existence of poverty and deprivation.

Tabunka kyōsei yattsu no shitsumon : Kodomotachi ga yutaka ni ikiru nisengojunen no nihon. by Tomonori Sato

In the words of an Ainu of Biratori interviewed in 1972: There are women who think that as long as a man is from naichi, anyone will do if only Ainu blood can be diluted Ainu no chi sae usumerarereba , so they produce illegitimate offspring with the labourers who drift into Hokkaid.

Chikyū jidai no Nihon no tabunka kyōsei seisaku : Nanboku Amerika Nikkei shakai to no renkei o m..

After a brief blossoming in the 1870s these groups fade away only to revive as an active force in the 1890s when they begin to consider ways in which discrimination could be overcome. The Nokkamappu story, for instance, was complicated by the role of Ainu leaders like Tsukinoe who had sided with the Matsumae.

Tabunka no jidai o ikiru (2000 edition)

Following the Yata incident of April 1969, two BLL officials were tried for unlawful imprisonment of three junior high school teachers Upham 1987:87—103.

Staff view: Gurōbaru

One thing that is abundantly clear is that there was great variation between different parts of the country.

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