

Tan nan nü zhi jian

Tian yuan chu ban she - Taoist Evening Scripture



Description: -

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Jin dai Zhongguo nü zi jiao yu lun zheng shi yan jiu (1895

Now it was not petit bourgeois but just plain bourgeois to engage in any kind of family business, be it in manufacturing or sales, and commercial sales were taken over by large state stores and their smaller outlets.

Tan zhi zhi jian = (2006 edition)

Blau, Ferber, and Winkler 1998. The problem with this reification of the household, of course, is that it ignores the ambiguous relationship of women—especially unmarried women—to the patriline. Logan, and Xiaoling Shu present data on the work lives of Tianjin residents over the last half-century from a 1993 survey.

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In addition, during the 1980s gender and gender inequalities became legitimate subjects of officially sponsored research Croll 1995. Piecework in the home at low per-unit rates can lead to very long work days and require the labor of other family members, including children Ward 1990a. Chao 1986 locates the shift from extensive to intensive farming in the Song period, identifying three of its most important characteristics: multiple cropping, reclamation of fallow lands, and intensified fertilization along with higher-yield strains and crops.

Taoist Evening Scripture

The larger the household and the more elaborate the division of labor, the better the chances for success. One pair was located in a relatively developed county, Fu Xian, the other in a relatively poor county, Han Shan Xian. Yi dan ruan mai, huo xu jiu shi sheng sheng shi shi, yong wu ren zhi.

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