

Tabunka shakai e no michi

Akashi Shoten - Midori no mori no bairingaru : tagengo tabunka shakai de no kosodate, Ōsutoraria de no jissen / Wa...



Description: -

Japan -- Ethnic relations.

Aliens -- Japan.

Multiculturalism -- Japan.

Immigrants -- Japan.Tabunka shakai e no michi

8

Sicilia/biblioteche ;

Kōza gurōbaru-kasuru Nihon to imin mondai -- dai 6-kanTabunka shakai e no michi

Notes: Includes bibliographical references and index.

This edition was published in 2003.



Filesize: 5.106 MB

Tags: #Internationalization #of #Japanese #Universities: #Current #Status #and #Future #Directions

Internationalization of Japanese Universities: Current Status and Future Directions

Not all authors for example, Dougill 1995; Steffanson 1994 have analysed kokusaika as a conservative defence of national identity.

Taminzokuka shakai, Nihon : no shakaiteki riariti o toinaosu / Watado Ichirō, I...

Perhaps, as Befu 2001: 140 suggests, present-day Nihonjinron is a 'stronger, more firmly rooted' ideology than wartime Nihonjinron because it gains its support not centrally from the state apparatus but emanates from the grass-roots.

ejcis

The critical argument is that multiculturalism as a policy is a strategy for containment that reinforces the marginality and isolation of minority communities Venn 1999: 60. It is no coincidence that 'culture' in its recent anthropological sense emerged or, perhaps more accurately, was mobilised in Japan at a time when questions of nationalism, national character, and nationhood were being vigorously debated Morris-Suzuki 1998: chapter 4. The dichotomous nature of this hierarchy sees cultural and ethnic differences between non-Japanese eradicated, with the result that 'foreigners' become an undifferentiated mass Suzuki 2000: 158.

Discussing the “Multicultural” in Japanese Society

Because difference is a social or cultural construction differences which are considered salient in one society may not be considered so in another for some examples see Befu 1980: 38; van Bremen 1986: 22. This is already evident in Japan, where 'progressive' labels like *daburu* actually serve to limit personal choice by implying that people of mixed ancestries should value and express their ethnicities, ignoring the fact that many may prefer to find their identity in other ways Murphy-Shigematsu 2000: 214.

ejcjs

The kokusaika discourse is still around. These varied examples suggest that Shimizu and Shinizu 2001: 3 may be right when they argue that

tabunka kyōsei shakai is becoming a central keyword for conceptualising Japanese society in the twenty-first century. This is particularly clear at the local grass-roots level.

Taminzokuka shakai, Nihon : no shakaiteki riarity o toinaosu / Watado Ichirō, I...

For a short period following end of the war, discussions of Japanese identity were more subdued. Morris-Suzuki, Tessa Re-Inventing Japan: Time, Space, Nation, Armonk, New York: M. Hage 1999: 134-8 refers to this as the 'dialectic of inclusion and exclusion'.

Taminzokuka shakai, Nihon : no shakaiteki riarity o toinaosu / Watado Ichirō, I...

A more recent example is the use of terms like 'un-American' or 'un-Australian' to describe anti-globalisation or anti-war protestors.

Related Books

- [Animal communities in temperate America - as illustrated in the Chicago region ; a study in animal e](#)
- [Per una filosofia dei valori - saggio su Eugène Dupréel](#)
- [Unholy war - religious militancy and sectarian violence in Pakistan](#)
- [Revolutionary changes in understanding man and society - scopes and limits](#)
- [Imperialism and liberty](#)