
Abstract

Indigenous People's Choice of Institutions for Indigenous Autonomy: Mixed Methods Research on the Bolivian Aymara Nation's Municipalities

Ritsuko Funaki

In January 2009, Bolivia, under the Morales government, established a new constitution, which allowed indigenous autonomy. In December of the same year, the 12 municipalities held referenda on institutional change: from the existing, modern system to a traditional and autonomous system of local government. The result was that only one municipality opposed this change, while all the others approved. This article focuses on two of those municipalities: the municipality that rejected the transformation and one from among those that adopted it. In both, people belonging to the Aymara Caranga nation form the majority of the residents. In order to examine what determined people's choices, the article uses a mixed methodology: interviews with indigenous leaders and a survey of the inhabitants. The findings suggest that at the first stage of the institutionalization process toward indigenous autonomy, the degree to which consensus building among the leaders of the indigenous organizations was achieved was crucial. In the second stage, the extent to which the leaders mobilized people at the grassroots almost directly affected those people's voting behavior. In particular, important differences between the two cases were present at the first stage, and these differences hinged on levels of satisfaction with the existing municipal institutions.

Abstract

Ethnic Diversity and Tolerance in Europe's Emerging Democracies

Yasushi Hazama

Few studies have examined the impact of the size of native ethnic minority populations on ethnic tolerance, but native ethnic minorities account for the largest proportion of ethnic minority groups within the emerging democracies in Europe. Compared with immigrants and foreigners, native ethnic minorities are less subject to the sort of negative stereotyping that gives rise to the perception of a threat. The effect of the size of a native ethnic minority population on ethnic tolerance is expected to be more favorable than that of the size of a foreign population. More specifically, in the European context, the enlargement of the European Union brought about new treaties and laws to protect ethnic minority rights, which should give ammunition to the argument for political tolerance towards native ethnic minorities. This study applied a hierarchical linear model to a two-level dataset consisting of the 2009 Eurobarometer survey data and country-level data on 16 emerging democracies in Europe. The results demonstrated that an increase in the size of a native ethnic minority population enhances the majority's ethnic tolerance, whereas an increase in the size of a foreign population reduces it, when controlling for the duration and level of democracy. Different types of ethnic minorities thus prompt differences among the effects of ethnic diversity on tolerance.

Abstract

A Study of City Planning in Taiyuan, Shanxi Province, during the Sino-Japanese War

Satoshi Tokunaga

During the Sino-Japanese War (1937-1945), there were some city plans in North China under Japanese occupation. In one, the case of Shanxi Province, it has been acknowledged that city planning was forced to end. The North China puppet government had to downscale city planning under the war economy. However, actually, Shanxi's local government enlarged the scale of its city planning, and part of this plan was carried out. The Taiyuan case had unique features in that the local government took the initiative and carried out its plan under its own leadership, even though many city plans in North China had to be suspended due to a shortage of supplies and a deteriorating economy. The Taiyuan case provided a precedent for authorizing a local government from the center to move ahead with city planning, but there were special circumstances behind this success, which were very particular to Shanxi. These were called 'Taihaku Tactics', which were tactics that were aimed at persuading Yan Xishan, a person of influence within pre-war Shanxi Province, to cede power. The Taiyuan city plan was positioned as part of these 'Taihaku Tactics', so Japan's Imperial Army aggressively pursued the plan. Taiyuan's case was heavily tinged with the very special political situation in Shanxi and Japan's strategic intention to make a breakthrough in the continuing Sino-Japanese War.

Abstract

The Evolution of Language Policy in Indigenous Society in Post-war Taiwan: Removing Japanese and the Indigenous Language

Kenji Morita

This paper discusses the evolution of language policy within the indigenous society in post-war Taiwan. In the early post-war period, Taiwanese people on the plains were spontaneously enthusiastic to learn “kuo-yu”, which literally meant “National Language” (also as it was a Chinese language), but the indigenous people, who lived in the mountainous districts, refrained and continued to use Japanese and their indigenous language. Schools in the mountainous districts went to ruin, and there were not enough teachers, therefore the national language did not spread in the early post-war period. However, education using direct methods was widely adopted in the 1950s. If students used their mother tongue at school, they were punished, but it was difficult to improve the quality of the teachers or school facilities, and the absentee rate among students was high. The number of people who were not of school-age in the national language supplementary class participated only passively. On the other hand, Japanese was used as the language for communicating government ordinances in the mountainous districts for some time. Also, people with duties in these districts had to learn the indigenous language for practical reasons. But when the national language steadily spread, there arose a difference in language skills between elderly people and the young, who had received a compulsory education. Therefore the preservation and inheritance of the indigenous language was confined to a limited number of areas.

Abstract

An Investigation of the Background and Influence of the Movement to Send Young Intellectuals to the Countryside in Inner Mongolia

Ren Qin

Altogether twenty million young intellectuals were sent to farming villages or stockbreeding areas as part of the Down to the Countryside Movement (the so-called *shangshan xiexiang yundong*) that was carried out between 1955 and 1981. During the 1960s and 70s, this movement, with its predecessor, the Four Clean-ups Movement, was put into practice alongside the Cultural Revolution, which marked the pinnacle of radical leftism in the Chinese Communist Party.

Until now, there has been no research on the Down to the Countryside Movement in the ethnic minority area of Inner Mongolia. In this article, I build on existing scholarship and use previously untapped documentary sources, such as the *Nei menggu zizhiqu anzhi chengshi xiexiang zhishi qingnian gongzuo huiyi jiyao*, to elucidate a number of points in regard to this movement in Inner Mongolia. These include the question of how the movement played out in Inner Mongolia against the background of the “counter-current” (*niliu*) and “re-education” (*zaijiaoyu*) phenomena in the Cultural Revolution, the particularities of the young intellectuals sent down to the countryside, who were members of the Inner Mongolia Production and Construction Corps, the problems these intellectual youths had in supporting themselves, their intellectual status, and the influence the movement had on local Mongolian society.