

“Dowa” Education and Discriminative Consciousness in Community

—Case of the Shiota Area in Ueda City, Nagano Prefecture—

By Haruhiko Kanegae

This article tries to demonstrate the present state and the effect of the *Dowa* education (education for the abolition of discrimination) for the residents of the areas outside the *Buraku* (hamlets of *Burakumin* —those descended from the feudal lower caste).

There are four *Burakus* in the Shiota area, and the *Dowa* education has been eagerly promoted there from about 1950. Although the *Dowa* education for adults is currently carried out at various places, especially public halls and their branches, it has more or less fallen into mannerism and doldrums.

According to a questionnaire survey, 55.2 per cent of all the respondents, have participated in *Dowa* education for adults, and more than 80 per cent of them have participated more than twice. Of all the participants, however, only some 20 per cent took part in the educational program on their own volition, while more than three-fourths were critical of the methods or the contents of the program.

As to the residents attitude toward and consciousness about the *Buraku* discrimination as analyzed by the “H 3” four discernible patterns present themselves on the basis of the residents’ image of the *Burakumin* (positive or negative) and their attitude toward abolition of the *Buraku* discrimination (positive or negative).

Analyses by the “H 2” show that the major factors determining the residents’ image of the *Burakumin* include the experiences of contact with the *Burakumin*, the consciousness about the effect of the *Dowa* education, frequencies of participation to *Dowa* education programs for adults, and residents’ ages. The analyses also show that the major factors determining the residents’ attitude toward abolition of the *Buraku* discrimination include the degrees of actual needs of *Dowa* education for adults, consciousness about the effect of *Dowa* education, frequencies of participation to *Dowa* education programs for adults, experiences of participating in *Dowa* education programs at school, and residents’ ages. In its present form, the *Dowa* education seems to foster minus images of the *Burakumin* and harbors many serious problems.