SUMMARIES

The Wage Gap between Standard and Non-standard Employees : Where is the Discontent ?

Nobuko Nagase

The average wage gap is between standard and non-standard female employees in Japan is as large as 40 percent.   The gap, moreover, has been steadily growing throughout the 90's.   Degree of discontent over the wage gap was analyzed by probit analysis, taking into account of difference in working conditions such as working time flexibility, overtime frequency, degree of responsibility, corporate rank and, work overlap between the standard and non-standard employees.   While several researches suggest that many part-time employees, a majority of whom are housewives, are content with their work despite the low wages, the analysis showed that female non-standard employees proved to have a higher rate of discontent than males when their rank, degree of responsibility and amount of overtime was accounted for.   Males enjoyed a higher level of monetary reward in proportion to their level of work but the monetary reward for females was quite small.   More non-standard female employees were found to be earning wages not much different from entry-level non-standard workers, indicating that there was less of an increase in wages tied to years of service and increased rank among female employees than there was among male employees.   In addition, more females were found to be working involuntarily as non-standard employees as compared to males indicating limited entry for females to standard employment.

It is evident new rules and regulations are needed to narrow the wage gap between standard and non-standard employment.

Diversifying Working Styles of the Retired Men and Their Attitudes Toward Unpaid Work

Nobuhiko Maeda

Recent changes in Japanese employment practices are significantly altering the occupational career patterns of middle-aged and older workers.   In the decade after the collapse of the bubble economy, employment options have diversified to include early retirement, renewed employment at other companies, and transfers to subsidiaries.   Post-retirement careers, as well, are becoming more long-term and varied, as retired workers continue to work with the same employer, strike out on their own, join NPOs or undertake volunteer work.

Retirement no longer means the end of working life.   Rather, it marks the turning point in middle age at which to start a second career that will continue well into old age.   It is, in other words the starting point from which one may embark on various lifestyle pathways into old age.   This paper explores the diverse working lifestyles of older people using data gathered in 1991, 1996, 2001, and 2003, and highlights the many different possibilities for alternative working styles such as going independent and setting up one's own company, working at an NPO, and participating in volunteer activities.

Caring for the Elderly and Gender : Family Support Systems May Bring About Changes in Unequal Gender Relations

Miyuki Shimoebisu

Feminists have pointed out that care work has been undertaken by women as unpaid work.   Given

that there is a call to secure social evaluation for and gender equality in care work, it is evident that there is a need to adopt a "Universal Caregiver Model" (N. Fraser) in which both men and women bear the burden of care work.

With regard to care for the elderly in Japan, women continue to bear the burden of home care even though long-term care insurance is now available. This is because care insurance is premised on a relationship between the individual and the state. Since it could result in simplistic public-private dichotomy, it should be reconstructed to include the family ; in other words, there should be three components : the individual, the family, and the state. And within this context, the state should step into the private sphere to respond to the needs of the individual and the family. One approach for the state in responding to the need to change the gender inequality within care work is to provide cash payments for care work undertaken by the family, then to come into contact with the family. However, it is possible that the institutionalization of such cash payments could force women to become caregivers when they don't want to. There needs to be a way to guarantee the freedom not to provide care. Another problem is that such payments could create a kind of class stratification among women. Thus, there also needs to be a guarantee of the freedom to provide care as well.

The idea of cash payments for elderly care tends to be considered negatively because of fears that it could compel care for the elderly which is not included in the concept of the modern family in principle. One way to get around this is to limit the cash payments to members of the nuclear family, but it would be equally meaningful to extend the payment to people outside of the family as well. In designing policy, a diversity of factors must be considered : the discrepancy between the family norm and the actual conditions ; the unique characteristics of Japanese families ; and the long and short-term effects of cash payments. In approaching the family, clear guidelines on the boundaries between public and private are essential. Studies on family policies are expected to provide a logical framework for relations between the public and the private.

Multilayered Gender Bias as a Modern Refraction —— the Case of Shimane ——

Mutsuko Takahashi and Wakako Tanabe

This article sheds light on the dual structure of sexism in less industrialized areas, including Shimane prefecture ; in these locations, gender policy is required to target the sexist practices found in rural communities as well as the gender-based division of labor that is accompanying industrialization In this sense, gender bias is multilayered and reflects a modern refraction. Issues related to the gender-based division of labor in industrialized societies are accompanied by rural sexism in some local communities, where communal practices have been maintained despite the impact of globalization. Different elements of gender bias imply different interpretations of modernization.

This paper aims to discuss the distinctive features of gender bias in social and economic relations in less industrialized areas, using Shimane prefecture as a case study. We attempt to enhance understanding of the circumstances surrounding women's labor and also to study the problems associated with the promotion of gender equality by considering the relations between local governments and local citizens and communities. The bulk of the women's labor force is distributed in manufacturing, commerce, the restaurant industry, and other services. With regard to the availability of informal childcare for the purpose of making work and family life compatible, the case of Shimane cannot be put into one category because of substantial diversity among areas. In the Izumo area, where there are still a good number of extended families, informal childcare

is a realistic alternative, in contrast to the Iwami area, which is more heavily depopulated and has a larger proportion of elderly citizens.

In the rural areas of Shimane, which are quite mountainous, women and elderly people have been rediscovered by local governments as resources for community revitalization. Shimane has not experienced the explicit backlash against policies to maintain gender equality that has been seen in other prefectures and municipalities. It seems very unlikely, however, that local communities in Shimane have sufficient understanding of and interest in gender equality. The overall degree of women's empowerment in Shimane remains low by national standards. In order to avoid the danger that official policy for promoting gender equality will remain a "paper tiger," it is essential to introduce practical and varied programs for improving men's and women's living environment.

The Transformation of the Public Pension System in Japan : Rethinking from a Gender Perspective

Yuko Tamiya

The purpose of this paper is how women, due to their gender, have been put into a disadvantaged position in the public pension system in Japan. This paper argues that not work condition but pension policy produce gender gap in pension rights. There are researches that attribute gender inequality to the difference of labor market status between women and men. The paper disagrees with such researches and points out that pension policy is the matter.

This paper examines that the pension system is drawn on the gender-based entitlements and benefits by categorizing women as the insured and dependents. 1940s to 80s, women were insured differently from men in the pension system. For instance, insurance rates for women were lower than that of men. Also, women received only lump sum benefits (Dattai teate kin) upon early retirement, but they were not eligible for old age pension benefits since women tended to retire much earlier before when they reached the requirement of 20 years contribution periods. Furthermore, in the 1970s, although many women entered the labor market for the first time, they were excluded from the employee pension system because of their status as part-time workers. On the other hand, housewives were classified as dependents in the pension system. Women as dependents were eligible for fixed amount benefits (Kakyu nenkin) when their husbands were alive and survivor's pension when their husbands died. These schemes gave priority to wives and widows. In other words, wife's benefits were designed to be dependent on her husband's right of pension.

The paper concludes by examining the report of the Council for Women and the Pension System (Jyosei to nenkin kentou kai). The next reforms of the public pension system are scheduled for 2004 ; the thesis of this paper emphasizes that the direction of reform should change pension system toward the gender equality. This paper makes clear how policy brings about gender gap in pension rights so that positive proposals should be made in order to establish greater gender equality.

Gender Consciousness and Legal Culture as Reflected in the Fatwa of Contemporary Egypt : Focusing on Marriage and Adultery

Hiroko Minesaki

This paper deals with the Egyptian people's gender consciousness and the way it has influenced the legal culture. Most of the data is taken from the Fatwa of contemporary Egypt ; in Islam, a fatwa is a legal

opinion issued by religious leaders.　Fatwas are an application of the sharia——Islamic law as derived from the Koran and Hadith (a memoir of Muhammad) and Fiqh (jurisprudence).

Laws regarding personal status are based on the sharia, and part of the sharia has been incorporated into national statutes.　In addition, as a body of religious law the sharia establishes norms for daily life.　For this reason, the gender norms of the sharia influence and regulate many details of Egyptian's lives.

The gender norms of the sharia define what constitutes the fulfillment of the mutual rights and duties of a husband and wife ; included in these norms is the prohibition of adultery.　The crime of adultery is subject to severe punishment.　The {{Rechtsgut PLEASE ITALICIZE THIS WORD BEFORE PRINTING}}——or legal interests——offered protection in accordance with the gender norms of the sharia is social order, not individual personal autonomy.

The gender norms of the sharia are highly detailed and create a framework in which people think that sexual matters are public matters to be placed under the control of family and community.　Control of individuals is gender biased, with young women placed under especially strict supervision.

People often slander others with accusations of adultery despite the sharia's provisions that only clear cases of adultery are grounds for such accusations ; in practical application, many regard suspicious behavior as sufficient reason for using the adultery label.　Therefore, many people feel a strong need to avoid having their honor tainted and suffering other kinds of serious damage from being slandered as adulterers. They turn to the fatwas as crucial guidelines for judging whether their behavior is lawful from the point of view of the sharia.　Gender norms are fundamental in Egypt and provide the basis for determining how to behave in social communication.

Legal Culture that governs the lives of the Egyptian people is built on a foundation that includes the sharia——which is based on the name of God——and the cultural concept of honor.　Sharia can be recognized as a key source of mental and moral support for Egyptian people.

The Diversity of Women's Movements in Developing Countries : The Example of Nepal

Mayuko Sano

Many Western researchers tend to assume that the primary object of women's movements and feminism is to change existing gender roles; focusing on this aim, they neglect the actual diversity of strategies and interests.

This paper focuses on two types of NGO in Nepal, both deeply concerned with community issues. The first is Lumanthi, which recognizes gender equality as a means of promoting activities to build up the community.　The second is WEPCO (Women Environment Preservation Committee), which redefines gender roles as a strategy for helping women gain access to the public realm through the activity of waste management.

These two cases demonstrate the possibility that community-based activity can be a means of organizing against inequalities based on gender.

Tenth Survey on Courses Related to Women's Studies and Gender Theory in Institutions of Higher Education in Japan (Survey on Curricula)

Kazumi Naito

In the academic year beginning in April 2000, the National Women's Education Center conducted a

survey on the curricula offered by higher educational institutions in the field of Women's and Gender Studies. The target group of the survey was faculty members, who were asked about the specific content and actual implementation of courses they taught, as well as their goals, intentions, and anticipated future issues in teaching these courses. In order to obtain detailed answers, the questionnaire distributed among lecturers included not only multiple-choice questions, but also open-ended questions asking the informants to provide brief descriptive responses.

The number of respondents totaled 623, with lecturers in charge of a total of 821 courses. In our survey we analyzed and summarized the descriptive responses of 553 respondents teaching 737 courses, selecting those courses that fit the criterion of covering subjects related to Women's and Gender Studies. We analyzed the responses according to the following criteria : "specific content of the course," "reasons for selecting given themes for the course," "report and examination themes," "shifts in students' attitudes after lectures," "shifts in lecturers' perception of issues after lectures," and "impact of the course within the university."

First, we examined all the terms used in course descriptions. The term most frequently applied was "gender," which was followed by words such as "family," "women," and "labor" in decreasing frequency. The frequent appearance of "family" and "labor" suggests that Women's and Gender Studies in Japan is most heavily invested in understanding aspects of the sexual division of labor in the contexts of family and labor. In terms of the course titles, the word "women" was much more frequently used than the word "gender." In our understanding, this means that Women's Studies treats "gender" as a key concept.

Responses to questions concerning the "reasons for selecting given themes for the course" can broadly be classified into two categories : (1) the promotion of intellectual reform, in particular by introducing the perspective of gender and (2) practical implications for students' lives, in other words, helping students to create their own will to live.

At the level of foundational education, courses titled Women's Studies are more common than those titled Gender Studies. On the other hand, at the advanced level, the reverse is true.

As part of our analysis, we also examined faculty members' participation in local government policies for gender equality.

A Survey of Information Sources for Parenting Support Systems Including Childcare Networks and Support Organizations

Aiko Eguchi and Michi Mori

In fiscal 2002, the National Women's Education Center (NWEC) conducted a nationwide survey of parenting networks and other parenting support organizations as well as of the home education support systems provided by local boards of education. Under consignment from the Ministry of Education, Culture, Sports, Science and Technology (MEXT), the results have been compiled into a publicly available database called Parenting Network Database. This database provides a comprehensive listing of parenting networks, support organizations and boards of education throughout Japan, and should prove a highly useful resource for people involved in parenting networks, parents, boards of education and other administrative bodies, educators, and researchers. At present, the database lists 1,340 parenting networks and other parenting support organizations (out of 1,567 valid responses to the survey) and 1,526 boards of education.