SUMMARIES

Reproductive Issues under the Reconstruction of the Family Metaphors
MARUYAMA Shigeru

Given the complex intermeshing of issues that are contributing to the declining birth rate, there is a limit to how much can be explained solely from the perspective of the family unit.   Still, even with this limitation, certain things do become evident when changes in family customs that affect birth behavior are examined in terms of the following concepts: exclusive parent-child relationships; the demise of the married family model as the criterion for legitimate birth; work life vs. family life; and interaction between generations.

The married family model that is now being imposed as "the only model for legitimate birth" has lost direction, creating a vacillation that is affecting current birth and childrearing behaviors.   The exclusive parent-child relationship refers to the legitimate family in which childrearing is confined to the self-contained world of mother, father and child. This kind of exclusive parent-child relationship is characterized by its inability to connect to a society's childrearing networks.   There is an ever-growing need to re-examine the exclusive parent-child relationship and to consider the viability of regrouped families and special adoptions.

The principle of legitimacy is strongly rooted in Japanese society, which demands that a legitimate child must be born in lawful wedlock.   This has further separated sexual behavior from reproductive behavior, and, in tangent with the tendency toward marrying late in life, has made it even harder to have a child. Furthermore, despite society's absolute need for women in the labor force, there can hardly be said to be a sufficient supporting framework that really meets the worker's need to balance work life and family life.   This is especially evident when Japan is compared to France.   In examining inter-generational relationships between grandparents and grandchildren, it is evident that exclusively paternal lineage ties are being replaced by close interaction with both paternal and maternal grandparents for a close inter-generational relationship in which the grandparents on both sides are careful not to interfere with disciplinary issues regarding their grandchildren.

What can be seen through these various changes in family customs is that the married family unit is losing its validity as a symbol of legitimacy, and there is an ongoing quest now for new family models.   Solutions to the declining birth rate must be arrived at within the context of reconstruction of the family metaphors.

Towards Equal Parenthood: 4 Types of 'Parenting Together'
FUNABASHI Keiko

Does a "father's" participation in the care of his children really change gender relations in families?   I interviewed 17 couples having at least one child under ten who shared the care of their children.   I found four basic types defined in terms of the sharing of professional work and domestic caring work.   Type A (new conservative family): Mother is the primary provider in both house work and child care, and father assists sporadically.   Type B (transitional family): Both parents have professions and share the housework, but the mother's burden is heavier than the father's.   Type C (egalitarian family): Both parents have professions and share the house work almost equally.   Type D (radical family): Gender roles are reversed.   A combination of female breadwinner and male care giver.   Analysis of the narratives from A type to D type show us that gender as a social order functions anytime everywhere to put priority on men's desires for a quality life, a social success, a happy family and so on.   By contrast, women are expected to follow her partner and to

adjust her own desire.　However women's negotiations with her partner is important.　There will be a certain change towards a new balance between parents.　We can call it 'gender contract'.

Mother's Parenting Support : From Self-help to Mutual Aid

ARIKITA Ikuko

Wanted!　Information on childcare in the local community.

Mamaton-Kids is a nonprofit organization established by five mothers in 1993.　The group began with public lectures at local civic centers and has since expanded its activities to include the publication of magazines and books, concerts, recycle projects, salons, consultation services, and networking as well as lectures.　The group was incorporated in 2002 and continues to provide a wide variety of childcare support services.

Doing Away with Child Abuse: Heeding the Parents' Calls for Help

SANO Ikuko

The subject of child abuse has been covered a lot recently in many TV programs, newspapers, and magazines. The word "abuse" is now widely understood, even among elementary school children, but many people still tend to assume that child abuse is a problem restricted to particular parents and their children.

Using statistics from the Ministry of Health, Labour and Welfare, this article shows how abuse is a problem much closer to home and can affect anyone.　It also records the experiences of abused children and abusive parents to show how abuse can be a chain-reaction carried forward from one generation to the next and how parents and children can be locked into a closed and suffocating relationship.　The article then goes on to introduce comments from participants in nonprofit support groups for abusive parents and explores ways in which to catch and respond to the signals for help being put out by these parents.

The Potentiality for Community Childcare:
An Analysis of the Motivation of Supporting Organization Members

YAMASHITA Akiko

In recent years there has been renewal of interest in social support for childcare.　The nurseries and informal social networks that have served to meet most childcare needs up to now can no longer satisfy these needs and new systems are needed.

This paper focuses on the Family Support Center, a community childcare support system which is just one of the new diverse government policies now being instituted.　This new kind of community-based childcare support system, however, cannot draw upon the same core of housewives who are making significant contribution to organized community support for the elderly.　With more and more women joining the work force, the question arises: Who are the people in the local community who can support a community-based childcare system?

In this study we sought to find the answer to this question by examining the motivations of the people who work at the Family Support Center Miyazaki. The analysis shows that there are four kinds of motivating elements: making use of one's own experience in raising children; self-realization; apply special skills and training; and seeking a substitute family. The first two motivating elements are similar to those among people involved in community support systems for the elderly. On the other hand, the latter two are specific to those involved in community childcare.

It is our view that these motivating elements are the product of an aging society, changes in the family unit, and the maturation of society.

The results of this study suggest that community support systems for childcare are likely to become more widespread.

The Live-in Nurses in Paris (1865-1914)

MATSUDA Yuko

In the latter half of the nineteenth century, France was witness to a rapid growth in the wet-nursing system. The system became so popular as to be widely known as the so-called *Wet-nursing Industry (l'industrie des nourrices)*. Bourgeois women in Paris were particularly dependent on wet nurses: they didn't breast-feed their own babies, but were busy with social activities. They hired a wet nurse who lived with her master. Therefore, they were called *the live-in nurses (la nourrice sur lieu)* and rapidly increased in number during the last decade of the nineteenth century.

The live-in nurses appeared on streets and parks with pompous costumes, because they functioned as an ostentatious class symbol of the bourgeoisie. That is, the explosion of *the live-in nurses* was a result of the vanity of the bourgeoisie, who wanted to differentiate between themselves and the laboring class.

Social reformers and moralists criticized the custom of hiring *the live-in nurses.* They claimed that the bourgeoisies' hiring the *the live-in nurses* pulled nurses' children apart from their own mothers and put them in a miserable situation. They associated the problems of *the live-in nurses'* children with a high infant mortality rate in France. They condemned the custom of hiring *live-in nurses* as a cause of depopulation, the shortage of soldiers and the crisis of the Nation, all of which were thought to be peculiar to France.

However, since the beginning of the twentieth century, *the live-in nurses* were popularized so widely that they lost the function of the class symbol and, hence, their typical pompous costumes disappeared. The bourgeois women, who were criticized and noticed the harmful effects on nurses' infants, started to assist nursery homes. In addition, they hired domestic servants as a substitution for *the live-in nurses,* who bottle-fed babies with improved artificial milk.

Instead of *the live-in nurses,* an image of a mother who breast-feeds her own baby appeared as a class symbol of the bourgeoisie. However, in real life the bourgeois mothers still needed domestic servants who took care of their children. Although the domestic servants didn't breast feed, they were called *nourrices* or *nurses.*

The Image of the 'Happy' Housewife as Portrayed in the Women's Magazine VERY

ISHIZAKI Yuko

The Ministry of Health and Welfare's 1998 white paper reported on a new definition of gender roles and of the fulltime housewife, prevalent among young women in their twenties and thirties, that is epitomized in the expression,

"A man works fulltime and does housework.   A woman does housework and pursues hobbies (or hobby-based work)."
Here we see a preference among young women to marry a man of means and to live as a fulltime housewife with both
economic freedom and leisure time.   This paper uses the women's magazine *VERY* as reference material to examine the
diversifying lifestyle choices among young women in Japan today, particularly their preference for becoming a fulltime
housewife—supported by a hardworking husband— who enjoys eating out with her friends at exclusive gourmet shops and
is keen on leisurely hobbies.   This is the image of a new kind of fulltime housewife.

Questioning the Sexuality-centered Approach:
A Study of Catharine A. MacKinnon's Theory

NAMMO Yuriko

This paper examines the arguments and attitudes expressed in the development of feminist theory constructed
by Catharine A. MacKinnon.   She is one of the most famous legal scholars in the United States.   First, I show that her
chief concern is the pursuit of equality in sexuality.   MacKinnon requires that sexuality itself be transformed because she
identifies sexuality as a construction in a male supremacist society.   She does not, however, indicate how to transform
sexuality and what conception of sexuality she wants to form.   Why does not she address these issues?   I argue that this
is due to fundamental problems with her attitudes, and I seek a way of solving these problems.

The fundamental problems with MacKinnon's attitudes are the failure to view reproduction as a primarily
social activity, and the ignoring of social relationships other than those that are sexual.   Because of these flaws in the
foundation of MacKinnon's theory, she is unable to present a concrete vision of how to transform the sexual realities that
are conditioned by the social relationships of race, ethnicity, class, and so on.   I call her approach, which focuses on the
pursuit of equality in sexuality while discarding all other human relationships, a "sexuality-centered approach."   It does
not deal with the main subject of feminism, which is challenging the realities that women have faced in various social
relations that include sex but are not limited to sex.

MacKinnon proposes the abolition of the private sphere because it can foster the oppression of women.   This
paper argues that this is a dangerous proposal considering her misunderstanding of the reality.   The dualism of private
and public spheres does not sufficiently encompass the reality of social constructions and human activities.   By mainly
referring to the writings of Farida Akhter, MacKinnon's proposal exposes us to the risk of having every part of our lives
placed under state control.

To overcome the dualistic theory of the private and public spheres that has become so widespread since the
advent of the modern era, it is necessary to once again recognize the duality of human existence and to create democratic
social relations that will not bury the individual.   There is a need to create a new ideology that will transcend the dualism
of the private and public spheres.

Research Study on Gender Statistics

AMANO Haruko

The recognition of the necessity of gender statistics was incorporated in the Beijing Platform for Action and
other international documents, and its advanced attempts by UNECE and various countries have been rapidly expanding.

Among the advanced nations, Japan had a slightly slow start in gender statistics, but achieved a remarkable progress especially during a period of 2002 and 2003, which, we can say, marked a landmark in its attempt at gender statistics. The Gender Equality Council's Complaints and Surveillance Committee of Experts took up the monitoring of the implementation state of "the collection, improvement, and supply of information on gender equality" as its main theme from the latter half of 2002 and compiled its report. Likewise in the statistical administration, gender statistics was taken up in the "New Course of Development of the Statistical Administration," a recent report from the Council of the Heads of the Departments and Bureaus in Charge of Statistics in the Ministries and Agencies. In the academic field, the Society of Economic Statistics set up the "Gender Statistics Research Committee," and as a result its gender statistics session has been constantly held. In addition, the Committee has compiled a collection of gender statistics-related reference materials.

NWEC also set up the "Gender Statistics Research Committee" in 2001. This paper turns the spotlight mainly on "the preparation and publishing of publications on gender statistics" and "the gender statistics database improvement plan," which are the fruit of NWEC's research studies on gender statistics, and reveals their significance in view of the latest international attainment of gender statistics. The paper also evaluates NWEC's research studies in relation to the trend of gender statistics in Japan as stated in the above and sets forth its tasks. Its links with UNECE's website and the gender statistics promotion activities of various organizations, its relationship with the mainstreaming of gender statistics in the statistical administration, and Japan's contribution through such activities in cooperation with the international community including Asia — these will be its tasks for the future.

Towards a Global Network of Women's Information : Prospects and Proposals for Empowerment Strategies Using Information for Women

AMAKAWA Yoko

This paper is a report on the fiscal 2003 International Forum on Women's Information that was held at the National Women's Education Center on December 13 and 14, 2003. The forum opened with a keynote speech on "The Role and Impact of Women's Information Networks." This was followed by three workshops on "Applying Women's Information in Policy-making," "Enhanced Services and Human Resource Training at Women's Information Processing Centers," and "Transmission and Distribution of Women's Information through Diverse Media," and by a symposium on "Empowerment Strategies Using Women's Information: Prospects and Proposals."

The report gives an overview of the forum and includes summaries of reports submitted at the forum by 4 overseas and 11 Japanese specialists.