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## SUMMARIES

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### **Women and Human Rights : Issues as We Enter the “Century of Human Rights”**

**Miyoko Tsujimura**

Theories and movements on “Women’s Human Rights” have developed impressively over the years, from the United Nations Women’s Year in 1975 to the Women’s Conference in Beijing, 1995 and in New York, 2000. Theoretically, it is quite interesting to observe the change in viewpoint, from “Elimination of Discrimination Against Women” (1979) to “Women’s Rights are Human Rights” (1993), and further to “Demanding Accountability for Women’s Human Rights” (1995) and “Implementing Human Rights Promises to Women” (2000). In Japan, a new stage has been reached with the passing of the Basic Law for a Gender-equal Society and metropolitan Tokyo’s Basic Ordinance on Gender Equality, to overcome gender-role divisions and demand concrete policies for realizing the human rights of women.

Nevertheless, there are still many theoretical problems on the issues of women’s human rights. Should the emphasis be put on gender-based violations such as sexual violence, or should we differentiate between the particular rights of women such as sexual freedom or reproductive rights of women and universal human rights? Should we accept the universality of human rights? These questions have the greatest historical and substantial import since modern human rights theory was established.

We should avoid falling into the trap of insisting on women’s right of self-determination of sexual freedom, as attention should more properly be drawn to the framework of male-dominate society as its cause. The issues of women’s human rights, for example, regarding the rights of sex workers or of wartime ‘comfort women,’ are issues shared in common with today’s feminism or gender theories.

Taking an interdisciplinary approach to gender jurisprudence and women’s human rights theories is the key to opening the door to the 21st century as the “Century of Human Rights.”

(Professor, Tohoku University)

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### **Reproductive Health and Reproductive Rights as Women’s Human Rights**

**Azumi Tsuge**

Use of the term “Reproductive Health and Reproductive Rights” has increased in popularity following the International Conference on Population and Development in Cairo in 1994 (hereafter, “the Cairo Conference”), and the Fourth World Conference on Women in Beijing in 1995 (hereafter, “the Beijing Conference”). Such terms have common usage even in Japan. However, these terms are sometimes used in the field of women’s health with a variety of different meanings.

In this paper, I would like to discuss “Reproductive Health and Reproductive Rights” as basic human rights of women. I begin by exploring the definition and significance of these terms as advocated in the Cairo Conference and the Beijing Conference, including the meanings of sexual health and rights. Next, I point out that the concepts of “Reproductive Health and Reproductive Rights” in Japan are transformed into mere maternal and child health policies because the Japanese government fears a decline in the total fertility rate. I consider the implications of using imported terms such as the “right of women’s self-determination,” and how

this has become misinterpreted in Japan. Contrasting the histories of “Reproductive Rights” and “Women’s Right of Self-determination,” provides an important context to my discussion. In conclusion, I would like emphasize the importance of establishing a system to support “Women’s Right of Self-determination” in government as well as some non-government groups dealing with women’s health, especially for women who face difficult problems related to their reproductive and sexual health and rights.

(Associate Professor, Meiji Gakuin University)

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### **Reproductive Health / Rights from a Male Perspective : Duties and Rights of the “Siring Sex”**

**Ichiro Numazaki**

This article examines the duties and rights of men as the “siring sex” in the realm of reproduction from a progressive male standpoint. Men as producers and suppliers of sperm are part of the “human reproductive system.” Recent studies have produced evidence of male-mediated developmental toxicology and reproductive hazards. Male sexuality as constituted now also has deleterious effects on men’s mental and social health. More attention needs to be paid to male reproductive health. Reproductive rights were advocated originally as “women’s right to self-determination.” Men as the “siring sex” are obliged to recognize and honor women’s autonomy. The fact that men contribute sperm to reproduction does not grant them the right to force abortion or delivery. The sexual asymmetry and inequality in reproduction precludes men from sharing equal rights with women in this matter. In order to overcome patriarchy and male domination, and to uphold gender equality and justice, men ought to fulfill their duty to respect women’s rights and children’s rights in the reproductive realm. To do so, however, men need certain resources and economic, social, and political support systems. This leads the author to propose that the state and society grant men the “rights to fulfill duties” as a new set of social rights, which should include men’s (fathers’) right to reproductively safe work, health, and environment.

(Associate Professor, Tohoku University)

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### **Human Rights in the Family : Focusing on Caring for the Elderly at Home**

**Kisuyo Kasuga**

The idea of human rights in the family raises two issues. In the family which consists of the old, young, sick, or weak of different sexes and ages, the rights of different family members often infringe upon each other and are rendered ineffective if we apply the ideas of human rights as expressed in the so-called declarations of the “rights of the aged,” “children’s rights,” “women’s rights” and the “rights of the disabled.” In this paper, the author discusses the rights in the family using the idea of rights as obligations based on personal choices supported by institutions and customs, as proposed by O’Neil et al.

As an example, the rights of the aged to family care and those of the care-givers are discussed. The modern family which is characterized by concepts such as “couple-centered,” “education-of-children-centered,” and

“love-centered” inherently includes exclusive structural principles to exclude aging parents. To parents and children in the period of child-rearing, the boundary of the family is very clear, but to children who are now adults, the question of who in that family is to be responsible for caring for aged parents is obscured and the family boundary is not so well-defined. That aspect of the development of the family has become very clear in Japanese society since the 1980s.

This phenomenon, which has appeared with the transformation of the family, has further marginalized women by increasing the burden on older women in the last stages of their lives to care for other members of the family, while leading to the loss of their own rights to be cared for by the family. In the meantime, the rights of middle-aged and older men who occupy the center stage of society are preserved. The author believes that the only way to find a solution preserving both the rights of the aged who receive care and those of the caregivers is to move from a society defining responsibility in terms of the family to one where responsibility is defined in terms of individuals.

(Professor, Yasuda Women’s University)

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### **Women’s Rights and Education : Subject Formation and Self-Representation in Learning Women’s Studies**

**Ryoko Kimura**

The naming of adult education for women has changed from “fujin kyoiku” [education for ladies] to “josei no syogai gakusyu” [lifelong education for women]. This change means that people have begun to regard independence of female learners as important. Under the influence of “second wave” feminism, learning activities of women’s studies have become popular. In such activities, a new way of learning was proposed, which has the possibility of changing the traditional framework of adult education.

When learning women’s studies, subject formation is an important theme. In order to achieve this, self-representation activities are often used. There are discussions about the learning environment that make it easy for female learners to represent themselves. This paper aims to make clear the methodological characteristics that learning activities of women’s studies have developed, and to point out the problems that self-representation activities involve.

(Associate Professor, Osaka Women’s University)

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### **The Gap Between Discussion of “Women’s Human Rights” and of “Human Rights” : A Consideration of the Lecture “Human Rights”**

**Yasuko Negishi**

In recent years, while the younger generation’s antipathy toward women’s studies and feminism has become more and more obvious, on sexual harassment the Ministry of Education has moved from risk management to active adoption of regulations against it. Ironically, this gap is accelerating the move away from feminism.

Under the circumstances, I view this not as the 'end of the road' for feminism but more as a temporary lull before the next step, and in this paper, analyzing the class I teach in the Education Department on "Women and Human Rights: Sexual Harassment," I will attempt to bridge the gap between theory and young people's attitudes today, from the viewpoint of women's rights within the broader perspective of human rights.

In the first chapter, I focused on students' opinions of women's studies and acceptance of feminism on the Internet and examined two reasons why young people are moving away from feminism: their weak awareness that they are living in a male-centric society; and their view that applying feminism to overcome sexism interferes with freedom.

In chapters 2-5, I describe the method I used in my lectures to overcome students' preconceptions, of taking the reverse approach of describing the dynamics of discrimination to explain sexism. I then analyzed students' papers after lectures, and while this was somewhat helpful, due to insufficient examples demonstrating the behavior characteristics of superior groups and inferior groups, the students were left confused over the relativity of standards used, especially for defining sexual harassment. Chapters 6 and 7 cover my second lecture which described the Pill, rape and DV, and referring to the students' papers I demonstrated that they had developed awareness of the dynamics of discrimination and how this had polarized into either identification with feminism or a feeling of powerlessness in the face of the existing situation, and what remains to be done about the latter.

(Associate Professor, Gifu University)

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## **The Criminal Justice System and Gender in Japan**

**Hisae Miyazono**

The purpose of this article is to expose gender bias underlying the criminal justice system. The belief is that the criminal justice system considers men and women equal, and also treats them as equals regarding crime in the family, particularly between spouses, and on the street. However, that is not true. In the process of examining articles on crime and women, as well as on the criminal justice system and women, I find the fact that has been talked as the characteristics of women in crime and criminal justice system is the mythology. The mythology is based on gender bias: the mythology is 1) the number of crimes committed by women is low; 2) women are in the criminal justice system, in comparison with men; and 3) the family is immune to intervention from the law.

(Lecturer, Chuo University)

## **A New Viewpoint to Support Perpetrators in Conquering DV : An Attempt Toward an Integrated Model of Feminism and a Clinical Approach for Perpetrators**

**Kazuyuki Kusayanagi**

The main practical position for approaching domestic violence (DV) has been the women's liberation movement based on feminism. On the other hand, the clinical approach related to trauma treatment and the clinical approach for addiction has been adopted for women victims. These two positions have either criticized or ignored each other. This gap is a problem which should be overcome, since DV has become a serious social issue in recent years. A cooperative approach based on mutual understanding should be adopted, since feminist clinical psychology, which has a different history and principles, has been practiced in the same field. This paper examines each position and proposes an integrated model to explain the relationship between the two positions and how these positions fulfill each function. It also proposes and describes "deep feminism" as a principle for overcoming the universal structure of perpetrator and victim. This principle is a practical viewpoint for treating DV perpetrators which implies an integrated model.

(Representative and Counselor, Mental Service Centre Lecturer, Toho Gakuen School of Music)

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### **クロスカントリーデータ分析から見た女性教育向上の経済的効果**

**畑佐 伸英**

近年、教育指標に関するジェンダー格差は世界的に縮小の傾向にある。このことは、男女間の初等および中等教育における就学率や退学率の国別データを見れば明らかである。しかしながら、発展途上国に限っては、いまだ女性の教育についてのそれらの指標は男性のそれに遅れをとっている。平均非識字率においては、男女間の格差はかなりあると言えるが、経済が発展し、好ましい状況にある現在の女性就学率が継続されれば、その格差もいずれ消滅されると考えられる。

女性教育の向上は、次にあげる3つの事由から、経済成長を促す役割がある。第一に、女性教育は、子供の栄養摂取及び健康と密接な関係があるということである。女性は、比較的、子供と接する時間が多いことから、女性を持つ知識や行動様式は子供に対して多くの影響力を与えられる。子供の健康状態が、教育を受けた女性の世話によって改善されるならば、乳児、または、5歳未満児の死亡率は減少し、子供達は健全で有能な労働者として育まれるであろう。第二に、女性教育の向上は、女性の労働力増加に寄与する傾向がある。労働力の増加は言うまでもなく、経済成長をもたらす働きがある。第三に、女性教育の向上は、出生率の低下と密接な関係がある。出生率の低下は、一人当たりの国民所得を引き上げる上で、重要な役割を担っている。その役割とは、人口増加率を下げることで、労働力の生産性を増大させることである。もし、他の指標が一定であるならば、人口の減少は、一人当たりの実質国民所得の増加を意味する。子供の数が少なければ、その分、親は一人の子供に対してより多くの時間と収入を費やし、より良い教育を与えようとするであろう。そして、このことは、効率的な労働者の増加を助けるものと思われる。教育は、出生率を決定する要因の一つであり、特に、女性教育は、男性教育に比べて、出生率に対してより多くの影響力を持つと考えられる。

(はたさ・のぶひで 名古屋大学大学院博士後期課程)

## **Research on Policies to Promote Home Education from a Gender Equality Perspective**

**Hiroe Nakano**

To realize a Gender-equal society in the 21st century, we should promote measures to develop individuality of every child free from gender prejudice. Since children are bearers of the next generation a gender equality perspective is essential in home education. While home education is a private activity of each parent, the importance of educating the next generation deserves strong social support.

National Women's Education Centre, under commission from the Ministry of Education, Science and Culture, is conducting a three-year "Research on Policies to Promote Home Education from a Gender Equality Perspective" starting in fiscal 1998. In the first year, a survey using questionnaires was conducted targeting those charged with home education projects. The result shows the need for improvement in the level of training as well as provision of more information particularly for new appointees and/or those with little experience in the project. Also the need to expand the number of participants in the home education projects as well as improve program planning was recognized. Not only is there a need to take a gender equality perspective in the project itself but also in the work place as well. To cope with these challenges, in the second year a booklet was prepared for those in charge of home education projects.

(Senior Researcher, National Women's Education Centre)

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## **Research and a Survey on the Current Status of Lifelong Learning Strategies and Information Provision Using Information and Communications Technologies**

**Kazuhisa Adachi**

In a review of current lifelong learning practices, this paper summarizes the requirements for using information and communications technologies to provide useful information on learning both now and in the future. This paper explains the strategy at the National Women's Education Centre to primarily use databases for providing information, and it discusses a model of information provision for lifelong learning. In addition, a survey was conducted that clarifies the necessity of further research and development of an Internet-based information system to provide users with information on lifelong learning. As pointed out in the survey results, a voluntary lifelong learning environment can be constructed by aggressively promoting information processing using the Internet. The availability of human resources, facilities, computer networks, and software was analyzed from different aspects to identify the issues in lifelong learning. To solve these issues, the roles of organizations related to lifelong learning were summarized and a model system that provides information on lifelong learning and is a method for assisting learning was examined. As a result, it was determined that information providers should clarify their visions of future lifelong learning strategies and promote mutual cooperation by individuals.

(Full-time Lecturer, Jumonji University)