
S U M M A R I E S

Women's Education/Study for their Empowerment — An Examination of National Women's Education Policy —

Atsuko Shikuma

The "Vision of Gender Equality - Creating New Values for the 21st Century" adopted at the General Meeting of the Council for Gender Equality on 30 July 1996 states that to bring about a gender equal society, individual women must raise their own awareness and ability to become politically, economically, socially and culturally empowered. This is also the objective as well as the starting point of women's education organized and conducted at the initiative of adult women themselves.

This report traces the government policy for women's education from 1945 to the present, and superimposing the perspective of education and study for women's empowerment, discusses the significance of the measures taken at the national level for the development of independence and autonomy of women as well as tasks for the future.

Chapter I, entitled "Significance of Women's Education/Study", describes how through women's education women have realized lifelong education as a continuing process for developing their own womanhood and independence.

Chapter II, "Changes in Issues as reflected in National Policies related to Women's Education", divides national women's education policies into four periods and identifies how topical issues evolved during the past half century. The first period (1945-1960) had as its objective "the education and enlightenment of women as social participants". The object of women's education at the time was to encourage them to "break away (from tradition) to modernization." The objective of the second period (1960-1975) was the development women who could think and learn for themselves in order to cope with the social and economic changes brought about by the period of rapid economic growth. The third period (1975-1990), with the International Year of the Woman providing momentum, the object changed to development of women who would study women's issues and act on their own initiative. The fourth period (1990-present) focuses on the realization of a gender equal society. Furthermore, Chapter III "Three Landmark Women's Education Policies", illuminates and examines important policies from each of three time periods elaborating on their history, content and tasks: "Occupation Policies and Women's Education Policies" (Period 1), "Research and Dissemination of Women's Study Opportunities" (Period 2) and the "Creation of the National Women's Education Centre" (Period 3).

Women's Empowerment with Gender and Development Perspective

Yasuko Muramatsu

"Empowerment" is the key concept, which underlies the Action Plan agreed at the 4th World Conference on Women. Women need to empower themselves in all spheres of their lives. In order to realize the new world vision of "gender-sensitive, sustainable and human-centered development," as an alternative to the growth-oriented modernization" model of development, not only empowerment of women in general but also empowerment of economists in particular are needed. As a response to this recognition, there formed recently the International Association of Feminist Economics. They began serious studies on gender-biases in macro-economics as well as macro-economics policies which have been considered as "gender-neutral."

「ビールで一服とお肌のお手入れ：日本のテレビコマーシャルにおけるジェンダーの構築」

合場敬子, レイモンド・ジュソーム

テレビコマーシャルにおいて表現されている社会状況によって、どのようにジェンダーに関係した態度や行動が変化するのかについて、先行研究は説明してこなかった。食品と非食品の日本のテレビコマーシャルにおいて、どのようにジェンダーが構築されているかを検討することによって、この論文はその点を説明している。ジェンダーを状況ごとに作り上げられるものと概念化したところの、帰納的分析を用いた。著者は、アルコール飲料、化粧品、家庭清掃製品のコマーシャルが男性と女性の、日本社会における「自然で普通な性質」を反映していることを発見した。しかし、食品コマーシャルは、食事の準備や消費を社会的な文脈から切り離すことによって、食事の準備に関わる女性の責任を隠蔽していた。これらの結果により、コマーシャルは資本主義の重要な葛藤を表現していることを、著者は主張する。すなわちその葛藤とは、人々がどのようにジェンダーや社会階層や人種を「行う」に関係なく、資本主義は商品売りこみだが、同時にジェンダーの規範的な概念を反映する必要性にも迫られているということである。

Child Abuse Image and Empowerment of Women

Sachiko Takahashi

In late years, deep-rooted the gender role consciousness that "child abuse" and "mother (or motherhood and motherly love)" is still tired to powerfully socially of a rising thing interest for child abuse. It is assumed that a father abused media the news to be wrong when mother abused it. Therefore it is the present situation that empowerment of women and clipped. There is not understanding / a feeling sympathized with, and we blame the parent whom, but, have abused it, and, as for child abuse, nothing solves a process and the feelings reached if abused it. By image investigation about child abuse of this time, it became clear that a one of the person who "was active in coping with" it held negative feelings in abuse act and abuser in an example. Accordingly it was shown that possibility to lead to effective approach practically was low. A change of consciousness of people is hard to happen so long as a change on a social system isn't done. Media can lead right understanding by the direction. Saving it corresponding to prejudice for child abuse need to do image revision by the enlightenment spread of accurate knowledge. We learn motherly love, and need to tell society about fact that anxiety is much in the first child care broadly. And there is the necessity that the social child care support system which can seem to be equivalent to information lack by unclear family is built up immediately. But you must not forget that you are the women whom responsibility of child care is pushed socially, and is taken out and the weak.

“Being a *Buraku* person” and “Being a woman” at the same time.

— An Analysis of the Life Histories told by two *Buraku* Women —

Mariko Tamai

Buraku women are “women” of *Buraku* people and “*Buraku* people” of women at the same time. They can be characterized by their peculiar marginality. What are the problems in the life of people placed in marginal positions in the society? How do they perceive the problems and cope with them?

In conducting studies about women, we should consider the problems that are experienced in the life of women having various social backgrounds. Especially, it is important to focus on the problems that marginal women live through, because the analyses of education, social movement and policy measures that based only on the studies of majority women may demonstrate unconscious ignorance of the situation of marginal women, and even worse, simply place them out of sight.

In this paper, the author tries to approach the situations and perspectives of women who have been placed marginal to the two groups, namely women and *Buraku* people, through the analysis of the life histories told by two *Buraku* women.

The following four points of interplay between the two identity attributes have been elucidated:

- 1) Being a *Buraku* person makes gender discrimination invisible.
- 2) Being a woman conceals *Buraku* discrimination.
- 3) Being a woman removes the identity of being a *Buraku* person.
- 4) Being a *Buraku* person makes gender discrimination worse.

Since the problems they face in their lives are gender discrimination peculiar to *Buraku* people as well as *Buraku* discrimination peculiar to women, approaching their problems from the perspective of *Buraku* discrimination alone or gender discrimination alone is not sufficient. Therefore, instead of a conventional approach, a new type of an integrated perspective is required.

Child-care Support Based on the idea of Empowerment

Yoko Kawai

Recently, in Japan, the baby bust has continued and mothers feel frustration and anxiety toward their child-care. Undoubtedly it has provoked some problems in our society.

From January of 1993, in Nagoya city, I promoted a course for mothers with babies and children, who are 1.5 year-old to less than 3 years-old. On the other hand, in the municipal public center, I managed a similar course for mothers with 0 year-old babies.

My main purpose was to support the mothers themselves, making them feel more confident and more affirmative. When they stand at the "I'm okay, you're okay"-position, they can realize their power. And they can stay with their problems.

In my report, I'd like to list up some cases during the period mentioned above. From the point of "Empowerment", I'd like to analyze the process that the mothers, or, women gradually got to know what they were, relating with the people around them.

Tasks and Prospects of Education and Learning in Women's Studies

— Extracted from the Sixteen Year Track Record of "Women's Studies Course" at the National Women's Education Centre

Chikako Uemura

In recent years in Japan, women's studies have enjoyed a remarkable success, with a total of 268 institutions of higher learning across the country offering 512 women's studies-related courses (according to a 1993 NWECC survey).

In the field of social education, women's studies-related lectures and study programmes have also come to be offered by local Boards of Education and Women's Centres.

National Women's Education Centre started "Women's Studies Course" as a series of public lectures aimed at answering the question, "What are Women's Studies?". With the passage of time this course developed into one of the survey and research programmes jointly carried out with researchers in order to bridge the gap between the theory of women's studies and practice. Eventually these programmes became firmly established, and through the collection and presentation of data on research, education, and practical activities, they were able to answer the call of women's studies to redress the gender role system. A total of 4,466 persons (including 300 men) participated in the women's studies lectures through 1995. While as a central activity of the NWECC these had a great effect on other programmes, it can also be said that they contributed widely to the development of women's studies education/learning opportunities in institutions of higher learning as well as social education. This course was concluded in 1995, passing along a great number of fruits as well as tasks for future. In order to respond to the demands of a new era, the "Forum on Women's and Gender Studies" was started as one of the exchange programme.

If we were to describe the sixteen years of the Women's Studies Course at NWECC in one short phrase, it would be "an experiment tying together research, education, and practice." This paper considers the issues and prospects of women's studies education and learning as seen from the foregoing perspective, tracking sixteen years "Women's Studies Course" at the National Women's Education Centre.

How to organize gender-related seminars for men

Kimio Ito

In order to construct a gender-free society, it is necessary for men to reform the life styles, for women to increase the participation in society, and for both to change their attitude toward gender. The lectures on women's studies and gender studies, targeting men, have been increasingly taking place at women's affairs' center these days. However, there should be taken some consideration of some aspects for organizing these lectures, for instance, the difficulty of making program at the planning stage, the way of recruiting members, and the time of meeting.

This article discusses the problems which will confront us after investigating the actual situation of gender classes which target men. It is common for men to think that women studies and gender studies have nothing to do with them. These lectures need to clarify man's misunderstanding about gender issues which emphasizes the functional differences between men and women, their mixed idea of sex with gender, and the misconceptions of the men and women's mechanical equality which ignores women's physiological function such as pregnancy and childbirth. Furthermore, the contents of the lectures should be elaborated. It will be helpful to have the activities, such as role playing, the gender analysis of magazines, and the use of checking list for men's independency at workshops, for men who act based on the idea of masculinities and therefore are bad at communicating with others. It is also useful to have a discussion only among men or one among both men and women on specific topics, for example, "which gender has more merit?" "What are masculinities?" Moreover, changing gender consciousness through experiencing, such as cooking, taking care of children, and nursing (caring) elder, should be encouraged (promoted) in such classes.

Describing that the author stands on the view point of the Social Statistics and regards gender statistics very important in the present day's statistical circumstances, the paper explains the meaning of gender statistics referring articles from Beijing Platform for Action in 1. In 2, situation of gender statistics worldwide since FWCW at Beijing is described. After showing the criteria for valuation of the level of development of gender-disaggregated statistics in 3, the paper observes the situation of Japan and concludes that the development of gender statistics in Japan is not still adequate. In 4, pointing out some obstacles for the development of gender statistics in Japan, such as the low interest in gender statistics among statisticians and statistical researchers, difficulties in the production of gender statistics, and the severe circumstances for statistical activities, the paper discusses the basic directions and some needed means to overcome these difficulties. These include to arouse interest in gender statistics, various devices in production of gender statistics and the establishment of a focal point for gender statistics in government statistical agencies etc.

Japanese Policies on Women and 'Women in Development': Trends Since 1975

Machiko Ito

Ways of thinking about "women in development" have received international attention since the 1970s, but it was not until the 1990s that this issue was at last recognized and progress was made in dealing with it in Japan "Equality, Development and Peace" were taken up as themes throughout the United Nations' International Year of Women, the International Decade of Women and the Fourth World Conference on Women, with development, in particular, always a central issue. Measures related to "women in development" were also developed by the DAC of the OECD within the sphere of development policy. Women in development first appeared in the national plan of action in the 1991 "New National Plan of Action (First Revision)" which could be said to be a response to a report submitted by the Japan International Cooperation Agency's study group on "Women in Development" in the same year. Following that, the theme "Women in Development" was clearly stated in the "National Plan for Gender Equality Towards the Year 2000" adopted in the year after the Beijing Conference, but this went no further than 'support for women in developing countries'. Japan's perception of women in development or WID is far removed from the international perception and it is necessary to understand that it is not simply a question of aid for developing countries, but that we must take it up as an issue in our own country. A review that takes the viewpoint of women in development into consideration is needed to question and correct the gender bias in Japanese development and processes of growth. Since the International Women's Year, Japan has tackled the issue of equality and produced definite results, but in future taking a viewpoint of "women in development" that includes "gender and development", GAD, the promotion of women's empowerment and measures to achieve women's participation in every part of society's decision making, are required.

An Examination through Practical Examples of the Theory of Cooperative Links Between Schools, Homes and Regions

Hiroe Nakano

In the report entitled "The Model for Japanese Education in the Perspective of the 21st Century" released by the Central the Education Council in July 1996, importance was placed on full life and cooperative links between homes, schools and regions in order to foster robustness. Since 1996 investigative research on the Advance of Urbanized Society and Educational Functions of Homes and Regions, has been undertaken by the National Women's Education Centre to adress this issue.

The importance began to be placed on cooperative links between home, schools and regions around 1975 when the harmful effects increased rapidly of education that over-emphasized deviation scores, heated competition in entrance exams and juvenile delinquency and it surfaced as a prescription for solutions whenever children's problems such as domestic violence, school violence, bullying, non-attendance and child suicides occurred.

It was also pointed out that restoring and rounding out home and regional education functions are the most important factors in the formation of a society with lifelong learning, and approaches aimed at cooperative links between home, schools and regions have developed in various forms across the country.

However there are same problems. The first is that in many cases it takes the form of 'school initiative'. In this analysis three types of cooperation were elicited; school initiative, regional initiative, and school-regional collaboration, but the most common was school initiative. Despite the call for cooperation in reducing the burden and responsibilities of schools, if the initiative becomes focused there, then schools will be taking on more and more and children will be left under school supervision. Joint school-regional collaboration and regional initiatives, shall be stepped up.

The second problem is that a gender viewpoint has been omitted from the theory of cooperative links. In many cases steps are taken on top of an affirmation of the existing division of labor by gender, and with men participating as teachers while women are behind the scenes helping to make tea and prepare food as examples illustrating of cooperation, there is a concern that stereotyped views on role divisions are reinforced in the name of working cooperatively. It is necessary to construct a new framework which incorporates a gender viewpoint for the formation of a society in which men and women participate equally.