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Session A-1 Family Care 1

Effects of Gender on Social Suffering Associated with Illness: A Narrative Analysis of Autistic Children's Parents

Yi-Ting LU

Department of Sociology, National Taiwan University

This article studies the gendered suffering and meaning of illness and parenthood in autistic children's parents in Taiwan. Autism is a lifelong developmental disorder which has no visible abnormalities, and which occurs more often in boys than girls. Autism has been affecting increasingly more children worldwide; therefore, it is important to understand the illness experience of autistic patients and their families. Using narrative analysis, this article examines the following: (a) the gendered social suffering experience of the parents of autistic children, and (b) meaning of the illness on the role of parenthood. The research data were mainly collected from in-depth interviews with parents and from parents' postings on online forums.

Taking care of mentally or physically challenged children takes an immense amount of time and effort, and the parents of autistic children tend to suffer more because of the unique autism context. First, this article argues that the suffering experience is social because it has been constructed primarily through the medical and educational contexts, as well as because of the low awareness about autism in Taiwan. Furthermore, the social suffering of autistic parents can be seen as gendered as mothers usually have more caregiving responsibility and thus, tend to suffer more stigma than fathers.

Second, this article develops a concept of "illness-parenthood narratives" to identify how parents interpret the meaning of the illness and its effect on their parenthood and as a response to the social discourses against autism. These discourses include two contradictory viewpoints about the boundary between normality and abnormality: "Autism is NOT a disease, but merely a result of poor parenting," and "Autism IS a serious disease which is incurable." The parents create their own "illness-parenthood narratives" to justify their devotion to the children and to defend their love for their child's life. Moreover, this article analyzes the gender differences of the parents and the children in the narratives.

Finally, this article highlights how the parenthood of autistic children is a special case, the study of which can provide new dimensions for caregiving and gender studies. Implications for policy and future research are also addressed.

Regional Variation in Policy Implementation regarding out-of-home care for children in Japan

Michael MAHER KING

Department of Social Policy and Intervention, University of Oxford

More than 85 per cent who enter care in Japan are placed in large-scale institutions, with the remaining children entering foster care and similar arrangements. In western academic writings the low foster care rate is often explained with reference to culture, traditional family values, or custom and practice. Yet the regional variation in policy implementation, leading to 5 per cent of children entering care in Kanazawa being placed in foster care compared with 45 per cent in Niigata, suggests that homogenous Japanese cultural explanations are misleading. Instead, this research examines the policy systems of out-of-home care in Japan using political theories, including Pearson's path dependency, Mahoney and Thelen's gradual institutional change and Sabatier's policy advocacy coalition framework.

This paper will argue that the fragmented nature of power in the care system contributes to system stability on a national level as well as to regional variation in policy implementation across areas. National policy change aimed at promoting foster care and community based care has serious limitations, in part due to the multiple interlocking but separated systems in the care system, and in part due to strong policy advocacy coalitions arguing for stability.

This paper touches on gender expectations surrounding foster carers, and on how the concept of the natal family impacts on how the state and the social worker approach the alternative care system.

This research is based on extended fieldwork at the gatekeeper level, the child guidance centres (*jidousoudanjo*), and explores issues surrounding human resources in the care system. It is the first study of its kind in Japan and represents a shift towards a more political theory approach to studying alternative care for children here.

This paper is based on research in progress and explores multiple themes present in this conference, from state intervention, gender imbalance, human resources in the care system, rights to care, divergence and incremental convergence of welfare policy, care and abuse, to family law and care in Japan.

Divergence of Defamilialization: Care in the Age of Permanent Austerity in Japan

Akiko ODA

Japan Society for the Promotion of Science

Kenichi JOHSHITA

Kyoto University

Development of elder and child care policies in Japan since the 1990s has attracted much attention from scholars of social policy and political science. It is undeniable that the Japanese government has introduced various policy programs for expanding formal care provision both in the area of elder care and childcare. And Japanese elder care and childcare systems are not necessarily based on similar principles, and they are composed of different policy motives as well as different types of care diamonds

However, these existing literatures do not necessarily show clearly what are happening since the 2000s in Japanese care regime, and how they are related with social norms on family care as well as with citizens' actual care arrangement for the elderly and children. In addition, it is neither evident if there exist different patterns of care arrangements among different social groups. Being struggled with a dilemma between increasing needs for care services and severe financial constraints, the Japanese governments have enhanced the role of market in order to avoid the explosion of public expenditure on social care. Such measures may sacrifice the universal access to social care by citizens and/or the quality of care. With these in mind, we explore (1) to what extent defamilialization of care has advanced in Japan since the 2000s, and (2) which sector other than family has replaced familial care, and (3) what is the influence of defamilialization on the society.

In elder care, since the introduction of LTCI, formal care provision outside family has been expanded. Although families maintain an important role in elder care, their roles and norms have transformed. Families often work as an agent for care arrangement for elders. At the same time, there seems to be confusion and tension between family members as to who takes the main responsibility for care arrangements for parents.

In childcare, capacities as well as users of nursery centers are increasing since the late 1990s. However, defamilialization has not progressed in spite of the expansion of childcare services outside family. The time spent on childcare by mothers has increased. To find the reason of this phenomenon is a task of another paper, but it might come from changes in social norms on childcare. The more the society pays attention to children (due to low birthrates), the larger the responsibility for childcare becomes, and most of that is fallen on the shoulders of parents, especially of mothers.

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Contested Family Care: Masculinity, Sex Discrimination and Emotion

Victory THAPA

Tribhuvan University

Conventionally, it is assumed that the family holds care, love, cooperation within its members. On the other hand, masculinity and sex discrimination are clearly visible features within the family in Nepali society. Thus, the "role transaction" between male and female contradicts the previous school of thought. Then, what is "care" within a family? As family constitutes male and female members (the third sexes - lesbian and gay are excluded in this paper) of different generations from various roles and capacities, the paper attempts to explore the competing meaning of "care" from the family members' perspectives. I carried out five in-depth interviews from July 15 to September 5, 2014 with a modern Nepali nuclear Hindu family employing a grounded theory approach (Corbin and Strauss 2008). The family holds five members, two males (father and son) and three females (mother and two daughters). The youngest daughter of the family had attempted suicide on 10th July, 2014 after a violent conflict occurred with her father. Fortunately, the incident trounced with the help of her mother, sister, and intervention of a social worker and police. From these cases, I found individuals' meaning formations are reflexive, the consciousness impelled to the individual self-perception that produces action, counteraction, reaction, and emotion. Interestingly, from these in-depth interviews primarily two competing knowledge structures emerged - male and female perspective - to view the notion of 'care'. Male group advocates that care is a fulfillment of required basic material needs (food, money, education etc.) and shelter (house). However, female members visualize "decision making", "self" and "collective respect" are also inseparable components of care. Unequal opportunity structures between male and female in the family are defined as "constraint of care" by female members. Collective and individual freedoms of females are their rights which produce "real care" within the family. Thus, I argue i) "role location" is a matrix of the meaning (of care) formation, & ii) "family care" includes both material and emotional components.

Changing Elder Care in Taiwan Families: The Role of Gender Culture

Yi-Chia YU

Department of Sociology, National Taiwan University

Elder care has become an ever pressing issue for many families and public debates in Taiwan. There are about half million elders who need daily care, among them 19,000 elders' families hire migrant workers to take care of them at home, instead of sending them to institutions. In Taiwan, sons bear the filial care responsibilities and the daughter-in-laws are obligated to perform the care work. This paper focuses on how care work is organized among migrant workers and family members, and the gender division of labor involved. This proposed paper is based on an on-going research involving fieldworks in 9 families employing migrant care workers. I have conducted in-depth interviews with the elder's children and their care workers. The research explores the changes in family elder care arrangement with new assistance from migrant live-in care workers. This paper focuses on the gender aspects of new arrangements.

Three preliminary findings will be presented and discussed. First, care work is gendered, in a sense that elder care in Taiwan is organized by and around women including migrant workers, daughters, and daughter-in-laws. Even with the input of foreign workers, daughters and/or daughter-in-laws still play important role in elder care, for they are expected to coordinate and supervise care works. Besides being care coordinators, daughters and /or daughter-in-laws often perform emotional works by keeping the elders company. Second, the large amount of efforts input from married daughters does not fit the traditional expectations. Traditionally, after marriages, women are supposed to belong to new families and taking care only husbands' families. Even though the parents may still believe in traditional values, their daughters continue to take enhancing quality of care as their responsibilities. Third, there exists a division of labor between daughters and sons in elder care— daughters are care providers, while their brothers make major medical decisions for their parents. Though daughters are at a relatively less powerful position in the family, it's not unusual for them to "bargain" with their brothers what they believe is better for their parents.

Deconstruction of the Idea of Care-Giving Labor:
A Case Study on Group-Care Practice at S Hospital and Nursing Home

Kazumi OH

Kyoto University

This presentation contributes to the deconstruction of the idea of caring by examining the group-care practice at Japanese S hospital and nursing home for people with dementia (= S hospital and nursing home).   While caring has been considered to be women-oriented care-giving labor, especially for children and patients like elderly people with dementia, sociological gender studies and feminist studies have revealed its societal and economical accounts.   They have discussed caring at the point of its exclusively confidential relationships and emotions between caregivers and care-receivers to try to be valued socially and economically.   The group-care practice at S hospital and nursing home enhances the quality of the discussion about de-privatization and social and economical revaluation of women-centered caring.

In order to achieve the 'commensurability' between caregivers and care-receivers S hospital and nursing home's caregivers treat the people with dementia as 'daily-life-conductors.'   During the process of the allocation of care labor to women in western European modernization, firstly, children have been expected to receive hygienic and educational instruction.   This is the process by which many females to become mothers.   At S hospital and nursing home care-receivers are not always people who receive something.   S hospital and nursing home's caregivers are not always people who are compelled to give something.   Although S hospital and nursing home's caregivers intentionally try to make and obey western modernized values like gender-divided roles or patients-doctors roles, they are ready to listen and respond to care-receivers' caring words.   The more rarely caregivers are aware that care-receivers are caring, the more firmly the 'commensurability' between caregivers and care-receivers is established.   People with dementia at S hospital and nursing home are able to satisfy the caregivers.

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Lone Fathers: The Unconventional Caregivers

Anurita JALAN

Department of Sociology, Delhi school of Economics, University of Delhi

In the family there is a clear cut distinction between the role that the mother and father is expected to play. According to traditional notions fathers' are considered to be the breadwinners and mothers' the caregivers. This paper focuses on how men from middle class, lone parent families in urban India are giving a whole new meaning to care. Some separated/divorced, lone fathers are bringing up their child without the conventional 'other', who is traditionally considered to be indispensible to the upbringing of the child. They are taking care of the children not only as a sense of duty but because fatherhood for them is important and an enriching journey. Involved, not only with the non routine care of the children but also with routine care work. They engage with their children at various levels and are involved with them in their everyday lives. Having given their careers a backseat they juggle between house work and their job, their primary responsibility being towards childrearing.

Since the role of the father as a primary caregiver is unconventional according to the norms of society, they face challenges in so doing. To begin with there is immense pressure on them by their family members to remarry. Yet they remain single, bringing up the children on their own. They care for the children at the cost of being considered less masculine. Marriage among other things, being one of the important factors that defines masculinity. Many have succeeded in creating 'larger families' at the core of which is the father- child unit. Instead of the mother there are many 'others', kin and /or non kin who they consider to be a part of their family. lt could include the lone fathers' kin, the ex-wife, parent's of the ex-wife, friends, the (domestic) help and the family of the help. These larger families are not normatively structured and work on the basis of friendship and mutual dependence. Lone fathers' then are challenging the patriarchal notion of the family giving a new meaning to the way relations can be done within the family.

Changes in the Direction of Intergenerational Support Flows in Turkey, a Country at the Onset of Aging: Evidence from Turkey Family Structure Survey, 2006 and 2011

Işıl BAYRAKTAR

Department of Sociology, Graduate School of Letters, Kyoto University

In Turkey, the results of the demographic research carried out in last 40 years have shown that family structure has changed from extended to nuclear families. Although family roles are changing and families lose the feature of being a buffer institution in elderly care and protection in Turkey, both parents and children still prefer to live in the same neighbourhood with their families to provide support to them.

Based on the changes in family roles in Turkey, parent-child and child-parent relations are complicated as both parents and children need intergenerational support. However, the question of who is supporting whom remains an unanswered. This paper investigates the direction of intergenerational support flows in Turkey, a country at the onset of aging.

Rather than single dimension of the support, this study examines social, emotional, practical and financial dimensions of the flows. This study analyzes the direction of intergenerational support flows on the basis of two concepts of 'functional solidarity' and 'associational solidarity' borrowed from Bengston and Roberts in 1991.

In order to reach the main objective of the study, this paper uses the data from "Turkey Family Structure Survey" conducted in 2006 and 2011 (TAYA-2006 and TAYA-2011) by Ministry of Family and Social Policies in Turkey. In the selection of TAYA-2006 and TAYA 2011 sample, a weighted, multi-stage, stratified cluster approach was used. In the interviewed 12,056 households, 23,379 individuals over age 17 were identified and interviewed individually with the Individual Questionnaire. Some of the questions were directed to elderlies above 60 with the individual questionnaire. Both of the data sets include detailed information on upward support type (young to old) and downward support type (old to young). This paper is based on these data sets derived from the questions focusing on intergenerational relations.

The preliminary results of the study show that in terms of type of the intergenerational supports, both of the supports, namely '*functional solidarity*' and '*associational solidarity*' are observed in the families of Turkey. Regarding with direction of the support, there exist reciprocal flows of intergenerational support rather than unilateral flows in Turkey.

The Mindset of Japanese Engineers within the field of Care Robotics

Martin RATHMANN

Heidelberg University

Japan is known for being a technology-loving country – a country of robots. Since the Meiji restoration, change has been linked with technology, and it was due to the adaption of Western technology that progression from a feudal state to an industrial country was possible. After the Second World War, with the help of technology, the Japanese were able to rebuild their destroyed country and regain extensive prosperity. There are also other factors that could explain the Japanese enthusiasm for robots. In particular, *karakuri*, Shintoism, pop culture and politics have all had a significant impact.

Against this background, it is worthwhile to take a closer look on the structural and cultural factors that are influencing the development of robots, especially in the field of care robotics. How is robotic development shaped on a structural and individual level? Here concrete inventions in the field of service and care robotics in Japan that includes the development concepts within the field of care robotics analyzed. The developers of robots play a key role as it is their ideas, which include their cultural background, that take shape in their robot design.

In this context culture is defined as a person's common sense, e.g. basic assumptions, values, orientation to life, beliefs, policies, procedures, and behavioral conventions. It is shared by a group and influences each member's behavior and interpretation of reality. Artifacts are a physical projection of cultural common sense.

Based on interview data with the inventors of robots this study will give an outlook about the mindset of Japanese Engineers, as well try to answer the question, about differences in thinking between Japan and the so- called West? Due to the increasing demand for care and a shortage of care worker, a wider use of technology including robots will become necessary. For a successful use and transfer of technology, a deeper understanding of the environment in which development occurs is needed.

Session B-2 Care and Femininity

Is an Ethic of Care Based on Femininity?—Focused on Noddings' Concept of 'Maternal Instinct'—

Ayako YASUI

Department of Ethics, Graduate School of Letters, Kyoto University

In 1982, Carol Gilligan espoused an ethic of care, founded on the concept of care work and the experiences of carers. This work has historically been borne predominantly by women. Care ethicists claim, firstly that the ethical foundation of an ethic of care is the particular caring relationship between the carer and the cared-for, and secondly that we should maintain and enhance this relationship. But there is misunderstanding arising from the relation between the ability to care on the one hand, and femininity on the other. An ethic of care was founded on an analysis of 'the female voice' and early care ethicists casually assumed a connection between care ability and femininity. As a result, some people have formed the misunderstanding that an ethic of care depends on biological essentialism.

In this presentation, I focus on the concept of 'maternal instinct' in The Maternal Factor (Noddings 2010) and examine why Noddings introduces this concept. The concept seems to commit to her to biological essentialism, belying her claim that women are forced to learn to care by social structures. I then show that care ethicists are inclined towards essentialism due to their desire to give an account of the source of the ability to care. Finally, although it is true that early works in the ethic of care have started from analyses of women's voices and have been associated closely with womens' experiences, this is only because previous social structures have installed women in the caring role. So I point out, with Jean Tronto, that an ethic of care is an ethical theory for whatever minority is oppressed or disabled in a society, such as not only women, but also the disabled and the aged. In this sense, I argue that an ethic of care is not simply a form of feminist ethics.

Constructing and Deconstructing Maria Clara
Past and Present of an Imagined Care‑Oriented Model of Gender in the Philippines

Jean-Noël SANCHEZ
University of Strasbourg

"Reserved", "long-suffering", "mild", "dedicated", "loyal": here are some of the supposed qualities of Filipina women that make them perfect candidates for working abroad in the care industry in the widest sense of the expression. And yet, in the Philippines, those qualities have got a name, the "Maria Clara" syndrome, from Maria Clara, the main feminine character of the José Rizal's novel *Noli me tangere*, published in 1887.

However, as Rizal has been largely built as a national hero by the North-American administration, Maria Clara's model can also be considered as an historical construction, which had been imposed largely from the exterior. Firstly, it corresponds more to a 19th century European stereotype than to a Philippine reality in the same period; secondly, it indubitably matched with the American agenda of recolonization of the archipelago. Nevertheless, Maria Clara is still today a topic and a *topos* to fight with or a pattern to follow.

Therefore, this paper will analyze the process of construction of Maria Clara as a behavioral and discursive reference from its origin to the present day. It will mobilize historical analysis as well as sociological fieldwork. It will intend to propose a renewed reflection on the process of invention of traditions in a colonial and post-colonial context and will contemplate the possibility to establish an innovative field of study: the building of gendered imagined communities.

"Gender Inequality and Menstrual Exclusion": A Study from Far-West Nepal

Prem Bahadur CHALAUNE

Tribhuvan University

Menstruation – the common experience of most of the women in the world, the prerequisite for new human life, and a natural bodily process should be a beautiful thing and matter of pride and celebration, but in some parts of the world, it has been perceived and viewed as dirty and disgusting thing and so taboo topic and matter of hide and concealment. Moreover, various odd mechanisms of seclusion/exclusion are rooted in the way of menstrual blood, and menstruation is perceived in derogatory terms.' Menstrual exclusion' (known as '*Chhau Pratha*' in far west region of Nepal) in which women and girls are systematically secluded from normal lives with various food and social restrictions for 5-7 days in each of their menstrual periods and are made to live either in cowsheds or buffalo sheds in order to hide menstrual blood for the fear of its leaking.

Shauna M Macdonald (2007) equates the fear for blood leak with the leak of femininity and fear to control women bodies. Within 'menstrual exclusion' menstrual blood and its cycle is treated as dangerous and disastrous thing in equal terms of that of the earthquake, and volcanic eruption. The gender stereotype is that if menstrual women and their blood come into contact with supposed sacred things like home, cattle, and so on, it is believed that it makes their local deities angry, and it causes natural and social disasters. This practice of exclusion has also been a cause of death of several women from snake bite and extreme cold in unsafe cowsheds, and it also makes many girls drop out from school. Hence, it has become a hot public debate in Nepal.

This paper will demonstrate the link among institutions such as patriarchy, the ideology of purity and pollution, the nature of local and national politics, shamanism, and 'menstrual exclusion'. Looking from the vantage points of Body Politics, structure and agency, it reveals the link between how 'menstrual exclusion' is produced and how it is perpetuated by variegated structures and agencies in order to make women invisible in public spheres and to reinforce existing gender inequality.

Session A-3 Childcare

Parental Care and Socio-Psychological Symptoms among Malaysian Preadolescents: The Effect of Cross-Gender Parent-Child Relationship

Su Wan GAN

Putra Malaysia University

The rapid economic growth and modernisation not only cause increases of dual-earner families and female labour force participation, it has also altered the trajectories of parenting in contemporary society of Malaysia. This also led to a shift in the traditional familial concept of 'father as breadwinner and mother as home-maker' whereby, women challenge the boundaries of their domesticity in private sphere; while men engage in more active role within the private sphere to care for children and family. While past studies revealed that both parents play influential role on upbringing of children, the emerging trend in parenting has shifted the division of family care provision and thus, may influence the: 1) contributions of fathers and mothers and, 2) effect of cross-gender parent-child relationship on socio- psychological outcomes among preadolescents. Self-determination theory proposed that parents are significant agent of socialisation who fulfilled preadolescents' psychological needs and this promotes optimal developmental outcomes. The study aimed to address the question whether father or mother provides sufficient psychological needs (i.e. relatedness) for child optimum socio-psychological development and if there is cross-gender effect for sons and daughters. Using structural equation modelling with AMOS software, this study aimed to investigate the extent to which maternal and paternal warmth influence social competence and difficulties symptoms and, how preadolescent gender moderate the path of parenting on social competence and difficulties symptoms. Respondents were 852 preadolescents aged between 9 and 12. Initial findings reported only paternal warmth has significant effect on social competence and difficulties symptoms among preadolescents. Within the moderation model, the effect of paternal warmth on social competence and difficulties symptoms was only apparent among girls, while, maternal warmth was not a contributing factor for socio-psychological symptoms of both boys and girls. Findings from this study revealed not only the prominent role of fathering, but also shed lights on the cross- gender effect of parenting on preadolescents' socio-psychological outcomes. Interventions should strengthen the specific father-daughter relationships to enhance socio-psychological development among girls; and increase parent-child relationship through family centered activities. Future research can examine other aspects of cross-gender parent-child relationships that contributing socio-psychological symptoms for both boys and girls.

A Study of Married Women's Time Use on Housework and Childcare in Regards to the Number and Age of Children

Eun-hye KANG

Graduate School of International Studies, Seoul National University

This study analyzes how married women's time-use pattern on housework and childcare differs in regards to the number and age of children. This research allows to explore the impact of the configuration of children on their mother's time used on their unpaid work, housework and childcare more specifically. Time use study on married women has continuously been studied, attempting to seize how housewives spend their daily time. With the recent trend of the increasing working women, now it has been focusing on working mother's time use, and been bringing the issues of their work and family conflict. According to the previous studies, children is found to be one of the important factors that influences on married women's time use. Yet, children has only been included in the study as one of many determinants, or only a certain age group of children was considered in the analysis such as the pre-school children. Therefore, this research emphasizes on how different configurations of children impact on their mother's time on family work. Korea is particularly a country where parents', especially mothers', responsibility for childcare is heavily emphasized and recognized in the society. This study allows us to see such tendency by showing the relationship between children and time use on family work.

This research uses the time use data by Statistics of Korea in 2009, which analyzed the time use of Koreans based on their two days of record on time-diary. Along with the number and age of children, socioeconomic factors of income and education level were additionally included in the analysis as a control variable. Ordinary Least Square (OLS) regression was used to find the relationship between the configuration of children and married women's time use on housework and childcare. The result shows the number and age of children significantly affect on mother's time use on housework and childcare. This study will help us understand the life pattern of mothers, housework in particular, how much it is related to the configuration of their children, and will give us a chance to discover the time burden of children.

Session B-3 Social Security and Elder Care

Depression and Social Support Among Older Japanese in Long-term Care

Charna UNDERWOOD

University of Hawaii at Manoa

Not many studies have researched older Japanese living in Hawaii, even though they are the largest older ethnic group in Hawaii. Due to longer life expectancy and upcoming aging of the baby boomer population, more adults will utilize long-term care services such as nursing homes, Adult Day Care, and other types of services. Depression is a growing concern among older adults and studies found that it relates to lower quality of life (Wada et al., 2004), higher mortality rate (Takeshita et al., 2002), substance abuse (Culberson & Ziska, 2008), and suicide (NPA, 2014). In particular, it is difficult for older Japanese to be diagnosed and treated for depression due to mental health stigma from the Japanese culture.

This study examined the relationship between depression and social support in 69 older Japanese in long-term care settings. Convenience sampling was used to get data from retirement communities, care homes, nursing facilities and Adult Day Health Care programs. The results showed that social support significantly correlated with depression. The other factors that strongly correlated with depression in the population sampled were cognitive functioning and IADL. The data from this study can assist social workers and other healthcare professionals in creating better programs to help older Japanese and their families.

Diverse Routes towards the "Earner-Carer Model"? Reviewing the Theoretical Framework for Comparative Family Policy

Hiromi TANAKA

Department of Social Welfare, Doshisha University

In 2010, the Japanese government decided to set the targets on women's employment rates to be achieved by 2020. This suggests that a departure from the "male breadwinner model" is now explicitly articulated as one of the central policy agendas. However, some questions remain: What kind of alternative model should replace the traditional male breadwinner model? How are we going to achieve this in the era of diversified welfare needs and limited financial resources?

In order to address these questions, this paper will critically examine the previous literatures on the alternative models in the European context, especially focusing on the "earner-carer" family model. This theoretical development has certainly put forward the desirable policy direction, which encourages both women and men to share the earning and caring roles. One of the crucial drawbacks is, however, the lack of analytical frameworks, with a comparative family policy perspective, to illustrate the potentially diverse routes towards such a family model.

Drawing on the above examination, this paper aims to demonstrate a new theoretical framework, in the hope that such an experimental exercise will guide the "latecomers" of Asian countries, including Japan, that are now trying to depart from the male breadwinner model, towards more progressive ideas of concrete and feasible steps towards the alternative family model.

Session A-4 Care in the Rural Settings

The Ethic of Faith and Women's Participation of Elderly Care in Rural Family------An Analysis Based on the Data from Field Research Carried Out in a Rural Area of China

Shuqin LI

Beijing Foreign Studies University

Asian women, especially Chinese women figures are always labeled as "virtuous wife and benign mother". In this narration, it includes women's role in elderly care, particularly for husband's parents. Before discussing women's role in family's elderly care, there is another factor cannot be neglected, namely the inter-generational relationship in Chinese family. The ethic of faith about family in China significantly impact the elderly care. Deriving from the faith about family, aged parents carding their offspring more than being concerned by children. They feel more responsibilities for their children   rather than expect their statutory privilege of feeding-back from their adult children. This research is based on a field research about a village in Hubei province of China. According to the research data, not only women but also men seldom care their aged parents. On the contrary, a handful of those rural elderly go outside to earn money as a support for son's housing estate or grandson's or granddaughter's university tuition. Even though living together, most of them have their own houses, fields, livestock, life style, which is separating from their children. Instead of being taken cared by daughter-in-law or daughter, they intend to participate in the community activities just like playing mahjong or plastic cards at Mahjong Parlor, dancing square-dance, chatting with neighbors and etc. In addition, some of them also undertake the parenting responsibility of bringing up their grandson/granddaughter or the great-ones. Consequently, the extent of women's participation in rural elderly care has declined than ever before. The rural elderly people's ethic of faith about family prompts reduction of women's participation of care. And it compels them into a harsh situation on the contrary. Because either the government or the market contributes to them limitedly. Most of them can only look forward to the harvest of the grain and incomes from side-line business, but not women. Mechanism of elderly care in rural area should take this factor into consideration.

Inter-Caste Marriage: Social Support and Family Care in Contemporary Rural Nepal

Rajesh BHUSAL

Tribhuvan University

Encompassing numerous castes and ethnic groups, nearly about eight dozen linguistic and various regional groups are the deities of Nepal. The rules and rituals, customs and ceremonies, cultures and festivals, dialogue and languages might not be similar comparing among the majorities of such groups (one group to another). For the last two decades, the caste system in Nepal has been criticized as an unjust and discriminatory system of social stratification that is deeply entrenched. The '2011 Rural Poverty Report shows that discrimination based on caste and ethnicity still prevails particularly in rural parts of Nepal, where more than 80 per cent of the country's population reside. In this context, it is not surprising to ask whether inter-caste marriage is possible. This paper is based on the study conducted in a remote Thosey Village Development Committee (VDC), Ramechap district of Nepal from May 11 to June 10, 2014 as a compulsory part of Masters in Social Work Program first semester's field work at Tribuvan University. The study attempted to explore perceptions on family care and its effect upon heterosexual inter-caste married couples in the study area. This study is the outcome of case study research. Generally, the reader of this paper will get the comprehensive idea about the family care, social support, marital satisfaction, state incentives and provision towards inter- caste marriages in the countryside of Nepal. Thus, I argue: i) ganyamanya (local elite) people in the community despite inter-caste marriage receive healthy family care and prestigious support from the society, and ii) prevalence of "generational inter-caste marriage" – more than two generations – family members are well accepted both in private and public sphere.

Subjective Construction of Yuezibing

Bing XIA

Institute for Research on Sexuality and Gender, Renmin University

My research on *Yuezibing*, a female-exclusive puerperal illness in China, examines the relation between China's collectivist period (1950s-1970s) and illness. Two of my informants, an old rural woman from Shandong and a female sent-down youth from Hebei, reported that they had suffered from *Yuezibing* since their old ages and their *Yuezibing* should be attributed to their unfortunate postpartum practices (*Zuoyuezi*) in those collective years: participating in collective production and housework immediately after delivery, which exposed them to the threat of wind and water in the special period.

The collectivist period had an obvious domination over class, identity and gender, which in turn left remarkable traces on these women's *Zuoyuezi* practices through collective agricultural production, distribution system, mass movements, gender status, housework and marriages. As a result, these women's *Yuezibing*, the illness substantively related to their *Zuoyuezi* experiences in socialist years, should not be regarded as merely physical disease, but embodied historical experiences of these women.

On the other hand, these aging women's narratives of causes of their *Yuezibing* are expressed from the vantage point of the present, profoundly affected by their experiences of illnesses, encounters with new life and ever-changing understanding of their personal history. These women's structural narratives of *Yuezibing* are reconstructed by imagination of specialty of "body of *Zuoyuezi*" and comparison between historical contexts of the past and the present, and these narratives signify their sacrifices and contributions to their families, endowed with their understandings of personal virtues: thrifty, the ability to "eat bitterness", tolerance, kindness to family members and competence in working.

Therefore, the study of their narratives of *Yuezibing* reveals how women's bodies and memories are influenced by their lived experiences in Maoist Era, how the collective history is embodied and memorized by these women and how the past is subjectively perceived by these women from the perspective of *Yuezibing*.

Session B-4 Transnational Care

Caring for Japanese Elderly Migrants in the Philippines: Problems and Challenges in Cross-Cultural Eldercare

Katrina S. NAVALLO
Asian Center, University of the Philippines Diliman

The aging population and changing family structure and dynamics in Asia have caused significant developments in the familial processes in, some if not most, Asian societies. The increasing mobility for carework across nations and cultures has come to bring about new frameworks that motivate the rethinking of care (Huang, Thang, Toyota 2012). This mobility is not limited to the migration of skilled health labor from developing to developed countries, but also of individuals acquiring health, medical, and retirement services in countries outside of their own.

The case of Japanese elderly retirees migrating to the Philippines for long-term eldercare presents an interesting case for the intersection of care-giving and care-receiving between two cultures. As an emerging area for study, the transnational migration of retirees in Asia presents challenges that evolve from the differences in the nature of care provision and expectations, reciprocity of care, level of health and welfare systems, and migration and feminization of care work, among others. This involves looking at the issue in two ways: from the perspective of care-givers and that of care-receivers.

This study specifically looks into the problems and challenges of cross-cultural eldercare as experienced by Filipino caregivers working in private nursing homes that cater to Japanese elderly migrants in the Philippines. It presents case studies of Filipino caregivers and their day-to-day interactions with Japanese elderly migrants. It explores the stresses of cross-cultural caregiving, which emanate from cultural and language barriers, differences in cultural meanings and expectations of care, and physical and emotional stresses of giving care for the foreign elderly. It presents a narrative of their responses to these factors and how they adapt in these situations. The study draws from the perspective of transcultural nursing (Leininger 1988) in understanding eldercare as a result of the interaction of the cultural and social systems existing between caregiver and care recipient.

Transnational Landscapes of Care: Elderly within Sri Lankan-Australian Transnational Families and their Care Networks

Kalinga Menusha DE SILVA

Department of Geography, National University of Singapore

The migration of family members has challenged the traditional norms of filial obligation as eldercare responsibilities are dispersed across a network of caregivers spread across transnational space. Much of the existing scholarship on care provision for elderly parents within transnational families focus on the experience of unskilled migrants' families and are presented largely from the view of the caregivers. Conversely, the care literature emphasises that men and women experience eldercare receiving differently based on past gender socialization, where men opt for formal care while women due to stronger linkages to the family are assumed to prefer family care (Milligan, 2009). By focusing on more affluent elderly who also cross borders to visit and temporarily reside with their migrant children, the study deals with a different scope of issues with regard to alternative sources of care and the agency of the care-receivers. Drawing on the experiences of 35 urban, middle income elderly parents (mostly mothers) residing in Sri Lanka and with at least one adult-child who is a skilled, permanent migrant in Australia, the paper examines how eldercare is impacted by the migration of traditional caregivers, and how this care gap is addressed to varying degrees by multiple actors of care, namely the family, community, market and state. By bringing together the care diamond and Milligan and Wiles' (2010) landscapes of care, I examine the elderly parents' negotiations with multiple actors of care in both the home and host country and how these actors operate to form a tiered network of caregivers. Through the analysis I highlight the gendered preferences of the elderly parents when seeking care from their sons and daughters and how these partialities motivate the elderly parents to consider market or community care. I argue that elderly parents' landscape of care changes both temporally and spatially as they evolve from being healthy and independent to frail and dependent, while the theoretical framework illuminates the elderly parents' gendered eldercare behaviours and how they are shaped by the power relations with each actor of care.

Role of State on the Care of Low-Income Migrant Workers in Qatar

Hazal MUSLU

College of Arts and Sciences, Qatar University

Migrant workers provide the needed labor to the Gulf countries' economic development. Besides their economic benefits to the economy, they also bring their cultures, values, and public service needs as costs to the hosting countries. In turn, this fact makes the Gulf countries to take steps to preserve their cultural affinities in the fabric of their society and draw strict lines between the national citizens and non-national migrants. Despite this fact, Gulf governments continue supporting the labor immigration due to their lack of human capital and the need for the labor.

Low-income migrants in Qatar encounter all sorts of different challenges and difficulties. The Kafala system (sponsorship system) recently has come under criticism by human rights groups, who characterize it as a modern slavery. Those critiques have shifted attention to the issue of migrant workers in Qatar. Their living and working conditions have started to be investigated in terms of human rights principles. Moreover, Qatari government has started to be criticized for exploiting migrant workers due to development projects. The critiques are mainly concerning the passport confiscation, lack of documentation, job switching, salary withholding, and problems related to labor camps and living conditions common to low-income foreign workers in Qatar and the neighboring states.

Qatar and other GCC states have begun to take a more proactive role in addressing the issue as a bloc, although they have not succeed in harmonizing their policies regarding the migration management. The GCC states are facing similar concerns around migration and they are at the center of the international criticism for their policies related to the migrant workers. As long as the GCC countries continue to be lack of human capital in their national labor market, population growth of nationals will continue to provide a growing number of entrants to the labor force. At this point, policies that the GCC governments implement to manage the labor migration issue, remains as an important element of the labor migration issue. This study seeks to understand the role of the state of Qatar on the governance of labor migration with a special focus on the case of low-income migrant workers.