



**CFR COMMITTEE ON FAMILY RESEARCH**  
ISA INTERNATIONAL SOCIOLOGICAL ASSOCIATION

**CFR-GAZETTE**

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## **PRESIDENT'S COLUMN**

### A. The XXXVI Seminar June 14-20, 1999, Berlin, Germany

Our research committees recent meeting in Berlin was an interesting mixture of strong, well thought out academic presentations and an immersion in the new Berlin. Bernhard Nauck had advised us when he invited us to a conference on *Migrant and Ethnic Minority Families* that a meeting held in Berlin would support the theme and point out many of the practical challenges in family mobility today. It was even more impressive than we expected.

Specifically our venue was in a hotel in old east Berlin that has been constructed especially to be used for philosophical and scientific meetings of scholars and lay persons concerned with social issues. It is named in honor of one of Christians who did resist the Nazi program, Dietrich Bonhoeffer and was built by the Union of Evangelistic Churches. It is located not far from the Brandenburg Gate and a few blocks to the Unter den Linden and is adjacent to the street where the Synagogue has been partially rebuilt. Several opportunities to get to know the situation were built into the conference. The sightseeing tour of the city was narrated by an architect whose focus was on the meaning and negotiation of interests in the development of Berlin since reunification. The great panorama of the city is the endless vista of construction cranes that follow the path of the Wall as a mammoth construction and reconstruction of the city is underway. Both governmental investment for the new capital and private sector projects are monumental, but concern for not representing an old vision of nationalism is evident in the debates about the meaningful symbols in both the architecture and the uses of buildings. What to preserve or leave untouched is fraught with controversy. What is the meaning of building on top of sites that may have a history of repression or destruction? While we might have expected more of the story of who has come to the new Berlin, the focus on the process of reunification and

city building was an interesting contrast to the bustling neighborhoods of immigrants, young people and newcomers serving the government relocation. We saw a number of neighborhoods in both sides of the city and had a typical Turkish dinner in the neighborhood where one of the largest groups outside of Turkey live and work. The availability of employment in this expanding urban locale has made it a magnet for people all across Europe and in Germany.

Because we were near the inexpensive restaurants and artist galleries we had several opportunities to see young people mixing and enjoying themselves. Friday and Saturday night were lively with music and entertainment. There was a folk festival for the Jewish community on the Sunday following the conference. The high culture of music, art, and archeology were also readily available to us. Another afternoon was spent in a walking tour and visit to the Pergamon Museum that features outstanding antiquities. The display of the items within a reconstruction is quite dramatic. The movement of populations as a common event and the imperialism of collecting are both matters which one can not help but be aware in such a setting. Several of us also enjoyed music while in Berlin. The fact of reunification has given Berlin two sets of facilities. Several of us went to the opera in former west Berlin and heard Tosca, others went to orchestra and dramatic presentations. We also saw James Levine of the Metropolitan in one of the restaurants the afternoon before he directed *The Magic Flute* in the old opera house in the former east Berlin.

On Saturday we had an excursion to Potsdam. The first part was a comfortable cruise on the river that retraced some of our views of Berlin and took us through suburban views and sailing regattas in the lakes. It certainly suggested why the great cities of Europe usually are connected by water. Secondly we covered the ground between the river and the palaces. This turned out to be more of a challenge than expected because public transport schedule was not quite as expected. Our hardy group walked wherever necessary. Then we faced the palace grounds at Parc Sansouci and our tour guides hope that we could catch up to the schedule that had been earlier agreed. It was a warm day and as we looked out over the vista from the hillside some of our party chose to

cool it out on the terrace. Frederic the II of Prussia was a musician of some note as a flutist and he caused to be constructed a country retreat of huge proportions. As the nobility spent holidays here within the confines of the Parc, it was set up so there could be excursions and banquets and entertainments with different scenes and atmospheres. It was a bit like a private amusement park or having ones own Disneyland. One vista was an antiquities scene put together to suggest a ruin. No doubt the visitors strolled or took pony carts around but we took it in at a quick pace. A break at an outdoor refreshment bar at the end restored us for a train trip back to Berlin and the lovely closing banquet at a restaurant near our hotel.

How did all these adventures add to our academic program? They gave us a sense of the rapid social and economic change that has characterized modern life. The uncertainty and excitement of an urban setting that is trying to accommodate diverse intellectual and cultural style was evident. It is only a decade of reunification and clearly not everyone has benefited from the changes and even where the opportunity has been available the abrupt differences in values and styles rewarded has limited many from taking part. As you read across the abstracts you can see that the basic issues of assimilation, intermarriage, socialization, marginalization, repatriation, cohesion, self identity, and generational relationships are examined in many different settings. The persistence of ethnic communities and the housing and accommodation of newcomers also finds different responses and policy implementation. The great response that Nauck received in response to his call for papers also suggests the broad applicability of these concerns in most countries. We may accept too many assumptions of locals and prevailing policies and see the issues as how the newcomers adjust to the new environment. Rather it may be equally important to see how the newcomers change the world they have entered. From the familial standpoint migration and ethnicity are resources to answer family needs and goals. Our modest participation in the life of the new Berlin suggests a Germany much more diverse and vitalized than we or they have thought of before. At the same time there are many sources of conflict and positive discourse may be difficult to achieve.

We were at every stage of the seminars development and implementation ably assisted and welcomed by Anja Steinbach an advanced student in Nauck's Department at the Chemnitz University of Technology. It is never easy to please a group of academics in a complex location, but her efforts were greatly appreciated and I sure she feels part of our discipline and professional organization now herself. The conference also received support from the German Commissioner for Foreigners of the Federal Government and their official representatives, Mr. Krief from Berlin and Ms. Settlemeyer from Bonn provided us with a wealth of statistical data. Bernhard Nauck gave a useful overview of the policies about immigration, citizenship and residence in Germany that put us into a clearer perspective. He has arranged to have selected papers published and you will then have an opportunity to share with the seminar some of the exciting ideas presented. It is not possible to capture the full measure of the value of the questions, commentary and discussions at coffee breaks and at evening get together in the clubroom. It is these exchanges that produce the close ties and continuing collegial interaction created by our seminars. We appreciate the risks that our seminar organizers take on our behalf. We congratulate Bernhard Nauck and Anja Steinbach on a stimulating and pleasant seminar.

#### B. Upcoming conferences.

Jan Trost reported at the business meeting about his plans for the seminar in Uppsala, Sweden in June 1999. Complete details appears elsewhere in this issue. I would like to urge those who are interested to send abstracts and register early. The topic concerning *Theoretical and Methodological Issues in Cros-Cultural Family Studies* is one of wide spread significance and the arrangements are extremely reasonable in cost and accessibility.

A wide ranging discussion was led by Barbara James in terms of solidifying the plans for the 2001 seminar to be held in North Carolina, USA. We are also beginning to explore possibilities for expanding our participation related to the ISA World Congress to be held in Brisbane Australia in 2002. Your ideas are welcome, please be in contact by e-mail [settlesb@udel.edu](mailto:settlesb@udel.edu). We had informal discussions of some other

possible conferences and joint activities with other committee and groups. Please feel free to make suggestions for the board to consider. We like to have at least one activity each year between Congresses, but are open to other seminars if they can be offered effectively and not in direct competition.

#### C. World events and the RC 06 CFR Committee.

We have been fortunate to be able to expand our outreach to many more areas of the world in recent years and to a broad range of family oriented academics. We are always hopeful of supporting emerging scholarship and open and free scholarly exchange. We have not taken the seminars to venues where some of our members might not be welcomed by local and national governments. We have not either as a board or in business meetings attempted to have specific stands on political issues and conflicts. Our Gazette does not publish often enough to be a useful outlet for members views as letters to the editors on political developments. We received a number of letters from the Yugoslavian Sociological Association this spring during the NATO response to the crisis in Kosovo. They spoke to issues in media coverage, health care facilities under fire, civil society and democratic institutions and the meaning of peace from their point of view. On June 20, 1999 a closing memorandum they invited sociologists to contribute to an upcoming issue of their journal (which is published in English) on comments or articles addressing the NATO intervention. If you wish to have more information or participate in their publication the e-mail address is [ysa@afrodita.rcub.bg.ac.yu](mailto:ysa@afrodita.rcub.bg.ac.yu). Signing on behalf of the YSA presidency were Aleksander Molnar, Alijosa Milmica, Andjelka Milic, Karel Turza, Ljubinko Pusic, and Marija Bogdanovic. We are willing to publish such requests for articles from other scholarly organizations as well, but in no way does the board or the president endorse such announcements or take any position on their editorial policies.

#### D. The role of publications and networking in the work of the CFR.

We are most grateful to those members who have volunteered to coordinate and seek publication for the results of various seminars. Not only does it bring the work to a larger audience, but it suggests the

potentiality for scholars of similar interest to initiate and pursue lines of family research that may be of value cross-nationally and cross-culturally. While the committee does not function to initiate or sponsor specific research projects, it does provide the opportunity for scholars to find the kind of relationships upon which such ventures could be developed. We also promote the appropriate recognition of joint projects and the contributions of all involved.

Respecting each others work and paradigms is a major challenge for international family studies. Reviewing each others work for funding or publication may create conflict as quality standards may be confused with other values and distinctions. Empathy and perspective sharing help prevent misunderstanding. Pressures both from the researchers personal lives and their other professional and economic obligations need to be recognized in the design of cross-national projects so that realistic and achievable goals and schedule of activities are set.

Comparative analysis is easier if the higher level abstractions are incorporated into the planning of studies. That is not to say that a single master theory must be brought into by everyone, but rather that comparability not be handled at the level of specific social variables that appear similar. The same behavior may have different meanings and different behaviors may speak to the same idea. Doing theoretical work up front may pay off over and over again in a complex program of cross cultural work.

We invite CFR members to keep the Gazette informed of projects which promote international family studies.

## **HONORARY PRESIDENT'S COLUMN**

Some comments on birth rates. In 1983 Sweden faced a historically very low birthrate, only a total fertility rate (TFR) of 1.6. Politicians were upset and one could hear statements to the effect that Sweden was a society hostile to children and other unrealistic ideas. The Parliament made some changes of the social welfare system. Based upon the fact



that their seemed to be no changes in the relative number of first and second children, but that third and fourth children had decreased, for example, the alimonies for the third child became 50 % higher that for the first and second. The TFR increased and reached the level more than 2.1 in 1990-91.

But, there was no need for any new political decision. With the ideology about the preferred number of children, the TFR would in the long run be about 2.4 if all women would have as many children as they wanted and no more. With the new contraceptives available and used almost no women have more children than they want. What is called delayed births, meaning few women have their first child when young, the probability for sterility among women as well as men increases. Few women want a child when the marital relationships is bad or when they are divorced and with historically many divorces and separations, some women will have fewer children than wanted.

All this means that the expected TFR in a country such as Sweden will fluctuate between 1.5 and 2.1 if my calculations are right or at least reasonable. After 1991 the birth rate decreased and is now about 1.5. Thus, my prediction is that the TFR very soon will increase again. This will mean that the birth rate will never come up to the magic 2.1 except for occasionally and the population will decrease (immigration and emigration not considered, neither changes in mortality rates).

What about, for example, Spain and Italy with birth rates as low as just above a TFR of 1? And other countries? The Gazette might be a good forum for exchange of experiences and interpretations

## **FROM THE SECRETARY**

In the last issue of the Gazette the statutes were not correctly copied. The last paragraph was lost – the one about how to change the statutes. Here it comes:

XIII REVISION OF THE CONSTITUTION

A. Upon written petition of 20 members to the President, an article or articles of this Constitution can be submitted to the membership for revision.

B. Revision requires majority approval of those casting a vote on a mail ballot.

Sometimes I seem to myself acting somewhat redundantly: Those of you who have not paid your dues: *please pay your dues immediately.*

At the Berlin seminar the CFR had a business meeting one of the evenings followed by a reception. Here comes the minutes from the meeting.

### ***Minutes from the Berlin business meeting***

1. The president, Barbara Settles, called to order.
2. The agenda was accepted with some additions.
3. The secretary/treasurer reported about the financial situation of the CFR since the Montreal congress. We now have 302 members. The Gazette has just been published in its second issue this year. The third issue will appear in September/October.
4. The president reported about coming seminars (see below) and showed our gratefulness for the work done by Bernhard Nauck and Anja Steinbach. She also stressed the importance of availability of e-mail addresses of members for the boards to communicate to all.
5. The president reported from the World Congress last summer and mentioned the good work of our local organizer, Carol D. Harvey. We all appreciate her efficiency.
6. Rudolf Richter reported from the seminar in Strobl last year and said that a book will soon appear as a result of the seminar.
7. Bernhard Nauck informed about the present seminar and stressed the work Anja S. has done.

8. Jan Trost said some words about the forthcoming CFR seminar in Uppsala next year, see announcement elsewhere in this issue.
9. Barbara James informed about a forthcoming seminar in North Carolina in 2000.
10. Barbara Settles informed that eventually a book seems to appear as a result of the Norway seminar in 1991. The book will come out on Howarth Press.
11. Revisions of the constitution was suggested and the meeting decided that the board should take a look at the constitution.
12. Rudolf Richter in his capacity as vice president will together with John Eriksen, Norway, and Carol D. Harvey, Canada, form the Nominations Committee for a new board to take over at the world congress in 2002. Rudolf asked all for suggestions.
13. The president informed about the next world congress of the ISA to be in Brisbane in the summer of 2002 with a possibility of a pre- or post-seminar of the CFR. Melbourne was suggested as well as Kuala Lumpur.
14. Ivo Mozny made some hints at the possibility of a seminar in Brno in some few years.
15. Maria C. de Souza Campos suggested a seminar in San Paolo.
16. Elena Bastida suggested a seminar in Mexico.
17. A discussion was held on what the CFR can do in order to facilitate cooperation among some members who want to cooperate on some specific issues.

The president thanked all participants for being there and invited all to some refreshments.

## **FORTHCOMING SEMINARS**

### **XXXVIIITH INTERNATIONAL CFR-SEMINAR IN UPPSALA JUNE 20-23, 2000**

#### **THEORETICAL AND METHODOLOGICAL ISSUES IN CROSS-CULTURAL FAMILY STUDIES**

This seminar is co-organized with the Nordic Family Research Network (NFRN). Sessions will be held at Department of Sociology, Thunbergsvägen 3a, Uppsala, and lodging will be at Internationella Kursgården, Övre Slottsgatan 1, Uppsala. The two sites are situated in central Uppsala, on each side of the English Park, a distance of five minutes walk.

#### ***Program***

Tuesday June 20 Arrival in the afternoon and welcome dinner with official opening

Wednesday June 21 Sessions

Thursday June 22 Sessions

Friday June 23 Sessions before lunch, the seminar closes at lunch.

This day is also

*Midsummer Eve* which means that there are celebrations in honor of the shortest night of the year – the night between the 23<sup>rd</sup> and the 24<sup>th</sup>.

### ***Registration***

Registration fee: USD 300.- (non-members 350.-), which includes lodging, breakfasts, lunches and dinners as well as organization of the seminar. The organizer has some resources to financially support colleagues from problematic currency countries as well as some students.

Abstracts are due to be in the organizer's office no later than December 1, 1999, and feed back will be given before the end of the year. Registration fees are due March 1, 2000.

Those who want to arrive earlier and/or stay longer and want support in finding lodging in Uppsala, please inform the organizer a reasonable time in advance.

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The XXXVIIIth International CFR-seminar is planned for the Spring of 2001 in North Carolina, organized by Dr. Barbara James.

The XVth World Congress of Sociology will be held in Brisbane, Australia, in the Summer of 2002. The CFR plans for a pre-seminar in Melbourne.

## NEWS FROM MEMBERS

*Barry Wellman's* *Networks in the Global Village* (Westview Press, 1999) examines how people live through personal communities: their networks of kin, friends, neighbors, and coworkers. It is the first book to compare the communities of people around the world. Major social differences between and within the First, Second, and Third Worlds affect the opportunities and insecurities with which individuals and households must deal, the supportive resources they seek, and the ways in which markets, institutions, and networks structure access to these resources.

The book demonstrates that supportive communities have continued to thrive around the world, if only people knew how to look for them and how to look at them. The traditional approach of looking at community as existing in localities, urban neighborhoods, and rural towns made the mistake of looking for community a preeminently social phenomenon in places an inherently spatial phenomenon. Why assume that the people who provide companionship, social support and a sense of belonging only live nearby? The question is important for any era, but it is especially important in contemporary times when people can use cars, planes, phones and electronic mail to see and talk with far-flung kin and friends.

This is the first book to present a wide range of scholars who have used social network analysis to study community. It goes beyond just documenting the existence of supportive community networks that task has been well-accomplished to analyzing the implications of these community networks for the societies in which they are embedded. The trick is to treat community as a social network rather than as a place. Using this social network approach allows the authors in this book to study people's sociable and supportive community ties with friends and relatives, no matter where they live: across the street, across the metropolis, or across the ocean. The principal defining criterion for community is what people do for each other and not where they live. The social network approach enables the authors in this book to study community without necessarily assuming that all communities are local

or kin solidarities. They do so by defining community as personal community, a person's set of ties with kin, friends, neighbors and workmates.

Until now, most research has gone into documenting the composition, structure and supportiveness of community networks in North America. This book extends the analysis globally. Each chapter presents original research. Each is written by a resident of the country described and shows how living in a country affects the ways in which people use networks to access resources. The authors are Wellman, Milena Gulia and Stephanie Potter on the nature of community and support in Toronto; Barrett Lee and Karen Campbell on black and white neighboring networks in Nashville, USA; Vicente Espinoza on survival networks in Santiago Chile; Alexis Ferrand, Lise Mounier and Alain Degenne on how French sexual, support and confidant networks articulate and link social classes; Endre Sik and Wellman on network capital in Hungary; Yanjie Bian on using connections to get jobs in China; Janet Salaff, Eric Fong and Wong Siu-lun on using connections to emigrate from Hong Kong; Shinsuke Otani on personal networks of kin and friends in Japan; and Wellman and Gulia on community and support in cyberspace.

*Tine Rostgaard and Torben Fridberg: Caring for Children and Older People – A Comparison of European Policies and Practices. Social Security in Europe 1998: 20, The Danish National Institute of Social Research, Copenhagen.*

How are children and older people cared for in Europe? Two new reports published by the Danish National Institute of Social Research compare the development of care schemes in Denmark, Sweden, the Netherlands, England, Germany and France over the last 15 years. The reports show that the supply of services for both children and older people has never been higher - but several of the countries have had to change previous principles for allocation and provision of care benefits.

- \* Day care a top priority in Denmark
- \* However...less favourable possibilities for parental leave
- \* Fewer older people in institutional care homes
- \* The number of older people receiving home help is highest in Denmark
- \* It is becoming more difficult to have services allocated
- \* Individually adapted services
- \* User payment covers a bigger share of the total amount of expenditure
- \* More a welfare mix
- \* Models of care
- \* Information on the survey

The survey looks at the development of care services in the period 1982-96 and includes both care services and cash benefits. The Danish National Institute of Social Research has financed the survey consisting of an English report with a comparative chapter and seven countries studies, and a Danish report with a comparative chapter and seven municipality studies.

The reports can be ordered from the Danish National Institute, tel +45 33 48 09 46, fax +45 33 48 08 33, e-mail [library@sfi.dk](mailto:library@sfi.dk), [www.sfi.dk](http://www.sfi.dk)

*Philip R. and Barbara Newman* have published the 7<sup>th</sup> edition of their book, *Development Through Life. A psychosocial Approach*, Pacific Grove, CA: ITP/Wadsworth; 1999.



## NEW MEMBERS

The CFR welcomes the following new members:

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## **ABSTRACTS FROM BERLIN**

*Rivka W. Bar-Yosef, The Hebrew University Jerusalem: Children of two cultures: Immigrant children in Israel.*

The paper will deal with the adjustment problems of children of immigrant parents coming from Ethiopia based on a secondary analysis of the available research material. Among all the immigrants the culture and community structure of the Ethiopian Jews was the less known and the most remote from the Israeli western-type urban society. The family is patriarchal, extended and the households are multi-generational. The community is led by the elders and the priests. Only few of them have more than elementary education and many have no formal education. Although having children is one of the important values, the community

is adult-centered and the main expectation from the children is that they obey and honour the adults.

There are now cca. 60,000 Ethiopian Jews in Israel: 64% are under the age of 18; 25% are single-parent units via divorce, widowhood or the unknown fate of the spouse left in Ethiopia. The long trekking from the remote rural areas, the hunger and dangers on the way and the life in the transit camps were a chaotic time. The children did not understand the reason for migration. The well-structured order of the family, the household and the community fell apart. The taken-for-granted authority of the adults was shattered as the children became active participants and were often less helpless than the elders.

Children's feeling of security is strongly connected to a stable home. The loss of home by migration is aggravated by the period of homelessness on the way and the lengthy period until housing becomes a new home, providing a feeling of roots and security. Although the Israeli government is responsible for housing the immigrants as of their arrival, it can take several years until families are settled in a stable home environment. During this time families may move from one temporary lodging to another. Each neighbourhood has a different attitude to the new, dark-skinned children. The friendliness or the rejection of the neighbourhood becomes part of the acclimatization process, which can integrate or alienate the children.

While the language is a problem for all immigrants, it is of special relevance for the adjustment of children, especially for those of school age. Not speaking Hebrew cuts them off from communication with their peers and jeopardizes their successful participation in the curriculum. Amharic (the language of the Ethiopian immigrants) and Hebrew have a different store of concepts and different communication styles, often leading to misunderstanding in communication with teachers and peers. At home parents continue to speak Amharic, partly because they cannot speak Hebrew and partly because they want to preserve their ethnic roots and culture. The developing bilingualism of the children intensifies the division between the Hebrew-speaking public sphere and the 'immigrant language' of the private home.

The immigrants to Israel have to manage a triple identity: 1. the Israeli identity as the citizens of a democratic state with a considerable minority population, 2. the Jewish identity as part of the dominant majority and 3. the Ethiopian identity as part of their authenticity within a mosaic of ethnic groups. Each identity poses confusing problems. They tend to identify with a Jewish Israel - the goal of their migration - and are confused by what they are taught about the reality and the rights of minority groups in a democratic state. The Ethiopian community being very religious, the children are sent to religious schools (there are religious and secular state schools). The 'canonical'-school religious Jewishness is different from that of the home. In some cases their Jewishness is disputed. The children feel confused about their Jewish identity. Some of them put pressure on their parents to conform to the school norms, other solve the problem in the same way as they respond to bilingualism – separating the private from the public sphere. The family creates for the children an ethnic enclave. The school may be the first formal structure to which they must adjust. For the indigenous children home and school are complementary. The Ethiopian home represents a different culture. The Ethiopian child will be exposed concomitantly to two cultures. There are three possible answers to this situation: *separation* – the children may separate the private from the public sphere and live in two cultures, *rejection* - they may reject either the home or the public culture or even both, and *integration* - they can try to create their own culture, taking something from each and interpreting them according to their own needs and understanding.

*Helena Znaniecka Lopata, Loyola Univ, Chicago: The Self-Concept: Changes with Migration*

A person crossing national culture borders from the society of socialization and initial participation to one of later settlement experiences a complexity of changes, oversimplified in the concepts of acculturation and assimilation. The self-concept undergoes continuous modifications as interaction with members of both the home and the host cultures present new looking-glass images and criteria for judgment and as the person uses new ways of acting and seeing the self. New vocabularies shift body, action and interaction constructions, eliciting a

myriad of sentimental reactions. The tendency to encapsulate the past self in cocoon fashion does not work, if it is penetrated by repeated boundary crossing in person or through contact with the home culture and associates of past and present identities, such as family. Nation-state borders do not contain self-concept boundaries. Loyalties to the self and to significant others of past or present often prevent perceptions of the future self as completely changed to fit new roles and relationships in the country of settlement.

The paper examines autobiographies, diaries and correspondence to illuminate the various ways in which migrants crossing national culture boundaries are pulled back and forth in the construction of their self-concepts. This is exploratory analysis since what is retained of the past, interpreted from the present, and woven into images of the self in the future is dependent upon so many factors, including the influence of significant others going through similar processes, but in different ways.

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