CFR-GAZETTE

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PRESIDENT'S COLUMN

The Committee on Family Research of the International Sociological Association is one of the most active and innovative of the committees of the association. Thanks to our many members' efforts we are able to offer a wide variety of interim meetings, publications and a full program at the World Congresses.

The meeting that Dr. Jan Trost organized for us in Uppsala, Sweden, in June is an example of the high quality and outreach we aspire to accomplish. In addition to bringing together a diverse group of senior scholars and new professionals, the program and social events supported networking and building of relationships for future work. The theme of "Theoretical and Methodological Issues in Cross-cultural Family Studies" brought out many of the important concerns in working with colleagues on international and cross-cultural projects and suggested strategies for launching and maintaining relationships and research opportunities. In addition to the fees paid by the participants, Jan Trost secured sponsorship from The Bank of Sweden Tercentenary Foundation, the Department of Sociology at Uppsala University, Swedish council for Social Research and Uppsala University. These supporting organizations made possible some support to new scholars and those with special needs, as well as some special events. We had Swedish style food and hospitality at several nice locations the first was at Stabby Prästgård, a lovely suburban home of the turn of the century where we had a reception on the lawn and a dinner in the family atmosphere of this historic home. Another evening following a formal reception sponsored by the rector of the Uppsala Universitet in the formal rooms of the main building, we had a Swedish buffet in the Café Alma of the university. Our last evening was in the Wermlandskällaren a traditional dinner in the picturesque cellar dining rooms. Following the closing sessions on Friday we journeyed out into the country to old Uppsala to participate a community celebration of midsummer's. Dancing around the flowered decorated pole, traditional foods and music were a pleasant introduction to local customs. In the evening a casual supper was hosted by Jan Trost and Irene Levin in the garden of his home with all the local treats of salmon and cured lamb. As you will notice in reading the abstracts there were many fine papers and we had intensive discussions both at the formal sessions and in the after-hours socials. Among the concerns that were raised were those of comparability of concepts and contexts in cross national study designs and translation, practical issues of support and coordination, fairness and equity in collegial relationships and credit, training and opportunity for comparative and collaborative work, and

policy implications of findings in different cultural settings. We appreciate the hard work that Dr. Trost put into designing and implementing this excellent conference.

My own adventures this spring and summer have been aided by colleagues from CFR. As we planned last fall we spent my sabbatical in Europe and lived in the south of France in a lovely small village in the heart of the wine country on the west side of the Rhone. I had the opportunity to meet with Wilfried Dumon and Koen Matthjes at the University of Leuven, Belguim, to talk with them about trends in family studies affecting their programs. I visited Oldenberg University at the time of the German Family Sociologists' spring meeting. It was hosted by Rose Marie Nave-Herz's department and I met many people who are interested in international and comparative work. My trip to Vienna included giving a seminar on "Family Sociology in Prevention and Education Programs" for the Austrian Institute for Family Studies and being updated on the current activities of the European Observatory for Family Matters by Rudolf Richter and Silvia Trnka. I had two opportunities to work with Bernhard Nauck on the book we are editing based on last year's CFR meeting, once in Chemnitz and then in France. Christine Millward from Australia, who is working this year on a major research project in London for the National Centre for Social Research, joined us at the end of our stay for a brief visit and we are discussing possible additional activities related to the World Congress in Australia in 2002.

As part of my sabbatical studies I also sought input from a panel of CFR scholars on a paper I was asked to prepare for the ISA Research Committee's academic seminar and council meeting in Montreal this July. The goal was to look ahead to envision how family sociology might advance in the future as an international force and in relationship to other disciplines. These scholars had many ideas in common and were enthusiastic about the opportunities that await us. At the meeting although the paper was delivered late in the last day of the program there was a fine turnout of our fellow Research Council members and lots of interested questions. I am currently at work on revising the paper for possible publication under the editorship of Arnaud Sales. It seems to me that we are more and more able to move ahead to develop collaborative ties and projects as individuals and bilaterally between educational institutions.

Looking ahead to CFR Activities: Barbara James came to see us in France and we had the chance to get a sense of the meeting, which is planned, for Chapel Hill, North Carolina at the end of March 2001. The University of North Carolina at Chapel Hill has a wide variety of programs in such areas as population, life course, and adolescent family and school adjustment that have

family centered research and there are many resources of interest. Her own work is in the Medical faculty and involves both the education of physicians to be more family sensitive and their preparation in family therapy. Focusing on the interface of families with organizations that provide information, diagnosis, services, and support in care giving will be broadly conceptualized. Of course new approaches to medical and health services are central to many of the new responsibilities families are being asked to assume. However similar issues are occurring in education, work, insurance and benefits, leisure, and community interfaces with families. New sources of information and misinformation and communication innovations are also challenging families in their decision-making and care giving processes. Ethical concerns and informed consent abound both for the family caregivers and the professional community. Breakthroughs in treatment and intervention pose many new questions for families and professionals. As in many other parts of the world North Carolina has become more cosmopolitan with immigration and migration of the work force and new industries and metropolitan development across the state. Still we will also find some traditional foods and customs that make it a special part of Americana. Because of the type of facilities available this seminar is limited and early registration is encouraged.

At the meeting in Uppsala the executive committee received two proposals for conferences and approved them. Chin Chun Yi <chinyi@gate.sinica.edu.tw> suggested that she could organize a conference for 2003 to be held spring in Taipei. She is developing the details and theme and will be letting us know specifics as they are developed. Maria Christina Siqueira de Campos Souza <mccampos@usp.br> presented a proposal to hold a meeting in Sao Paulo, Brazil. It would feature a focus on migrant families and intergenerational relationships. It will be our first meeting in South America and we would hope to build new participation and connections throughout the region. It is planned for June of 2004. Interim meetings are organized through the efforts of our members and the executive committee has approved proposals in many different locations and times. We have on occasion had more than one meeting in a year and are interested in long term planning for a wide variety of locales and themes.

Planning is moving along for the ISA World Congress in Brisbane, Australia July 8-13, 2002. Our vice- president, Rudolf Richter <rudolf.richter@univie.ac.at> is chairing the program committee for our academic session. We expect to have a full set of sessions because we believe we have enough members of our committee RC 06 that our group will qualify for the full complement of sessions. It is important for our Committee for

Family Research to have members who belong to the ISA as well as the committee. In addition to receiving the journal and association news your membership gives the committee creditability and scope in influencing the association. (You may notice that if you are over 60 years in age you can receive a lifetime membership for a slightly lower price than a full 4-year membership.) One must be an ISA member to have your name on the ISA World Congress program and it would be helpful to have memberships into the association before next spring when they take the final count for the program. We have received information about the general program of the World congress as organized by Dr. Piotr Sztompka and the overall program committee. The first session convened by the president Alberto Martinelli with the cooperation of Margaret Archer on Monday morning will focus on Global society or fragmented world: trends in economy, culture and politics. The next three days will develop the theme of the congress, The Social World in the Twenty First Century: Ambivalent Legacies and Rising Challenges. Five thematic session will run concurrently on Tuesday, Wednesday and Thursday: 1.) Inequality and Exclusion, 2.) Knowledge, Creativity and Communication, 3.) Sexuality, Families and Forms of Intimacy, 4.) Ambivalence of Social Change, and 5.) Differences and Politics. The third session is being convened by Stella Quah ,<socquahs@nus.edu.sg>, Bernadette Bawin-Legros and Jake Najmana and will have sessions on conceptual and socio-cultural dimensions, conflict and conflict resolution, cross-cultural meetings in the context of HIV/AIDS. On Friday there will be 6 sessions at the plenary level on special topics including 1.) Focusing on Asia Pacific, 2.) National and regional sociologies in an era of globalization, 3.) Women's movement at the verge of the XXI century: Achievements and challenges, 4.) New wave of radical mobilization, 5.) Linking teaching and research: innovative experiences, and 6.) Legal institutions in crisis. On Saturday the presidential program will be the Uses of Sociology and the new president is honored.

In addition, flowing from discussion at the RC council meeting, Linda Christiansen-Ruffman is chairing an initiative to develop for the morning sessions several focused sessions stemming from proposals from the research committees. This opportunity is a new one for the RC's and it is hoped that some significant sessions for cooperative and academically sound work will be developed. Please contact Rudolf and me if you have some ideas for such a session. I have the names and e-mail addresses for all the program conveners as announced and while these sessions are by invitation we are encouraged to make contact with appropriate program session organizers if we have specific contributions to offer. Please let me know if you want the list in detail. It seems

to me that the World Congress has a more complex and interesting overall program and that we should find it an interesting selection of ideas. I hope you will be planning to come to Australia.

HONORARY PRESIDENT'S COLUMN

Now, when the XXXVIIth International CFR-seminar is over, it's hard not to write about it since my thoughts for a long time have been there planning and now they are still there after some weeks. Sort of an abstinence. And here comes some notes.

Officially the seminar started June 20 in the evening – but in reality it started about two years ago when I promised to organize a second Uppsala meeting. Örjan Hultåker and I organized the first one and the theme was *Family and Disaster*, with our common background in family studies as well as in disaster studies. This happened in 1980 and was the XVIIIth international CFR seminar. All sessions and all lodging took place in Rosersberg´s castle outside of Uppsala.

Now 20 years later the sessions took place in one of the class rooms of Uppsala University's Language science center and lodging was organized in two small hotels just five minutes walk from the sessions. My intentions were to organize a small seminar with about 25 participants but Uppsala and the theme, *Theoretical and Methodological Issues in Cross-Cultural Family Studies*, seemed popular: more than 50 participants from 20 countries – truly international. In order to make the seminar efficient the registration fee included lodging as well as all meals during the three days seminar.

According to my opinion, also vented in this column several times, the CFR has too few younger members and certainly too few student members. In order to change that situation at least to some extent I had applied for financial support to students for joining the seminar. Money granted helped pay the registration fee (and thus the stay) for eight students and travel costs for some. Money granted also made it possible to support travel costs and/or registration fee for nine participants from countries with problematic currency situation.

Uppsala university and it *rector magnificus* gave a reception for us all in the Chancellor's room of the university building and Department of Sociology hosted one of the dinners. Support covering the mentioned subsidies came from

the Bank of Sweden Tercentenary Foundation and the Swedish Council for Social Research. Due thanks to all of them.

Some of the papers from the seminar will be collected in a special issue of *Journal of Comparative Family Studies* after a blind review of all manuscripts in revised form submitted to me. Most presentations and most discussions were of very high quality and one can therefore presume an issue of high quality as well.

FROM THE SECRETARY

We have now 285 members. This is a rather large number which gives us priorities at the world congresses. We would like to keep up our high membership number. However, several of our members are now due with their payment. All those who have 1999 next to their name on the envelope of this Gazette, have to pay as soon as possible in order to keep their membership. It will help me in my work if also those with payment dues of the year 2000, will send in checks with 40 USD for full members and 10 USD for students for the next four year period. Or pay NOK (Norwegean kroner) 360:- (for students 80:-) to Committee on Family Research, Kreditkassen, filial Frogner, Frognerveien 36, N-0263 Oslo, Norway. **If you pay me in Norwegean kroner it is important that the check is drawn at a Norwegean bank.** Otherwise the bank takes nearly half the money in dues.

Some of you might not want to continue your membership with the CFR, that would be sad but I would be glad if you would inform me, which would help a lot to keep the membership list as accurate as possible.

You will find that I am trying out a picture on the front page that is made for CFR alone. Previously we have not had any picture of our own, only used that of ISA. The artist, Nanti Bryn Hanssen has made this one showing the research objects or subjects of the CFR. At the business meeting we decided that the secretary/treasurer could use it. Please tell me what you think of it. I find this very attractive.

Here I show the distribution of members according to countries:

ARMENIA	1	AUSTRALIA	9
AUSTRIA	5	BELGIUM	7
BRAZIL	4	BULGARIA	1

CANADA	21	CHILE	1
CHINA	5	CZECH REPUBLIC	2
DENMARK	4	EGYPT	1
ENGLAND	7	FINLAND	9
GERMANY	19	GREECE	1
HUNGARY	2	ICELAND	1
INDIA	3	IRAN	1
IRELAND	2	ISRAEL	13
ITALY	7	JAPAN	10
KOREA	1	KUWAIT	1
LATVIA	1	LESOTHO	1
LITHUANIA	2	MALAISYA	1
MALTA	1	MEXICO	4
NEW ZEALAND	1	NIGERIA	1
NORWAY	11	POLAND	2
PORTUGAL	2	RUSSIA	4
SAUDI ARABIA	1	SCOTLAND	1
SERBIA	1	SINGAPORE	1
SLOVENIA	1	SOUTH AFRICA	4
SPAIN	7	SWEDEN	20
SWITZERLAND	1	TAIWAN	2
THE NETHERLANDS	8	TURKEY	1
USA	68		

Total   285

We have received a letter from Arnaud Sales, vice president for the Research Coordinating Committee of the ISA, about the contribution of Africa, Asia and Latin America to Sociological Research: "The field of sociology has, for historical reasons, been widely defined in Europe and North America, and often reflects the problems, cultural models, modes of access, production and diffusion of knowledge of Western countries or countries where Western intellectual traditions dominate. Social issues specific to non-Western cultures or developing countries have frequently been marginalized or ignored. Major sociological communities in Latin America or Asia still find it difficult to situate their research concerns and their theoretical developments not only within the framework and discussion of general theories that the West has universalized, but also in international sociological conferences and world congresses. We all know the role major Western philosophical traditions and social science theories have played in the diversification of sociological

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discourse. Wider access to work from South or from Asia would also consider enrich the perspectives of the discipline."

BUSINESS MEETING IN UPPSALA

1. The president, Barbara Settles called to order and the agenda was approved. The number of members present at the business meeting was 35.

2. The secretary/treasurer reported about the financial situation of the CFR and mentioned that all who have paid their dues from 1998 are now members. The number of members is 285 and come from 51 countries. She also reported that the cooperation with the ISA office is running very smoothly and the dues paid via the ISA come regularly to the CFR. There have been three Gazettes each year and the contact with the members of the CFR is very positive. All members are encouraged to give information about their published books etc. in the column: News from members in the Gazette.

3. The president mentioned that the CFR is one of the, not only oldest, but also with most members of all research committees within the ISA. We have now so many members who also are direct members of the ISA, and are qualified for the largest ISA World Congress slots for 2002. Most likely there will be a pre- or post-seminar in Melbourne. She also mentioned that the Research Council of the ISA will meet in Montreal for planning and for discussing publishing projects to be undertaken. The book previously planned on the State of Sociology will soon be available from the publisher, Sage.

4. Memorials were held for passed members Floyd Martinson and Erik Manniche by Jan Trost.

5. Rudolf Richter reported from the Vienna seminar.

6. Bernhard Nauck reported from the Berlin seminar.

7. Rudolf Richter, vice-president and ex officio chair of the nominations committee, reported from the work of the committee.

8. Jan Trost reported from the committee on changes of the constitution of the CFR and suggested that we publish suggested changes in he CFR-Gazette for members to react and respond. Later a new suggestion can be sent for approval by the membership.

9. Jan Trost informed that we have never had a logo of our own and have only borrowed that of the ISA. He together with some others suggested a new logo. After a discussion the meeting showed its meaning that the idea of a logo of the CFR has to be discussed further and that the editor of the Gazette can start using the new logo if she wants.

10. The president reported that Barbara James has suggested a topic like Families Interface with Caregivers Institutions for the CFR seminar to be organized by her for the spring of 2001. Rudolf Richter has approved of chairing the program committee for the World Congress and Christine Millward is local coordinator.

11. Chin-Chun Yi suggested a CFR seminar in Taiwan in 2003 and Maria Christina de Souza Campos suggested a seminar in San Paolo, Brazil, in 2004.

REPORT FROM THE NOMINATIONS COMMITTEE

The nominations committee, Rudolf Richter, Carol D. Harvey, and John Eriksen, present a list of candidates for the board of the CFR to take over at the World Congress in Brisbane in 2002.

President	Bernhard Nauck	Germany
Vice President	Chin-Chun Yi	Taiwan
Secretary/treasurer	Irene Levin	Norway
Members at large, three to be elected		
	Ruth Katz	Israel
	Christine Millward	Australia
	Rudolf Richter	Austria
	Benjamin Schlesinger	Canada
	Ria Smit	South Africa
	Lynda Walters	USA

Enclosed please find a ballot. Send your ballot to the secretary as soon as possible and the acceptance of votes will go on until 31st of December, 2000.

FORTHCOMING SEMINARS

The XXXVIIIth International CFR-seminar is planned for the spring of 2001 in North Carolina organized by Dr. Barbara James. The theme will be "Families as They Interact with Care Giving Institutions". Fee CFR members $ 650; non CFR members: $ 700. Dates: March 28-31, 2001.

Abstracts due by November 1, 2000. Please send abstracts via mail to: Barbara James,
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Barbara.James@css.unc.edu

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

NEWS FROM MEMBERS

Linda Haas, Philip Hwang and Graeme Russel (eds.): Organizational Change and Gender Equity. International Perspectives on Fathers and Mothers at the Workplace, Thousand Oaks, California, London and Sydney: Sage Publication, 2000.

Caroline Le Navenec and Tina Vonhof: One Day at a Time. How Families Manage the Experience of Dementia, Westport. CT: Auburn House, 1996. You can visit Caroline Le Navenec's web site: http://wwwnursing.ucalgary.ca or http://westwood.fortunecity.

Irene Levin and *Jan Trost* have just published a new book: Särbo; ett par – två hushåll (LAT Relationships; One Couple – Two Households), Lund, Studentlitteratur, 2000.

Sandra Torres and *Jan Trost* have just published a new book: Studieteknik (Study Technique), Lund, Studentlitteratur, 2000.

Benjamin Schlesinger has published the book: Canadian Families 1900-2000. A Bibliography, University of Toronto Press, 2000.

Barbara Settles, Susanne Steinmetz, Gary Peterson & *Marvin Sussman* (eds.): Concepts and definition of family for the 21st Century, NY: Haworth Press, 1999.

Rudolf Richter & Sylvia Supper (eds.): New qualities in the life course: Intercultural aspects, Würzburg: Ergonverlag, 1999.

Carol Harvey (ed.): Selections from the ISA World Congress, Special Issue of the Journal of Comparative Family Studies, in press.

Barbara Settles: Sociology of the Family: Global advances and challenges, in *Stella Quah* & Arnaud Sales (eds.): International Handbook of Sociology, London: Sage, in press.

Bernhard Nauck & Barbara Settles (eds.): Migrant and minority families, Special Issue of the Journal of Comparative Family Studies, under edit.

OBITUARIES

Floyd M. Martinson

died in his home in St. Peter, Minnesota, April 23, 2000. Floyd M. Martinson was from 1945 to 1982 professor of sociology and anthropology at Gustavus Adolphus College. From 1982 until present he was Research Professor of sociology at the same place. He graduated from Concordia College in 1942 and earned his masters and doctoral degrees from the University of Minnesota. His choice of colleges and university reflected the Scandinavian origin of his family (Norway).

Floyd M. Martinson was well known within American and European Family research, and especially in research on infant and child sexuality. He has published nine books and fifty articles in professional journals and books. His research and publications have given a significant contribution to the understanding of the development of sexuality in early years. From his studies in Norway he also wrote a book on Norwegian childhood: *Growing Up in*

Norway 800-1990. Dr. Martinson was an active member of the American Sociological Association and the International Sociological Association. He took part in a number of associations within family research and research on sexuality. Floyd M. Martinson was on several occasions visiting researcher at European universities. In 1988 he was awarded the Alfred C. Kinsey Award. Until 1999 he was actively working at his office at Gustavus Adolphus.

Floyd M. Martinson organized and chaired "The Child and the Family", Sixteenth international Seminar, Committee on Family Research of the International Sociological Association, he organized and convened Symposium on Infant and Child Sexuality at the International Conference on Love and Attraction at University of Swansea, Wales, UK and he was actively involved in a number of seminars and conferences in the USA and in Europe.

In addition to being a hardworking and outstanding scholar, Floyd dedicated his life to other areas, first of all his family, and his beloved summerhouse "Furuly" up in Northern Minnesota, a place where he planted Norway pines and cultivated his land. Floyd was a true family man. He married Beatrice Awes in 1946. They got three sons and two daughters together and altogether seven grandchildren. They all loved to go to "Furuly" and spend some time together.

Floyd M. Martinson was an active member of the Lutheran Church and had many positions of trust in a number of institutions such as Board of Directors, Lutheran Social Service of Minnesota; Committee on the role of Lutheran Social Welfare in Strengthening the Family and National Conference of Churches and Social Work.

With Floyd M. Martinson's death, international research on childhood and family lost a dedicated scholar and many researchers in USA and Europe lost a dear colleague. His ashes were spread under his Norway Pine at the arboretum of Gustavus Adolphus College where family and friends may go to reflect on his memory.

Per Egil Mjaavatn
The Norwegian University of Science and Technology

Erik Manniche

was a member of the CFR for a number of years but not the last period. He was born September 1, 1927, in Helsinor, Denmark, where he died in his home by a

heart attack April 14, 2000. Among his works can be mentioned the books *The Family in Denmark* and *Abortions, Beheadings and Hymns*. He studied in Chicago and in Seattle, where he also graduated with his MA in sociology. During many years he was professor at Copenhagen University. He is a great loss for those of us who could count him as a friend and who he counted as a friend.

Jan Trost

NEW MEMBERS

The CFR welcomes the following new members:

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ABSTRACTS FROM THE UPPSALA SEMINAR

Ageing and Life course

CROSS-CULTURAL COMPARISONS IN THE HISTORICAL STUDY OF THE FAMILY AND THE LIFE COURSE

Tamara Hareven, University of Delaware, Newark, USA

My presentation will focus on the development of international collaborations and cross-cultural comparisons in research and analysis in the historical study of the family and the life course over the past thirty years, since the emergence of these fields.

The first part of the presentation will examine the role of cross-cultural comparisons in advancing these fields among pioneer scholars in France, England, Sweden, Austria, Japan and the United States, and the underlying theoretical and methodological frameworks driving this research. The paper will identify general patterns in the findings within the first two decades in a comparative framework and will interpret them in a theoretical context. This part will cover topics such as marriage, kinship, household and family organization in the context of social and economic change, especially in relation to the processes of urbanization and industrialization. I will provide extensive examples from my own cross-cultural research on family and work and the life course, which I conducted over the past two decades in New England, Kyoto, Lyon and Vienna.

The second part will examine the development of the life course approach in an interdisciplinary and comparative setting. It will explore past and continuing research on the life course approach among scholars in the United States, Japan, England, Sweden, and Belgium, and more recently in Germany. Focusing on projects specifically planned for this comparative purpose, such as the ones directed by Glen Elder and myself respectively, the paper will examine the theoretical and methodological implications of these comparative projects. It will address topics such as changes in the timing of life course transitions in relation to aging and generational relations. For example, the presentation will examine a recent comparative project on "Leaving Home" which was carried out by the Euro-Asian Project, including Belgium, Italy, the Netherlands, Sweden, China, Japan and the United States.

In all these areas the paper will draw on the work of scholars in family history, historical demography, anthropology, and sociology, on comparative research

projects that I directed, and also on my own research comparing family and work patterns in the United States, Europe and Japan.

The last part of the presentation will address major problems and opportunities in cross-cultural, international research. It will raise questions such as: What does one actually compare in cross-cultural research? (The issue of comparing apples and oranges.) How does one define variables for comparison in a culturally sensitive way, without imposing ethnocentric categories from one society on the other? How does one deal with language issues and with culture-specific concepts defining attitudes and relationships? What is the advantage of conducting bi-national or multi-national comparisons in collaboration with scholars from those respective societies versus carrying on field work directly in other societies? In addressing these issues I will draw once again on the work of other scholars and on examples from my own work conducting comparative research in collaboration with other scholars on their respective own countries, and also based on the experience of my own field work in Japan, France and Austria.

THEORETICAL AND METHODOLOGICAL CONSIDERATIONS REGARDING THE GERONTOLOGICAL STUDY OF RELATIONAL VALUES AND THEIR EFFECT ON UNDERSTANDINGS OF SUCCESSFUL AGING

Sandra Torres, Doctoral Fellow, Uppsala University, Department of Sociology

In order to study understandings of successful aging, a culturally relevant theoretical framework for the transcultural study of the framework, the original anthropological instrument designed by Kluckhohn and Strodtbeck has been adapted and further developed. As part of the empirical testing of the framework in question, value orientations regarding relational modes (i.e construct of successful aging has been formulated. On the basis of this gerontological. whether individual, collateral and lineal relationships are preferred) and the understandings of successful aging that follow from them (i.e. whether successful aging is thought to be contingent upon being able to be self-sufficient, half-sufficient or dependent upon one's family in old age) have been empirically studied. In this paper, the findings obtained in these respects are presented as illustrations of how this study's theoretical and methodological points tapping into respondents' conceptualizations of family duties and the role that family members are expected to fulfill both prior as well as post migration. The advantages and shortcomings of this study's theoretical and methodological points of departures are discussed within the context of transcultural and generational studies of familial expectations.

¿QUE PASA MIAMI? THE ELDER IN THE CUBAN FAMILY: MAKING SENSE OF THE REAL AND IDEAL

Iveris L. Martinez, The Johns Hopkins University, Baltimore, Maryland, USA

Much of the literature on the "Hispanic" elderly in the United States and their familial support networks is based on assumptions of a vague notion of "traditionalism" and "familism". That is, they assume that the family is the "natural" support network for the elder without considering the impact--structural, cultural, and psychosocial--of immigration, or exile, on the family. In 1990, about 21.2% of Cuban American children have at least one grandparent living with them. Moreover, a 1994 survey in Miami-Dade County, Florida found that of the 71.5% Cuban elders who reported living with at least one other person, 41.3% lived with children and 15.3% with grandchildren. Therefore, intergenerational relations and extended family households are clearly important in this context. However, intergenerational living arrangements among Latin American peoples do not necessarily secure the well being of the older person. Instead these arrangements are often born of necessity and related to poverty levels. About one-quarter of older Cubans in South Florida are living below the poverty level. Moreover, previous investigators have found a differential degree of acculturation in terms of attitudes towards the family and actual behavior among Hispanics, that is they might uphold certain familial values, which are contradicted by their actual behavior. Over the last 20 years there has been an increasing tendency of Cuban elders to live alone. A common complaint of Cuban elders is the changes in their roles within the family.

With increasing mobility and varying degrees of acculturation across generations, it is important to understand how older people make sense of their ever changing and rapidly changed roles and environments to themselves and to others. This paper will draw from and compare the results of a structured survey on several aspects of the family life of Cuban elders in Miami-Dade County, Florida (U.S.) and focus groups held on intergenerational relations and exile among these same elders using content analysis. Themes covered include ideal or desired family size, actual family size and its perceived affect, roles of the family (including the availability of a family caregiver), and maintenance of ties with family in Cuba. What is the actual and perceived strain of political exile on the family relations both in the U.S. and across the narrow stretch of water that separates families? Focus groups are important in exploring why people feel a particular way about an issue or behavior. They also provide an opportunity for observing group dynamics in the presentation of the self as opposed to individual interviews. For example, adherence to an ideology of exile, such as support for the economic embargo against Cuba may be expected in peer group settings. However, in confidential circumstances, people may admit to

upholding relations with family members on the island, sending them money and medicines and even traveling to Cuba.

AGEING IN AGE DISSIMILAR COUPLES

Klas Borell, Mid Sweden University, Östersund, Sweden

An analysis of marriage records shows that the age differences between spouses in Sweden have been widening during the last thirty years, thereby indicating a general trend towards life course destandardization, diversification of family forms, and increasing individuation. The purpose of this paper is to discuss the unique aspects of ageing in age-discrepant relations, an under-investigated field in the sociology of ageing as well as in the sociology of the family. Based on qualitative interviews with 28 women – 10 or more years younger than their partners – the paper illustrates the opportunities for flexible adjustment of work and family life, as well as the darker side of age-discrepancy; dissynchronized retirement and widowhood.

LIFE COURSE, HOUSEHOLD AND INSTITUTIONS

Maria Cristina Gomes da Conceicao, Facultad Latinoamericana de Ciencias Sociales-Mexico

Increases in life expectancy have organized life-course in several ways, one of them is the domestic space. The household structure has changed while people survive until advanced ages, their adult-children leave parents' household and finally older people live alone as a couple and then, after the death of one of the partners, they live as a widow or widower. On the other hand, socioeconomic and institucional conditions are different within societies, drafting specific settings which can promote or limit opportunities to the household members.

Both demographic and socioeconomic conditions shape specific conditions in a specific space-time. In these mixed settings households are mostly formed by a couple with children, the father works, sometimes the mother too, and children are studding. But, at the same time there are other kinds of household structure mixed with several kinds of income to support individuals in domestic space. In Brazil there are higher proportions of formal work and the flexibility of rules in social security systems allows that 80% of the heads of the household over 60 years old receive a pension, but in Mexico only 18% of them have a pension, and nearly 40% of them receive remittances by adult children living abroad.

As a result, some members of household are migrants, but support their monoparental household with remittances. This is a frequent situation in Mexico. In Brazil, increases in mortality within adult men generate monoparental households, where a young widow woman is the head, but supported by pensions from social security systems. In this paper we measure different kinds of household which are characteristic in three phases of the life-course and the kinds of income which support them. We compare this demographic and socioeconomic regimes in Brazil and Mexico and we show how in developing countries these different settings affect household structure through differences in life expectancy and institutional and economic support.

Children and Parents

INTERVIEWING CHILDREN OF DIVORCE

Greta Sviggum, Norway

This is a qualitative study with in -depth interviews with fifteen children (ten girls and five boys) from ten families. At the time of the interview, they were 4-16 years old and their parents had been separated between three and five years. All were living with their mother, only one of whom had repartnered. My methodological approach is developed by Levin (1994). The children were asked to list the members of their family (however they defined it) and then to draw their family. The family drawing was the starting point for the questions. It is also seen as a mean to help keeping focus and as a structuring principle for the dialogue.

Most of the interviews were held in the child's own room, although some took place elsewhere (for example a sand pit, a backyard) at the request of the child. Flexibility (no cook book), or to `follow` the child in different ways to get information was important. The child was invited to play an active part throughout the entire interview process and was treated as an `equal`. It was made clear that there were no `right or wrong` answers, that the child was the `expert` regarding personal thoughts and feelings, and that the child's right not to disclose information was respected. The balance between play and talk was negotiated.

This study was designed to address three questions: How do these children define their family? How do the children recollect their parents' separation - the time when father left home? How do they adjust to their reorganized family and everyday life, with their father and mother living in separate households?

The interviews highlighted the fact that divorce is a process that differs in meaning for different children. The children had difficulty recounting the way the divorce was

explained to them by their parents at the time. They were more likely to remember their own actions and the situations in which they played an active part, rather than words used by parents to explain circumstances they did not understand.

The past was not as important as the present; what mattered to them at the time of the interview was how they currently experienced their everyday life, and how well communication with and between their parents was working. They were particularly concerned with maintaining their reorganized family. Continued contact with father was emphasized, who still was a member of their family. They also emphasized their need for their parents not only to be friends but also to participate as a family in common activities. They saw themselves as responsible members in a fellowship represented by their family, and they played an active role in managing their own adjustment.

The study suggest that we should see children as they see themselves: as agents who play a key role in shaping social interactions, who can feel considerable responsibility for the wellbeing of their loved ones, and therefore need adults help to define their situations and to understand the limits of their responsibilities. While children may acquire problems from problematic situations, they can also grow as a result from them.

CROSS-CULTURAL SIMILARITIES AND DIFFERENCES IN THE SELF-ESTEEM AMONG CHILDREN TO DIVORCED AND NOT DIVORCED PARENTS

Jenifer Kunz, West Texas A&M University, USA

Results indicate that children from divorced homes have lower self-esteem when compared to children from intact homes. Other findings indicated that studies conducted in the 1960-70s and those that used smaller sample sizes reported lower levels of self-esteem. Studies that used interviews were also more likely to report lower levels of self-esteem for children from divorced homes. White, older, and lower class children were more likely to have lower self-esteem. Effect sizes were larger for non United States samples when compared with United States samples. Finally, there was no significance difference between samples that were matched versus non-matched samples.

The paper aims to present (1) recent developments and advancements on the theoretical conceptualization of the VOC-approach, embedding it into a general framework of action theory within the paradigm of structural individualism, (2) to address methodological issues of a the design of the cross-cultural study and the

instrument implemented in the pilot phase, and (3) to provide preliminary results of a replication of the original VOC-study (which at that time included comparative results from about 20.000 parents in Taiwan, Japan, Korea, the Philippines, Thailand, Indonesia, Singapur, Turkey, the FRG and the USA). The pilot study for the replication has already gathered data in Japan, Korea, Indonesia, Israel, Turkey and Germany from dyads of mothers (of pre-schoolers) and related grandmothers, providing not only preliminary comparative results after 25 years of social change but extending the scope to the analysis of life-long intergenerational relationships also, by extending the design to the grandparents' generation.

FAMILY BACKGROUNDS OF TEENAGE FEMALE SEX WORKERS IN ISTANBUL METROPOLITAN AREA

Esin Küntay, Mimar Sinan University, Istanbvul, Turkey

The International Labour Organisation aiming to eliminate child labour is directing special attention to one of the most intolerable and abusive form; juvenile prostitution. The strategies addressing to this serious social problem call for the protection, rehabilitation and resocialisation of these young women who are confronted with great traumatising behaviour and hurt themselves.

In the current climate of the power structure an individual, especially an underaged person, may easily cede control of her/his circumstances to the dominating influence of the market in a modernising world. A person during childhood is vulnerable and for her, the danger of being exploited is greater. Taking all this into consideration, it is not wrong to describe juvenile prostitution as "forced labour".

This paper will explore the family backgrounds of teenage female sex workers in the Istanbul metropolitan area. The stories told by female sex workers reveal many unfavourable conditions in their homes. Parental use of intoxicating substances, neglect, emotional, physical and sexual abuse, violent parenting are commonly observed in the lives of these girls. The turbulent home lives display why these girls abscond and are trapped by the illegal world of underground prostitution.

The material presented here is based upon data accumulated in a study undertaken in Istanbul in 1998.

Grounded theory approach to qualitative research was adopted in the study. Data was gathered through in-dept interviews with 30 participants between the ages of 14-18. The locations, where the interviews were conducted are some of the main police bureaus of the Istanbul police headquarters and the Veneral Disease Hospital.

We interpret our findings of the family backgrounds of the participants in terms of the values and norms salient in the Turkish culture, relating to the child rearing practices. The patriarchal family structure, gender issues such as the concepts of virginity, honour, the institution of dowry also come into play in our analyses.

This is a study on a very sensitive topic. Thus the paper will also address to some important methodological concerns.

NONVERBAL METHODS IN CHILD RESEARCH

Rudolf Richter, Universität Wien, Austria

Especially for young children it is difficult to articulate their thoughts, opinions and meanings verbally. So in several research projects we introduced nonverbal methods. These were: drawings asking for certain items of perception in housing, drawings about neighborhood and brick building with the so called "Szeno - Baukasten" modified for sociological purposes to analyze the perception of the kindergarten. We worked with children of about ten years of age and in the last case with children 4 to 5 years of age. In the paper I will describe our proceedings and discuss the data from a methodological point of view, e.g. their validity and the appropriateness of nonverbal qualitative research.

FATHERS AND MOTHERS IN RUSSIAN FAMILIES WITH TEENAGERS

Gurko T.A., Institute of Sociology, Russian Academy of Sciences, Moscow, Russia

The studing of modern marriage and family process in Russia is in some since cross-cultural – last decade is the period of sharp social transformation from soviet "narrow cultural socialization" (orientation to standard, rigid norms, obedience, conformity) to a post-soviet "broad" one (supposing pluralism, independence, individualism, self-expression, personal freedom). We can see this transformation on example of demographic changes. There are a decrease of birthrate (55.3 per 1000 women 15-49 years old in 1990; 33,0 – in 1998), sharp increasing unmarried birthrate (15% among all number of births in 1990; 27 % - in 1998), a decrease of marriage's rate from 8.9 in 1990 to 5.8 in 1998).

This presentation are based on investigation of 980 teenagers 13-14 years old and 450 their mothers, that was provided in 1994-1995 in 4 cities of Central Russia, and also on 60 interviews of teenagers' fathers and mothers in 1997-1998.

In accordance of data, boys and girls from mother-headed families do not distinguish from those, who live in intact families (consumption of drug and alcohol, academic advancement, orientation on future graduate education and also psychological characteristics – locus of control, self-esteem, neurotism were measured). At the same time girls from stepfamilies are less successful. The high adaptation of mother-headed families and their role in social reproduction are stressed.

Author also shows that active fatherhood even from traditional point of view (authority, discipline, preparing for adulthood and so on) spreading only among one-third intact families and very seldom among stepfamilies. Very often mothers in Russia play both traditional parental roles. Only in 3% of intact families fathers can be called as "new". They provide for teenager's child everyday care, control and emotional support.

According interviews fathers from so-called "new rich families" spend much more time with teenagers, especially with sons than fathers from worker's families. The first one not just invest money for child's different kind of education, but also share with them common activity like computer, driving, sports. According to the data after divorce of parents only 34% of boys and 19% of girls meet with their fathers.

It should be taken into account that sample of parents represent "soviet generation". In this time motherhood was constructed culturally, fatherhood wasn't articulated at all in that time. Many of traditional father's roles were expected to translate to social institution like schools, special ideological organizations.

In expected future many girls dream to be "good mother", but no one boy dreams to be "good father". The analysis of mother's gender socialization attitudes also show, that they seldom include father role in future of their sons. It is concluded that fatherhood don't represent dominant cultural image of masculinity in Russia.

KOREAN–AMERICAN PARENTING AND YOUNG ADOLESCENTS' PSYCHOLOGICAL FUNCTIONING

Eunjung Kim, University of Wisconsin, Madison, USA

This presentation on Korean-American parenting and young adolescents' psychological functioning addresses the issues related to a cross-cultural study in Korean-American population. This cross-cultural study (in progress) examines two variables that may contribute to the healthy psychological functioning of young Korean-American adolescents ages 11 to 14 in 100 Korean-American families: (a) patterns of parent-child relationship behaviors and (b) parental modes of acculturation. The study is based on the Resiliency Model in Ethnic Minority Families (McCubbin, McCubbin, Thompson,& Thompson, 1995) and Parental Acceptance-Rejection/Control Theory (Rohner, 1980).

The specific aims of the presentation are to:
1. Describe the application of a family resiliency model to Korean-American families with young adolescents
2. Identify culturally appropriate instruments for the study variables
3. Discuss ways in which researchers can promote internal and external validity of cross-cultural study

PARENTAL LEAVE AS AN EFFORT TO ACCOMMODATE EMPLOYED PARENTS AND INVOLVE FATHERS IN CHILD CARE IN SWEDEN AND THE UNITED STATES

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Dale E. Yeatts, and
Lisa Zottarelli, all Department of Sociology, University of North Texas, Denton, USA

Many industrialized nations have mandated employment leave for both parents to promote fathers greater involvement with their children. Sweden was the first nation to provide paid parental leave while in the U.S. parental leave without pay has only recently become available. Taking leave appears to promote fathers' involvement with their families.

While families and economies have changed, the links between the home and paid work have been slow to adapt. The dramatic increase in dual-earning couples and single parent families has resulted in a time squeeze for many parents. Programs are needed to ease the time squeeze for parents and provide greater opportunities for parents, especially fathers, to provide quality child care. In an attempt to promote, or at least allow, fathers' greater involvement at home, many industrialized nations throughout the world, but especially in Europe, have mandated some leave benefits for fathers beyond those previously granted to mothers. Sweden was the first country in the world to mandate paid parental leave for all employed mothers and fathers

beginning in 1974 but most employed fathers in the United States are not eligible for parental leave despite national legislation passed in 1993. The parental leave benefits, practices, and available evaluative evidence from these two countries provide insights into fathers' behavior.

International efforts: Sweden, like other Scandinavian countries, offers the most extensive and innovative parental benefits in the world with relatively long leaves (36 months) which include generous income replacement (up to 12 months) and incentives to involve fathers (e.g., one month designated for fathers only). Sweden can claim to have produced the most generous government-run paid parental leave program available worldwide. Parental leave, when combined with related benefits, provides employed Swedish parents the most extensive and comprehensive leaves of absence from work available. In most other northern Europe countries, leave programs have tended to extend maternity leave, have minimal income replacement, and contain few incentives for fathers to participate. With the exception of Italy, all leave in southern Europe countries is unpaid. Their leave programs tend to provide mothers with extra leave rather than promote fathers' participation. Outside of Europe most national parental leave programs, like in the United States, are for a short period of time and provide no pay provisions. The Family and Medical Leave Act (FMLA), signed into law in 1993, gave both parents in the U.S. the right to take up to 12 weeks of unpaid leave from work after the birth or adoption of a child. Unfortunately, the majority of employees, especially in the private sector, are not eligible for this leave, because they either work for an employer with less than 50 employees or fail to meet minimum work time requirements.

Leave patterns: When Sweden's parental leave program was first established in 1974, only 3% of eligible fathers participated, however, today most fathers take some leave. The pattern of leave taken by fathers in Sweden has differed a great deal from that of mothers according to Linda Haas. Her survey of 319 couples who had a child in 1984 is the most comprehensive study of Sweden's parental leave program available. In Haas' sample Swedish fathers were more likely than mothers to take parental leave when their child was more than six months old. Further, fathers were more likely to take the higher paid leave and to take leave for parts of a workday rather than whole days. Finally, fathers were more likely to take the 10 paid "daddy days" allotted for paternity leave and other family benefits than to take parental leave.

In the United States most of the research available on taking employment leave has focused upon mothers. Only three studies were found which included data on fathers taking leave from their work after the arrival of a new child and all were completed before the FMLA went into effect. Using Haas' questionnaire as a model, the authors conducted a survey of employed parents living in the Dallas and Fort Worth area in 1998. Seven area employers volunteered to distribute the self-administered questionnaires to employees who were parents of children born or adopted after

January 1, 1994. Parents from sixty-two households responded to our survey. These included thirty-eight couples, twenty-one women, and three men. In total, 100 people responded. The respondents' backgrounds were very diverse. Sixty-seven percent of the respondents were white, 18% were African-American, 3% were Hispanic, 2% were Native American, 8% were Asian/Pacific Islanders, and 1% were from another minority group.

About half of the Dallas and Fort Worth fathers (46%) reported taking leave. Most fathers did not view these days off as parental leave and almost none of them participated in available designated parental leave programs. The family's income and the situation at work were the two most common reasons that fathers gave for not taking all the leave available to them. Most fathers (87%) only took leave when it is was paid. Sources of pay varied but no fathers were paid from a source specifically set aside for parental leave. To get their leave paid the vast majority of fathers used vacation time. Like fathers in the previous U.S. studies, these fathers tended to take off a much shorter period of time than mothers. The average leave mothers took (10.7 weeks) lasted over 7 times longer than the average leave for fathers (7 days).

Determinants of taking leave: Among the Swedish fathers, studied by Haas, those who had positive attitudes toward sharing family work were more likely to take leave. On the other hand, fathers whose employers and fellow workers were either neutral about parental leave or opposed to it were less likely to take leave. Fathers who had role models were more likely to take leave especially if they had support from their spouses or partners, family, and friends. Support from the father's partner was the most important. The Swedish mothers often carried out a "gatekeeper" role and tended to monopolize, more or less unconsciously, the care of the child after birth. The longer Swedish mothers breast fed their children, the longer fathers delayed starting their parental leave and the less leave they took. As a result, fathers typically took much of their parental leave after the child was one year old.

In the United States fathers from the Dallas and Fort Worth survey were the most likely to report not taking any or all available leave due to concerns about family income and their work situation. As with fathers in the earlier U.S. studies, the more generous the employers' program, both in length and access to paid days, the longer the leave taken by the fathers. When supervisors and co-workers supported taking leave, fathers took longer leaves. Fathers* gender role attitudes were also predictive. Fathers with equalitarian attitudes took longer leaves, especially those who also had a high commitment to their family roles.

Consequences of taking parental leave: Swedish fathers who took parental leave in Haas study were more likely, than fathers who did not take leave, to share with mothers the general responsibility for child care. Leave-taking dads devoted more time to a broader spectrum of direct and indirect child care tasks than those not

taking leave. Taking leave and performing a multiplicity of child care tasks were found to be associated with greater father involvement in child care even after the leave was over. In the United States the vast majority of Dallas and Fort Worth fathers (84%) reported that taking leave had a positive impact upon their feelings about themselves after the leave was over. Also the vast majority of fathers (72%) taking leave reported that they had a better relationship with their spouse or partner after the leave. Fathers who took leave, on average, reported spending almost two hours more per week with their child than fathers who did not take leave. Taking leave increased the fathers' involvement in child care, increased attachment opportunities with their children, and reduced the inequality in child care responsibility shared with mothers.

Gender

THE CHANGING ROLE OF THE HUSBAND/FATHER IN THE DUAL-EARNER FAMILY: A CROSS-CULTURAL STUDY IN SOUTH AFRICA

Ria Smit, Rand Afrikaans University, Aukland Park, South Africa

South African president, Thabo Mbeki's, support on the creation of an African Renaissance - a spontaneous re-awakening of pride and a celebration of the cultures amongst the people of Africa - blew new life into the cross-cultural research debate. This approach once again emphasised South Africa's rich ethnic and cultural diversity that provides a fruitful scope for cross-cultural research especially within the field of Family Studies. In this context, cultural diversity regarding marital and family life has received even more attention as a result of new draft legislation regarding family policy in South Africa. This new policy tries to address the problems associated with the way in which the family as a social institution was defined within the past system of apartheid. In order to develop a clear picture of family life in South Africa, it is therefore of great importance to further cross-cultural research of family life in all its facets.

In recent research studies that have been done within the cadre of Family Sociology, researchers have emphasised the fact that the *role of the man* in the family has become an important topic, as is evident in extensive public debate and scholarly inquiry. This interest in the role of the husband/father, especially in the 1990s, has been facilitated by significant trends and changes in our time, manifesting world-wide as well as in South Africa. These trends and changes that are affecting family life extensively, include the continuous rise in the rate of married women entering the

labour market and the accompanying issues raised by changes in terms of the spouses' participation in household and child care responsibilities.

Due to these changes in the family economy and the continuous rise of feminism, the cultural saliency of the patriarchal model of the role of husband and father has been challenged, especially in as far as more and more researchers and theorists are focusing on the shift from the man's role in the family as sole breadwinner to that of the so-called "daddy tracker".

For several decades the focus in South Africa, as in the case of other countries, fell on the increasing interface between work and family life, within the work/family spillover model, as experienced by the working married woman and how her marital and familial relationships are influenced by it (Carlson, 1990; Paden and Bueler, 1995 and Smit, 1996). While it is clear from these research results, especially from those studies conducted in South Africa, that most men are no longer the sole or primary breadwinner in the family, it is less clear which new patterns of commitment and involvement these men are developing with regard to their family life. A related methodological shortcoming of sociological research on the husband/father role to date, is that much of these research projects have relied on the wife/mother's report on her husband's attitudes towards domestic responsibilities, his spousal and paternal conduct and quality of the father-child relationship. In addition to this methodological shortcoming, very little _cross-cultural research_ has been done regarding the husband/father's perception of his role in the dual-earner family.

As a result of this perspective on family life, the question arose as to what the situation in this regard in South Africa, characterised by a multicultural society, may be. This paper is based on some of the findings from a recent quantitative research project regarding men's perceptions of their roles as husbands and fathers in the dual-earner family in South Africa.

GENDER ROLES, EXTERNAL RESOURCES AND THE DIVISION OF HOUSEHOLD TASKS IN INTIMATE RELATIONSHIPS IN CROSS-CULTURAL COMPARISON

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Explanations for the division of labour concerning household management between spouses or nonmarried partners usually draw upon ressource theory or on orientations toward specific gender roles as an alternative explanation. From a perspective focusing on gender roles it is expected that household tasks are accepted by the woman while the man is the provider of the family when traditional gender roles (in

Parson's sense) are prevailing in a culture. Egalitarian orientations will result in an equal share of household tasks and the maintenance of the family. In ressource theory it is assumed that household management is an unpleasant task for (most) men as well as (most) women and that both strive for minimizing their involvement into this task. The partner who has at his or her disposal the most external ressources, namely income arising from employment, is the one who has more bargaining power in the relationship and thus is the one who is likely to be more successful in minimizing his or her involvement in household management. Accordingly, it is suggested that household tasks are shared equally whenever external ressources are distributed equally between the partners. Previous cross-cultural research has shown that there actually is a relationship between external ressources, bargaining power and the division of labour in intimate relationships, but that it can only be found in (mostly western) industrial societies, thus implying that the connection between ressources, bargaining power and household management varies with the cultural context in which it is studied. It was hypothesized that in cultures in which egalitarian norms are dominant (as in Norway or Sweden) and cultures in which traditional gender role orientations are prevailing (as in Muslim countries), external ressources do not influence the bargaining power and the division of labour in intimate relationships, but that external ressources do have an effect in cultures that are in transtition with regard to gender roles.

In this analysis, data from the 1994 International Social Survey Programme (ISSP) on •Family and Changing Gender Roles covering 24 nations are used in order to test the hypothesis that external ressources have a differential impact on the division of labour in intimate relationships according to prevailing gender role orientations and, more generally, to take a closer look at the connection between these variables.

GENERATIONAL AND GENDER ISSUES IN THE PROCESS OF ACCULTURATION AMONG ETHNIC MINORITY FAMILIES: A CROSS-CULTURAL AND RELIGIOUS STUDY OF ASSYRIANS IN SWEDEN

Önver Andreas Cetrez, Uppsala University, Sweden

The process of acculturation points at those phenomena which result when individuals and/or groups having different cultures come into continuos firsthand contact, starting changes in the original pattern of either or both groups. Four possible outcomes among ethnic minorities when experiencing the process of acculturation to the host society are: assimilation, biculturalism, separation, and marginalization.

Assimilation and ethnic identity are two variables which can be correlated with each other for understanding the impact of the process of acculturation among ethnic minority individuals. Previous studies have shown that ethnic minorities always, problematically or unproblematically, find themselves between these two dimensions. Putting the four strategies mentioned above in this bidimensional model gives us a method for understanding generational and gender differences in the process of acculturation.

Many children of first generation immigrants find themselves caught between their parents' culture and the culture at school; i.e., their ethnic culture of origin and the mainstream culture of the dominant society. They have little power to influence or change either one of the cultures. Many of these children are also deprived of their childhood, having to do a lot of work, which their parents are not able to do. Culture conflict, therefore, among ethnic minority families occurs when parents are in one category and their children in another. In the process of acculturation the already existing gender differences are becoming stronger, with more pressure on women.

In terms of acculturation individuals in the category of assimilation can be described as having lifestyles, values, language, and culture, which are typically mainstream. Assyrians found in this category, though few, are from the third generation. Religion here is used only as a symbolic identity. Individuals falling into the bicultural category can be identified as having knowledge about and feeling comfortable in both cultures. Assyrian individuals in this category are mainly found among second generation. They also have a more individualised kind of religiosity.

People falling into the separation category can be exemplified as those who have newly arrived and the old-timers, having spent most of their time in ethnic communities. Concerning the Assyrian community these people are mainly found among the first generation, having a more collectivist religiosity.

People in the last category can be characterised as dropouts, being alienated from the ethnic as well as the host communities, being unable to find a role in either context, and some also being mentally ill. Among the Assyrians these are again mainly found in the third generation. Religion here is either not found at all or when occurring used in a fanatical way.

Education

THE PEDAGOGY OF COMPARATIVE FAMILY STUDIES

Mark Hutter, Rowan University, Glassboro, New Jersey, USA

This session will take the form of a collaborative discussion. I have long been interested in the underlying pedagogy of comparative family studies. As the author of *The Changing Family: Comparative Perspectives* (1981, John Wiley; 1988,

Macmillan: 1998, Allyn & Bacon) I have nearly two decades of experience in writing and teaching that seeks to encourage the study of family change from both a historical and cross-cultural perspective. The interest in the global nature of the family during the last quarter of the twentieth century has been reflected in an impressive upsurge of significant information about the family from social history and cross-cultural scholarship. This research in the past few decades have revealed many factors that influence family processes and structures in understanding family cultures, and families organized around other than nuclear structure. Such studies have contributed to knowledge abut a variety of family dynamics such as coping, kin systems, support systems, family structure and functions. Class and gender have been found to be powerful influences in virtually all cultures and societies, as have support systems, socialization norms, and similar dynamics. Cross-cultural studies are uniquely able to confirm whether research findings may be universal effects, rather than being specific to a select group or a unique expression of a single culture. Consideration of cultural differences also allows investigations to be focused on strengths as well as being focused on problems. Replications of cross-cultural studies refines understandings, and helps investigators ask more finely tuned questions.

My approach in college teaching includes comparative materials from other cultures as well as from the historical past of the United States and elsewhere integrated within the context of the diversity of the family. I have found, much too often, that student lack understanding and are ignorant of other cultures. This is compounded by a gullible belief in the superiority of all things American that not only has made them unaware of how others live and think but also has given them a distorted picture of their own way of life. In the light of today's startling changes in personal value systems and interpersonal relationships, I have argued that by using a comparative perspective we gain both a better understanding of other people and a better understanding our ourselves.

I would like to share my teaching experience with yours, my international colleagues. By so doing not only will we mutually benefit but so will our students who far too often are reluctant to understand the full implications of worldwide patterns of family change for their families and their own lives.

LANGUAGE AND MULTICULTURAL ISSUES IN ADAPTING FAMILY LIFE EDUCATION AND EVALUATION: A MODEL FOR COLLABORATIVE DEVELOPMENT

Barbara Settles, University of Delaware, Newark, Delaware, USA

The relationships to family life education and prevention issues to the local situation in Panama (PA), Costa Rica (CR) and Delaware (DE) will be examined from several aspects. First, participation and development several modest family life projects from their inception to completion will be examined. Secondly, the impact on the professional lives of the educators and the youth and families involved will be addressed. Thirdly, suggestions for a model for processes of international cooperative projects will be discussed. A paradigm shift is suggested in the approach to over-coming inequities in collegial relationships and to adaptation of materials and information cross culturally and cross-language that enhances professional development and builds on family strengths and knowledge.

COMPARATIVE STUDY IN DECISION-MAKING CONCERNING LIFE-SUSTAINING TREATMENTS IN NEONATOLOGY INTENSIVE CARE UNITS IN FRANCE AND IN THE U.S.

Kristina Orfali, University of Chicago, Ilinois, USA

An increased number of studies have been devoted to end of life issues in general and more specifically to critical care (Birnbaum & Walleck 1993; Veatch 1986; Truog 1992; Meadow et al. 1996; Coate Johnston et al. 1998; Donaldson & Field 1998; Lantos et al. 1997; Karlawish 1996; Paris et al. 1998). The evolution of medicine will probably multiply the number non-competent patients in end of life care, especially in intensive care units (ICUs) where patients are generally critically ill. Another important trend is the increased family involvement in medical matters and in health care in general.

Albeit a large literature takes in to account the family's role in medical matters (especially in chronic disease), little has been done on the specific impact of proxy/ no proxy involvement in life sustaining treatments in ICUs and neonatal intensive care units (NICUs) (see however, Heimer and Staffen,1998). Conflicts between families and physicians are not so frequent, but they get high publicity through liability issues, especially when concerning infant's cases. Nowadays, most conflicts, as shown in the literature as well as in Court cases or clinical practices, rise over limitation of treatment issues. Typically, while physicians are prepared to limit their efforts, they are asked by families to "do everything". In such cases, judicial intervention generally supports the family's request for life prolonging treatment.

Control thus seems to have shifted from physicians to patients, and even more often to families. This trend is especially clear in ICUs, where patients are often too sick to be considered as "competent" and of course even more in NICUs). It has been largely debated from an ethical and legal perspective but the implementation has not been much studied from a sociological point of view (Heimer & Staffen 1998). This is probably linked to difficulties in weighing and sorting out the family's intervention in ICUs and NICUs, as shown by various studies (Zussman, 1992).

This question is the main topic of the proposed study. How much does proxy really decide? When? On what standards? How can we identify the respective impact of medical versus proxy decision-making? What are the consequences in terms of extended length of stay in ICUs, in NICU'S or in hospitals? What are the social and economic consequences of such interventions?

Debates over end-of-life decisions and the use of expensive medical technology take place at the national level. Recently, community groups in two states (Colorado and Wisconsin) have proposed guidelines for parents and doctors making life-and-death decisions for the so-called "miracle babies". The goals of the groups include reducing the use of inappropriate or futile care, providing better information and support to families and creating a more consistent community approach to handling these situations. In this highly charged context, we need to increase our knowledge on how these decisions are made as they have extremely important consequences both on a micro level (the patient, the family...) and on a macro level (actual and future allocation of resources, social and ethical choices...). But as shown by various studies (Zussman, 1992), it is often difficult to evaluate the respective impact of physicians and proxy in defining the situation and determining the medical intervention, especially in cases where conflicts are not open. So to overcome this overwhelming problem, we propose to rely on a *comparative* approach.

The main idea is to compare two institutionally different but technologically similar contexts. In the case of French Neonatology intensive care unit, proxy, although (almost) informed about the situation, are never part of the medical decision making in life sustaining treatments. This sharply contrasts with the US context, where family has a deep legal and practical involvement. Comparing the two will allow us to get much more accurate insight on the determinants of several crucial aspects (such as the length of stay in hospital before the decision to withhold/withdraw life support is made, the similarities or differences between `proxy' and 'physicians'

criteria and clinical practices regarding life sustaining treatments, the "cost" of proxy/no proxy involvement in end of life care, and others).

From this point of view, comparing proxy versus physicians' role in these two settings as well as in a cross cultural way should enable to get a more accurate picture on what values and criteria shape family's versus physicians' choices and decisions.

Generally, comparative studies end up telling how different the contexts are but here, it allows us to evaluate and measure the social, cultural and economical role of proxy decision-making. If purely medical expertise (case of Fr) and proxy participation (USA) in medical decision reveal to be more similar then expected, this is too an interesting result.

We will present here preliminary results from two case studies in two academic hospitals in Chicago (U.S.) and Clamart (FR).

Theoretical and Methodological Issues

CROSS-CULTURAL GRANDPARENTHOOD: THEORETICAL AND METHODOLOGICAL ISSUES

Rachel A. Schlesinger & Benjamin Schlesinger, York University, Toronto, Canada

As we enter the millennium, it is estimated taht in the year 2001, Canada will have a 30.8 million seniors (65 years and over). Most of our elderly are grandparents and have at least one grandchild. Today the grandparent-grandchild relationship often lasts more than 20 years. The roles and influence of grandparents have changed during the last part of the twentieth century.

We review the literature during the 1974-1999 period, covering studies from Australia, Canada and the United States.

We also examine the changing roles played by grandparents over the lpast 23 years.

In Canada we live in a multi-cultural society. In Metropolitan Toronto about 147 ethnic groups make up the mosaic. The 'ethnic' families often include grandparents who have immigrated to Canada in their senior years. Grandparents have become the 'Cultural conservator' for families.

We report in detail on a study of 20 grandmothers of Ashkenazic and Sephardic Jewish backgrounds, who joined their families to Toronto as seniors. Intensive

interviews were conducted in order to examine the varied factors which make the grandmothers 'the cultural conservator'.

The positive and negative aspects of the grandparent-grandchild relationships will be presented, and quotations from interviews will illustrate the topic at hand.

We will discuss some of the theoretical and methodological issues which relate to investigating grandparenthood on a cross-cultural basis.

A comprehensive bibliography on our topic will be distributed as part of our presentation.

GAINING NEW PERSPECTIVES ON NON-WESTERN FAMILIES: THE ISLAMIC EXAMPLE

Bahira Sherif, University of Delaware, Newark, Delaware, USA

This presentation will focus on the theoretical and empirical issues involved in conducting research on non-Western families by using the "Islamic" family as an example. The initial focus will be on the biases involved in using Western based theoretical perspectives and frameworks of analysis for understanding issues pertinent to Islamic families. The presentation will then move to research findings based on fieldwork conducted in Cairo, Egypt among two generations of middle-class Muslim Egyptians. The author will illustrate how ethnographic research when combined with textual analysis can aid in creating new theoretical perspectives for studying cross-cultural issues pertinent to families.

The empirical basis for this paper is based on findings from a twenty months ethnographic qualitative research project conducted in Cairo, Egypt among highly educated professional couples where the wives work outside of the home. This project compared two generations of families and the changes in their lives based on economic, social, religious, and cultural factors. Furthermore, findings draw on an analysis of contemporary Islamic family law with respect to rights and duties assumed upon marriage, and in particular the marriage contract which is the foundation of every Muslim marriage. The ideal roles advocated by family-religious law upon marriage are explored, and compared with the realities of men's and women's lives. In particular, this research focuses on the domestic and professional roles assumed by educated Muslim women through marriage and how they subsequently cope with their husbands' extended families and societal norms that advocate that women's appropriate place is as wife and mother.

This study finds that in late twentieth-century urban Cairo, gender identities are not being produced exclusively according to either local or fundamentalist knowledge and tradition, but in the context of ever widening communications and changes in the global economy. Among many middle and upper-middle class Egyptian families, men's and women's cultural understandings of what it means to be male or female are becoming increasingly blurred, varied, and problematic. Simultaneously, the form that Islam is taking varies as men and women selectively adapt or neglect certain traditions and practices. This paper finds that men and women are increasingly finding "Islamic" solutions to the pressures brought on by the contemporary situation. In particular this paper concludes that Egyptian women's return to veiling can be understood as one mechanism for married women to work outside of the home and still make a statement about their conservative traditional roles. Conversely, veiling allows married men to feel that their wives are modest pious women who, while working and contributing to the family income, nonetheless, still retain the traditional values that are so highly valued in an Islamic society.

This research is particularly relevant for any scholar of comparative family systems since it negates the idea that increasing globalization will lead to a homogenization of family systems. Instead, this study illustrates that there is a constant dynamic tension between socio-cultural beliefs and the realities of individuals' lives. An examination of Islamic marriages among highly educated couples, illustrates that the institution of marriage even in a very formalized traditional setting, is subject to change under increasing pressures from global forces.

This study is also of value for practitioners in medical, educational, and social services who often do not have adequate access to the cultural values and traditions of their Muslim clients, students, and patients, and assume that their values must be relatively similar to members of the Christian/Judeo tradition. Finally, this study hopes to rectify some of the negative stereotypes of Middle Easterners and Muslims, and Muslim women in particular, that have intensified dramatically in the media because of escalating political conflict involving the United States in this region since the Gulf War. This study illustrates that contrary to popular misconceptions, Muslim women are not subservient to their husbands, shrouded in veils in public as a symbol of their subjugation. Instead this study demonstrates that women consciously manipulate working and veiling as a symbol of their growing independence within families.

This paper is based on findings from a twenty months ethnographic qualitative research project conducted in Cairo, Egypt between 1988 –1990, and the summers of 1992, 1994, and 1996. The research project compared two generations of forty families and the changes in their lives based on economic, social, religious, and cultural factors. The primary methodologies used were participant observation and semi-structured interviews. Furthermore, this research includes an analysis of

religious texts, as well as contemporary Islamic family law with respect to rights and duties of adult children to their elderly parents.

This research explores the ideal duties and obligations between parents and children that are advocated by family-religious law, and compares them with the realities of men and women's lives. In particular, it focuses on the strategies employed by adult children to negotiate traditional belief systems within the contemporary economic and ideological context.

DOING SURVEY RESEARCH CROSS-CULTURALLY, PART II

Bert N. Adams, University of Wisconsin, Madison, USA

A quarter of a century ago, I did research in Uganda "on a shoestring," and then published a brief paper in *Journal of Marriage and the Family* (1974). During the 1990s, I have had a research team complete 300 interviews in each of four Kenyan societies - a total of 1200 interviews. The interviews have covered virtually all of family life, and have raised some important issues regarding cross-cultural survey research. In this paper I will combine some issues from the earlier paper with the new issues that have arisen in the '90s research. Here are some of them:

1. Translating into the local language or languages: a good way to translate an interview (closed- or open-ended) into another language is to have one language expert translate it into that language (in one case it was Kiswahili) and another translate it back into the language it was written in (English, Swedish, German, Japanese, etc.). Then discussion will resolve the disagreements, and will show where problem words and phrases are.

2. Problem words and phrases: in the Kenyan research we discovered through translation that the word "power" did not have an equivalent in the family. So instead we used "How are decisions made in your household (or family)". This, of course, does not cover every aspect of influence and authority, but was the best we could get.

3. Privacy: what is the effect of the presence of more than one person during the interview? It seems that a) fact questions become more accurate; b) perceptual questions may go either direction, and c) attitude questions result in more positive sentiments when others are present.

4. Interview training and attitudes: On the Kenya coast we used a variety of female interviewers: Christians, Muslims, and traditionalists. We quickly discovered that the Muslim interviewers were conservative, and had trouble dealing with cohabitation and non-marital sexuality and pregnancy. It took several practice interviews before they got so they did not show surprise or disdain, or even raise an eyebrow, no matter what they learned from the respondent. This is essential if you expect respondents to open up and "tell it like it is," and is especially important in family research, wince there are so many value judgements about family life.

5. Gender of interviewer: we used only females in Kenya. Though the literature is not totally clear on gender, it seemed to us (my research collaborator Prof. Ed Mburugu did some practice ones) that female interviewers got more honest/accurate answers from males than males did. Male interviewers often get exaggeratedly positive responses from other males; i.e., they make themselves look good.

6. Sampling: a difficult problem in Kenya was drawing a representative or generalizable sample. In a city like Nairobi it is simply a matter of identifying the parts of the city where those of the desired ethnic group or groups are located. In the rural areas it is more difficult. What we did was to start in a small trade center in our district, and have the interviewers go out in all four directions, looking for 30-40 year-olds (our selected age group) and alternating between male and female respondents. This does not make for a completely random sample, but is close.

7. Pre-sampling selection: It is well to start at a central district office, with officials who know where research has been done recently. If there has been a government survey you may want to avoid that area, since the respondents may think you are a government representative returning for more information. Likewise, if the respondents have been paid for being part of a health or technology survey, they pay expect you to pay them as well. It is usually possible to identify an areas or areas that have not been "overstudied."

Thus, there are many factors to take into consideration in doing survey research cross-culturally. These are a few of them. However, nothing is more important than understanding the culture or cultures within which you are working.

COMPLEX FAMILY RESEARCH DESIGNS: NORM STABILITY, PORTABILITY OF VALUES AND FAMILY MOBILITY IN THE ASIAN-PACIFIC REGION

Klaus A. Ziegert, University of Sydney, Australia

The suggested research design has the aim to explore the relationship between the operation of family systems and legal systems in the Asian-Pacific region and to establish a sufficiently advanced theoretical and empirically grounded concept of the mediation processes which engineer whether or not economic and political process reaches families and is "used" in families. The operation of the legal system is seen as the crucial factor in those mediation processes. Law (i.e. the operations of the legal system) has not received wide and systematic coverage in family research. Sociolegal research suggests, however, that the operations of the legal system have no direct effect on individuals in families or on family process but affect only the further operations of the legal system. In order to understand the ecological conditions for family coping, a theoretical concept of family structure and family process has to incorporate a concept of the political fitness of the legal system and relate it to the operation of family systems.

The sociological instruments used in this approach are theoretical concepts derived from systems theory (theory of operatively closed systems [Luhmann]) and their empirical grounding (Grounded theory [Strauss & Corbin 1990]. In this approach, *family communication* is seen as constituting fundamentally both the concepts for everyday living in form of lifeworld concepts and conflicts in the everyday life of families by the operative insistence on family designs for lifeworld concepts which clash with other normative projections.

Legal operations, on the other hand, are seen as a special communication (social subsystem) which differentiates, and keeps differentiating, in response to the, overall, overproduction of norms (i.e. normative concepts) in all social contexts. The pile-up of demands for normative decision-making defines the scope and depth of the differentiation (and evolution) of law.

The study explores family organisation and legal organisation in the VR China, South Korea, Malaysia and the DR Viet Nam, using the grounded theory approach of qualitative research to collect and systematise data. Comparative research is conducted on Chinese, Korean, Malaysian, Vietnamese and Australian families and the Australian legal system. It is hypothesised that family coping (family complexity) is positively correlated with the socio-economic status of the family and the differentiation of the legal system in the ecology of the respective family, and that

this relationship overrides any possible residual effects of national and cultural variance or variance of family structure.

THE NEED FOR SAFETY: SOCIALPSYCHOLOGICAL DETERMINANTS OF INDIVIDUAL AND CROSS-CULTURAL DIFFERENCES

Sonya Vassileva, Bulgarian Academy of Sciences, Sofia

The need for safety has been taken as one of the fundamental drives by all theories which deal with the problem of classifying basic behavioral motivations. In spite of the general recognition of its significance, however, a systematic study of this basic human need has still not been carried out.

This paper is intended to present the main results of our studies on the individual sense of security, as well as certain new data on the problem. It puts forth a new theoretical model as a basis for planning and carrying out empirical studies of the safety need (Velichkov and Vassileva, 1998), along with a corresponding method for measuring individual differences in the experience of the sense of security. Although the need for safety is universal in nature, it is presupposed that observable individual differences exist which are caused by biological and social factors. The results so far obtained indicate that such individual differences are found in: 1) the intensity of emotions in safe and dangerous situations; 2) the cognitive evaluations of given situations; 3) the types of behavior preferred for handling a situation of potential danger.

The particular aspect in which the model put forward is utilized concerns the question of individual and cross-cultural differences in the intensity of positive emotions and the means for satisfying the need for safety in a protective environment, such as the family. At present, a preliminary empirical inquiry devoted to this latter question is being conducted in order to illustrate the usefulness of the model. The main goal of the proposed paper is to summarize and present for discussion the results obtained and problems encountered in the transition from national to cross-cultural levels of empirical inquiry.

CROSS-CULTURAL STUDIES OF FAMILIES: HIDDEN DIFFERENCES

Lynda Henley Walters, University of Georgia, USA,
Wielislawa Warzywoda-Kruszynska, University of Lodz, Lodz, Poland
Tatyana Gurko, Institute of Sociology, Academy of Science, Moscow, Russia

Of the problems faced in conducting cross-cultural studies of families, we wish to address two. One is related to conceptualization and measurement of constructs. The problem may exist because researchers from one country have collected data in their own country and then found a colleague who could collect the same data in another country, and they have done this without consideration of the construct and/or its measurement in the second country. They have done this partly because of the assumption that characteristics of individual development and/or difference and properties of relationships are universal, much like the elements of the biological and physical world that are assumed to be universal. The second problem is the assumption of homogeneity within cultures leading to the comparison across countries and thereby missing some of the subtlety of differences. There probably are some universals in the process of human development, and the institution of the family is surprisingly similar across countries, especially developed countries; thus, in cross-cultural research on families, significant differences often represent small real differences, or effect sizes. Still, we can see differences in social and political systems, living conditions, work conditions, and educational systems that are expected to play a role in shaping families. Indeed, simple observations of families reveal what appear to be differences that are larger than those found by most researchers.

Drawing on the literature on sociological and psychological cross-cultural research, we planned a study of families in four countries. In this paper, we describe the complex, long-term process we used in co-constructing this study. We will discuss some of the surprises we experienced when we began to interpret results of data analyses. After years of discussing constructs and visiting families in all the countries, we still found that words we used meant very different things to researchers from different countries. We think, at this point, we have some insight into how to minimize the disappointing (because they make data unusable as planned) post hoc surprises.

Also, in this paper, we describe our strategies for teasing out differences that were real and logical. First we had to discard the traditional simple comparison across countries – even though we had taken great care to collect highly homogeneous samples that would be comparable across countries. Instead we moved to a strategy of examining differences within countries and comparing those differences across

countries. We will demonstrate the differences in results and interpretations when these two strategies are used.

We believe there are important messages in our experience that justify a different approach to funding cross-cultural social science as compared to cross-cultural biological and physical science. We will discuss some of those differences.

FAMILY AND ENVIRONMENT AT THE TURN OF MILLENNIUM WITH A FOCUS ON IRAN – A SOCIOLOGICAL APPRAISAL

Mohammad Taghi Sheykhi, Al-Zahra University, Teheran, Iran

The paper explores as to how family growth affects environment. The phenomenon is widely observed in the developing world, where eventually family is influenced too by the environment. Family sociologists largely emphasize on formulation and implementation of policies to guarantee an integration between the two, so that the socio-environmental cycle is maintained sustainably. Due to high population growth, environmental resources are degraded, and poverty constantly emerging. As social norms and social management are affected as a result of change in the quantity of families, the emerging quality influences the environment; such as deforestation, destruction of species habitat etc. Likewise, the quality of life is badly affected due to the disequilibrium between family and environment. An analysis of family and environment in Iranian context is reflected in the latter part of the paper, followed by some proposals. In Malthusian context, and as a reality for millions of people – as population/family growth puts a strain on available resources hunger, starvation, environmental deterioration under-employment, and civil unrest become increasingly common.

Dyads

KYRGYZ BRIDE KIDNAPPING CONTINUED

Russ L. Kleinbach, Ph.D. Philadelphia University And Sarah Amsler, MA American University in Kyrgyzstan

Bride kidnapping (ala kachuu) in Kyrgyzstan is the act of abducting a woman to marry her and includes a variety of actions, ranging from consensual marriage to kidnapping and rape. Bride Kidnapping in Kyrgyzstan is neither well-researched nor

well understood as a social phenomenon. This paper based on an ongoing survey of now 242 kidnapping cases, (1) explains the opportunistic methodology of this research, (2) explores the who, what and why of the range of experiences of bride kidnapping, (3) offers insight into what proportion of these cases may be consensual, (4) attempts to determine differing characteristics of consensual and non-consensual "kidnappings," and (5) raises questions about the different perceptions of kidnapping by males and females.

This research grew from informal observations in university settings. During the 1998-1999 academic year, Kleinbach was a Fulbright Lecturer teaching Professional Ethics at Osh State University in Osh, Kyrgyzstan, and Amsler was a Civic Education Project Lecturer (1998-2000) teaching Sociology at the American University in Kyrgyzstan in Bishkek, the capital city. Through class discussions, we discovered that bride kidnapping was not only practiced but also common, and that many of their students had first or second-hand knowledge of a kidnapping case. Classroom debates also suggested that there was no consensus among students as to who did it, how it was done, why it was done, how frequently it happened, and whether it should be classified as a national tradition or as a criminal act and violation of human rights. We developed a pilot questionnaire, which was then evaluated by three focus groups of university students at Osh State University. After revising the format and questions, it was distributed it in Russian and Kyrgyz to respondents.

This preliminary study is based on a sample of convenience designed to obtain a wide variety of general information that can be used in designing future research. We surveyed anyone who had first-hand knowledge of a case of bride kidnapping and was willing to complete the four-page form. The respondents were primarily students and academic colleagues, but the sample includes parents of students, friends, and acquaintances of colleagues as well.

COMPARATIVE PERSPECTIVES ON LAT RELATIONSHIPS

Örjan Hultåker, SKOP, Stockholm, Sweden
Irene Levin, Oslo University College, Oslo, Norway
Jessica Mjöberg, Uppsala University, Uppsala, Sweden
Jan Trost, Uppsala University, Uppsala, Sweden

LAT (Living Apart Together) relationships were first noticed in the Netherlands. As is often the case, the one to first recognize the phenomenon was a journalist, who

also wrote an article in a daily newspaper about it in 1978. Not until very recently has the phenomenon been recognized in France, Germany, Norway, and Sweden.

We define a LAT relationship as a couple not sharing the same residence, having two separate households, defining themselves as a couple and defined by their social surroundings as a couple. With couple is here meant two persons of opposite or same gender like, for example, a married couple. The two in a LAT relationship can be married to each other or not.

We will present and analyze data from as many countries as possible as well as comparative in time. Where information is available, all evidence indicate an increasing number of LAT relationships.

Of special interest is the issue of what meaning lay people associate with the Swedish term for LAT relationships (*särbo*). We assume that most adults in, for example, Sweden mean approximately the same as we do with our definition above. If so is the case, and with the present number of LAT relationships, we can argue that the phenomenon of LAT relationships is a social institution alongside traditional marriage and cohabitation.

SPOUSE SELECTION; HETEROGAMY DURING MARRIAGE AND DIVORCE RISK

Jacques Jenssen, University of Nijmegen, The Netherlands

In recent previous research in the Netherlands, positive effects are found of having a mixed, or *heterogamous* marriage on the probability of divorce. The forms of heterogamy under research are heterogamy with respect to age, religion, ethnic background, educational level, social origin, and occupational status. The reasoning behind this is that the cause of the relationship between heterogamy and the risk of divorce can be found in differences in taste and preferences between the spouses and in a lower degree of acceptance of the marriage by the social environment of the couple. To test this, some disagreements and social pressure were taken into the model. The explanation of the relationship between heterogamy and divorce by agreements and social pressure appeared to exist, be it to a limited degree.

In this paper, that model will be extended with characteristics with respect to the choice of the spouse and search behavior. This concerns characteristics such as age at marriage, duration of courtship, marriage because of pregnancy, and origin from a broken family. Taking these characteristics into account, the image will be more

complete. We will investigate to what extent these characteristics of the partner choice influence the risk of divorce and to what extent this happens via heterogamy.

For the analyses, we will make use of data from a recent survey among a sample of 2393 married, divorced and remarried people across the Netherlands. Their still existing and broken marriages will be followed by using event history models. In this way, we model divorce risk through time over the marriage course.

LIFE PATTERNS, PARTNERSHIP AND FAMILY FORMATION; A CROSS-CULTURAL ANALYSIS AMONG GREEK, ITALIAN, TURKISH, AND GERMAN YOUNG ADULTS

Alois Weidacher, Deutsches Jugendinstitut, Munich, Germany

Attitudes and behavioral patterns with regard to partnership and family life appear to differentiate to a considerable degree
* according to sociostructural conditions (resources, means, opportunities) in a society
* in relation to a hierarchy of goods available within a social order or a social order of civilisation
* in interrelation with institutionally supported value structures and sociostructural arrangements.

How can differentiations in gender specific role perceptions, the choice of partnership patterns etc. be explained by availability of means, the influence of social subsystems (education, employment, religion, social politics), the availability or absence or social and economic security, security of career positions, deferred consummation of partnership, missing satisfaction by normative compliance?

Connections of the kind can partly be proofed by means of statistical analysis with the data of a quoted sample of non-German populations (n=2,504) and a representative sample of Germans (n=7,500), 18 to 25 years of age. The data were taken in 1997. The paper will engage some speculative reflections on further analyses on the subject.

A Theoretical Consideration of the Effect of Dual Legal System on the Basotho Culture and Family Stability

I. V. O. Modo, National University of Lesotho, Lesotho

The typical Basotho family in Lesotho believes in customary marriage. However, through proclamation 74 of 1871, Christian marriage was recognized as marriage at par with the Basotho Customary marriage. Today Lesotho has a dual legal system: The British or received Roman Dutch law from the Cape Colony and the Basotho Customary Law. Theoretically, the two legal systems have produced two different sets of cultural families. Those who adhere to customary laws are traditional, mainly rural in outlook, "governable" and enjoy more marriage stability. Here, women are muted group (Ardener 1988). In marriages the man and his people enjoy uxorial and genetrical rights of women (Mitchel 1957). Marriage problems are mainly settled amicably out of court, and property are inherited with ease through primogeniture. The adherents of civil law on the other hand are mainly urban and educated men and women who ideally are divorced from the traditions and customs of Basuto. Marriages are fragile and one out of every three marriages end in divorce. This cultural group lives a permissive life, cohabit and their women champion "Beijing" male-female equality more than other Southern African women. The writer observes the excesses of the modern Basotho , and also the timidity of the traditional group; and calls for a blend of culture which will lead to a more humane socio-cultural development of Lesotho in this new millenium.

Structural and Social Causes of the Decrease in the Number of Marriages in the Czeck Republic

Tomáš Katrák, Faculty of Social Studies, Masaryk University, Brno, Czech Republic

Abstract: Since 1989 Czech society has undergone substantial demographic changes. Nuptiality rate has been falling rapidly. This paper deals with the question why this has happened. Some demographers and sociologists have suggested that young people are only postponing marriage because Czech society is currently going through a transitional period. But the expected increase in the number of marriages concluded by single people has not happened - not even ten years after the Velvet revolution. This paper focuses on the changes in the mating habits of the Czech population and tries to explain the social phenomenon of the growth in the number of

single people from the structural and social causes which underline this behaviour on the part of young people.

ROMA FAMILY AS A PUZZLE FOR RESEARCH AND FOR ITSELF

Ivo Mozny, Faculty of Social Studies, Masaryk University, Brno, Czech Republic

New sensitivity for political equality and social equity released by political and social changes in recent decade is opening a new challenge for Roma families in Czech Republic.

In Census 1990 from 300 000 (estimate) Roma population only about 40 000 declared themselves as Gypsies. Under the old regime in accordance with state policy of assimilation Roma families had tried - voluntarily or not - to disappear and dissolve in majority Czech population. However, with few exceptions they failed to reach decent economic level and occupational status comparable with majority population. Substantial part of them lived on allowances, being perceived as underclass and ostracised. Recent attempts to introduce new policy of multiculturalism has opened difficult ambiguity for Roma population, for state policy of positive affirmation and for social research as well. On one hand most of Roma families still refuse to be identified (to be labelled) as Roma families, on the other hand they claim to be involved into supportive policies and take profit from benefits aimed to heal past injustices and diminish developed retardation of Roma population. Roma family is under pressure to create for themselves new identity and self-assurance; most of them, however, accept this challenge very reluctantly. Even Roma political leaders and activists are hesitating and often split between a vision of resuscitation of traditional Roma culture with integration as a program on one hand and between orientation on more success in assimilation on the other hand. For family sociology it raises a question of legitimity for Roma family research.

FOR THE CHILD'S SAKE. PARENTS AND SOCIAL WORKERS DISCUSS CONFLICT-FILLED PARENTAL RELATIONS AFTER A DIVORCE.

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About 50.000 Swedish couples separate every year. A passage from married to divorced must be experienced and solved individually, and the formation of mutual agreements on parenting is something which is handled between the two partners.

The culturally expected course of action in Swedish society is that the parents continue to exercise their parental rights and responsibilities, but without the basis of the married couple relationship. The former partners are required to reconstruct the parental roles, and this can make overpowering demands on negotiating capacities. About one-fourth of the divorced parents in Sweden avail themselves in divorce mediation sessions, in order to find the best solution. Eight first-sessions with an equal number of couples were chosen for this article. The aims were to focus on how parents talked, what the said about post-nuclear-family parenting, and which aspects and themes were central to the discussions. The analysis indicate, that conversations about in what ways parents are entitled to the children, is a common determinator for the transition of family form. In the sessions, parents have dealt with this duty by fighting a battle for a place in the children's lives. The analysis revealed two different solutions to the problem of the parent's entitlements: The construction of a homogeneous family and the construction of a heterogeneous family, respectively.

VALUE OF CHILDREN – AN EXPLANATORY VARIABLE IN THE CROSS-CULTURAL COMPARISON OF FERTILITY BEHAVIOUR AND INTERGENERATIONAL RELATIONSHIPS

Bernhard Nauck, Chemnitz, Germany

The concept of the "value of children" (VOC) was developed in the Seventies as a reaction to the sociological and economical approaches in the explanation of fertility behavior in order to overcome shortcomings of these explanations especially with regard to cross-cultural variations. Th innovative aspect of the VOC-approach has to be seen in the fact that it provides an implicit decision making model which focuses on the relevant aspects of the meaning of having children for the (potential) parent, including economic-utilitarian, psychological-emotional, and social-normative VOC. VOC is thus a central moderator variable on the individual level which varies according to societal change and socio-cultural context and which influences the number of children, sex-preference, timing and spacing of fertility over the life course, parental behaviour of parents in the respective life stages of the children and thus the general structure of intergenerational relationships. VOC is therefore a powerful approach of general importance for comparative family sociology.

The paper aims to present (1) recent developments and advancements on the theoretical conceptualization of the VOC-approach, embedding it into a general framework of action theory within the paradigm of structural individualism, (2) to address methodological issues of a the design of the cross-cultural study and the

instrument implemented in the pilot phase, and (3) to provide preliminary results of a replication of the original VOC-study (which at that time included comparative results from about 20.000 parents in Taiwan, Japan, Korea, the Philippines, Thailand, Indonesia, Singapore, Turkey, the FRG and the USA). The pilot study for the replication has already gathered data in Japan, Korea, Indonesia, Israel, Turkey and Germany from dyads of mothers (of pre-schoolers) and related grandmothers, providing not only preliminary comparative results after 25 years of social change but extending the scope to the analysis of life-long intergenerational relationships also, by extending the design to the grandparents' generation.

THE LINKAGE BETWEEN WORK AND FAMILY: FAMILY LIFE CYCLES AND FEMALE'S EMPLOYMENT PATTERNS IN THREE CHINESE SOCIETIES

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This paper will examine female's employment patterns across three consecutive family life cycles with an attempt to ascertain the possible impact of marriage and childbirth on female's employment behaviors. Comparable data sets of Taiwan, Tianjin, and Shanghai will be used to compare female's family and work situations. It is assumed that while cultural homogeneity may lead to similar changes in the family system, different political and economic development may produce different outcomes on female's employment patterns.

The analysis will focus on how marriage and childbirth as most critical family life cycles may affect female's employment behaviors. The result will show that females act according to the external demands from the macro as well as from the micro-structure in female's employment patterns across various family life cycles. Cohort variations clearly indicate how females respond to the emergence of new employment opportunity. The most noteworthy implication is the shift from formal to informal employment at various family stages which plays an important adjusting function for females facing the challenge from the incompatibility of work and family roles. Consistent with the economic development in Taiwan and the economic reform in Mainland China, females tend to adopt flexible strategy to fulfill their economic contribution by participation in either the formal or the informal sector.

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