



International Sociological Association

RC06 Family Research Committee

*Annual Seminar – School of Social Policy, Social Work
and Social Justice, University College Dublin 2015*

Internationalization, Individualisation and Family Policy

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WELCOME TO RC06 FAMILY RESEARCH COMMITTEE ANNUAL SEMINAR 2015

INDIVIDUALISATION, INTERNATIONALISATION AND FAMILY POLICY

On behalf of the Local Organising Committee we thank you for submitting abstracts and registering to attend the RC06 Family Research Committee annual seminar, which is hosted this year by the School of Social Policy, Social Work and Social Justice in University College Dublin. We are happy to welcome scholars from such a broad spectrum of social policy and sociological settings to debate the concepts of internationalisation and individualisation and assess how they apply to family policies.

We are especially happy to see a strong representation of scholars from East Asia and other world regions outside of the European and Anglophone spheres. The breadth of international participation gives the seminar wider perspective on welfare state development and family policies. The abstracts make clear that a decline in patriarchy and a rise in individualisation in inter-generational and adult relationships are perceived as important influences on how our different welfare futures might be shaped. Some point to the role of economic precarity in weakening the capacity of family policies to support reproduction, autonomy, work, marriage, separation, shared parenting and care across the life course. This development in turn may prompt new intergenerational dependencies in the West while in East Asia, on the other hand, we seem to be witnessing an ongoing loosening or individualisation of intergenerational ties. Where we identify convergences, it might be around reduction in 'sibsize' or the numbers of biological siblings we grow up with. From South American colleagues we learn about the limits to the ability of families to sustain social cohesion, and across the world we see adolescence as a time of risk. On the other hand, we see an epistemological consensus on gender equality as a public good, while in East Asia, discourses on responsabilization for care are aimed squarely at the welfare state. More, we see that concepts of familialization, de-commodification and de-familialization are gaining international significance for debates about balancing paid work with care. We hope you enjoy the seminar.

SEMINAR SCHEDULE: 20 – 22 August 2015

Thursday 20 August

Session 1 9.30 am – 11.30 am

Individualization and Social Security: Change of institutionalized family relations in European social security schemes

Patricia Frericks, Ralf Och, Nicola Schwindt

Changing Families, changing policies: on effective family policy measures

Rudolf Richter

The Interplay of Work and Family in the U.S. Context: Ideals, Realities, and Social Policies

Bahira Trask

Familialization and de-familialization policies in Asia at the beginning of the 21st century

Emiko Ochiai

Session 2 12.00 – 1.00

The meaning of marriage and the role of family: A study of never-married women in Bangkok, 1997 and 2012

JooEan Tan.

Early Marriage in Taiwan: A Panel Study

Tsui-O Tai and Chin-Chun Yi

Session 3 12.00-1.00

Eligibility, Responsibility, and Advocacy: The Tension between Recognizing the Individual and Relevant Family and Intimate Ties

Barbara H. Settles & Karen Doneker Mancini

A comparison of middle-aged women in providing social support and depressive symptomatology across countries

Chi Chiao and Yun-Yu Chen

Session 4 2.00-3.30

Fertility, Employment Status, and Share of Housework: Comparing Japan and Taiwan

Chin-fen Chang

Role conflict and sense of fairness as mediating between division of labor and life satisfaction: An international perspective

Neta Cohen, Yoav Lavee and Ruth Katz

Socio-cultural and personal factors leading to the change of practices and attitudes from gendered into egalitarian ones on the example of Polish migrants in Norway.

Magdalena Żadkowska

Session 5 2.00-3.30

Variety of Patriarchal Values among Asian Societies: A Comparative Study using Comparative Asian Family Survey Data

Heiwa Date

Decline of Patriarchal family values in Southeast Asian societies

Ki-Soo Eun

Shrinking of the Japanese Uniqueness: Differentiation and Individualization of Women's Life Course

Hachiro Iwai

Session 6 4.00-5.00

Conflicting family norms and elite life course: Gender inequalities and couple coordination between elite spouses

Bernadett Csurgó – Luca Kristó

Money matters: Family finance management and marital relationship

K.F. Ting

Session 7 4.00-5.00

Fully involved fathers: which fathers share all aspects of childcare?

Ursula Henz

Fatherhood and fathering changes across cultures: impact on balancing employment and family

Rudy Ray Seward and Michael Rush

5.15 pm Seminar Drinks Reception

Friday 21st August

Session 8 9.30-11.00

The Impact of Institutional Changes and Family Policies on Fertility in Taiwan

Yu-Hua Chen

How many children do we want? Does housework participation matter? Evidence from China, Japan, Taiwan, and South Korea

Man-Yee Kan

Trends in Social Inequalities in Children's Family Contexts in the United States, 1940-2012: Where Does 'Individualisation' Fit In?

Tony Fahey

Session 9 11.30-1.00

Responsibilization discourses in Australian welfare and child support policy: Gendered alignments and contradictions

Kay Cook

Who cares? Shared residence and how family policy is coming to shape the post-separation family

Alexander Masardo

The multiple rationalities of money and care: single mothers' engagement, resistance and compliance with a post-separation agency

Kristin Natalier

Session 10 11.30-12.30

The Functions of the Family: A cumulative approach

Tiberiu Crisogen Disca

The contradictions of the family change

Sandra Obiol Francés

Dublin Tour 2.00 – 4.00

Key Note Speech 6.00-7.00 pm

Göran Therborn

Dinner 7.00 pm – 9.00pm

Saturday 22nd August

Session 11 9.30 – 11.00

Structural intersectionality and precarity:

Gendering poverty among Palestinian families in Israel.

Sylvie Fogiel - Bijaoui

Did consumerism replace citizenship for wealthy South Africans?

Marlize Rabe

Hedging against precarity in daily life in intercultural relationships between Tongans and white Australians: Incomplete individualization

Kate Johnston-Ataata

Session 12 11.30-1.00

How Mexican parents promote or not autonomy and Individualisation in Mexican adolescents?

Rosario Esteinou

Family, Neighborhood, and School-based Networks of Black and White Adolescents: Effects on Individuation and Identity Development

Michael P. Farrell

The concept of the broken home: death- divorce hypothesis of male juvenile delinquency in Nigeria/Ghana

Suleman Ibrahim

Session 13.11.30-1.00

Individualization, child care policy, and mothers' experience

Rhonda Breitzkreuz and Kay Cook

Who is responsible for care of the elderly and children, families or governments? The Japanese case

Noriko Iwai and Kuniaki Shishido

Parental leave: individualization, parental choice and cash for care schemes

Michael Rush

Session 14 2.00-3.00

Between the countryside and the city. Family, labor and gender paths in different social and territorial contexts in the region of Bío-Bío, Chile

M. Julia Fawaz Y, Paula Soto V. and Rosana Vallejos C

Social cohesion and the limits of household. Mexico 2008-2012

Gilberto Aboites, Enrique Minor, Aracely Sanchez

Session 15 2.00-3.00

Legalized Families in the Era of Bordered Globalisation: Transnational Reproduction Services as a Case Study

Daphna Hacker

“Nobody wants a public debate about abortion”: Can fetal futures be imagined as anything other than an individual undertaking?

Niamh Stephenson

Session 16 3.30-5.30

Intergenerational Transfers between Midlife Parents and Adult Children in China

Lingxin Hao and Emily Agree

Generations, Individualization, and Family Ideologies in Contemporary China

Hong Xiao

Pressed and Stretched from Mid Life to Later Life: The Coming Clashes

Susan A. McDaniel, Amber Gazso and Karen A. Duncan

Individualization of intergenerational relationships between married children and their older parents in Japan

Reiko Yamoto

END OF RC06 SEMINAR 2015

**Seminar Abstracts
in alphabetical
order of authors**

Gilberto Aboites, Enrique Minor, Aracely Sanchez: Social cohesion and the limits of household: Mexico 2008-2012

ABSTRACT

This paper analyzes the relationship between social cohesion and households in Mexico. The issue arose from the provisions of the General Law on Social Development (LGDS), Article 36, based on measuring poverty in a multidimensional way, including the degree of social cohesion. This requirement forced the National Council for Social Policy Development (CONEVAL) to work on the issue. With this purpose indicators based on the Perception of social networkshave been used based on the National Survey of Household Income Expenditure (2008-2012).

From the available information it is shown that the family/household is subject to strong social pressures. Based on this an analysis is presented about the limits, the feasibility and relevance of a social policy that assume households as principal element of social cohesion. Several ethnographic studies document the process of erosion of the social net in face of the threat of poverty and job insecurity. They impose a restriction on horizontal reciprocity and social relations. There is growing evidence that poverty is accompanied by social isolation and increased social segregation, for example González (2006) and others (Bazan, 1998 and 1999; Estrada, 1999; González 2012, 1991 and 2003; Katzman, 1999).

Failure in social reciprocity is linked with a diminished social interaction. This is illustrated by a greater tendency toward nuclear families rather than extensive ones. However, this way of interpreting involves a logic closer to an *homo economicus* and less the logic of an *homo sociologicus* since the predominant criterion is essentially conditional and future-oriented rationality.

Rhonda Breitzkreuz and Kay Cook: Individualization, child care policy, and mothers' experience

ABSTRACT

In this paper, we employ a gender lens to explore whether the policy trajectory toward individualization in specific family policies will lead to enhanced individual autonomy for various family members, and across different configurations of families. We argue that although individualization may promote enhanced autonomy for some family issues, particularly around issues of family formation and reproduction (i.e. the ability to cohabitate, divorce, and/or control fertility), it does not hold true for other family issues, nor does it hold true for all families.

To develop our argument, we explore the linkages between the related but distinct concepts of individualization, individualism, and self-sufficiency from a gendered perspective. We argue that self-sufficiency for parents, particularly parents of young children, requires assistance with the care of dependent children. For most fathers – married, cohabitating, or non-residential -- the care of dependent children is provided by mothers. However, the same does not hold true for most mothers. Because mothers hold the most responsibility for the care of their children, their individualization in others aspects of their lives, particularly employment, is limited. We argue that without a state policy that ensures accessible, affordable and quality child care, mothers will continue to have their individualization, autonomy, and self-sufficiency compromised.

To illustrate our point, we conduct a case study on the Federal Government's policy approach to supporting parents' child care needs in Canada through its policy platform of "choice in child care." We explore the notion of individualization as it relates to parenthood and federal child care policy in Canada. After explicating the assumptions, policy goals, and policy instruments imbedded in the Canadian Federal government's approach to child care support for families, we suggest that individualization in child care policy in Canada is highly gendered, and does not align with most women's experience of motherhood, or needs for child care. To enhance individualisation for mothers, we suggest that a more collectivism approach to care of children is needed.

Chin-fen Chang: Fertility, Employment Status, and Share of Housework: Comparing Japan and Taiwan

ABSTRACT

In addition to the economic growth, East Asia has recently become well known as one of the regions with the lowest fertility rate in the world. Taiwan and Japan had experienced the decline of fertility rate, which was below the replacement rate in the last few years. Taiwanese government even emphasized the low birth rate as serious as affecting national security. The accompanied issues of demographic changes include parenting effort to the children, women's liberty of pursuing career, and the maintenance of marital relations in the conjugal family.

This paper studies conflicts or balance among parenthood, employment status, share of housework, and quality of marriage of couples in the age of low fertility rate. The author uses the data of ISSP 2002 and 2012 Gender Module to examine how woman's career and the family structure affect gendered division of labor at home and satisfaction with the family life and differences between Japan and Taiwan. Previous studies show that women are less likely to withdraw from labor markets upon getting married, being pregnant, or giving birth in Taiwan than in Japan. Taking into account of the different practices in labor markets and work-and-family balances, this paper also examines changes between 2002 and 2012.

Yu-Hua Chen: The Impact of Institutional Changes and Family Policies on Fertility in Taiwan

ABSTRACT

A secular decline in fertility has taken place everywhere in the past century. The timing and pace of this decline correspond broadly with changes in socioeconomic and political institutions. Recent European studies indicate that birthrates are rising in many low-fertility countries. This fertility upturn is mainly attributed to a combination of a slowdown in the postponement of childbearing and increasing levels of socioeconomic development, per capita income, family-friendly programs, and gender equity. While Japan, South Korea and Taiwan have all observed a slight increase in birthrate, some demographers in this region argued that recent rise in TFR was on the rebound from a prolonged depression in the fertility.

The importance of the institutional or political context in shaping the relationship between demographic causes and outcomes has obvious implications for the study of national patterns of fertility. Following tremendous socioeconomic and political transformations in post-war Taiwan, there are substantial changes in the institution and structure of family, dramatic declines in marriage and childbearing, increases in non-marital cohabitation, and a movement from reliance on abortion to a reliance on contraception for fertility limitation. Among them, the changing marriage pattern has the strongest effect on reproductive outcomes in Taiwan.

Growing diversity in the timing, number and sequencing of family events is viewed as the result of interaction of family behaviours and institutional changes. Although there is no significant difference in educational attainment and employment between genders, the gendered roles within the family and marital relationship are least changed. It is clear that the difficulty in combining work and family is the main reason why younger female cohorts tend to delay marriage and childbearing. To remedy this difficulty, several family-friendly policies aimed at empowering young and well-educated Taiwanese women have been implemented in recent years. The proposed paper aims to explore and evaluate the impact of institutional changes and family policies on recent fertility trend in Taiwan.

Chi Chiao and Yun-Yu Chen: A comparison of middle-aged women in providing social support and depressive symptomatology across countries

ABSTRACT

Depression is among the most common chronic mental health problems in women, and evidence suggests providing social support as a significant factor associated with depressive symptoms among this population. Intergenerational relation is embedded in the family context. In compared to other regions of the world, family orientation is proposed to be a more salient social trait in the East Asia, particularly in Chinese societies. A fundamental value in Chinese culture is filial piety and respect for and care of parents is also expected.

Accordingly, we propose providing social support to parents played as a key role in exhibiting depressive symptomatology among middle-aged women in the East Asia, and there is greater variation in symptom severity across countries due to differences in family value. We use several nationwide survey data from different world regions (e.g., TLISA, KLSA, JSTAR, HRS, ELSA, and SHARE) with a particular attention to early boomer women who were born between 1946 and 1954. Preliminary analyses indicate that depressive prevalence in middle-aged women is 21-44% in European countries, 20% in the USA and 9-42% in Asian countries. These preliminary results warrant further multivariate regression models identifying the role of providing social support and other related family covariates to estimate the differences in depressive symptomatology across countries. Implications of the results will benefit future family and health policies aimed at improving mental health of middle-aged women, a rapidly growing segment of the population around the world.

Neta Cohen, Yoav Lavee and Ruth Katz: Role conflict and sense of fairness as mediating between division of labor and life satisfaction: An international perspective

ABSTRACT

The differences between countries included in International Social Survey Programme (ISSP) 2002 and 2012 on Family and Changing Gender Roles were examined. In this research project representative samples in each of the participating countries were asked identical questions regarding work-family conflict, division of labor, hours devoted to various tasks, attitudes toward gender roles and more.

Results show that sense of fairness mediated between division of labor and life satisfaction and family-work conflict mediated between time burdens and life satisfaction. Also, that in general actual family division of labor was unequal: women perform most of household tasks, whereas men devoted more hours to paid work. Women in most countries reported lower sense of fairness and higher intensity of work-family conflict than men.

However differences between countries and between the two periods of the study were found. First, we show trends of change between 2002 and 2012. Second, we show results of path analysis by using regressions to examine direct and mediated associations between variables. Personal and cultural explanations will be provided and implications for family friendly organizational policy will be discussed.

Kay Cook: Responsibilization discourses in Australian welfare and child support policy: Gendered alignments and contradictions

ABSTRACT

In this paper, I examine Australian welfare-to-work and child support policy to illustrate how responsabilization discourses apply differentially to separated mothers and fathers. The Australian case provides unique insight into the social construction of separated parents' responsibilities to children, as it is the only country that compels single parent welfare recipients to engage in paid employment and then reduces non-resident parents' child support liabilities on the basis of this income.

While welfare-to-work policy has been extensively researched, child support is often neglected, and no studies have interrogated the gendered logics of these related policy domains. This research paucity has occurred despite child support's significance as the third source of single parent income alongside welfare benefits and employment earnings, and its role in formally recognising the responsibilities of parents as breadwinners or carers.

Welfare-to-work policy positions those previously identified as carers as increasingly responsible for generating employment income and has played an active role in shaping contemporary single mothers' parenting practice. At the same time, non-resident fathers' responsibilities to children have remained largely invisible within welfare policy, reinforcing the construction of separated fathers as unencumbered individuals both within families and welfare regimes. Conversely, child support policy legislatively enforces cash transfers, typically made by a non-resident father, to a resident mother. These payments formally recognise and enforce fathers' financial responsibilities to children and the costs of care borne by mothers. However, in the Australian case, fathers' financial responsibilities to children are mediated by mothers' income - symbolically and materially reducing men's role in post-separation family life.

Here, I use the Australian case to explicate an array of gendered responsibilities to children as they align with state/market/family income configurations. These findings then provide a tool that can be used to examine gendered parental responsibility configurations within child support policies internationally.

Bernadett Csurgó and Luca Kristóf; Conflicting family norms and elite life course: Gender inequalities and couple coordination between elite spouses

ABSTRACT

Why are women seriously underrepresented in the elite? We contribute to answering this question by a qualitative content analysis (Atlas.ti) of 34 individual interviews (17 couples) among Hungary's political, economic and cultural elite (defined by participation in decision-making processes that influence the whole society). Our focus is on narratives about career and partnership, couple coordination and family roles and norms. Narratives are classified and linked to the following personal characteristics: male/female, elite member/partner, dual career couple/not dual career couple,.

The *subordinative* narrative, mostly used by (non-elite) female partners of elite members implies traditional family values and an image of hierarchical coordination. The *egocentric* narrative, typically used by male elite members consists of career and status oriented views as well as an image of hierarchical coordination. The *cooperative* narrative, which is mainly held by power couples, is associated with modern family values and an image of egalitarian coordination. We find that egoistic and subordinative narratives strengthen gender inequalities.

One of the main results of the analysis is that egalitarian couple coordination is discussed in every narratives and appears in most cases as a norm but attitudes and actual behaviour are different. Elite membership is characterised by both helping and blocking factors for egalitarian partnership. Elite lifestyle (financial safety, domestic helps, independency etc.) contributes to egalitarian partnership. While elite career challenges (very high work commitment, external and internal expectations) contradict it. Our cases also demonstrate significant blocking effects of general social norms like gendered family roles and a traditional view of motherhood. Egalitarian coordination is realized only in rare cases.

Heiwa Date: Variety of Patriarchal Values among Asian Societies: A Comparative Study using Comparative Asian Family Survey Data

Abstract

In the background of drastic change of Asian Families, its value such as patriarchy is also changing. This study focus on the variety of patriarchal values and its changes among 7 Asian societies: Japan, Korea, China, Taiwan, Vietnam, Thailand and Malaysia, where the family and its value are rapidly changing in the era of “Compressed Modernity”. The data was taken from East Asian Social Survey 2006 and Comparative Asian Family Survey. I regarded Patriarchy as the combination of “Paternal authority(PA)” and “Gender role attitudes(GRA)”, and made four type of patriarchal values by these two variables: Patriarchalism(both PA and GRA are strong), Equal partnership as well as paternal authority(Strong PA and weak GRA), Egalitarianism(both PA and GRA are week) and Liberalism as well as gender role(Weak PA and Strong GRA). Then I plotted average score of these patriarchal values in this scheme. I also divided these values by education level and compared the effect of higher education on these values.

Results suggest that these 7 societies have different type of patriarchal value. For example, China, Taiwan and Malaysia are categorized as “Patriarchalism”, Korea is categorized as “Equal partnership as well as paternal authority”, Japan is categorized as “Egalitarianism” and Vietnam and Thailand are categorized as “Liberalism as well as Gender role”. Furthermore, Results also suggest that the effect of higher education on patriarchal values is different between 7 societies, especially, there are large differences between East Asian societies and South East Asian societies and within South East Asian societies. East Asian societies except Japan tend to keep their strong paternal authority compared to South East Asian Societies. Finally, results of the other Asian societies such as India and Qatar will be reported.

Tiberiu Crisogen Disca: The Functions of the Family. A cumulative approach¹

ABSTRACT

The structuralist-functionalist orientations made that the functions of the family to be (at least in recent times) the central subject of family sociology. But, as often happens, for remaking the “natural equilibrium” certain orientations arises claiming that we should avoid these themes or moving the "center” of debates on the dysfunction of the family.

The family function taxonomy has created a bunch of different typologies and approaches, antagonistic or complementary. Tischler, Murdock, Henri H. Stahl, Ogburn, Parsons, Duvall or Romanians I.Mihăilescu and C.Voinea brought statements in behalf of certain types, subtypes, classifications.

Among the theories claiming that are more significant dysfunctions rather than functions of the family, first of all we have to mention the conflictualist theory who claims that family is a social unity which reproduces, at a small scale, conflicts between social classes (K. Marx, Fr. Engels). Randall Collins affirms that, concerning family reports, the husband behaves like an owner, like a gangster, while the wife is a permanent victim. Jetse Sprey claims that members of the family confront with two conflictual requests: husbands compete between themselves for autonomy, authority and privileges but at the same time cooperate in order to survive.

Against those theories is interactionist vision who puts in front the effort accomplished by the members of the family in order to build a group entity, a sub-world of a couple, which reshapes the definitions about themselves, about the others, about daily life, about previous and future experiences.

¹ This paper is made and published under the aegis of the Research Institute for Quality of Life, Romanian Academy as a part of programme co-funded by the European Union within the Operational Sectorial Programme for Human Resources Development through the project for Pluri and interdisciplinary in doctoral and post-doctoral programmes Project Code: POSDRU/159/1.5/S/141086.

Rosario Esteinou: How Mexican parents promote or not autonomy and Individualisation in Mexican adolescents?

ABSTRACT

As many authors (Maccoby, 2007; Peterson & Bush, 2013) have pointed out, adolescent autonomy is one of the fundamental elements for developing social competence in order to perform according to the social and cultural standards of the native culture. Autonomy is one of the aspects that can lead to individualisation, but not necessarily and it cannot be confused with it. Whether or not adolescents develop a strong sense of individualisation, scholars tend to agree that at least the achievement of some level of autonomy with regards their parents is needed in this developmental stage in order to be able to develop their own values, criteria, security and self-assuring self, so further in life they would be able to perform as an independent adult individual.

Adolescent autonomy has not been systematically studied in Mexican society. Based on a national survey (1200 cases), applied in 2010, about parental education and adolescent social competence in Mexico, the paper will present and discuss some results regarding the relationship between parental behaviours and adolescent autonomy. Parental behaviour was measured considering the dimensions of support and control. The first one considered three aspects: support (warm and caring behaviours), involvement, and positive induction or the promotion of reasoning.

The results are discussed and assessed in terms of the level of balance between connectivity/separation from parents adolescents achieve in developing their autonomy. The underlying thesis is that high levels of parental support with moderate but firm levels of control tend to promote a more balanced adolescent autonomy in which independence and connection with parents is achieved; on the opposite side, low levels of support and high levels of control result either in inhibiting autonomy or in achieving one in which separation of parents prevails and there is a loss in connection. The results present parents and adolescents gender differences, and are discussed in terms of family pluralism, individualisation and public policy issues. It also includes some discussion between individualism and collectivism in Mexican parenting culture.

Ki-Soo Eun: Decline of Patriarchal family values in Southeast Asian societies?

ABSTRACT

Southeast Asian societies have undergone rapid social change in the name of modernization since the late 20th century. Value and attitudes, and behaviors on the family have also changed for the last several decades. But the systematic exploration of those changes has not been done across Southeast Asian societies. Southeast Asian societies are exposed to various cultures as we see well. Muslim culture is still influential to norms, values and attitudes in huge Southeast Asian countries such as Indonesia and Malaysia. The legacy of Confucian culture is also strong in Northern Vietnam. The influence of Buddhist culture can be easily found in Thailand. Thus, Southeast Asian family values are the product of strange amalgam of various cultures in the region.

Despite the co-existence of various cultures in Southeast Asian societies, family values and attitudes, and behaviours on family have been dominated by patriarchal principles in the region. Although the influence of patriarchal principles may be various across Southeast Asian societies, it is easily assumed that patriarchal values and attitudes have been dominant in those societies for such a long time.

However, we also believe that there has been any change in patriarchal family values and attitudes in Southeast societies since the modernization project in the late 20th century. We hypothesize that modernization in Southeast Asian societies have resulted in the decline of patriarchal family values and attitudes. To test this hypothesis, we employ family survey data from Thailand, Malaysia and Vietnam. Some family sociologists have conducted comparable family surveys in Asian societies since 2006. As a part of this project, family surveys were conducted in Thailand and Vietnam in 2010, and in Malaysia in 2012 adopting the same questionnaire. This makes it possible for us to compare changing family values and attitudes in three Southeast Asian societies. We expect to see the decline of patriarchal family values in the 21st century Southeast Asian societies in this research.

Tony Fahey: Trends in Social Inequalities in Children's Family Contexts in the United States, 1940-2012: Where Does 'Individualisation' Fit In?

ABSTRACT

Since the Second World War, trends in two sources of social disparity in children's family contexts in the US have moved in different and sometimes opposing directions over time. On the one hand, *family instability* (as measured by non-marital childbearing, marital breakdown, unstable cohabitation, father absence and serial family formation) has increased since the 1950s and has become more differentiated by socio-economic status (SES), with dramatically higher levels of these forms of instability now found among lower SES groups.

Children's family size (or 'sibsize' – the number of children in the child's sibling group), on the other hand, has shown a different and less recognised trajectory. Sibsize rose somewhat on average and became sharply more unequal during the post-war baby boom, with the 1960s and 1970s as a period of peak inequalities in this aspect of children's lives. A reduction in sibsize inequalities set in during the 1980s and 1990s, following which the gap in sibsize by SES has stabilized at a level that is now low by US historical standards but is still substantial in international comparison. This paper first outlines these developments, drawing on micro-data from the US Census and the Current Population Survey from 1940 to 2012. It then considers the thesis of individualisation of family life in the light of these trends and concludes that the thesis fits better with the long-term convergence in children's sibsize than with the diverging trend in family instability. The possibility that in certain conditions individualisation can be a force for social equality in children's lives is also considered.

Michael P. Farrell and Grace M. Barnes: Family, Neighbourhood, and School-based Networks of Black and White Adolescents: Effects on Individuation and Identity Development

ABSTRACT

Adolescents vary in the rate at which they individuate from their families and achieve a “sense of identity” that guides them through the transition into adulthood. Some theorists suggest that individuation is affected by the affective bonds and interaction in family and friendship networks: Olsen suggests that embeddedness in highly cohesive families slows individuation; we found that it facilitates individuation. Hirschi suggests that embeddedness in networks supervised by adults can instill cultural capital that contributes to identity achievement. In this paper we examine how the degree of embeddedness in family, neighborhood, and school-based networks affects adolescent individuation and identity achievement in black and white adolescents. Families were sampled through random digit dialing of households and offered \$25 to allow us to interview them in their homes. Blacks were oversampled. In year 4 of a 6 year longitudinal study, adolescent networks were measured using Fischer’s method to obtain a list of people they rely on for advice/emotional support, help, and companionship. Embeddedness in family is measured by calculating the percentage of those named who are seen in family contexts. Likewise for embeddedness in school-based or neighbourhood networks.

Blacks were more embedded in family networks than whites; whites were more embedded in school-based networks. Whites score higher than blacks on Individuation (Alpha = .87) and Identity Development (Alpha .79). Blacks score higher than whites on Identity Diffusion (Alpha .79). Using OLS regression we find that in year 4 race and embeddedness interact, such that for whites but not for blacks, the more embedded in family and school-based networks, the more individuated adolescents score, and the higher they score on identity development. For blacks but not for whites, the more embedded in neighbourhood networks, the less individuated they score, and the higher they score on identity diffusion. Causality will be explored growth curve models.

Julia M. Fawaz Y., Paula Soto V and Rosana Vallejos C: Between the countryside and the city. Family, labor and gender paths in different social and territorial contexts in the region of Bío-Bío, Chile².

ABSTRACT

The collective urban imaginaries still associates the rural areas to the countryside as location, agriculture as economic activity and peasants as the social actors that comprise it, reflecting this close partnership built throughout history between agriculture and rural world. However, rural spaces today forward us to constant changes and transformations arising from their own dynamics as well as from external influences. Specialized literature and empirical evidence, including our investigations in Chile, show that rural spaces do not respond anymore to traditional features, but rather a new rurality is emerging, dynamic, complex and multifunctional, where urban influences are evident.

Using a socio-spatial approach and under the premise that countryside and city are not polar opposites, but interdependent realities linked by multiple elements of partnership, this paper intends to comparatively analyze work and family paths and the spatial itineraries display by women living in contexts (rural, rural/urban and urban). Also we explore the logics, senses and individualization processes guiding such paths, placing the role of the urban sector in them.

To address this objective a mixed approach is used combining quantitative and qualitative technics. First, we analyze the available statistical data and secondly family biographical interviews in the different social and territorial spaces considered are applied. The area of research is located in the region of Bio-Bio, central-south Chile

² This paper is part of the project financed by the National Fund for Scientific and Technological Research, (FONDECYT)1140579, "Reconfigurations of the population, work and family in the context of the new rural/urban relations", GI2014, University of Bío-Bío, Chile.

Sylvie Fogiel – Bijaoui: Structural intersectionality and precarity: Gendering poverty among Palestinian families in Israel

ABSTRACT

Among the OECD countries, Israel has the highest poverty rate and is ranked one of the highest on income inequality measures. This is illustrated by the fact that in 2012, poverty rate among Israeli families was 19.4%: 14.1% among Jewish families and 54.3% among Palestinian families [20.6 % of the Israeli citizens are Palestinian]. One of the reasons for this difference is the low proportion of women participation in the labor market. Actually, even though their employment rate has recently increased, in 2012 it reached 27%, compared to 64,3% for Jewish women. This low participation is surprising considering that many factors exist which are favorable to women's participation in paid employment: an increase in Palestinian women's education; a drop in fertility rates; a prevailing perception of women's work as worthy, together with numerous coercive and non-coercive workfare programs. To explain this 'paradoxical' situation, on the basis of official data, research and NGO's reports, the article refers to the following points:

1. The structural intersections of ethnicity (discrimination against Palestinians); class (geographical / economic periphery) and gender (power structures in the Israeli society at large and the Palestinian community).
2. The fact that, consequently, Palestinian women are overrepresented in the precariat (Standing, 2011, 2014).
3. The fact that the economic injustice, generally accompanied by a racist /sexist discourse, pushes Palestinian women to choose the family for economic protection, even though it implies an increased control on their lives and their self-constructed identities.
4. To begin to challenge this situation, labor laws, including minimum wage and anti-discriminatory laws, should be enforced while the 'democratic deficit' regarding Israeli-Palestinian women, should be tackled in their community and at the national level.

Conclusion: The 2015 elections, and the salience of social issues as a hope for change, are referred to.

Daphna Hacker: Legalized Families in the Era of Bordered Globalisation: Transnational Reproduction Services as a Case Study

ABSTRACT

In my lecture, I will present the general theoretical framework that I have developed to discuss and to understand the interrelations between families, law, globalization and borders. I call this framework *bordered globalisation*, and at its heart stands my claim that we live in an era in which our ability to control and to shape our familial biographies is affected by both global forces, and the ongoing centrality of national, and other kinds of borders.

In order to demonstrate the relevancy of *bordered globalisation* to the discussion the workshop's theme: *Individualisation, Internationalisation and Family Policy*, I will focus on transnational reproduction services, and in particular on the abortion related cross border movement from Ireland to the UK, and on the surrogacy related cross border movement between Israel and India. These two examples highlight the new familial opportunities opened to people, by the ability to forum shop for reproduction services in other countries, as well as the new gendered and economic prices paid due to these opportunities, especially by women and by gay men, in their home country, and in the hosting country. Moreover, these examples demonstrate my argument that families in our era are not only shaped by the tensions between globalisation and bordered, but also by the mutually beneficial relationship between the two.

It is not only that global capitalism benefits from the different national legal regimes that motivate transnational reproduction services; it is also that the nation states benefit from their citizens' ability to perform *(im)moral outsourcing* in the global sphere, which weakens external and internal political pressure to change existing family related national laws and the moral grounds they are based on.

Lingxin Hao and Emily Agree: Intergenerational Transfers between Midlife Parents and Adult Children in China*

ABSTRACT

This study examines the transformation of intergenerational relations in China, an important transitional economy today. As China's economic transformation improves the socioeconomic position of younger generations while leaves behind their midlife parents, one would expect that this abrupt generational gap may slows down a transition from upward wealth flows to downward wealth flows between generations. However, low fertility and increasing costs of marriage reinforce each other, leading to an early *timing* and a large *amount* of property and financial transfers from parents to children. Along the rise of China's welfare state with a wide coverage but a low level of health insurance and pension provisions, the long tradition of family provisions of old-age support is quacking losing ground. This acceleration of downward wealth flows despite the lower socioeconomic position of the parent-generation than the child-generation is advancing faster than the establishment of a fully socialized old-age support system.

This study attempts to identify explanations for this puzzle. It will characterize and compare intergenerational transfers in coresidence and housing support for a younger pair of birth cohorts (children aged 20-29 and parent aged 45-54 in 2012) and a 10-year older pair. A difference-in-differences approach treats the older pair of cohorts as a "control group" and the younger pair as an "experimental group" in a quasi experiment to assess the influence of the social change during the 2000s. The analysis draws data from the nationally representative survey on working-age adults in China, China Labor-force Dynamics Survey (CLDS), collected by Sun Yat-sen University, China. The findings will better our understanding of the transformation of intergenerational transfers during rapid social change in transitional economies.

* This study is supported by a Fulbright Senior Research Grant to the first

Ursula Henz: Fully involved fathers: which fathers share all aspects of childcare?

ABSTRACT

Sociological resource theory claims that the household division of labour depends on the relative resources of the partners. The partner with the most resources in terms of income, education or occupational prestige is usually assumed to be able to negotiate away household work. Whereas early research into the division of childcare applied the same kind of reasoning to childcare, empirical studies have suggested that some aspects of childcare might not be perceived as unwanted chores. This led to the new view that fathers tend to be involved predominantly in the ‘fun parts’ of childcare, leaving physical care and other more routine tasks to the mother. Recent research on US data has challenged this new view; fathers who were more involved in the nurturing and supporting activities with children were found to also share more in child maintenance activities (Fuligni & Brooks-Gunn 2004).

This paper will analyse the division of childcare between fathers and mothers separately for different types of childcare. The first research question asks to which extent fathers who are involved in interactive care are also involved in other types of childcare. The second part of the analyses will test whether the findings depend on attributes of the mother and the father or on the sequencing of care by mothers and fathers throughout the day. The analyses will use the United Kingdom Time Use Survey 2000, which provides information for married and cohabiting mothers’ and fathers’ time in different childcare activities for weekdays and weekends.

Suleman Ibrahim: The concept of broken home: parental death-divorce hypothesis of male juvenile delinquency in Nigeria/Ghana.

ABSTRACT

In terms of the concept of broken home as a juvenile delinquency risk factor, whilst Nigeria and Ghana are culturally different from western nations (Hofstede, 1980a; Gyekye, 1996; Smith, 2004), parental-death and parental-divorce have been previously taken-for-granted as one factor, i.e., 'broken-home'. This paper is geared towards the deconstruction of the singular model of 'broken home' and proposal of a rather binary model - the parental death and parental divorce hypotheses. It will principally deploy the application of Goffman's (1967) theory of stigma, anthropological insights on burial rites (Mazzucato et al., 2006; Gyekye 1996: Smith, 2004) and other social facts to tease out diversity and complexity of lives across cultures, which specifically represent a binary model of broken home in sub-Saharan context.

Thus far, analyses have challenged the homogenisation of the concept of broken home as a singular risk factor in existing literature. Qualitatively unlike in the 'West', analyses have identified the varying meanings and consequences of parental divorce and parental death in Nigeria and Ghana. Whilst this helped to fill in the missing gap in comparative criminology literature, it concomitantly demands empirical studies to substantiate this claim beyond theoretical level.

Reference:

Goffman, E. 1967 (1990) *Stigma: Notes on the Management of Spoiled Identity*. London: Penguin.

Hachiro Iwai: Shrinking of the Japanese Uniqueness: Differentiation and Individualization of Women's Life Course

ABSTRACT

In Japanese society after the World War II, women's life course patterns, which were well formed after the high economic growth period, remained stable for a long time. This stability was indicated by the continuity of M-shaped employment pattern for Japanese women, representing the gendered division of labor. However, changes in the patterns have become evident since the mid-1990s. In the last twenty years, we experienced a number of changes: the spread of non-regular employment, a rise in unemployment, an increase in the number of job shifts people make, heightened difficulties for new graduates in finding employment, a decline in the number of housewives, an increase in age at first marriage, rapid population aging, a decline in income, and widening income gaps. They indicate that the life patterns the Japanese traditionally took for granted have been unraveling.

The highly standardized Japanese women's life course has differentiated into multiple paths as a function of several factors, such as economy, demographic transition, social policy, and social norms. Using the results of JGSS-2009/2013 Life Course Panel Survey, this paper will show that the recent life courses of women in their twenties and thirties can be divided into regular employment, non-regular employment, and non-employment, with non-employees tending to become housewives and employees tending to stay single. In addition, non-regular employees of the younger cohort tend to change employers more often. It is clear that the women's life course patterns Japanese family-oriented regime allotted have been gradually collapsing. The term individualization is a more interpretative term.? It will be argued that as the life course pattern of women diversifies, the individualized life model will spread in the Japanese context. This paper will also discuss the implication of this individualization for the current gender equal policy.



Noriko Iwai and Kuniaki Shishido: Who is responsible for care of the elderly and children, families or governments?: The Japanese case

ABSTRACT

In the last decade, one of the biggest attitudinal changes of Japanese people happened regarding the responsibility of caring the elderly and children. In 2000, the proportion of Japanese adults who thought that the national or local governments should be responsible for "livelihood of the elderly," or for "medical/nursing care of the elderly" was 34% and 40% respectively, while 25% and 18% thought that the elderly themselves or their families should be responsible for them. In 2012, more than half of Japanese people think that governments should be responsible for the livelihood or medical/nursing care of the elderly (56% and 67%).

These attitudinal changes have occurred regardless of gender. More changes have occurred among the elderly themselves, those with higher education, those married and those who reside with their grown-up children or with their elderly parents. The pension system was revised largely in the mid-80' and the nursing insurance system started in 2000, which penetrate people's mind with the notion of "socialization" of nursing. Even if two-third of Japanese people continue to express that it is desirable for three generations to share a home and sixty percent of people think that not only the eldest son but all children should be responsible for caring their parents, both elderly parents themselves and their families assume that the pension system, the medical system and the nursing insurance system should be the bases for the elderly care.

Similar expectation has grown larger regarding education of children and raising and taking care of children. In 2002, only 12-14% of people thought governments should be responsible for them, but in 2012 29-30% of people do. We would like to discuss these profound attitudinal changes which have penetrated in recent Japanese society.

Kate Johnston-Ataata: Hedging against precarity in daily life in intercultural relationships between Tongans and white Australians: incomplete individualisation

ABSTRACT

Since Beck first published his influential individualisation thesis, a key strand of critique has entailed questioning how the thesis applies to people living in diverse economic and cultural contexts. Yan, Chung and others have found that individualisation has played out in different ways in East Asia, while Smart and Shipman have highlighted the limitations of the individualisation thesis in understanding the biographies of South Asian background Londoners, and Threadgold and Nilan found middle-class young Australians had greater expectations of enacting a ‘do-it-yourself’ biography than their lower-income peers.

A related area attracting limited scholarly attention to date is the impacts of individualisation on intercultural couples living in societies with advanced economies (‘Western’ societies). In this paper, I address the impacts of individualisation on intercultural couples by exploring how people in Tongan / white Australian relationships (from varying socio-economic backgrounds and family arrangements) in Australia hedge against precarity in daily life – risk mitigation is key to the individualisation thesis. I focus on how couples manage risk in relation to employment and parenting, and how they negotiate differences in risk management strategies. This material is based on in-depth interviews with individual partners in eight Tongan / white Australian relationships about their experiences of partnering and becoming parents.

My findings show that couples draw on hybridised strategies for minimising risk and responding to precarity. These strategies meld Tongan cultural and economic migration practices aimed at the socialising of risk, practices of individuals from lower socio-economic backgrounds experiencing constrained reflexivity, as well as practices reflecting institutionalised individualisation. When individual partners’ strategies conflict, couples’ responses are shaped by the dynamics of their relationship, broader family relationships, and socio-economic circumstances.

These findings highlight the continued need for caution in interpreting the complexity of family relationships under conditions of cultural and economic superdiversity using universalising theoretical frameworks.

Man-Yee Kan and Ekaterina Hertog: How many children do we want? Does housework participation matter? Evidence from China, Japan, Taiwan, and South Korea

ABSTRACT

This paper investigates whether gender equality in the division of domestic labour affects individual aspirations for the number of children from 4 East Asian countries: China, Japan, South Korea and Taiwan. Recent research on Western countries has suggested that the way couples negotiate housework responsibilities has a significant impact on their fertility choices. Yet little is known about East Asia in this regard. In particular, past research focussed on the ways women balance work and family roles rather than on how men's contribution in domestic labour may affect the couple's fertility choice.

Analysing data of East Asian Social Survey 2006, this paper fills these gaps in the research agenda. We find significant differences in the domestic division of labour in the four countries. In all the countries women do much more housework than men, but in South Korea and Japan, they have virtually no help from men. In addition to these differences, there are also similarities in the way housework participation affects individual fertility aspirations. Men are only slightly affected by the extent of housework sharing in all the four countries studied. Women aspire to have more children if their husbands are more willing to share household tasks. Given the social and institutional obstacles to men's greater housework participation in many East Asian countries, this finding bodes ill for the future fertility trends in the region.

Keywords: domestic labour, East Asia, gender, fertility

Susan A. McDaniel, Amber Gazso and Karen A. Duncan; Pressed and Stretched from Mid Life to Later Life: The Coming Clashes

ABSTRACTS

Along with increasing scholarly awareness of the individualisation of life courses where reflexive projects of the self are normative, there remains an awareness that family relations are integral to these projects. In this paper, we explore how people in mid-life in Canada and the U.S. are stretched and pressed in the pursuit of financial security and well-being as they age in familial relationships. Individuals are pressed by demands of multiple generations and stretched – in that people are doing more with less access to state supports and risk insurance. If mid-life people are stretched and pressed at present, our objective is to imagine what their futures will be in changing political, economic, and policy contexts.

Specifically, we rely on qualitative interview data with people in mid-life in Canada and the U.S. at the time of the Great Recession (2008+) to explore and project the following clashes: among generations both familial and public, and among the various means by which supports are provided (individual self-protections, intergenerational transfers, and public policies).

Our primary argument is that a new intergenerational contract is emerging, the roots of which we see emerging now. The new intergenerational contract is one in which family matters but now more than in recent times. Families in multiple generations are “huddling together” to ensure protections for each other in difficult times. As one of our respondents puts it, “We are family, that’s what we do.” But the underlying assumption of this statement is that there may be little choice. Families become the default option whether or not they are able to provide the needed supports.

Alexander Masardo: Who cares? Shared residence and how family policy is coming to shape the post-separation family

ABSTRACT

One of the most striking developments to have taken place in post-separation care arrangements for children in recent times has been the increasing interest in, and practice of, shared residence; namely, where children alternate their home life across the two households of their separated parents. As this practice has begun to climb the political agenda in a number of jurisdictions around the world (Rhoades and Boyd, 2004; Fehlberg et al., 2011), it is coming to be understood as a significant social development with far-reaching implications for the way we understand and respond to transformations in family life. Such practices raise numerous theoretical and empirical questions and challenges, not least about where this emerging model of post-separation family life can be situated (Masardo, 2009, 2011) and the role of family policy in facilitating or militating against such approaches.

This paper draws on emerging evidence into how shared care approaches to parenting post-separation and divorce are developing in a number of different countries from a policy perspective. Understanding the different ways in which policy responds to such change is crucial, not least as it highlights and reinforces societal norms about the nature of care practices. The ways in which current benefit provision for families where parents, or those responsible for the care of children, who do not live together is set out in different jurisdictions is central to how we as citizens of the different jurisdictions we inhabit, come to see ourselves, our roles, and our obligations and expectations. The way in which they operate tells us something about our worth and how we are to be judged by society as family actors; in particular what value is placed on our ability to parent and to 'care'.

Kristin Natalier: The multiple rationalities of money and care: single mothers' engagement, resistance and compliance with a post-separation agency

ABSTRACT

In the UK and Australia, parents are encouraged to manage their post-separation families without the direct involvement of state institutions. For many parents, child support/child maintenance agencies are an important site at which the relational and financial elements of parenting are negotiated, contested and (sometimes) enforced. Despite agencies' impacts on the material and often emotional wellbeing of separated mothers, fathers and their children, there is a surprising gap in the field of post-separation parenting. Existing research focuses on payers' (most commonly fathers') responses to agency compliance initiatives, with little known about mothers' interactions with post-separation agencies. The gap is a lost opportunity to interrogate mothers' labour in managing child support and the institutional processes through which care and money are configured to construct post-separation mothering and fathering practices, identities and socio-economic positions.

In this paper, I present data from an interview study (n=35) capturing single mothers' accounts of their interactions with the employees and processes of a key institution of post-separation parenting: the Australian child support/child maintenance agency (DHSCS). I describe how mothers' moral, economic, bureaucratic and emotional rationalities shape their negotiation of institutional expectations and practices, and those of their former partners. I argue that mothers' rationalities reflect the systemic and institutional reproduction of feminine socio-economic marginalisation and paternal authority and privilege post-separation. I conclude that mothers' rationalities and institutional responses to them contradict expectations of collaborative, rational and non-gendered post-separation parenting embedded in child support policy in the UK and Australia, but are unlikely to trouble current policy approaches.

Sandra Obiol Francés The contradictions of family change

ABSTRACT

The acceleration and the deepening of the individualisation process – becoming aware that we are responsible of our own life (Beck i Beck Gernsheim, 2003) -, especially in women, is a basic factor to understand the family change in Western society. However the relevance given to the agency to explain the transformation of family relationships must be explained through the position of the individuals in the social structure, mostly in terms of gender and social class. In fact this position modifies the significance and the speed of the transformations in the family relationships as well as the individualisation process and, of course, their consequences in the people life conditions.

Besides it's important to consider the welfare regime of the analysed country. In the case of Spain where the people wellbeing depends of the solidity and the density of the family ties, the individualisation process would have specific effects.

The main objective of this communication is to show the contradictions that appear in the family transformations in Spain, their effects in the wellbeing of the people as well as in the family policy. The paper is based in the results of different researches that I did in the last years about one-parent families (a clear example of family change) and about working-class families (a missed subject in the most analysis about individualisation).

Key words: individualisation, family change, family policy, one-parent families, working-class families

Patricia Frericks, Ralf Och and Nicola Schwindt: Individualization and Social Security: Change of institutionalized family relations in European social security schemes

ABSTRACT

Since the 1990s, the male breadwinner model eroded and “dual career” and “adult worker model” are key concepts of current discourse on societal change. And in fact, in the course of so-called activation and social investment policies the individual gained in importance also in welfare institutions and the meaning of familial relations for social protection has been reduced. This development can be observed for various policies.

However, as we will show, there is no linear institutional change towards individualization. On the contrary, depending on the country, the policy field, and the security level there are many welfare institutions that rely on family bonds as a spouse, partner, child or parent. Even more so, measures were introduced that increase the meaning of family in social security institutions. These contradictory developments, the strengthening of the individual and the strengthening of the family in social protection systems, have an impact on redistribution, social rights and social inequalities. Systematic analysis and comparison, however, is lacking.

In our paper, we empirically analyze two different fields of social protection, old age and unemployment, of 10 European countries to identify the degree to which social citizens are being constructed as individuals or as family members today. We developed a measurement that is useful to grasp current data on welfare entitlements and compare regulations of different welfare states with regard to family elements. The institutional degree of individualization will be analyzed separately for three dimensions of family and for two levels of social security, the target social security level and poverty prevention, since it is assumed that the institutions tend to contradict one another to some extent in this respect.

Our findings show that in both policy fields the social citizen is constructed as a family member to some degree in all countries. Differences do not correspond systematically to classifications of major regime typologies. The degree of individualization varies between countries, policy fields, social security levels and the family dimensions inducing some surprising results.

Emiko Ochiai: Familialization and de-familialization policies in Asia at the beginning of the 21st century

ABSTRACT

The East and Southeast Asian region saw a considerable development of family policies in the first decade of the 21st century. However, these policies are not the same with the de-familialization policies that supported the trend of individualization in Europe and North America. De-familialization has three directions; by the state, by the market, and by the community. Asian governments have been reluctant to develop the de-familialization policies by the state and are choosing policies to promote de-familialization by the market and the community.

The familialization policies in Asia also have strong Asian features. In contrast to the failialization policies in Europe that support the familialization of care provision by de-familializing the finance of care, some Asian governments made laws to legalize familial responsibility. The immigration policy for accepting migrant care workers is also functioning as a familialization policy of care. This paper also proposes the use of care diamond framework to theorize three directions of de-familialization policies.

Marlize Rabe: Did consumerism replace citizenship for wealthy South Africans?

ABSTRACT

In welfare states citizens expect the state to provide basic services. Basic services include addressing needs related to aspects such as health, education and protection. In certain developing countries, such as South Africa, the state is unable to provide such basic services adequately. Regardless of a Constitution that guarantees access to basic health, education and protection services, the critical question of whether the democratically elected government is heading towards a failed state that is unable to meet the basic requirements of its citizens has been asked by many (see for example Alex Boraine, 2014). The answer to whether the South African government became a failed state will depend on who is asked to answer. Certain poor communities and interest groups react to failings of the state with public protests (for example protesting against unacceptable numbers of murdered children or lack of municipal services) to the extent that such protests became commonplace. Indeed, civil society is mobilising and demanding action from local and national governance structures.

However, on the other end of the wealth spectrum citizens are not partaking in public protest actions (apart from social media protests) since they are simply buying the services they believe the state is not providing. Placing children in private educational institutions and accessing only private medical care are common (even amongst the middle classes in some cases). In addition, homes are built on private estates that can only be accessed after a thorough check by private security guards. Increasingly wealthier South African families are thus living in secluded spaces and they have become consumers who can demand services that are geared for their specific needs. The question arises whether family state policies are applicable to wealthy South African families? Or, should family state policies only be intended for the poor?

Rudolf Richter; Changing Families, changing policies: On effective family policy measures.

ABSTRACT

Family policy in Europe is diverse, nations apply different measures and same measures have different outcomes. This paper will deal with the impact of scientific informed measures in different societies in Europe. Sociology has to deal with complex situations, which does not allow clear and everlasting laws for interventions in society. Especially individualisation processes which operate in the last centuries in Europe and world-wide require steady adaption of policies as well as diverse policies for different situations.

Within project 'FamiliesAndSocieties' in Work Package 3³, we are analysing new roles of fathers and mothers, with specific research questions such as the transition to parenthood, doing family in stepfamilies or generational relations, measuring the impact of education, especially higher education of women on childbearing and mating, the precariate structure in the economy as well as elements that gender the process in getting father and mother.

The paper will focus on the consequences of the results on these questions for family policy. We have already results on the impact of precarious economy for child-bearing (in Switzerland), comparative analysis of different nations concerning education and mating, preliminary results on the processes which guide the transition to parenthood especially fatherhood. The paper will present significant results and discuss the consequences for family policy, taking into account the different family policy regimes in Europe as well as different cultural traditions. In a methods chapter I will shortly discuss the problem of existing datasets. Referring to the explanatory power of the data I will show how policy measures could be effective.

³ http://www.familiesandsocieties.eu/?page_id=477

Michael Rush; Parental leave: individualisation, parental choice and cash for care schemes

ABSTRACT

The Nordic social policy brainchild of insurance schemes which gave working parents the social right to stay at home and raise children has flourished since the mid-1970s into an internationalised model of advanced labour market decommodification commonly known as parental leave schemes. These social insurance schemes for individualised labour market decommodification stood completely at odds with neo-liberal trends towards de-regulated labour markets and served to undermine neo-conservative loyalties to patriarchal or Parsonian family models. Indeed, Gíslason has illustrated from the Nordic experience that “neo-liberals were opposed to all forms of paid parental leave” (2011: 27).

Yet, the Nordic social policy of individualised and ‘non-transferable’ blocs of parental leave, which encourages parents to choose dual-earner/dual-carer models of family life is becoming internationalised through adoption in Iceland, Denmark, Norway, Finland, Sweden, Estonia, Slovenia, Germany, Portugal and through its influence on Japanese social policy and on the framing of European Union Parental Leave Directives.

The counter-advocacy of ‘parental choice’ through stay at home ‘cash-for-care’ schemes was consistently opposed by the Nordic Institute for Women’s Studies and Gender Research on the basis that “increased parental choice can lead to reduced gender equality” (Westlund, 2007:8). Moreover, Ellingsaeter concluded that the negative impact of ‘cash for care’ schemes on mothers’ employment was higher among Asian or African women and immigrant mothers generally, making children of immigrants under-represented in public day care services (2012: 12). This paper foregrounds this dilemma and explores to what extent the four parental leave drivers of (i) individualization, (ii) gender equality, (iii) women’s full-time and continuous labour market participation, and societal re-assessment of traditional or patriarchal conceptions about what was in the best interest of children (Gíslason, 2011: 28), have combined with welfare ideologies emphasising universalism, decommodification, and children’s social citizenship rights to inform international research agendas geared towards modern welfare settlements.

Key words: universalism, parental leave, decommodification, individualisation, gender

Barbara H. Settles and Karen Doneker Mancini; Eligibility, Responsibility, and Advocacy: The Tension between Recognizing the Individual and Relevant Family and Intimate Ties

ABSTRACT

Family policy at all levels international, federal, regional and local has to deal with the proliferation of diverse family forms and intimate close ties that provide many of the familial functions in contemporary society. Until fairly recently, the international and national policy making tended to privilege the individual, who would be served by programs, as the point of contact. This approach encourages the determination of eligibility and definitions of family to be settled at the local level, often creating difficulty when services overlap geographic areas and governmental levels beyond the local parameter of the policy. However, research and best practice in such areas as health, education, and safety have shown that family involvement is helpful and often key to the implementation of policy and quality of services. Also, internationally, countries have begun to broaden the definitions of marriage, partnership, family, and "fictive" kin for many purposes including determination of eligibility of services.

Services for individuals with disabilities have followed a person centered approach, while nursing and child life have advocated for family centered approaches. Within education, models of family involvement have been identified as best practice. Each of these perspectives has influenced the process for determining eligibility for service, the types of services implemented and advocated and the assignment of who is responsible for the implementation, advocacy, monitoring for quality assurance and economic support. We suggest methods and criteria for integration of the individual and family approaches to increase communication among individuals, their families and the programs that serve them. Recommendations for policy development processes that use an integrative approach and build on best practices across disciplines will be presented.

Rudy Ray Seward and Michael Rush: Fatherhood and fathering changes across cultures: Impact on balancing employment and family

ABSTRACT

Research on fatherhood and fathering is now available from cultures in every continent, but the coverage between and within societies varies widely. Support exists worldwide for fathers to become more involved with and responsible for their children to enhance the balance between employment and family for parents, but the support is far from universal. In many societies, pressure groups and legislatures have pushed for the passage of laws and regulations plus the implementation of programs to increase fathers' involvement and ease the often conflicting demands between employment and family. Efforts have included interventions, programs, laws, and social policies to promote more opportunities for involved fathering and more equality between fathering and mothering. Differences in Western nations to fathering are increasingly mediated by the availability of father and family-friendly social policies. In Non-Western nations, kinship or familial based responses to child welfare and social protection have been slowly and unevenly replaced to varying degrees with welfare state arrangements.

Still cultural understandings of fatherhood as a social institution remain relatively more patriarchal. Almost all research findings on fathers across cultures since 1990 suggests some change in fatherhood in the direction of expecting greater family involvement. Changes in the conduct of fathers has been slower and lagged behind. Although in some Western countries, especially the Nordic countries, the gap between social expectations and fathers' conduct has narrowed a great deal due to the introduction of successful and stringent father and family-friendly policies. Availability of parental leave, shortened work hours, and flextime plus autonomy in work hours and workloads have been consistently associated with more involvement and better work family balances by fathers. The history, tradition, economy, and geography for each society affects the amount and rate of change. Available evidence suggest a growing convergence of expectations but fathering is still very diverse.

Niamh Stephenson: “Nobody wants a public debate about abortion”: Can fetal futures be imagined as anything other than an individual undertaking?

ABSTRACT

Ideally, the new use of health technologies involves collective decision-making about their implications and regulation. However, as the routinisation of obstetric ultrasound unfolds it is marked by the absence of public discussion, in Australia at least. New and expanded uses of obstetric ultrasound are led by practitioners and industry, and government regulation has a limited role in enabling, shaping or curtailing developments in the field.

This paper explores how the absence of public discussion relates to a key tension that arises in the practice of obstetric ultrasound (drawing on interviews with pregnant women, sonographers, specialist obstetricians, counselors, researchers and policy makers about obstetric ultrasound). Health professionals repeatedly demarcate their role (of information and service provision) from the parental responsibility to make informed decisions about fetal futures; a demarcation typically underpinned by health professionals’ insistence on “a woman’s right to choose”. At the same time, there is a common lament about how ill-prepared prospective parents are for prenatal testing. However, professionals rarely describe the way to address this as a matter of increasing collective discussion; rather they identify a need for improved *clinical* communication. There is a ready explanation for keeping the discussion about fetal futures anchored to the clinic, voiced at times by our participants: “nobody wants a public debate about abortion”. Given the background of political controversy over abortion law, this paper will examine the ways in which professionals involved in obstetric ultrasound navigate, avoid, or try to stimulate and participate in public discussion about abortion.

Kwok-fai Ting; Money matters: Family finance management and marital relationship

ABSTRACT

Most family scholars agree that individualism is affecting modern marriages, but whether it has been weakening the bonding between husbands and wives is a matter of debate. Hong Kong, as a metropolis in Asia, confronts the same issue as individualistic orientation has been undermining the traditional value of familism. Divorce rates shoot up as people pay more attention to personal needs and self-gratification than mutuality in marriage. Using a large scale survey on married persons in Hong Kong, we investigated whether and to what extent individualism has affected marital quality.

Based on Jan Pahl's typology on family finance management, this study has identified three types of money handling methods, namely independent management, partial pooling, and total pooling. We argued that methods of handling family finance reflect the importance of independent identity in a marital relationship. Our findings suggested that total pooling leads to a higher level of marital satisfaction, indicating mutuality in marriage foster a better relationship. In other words, individualistic orientation does hurt marital quality, and this negative effect is due primarily to less intimate interaction, such as confiding to each other. However, we must point out that even though people with individualistic orientation enjoy a lower level of marital satisfaction than those who emphasize interdependence in marriage, their level of marital quality is still very high, showing no trouble in maintaining a harmonious relationship.

Tsui-O Tai and Chin-Chun Yi: Early Marriage in Taiwan: A Panel Study

ABSTRACT

Despite delayed marriage and childbirth being witnessed in most industrialized societies, some individuals still marry in young adulthood. Although there is substantial body of literature on postponed marriage, not much research focuses on early marriage. Given the documented association of early marriage with economic disadvantage and marital instability, identifying individuals who marry at young ages merits more attention from researchers and policymakers.

Examining early marriage in East Asia especially contributes to a better understanding of marriage timing and family formation. East Asian countries, which used to highly value the continuity of family line, are currently among societies with lowest fertility and marriage rates. For instance, in Taiwan, the total fertility declined to 0.9 in 2010, the lowest in the world. Late marriage and low fertility in Taiwan have been attributed to limited state support for families with minor children, persistent gender inequality and young adults' prolonged co-residence with parents. Nonetheless, at least 6-10% of Taiwanese marry by age 25. Given the divergent social context of Taiwan compared to many Western societies, we ask whether early marriage is encouraged by different factors in Taiwan.

Using the panel data from Taiwan Youth Project (TYP) surveyed between 2000 and 2011, this paper examines the family and individual characteristics that move Taiwanese individuals into marriage at young ages. Interestingly, according to our preliminary analyses, Taiwanese young adults who ever cohabited are more likely to marry early, although much Western research has suggested that non-marital cohabitation deters marriage. In Taiwan where non-marital partnership is less prevalent relative to Western societies, living with unmarried partners is regarded as a precursor to marriage. On the other hand, while strong evidence shows that parental divorce either discourages or pushes offspring's entry into marriage, childhood family structure does not predict early marriage in Taiwan. The support from close-knit Taiwanese kinship might attenuate the effect of family disruption on marriage timing.

JooEan Tan: “The meaning of marriage and the role of family: A study of never-married women in Bangkok, 1997 and 2012

ABSTRACT

Thailand has traditionally been a universal marriage society but since the 1980s the age of first marriage, divorce rates, and the proportion of never-married have all showed substantial increases especially in the large urban areas. One group that has become a significant part of the urban social landscape is older never-married women who are working in the modern economic sector in Bangkok. This paper will examine the views of these never-married women on marriage and women’s place in the family and society in order to investigate (1) if and how their understanding of marriage has changed, and (2) what role does the family play in their everyday lives. The views of these women who have not accepted the traditional norm of marriage will provide insights into the attitudes they hold.

Qualitative interviews of never-married women in their forties and early fifties were conducted in 1997 and in 2012 in Bangkok. The first group of women, who were in their forties and early fifties in 1997, can be considered to be transitional cohort because they formed the first cohort of women who entered the modern economic sector *en masse*. They are also the first cohort in which a significant proportion remained unmarried into their forties. Women with some degree of economic independence were selected as their choices and circumstances were less constrained by economic considerations. For the second group of women, who were also in their forties and early fifties in 2012, non-marriage was already common place and their views reflect the contemporary situation in Bangkok. The continuity and change in the nature of the views on marriage and women’s place in the family and society will help us understand the reasons for the decline in marriage and fertility in this part of the world.

Bahira Trask: The Interplay of Work and Family in the U.S. Context: Ideals, Realities, and Social Policies

ABSTRACT

Despite fundamental societal changes that include foremost the increased educational and occupational opportunities for women, public policy and cultural beliefs about appropriate gender arrangements in families have not kept up with contemporary trends. In the United States, the social welfare system has remained entrenched in the assumption that a specific family form, the two parent, economic provider-homemaker model, is still the basis of society. Moreover, in the United States, more so than in other industrialized countries of the OECD, social policies are designed around the concept that government assistance is to be a last resort. Many American mainstream economists support these values: they commonly endorse and even advocate for limited government involvement. This has led to a situation where many individuals are struggling to balance family and work obligations, and where many women, specifically, are uniquely vulnerable to not being able to undertake full employment over a lifetime. This problematic dichotomy - increased opportunities versus limited supportive social policies supports - problematizes the concept of increased agency in families.

Also complicating this scenario is that U.S. workplace employment policies are often inequitably distributed among employees: the highest-paid workers usually receive the best benefits packages while frequently the employees who may have the greatest need for family-support assistance from their employers, may be the least likely to receive them. These arrangements have particular implications for lower-income women in the labor force: they are the ones who often have to interrupt their employment over their life course, work part time, or make other work related decisions due to their continued significant involvement with caring labor.

This pattern can lead to lifelong career disadvantages, and concurrently, the labor force is deprived of their talents and contributions. This paper will discuss these issues and their ramifications for family and social life.

Hong Xiao: Generations, Individualization, and Family Ideologies in Contemporary China

ABSTRACT

Debates on variations in attitudes toward the family highlight two sources of explanations. First, generational cohort thesis contends that experiences in formative years define cohort boundaries and shape adults' values and orientations. Second, individualization theory argues that modernization process gives rise to the dis-embedding of the individual and thus alters their perspectives on family formation and family life. The past three decades have witnessed in China and other part of the world major changes in family configurations. Changes such as single child policy, shrinking family size, rising divorce rate, and aging population are alternating family life and redefining family norms.

In this paper I examine temporal variations in family ideologies in China during the country's reform era. While it is clear that the traditional family is now being replaced in many cases by new family forms, we know less about the reasons why people are making the choices they are making. Using data from the China panels in the World Values Survey 1990-2014, I analyze two value orientations on family centrality: 1) attitudes toward marriage and family form and 2) beliefs about the importance of the family in individuals' lives. Preliminary results suggest that both generational cohort and individualization forces shape people's family ideologies. I also connect the significance of the research results to family policy formation in reform era China.

Reiko Yamato: Intergenerational support between married children and their older parents, individualization, gender, Japan

ABSTRACT

In Japan, being influenced by Confucianism, patri-lineal intergenerational relationships (i.e. the married couple lives with the husband parents with the husband providing economic support and his wife providing actual care for the husband's parents) have been thought to be morally desirable and been actually observed widely. However, recent social changes such as post-modernization, gender-equalization, and individualization may transform such traditional relationships.

There are three hypothesis on how the relationships are transforming. First, a "traditional norm" hypothesis argues that because of surviving norms, intergenerational relationship biased towards the husband's parents will be maintained in terms of both economic support and care-giving despite recent social changes. Second, a hypothesis of "gendered bilateral intergenerational relationships" argues that gendered bilateral relationships will prevail where economic support as a male role is biased towards the husband parents while care-giving as a female role is biased towards the wife's parents. These two hypotheses presuppose that the husband and wife behave in the same way as a unified unit. In contrast, the third hypothesis of an "individualized intergenerational relationships" regards each of the husband and wife behaving individualistically and argues that the husband gives more support (whether it is economic or caregiving) to his own parents and the wife gives more those support to her own parents.

Analysis of data obtained from the 2008 National Family Research Japan reveals that the "individualized intergenerational relationships" hypothesis is empirically supported. To be more specific, first, the tendency of individualized intergenerational support is stronger in care-giving than in financial support; and second, it is stronger in the support to the father than that to the mother. This result suggests that in contemporary Japan, not only women but also men are expected to provide care to their own older parents. The reason and policy implications will be discussed.

Magdalena Żadkowska: Title: Socio-cultural and personal factors leading to the change of practices and attitudes from gendered into egalitarian ones on the example of Polish migrants in Norway.

ABSTRACT

Economic migration from Poland to Norway is a relatively new trend that has intensified immensely after Poland joined the European Union in 2004. Polish migrants have been the largest immigrant community in Norway since 2009.

The presented sociological research is carried out in two regions: Pomerania and Rogaland, and the participants of our studies are Polish immigrants from Pomerania that migrated to Rogaland, Polish citizens from Pomerania region, and Norwegians from Rogaland. The benefit of this regional dimension is that it allows for better control over complicating factors related to the Polish origin. This design leads us to obtain very precise image of Polish labour migration to Norway and to depict differences between two similar groups – couples/families in Pomeranian region and couples/families in Rogaland.

In the first round of research we have analyzed the changes in everyday-life choices made by men and women when dealing with career involvement, domestic duties division, work-life balance and parental behaviors. 150 in-depth interviews (both joint and individual) were conducted with fifty Polish couples living in two regions (Rogaland and Pomerania). The results obtained show **the dynamics of changes of gender roles fulfillment and work-life balance strategies** fostered by migration experience. During the second phase (February 2015) we will analyze **gendered/egalitarian attitudes** in comparison to **gendered/egalitarian practices** that are being realized by Polish migrants. We would like also to define **equality capital** – as a concept of cultural/social bourdieusque capital that Polish migrants bring and train in Norway. Norwegian culture, social system and social patterns presented in media and the workplace seem to play an important and encouraging role when implementing partnership model of family. It gives strong arguments to discuss future social and family politics regarding parental leaves and discrimination on labor market in Poland and EU among employers, politicians, journalists and decision makers.

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