

## 論文の英文要旨

論文題名	Market Economy in Modern China and the Reorganization of the “Good Mother” Discourse – “80hou” Women with High Educational Attainment who Work in Cities
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This study focuses on “80hou” women with high educational attainment who work in cities in China. It also clarifies that the “good mother” discourse, which is reorganized in a period of market economic policy, is based on reciprocal action and changes in both the socialist economy and patriarchy.

The labor environment for women in China is getting worse, and the burdens of childcare on mothers are increasing during this market economy period. The gender role attitudes are also reinforced. Why is this phenomenon occurring alongside the change in economic policy? To answer this question, this study analyzes the new patriarchy under a market economy and the reorganizing process of the “good mother” discourse from macro, mezzo, and micro levels, applying both a gender perspective and the general framework of Marxist feminism.

The primary research methods used in this study are literature review, interviews, and analysis of statistical data. The data are mainly from Chinese government publications. The fieldwork area is Tianjin, China.

The introduction poses an awareness of the issues of this study and investigates previous studies about the gender role attitudes, mothers and childcare, and “80hou.” It also examines the applicability of a theory of Marxist feminism to China.

Part 1 examines that the gender role attitudes of “men work while women work, keep house, and take care of the child,” which was constructed in a

period of a planned economy, is changing to “men work more, while women do more housework as well as more childcare” in a period of a market economy from a macro level.

By using statistical data, chapter 1 clarifies that the labor environment for women in China, such as the labor force participation rate, the employment rate, the employment status, the wage differential by gender and occupational structures got worse, and the burdens of childcare on mothers increased in a period of a market economy.

Through analyses of national policies, chapter 2 clarifies the gender role attitudes of “men work while women work, keep house, and take care of the child,” which was constructed in marketing, is changing to “men work more, while women do more housework as well as more childcare” in marketing. It also shows that a corporate community become gendered, being occupied by men’s labor forces in marketing, and women are pushed from labor market into homes.

Chapter 3 examines why women shift to domestic roles in marketing through analyses of national policies about childcare and education for child. In marketing, childcare was privatized and the nation attempted to bring up children with high “quality” through the “one-child policy” and “Suzhi education.” As a result, a rise of demands for children’s “quality” increased mothers’ responsibility and burdens of childcare.

Focusing on Tianjin, part 2 analyzes that how the “good mother” discourse is reorganized and how individual women involve with its reorganization from the point of view of “mother education program” by the All China Women’s Federation (mezzo level), and individual women’s experience (micro level).

Through analyses about “mother education program,” chapter 4 shows that an ideal of the “good mother” proposed by the All China Women’s Federation is a “super mother” who is self-sacrificing, serving the public and doing everything, such as a work, education for child and the other things in her

home perfectly.

Chapter 5 examines that how “80hou” mothers receive the “good mother” discourse, focusing on full-time mothers. An ideal of the “good mother” that “80hou” mothers think is a self-sacrificing and patient mother who does everything for her child as much as possible she can. It is cleared that mothers internalize the “good mother” discourse and support its reorganization actively because they breast-feed and provide their child with early education eagerly to bring up a mentally and physically superior child. However, women who can be full-time mothers are limited to the favored with economic and human resources.

Chapter 6 examines that the “good mother” discourse is based on patriarchy through interviews to “80hou” women with high educational attainment who work in Tianjin, and their husband. The mothers have “a small store dream” which means that a mother can coordinate her work for her child and family. Its idea that not a husband (father), but a mother has to coordinate her work is based on patriarchy that considers childcare to be women’s responsibility and forces them to engage in unpaid domestic works.

Final chapter summarizes each chapter and shows the significance of this study and what remains to done.

The significance of this study is as follows: (1) applying a theory of Marxist feminism, this study shows that the gender role attitudes of “men work while women work, keep house, and take care of the child,” which was constructed in a period of a planned economy, is changing to “men work more, while women do more housework as well as more childcare” in a period of a market economy; (2) this study analyzes the formation of the “good mother” discourse from the point of view of national policy (macro level), such as the privatization of childcare, the “one-child policy” and “Suzhi education,” and “mother education program” by the All China Women’s Federation in Tianjin (mezzo level), as well as individual women’s experience (micro level). The biggest

problem the "good mother" discourse has is that it's based on the essentialist conceptualization of motherhood that considers pregnancy, childbirth, and nursing a baby to be woman's "nature." This "good mother" discourse, the core of which is the "essentialist" motherhood, is an ideology whose root is patriarchy;(3) this study divides and defines full-time mothers into "voluntary full-time mothers" and "involuntary full-time mothers" and clarifies why "80hou" women become full-time mothers; (4) this study shows that there is a conflict between mothers and grandparents' generation about childcare support.

This study has the above-mentioned significance, but there is also what remains to be done as follows: (1) this study deals with women with high educational attainment, especially those who are caring for a child, but couldn't analyze men and a variety of differences inside women; (2) specialists such as doctors and educators also involve with the reorganization of the "good mother" discourse. However, this study couldn't analyze their influences on its reorganization.

The biggest significance of this study is to be cleared that "good mother" discourse is reorganized and used under the circumstances that the gender role attitudes are changing to "men work more, while women do more housework as well as more childcare" alongside marketing.