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Thesis title: An Action Research on the Gender Role for the Second Grade Students in the Elementary School

CHU, Min-Feng

Abstract:

By targeting the second grade students instructed by the author, an action research of “gender role curriculum” was carried out in this study. The research aimed to explore students’ viewpoints on the gender role and gender stereotypes with picture books as the main materials. The result of this research certainly inspires either researcher or participants during teaching process.

Several conclusions of this study are summarized as follows. Both boys and girls have obvious gender stereotypes on people’s looks, dressing, activities, and interests including games and toys. All students think highly of females’ beauty or physical attractiveness. They are open minded for females to dress in various styles, and to do all kinds of activities. However, they have strong stereotypes on the male’s dressing and behavior. They strongly believe that males ought to follow the traditional male roles. Furthermore, the gender stereotype of boys is more inflexible and difficult to change than girls. As touching the marriage issue, girls are loath to be confined to the traditional female values. It is amazing that both boys and girls think that people are obligated to have offsprings after marriage. More boys have this perspective than girls. Moreover, some students think that the male ought to be a leader or a rescuer, and what the female need to do is just to wait the arrival of the rescuer. Besides, all students agree that both males and females should share chores at home. However, the females are still the main practitioner of domestic chores in my students’ families.

As the result of this action research, , we found out that the characterization of diversified gender role can expand students’ view on gender roles. Degrees of acceptance about “diversified gender role view” in different aspects for every student’s are different. One person accepts a concept do not account for that they will put it into practice. However, to disagree with a concept now does not mean refusing it forever. The author suggests that continuing effort on gender education is needed for both teachers and students in Taiwan.

- **A Social History of the Face Beautiful : The Changing Discourses and Experiences of Women’ s Make-up and Skincare in Taiwan, 1950s-2009**

TSAI, Yu-Li

Utilizing oral history interviews, by the author, of 40 women (age 14-88; 21 of married; most of middle class; some of secretaries, teachers, sellers, housewives, students; Taiwanese) about their ways of caring for the body, including making up and managing skin problems (acne, flecks, and wrinkles), this thesis examines the history of discussion of caring body and beauty practices in Taiwan in the period between the 1950s and the present. I situate women's changing experiences of caring for their bodies in the context of discourses of caring body, the rise of cosmetic medicine, and how the knowledge of dermatology transformed the ways in which individual women perceived their skin.

Women's increasingly independent socio-economic status and the improvement of medical technology (biotechnology) in Taiwan are important factors for understanding the transformation of the knowledge of make-up and skin-care and the construction of discourses of caring body. As a result, how women defined "good skin" differed from era to era. In 1950s-1960s, women managed their skin problems in a relatively carefree manner and defined good skin as the outward manifestation of a healthy interior body. Ideally, women were expected to make the pursuit of beauty an overt or great concern. In contrast, by the 1990s, women paid much attention to their skin problems and believed that "good skin" was determined by healthy skin tissues and cells. Presenting themselves as beautiful beings gained much legitimacy. The pursuit of the white skin is one of the lasting continuities in this history.

By analyzing women's changing experiences of make-up and skin-care we also gain a perspective on the social situation of the female body. The majority of women seemed to have been influenced by the discourses of caring body, and in this way they were subject to the capitalist patriarchal disciplinary forces. However, the discourses of caring body, particularly those in the consumer society since the 1980s, also provided women the stuff of their dreams, in which potential subversive notions could be imagined and perhaps acted out, such as self-realization, independence, and self-worth. They were never just bodies that were made to please the male gaze.

- **An Empirical Case Study of Pregnant Women's Autonomy to HIV Prenatal Screening in Taiwan**

CHUANG, Chia-Chen

As part of efforts to address the emerging epidemic of Human Immunodeficiency Virus (HIV), Taiwan has launched voluntary HIV prenatal screening since 2005. Although the practice rate has reached 99% by 2008, some controversial issues have been raised, especially in relation to the conflicts between public health interests and women's autonomy. Using HIV prenatal screening as an empirical case, the objectives of this study are (i) to provide understanding of the condition how pregnant women practice their autonomy in Taiwan, and (ii) to investigate demographic and psychosocial factors associated with women's preference in the model of HIV prenatal screening.

Building upon a cross-sectional survey design, the study recruited participants with Taiwan citizenship from two hospitals and five clinics located in Taipei county and city. The questionnaire consisted of sociodemographics, knowledge and experience towards HIV prenatal screening, and choice to the model of HIV prenatal screening. Moreover, social reasons for receiving or rejecting the HIV screening are used to evaluate possible differential effects in decision-making process of autonomy.

The results indicated that 84% respondents were aware of their status for HIV prenatal screening. General knowledge to the HIV/AIDS is satisfactory, yet the perception of policy and welfare for the HIV infected is still limited. The reasons for pro-HIV screening mainly involved the fulfillment of social expectation, and perceived pressure and discrimination to the employment and insurance were the ones to against. More than 97% of respondents agreed that HIV screening should be performed in routine prenatal exam, among them 73.5% preferred mandatory screening; the differences in the need of pre-screening counseling were also noted in terms of information content. 76.2% respondents concurred mandatory HIV screening in the newborn whose mother rejected HIV screening during pregnancy. Finally, the regression analyses found the respondents who preferred voluntary HIV prenatal screening were more likely to have younger ages, lower income, early stage pregnancy, no awareness of HIV screening status, and disagreement upon the fulfillment of family expectation as a reason for pro-HIV screening as compared with those with mandatory preference.

The HIV prenatal screening coverage among pregnant women in Taiwan is exceptionally high, yet there seems to be a need to improve the quality of consent process and subsequent counseling in order to enhance the efficiency of HIV prenatal screening. Given that pregnant women may give higher weights on the value and interest of significant others in the process of decision making, further efforts are needed to understand the meaning of informed consent and post-screening counseling to better protect the autonomy of women with altruistic motivation; policymakers involved in devising screening programs or health initiatives should pay

more attention to such issues to adequately safeguard women's autonomy.

- **The Photography of Taiwan Betel-nut Beauties: A Study**

HSU, Hao-ching

The Betel-nut Beauty phenomenon has always been a sensational issue in Taiwan. This topic has been broadly used in artistic works for recent years, among which photography is the most straightforward and commonest form. In this thesis, I focus on the photographs taken by Ching-pao Chen, Boris Artemieff and Tobie Openshaw. Since these three photographers all expressed compassion in their works while they took the Betel nut Beauty photos as an outsider.

In my study, I first introduced the backgrounds and the shooting processes of each photographer; then I closely examined these Betel-nut Beauty's images, which are always objective and desirable, and explained how these Betel-nut Beauties transformed into "Others" when their pictures were taken in a peeking or "curiosity hunting" way. Then I analyzed the images which are more compassionate and humane. Different shooting angles, positions and scenes were used to represent these Betel-nut Beauties' body experiences and their social stratum, while their Subjectivity was also revealed at the same time. During this process, I intended to clarify how these photographers showed their retrospective thinking about Betel-nut Beauties by taking these two different kinds of images.

- **Taiwanese Women's Experiences in Interracial Intimacies with "Desirable" White Men: A Postcolonial Perspective**

CHANG, De-Ying

Owing to an increasing trend of transnational flow in recent decades, people nowadays have gained more opportunities to meet one another across borders; thereby it is not uncommon that transnational romance has become a part of our daily life. Still, it should be acknowledged that stereotyping remains the issue as a Taiwanese woman dates with a white man, rendering her to be sexually stigmatized. Even though this interracial/interethnic relationship have been discussed and explored in terms of postcolonialist framework, as theorized by male scholars; however, the feminist perspective is lacking in their works. In light of this limitation, this study seeks to adopt a viewpoint of postcolonial feminism, as located the experiences of Taiwanese women in a specific context, to discuss these women's

dynamic of desire, imagination and interracial intimacies with their white counterparts. Based on the interview conducted with 26 Taiwanese women who meet their boyfriends in Taiwan or abroad, and 5 of their white boyfriends, and the author also observes the issue of transnational romance discussed in one of cyber community called Cross Cultural Romance, a space originates in PTT. The findings of this research are the followings.

The discourse of sex stigmatization toward Taiwanese women who date with white boyfriends can recourse to the period of Rest and Recreation Program as the culture of bar has been introduced by U.S. Army, a threshold that later transforms into the discourse of night club. Indeed this sexual stigmatization discussed and reinforced in PTT signifies how the anxiety of Taiwanese males is provoked by their fear of castrated or effeminized masculinity and how their anxiety increase alongside a discontent against these women who discharge their responsibility as national/ethnic bears to choose superior white men. In real life, women who date with white boyfriends in Taiwan confront more unfriendly treatment and sexualized discourses than those who date abroad. Nevertheless, these women strive to employ various strategies of resistances as ways to exhibit and proclaim their subjectivities and agencies.

Besides, it is worth noting that the wide spread of mass media such as films helps to promote the desire and imagination of the relation of transnational romance based and reinforced by the concept of difference, a desire that connects to the discourse of English itself, which eventually serves to foreground the dominance of West or American culture and its colonization effected in Taiwan. However, most couples in this case show how they subvert their previous imagination, like the characters of romantic or demure, and how most of these women violate the mystified stereotypes they are supposed to display.

Last but not least, these couples come to acknowledge the fact that the cultural shock in intimacy serves to exhibit a diverse concept of gender issue, which results in conflict between each other. As the process of negotiation it is these women who compromise to accept their boyfriends' Western concept and culture, a negotiation that entails the proficiency of English as capitals. Indeed, this process of negotiation shows an imbalanced power relation between the two. Rather, this phenomenon cannot be merely analyzed within the term of colonialism, for these women indeed have learned the significance of respect by virtue of this intimate relation, an experience that changes their attitude toward what an ideal partner should be.

- **Research on the Stigmatizing Process Against Homosexuals from the**

Perspective of Hate Crime

WANG, Kuei-Cheng

Taiwan has transformed into a multiracial society due to the influx of foreign spouses, foreign labors and immigrants from mainland China and other countries which makes the existing ethnic confrontation more complicated. Prejudice against races, origins, colors, gender and sexual orientation results in the setting of "hate crime" such as those political-motivated crimes associated with religion, race or homosexuality.

Anti-gay violence, a "hate crime" incident, is the physical attack on men and women specifically because they are thought or recognized by their assailants to be homosexuals. Considering that the homosexuals always hide in the dark corner without their family's support and being treated unequally by the society, the author would explore the origin and history of homosexuals, as well as their suffering of discrimination and stigmatizing. Therefore, the aim of this research is to locate more factors of stigmatization against homosexuals relevant to "hate crime" and seek out the strategies to break down prejudice, increasing the tolerance of homosexuals and creating an open and equal society.

This research adopted in-depth interview method and case studies with six homosexuals. While reaching to theoretical saturation, the author compiled the finding as follows,

A. The sexual identity of homosexuals varies from their personal traits and family background. The major distinction between homosexuals and heterosexuals is the ones they are in love with is different gender.

B. The stigma against homosexuals stems from the long-term negative stereotype and unfair reporting by the media. In the mainstream of heterosexuals, homosexual is thought to be abnormal and immoral which increased the public's prejudice and misunderstanding. The lack of acceptance from society ends up hurting them and others as well.

C. The worst way to stigmatize against homosexuals is verbal humiliation. A common theme of anti-gay slogans is that AIDS is a "gay disease" which is somehow deserved. What frustrated them most is being despised and unaccepted by their families.

D. Developing sound education to dismiss the stereotype of homosexuals and foster a society that is free of discrimination and recognize the basic human right.

This research which integrates "hate crime" and "homosexuals issues" in use of the symbolic interaction, labeling theory and victimization of relevant theories of criminology has definitely proven the correlation among homosexuals, stigma and hate crime, which supports of the theory, but also developed the resolutions to the prevention of "hate crime".

- **What Kind of Mother Does A Woman Become? The Legal Construction of Motherhood in the Post-war Taiwan**

CHUANG, Yun-chin

Becoming a mother is an important experience to women, but women in Taiwan often have to quit their jobs to care for children. As a result, although the role of mother is an important identity of women, the practice of motherhood always means the hard choice between work and family, or burning the candle at both ends. Many researchers adopt a sociological approach to analyze this phenomenon. They describe in detail how family, society and ideology structure the institution of motherhood. This thesis tries another approach – a legal approach- to analyze how law structures the public/private split and forces women to be a carer in the private sphere. I use the method of feminist legal history to observe how the public/private split and the institution of motherhood transform in the post-war Taiwan.

I find that the public/private split brings the different responsibility distribution between mothers and fathers as well as the family and the state. Childcare is the unescapable responsibility to women and the family, and as a result, men and the state just have to “help” occasionally. I use the concept of draftee mother/volunteer father and draftee family/volunteer state to name this phenomenon.

Public/private split includes two kinds of splits: split between the state and the family; and split between workplace and the family. These splits are not always the same as we know today. In the 1950s and 60s, women in rural Taiwan often carried their children on the back while working in the farmland, so work and childcare were not apart. Their mother-in-law or daughters also helped to care for children, and this meant the mother was not the sole carer. Nevertheless, the state and Women’s Association distinguished work from care and linked motherhood to care through the day-care nurseries for farmer’s children, public health administration and the Civil Code. In other words, they promoted an ideal mother as the sole carer who did not have to work. In the 1970s, while more and more women went out of home to work, the public/private split became more obvious. The law not only ignored this split but also assigned the childcare responsibility to women, family and market through the legislation of Child Welfare Act, Early Childhood Education Act and labor laws. Therefore, men and the state could be exempted from the responsibility of childcare. From 1949 to 1988, the privatization of childcare was established step by step. It made women with children hard to participate in the labor market and also made childcare market become highly profit-making. The state also did not provide any

active childcare policy. Many women's rights organizations experiencing the conscious-raising process in the 1970s began to pay attention to these phenomena and asked for legal reform which blurred the boundaries between the public sphere and the private sphere. They introduced parental leave and public childcare policies to build a new institution in which the state and men could be responsible for childcare as well, and then can childcare be a "real" choice of women and family.

I think these transformations in progress will change the lives of mothers and fathers of the next generation as well as the relationship between the state and the family. I hope that through my work more people will come to discuss what kind of parent we want to be, what kind of state we want to have. Thus, this historical work may give some understanding of the past and contribute to the imagination of the future.

- **Self and Usness : mapping the identity of "community". A case of 4 female community practitioners**

FANG, Ya-Hui

Community work in countryside has been expected for a long time to be an activator of improving suburban by policy. Facing situations such as complex pluralistic issue in community works and limited resources in community projects, organizations, which devote to community construction in countryside, try to develop cross-organization networking and collaboration, in order to grasp the gap between resources and services. It is a sustainable action formula of improving community work.

There has been pushed community empowerment from the grassroots for a long time in Ping Tung County. It is the background of this research. Researcher explores microscopically "the lifelong learning network in community" which endured for four years in Ping Tung County, and tries to realize how actors engage into social practice, especially how female community practitioners' reflexive practices formulate their sense of community. Purpose in this research is to discover a few main organizers' disciplinary paths from personal mastery toward chasing shared vision during their collaboration on establishing community learning interface in Ping Tung County.

This research is based on action research which the researcher did before, when the researcher was in the role of an "action researcher" and an "adult educator." It is a case study to explore the present experience deeply. With interview method and participant observation method in qualitative research, four female community practitioners, i.e. the core members in establishing community learning interface, disclose their process of becoming "a female community practitioner" and their

reflexive thinking in community practice. Then, this research discusses how female community practitioners practiced networking and collaboration, and what they experienced in the path from personal mastery toward shared vision during the period of establishing community learning interface. In the end, Researcher cites social learning theory and concept of communities of practice, and brings forward female practitioners' path, their construction of sense of community, their features, and possible challenges, from the concrete collaboration and co-learning experience in this community learning network.

It finds that four female community practitioners have confirmatory mission to social revolution because of their past experiences of engagement in society or community, but each of them has different action frame of reference and characteristic. On the whole, "individual personal mastery" and "social learning" build and shape work's work values, and support female community practitioners to achieve self-transformation through reflexive practices. On the way toward establishing the lifelong learning network interface, in the action process, they developed a relationship similar to "community of practice." According to the degree of engagement, the researcher primarily sets some stages of sense of community during the process. The researcher first bears out the claim of community of practice that essences of improving sense of community are mutual engagement, shared repertoire and joint enterprise. According to case study, the researcher generalizes the influential challenges, such as, ambiguous direction, latent competitive and cooperative relationship of resources, reined tempo by business thinking and bureaucracy orientation, and desideratum on mental mode toward mind-open discipline. This women-leading network also creates special value, that is, through developing links between cognition and dialogical leadership shaped the female local-governance.

In the case study, the researcher tries to develop several possible models of local networking and collaboration, and also suggests concrete methods for community empowerment on talented practitioners, sustainable development strategies for NPO, and referential policies for the grassroots community organizations.

2002

▪ Struggles of female workers in Export Processing Zone in Taiwan

YEH, Meng-Feng

Both gender and labor relations are persistently unequal under social construction. Influenced by the two characteristics, female workers are dismissed main contributors of economic development in Taiwan. However, first of all, the research shows what role “Export Processing Zone (EPZ)” plays in the process of economic development in Taiwan, and discloses the existence of industry and gender segregation in EPZ by analyzing the official archives and statistics.

Moreover, from the perspectives of feminist “Dual-systems theory”, we consider “Patriarchy” and “Capitalism” as the main structure factors why women often suffer from oppression. By adopting field study method including “In-Depth interview” and “Participant-Observation”, we try to understand and interpret what difficulties the female workers in EPZ face in the flowing three phases: “Entering the labor market”, “Employment” and “Unemployment”.

Owing to the existing difference of female workers, such as age, family social class, and occupation hierarchy, it brings quite different paths to enter the labor market. However, no matter what kind of life stage they stay, the domination of patriarchy always accompanies with their whole life. Also, the conflict between patriarchy and capitalism are initiated when women begin to enter the paid-labor market. Labor control and flexibility are the most common oppression of capitalism at workplace. Hence, the two factors are usually combined to become “Patriarchy at Workplace” to make effect on them by the forms of gender and occupation relations. Furthermore, at the level of the state, it is not only pro-patriarchy but also pro-capitalism so that working rights and social welfare of women are always neglected.

Obtaining a job seems to be an approach that women could gain independent social status, but this achieved-status will be demised after losing job. When executing employment policies of women, the state either considers the flexibility of human resources—pushing women into the “secondary labor market”, such forms as part-time, sub-contracting and job-sharing— or recopies the role of the traditional gender division. The state attempts to loose off its duties by transferring women into privatizing market as caring-workers.

Therefore, the competition and coordination between patriarchy and capitalism never end up. It always goes on in different social settings, including family, workplace and the state.

▪ **The Second/ Modernity: Studies on May Fourth Women's Fiction**

LIU, Nai-Tzu

During the May Fourth Era, the call for “Enlightenment” and “Overall Westernization”

encourages and opens the gate for the Chinese people to a new and modern society. However, it also contributes to those institutions that undervalue the multifaceted potentials of 'the modern'. The discourses of modernity produced within the national discourse are liable to limit the methodology of reading the modern Chinese literature. The participation of women in the formation of Chinese modernity is undeniably significant. Through women as Other, we are able to commence a synchronic and dialogic reading on the 'other' possibilities in the imagining of Chinese modernity. The topic of this thesis is "The Second / Modernity: Studies on Women's Fiction of the May Fourth Era," the aim of which is to reinvestigate the interconnection between women's fiction produced during the May Fourth Era and the modernity of Chinese literature. The modern imagining of the May Fourth female writers connotes a "Female Modernity" and "Second Modernity" which are yet to be explored in the discourses of modernity of the May Fourth era.

The first chapter of this thesis focuses on an explication of the theories of Chinese modernity. How does China, in the turbulence in the beginning of the twentieth century, appropriate the contemporary western civilization and develop a modernity which is peculiarly a Chinese one? And, in what respect does the relationship between women and modernity need to be cautiously reinvestigated? For the first group of modern women that makes its appearance under the condition of the May Fourth Era, how and where do they emancipate themselves? The complex relationship between sexual identity and the formation of modern nation is the best exemplary of the intricate dialectic between the content of Chinese modernity and its limitations.

The second chapter makes a further discussion of the germination and position of women's literature in the May Fourth Era. It not only delineates their birth, education, experiences in the literary circle, and literary accomplishments, but also, and more importantly, trace the two main routes of writing which they develop in the context of the May Fourth Era. This chapter is summed up by a retrospect and analysis of the historical documents of research, for the purpose of illuminating the possible limits involved in the research of female writing of the May Fourth Era, and confirming there of the critical position and dialectical method adopted by this thesis.

The third chapter explores how women's fiction of the May Fourth Era question the individualism of that time and construct one of their own. To the common eulogy that the "Romanticist individualism" encourages the May Fourth generation's struggle for "freedom of the subject" and "self-realization," women's narratives of the period provide a different perspective. The first section of the chapter argues that the May- Fourth female writers question the call for "freedom of the subject" through the aspects of education, romance, and mother-daughter relationship. The

second section traces the development of sexual consciousness in the May- Fourth women's fiction. The texts not only refract the conditions of women's lives in the 20s, but outlines the way the female writers bravely seek self- expression which marks the dawning of female consciousness.

The fourth chapter concerns the imprint of sexuality on nation, human body on the body of nation, and the dialectics between them, as well as rejects the bias against the "domestic" scale of the May-Fourth female writing. The themes of revolution and class as manifested in the May- Fourth female writing are evidence that the female writer's "obsession with china" is emulous of that of contemporary male writers. Moreover, the intertwinement and dialogue of female body and the national foreground serve, for the modern women, as an ample domestic and national discourse. The third section of this chapter places focus on the ambiguous relations and conflicts between modernity and nationalism as manifested in the May- Fourth women's fiction. A foreboding is made here for the increasing apparent condition of the Third World, as well as for the contradictions within the nation of China, which is growing intense.

The final chapter propounds the influences of "The Second / Modernity" that characterizes the May- Fourth female writing. How do the "individualist spirit" and "obsession with china" released by the pen of the May- Fourth female writers continuously deepen, and be transformed? "The Second / Modernity" reminds us that the historical periodization of modern Chinese female literature needs to be reconsidered and re-examined

Flowing Home: The Homelife and Identity of the Wives of the Taiwanese Businessmen in China

WANG, Chun-Ling

From 1978 on, China began to implement policies of reform and open, which caused the agitation of immigration to China in Taiwan—to go across the Taiwan Strait in order to work or invest. Among the situations, the wives of Taiwan businessmen are often the silent and neglected minority under the influence. This research is going to discuss the identity of the female spouses of the Taiwan businessmen under the transformation of the meaning and the patterns of their "homes," and the possible chances of the transformation of gender relationship.

According the experiences of twenty-two females of the Taiwan businessmen in Shanghai and Taipei, in the process of flowing of home, the social network of female individual comes to be the main source of the reproduction of home, and broaden

the boundary of “family.” The deletion of dependence on the specific “house” in ways of the connections of sensation and material transforms the traditional meaning of “home” —staying in a fixed house. Especially the similarities of the city surroundings of Taipei and Shanghai work as the transformation of the image of “home.” The alternation of “home” also loosens the relation of traditional gender relations in the paternal society. Furthermore, it accelerates the females to re-think the connection and contradiction of home and identity, including the identity puzzle of female and the identity anxiety of region and nation. Those experiences are the evidence of the “flowing power,” which could penetrate the boundary of nation and diversify the development of the form and meaning of “home.”

- **Pornography Regulation and the Internet Rating System**

CHOU, Nien-Ying

Traditional obscenity law tried to censor sexual morality. The Libertarians attacked the governmental regulation arguing the priority of Individual Speech Freedom. This thesis examines pornography in the perspective of social, economic and cultural contexts, and points out pornography has become discrimination under the mechanism of three kinds of sex inequalities. The conclusion suggests to regulate pornography on the grounds of anti sexual violence and anti sexual subordination. Four legal suggestions have been proposed for the Internet Content Rating System to classify the legitimate sexual material.

- **Leadership Behaviors of A Female Community Leader-The Case of Huban Village**

CHUO, Shih-Yuan

Women's involvement in community development is increasing; so as female leaders' influence on community environmental actions. This study aims to explore the characteristics of woman as a community leader and her leadership behaviors in a community context, and takes Huban Village as a study case.

The structure of this study consists of 7 chapters: The Introduction (Chapter 1) mentions about the research background and purposes. Chapter 2 analyzes the related literatures regarding community environmental action, female community leaders', characteristics, and their leadership behaviors. Chapter 3 is the research

design. Chapter 4 demonstrates the community context, including community resources, leadership structure, and community environmental action in Huban Village. Chapter 5 shows the characteristics of Lady Ling-yin Yuin, who was the former Huban Village warden. The leadership behaviors and the effects of community context and leaders' characteristics on it are described in Chapter 6. Chapter 7 summarizes the research findings, some suggestions regarding future study are also recommended.

2001

▪ **Evoke Our Power: Life Experience Of Aboriginal Women In the Tribal Dancing Club**

LIANG, Li-Fang

Contemporary studies about aboriginal women in Taiwan mostly treated the aboriginal women as the marginalized or as the problematized. They are not regarded as subjects of action, nor with the faculty of action and agency.

The researcher's study field is in the Yuan-Shiang Dancing Club, which consists of Amis women. Via taking the research methods of ethnographic studies, in-depth life story interviews, and participatory observation with the dancing club, the researcher wants to know the impacts and changes happening on these Amis women. The aim of this research is to discuss the meaning for these Amis women who have participated with the dancing club. Is it a self-curing? A recovery? A way seeking for identification? A reunion with other members? Or is it a space for local struggle?

From the field results, the researcher found that the Yuan-Shiang Dancing Club is not only a dancing club for Amis women. It possesses some other kinds of significances :

1. Through participating in Yuan-Shiang Dancing Club, Amis women are set out to retrieve the connection and identification with the tribal dancing, music and the traditional culture.

2. Through participating in the dancing club, these members tried to break through the restraints coming from the family, and escaped from the situation of being isolated or fragmented. These women therefore have the chance and the place to share their own feelings and experiences. They can also participate in other members' living world, and feeling the power of sharing with each other.

The native Amis culture is under a change from matrilineal relation to patrilineal one. Under this change this research wants to discuss how the Amis women of Yuan-Shiang appropriate things of daily life as the resource to struggle with the domination and oppression of patriarchal ideology.

Yuan-Shiang Dancing Club not only creates the vocal space for Amis women but also helps them appropriate their life experiences as a resistance to the stereotype and stigma labeled by the large society. They can re-identify, re-define themselves and create for oneself a positive self-image.

In the tradition of positivism researches, experiences of women are frequently ignored or distorted. Because of the minority of race and gender, aboriginal women are forced to stand on the marginalized situation. The original concern of this research is to look at the positive meaning and value of life experience of women, to share with the power of female life, and to broaden the vocal space for aboriginal women.

▪ **The study of mother- daughter plot in women fiction on contemporary Taiwan**
CHANG, Pei-Jane

The image of mother figure was changed in literature. The all-loving and all-giving mother character was abandoned especially in woman's writing. The old symmetry of the mother to care for/ the daughter to thank for was no longer the only expression in their writing. Daughters need to know her mother's life for creating a grand new space beyond the patriarchy system. To find the woman herstory, to identify with mothers, inherit mother's ability and to re-vision our power, that is the feminist daughter on the roads to establish a Utopia. In there, woman can talk to each other without any taboo. Woman writing about mother-daughter plot is not only to carry on her gender identity, through this inscription; they also set mothers free from the stereotype. Mothers are reborn in woman writing, they take back their life, come out from the eternal sacrifice cage. They have their own ego boundary, emotion, humanity, and even brutality. Mother was not the object in this text anymore; they are who they are in woman's writing.

Knowing well the complex ambiguity between mother and daughter, this research divided the relationships into five modes in general. They are-

- 1.The loving mother-daughter plot
- 2.The weak mother with fragile daughter
- 3.The tyrannical mother-daughter plot
- 4.The resentment in mother-daughter plot
- 5.The sensual writing in mother-daughter plot

This organization indicated a progress that liberates the mother figure step by step. In their relationship, mothers and daughters all struggle to each other, they didn't want to submerge in this close relationship, but they eager for mutual approval at

the same time. To study on this mysterious relationship, we have to release the plural dialogue between mother and daughter. From the interaction, both mother and daughter go back to their original state, they are woman-to-woman relationship.

▪ **Educational Praxis for Gender Equity: Two Junior High School Teachers' Gender Consciousness and Praxis**

LIN, Yu-Chen

This thesis emphasizes that teachers do play an important role in the education of gender equity. Although female teachers grow up in a patriarchal society, and choose to be a teacher, a "female" work in traditional definition, some still can avoid reproducing traditional gender roles, and further challenge the existing unequal gender relations. These female teachers may not claim themselves as feminists, but they do concern about gender issues, and devote themselves to implementing gender equity in classrooms. Thus this study focuses on female teachers' awareness process of gender consciousness and beliefs, methods they used, obstacles they faced, and their reflections between consciousness and praxis.

In order to fulfill the above purposes, two female teachers are presented in this thesis through qualitative case study. Observation and interview are conducted to collect data. In the period of half year, every teacher was interviewed at least six times and was observed fourteen periods. The topic of interview is about their developing process of gender consciousness and educational praxis. The observation includes teachers' behaviors in formal and informal curriculum.

Crucial findings are stated below. Although two female teachers have been "feminized" and "marginalized", they still can resist the traditional gender relations. What makes their gender consciousness awaken is due to their experiences of being discriminated, their reflective ability, the inspiration of theories or consciousness-raising groups. In addition, they may have different beliefs and praxis, but their teachings show some similar characteristics such as gender-sensitive teaching, democratic relationship between teachers and pupils, and teachings to empower students, etc.

In conclusion,

- 1.The development of gender consciousness does not limit to gender oppressed experiences,
- 2.Gender consciousness is a dialectical and dynamic process,
- 3.Teachers are constructors of personal practical theories,
- 4.Teachers' beliefs and praxis about gender equity are unique,
- 5.The replacement of "correct" handbooks of gender equity education by gender

sensitive teaching is essential,

6. Gender equity education is based on democratic teaching,

7. Teachers who devote to reforming gender equity education lack collaborative support,

8. Teachers who are committed to implementing gender equity in their teachings are transformative intellectuals.

Finally, some suggestions are provided to teachers, educational administration, normal universities and universities that provide normal education curriculum, and researchers. Studies of female teachers' life histories and work experiences would be an inspiration to other teachers, and this study also have an important implication in achieving gender equity through education.

- **Research of relation between sexual role attitude, fear of success, and future development of the female officials –Kaohsiung City Government to be the example**

CHEN, Mean

“Sexual role” is that an individual shows the behavior form of his sex from the behavior of himself. Generally speaking, the female role that we expect belongs to obedience, dependence, and meekness, the sexual role ability related to the expression of human emotions, and the male role that we expect belongs to achievement and independence related to the character of initiative and implement. Therefore, the said “Traditional sexual role attitude” is to have the conception of polarization to the bisexual role and nature. The modern sexual role attitude considers that women can develop their career outward as well except taking care of their family, so the sexual role attitude is more flexible.

According to the discovery of Horner's research (1965), expected success will bring the bad effect to women when they are in the circumstances of competition, for example, unpopularity, expelling of the society, loss of date and object of marriage, loss of female temperament, and sense of sin, etc., so they will constrain their motive of achievement, reduce their performance of achievement, and avoid the opportunity of success in their career. This phenomenon is called “Fear of success” or the motive of avoiding success. “Future development” is indicated the growth accumulated by the serial working experiences from the serial formal working role of an individual, or the subjective perception, feeling, and attitude to the growth of the serial working experience.

This research, taking the female officials as the object of research, is supposed mainly to understand the relation and the effect extent of sexual role attitude, fear of success, and future development of the female officials, and with the variables of interference of marriage and education, probe further the effect of interference to sexual role attitude, fear of success, and future development.

This research is using the way of survey questionnaire, and analyzed with various methods of statistic analysis. The important discoveries are stated separately as follows:

1. The sexual role attitude of the female officials tends to the modern role, and the sexual role attitude becomes more flexible.

2. The female officials have fear of success, and the tendency of the fear of success which responds on the working pressure is the highest.

3. Although the female officials have fear of success, they still have the strong demands of promotion.

4. The human relationship has remarkable and positive influence on career and achievement. The demand of career development has the effect of intermediary between human relationship and the relation of career and achievement.

5. The effect of interference of marriage to sexual role attitude, fear of success, and future development.

(1) The interaction of role attitude outside of the family with marriage has effect of interference to mission direction and power demand. The interaction of role attitude inside of the family with marriage has effect of interference to working challenge.

(2) The interaction of family life, making friend and selecting spouse, getting along of spouse, and working pressure with marriage has effect of interference to demand of mission direction.

6. The effect of interference of education to sexual role attitude, fear of success, and future development.

(1) The interaction of role attitude and stereotyped image outside of the family with role attitude and education inside of the family has effect of interference to power demand, working interest, and demand of working challenge.

(2) The interaction of working pressure with education has effect of interference to demand of mission direction.

2000

- **Developing Teaching Materials Based on Romance Fiction: Gender-Equity Education in a Junior High School Classroom**

CHUNG, Pei-Yi

The study explores three central questions that involve the gender ideology of popular romance fiction and gender-equity education: (1)What kind of gender ideology exists in romance fiction in Taiwan? (2)Is it possible to design teaching materials based on romance stories, and to discuss some gender issues in the classroom? (3)What are the students' responses after the class instruction and discussion? So, the purpose of this thesis is to develop gender-equity teaching materials. The primary instructional goal is to help adolescent students to develop critical consciousness through discussing gender ideology in romance fiction.

The study is divided into two parts. The first part is "preparing stage", and the second part is "teaching and developing work". In the first "preparing stage", I review the literatures about romance fiction, and introduce three kinds of code that the novels contain--the code of romance, the code of sexuality, and the code of beautification. Following, I collect some popular romance fiction in Taiwan to demonstrate that the codes exist in romance fiction in Taiwan is similar to the foreign ones. Then, I try to design the gender-equity materials that constitute of gender issues, such as female body and sexuality, date rape, etc.

In the "teaching and developing work", I cooperate with a junior high school teacher and put the gender-equity materials in practice in a classroom. Finally, I collect the students' responses, the scholars' as well as the cooperative teacher's comments, and the reflection of myself to improve the materials.

▪ **Gender issues in sports culture -- A case study on dodge ball games in an elementary class**

TENG, Te-Cheng

The objective of this research is to promote the right of equality education for both genders based on "respecting difference". Through realizing of the education in dodge ball at primary school, all teachers and students can understand the damage to athletic education by gender stereotyped insights. Furthermore, make students share experience and certify their own exercise abilities.

The subjects of this research are the sixth grade students and their athletic instructors in one of Taipei's primary school. The methods are interviews and observations. From April 1999 to April 2000, totally 24 times of present observations and 36

interviews are conducted.

Due to the countless hidden labeled perceptions in the culture of dodge ball, the

essay only focuses on the following subjects:

1. The alienated culture in exercise: states from the exercise natural, the exercise process, and the exercise results.

A. The exercise natural. In school, dodge ball is a social behavior from the society point of view. The limitation to female in exercise structure, such as leadership, occupied lots, strengthens the female's participating willing under paternal society. Secondly, many students, not only boys but girls, only participate dodge ball in "listening" and "watching".

B. The exercise process. The emphasis of skill-oriented makes the win or lose replaces interests and funs to become the objective of exercise in dodge ball. It also gets rid off poor-skills persons to join in. Another emphasis of administration-oriented makes instructors and students unharmonious and poor relationship because the instructor's dominates the skills, rules, records, and even organization.

C. The exercise results. The interaction of human, culture, and society makes the specialized in rank and makes students separated from dodge ball.

2. The exercise space allocation and deprivation

A. Under physics space: we can find the division of labor and interaction principle of dodge ball.

B. Under society space: we can find interaction patterns, content, and rhythm of man.

3. The stereotyped gender prejudice

The constructions of physical teachers' stereotyped gender which can effect dodge ball teaching between teacher and student, result in reproducing stereotyped gender to the student.

4. The analyses of stereotyped gender prejudice'''

In this study we can find that students' sports culture of dodge ball are in the intertwined web of the sports alienation, space deprivation, and gender stereotyped and personal sports experiences. Gender stereotyped is constructed and developed in the dodge ball, but woman and man are treated differently in the process of gender stereotyped, and based on that, different view of sports take shape.

However, the hegemony mechanism of gender stereotyped construction will no longer be stable, for the "new pattern" dodge ball teaching can possibly deconstruct gender stereotyped and rewriting of the older discourse.

In the last part of this study, we hope that, in addition to the expectation for the students', teachers in school can encourage the students to share their sports experience and provide multiple demonstrations to make the student's sports ability more flexible.

This study pays more attention to the single aspect of the dodge ball and the thoughts of the students. As for the other field research, the teachers' sports experiences and thoughts can be further explored in the future.