

Modern Japanese Woman's Self-Concept
during Early Childrearing Stage

By


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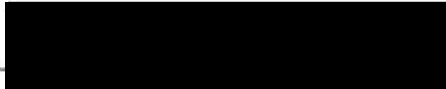
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Abstract

Title: Modern Japanese woman's self-concept during early
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A retrospective exploratory-descriptive design was used to describe the modern Japanese woman's self-concept during early childrearing stage. As the modern young Japanese women's life-style changes into motherhood, their self-concept also begins to change. However, nursing practice at present does not recognize this potentially dramatic change which can bring about conflicts between the traditional image of "good" mothers and the "modern" women's self-image. One research question guided the study: How a Japanese woman's self-concept changes after she becomes a mother.

Conceptual framework for this study was based on the understanding that self-concept is defined by congruence between one's actual self-image and ideal image. Seven women, ages 28 to 38, from a purposive sample, were interviewed at home using the semi-structured interview guide which was derived from the review of the literature and conceptual framework.

One core category and four themes emerged from descriptive qualitative data analysis procedure. Core category, "someone needs me," provided the significant self image which reflected the importance of women's existence viewed by others. Findings indicated the modern young

mothers' conflict between "myself needed by her child" and "myself needed in the society."

The population in this study was homogeneous; generalization from the findings can be made only with caution. Currently, nursing in Japan does not expand its practice into post-reproductive period. Nursing should be expected to deal with not only the women's health during their reproductive stage, but also their health throughout their entire life span. The product of this study may be first step toward a broader understanding of Japanese childrearing women.

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CHAPTER I

Introduction

Historically, the most important role in Japanese society for women was that of mother. In the 1920s, the average Japanese woman was married at 21 years of age. By the time she was 23.5, she would have her first child. Her fifth and final child came when she was 35.5. In those days, since the average Japanese woman did not live more than 61 years, she spent her life's energy only on childbearing and raising her children (Health and Welfare Association, 1987).

Recently, the typical Japanese woman's life-style has changed. Women are better educated, and there has been a steady increase in the employment rate of women. In 1989, 94.7% of lower secondary school male and female graduates went on to upper secondary level education. Moreover, 36.7% of those upper secondary level graduate females pursued higher education. The Labor Ministry reported in 1990 that female workers accounted for 40.6% of the total labor force.

As a result, the average modern Japanese woman, with high level of education and her own career, tends to marry later in life and to produce fewer children (Health and Welfare Statistics Association, 1992). This trend has lead to the phenomenon known as "1.57 shock"; that is, the average Japanese woman of childbearing age has just 1.57 children. This number decreases every year and now is the lowest birth rate in the world (The New York Times, Feb. 17, 1991).

Also until recently, it was believed that childrearing was the greatest pleasure in a Japanese woman's life. However, recent maternal-child health nursing articles that deal with the child abuse syndrome strike a note of warning about this myth in Japanese society. The topic of child abuse is still new in Japan. Therefore, there is limited statistical and research data available. A consultation office for children reported 414 child abuse cases in 1983. The number of cases continued to increase steadily, and about 2,000 cases were reported in 1990. The Child Abuse Prevention Agency was established in Tokyo. This agency established telephone consultation service for potential child abusers in 1991. Seventy percent of the abusers utilizing the consultation service are identified as the child's biological mother. The typical mother's age ranges from 25 to 29 years of age. When asked the reason for the consultation, these mothers characteristically comment that "child care does not go the way I want it to" (Hirata, 1991; Inoue & Ehara, 1991; Kobayashi, 1991).

Statement of the Problem

The "maternal self-concept" of the traditional Japanese mother requires her to coexist or to live as one with her child. The most important goal for the good traditional Japanese mother is giving the child a "sense of oneness" with the mother. Additionally, she is expected not to mind the "self-sacrifice" required of this sublimation of her ego. It has been my maternal-child health clinical experience, even

today, that these traditional images for the ideal good mother are valued by the woman herself and her family. In addition, nursing practice may be unconsciously influenced by this social value, which may cause the conflicting values that are now a part of Japanese society to be ignored. Many of today's young mothers value their own personal lives to as great an extent as their duties of childrearing, and therefore, may feel an intense conflict between their own lives and their knowledge of the traditional views of what an "ideal" mother should be.

Purpose

The purpose of this research was to explore how a Japanese woman's self-concept changes after she becomes a mother. The product of this research will contribute to childbearing family nursing practice that focuses upon the woman in the midst of this turning point of her life. A qualitative field research method was selected. Data from semi-structured interviews were analyzed for major concepts and themes.

Definitions

Self-concept may be defined as the overall perception of self that includes self-satisfaction, self-acceptance, self-esteem, and congruence or discrepancy between the real self and the ideal self (Wylie, 1974). In this study, self-concept is defined by self-esteem and depends on the congruence between one's self image and the ideal image of a mother. It is assumed that greater congruence between these

two images will be demonstrated by more frequent reports of heightened self-esteem (see Appendix A).

To clearly distinguish between two terms relating to self-concept of a modern Japanese mother, the following definition of "woman's self-concept" and "maternal self-concept" are given: Woman's self-concept will be defined by self-esteem, and is dependent on the degree of congruence between a woman's self image and ideal image as a woman; maternal self-concept will be defined by self-esteem, and is dependent on the degree of congruence between her self image as a mother involved in actual daily child care and her ideal image of a mother.

CHAPTER II

Review of the Literature

There are three sections in the subsequent review of related literature. In the first section, the impact on woman's self-concept as she becomes a mother will be explicated. The second section deals with defining and exploring the maternal self-concept. The third section will be comprised of an explanation of the current situation of Japanese mothers from the perspective of balancing the possibly conflicting demands and desires of her own life as a modern Japanese woman and that of a mother.

Impact of Transition to Motherhood on Women's Self-Concept

The transition to parenthood with the birth of the first child is a developmental task that is required of a family when changing from the role identity of "a couple" to that of "parent." This task is a critical event because couples must reorganize changes in many of their roles and relationships during this transition period (Dyer, 1963; Hobbs, 1965; LeMasters, 1957; Rossi, 1968).

Becoming a mother for the first time is a critical event for women. It means a transition between two lifestyles, from the lifestyle of without-child to that of with-child. Throughout the pregnancy period, a woman will be required to change her current self-concept including her beliefs, values, priorities, behavior patterns, and relationships with others (Colman & Colman, 1971; Entwisle & Doering, 1981).

The first pregnancy has been recognized as one of the developmental crises in a woman's life. The literature suggests that transition to motherhood is an important turning point for a woman in her life (Benedek, 1970a; Bibring, Dwyer, Huntington, & Valenstein, 1961; Larsen, 1966).

Lederman (1984) described transition to motherhood as one of the paradigm shifts during which a woman recognizes that she cannot return to the former "self." If the loss of the former lifestyle is not balanced with perceived satisfaction about her lifestyle after the child is born, the transition into the new lifestyle will be resisted. However, since total acceptance is rare, and some ambivalence is normal, it is of interest to understand how women negotiate this dichotomy. In addition, Lederman (1984) suggests that progressive variations in the paradigm shift continue as the child grows.

Maternal Self-Concept

Self-esteem and Motherhood

First time motherhood has been found to be associated with increased feelings of a woman's self-esteem (Curry, 1982; Leifer, 1977). Briggs (1979), Grossman, Eichler, & Winickoff (1980), Hrobsky (1977), and Mercer (1986) described motherhood as a developmental phase for a woman. Through the transition from a woman-without-child to a woman-with-child, the woman is required to reestablish the priorities in her life to assume "responsibility" for another human being. The

woman's personal development as a result of assuming "responsibility" for her child contributes to her adult development. This process is very profound because it affects her entire way of being. The successful achievement of the early transitional process may contribute toward enhancing maternal self-esteem as the child continues to develop.

Self Image, Ideal Image, and Motherhood

Rubin(1967) concluded in her research that maternal behavior is dependent on the mother's evolving self-system, which consists of three categories: ideal image, self image, and body image. The attainment of maternal behavior is a sequential process for a woman. An ideal image for a mother is found outside herself, and the ideal maternal behavior is compared with the behavior that the woman is experiencing, her self-image. If the actual self image as a mother fits the ideal image well, the mothering act increases the capacity for mothering. That is, if the woman's self image as a mother through her own experience of child care in daily life is consistent with her ideal image of a mother, the maternal self-concept will be heightened.

Motherliness

Deutsch (1945) defined "motherliness" as an emotionally complex structure with two main components; "Willingness for emotionally positive identification" and "masochistic giving" (p.131). She mentioned that "masochistic giving" may be found in pseudo-motherliness; however, "willingness for

emotional positive identification" exists only in real motherliness. This component of motherhood is identified as the greatest task and means the mother deeply identifies with her child. Later, the final cutting of psychological ties allows the child autonomy (Deutsch, 1945).

Benedek (1970b) states that motherliness provides an opportunity to develop the passive, introversive, "feminine" ideal. In a traditional society, the biologic and ego aspirations of women are more easily integrated into the mother's ideal ego. However, in an industrial society, the women's ego aspiration tends to be the active, extroverted, and "masculine" ideal. Therefore, women often respond with guilt because their psychological ego aspirations contradict traditional definition of motherliness.

Japanese Woman and Motherhood

Traditional Japanese Mother

The traditional Japanese mother may experience Deutsch's (1945) two components of motherliness. However, the most important task for the Japanese mother may be "masochistic giving". Yamamura (1971) described characteristics of motherliness for Japanese society in Japanese and Mother. The ideal Japanese mother represents the image of "self-sacrifice" or of "devoting" herself to her child. The Japanese woman has been expected to devote all her life to her child, and such a life style has traditionally been regarded as ideal for mothers (Yamamura, 1971).

Scientific literature in the 1970's supports the above description of Japanese mothers. Smith and Schooler (1978) investigated 145 Japanese women who were mothers of elementary school-age children in 1972. These mothers were asked to rank the following roles according to their importance: (a)mother, (b)wife, (c)person, (d)female. Forty three percent of the respondents answered that "mother" was the most important role. In addition, the question of what comprises an ideal image of a mother was asked of the same sample. Putting her child's welfare ahead of her own was described as the most important characteristic of a good mother by 73 % of the participants.

The Contemporary Japanese Mother

Ideal image. Sugiura (1991) investigated 891 Japanese mothers and 809 United States (U.S.) mothers with junior high school- age children. The average age of the respondents was 42.0 years old for the Japanese group and 39.9 years old for the U.S. group. The respondents were asked about the ratio in their daily life as a mother, a wife and as a person. The married respondents answered 5 : 3 : 2 respectively. There were no significant differences between the responses of the Japanese and the U.S. group. In response to a question about women's view of sex roles, 52.9% of the Japanese mothers agreed with the statement, "Women should keep to their traditional duties of becoming good mothers and wives at home." However, 44.8% of the Japanese women disagreed with

this statement. Compared to the Japanese mothers, 59.9% of the U.S. mothers disagreed with the same statement.

Suzuki (1987) investigated 355 Japanese female university students regarding their ideal image of a mother. The following question was asked of the participants, "Do you want to be a full-time mother?." While 40.1% of respondents stated, "I want to become a full-time mother," 52.5% answered, "my priority is my own life."

Self image. Suzuki (1987) investigated the self image of 72 Japanese mothers who had children who were 3 years of age. In response to the question, "How did your life change after having a child?", 27.8% of the respondents agreed with the statement, "Childbearing is one of the ways for self-realization", 8.3% of the respondents agreed with the statement, "Self-realization is disturbed by childbearing;" and 63.9% agreed with neither statement.

In 1977, Ohinata investigated generational differences regarding the self-image as a mother. She collected data by questionnaire and interviewed 134 graduates of Ochanomizu Women's University. The graduates were divided into three generation groups: a) 64 to 70 years of age, b) 50 to 58 years of age, and c) 27 to 35 years old. The majority of the oldest generation group valued childrearing in their own lives most highly. Conversely, 61.2% of the youngest generation group tended to seek something else for self-realization besides childrearing. In addition, regarding the psychological status during childrearing, 69.4% of the

youngest generation group agreed with the statement, "I am irritated with myself because I could not do anything I wanted". Forty percent of the middle generation group agreed with this item, while only 24% of the oldest generation group agreed with this statement.

Summary

Classic nursing literature indicates two points. The first point is that becoming a mother has a great impact on a woman's self-concept. The second point stresses that both the ideal image for a mother and the self image as a mother have an influence on maternal self-concept. Current Japanese literature seems to be reflecting the conflict between one's self image as a mother and her ideal image of a mother among modern Japanese women. The traditional ideal image of a mother is not always a thing of the past, not only for middle-aged women, but for young women, studying at the university level as well. These studies also reveal a resistance to this traditional image of motherhood.

However, current Japanese literature has two limitations. First, these studies are provided by those in psychological disciplines. These studies lack a nursing perspective. Second, a questionnaire was used in most of these research studies. When one considers the in-depth, on-going nature of the process of transition to motherhood, the questionnaire method is inadequate.

Conceptual Framework

The conceptual framework for this research is based on the understanding that self-concept is defined by congruence between one's actual self image and an ideal image. The degree of congruence between these two perceptions of actual self image and ideal image will influence one's self-esteem.

The literature supports the view that the traditional Japanese woman's self-concept has been enriched by her satisfaction with her maternal self-concept and that a sense of self-esteem is promoted by her participation in her child's development as a result of her devotion to childrearing. In the past, the ideal image of a mother may also have been the ideal image as a woman. However, current Japanese literature and social phenomena indicate that it is difficult for these self-concepts to coexist. Exploring the phenomenon of congruence between these self-concepts as they pertain to the modern Japanese women during the early childrearing years will be the focus of this exploratory research (see Appendix A).

Research Question

The primary question in this research is: "How does the phenomenon of congruence between two self-concepts, that of the ideal woman and the ideal mother, apply to modern Japanese women during the early childrearing period?" The maternal self-concept for the modern Japanese women will be explored through three aspects: a) an ideal image of a mother, b) a self image as a mother involved in daily child

care, and c) the sense of self-esteem as a mother. Modern Japanese woman's self-concept will be described through three aspects: a) an ideal image of a woman, b) a self image as a woman in daily life, and c) the sense of self-esteem as a woman. Finally, the phenomenon of congruence between these self-concepts for the modern Japanese woman during the early childrearing period will be explored (see Appendix B).

CHAPTER III

Methodology

Design

A retrospective exploratory-descriptive design using qualitative methods were used for this research to explore the modern Japanese woman's self-concept during the early childrearing period. In this study, the focus of the inquiry occurred in the natural setting. Field research techniques appropriate to observing and recording events in natural situation were employed. Data collection was accomplished by in-depth interview. Data analysis yielded a description of human experience in on-going processes (Polit & Hungler, 1991).

Schatzman & Strauss (1973) presented three stages of analysis applicable to qualitative data: straight description, analytic description, and substantive theory. This research placed great importance on describing the phenomenon of the modern Japanese woman's self-concept during the early childrearing period. Therefore, straight description, or simply discovering classes in the data, had been chosen as the specific strategy.

Sample and Setting

The following criteria for convenience sampling were used for selection of the mothers for this research: a) married Japanese women; b) having only one child approximately 3 years of age; and c) the having a block of time available for a single interview. The rationale for

these criteria was supported by Duvall's eight stages of the family life cycle. Duvall(1977) used the age of the oldest child as a guidepost for understanding the family as a unit which goes through successive stages of development. Stage II is described as the early childrearing stage, a transition period from couple to parents, and begins with birth of the first child and continues through the infant's 30th month. Therefore, to satisfy the purpose of this research, women just past this stage represented the target population. An important task of "reconciling conflicting developmental tasks of various members" (Friedman, 1986, p.62) is associated with Stage II early childrearing. Therefore, selection of the informants who had just gone through this second stage allowed them to reflect on the change in development of "self" during early mothering.

The sample size for this research was dependent upon complete description of self concept categories. Data collection was guided by findings from analyses of earlier data. As earlier data were constantly compared and coded, categories of similarity emerged from the interviews. Once no additional emerging categories were found in the new interview data, no further interviews were scheduled. Saturation of categories for the purpose of sample description was reached after seven interviews were completed.

The initial participants were women known to the researcher as personal friends who had met the selection

criteria. In addition to being volunteers, the sample consisted of those women who were comfortable in discussing their self-concept. Single interviews with seven Japanese women were conducted for this research study. The subjects ranged in age from 28 to 38 years old. Their children ranged in age from 2 years, 9 months to 3 years, 3 months. All participants were married at the time of the interview. One respondent was a full-time mother, and the other respondents had a job outside the home. Five out of 7 respondents used day care, and one respondent left her child in her own mother's care.

Data Collection

Instrument

A semi-structured interview was conducted with each subject. The open-ended questions (see Appendix B) were developed through literature review and were conceptualized as research questions. This interview guide was developed by the researcher for this study and was reviewed by experts in maternal-child and family nursing for content validity. These questions were generated for use in the early interviews and modified as new concepts emerged from data analysis.

Procedure

The initial three respondents were women known to the researcher as personal friends who had fulfilled the criteria for inclusion. These women were asked to contact their acquaintances/ friends who also fulfilled the stated

criteria. The volunteers were then sent a brief description of this research which included the purpose of this research and data collection method (see Appendix C). If the woman was willing to participate, she made a call to the researcher and the research project was explained in detail over the phone. With confirmation of her right to withdraw from the study or to refuse to participate at any time, verbal consent was obtained. This was in accordance with the determination of the Committee on Human Research at Oregon Health Sciences University that this study was considered to be exempt from requiring a signed consent form. After these procedures, an appointment was set up for the interview at the women's homes. All interviews were tape-recorded, were conducted by the researcher and lasted about one hour.

Protection of Human Subjects

Participants were identified only by a code number to protect confidentiality. A code number was assigned to each tape and transcription. The tapes were transcribed without any direct references to the participants or their children. The data were kept in a locked file cabinet. At the end of this research, these materials will be destroyed. This research was reviewed and approved by the Committee on Human Research in Oregon Health Sciences University.

Data Analysis

Interview data were transcribed immediately after each interview by the researcher. At the same time, all data were translated from Japanese into English. Through listening to

the tape and reading the Japanese transcription, the analytic process was conducted by discovering significant "classes" in the data and the "properties" which characterized them (Schatzman & Strauss, 1973). The diagram indicating the analytic process was also translated into English.

Analyses of each interview was completed separately and then they were subsequently compared with each other. Whenever "classes" and "properties" were identified, each was matched with the previous coding categories. If there was not a previous coding category, a new coding category was established. At the point when no additional classes emerged, sampling was stopped. Analysis continued to describe the properties of each class of categories.

CHAPTER IV

Results

The research question, "What is the nature of the phenomenon of congruence between the two self-concepts, the maternal ideal image and the women's ideal image, that happen to modern Japanese women during early childrearing?," provided the basis for analyzing the data in this research study. One core category and four themes emerged from descriptive analysis of the data (see Appendix D). The core category was "someone need me." Three of the four themes, "modern Japanese maternal self-concept," "modern Japanese woman's self-concept," and "conflict", were related to the core category. "Modern Japanese maternal self-concept" and "modern Japanese woman's self-concept" were comprised of traditional Japanese and Western concepts. "Conflict" was explored as the phenomenon of congruence between the image of the modern woman and the good mother. The fourth theme independently represented "the developmental context of motherhood." Each theme is described below and the chapter will conclude with a statement about the relationship between the two self-concepts.

Core Category: Someone Needs Me

In answer to the research question about the congruence between the maternal/woman's ideal image and their self image, many respondents initially answered that their self image did not fit with that of the ideal image. In Japan, when people describe themselves, the most important virtue is

considered to be humility. Therefore, their negative answer to a straightforward question such as the one above should not be taken literally. Indeed, the congruence between their own two images was found through proceeding with in-depth interviews. That is, the respondents respected their own self image through their relationships to others. If the respondents said that their positive self image as viewed by others was acceptable, it meant that their self-esteem was high. Therefore, this self image as reflected by others, especially the feeling of "Someone needs me," was focused as a core category.

All respondents stated that their self-concept as a mother was enriched when they realized the needs of their children. Their experiences during motherhood meant that each one realized her child needed her to be his mother. These respondents also emphasized that their self-concept was enriched through the conviction that their children recognized their existence as a mother. This realization of their children's need for them to be their mothers was one of the greatest satisfactions of motherhood. Some of the women reported that their self-concept as a woman also was enriched when a colleague or family member recognized the importance of their existence.

The core category in this research is conceptualized as "someone needs me" and is related to three themes which are described in the following section (see Table 1). The core category illustrated the self which expressed the importance

Table 1. Someone Needs Me

<u>Subcategory</u>	<u>Respondent</u>
Increasing self-esteem as a mother	
	# 1 "I'm glad when nobody can help him but me. I am confident that I am his mother."
	# 4 "When my child shows that attitude that she needs me, I am happy."
	# 7 "He didn't cry before he went to the day-care at first. But I was happy when he cried, 'I don't like there because mom is not there' At the same time, I was worried if the teacher was trouble. I was happy that he realized the existence of mother."
Increasing self-esteem as a woman	
	# 4 "When my husband praises me, I am happy... particularly when he understands what I am doing at work."
	# 7 "Well, I am happy when my mother-in-law says that I am doing a good job."

of their existence as viewed by others. The expressions of "self" clearly assumed the woman's human relationships in which she finds herself. The component of self-concept was affected by self image viewed by others. Especially, because membership in a group is respected in Japanese society, one's own existence needed by others is a very important part of Japanese self-concept (Doi, 1971). For example, in the case of the maternal self-concept, the "others who need me" were one's children. In the case of the women's self-concept, the "others who need me" were people in society. The degree of importance of their existence as judged by others affects the individual's self-concept.

Modern Japanese Maternal Self-concept

Three concepts emerged from this research describing the modern Japanese maternal self-concept (see Table 2). The first concept, "respect for the child's self," was a Westernized concept and was commonly recognized as part of the ideal mother's image by all respondents. The second and third concepts, "self-sacrifice" and "sense of unity between a mother and a child," are components of the modern Japanese maternal self-concept and represent the traditional Japanese concept of a good mother.

Western Concept

Respect for the child's self. The most important aspect of the ideal image for the Japanese mother was respect for her child's self. It was defined as the mother's ability to see her child as separate from herself, that is, to see her

child as a separate individual. The mothers insisted that a child as young as three years of age was able to understand what a child should do and how to interact in their own world.

Respect for the child's self included three subcategories of experience for the women in this study: child's equality, child's independence, and child's world. For the first subcategory, several respondents suggested that a good mother and her child should be considered equal as human beings. The good mother should respect her child's self and try to be on an equal level with her child as a person. With regard to the second subcategory, others suggested the necessity for the good mother to encourage her child's independence. Two respondents insisted that children must be brought up to be independent for the future. This corresponded to avoiding spoiling the child. The third subcategory, a child's world, was based on several respondents' statements that children of about three years of age transfer from playing with their parents to playing with their friends. The children begin to have their own worlds, a fact that should be accepted by their parents.

Traditional Japanese Concept

Values associated with self-sacrificing mother. Self-sacrificing mother was defined as the mother's lifestyle of devoting herself to her children. Responses regarding the

Table 2. Respect for Child's Self

<u>Subcategory</u>	<u>Respondent</u>
Child's equality	
# 2	"I want to be on an equal level with my child as a human being instead of mother and child. I want to listen to him instead of forcing him to do something. I think that will be the best."
# 5	"I cannot control my child because he is not an object, he is a human being. I think that parents have to lead the child when he is small. When he gets older, parents need to step back and keep close watch on him. That's my ideal."
Child's independence	
# 3	"I want for him to be able to handle things by himself. When he is a baby, his mother has to keep him. But he has to grow up and develop."
# 4	"I want to respect my child as much as I can. I know that she doesn't obey during the period of rebelliousness."
# 7	"I don't want my child to always rely on me. I want him to be independent as much as he can"
Child's world	
# 6	"When he plays with his friends, he doesn't care about me. I only can keep eyes on him. When he is danger, I help him. That's all. He doesn't care about adults."

concept of self-sacrificing mother varied (see Table 3). Initially, all respondents answered that the self-sacrificing mother represented an old style and presented a bad situation for a mother and a child in present day Japan. Those who felt this to be a bad situation stated that, under this concept, the child can not be independent, and it would be too stressful for the mother. The old style mothering behavior was seen as doing more harm than good for a mother and a child because it would be an obstacle to respecting the child's self. Their reason for rejecting the self-sacrificing mother image was related to dealing with the maternal well being. These respondents indicated that in order to be a good mother, the woman must take care of herself first.

However, as the respondents continued to be interviewed, it was revealed that for some, although self-sacrificing mother was seen as a negative image, simultaneously it was a component of the good mother image. For instance, two respondents suggested that self-sacrifice was a virtue in a mother. Thinking about the child all the time was believed to be natural and normal for a mother. These two mothers gave priority to their children all the time, however, they did not have the feeling that they sacrificed themselves for their children. In another example, a respondent disagreed with the self-sacrificing mother concept. However, at the

Table 3. Traditional Japanese Concept
: Self-Sacrificing Mother

<u>Description</u>	<u>Respondent</u>
Negative	
	# 3 "No, Because the child cannot be independent. I think that it will be stressful for the mother and the child."
	# 4 "I know one mother who sacrifices herself for her family. I can see her children are stressed out. The woman scolds them so badly too. Her older child teases her younger one. I think they should go to a preschool or a kindergarten to escape from mother's attention, so they can relax."
	# 5 "No. Maybe it was an ideal figure in an old age but not now. I think it's not good because a mother has a job and spends less time with her child."
Conflicted	
	# 2 "I believe that ideal mother should stay in home and be with her child all the time. But I cannot do it...I cannot be the mother who sacrifices herself to the child because I am selfish. I get angry because I am the only one who is having a hard time. If I am always with my child, I take that stress out on him."
Positive	
	# 5 "Maybe I am kind of like that. I do give a priority over my child. But I don't feel that I sacrifice myself for him."
	# 6 "Financially, a mother may have to give up something and emotionally, she has to be patient too. I think that is normal."

same time, she suggested that one of the good images for a mother is to become more patient and sacrificing of herself. She said that she felt guilty because she could not do that in daily life, indicating conflicting values for herself.

Sense of unity: Relationship between the mother's self and the child's self. The relationship between the concepts of mother's self and child's self was defined in two ways: the quality of mothering time and the mother's sense of psychological distance between the child and herself. All respondents agreed that good mothering did not relate to quantity of time spent with the child (see Table 4). Working mothers, especially, insisted that the time away from their children increased the quality of their mothering.

Concerning the psychological distance between the selves, two working mothers answered that they did not think about their children while they were working. One respondent explained that having a three-year-old child meant that the mother and the child needed to increase their distance from one another gradually. On the other hand, other respondents who are also working mothers thought that the good mother should think about her child all the time; they stated that they never forget about their children while they were at work.

Modern Japanese Woman's Self-concept

Childbearing and childrearing enriched the women's

Table 4. Sense of Unity: Relationship Between Two Selves

<u>Subcategory</u>	<u>Respondent</u>
The quality of mothering time	# 5 "Good parenting does not relate to quantity of the time. What matters is how the parents spend time with their children. For example, it's different when the parents just spend one hour together doing nothing and the parents read a book to their children for ten minutes. If you can have a good communication during the ten minutes, that's better than spending one hour with no communication."
Sense of psychological distance	
Psychologically less close	# 3 "Well, I don't think about my child while I'm working."
Psychologically close	# 5 "I do it 24 hours. I never forget about my child while I'm working. I don't have time to forget that I'm a mother."

lives, however, almost all respondents desired to do something additional in their lives. The modern Japanese woman's self-concept also has both traditional Japanese and Western' concepts. "Self-satisfaction as a mother," is defined as getting self-satisfaction only in the role of mother and is a traditional Japanese concept. Respondents reflected their efforts to balance a life as a mother with a life as a woman (see Table 5).

Traditional Japanese Concept

Self-satisfaction as a mother. In response to the question about oneself as a woman instead of as a mother, 3 of the 7 respondents answered that they did not have a sense of independent identity as a woman after having a baby. These respondents were always occupied with thoughts of being a mother and never had thoughts of a separate identity as a woman after having a baby. Even though 2 of the 3 respondents had jobs, they did not find any significant meaning in their roles as workers or through their jobs. These respondents did not suggest satisfaction as a result of a separate self-concept of being a woman. However, these traditional types of mothers also understood that these feelings were acceptable because their children were only three years old. They were aware of the importance of self-concept as a woman in the future after as their children grew older or "leave the nest." At present, they insisted that their three-year-old children still needed their mothers' care. They wanted to take care of their children as much as

possible and did not require the satisfaction of self-concept as a woman at that time.

Western Concept

Self-satisfaction as a woman. Western concept, "self-satisfaction as a woman," is defined as a factor that is closely related to the self-esteem of the woman in a society. The more satisfied one is as a woman, the higher her self-esteem. Four of the 7 respondents indicated that self-esteem as a woman came through their own creative lives through their job experience. These four mothers declared that the satisfaction as a woman came through their work and not through their children. They enjoyed themselves without their children and approached their ideal image as a woman through their jobs. Their self image improved through job satisfaction. Their self-esteem was heightened when society and their colleagues recognized the value of their contribution at work. This linkage among the ideal image, self image, and the elevation of self-esteem brought them a sense of satisfaction as a woman.

Conflict

Through the experience of being needed by others, the respondents felt an enrichment of their self-concept as a mother and as a woman. However, they declared that there existed a conflicted relationship between the notions of a good mother and the ideal woman, as well as between self-concept as a mother and as a woman. "Conflict" was defined

Table 5. Self-Satisfaction

<u>Subcategory</u>	<u>Respondent</u>
Self-satisfaction as a mother	
# 1	"After I delivered the child, I became a 100% mother."
# 5	"I do not have an idea of myself as a woman. It's mostly as a mother."
Self-satisfaction as a woman	
# 2	"When I come back home, I am a mother. There is no 'myself.' I mean I don't have my time at all. I cannot do anything that I like to do. Having a job is more like for a change. I can be 'myself' and I enjoy it too."
# 3	"The time that I am producing something, I am satisfied... for example, when I am working or cooking. I cannot live just by childbearing. I cannot exclude creating something from my life, which is my job. My child is just part of me."

as the degree of tension between the two self-concepts. The concept of "conflict" emerged as a result of asking about congruence between the maternal and woman's self-concept.

There were three types of viewpoints about the woman's self-concept as it related to her maternal self-concept. These viewpoints illustrated the conflicted relationship between the maternal self-concept and the woman's self-concept (see Table 6).

The first viewpoint expressed by two respondents was that women were able to realize the modern woman's image through their jobs. These respondents tended to struggle between the modern image and the traditional image, one for the Western concept and the other for the traditional Japanese concept. One respondent explained that she was trying to approach the modern woman's image through her job, however, it was difficult to establish the traditional good mother's image at the same time.

The second viewpoint expressed by three respondents was that there were no feelings of conflict in spite of keeping two ideal selves. For example, one respondent performed equally as a wife, a mother, and as her own self. She felt there was no conflict among these selves. In this situation, she and her husband were parenting their child equally. Because she was not always required to give priority to her child, she was able to pay attention to other

Table 6. Conflict

<u>Subcategory</u>	<u>Respondent</u>
Job as means to modern woman's image but conflict	# 2 "I wanted to do both. Both of them were my ideal. I think that I have to raise my child until he becomes three years old and I have to continue my work to keep a relationship with the society."
Job and mother both fit	# 4 "I want to work while I am raising my child. I can see out side world as well as my child. My child goes to the day care and also see other people. There may be difficult times for her. But I am sure it's good for her."
Feeling childrearing as the first priority conflicts with work	# 5 "I have to work too. So it's hard to decide how much time I should spend with him and for work. I have some conflict because I want to work hard as much as I can. But If I do so, I have less time to spend with my child."

sides of her self. Other respondents also answered that they had a good balance between the woman's self-concept and the maternal self-concept. These respondents clearly divided their daily lives into "with-children" and "without-children" by using day care. They considered it important to spend time away from their children.

The third viewpoint, expressed by two respondents, was a belief that childrearing takes priority over all other things. As mentioned above, these respondents did not report enrichment of self-concept as a woman through their jobs. They reported having feelings of inadequacy as a mother because of spending time at work. Therefore, there was a conflict between their self-concept as a mother and self-concept as a woman worker because they desired to spend much more time with their child.

The Developmental Context of Motherhood

All respondents stated that childrearing added meaning to their lives. At the same time, some respondents valued being a mother and also valued childrearing as important to their maturational process as a human being. Three respondents insisted that they grew as parents through their children as the children grew up. These three respondents believed that the meaning of childbearing and childrearing became part of a developmental stage for human beings (see Table 7).

Table 7. The Developmental Context of Motherhood

<u>Subcategory</u>	<u>Respondent</u>
Childrearing as a developmental stage	
	# 1 "Right now, I'm growing up as my child is growing up. I was not sure if I could be a mother until he was born. I think he is raising me to be a mother."
	# 4 "I think that children teach something to their parents as parents teach something to the children."
	# 7 "I feel like my child raises me instead of me raising him."
Both childrearing and own "self"	
	# 3 "I cannot live just by childrearing. I cannot exclude creating something from my life, which is my job. My child is just part of me."
Childrearing as the main focus	
	# 5 "He won't let me do it when he gets older. So I want to give the best shot while I can take care of him. He will leave me and become independent. I want to love him as much as I can while he needs me. I don't think that is spoiling."

Five out of seven respondents valued their own "self" as well as their children's "self." They tended to seek to do something other than childrearing and desired separate satisfaction as a woman. However, two respondents placed primary importance on childrearing. These respondents concentrated on being a mother because they believed that three-year-old children are always in need of their mother. At present, they focused their energies only on raising their children. These two women were most similar to the concept of traditional Japanese women's life style.

Summary

The core category, "Someone Needs Me", affected self-esteem as represented by both the maternal self-concept and the woman's self-concept. The conceptual framework in this research assumed that self-esteem was defined by the congruence between one's actual self image and an ideal image. However, the findings suggested that it was not the congruence between ideal self and self image but that self-esteem for these modern Japanese women was significantly related to the self image as viewed by others.

The Western concept, "respect for the child's self" and the traditional Japanese concepts, "self-sacrificing mother" and "a sense of unity", were intermingled into an good image for a mother. The maternal self-concept was enriched by the importance of their existence for their children rather than the fit between ideal image and self image of their own. In the women's self-concept, almost all respondents were

enriched by the value of their existence in society and felt "self-satisfaction as a woman." Some respondents respected their lives as a mother and felt "self-satisfaction as a mother." The last theme, "the developmental context of motherhood" independently represented some developmental aspects of motherhood.

The good mother's image among the respondents was affected by knowledge of the value that traditional Japanese women placed on motherhood. The respondents' ideal image of a woman was affected by their concept of a modern Japanese woman's life. Therefore, for modern Japanese mothers, there may be a "conflict" between the maternal self-concept and the woman's self-concept. This represents the potential struggle within the core category, "Someone Need Me", between needed by "my child" and being needed by "society."

CHAPTER V

Discussion

Childbearing and Childrearing as Developmental Stage

During the period of pregnancy, a woman undergoes the psychological developmental process of developing a relationship with her fetus. Several researchers and theorists explain the major tasks of pregnancy to include: 1) emotional incorporation of the fetus, 2) emotional attachment with the fetus, 3) emotional separation from the fetus after quickening, and 4) letting go of the fetus after birth. The meaning of the achievement of these tasks is that, pregnancy may be a developmental stage for a woman (Bibring, 1959 ; Deutch, 1945 ; Rubin, 1967 ; Tilden, 1980). After birth, psychological developmental processes continue for a woman. LaRossa (1986) describes parental behavior is a product of socialization and internalization. Through the parenting process, parents could be learning socialization. Findings from this research support the idea of a developmental stage of mothering. All respondents agreed that the childbearing and childrearing is one of the ways to live as a woman. In addition, three respondents suggested that childbearing and childrearing promoted a sense of "growing up" as a human being. These women pointed out the importance of becoming a mother to human development.

In addition, literature suggests that the experience of first time motherhood contributes to an increase in the

mother's feelings of self-esteem. The responsibility for the child evokes the necessity for existence for themselves. These feelings contribute to the increase in maternal self-esteem (Curry, 1982 ; Leifer, 1977 ; Mercer, 1986). Findings from this research concerning maternal self-esteem are consistent with the literature reviewed.

Modern Japanese Maternal Self-Concept

Good mother

The concept of good mother's image for modern Japanese women has two extremely complicated aspects . One aspect is supported by Western literature; to identify her child as an independent person. The other aspect is supported by traditional Japanese values of self-sacrificing and being with a child.

The Western aspect according to Deutsch (1945) refers to the component as "willingness for emotional positive identification", an ideal mother must allow her child to differentiate from herself. The mothering process develops a gradual attachment by the mother to her child. However, the most important task of mothering process is for the mother to identify her child as a separate individual who has an independent "ego"(Fromm, 1956; Chodorow, 1978). The good mother's image in all respondents interviewed correlates with this description. Every participant insisted that a mother should respect her child as a human being. They accept the importance of identifying with their child's self. It should

be noted that the children's age may especially influence this finding because mothers encourage their three-year-old children to become autonomous. This component is conceptualized as "respect for the child's self."

The traditional Japanese good mother's image, "self-sacrificing mother" and "sense of unity" has been examined in current Japanese scientific research, (Ohinata, 1977; Sugiura, 1991; Suzuki, 1987), which reveals some mixed perspectives. Superficially, all respondents that were interviewed recognized these traditional mother images negatively. However, as the interviews progressed, these women began to realize that their ideal image of mother was influenced by traditional beliefs of a self-sacrificing mother. Even when respondents rejected the traditional ideal image, a self-sacrificing motherhood was described as something they "could not do" rather than something they "should not do."

Maternal Self-Concept

In the study by Rubin (1967), the maternal self-concept is heightened by a similarity between the ideal image as a mother and the self image as a mother. Rubin suggests that self-esteem as a mother is increased by these processes. However, almost all respondents tended to evaluate their self image as a mother in a negative way. For the question about self image fitting the ideal image, the majority of respondents emphasized the aspects of their ideal mother's image which they could not perform. None of the respondents

interviewed reported feelings of increased self-esteem because of an enriched self image as a mother. The findings of this research may indicate the typical aspect in maternal self-concept which is valued by the Japanese culture.

Mead (1934) maintained that the concept of a unitary self corresponds to different aspects of the social process. One's self is reflected in the values and standards of the social group to which she belongs. People respect the values which their society elevates. These values differ among the various social groups. Western culture usually gives the individual precedence over the group. Westerners tend to believe that they are free of the group and in no way subservient to it. On the other hand, in Japanese culture, it is very important to be aware of the individual as part of a group. Japanese people have more respect for themselves as members of a group rather than as individuals (Doi, 1971). This cultural view of placing greater importance on group membership may affect one's self-evaluation. Because Japanese people value this group membership, they tend to respect the other members' evaluations of themselves within the group more than their own opinions. Therefore, in the case of Japanese maternal self-concept, evaluation of themselves as a mother by their child may become a key concept.

The findings in this research suggested a Japanese cultural aspect related to increase in self-esteem as a mother was found, as Rubin described (Rubin, 1967). In

Rubin's study, women compared the ideal mother's image with self image as a mother. The women evaluated themselves, which is the basic concept. If the self-evaluation is acceptable, the maternal self-concept was enriched. However, in the respondents interviewed, the basic concept for maternal self-concept was the importance of one's own existence for their children. These women reported fulfillment in maternal self-concept as their children demonstrated the need for and the importance of mother.

Modern Japanese

Woman's Self-Concept

Woman's Life Style

Three respondents answered that they had no idea of themselves other than that of a mother. They did not have a self-concept as a woman. These respondents tended to be influenced by traditional Japanese values of the maternal self-concept. They described themselves functioning as a mother almost all the time, despite the fact that they respected the importance of their self-concept as a woman in addition to being a mother. This phenomenon may represent the characteristics required for the traditional social values in Japan.

Norbeck (1987) mentions *ryosai kenbo*, which means "good mother and good wife," as a typical traditional ideal life style for Japanese women after marriage. A woman who is *ryosai kenbo* has a life style that requires them to be selfless. These women devote themselves to their children and

husbands, and after having a baby, they lose their self-concept as a wife and as a woman. And thus, they become good mothers. As mentioned above, some modern Japanese women are still influenced by these traditional values. The life style that requires selflessness towards others may make it difficult for the woman to realize either their own ideal image or self image as women.

Other respondents described their ideal image and self image through the role of themselves as a worker. This represented the modern woman's life style, which is career oriented. This life style differs from the traditional woman's life style in Japan. These respondents, defined by their positive relationships with coworkers and by the coworkers' evaluations of them, were positively influenced in terms of their self-esteem as women. Through this process, these respondents felt self-satisfaction as a woman.

Women's Self-Concept

Working Japanese women used to quit their jobs when their children were young. Within the age group of 15-24, the labor participation rates for men and women are equal. The rates decrease for women aged 25-39 due to the responsibilities of motherhood but increase again when women enter their 40's. Recently, the Labor White Paper (1992) reported that the labor participation rate for women in the 25-29 age group has gradually increased, and it attributed for the increase in the women's labor rate. However, Japanese society is not equipped to accommodate the young

working mothers. In Japan, it is not easy for a young woman to keep her job and raise a child. There is still a lack of adequate public day care. Only half of all working mothers in Japan take a maternity leave (Asahi News Paper, Jan. 26, 1994).

Kanazawa (1993) mentioned that Japanese working mothers had ambivalent feelings toward working. Despite the Japanese mothers wanting to work, they have a negative perception about day care systems. Even now, the majority of Japanese mothers feel guilty about using day care while they work. They believe that taking care of their children themselves is better than leaving their children at any day care.

Western literature suggests there are psychological benefits experienced by working mothers who find their jobs satisfying. Literature documents the positive benefits for mothers such as enhanced self-esteem and well-being through job experience (Cleary & Mechanic, 1983 ; Verbrugge, 1983). In the findings of this research, traditional thinking Japanese mothers seemed to be inconsistent with these literature. However, 4 out of the 6 working mothers interviewed were satisfied with themselves through their job experience and reported a validation of their importance within society. There was an indication of increase in self-satisfaction for working mothers through their jobs while they were raising their children. The experience of this process enriched the respondent's self-concept as women.

These working mothers insisted that they kept a good mothering behavior through their self-satisfaction as women.

Conflict

The modern Japanese women interviewed have two ideal images for their life styles. One of them was the ideal mother who is supported by both the Western culture and the traditional Japanese culture. Another was the ideal woman who was supported by the modern life style, but was contrary to the traditional life style. Two respondents expressed conflicting feelings by having two ideal images as a mother and as a woman. These respondents desired both ideal life styles. However, they found it difficult for the two ideal life styles to coexist. The ideal life style for a mother included the notion that she must be with her child. On the other hand, the ideal life style for a woman meant that she would work outside of the home for a more creative life. Benedek (1956) mentioned the internal conflict in modern young mothers. "Motherliness" requires women to be feminine. However, modern women in their ideal ego integrate goals which oppose those of motherliness. The "masculine" ideal ego, which has become the modern woman's ideal ego, may not incorporate well into this ideal motherliness (Benedek, 1956; Benedek, 1970b). From this perspective, modern Japanese women may struggle between the traditional motherliness and the opposing life style of motherliness.

Conclusion

The conceptual framework of this research assumes that the degree of congruence between the two perceptions of actual self image and ideal image will influence one's self-esteem. The results of this research indicate that the importance of one's existence as defined by others is a key concept influencing Japanese mothers' feeling of self-esteem. This is conceptualized as a core category, "someone needs me." Modern Japanese women seek to be needed by two kinds of others: their children and society. One is originated in the maternal self-concept. The other is originated in the woman's self-concept. The modern Japanese women in this investigation felt an increasing self-esteem as a mother when their children need them. At the same time, women are satisfied with their self-esteem as a woman when society recognizes their importance.

The women interviewed clearly make distinction between the maternal self-concept and the woman's self-concept. As current Japanese literature reports, it is difficult for modern Japanese women to have a congruent maternal self-concept and woman's self-concept. Even the traditional type of women interviewed suggested the importance of the woman's self-concept as different from the maternal self-concept. For these women, satisfaction with the woman's self-concept cannot occur only through the fulfillment of the maternal self-concept. This is a change from the traditional Japanese woman's life style. Yet, modern Japanese women desire the

satisfaction of both self-concepts. Modern Japanese women may be in the challenging process of trying to maintain both the ideal mothering life style and the ideal life style of their own.

Limitations

Limitations of this research can be summerized as methodological. One methodological issue is that the sample interviewed may not be representative of all modern Japanese women who are raising three-year-old children. First, Kochi prefecture is a rural community in Japan. All women interviewed live in this community. The population in Kochi prefecture may not represent those women who live in a more industrialized, metropolitan areas of the country. Secondly, it is possible that selection bias may have occurred in recruitment. Participants were recruited by nonprobabilistic sampling. The limitation of this method is underrepresentation of other perceptions. The population addressed in this research is homogeneous; six out of seven women interviewed have jobs, and only one woman is a full-time mother. It may not be possible to generalize these findings to full-time mother. Third, women volunteered to be interviewed and therefore may have a positive view of their child raising styles. This self-selected sample may not represent those women in the middle of childbearing in the general population.

Another factor limiting the research is that the researcher's biases may have influenced coding and the

concepts generated. Prior knowledge through cultural experience and familiarity with Western literature on the transition to motherhood may have sensitized the researcher to these concepts. A strategy employed to reduce the potential impact of researcher bias was to request review of analysis by experts in maternal-child and family nursing.

Another limitation focuses on the cultural gap between the United States and Japan. At the point of conceptualizing categories or importance, coming to an understanding agreeable to both cultural backgrounds was extremely difficult. The findings of this research may be applied to family nursing practice in Japan. It is recommended that further work by Japanese researchers focus on findings from this research, taking into account the above mentioned limitations. For instance, further work could be done defining modern Japanese mothers self-esteem, "someone needs me" as related to modern Japanese maternal concept.

Research Application

The life course of Japanese women are gradually changing. As a result, modern Japanese mothers tend to value not only their "self" as a mother but also their "self" as an individual with their own lives. However, nursing practice in Japan has not responded changes represented by this social phenomenon. The majority of Japanese nursing research deals with only reproductive health of a woman, and little attention is paid to other aspects of women's health outside of those related to becoming a mother. For example, all of

the Japanese psychosocial research articles reviewed for this research were done by researchers from other disciplines. Additionally, there are no research reports done by nurses on the subject of the "self" of a Japanese woman after becoming a mother.

In the future, nursing may be expected to deal with not only reproductive health but also broader aspects of women's health. The findings of this research project may stimulate interest in the changes in woman's "self" during her child's early years. This represents a new viewpoint in nursing practice in Japan; therefore, the product of this research may be the first step toward a broader understanding of Japanese women with children and may also influence Japanese nursing practice.

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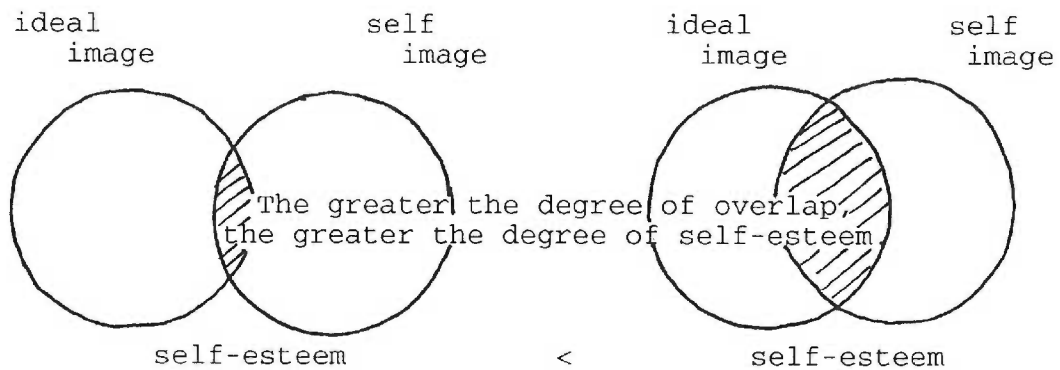
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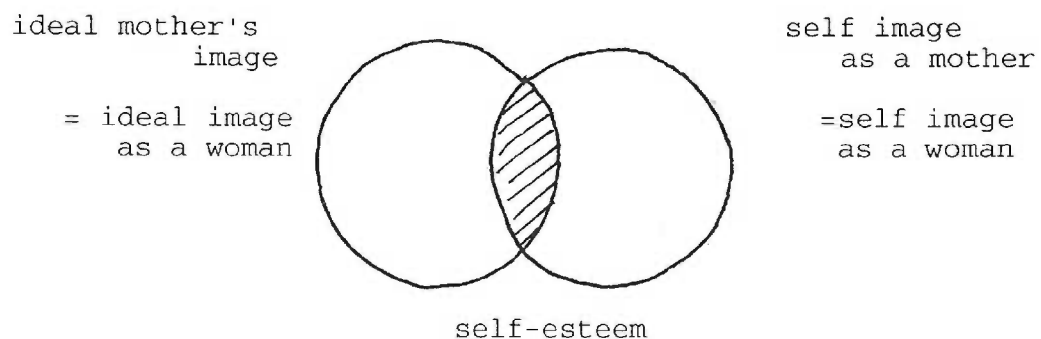
APPENDIX A

Conceptual Framework

Assumption: Self-concept is defined by the congruence between **self image** and **ideal image**.
The more congruence between these two images, the higher the **self-esteem**.



Traditional Japanese women's self-concept is enriched by her satisfaction with her maternal self-concept, and her growing self-esteem as she experiences the child's development as a result of her devoted childbearing.



Modern Japanese women's self-concept during early childbearing stage

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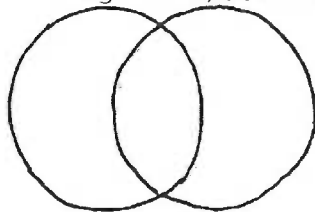
APPENDIX B

Research Question

"How does the phenomenon of the congruence between two self-concept apply to modern Japanese women during early childbearing stage?"

Maternal Self-Concept

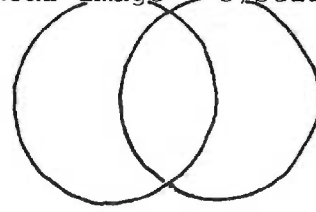
1) Ideal image 2) Self image



3) Sense of self-esteem

Women's Self-Concept

4) Ideal image 5) Self image



6) Sense of self-esteem

7) The phenomenon of congruence
between two self-concepts

Interview Guide

1) Maternal Self-Concept

(1) Ideal image for a mother

What image do you have for an ideal mother?
Who is "good mother"? Tell me your definition.
Tell me your ideal way of life as a mother.

(2) Self image as a mother

What image do you have for yourself in daily child care?
Tell me your self image as a mother.
Please describe yourself as a mother.

(3) Sense of Self-esteem

Do you experience feelings of increased or decreased self-esteem through your own mothering activities?
Tell some stories about when she does, and when she does not?

2) Women's Self-Concept

(4) Ideal image for a woman

What image do you have for an ideal woman?
Who is a good woman? Tell me your definition.
Tell me your ideal way of life as a woman.

(5) Self image as a woman

What image do you have for yourself as a woman?
Tell me your self image as a woman.
Please describe yourself as a woman.

(6) Sense of Self esteem

When do you feel self-esteem as a woman?
Tell me one example.

3) The phenomenon of congruence between these self-concepts

How do you coexist in yourself as a mother and as a woman?
How do you feel motherhood fits with womanhood for you?

APPENDIX C

(English Translation of Japanese Language Description)

OREGON HEALTH SCIENCES UNIVERSITY

A Brief Description of This Research

TITLE: Modern Japanese Woman's Self-Concept
during Early Childbearing Stage

PRINCIPAL INVESTIGATOR: Akemi Muramatsu

My name is Akemi Muramatsu, BSN, and I am a student in the graduate nursing program, Childbearing Family Nursing, at Oregon Health Sciences University. This interview is part of a study I am conducting under the direction of Dr. Linda Robrecht and Dr. Margaret Imle.

The purpose of the study is to explore how Japanese women's self-concept changes after she becomes a mother. I am asking mothers to participate by allowing me to interview you at your home. The interview will probably take about one hour.

Your participation is completely voluntary and confidential. With your permission, I would like to tape record the interview; but without your name it cannot identify you. The tape will be identified by number only and not by name. Signed consent forms will be kept in a file locked and kept separate from research information. Neither your name nor your identity will be used for publication.

There are not any known physical risks or benefits from participating. Information that you provide will contribute to the health care of women involved in early childbearing. You are not required to participate in this study. You have the right to withdraw from the study or refuse to participate at any time. Refusing participate in this study will not affect the care you are receiving at this clinic in any way.

Thank you for your time.

Sincerely

Akemi Muramatsu B.S.N.
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APPENDIX D

Modern Japanese woman's self-concept
during early childrearing stage

Appendix D

