

# 教育研究創発国際研修における学術活動報告書

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1. 研究課題 The Huotang-Centered Caregiving System: Allomothering among the Matrilineal Mosuo of Southwest China
2. 計画する学術活動の実施期間 令和 3 年 7 月 20 日
3. 日本学術振興会特別研究員 (DC) の現在の採用状況 DC1 DC2 採用無し
4. 計画する学術活動の財源
  - 研究科教員の研究プロジェクト
  - 研究科・附属センタープログラムによる
  - 日本学術振興会特別研究員 (DC)
  - 研究科外の奨学金または自費
  - その他
5. 学術活動
  - 国外 国内
  - ①英語論文公表
  - ②研究科教員の研究プロジェクト参加
  - ③フィールドワーク
  - ④国際会議 (研究発表 運営補助 出席のみ)
  - ⑤研究会 (研究発表 運営補助 出席のみ)
  - ⑥研究指導委託
  - ⑦留学
  - ⑧国際研修
  - ⑨国際インターンシップ
  - ⑩その他 (具体的に: )

5. 学術活動実施の概要

※上記4で選択した学術活動について具体的に記載してください。括弧内の概要を必ず記載してください。

- ① 英語論文公表  
(著者、発表論文名、掲載誌名等、発表年月巻号、発表年月日等、論文内容の概要)
- ② 研究科教員の研究プロジェクト参加  
(プロジェクト名、代表研究者名、自身の具体的な活動、活動期間(年月日)及び活動頻度、プロジェクトの概要)
- ③ フィールドワーク  
(調査先機関等、国名・都市名、具体的な活動、活動期間(年月日)及び活動頻度、調査先の概要)
- ④ 国際会議  
(研究発表・運営補助・出席のみ の別、学会・会議名、国名・都市名、発表題目名、発表形式(口頭・ポスター等)、発表年月日、発表内容等の概要)
- ⑤ 研究会  
(研究発表・運営補助・出席のみ の別、研究会名、国名・都市名、発表題目名、発表形式(口頭・ポスター等)、発表年月日、発表内容等の概要)
- ⑥ 研究指導委託  
(派遣先機関、国名・都市名、受入身分及び研究、研究テーマと受入教員、受入期間(年月日)、具体的な研究活動、研究発表内容等の概要)
- ⑦ 留学  
(派遣先機関、国名・都市名、受入身分及び研究科、受入期間(年月日)、具体的な履修状況、研究発表内容等の概要)
- ⑧ 国際研修  
(プログラム名、派遣先機関、国・都市名、派遣期間(年月日)、プログラム概要、研究発表内容等の概要)
- ⑨ 国際インターンシップ  
(プログラム名、派遣先機関、配属部署、国・都市名、派遣期間(年月日)、具体的な活動、プログラム内容等の概要)
- ⑩ その他(具体的な活動、活動期間(年月日)及び活動頻度等の概要)

学術活動区分 (①～⑩を記入)	④ 国際会議
<ul style="list-style-type: none"> <li>• <b>【研究発表】</b> <ul style="list-style-type: none"> <li>◦ <u>学会・会議名</u> : The 32<sup>nd</sup>. International Congress of Psychology (ICP) PRAGUE 2021/Czech Republic</li> <li>◦ <u>国名・都市名</u> : Prague, Czech Republic, Online</li> <li>◦ <u>発表題目名</u> : The Huotang-Centered Caregiving System: Allomothering among the Matrilineal Mosuo of Southwest China</li> <li>◦ <u>発表形式</u> : Post presentation</li> <li>◦ <u>発表予定年月日</u> : July 20, 2021</li> </ul> </li> <li>• <b>【発表内容】</b> <ul style="list-style-type: none"> <li>◦ Category: Developmental</li> <li>◦ Detailed Topic: Parenting</li> <li>◦ Keywords: Allomothering, Legitimate Peripheral Participation, double-system family</li> <li>◦ The matrilineal Mosuo Family is remarkable in that their reproduction strategy is nonmarital—sese (visiting marriage). Under this matrilineal sibling-based structure, regardless of gender or stage of reproduction, all family members are never split from their core family in principle. Previous field studies — the great majority of which are anthropological in nature — have revealed both potential and key features of the allomaternal care that may still exist successfully within the Mosuo family.</li> </ul> <p>Using a psychological perspective, this research examined the active allomothers and those specified division, involvement activities, self-reported evaluations of each family role's function in childcare, effect, and interconnection in 36 (including 14 pairs of parent-child) adults and children from Mosuo families in Yongning. Additionally, the power image, link, and psychological distance between family members will be assessed using a qualitative technique called the Family Image Technique.</p> <p>Contrary to certain studies' assertions, the results indicate that 1) Men as assistants are really active in childcare, but with a clear maternal limit. The maternal figure paints the overall picture and makes decisions, whereas the father only provides emotional support for the kid. Almost all direct-involvement works are shared by the maternal sisters. 2) The family relationship system entails a sophisticated dual cognitive system. As a youngster, they frequently support the strength of the members of the "nuclear family" and have a more intimate relational cognition. As adults, they tend to prioritize the matrilineal family and dislike the husband's role and importance. 3) The most unique observed allomothering habit is constructive dialogue over Huotang(hearth) every night. Children observe interactions and listen to dialogues to ascertain the behavior standards they should follow and their feelings about the relationships between adults. In other words, appropriate peripheral engagement is viewed as a necessary component of Mosuo's message transmission to the subsequent generation.</p> </li> </ul>	

- (注) ① 年月日は西暦で記入してください。  
 ② 英語論文発表については報告する学術活動において発表又は受理されたもの。  
 ③ 上記に記載しきれない場合は、ページを追加しても差し支えありません。  
 ④ 複数回の学術研究活動による報告の場合、適宜本ページを追加し、2つ目以降についても必要な内容を網羅してください。

## 6. 学術活動による成果

※報告する学術活動について、教育分野における国際的リーダー人材の育成とその研究成果を海外に発信することを目的とした教育研究開発国際研修の趣旨に照らし、その成果を具体的に記載してください。学術活動により得られた自身の研究課題につながる成果についてもわかるように記載してください。

※本欄に書ききれない場合、ページを追加しても差し支えありません。

Background and Significance	Results	Discussion
<p>The Mosuo are a matrilineal group of approximately 50,000 people living in southwestern China. The Mosuo follows the matrilineal society's general rules, with the matrilineal lineage system as the center of family property distribution and inheritance (Nongbri, 2010). The Mosuo marriage system is unique in that it employs the dual residence system of SESE marriage ("visiting marriage", ethically strict monogamy). Both the man and the woman live separately, and the man comes to visit the woman's house to spend the night and then returns to his household the following day. The children belong to the woman's matrilineal family, and the man's responsibility as an uncle is given priority over his role as a father (Thomas et al., 2018; Yan et al., 2008; Zhang et al., 2019).</p> <p>The matrilineal family structure of the Mosuo is distinctive because of the sibling-based caregiving system, regardless of gender or reproductive stage, no family members are ever separated from their natal family. Former studies, the vast majority of which come from the field of anthropology, have revealed the basic elements and potential benefits of the cooperative care that still effectively exist among the Mosuo family (Mattison, 2016; Mattison et al., 2014; Wang et al., 2018).</p> <p>Previous cultural anthropological researches have established the general perceptions under cultural definitions of Mosuo caregiving. However, psychological research on Mosuo child-rearing activities has not fully explored the caregiving system. Furthermore, even if generalized parenting is recognized as the norm among the Mosuo, it is still unclear what Mosuo parents value in terms of their child-rearing activities and what they expect of their children in terms of the outcomes of their caregiving strategies.</p> <p>This study focused on the allomothering system in the maternal Mosuo household. A grounded theory method was utilized to provide rounded and detailed illustrations of the Mosuo's child-rearing and develop a theory of how the allomothering system works.</p>	<p><b>General Principles of Mosuo Allomothering</b></p> <p><b>Multi-generational co-parenting</b></p> <p>Daily care by grandparents        Uncle guardian the household        Cooperative parenting within women  <i>Sisters share childcare duties</i>  <i>Women discipline children more</i>        Discuss childcare issues together        Parenting with the partner  <i>Voluntary financial support</i>  <i>High social and policy impact</i>  <i>Partner's position without discipline</i>  <i>Recognition of partner's matrilineal family responsibilities</i>  <i>Less sharing of childcare stress</i></p> <p><b>Emphasis on the early time role of the mother</b></p> <p>Infants are primarily cared for by their mothers</p> <p><b>Wise woman rule the household</b></p> <p>Girls' Reproduction        Select wise women to manage the family</p> <p><b>Family Community</b></p> <p>Family interests over personal        Excessive personal desire can lead to outliers</p> <p><b>Maintain a balance to keep the relationship</b></p> <p>Economic Equalization        Equity in resource allocation        Share of family responsibilities</p>	<p>The Modern Mosuo emphasize children's schooling and academic performance, have more specific requirements for learning, and consider their lower education level to be a significant problem. Men's parenting investment as fathers is more focused on economic matters, while maternal uncles put emphasis on moral discipline and supervision in raising their nephews niece and niece. Close cooperation among female members in caring for children's daily lives, complementarity between mothers and sisters, and the support of grandmothers are essential components of the allomothering of Mosuo.</p> <p>There is no doubt matrilineal families hold trustworthy backup resources. However, it appears that it is not the practical use that makes parenting more informative, but rather the awareness that one has a backup providing a certain level of support. It seems that grandparents are more directly involved in the upbringing than parents. Young mothers and siblings are more responsible for the family's economic expenditure and property management of households. Mothers tend to strictly discipline their children, yet they seem to show more softness as aunts.</p> <p>Besides, this study found that there appears to be a tendency to underrate the Mosuo father's role when examining the father-child relationship in terms of the mother's position. Mothers perceive that fathers spend limited time with their children and have a limited role in parenting. However, for children, youngsters show more dependence on fathers, but there is a decreasing trend for reliance on fathers as they get older. At the same time, however, children are more inclined to endorse times of playing with fathers regardless of age. These interview results suggest that Mosuo fathers must have some unexplained functioning model for their children.</p>
<p><b>Method &amp; Analysis</b></p> <p>Through two-times fieldworks, based on the Grounded Theory Approach, this research based on a psychological perspective analyzed the active allomothers and those specified division, involvement activities, self-reported evaluation of each family role's function in childcare, effect, and interconnection in 36 (include 14 pair of parent-child, <math>M=27</math>, <math>SD=14</math>, Male=10) adults and children of Mosuo families in Yongning.</p>	<p>In the multi-generational model of allomothering, Mosuo emphasizes the importance of the mother during the infancy of the child. However, when the mother needs to work outside the home during this period or has difficulty focusing on parenting due to other issues, the mother's sisters can easily take their place. The grandmother will always be there to help or even be the primary caregiver, whether it is the mother or the aunt caring for the baby. (Omitting the specific roles of each caregiver and the socialization strategies of Mosuo children)</p>	<p><b>Limitations &amp; Future</b></p> <p>Interpreting the interview data from different perspectives generates various coding systems, and distinct coding emphases lead to diverse understandings about Mosuo parenting. New research is yet to be done on examining specific raising scenarios in the Huotang allomothering system, i.e., exploring what kind of cooperative parenting influenced which aspects of children's development in particular ways. In the future, the division of caregiving and evaluation of Mosuo caregivers, the specific content and role of parenting investment, and the impact on children's socialization and development are noteworthy to be explored.</p>