

Kyoto University Global COE
 “Reconstruction of the Intimate and Public Spheres in 21st Century Asia”
 Asian ERASMUS Pilot Program for Teaching Staff from Overseas Partner Institutions

Name (First, Middle, Last)	Daniel BERTAUX	City/Country of the Home Organization Paris, France
Home Organization (University/Institute, Dept./Faculty, Position/Title)	Research Director, Emeritus Centre National de la Recherche Scientifique, Paris, France	
Invitation Period	From October 1, 2011 to October 31, 2011	
Counterpart Graduate School/Center at Kyoto University	Counterpart Professor: Prof. OCHIAI Emiko Counterpart Graduate School/Center: Graduate School of Letters	
Title of Research	Advanced Qualitative Methods: Life Stories and Family Case Histories	
<p>1) Title of the lecture(s) if you gave any:</p> <p style="text-align: center;">“Advanced Qualitative Methods: Life Stories and Family Case Histories”</p> <p>2) Title of your presentation(s) if you gave any at seminars/symposium/conference; Date and Place; Number of participants (approx.); Organizer</p> <p style="text-align: center;">“Anthroponomy: The Production by People of People Themselves”</p> <p style="text-align: center;">Room no. L521, Faculty of Letters Main Bldg., Kyoto University October 22, 2011, Organized by the GOCE (Participants: Approx. 30)</p>		

Please attach a written report evaluating your results/achievements from our GCOE Asian Erasmus Pilot Program.

(1) Please submit two separate reports, of approx. 350 words each, written from the aspects of “Education” and “Research”. (2) Attach reference materials if any. (3) Please email this report with a digital photo showing your education or research activities if available. (Photos should not infringe privacy right or copyright.)

The submitted materials will be posted on the web page of this program.

Education

Kyoto University Global COE
“Reconstruction of the Intimate and Public Spheres in 21st Century Asia”
Asian ERASMUS Pilot Program for Teaching Staff from Overseas Partner Institutions

In October 2011 I was invited by Professor Ochiai to teach a course on qualitative methods in sociology. Given her research interests I decided to focus on Family Case Histories.

The core idea is to have every student do a small but meaningful piece of research. I ask them to pick up a given family - most choose their own one - and to reconstruct its history over the last three generations. The focus should be on how the destinies of its various members (grand-parents, parents, uncles, aunts, cousins) got shaped by their family of origin and by social-historical “nested” contexts, from the very local to larger ones. Students should interview at length several members of the kinship network; typically women, as they prove to be far better informants on family issues, but also one man, say a grand father if available. Thus information should be collected on kin’s education and occupations, and descriptions of contexts and processes that led to turning points in their life should be asked for.

The completed Family Case History (FCH) is composed of two documents. First a *genealogical and “occupational” graph*, drawn with precise conventions; it should show kinship relations between members of three generations as well as their gender, birth year, education, and *main occupation(s)*. Secondly students should write a *narrative* describing the history of the various lineages (mother line, father line, uncles’ lines.....); and providing indications about the social-historical processes that shaped their respective “social mobility” paths. The focus should be on transmissions within generations, on local contexts and the kind of life chances – constraints and opportunities – which people faced.

Students were highly motivated by the assignment. Most of them were Japanese but some came from Korea or Thailand. I asked volunteers for a first, short presentation of the Family Case History they were working on; several did it, and very well indeed. Thus we heard fascinating stories about, for instance, how previous generations of rather poor families, or migrants, succeeded in rising in Japanese society, sometimes taking surprising routes. It was a rich experience for me, and hopefully for students too.

Report on Conference

Kyoto University Global COE
“Reconstruction of the Intimate and Public Spheres in 21st Century Asia”
Asian ERASMUS Pilot Program for Teaching Staff from Overseas Partner Institutions

The Conference I gave in October 2011 was a short presentation of my work on the process of production of people themselves. The idea is not new. Young Marx pointed out that the production of every society is double: production of things on one hand, production of people on the other. Then the idea got forgotten.

It was rediscovered in Paris in the 1970's in the wake of the feminist focus on domestic work and reproduction work. I took it seriously. The challenge was to see whether this second process of production was as large, as diversified and complex as the process of production of material goods (“the material economy”). It took me some time to realise that indeed, it was; and more and more so. Indeed if, to the amount of unpaid domestic work and parental work, one adds the paid work of doctors, nurses and hospital personnel, of teachers and educational institutions, the care work of social workers and specialised staff for dependent persons, plus the services to persons that are sold on market, the total now exceeds in developed countries the total amount devoted to the production of material goods.

Thus this second process, which I have come to call “anthroponomy” by analogy with “economy”, deserves some attention. I thought GCOE “Intimacy...” scholars, with the focus on demographic issues and care, could be interested.

Indeed a remark by Professor Matsuda has been very helpful in interpreting the care diamonds that Professor Ochiai is using to distinguish the various forms of childcare. These diamonds show that childcare is done within different modes of (anthroponomic) production of children, each one having its own intrinsic logic. Publicly financed childcare, for instance, is not organised according to market logic(s), but to other ones involving, ultimately, belonging to a community and thus receiving rights of access from it. Parental care also follows its own highly specific logic, which has to do with love but also with the complex moral economy of gift - and long-term rewards than one may expect when giving - ; a logic that Marcel Mauss had begun to study.

Daniel Bertaux

Kyoto University Global COE
“Reconstruction of the Intimate and Public Spheres in 21st Century Asia”
Asian ERASMUS Pilot Program for Teaching Staff from Overseas Partner Institutions

