This course is designed to give introduce students to social changes that have taken place in the major East Asian countries since 1950 from a comparative perspective, and to provide students with an opportunity to think about the causes and consequences of industrialization in a set of formerly undeveloped countries.

East Asia as defined in this course includes Japan, Korea (north and south), China (including Hong Kong, but for simplicity’s sake I am mostly excluding minority areas in China (Tibet, Inner Mongolia, or Xinjiang), Taiwan, and Vietnam. Apart from Vietnam (whose culture has been heavily influenced by China) the countries of Southeast Asia (Singapore, Indonesia, Thailand, etc.) are excluded. Because the countries treated in this course share ecological, cultural, economic, and historical similarities they form a coherent group. Recent changes in China, Vietnam, and (even) North Korea consequent to the end of the Cold War, however, invite us to reevaluate the significance of much of what has happened in these countries over the past fifty years. Globalization has also profoundly changed East Asia in the past twenty years. For this reason, as well as the large amount of information available on the countries treated in this course, it will be impossible to cover all subjects or countries comprehensively. Rather, we will have to make a sampling of countries and issues. This year we will be focusing on family adaptations to economic change, intra-national and transnational migration, and how people conceive of the new economic relations they are encountering as the formerly socialist countries marketize, and the (still) capitalist countries become more firmly enmeshed in global production and exchange networks. We will begin with developing countries, but end with consideration of the problems of “after-development” in both Japan and South Korea.

Books for the course are available at the University Bookstore, and are on reserve at the East Asia Library in Gowan Hall. Some of them are available electronically through the UW library (check the catalog to see which ones). Some are also available as Kindle editions.

The books I am using this year are all ethnographies based on fieldwork done in the 1990s (White, Ngai), the early 2000s (Freeman) or both (Truitt), except for the D’Costa book that addresses the question of after development, what? The course, however, is broadly historical, however, so you will have to rely primarily on lectures for the historical material that is not in the reading.

I tend to pass out many handouts. Since management of handouts can be a big administrative hassle, students who miss the handouts on the day will also find them—along with the syllabus—on the course website http://faculty.washington.edu/sangok/JSISA405. You can access this site directly when you are on campus. Sometimes from off campus computers you have to go first to http://faculty.washington.edu/sangok, and then click through to SIS449. (Notice that the capital letters on JSISA405 are obligatory, and you should have no spaces between the characters and the number).

There will be one in-class essay midterm and a final each worth 50 points (for a total of 100 points). The midterm is on Tuesday, April 26th, 1:30-3:20. No make-up on the midterms will be given without a doctors’ or other appropriate excuse. A four to seven page paper will be due on Tuesday, May 31st. It will be equal in value to the midterm and/or final. In addition, a 1-2 page summary of the week’s readings will be due on Thursdays. I will not accept late or e-mail summaries from students who were not in class since the point of the summaries is to prepare you to participate in class discussion. You will be required to turn in 6 of 9 possible summaries (i.e. you can skip three). Summaries will be due Mar 31st, April 7th, 14th, 21st, 28th, May 5th, 12th, 19th, 26th, and June 2nd. Summaries will be evaluated √, +, or –. Six checks will be neutral so far as your grade is concerned, but fewer than six checks will lower your grade up to three tenths, while extra assignments or many plusses can raise your grade up to three tenths. A plus or extra submission can offset a minus. Note that the final is scheduled for Friday, June 10th (the last day of finals week) so plan your departures and plane tickets with this in mind.

Syllabus:

Week I: March 29th and 31st: East Asia as a Region, Family and Social Change in China

Tuesday: The Countries and Peoples of East Asia
Thursday: Family and Class Formation in the PRC

Discussion:
- What Asian stereotypes of China, Japan, Korea, and Vietnam do we typically find in the US?
- Why does Freedman call the Chinese family cycle a “stem family cycle” even though most families are not stem families?
What modifications to the old peasant family do you see in Ikels discussion of Canton families?
How as care for the aged changed as a result of collectivization/decollectivization and labor migration?

Reading: (summary due)

Week II: April 5th and 7th: Migration and Industrialization in the PRC

Tuesday: Decollectivization in China and Labor Migration
Thursday: PRC Factory Girl Life

Discussion:
- Why did China decollectivize?
- What new social groups have been created due to decollectivization and internal labor migration in China?

Reading (summary due):

Week III: April 12th and 14th: Co-ethnic Transnational migration

Tuesday: Korean Marriage and Family
Thursday: South Korean Demographic Crisis, and the “Korean Wind” in Northeast China

Discussion:
- Is there really a “demographic crisis in South Korea” or is a fall in population good?
- Is international migration a good or a bad thing?

Reading:
Freedman, Part I: Migrant Brides and the Pact of Gender, Kinship, Nation

Week IV: April 19th and 21st: Nation, Family, Gender and Migration in China and Korea
Tuesday: Gender, Kinship, and Nation in Korea and China  
Thursday: Migrant Workers, Counterfeit Kinship, and Split Families

Discussion:
• How are kinship and national belonging linked in Korea and China  
• How does the relationship between gender and social roles vary between Korea and China?

Reading (summary due):
• Freedman, Part II: Migrant Workers, Counterfeit Kinship, and Split Families  

Week V: April 26th and 28th: How Has Reform Changed (or Not) Vietnam?

Tuesday: *In Class Midterm (bring blue book)*  

Friday Discussion:
• What are the main changes that *doi moi* have introduced into the Vietnamese economy?  
• What is the role of Ho Chi Minh in the Vietnamese economy (how is it the same or different from other parts of Vietnam)?  
• Does money strengthen or weaken the *nha*?

Reading (summary due):
• Allison J. Truitt, *Dreaming of Money in Ho Chi Minh City* chaps 1 and 2.

Week VI: May 3rd and 5th: Money and Spirits, Money and Economizing

Tuesday: Dollarization and obligations  
Thursday: Spirits, Economizing, and Money

Discussion:
• Why are dollars for keeping in Ho Chi Minh?  
• How do spirits and money get mixed up?  
• What’s the best dodge to get money?

Reading (summary due):
• Truitt, *Dreaming of Money*. Chapters 3-6 plus Epilogue.
Week VII: May 10\textsuperscript{th} and 12\textsuperscript{th}: Japanese Family and Social Change

Tuesday: “Traditional” Japanese Family
Thursday: From ie to kazoku

Discussion:
- What does White mean by “official versions of family life in Japan”? Do such official versions of family life exist in other Asian countries? In the US?
- Are kazoku more modern than ie? How can competing family systems coexist?

Reading:

Week VIII: May 17\textsuperscript{th} and 19\textsuperscript{th}: Japanese Family Roles and the Consumer-based Family

Tuesday: Family roles in Japan
Thursday: Family as ie and uchi, New and Old Middle Class, Shitamachi versus Yamanote/Parallels in South Korea in Kangbuk/Kangnam

Discussion:
- What’s the difference between role-based marriage and companionate marriage, and how would you characterize it in Japan
- Why is the state so intimately involved in “constructing” the Japanese family and Japanese gender relationships?
- White titles her chapter on demography and aging “21\textsuperscript{st} century blues”. What is “bluesy” about 21\textsuperscript{st} century Japanese family making?
- How are emic and etic related to Shitamachi and Old Middle Class?
- Does “company as family” still have meaning in 2010 Japan?

Reading: (summary due)
- White, \textit{Perfectly Japanese} Parts II & III, pp 99-212
- Nishikawa Yūko, “The Modern Japanese System: Unique or Universal?” [check course web site]

Week IX: May 24\textsuperscript{th} and 26\textsuperscript{th}: After-Development Dynamics: South Korea Revisited
Tuesday: Regional Integration in East Asia, Proliferating semi-sovereign units  
Thursday: National Business Practices and International Tensions

Discussion:
• How many different kinds of semi-sovereign units can you find in East Asia?
• What does the proliferation of these units mean for the state? For the individual?
• What are South Korea’s distinctive business practices?
• What’s the optimistic and pessimistic assessment of the influence of foreign business practices in less developed countries?

Reading (reading summary):
• D’Costa, chaps 1 & 2, choice of 3 or 4, plus two chapters from Section II

Week X: May 31st and June 2nd: Migration and Adjustment

**Paper due Tuesday, May 31st by 5:00 PM in my office or mailbox in 411 Thomson.**

Tuesday: Foreign factory workers and foreign brides in South Korea and Japan  
Thursday: Coping in a Globalized Japan.

Discussion:
• Does the nation or the individual benefit most from study abroad?  
• Are the values of self-reliance and love of country compatible or contradictory?  
• How can we use workplace (and other) drama to understand contemporary society?

Reading (reading summary):
• D’Costa, chaps 10-14

**Final Exam: Friday June 10th, 2:30-4:20.**