Structure of the Exam (total of 50 points)

I. short answer definition questions (limited to terms listed on handouts, this study sheet, or the posted PowerPoint presentations) 20 points (5 questions with 4 points for each question)

II. descriptive essay (15 points)

III. interpretive essay (15 points)

-there will be choices in each of the three sections so you can select the questions you can best answer

• be sure to know the information on the two handouts “Basic Facts on Korea” and “Korean Family Cycle”, as well as what is on this handout. (Items in small print are relevant, but I didn’t have time to go over them in class so I won’t specifically ask about them). Korean family cycle covers the same material as PowerPoint number two, but with a little bit more detail. I will not hold you responsible for Geographical expressions this year.

• be sure to review all the PowerPoints through October 29th—some of them I wasn’t able to finish in class, but you are responsible for all of the posted information

• be prepared to demonstrate your knowledge of the required readings by citing them in essay questions (this means you will need to remember who said what in which reading, so you can cite that reading. I will not be requiring page or chapter numbers, of course, but you should remember authors, and short titles.

• know the following words and expressions in either English or Korean and their significance in the context of this course for possible short-answer definition questions. Remember, you can cite terms either in Korean, or the English translation I have given, but whichever one you do, you will have to remember to spell the word correctly—even in Korean, if you decide to use Korean—and in the McCune-Reischauer Romanization given here if you use English.

Historical Terms (For reference to help you organize your thoughts. I will not specifically test knowledge of these):

Three Kingdoms
(Koguryô, Paekche, Silla)
3rd c.—668 A.D.

United Silla (668-918)

Koryô (918-13920

Chosôn (1392-1910)

Colonial Period (1910-1945)
Military Occupation (US in south, Soviet Union in north) (1945-48)
Republic of Korea (1948-present in South)
- First Republic (1948-1960)—Syngman Rhee President
- Second Republic (1960-1)—Chang Myŏn Prime Minister
- Supreme Council for National Reconstruction (SCNK 1961-3)—Park Chung Hee junta head
- Third Republic (1963-71)—Park Chung Hee President
- Yusin (4th) Republic (1972-9)—Park Chung Hee President
- Fifth Republic (1980-87)—Chun Doo Hwan President
- Sixth Republic (1987 to present)—various presidents elected for 5 year terms

DPRK (1948-present in North)
- Kim Il Sung President (Chusŏk 1948-94)
- Kim Jong Il Chairman of the National Military Commission (1994-2011)—Kim Il Sung continues as “eternal president” 영원한 주석
- Kim Jong En First Secretary of the Korean Workers Party (2011 pres)

The Following Terms May be Used for Short Answer/Definition Questions (in addition to terms defined in the PowerPoint presentations)

Family:
corporate family [chip] 집 (be able to define)
patrilineal versus patriarchal
patrilocal
big house [k’ūn chip] 큰집
little house [chagûn chip] 작은집
house head [hoju]호주, [chuin] 주인, outside master [pakkat chuin] 바깥주인
house mistress [chubu]주부, inside master [an chuin] 안주인
filial piety (hyo), loyalty (ch’ung)
parental grace (ǔn), beneficence (hye)
nuclear, stem, joint family
family cycle
expansion, partition (fission), replacement
inheritance and succession
patrilocal marriage
uxorilocal marriage [teril sawi] 테릴사위
marital house [sijip] 시집 (female ego)
natal house [ch’ingatchip]친갓집 (female ego)
concubine [ch’ŏp, chagûn manura]첩, 작은 마누라
adoption, posthumous adoption 사후양자
clan [ilga]일가
lineage [munjung]문중
major lineage segment [p’a]파
minimal lineage [tangnae] 당내
senior lineage house [chongga] 종가
senior male descendant [chongson] 종손
surname [sŏng] & clan origin [pon'gwan] 본관
marriage (know 'who, where, how' for all wedding terms)
patrilocal residence, patrilineal succession, partible unequal inheritance
bridewealth/bride price
dowry/trousseau [honsu] 혼수
gift box [ham] 헌
wedding
p'yebaek 폐백
go between [chungsin aebi, chungmaein] 중신애비, 중매인
formal meeting [massŏn] 맞선

South Korea Development

Nationalized banks (1960-1982+)
Economic Planning Bureau (1961-1993)
First Five Year Plan 1961-1966
Light industry in FFYP
import substitution versus export-led industrialization
state-led industrialization (developmental state)
Heavy and Chemical Industrialization (1972-1979)
Low wages/labor repression (when characteristic policy?)
High wage/high consumption (when did it appear?)
Autarky
Proletarianization

Working Class and Unions
Kongsuni, kongdori
Government (Company) Union versus Democratic Union (어용노조/민주노조)
Third party intervention in labor struggles (legal status of)
Worker-student alliance (what and when)
Great Labor Offensive

In preparing for the Midterm: Those students who are able to integrate and cross-reference information from several readings and from lecture to intelligently discuss social conditions and problems in South Korea will be most successful in the exam.

- Be prepared to give a generalized account of where Koreans come from—geographically, physically, historically, and linguistically (from first week’s reading)
• Be prepared to discuss how anthropologists define peasants, and what the implications these definitions held for development of villages like Sŏkp’ori. Does Brandt fully agree with these expectations of peasants? Why or why not?

• Why does Brandt think the villagers of Sŏkp’ori emphasized their human heartedness (insim i chot’a) in 1966, but not in 1992?

• Be prepared to discussed time and money in Sŏkp’ori in 1966 versus 1992, and try to account for any differences you find.

• How does Brandt characterize the behavior of the residents of different settlements in Sŏkp’ori, and how does he account for the differences?

• Why does Sorensen think “tradition versus modernity” is not an adequate framework for understanding change in the Korean family over the past 100 years?

• Be prepared to describe the traditional family cycle (expansion, fission, replacement) taking into account post-marital residence, partition, succession, and inheritance, and the family form found at different stages of the family cycle (i.e. nuclear, stem, joint)—use PowerPoint and Handout 3 to get details. Use course readers and lectures to discuss how current families differ from this “traditional” model.

• Be prepared to describe the ritual sequence of traditional marriages mentioning where they are held, and distinguishing the “little rite” [sorye, chonam] from the “big rite” [taerye] and the “p’yeback”, and to discuss the kinds of relationships that are symbolically represented in these ceremonies, and how they differ from modern “wedding hall” weddings.

• Be prepared to describe the sexual religious division of labor in rural Korea.

• Who were the major religious specialists Brandt mentions in his book and what ceremonies did they hold?

• What’s the difference between household ancestor worship and tombside ancestor worship in terms of who is worshipped, when, where, how, and by whom?

• What is a mudang (Korean shaman), and how do women become shamans? For what reasons do people hold kut? What kut does Brandt mention in his book?

• Be prepared to contrast import substitution to export-led growth policy, and HCI industrialization. In what periods were these various policies dominant? What factors would you list to explain the movement from one policy to another?

• How has the structure of employment changed in Korea as Korea has urbanized. What does this change have to do with changes in family structure and class structure? (Here think first about the number and distribution of classes, then about the separation of family and work, and what this means for family organization, gendered opportunity structures, and personal identity). How would Seoyoung Park’s essay “Stitching the Fabric of Family” be related to these issues.

• What were the consequences (both good and bad) of the “Great Labor Uprising” of 1997-2000? In what way were these consequences gendered?

• Why is 1997 a turning point in Korean economic and social history? (Ask yourself what policies were adopted to deal with the 1997 currency crisis and how they changed Korean society economically and socially).
• Be prepared to describe and discuss the labor-student alliance of the 1980s, and why both labor and students concluded at this historical period that democracy is necessary for them to meet their political goals.

• Why does Carter Eckert think the bourgeoisie are not hegemonic in South Korea? Do you agree with this argument?

• What do we gain in explanatory power by thinking of the period from 1961 to 1997 as a period of “militarized modernity” as Seungsook Moon does? Does Moon’s idea of an “androcentric nation” seem appropriate?

• What does Laura Nelson’s investigation of breast cancer discussion bulletin boards in South Korea tell us about the stresses and structure of married women’s life in South Korea today?

• Why does Yoonhee Kang think father’s caregiving practices in South Korea have not sufficiently challenged the dominant ideas of gender and family in Korea? Do you think they should challenge these ideas?

• How does thinking of overseas Korean adoptees as “human capital” change the way South Koreans think about overseas adoptees, and also explain current policies toward them in South Korea? Why would this change in attitude take place especially after the 1997 currency crisis?

• Why does Jiyeon Kang think the candlelight vigils of 2006 are a “post ideological political movement”? How do they differ from the 2002 vigils for Misŏni and Hyosuni? How is this related to Seungsook Moon’s idea of a transition from “dutiful nationals” (kongmin) during militarized modernity to “rights bearing citizens” (simin) in the 1990s? (check PowerPoint for this last issue).

• In what social groups is the cultivation of classical Western vocal music most prominently found in South Korea? What are their characteristics of this group’s homecoming recitals, according to Nicholas Harkness? What social functions do these recitals serve?

• What does Seoyoung Park’s essay about “Stitching the Fabric of Family” tell us about post IMF workers in South Korea, and the gender and other social relations in family workshops?

• How does Minjeong Kim in “South Korean Rural Husbands” characterize the marriageability or contemporary rural Korean men? How do they solve this problem, and was does “compensatory masculinity” have to do with it?

• What, according to Jee Eun Song is the image of the “soybean paste girl” (toenjangnyŏ)? What, according to her, does this image tell us about new types of femininity in today’s South Korea, the gendering of consumption, and anxiety about it? Do you agree with her analysis?