

**JSISA 448/ANTH 448/JSISA 584
MODERN KOREAN SOCIETY
AUTUMN 2022**

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This course consists of three sections: JSIS A 448, ANTH 448, and JSIS A 584. There are no differences between JSIS A 448 and ANTH 448. Decide which section you want based on availability and whether you want Asian Studies or Anthropology credit for the course. JSIS A 584 is for graduate students in Korean Studies. Graduate students in other programs should also take this course for graduate credit (ask me for an entry code). JSIS A 584 students should attend the same lectures and do the same readings as the undergraduates, but they have a separate discussion section from JSIS A/ANTH 448 in my office and have substantial additional requirements to bring it up to graduate school level.

In this course we will study Korean society in the twentieth century, concentrating primarily on the period after World War II. Most of the course will be on South Korea, since that is the part of Korea about which we know the most, but we will also spend two weeks on North Korea. No previous knowledge of Korea, or the Korean language, is assumed or required, though such knowledge may help you remember terms more easily. As the course is taught at the 400 level, it is intended primarily for students in their last three years of study at UW who are capable of assimilating and synthesizing material from both lectures and reading. (Many freshmen have successfully taken this course, but not all freshmen have proved ready to independently assimilate material from readings, synthesize these materials with lecture, and write them down in essay exams.)

A main concern of the course will be the description of, and explanation for, recent changes in Korean social organization. Thus, we will focus primarily on social science methods of describing and accounting for the characteristics of Korean social organization with a tilt toward anthropology, my own field. Students with personal experience of Korea will find, thus, that they must still study hard to master the ways in which anthropologists and sociologists analyze and do research on Korea, and they must be prepared to write essays demonstrating their mastery of this mode of analysis of Korean society. The course has substantial historical content, but we will not emphasize historical events per se (such as various presidential elections, or the Korean War). Because South Korea has changed so much socially and politically over the last 75 years, however, we will use historical events as markers of eras and periods of social change, so

it will be important for students to keep these eras in mind when thinking about Korean society and culture.

As this will be an in-person course, students should expect to attend lectures. I will post my PowerPoints on the course web site, but these are outlines, not full lectures. Most assignments will be posted on the course website, and students will turn in their work on Canvas. The second hour on Thursdays will be devoted to class discussion of the weekly student questions. Each student will be asked to say something at least once in the discussion. Graduate students taking the JSIS A 584 will attend lectures on Tuesday and Thursday, but should skip the second hours on Thursday, since I will meet them in my office. **You can expect a little over 100 pages of reading a week.** Students should take care to keep up with the readings and have completed each week's readings by the Thursday discussion section.

The following books are required reading and are available through the University bookstore. Most are also available on Kindle and electronically through the UW library. *Journal of Korean Studies* and other publications from which I will ask you to read articles are also available electronically through UW Library.

- Clark W. Sorensen, *Over the Mountains are Mountains: Korean Peasants and their Adaptations to Rapid Industrialization*. (Seattle, University of Washington Press, 2013)
- Jiyeon Kang, *Igniting the Internet: Youth and Activism in Postauthoritarian South Korea*. (Honolulu: University of Hawaii Press, 2016)
- Hagen Koo, *Privilege and Anxiety: The Korean Middle Class in the Global Era*. (Cornell, NY: Cornell University Press, 2022)
- Andray Abrahamian, *Being in North Korea*. (Stanford, CA: Stanford University Press, 2020)
- Hae Yeon Choo, *Decentering Citizenship: Gender, Labor, and Migrant Rights in South Korea*. (Stanford, CA: Stanford University Press, 2016)
- Additional short readings will be available on the course web site. Additional materials, such as maps and handouts, and PowerPoints will also be available on the course web site (<http://faculty.washington.edu/sangok/JSISA448>). The URL is case-sensitive so make sure to put "JSISA" in caps.

Grading Policy:

Grades will be based on performance on a take-home open-book midterm and a take-home open-book final (equal weight), and a research paper/book report on a subject of your choice related to Korean society (equal weight). Those students who are capable of integrating the class readings and lectures in well—organized essays will get the best grades on the midterms. Because take-home midterms are like papers, I will give writing credit to all students who complete the course. **The midterm will be posted on Canvas on October 20th and will be due on Canvas on October 30th by 11:59PM. After the midterm students should discuss their paper topic with me by the beginning of November; the paper is due on Canvas November 20th by 11:59PM. The final exam will be posted on Canvas on December 1st and be due on Canvas December**

13th by 11:59PM. For the sake of fairness, exams have to be turned in on time. I will accept late papers, if necessary, but I will dock the paper 0.1 for each day late up for up to three days. (After that just get the paper in, please).

Each Thursday you will be asked to turn in a 200-word summary of the week's assigned readings (length is flexible) that will prepare you for class discussion. The response can be personal and informal, but if you need help thinking about what to say there are suggested study questions you can address if you wish (but this is optional). This summary does not have to be fancy. Your responses give me feedback that helps me focus the course. I do look for evidence that you actually did the reading, however, so make sure to put something in your response that you wouldn't know if you hadn't done the reading. Summaries are due on Canvas by class time on Thursday, and **I will not accept late summaries.** These summaries are part of your class participation grade as you prepare for weekly lectures. **For full credit you need six summaries over the quarter.** (There are 10 weeks in the quarter, so you have ten chances to get a summary in, and you can skip 4 weeks for any reason.) The midterm, term paper, and final will each be worth a third of your grade. The summaries will be neutral if you have six; if you have more than six your grade can go up a few tenths, if you have fewer your grade will be docked up to three tenths.

I will set up Canvas to accept summaries from the week before they are due. They are due on Thursdays by 10:30 on October 6th, 13th, 20th, 27th (optional due to midterm), November 3rd, (Friday) November 11th, Thursday November 17th, December 1st and 8th. (I'll allow two extra chances on Friday September 29th and Friday November 25th by 11:59PM for the readings assigned for that week).

Religious Accommodation:

Those of you who need a religious accommodation for aspects of this schedule should register this need with the registrar, and then I will make whatever accommodations are necessary. Check <https://registrar.washington.edu/students/religious-accommodations-request/> for more information.

Writing Resources:

Jackson School Students can avail themselves of the services of the Political Science/Law, Societies, and Justice/Jackson School of International Studies Writing Center/Comparative History of Ideas in 111 Gowen Hall (Phone: 206-616-3354). You can drop in, but it is better to make appointments at pswrite@u.washington.edu

The Anthropology Writing & Research Center (AWRC) provides assistance and support with composition, rhetoric, and other writing skills to Anthropology undergraduate and graduate students. You can drop in Denny 423 or make an appointment. Further details about making appointments, AWRC hours, appointment length, and center policies can be found at the URL

below. If you have any questions, feel free to email the AWRC at anthwrc@uw.edu.

Center Website: <https://catalyst.uw.edu/workspace/anthwrc/33110/>

Syllabus

Preweek: (September 29th): Introductory Material

Thursday: Why Study Korea? Origins, Topography, Climate, and History

Discussion Topic:

- What is the evidence on the origin of the Korean people (think language, archaeology, folklore, and history.)
- Who are Korea's neighbors? What is Korea's relationship to them in terms of language, culture, history, and foreign relations?
- How does Abrahamian's description of visiting P'yŏngyang differ from what visiting South Korea is like?

Reading (*Optional summary due Friday September 30th 11:59PM*):

- Sorensen (1997) "South Korea: The Land and People." In, *An Introduction to Korean Culture*, edited Koo and Nahm pp 17-37 (pdf on course website)
- Abrahamian (2020), *Being in North Korea*, Chapter 1 pp 3-13.

Week I: (October 4th and 6th) Traditional Farming, Fishing, and Family

Tuesday: Adaptation and varieties of Korean village over the last fifty years. The household as unit of production and consumption. Gendered division of labor. Reciprocity as a norm among males and females.

Thursday: The notion of a corporate family, Stem family Cycle (Marriage, Inheritance, Partition, and Succession)

Discussion Topic: (*Reading summary due*)

- Contrast families as units of production with modern farm and city families.
- How does the traditional male/female household division of labor relate to, formal and informal male and female sources of power and authority?
- In what ways does a village based on reciprocity differ from what you are familiar with in the US? How does this affect the quality of social relations?
- Does reading Chun's view of the importance of inter-familial reciprocity change your understanding of traditional villages?

Reading:

- *Over the Mountains*, Preface to the Paperback edition and chaps 1, 3 & 4. (Chapter 2 optional).
- Chun Kyung-soo, “The Sharing Process: Secular and Religious” (excerpt) In *Reciprocity and Korean Society* (Seoul: Seoul National University Press, 1984) pp89-98. (On course website).
- Optional: Sorensen, “Domestic Ancestor Worship” (on course website)

Week II: (October 11th and 13th): Lineages and Social Change

Tuesday: Rural Development and the New Village Movement

Thursday: Migration and Social Change in the 1970s and 1980s: Was it proletarianization?

Discussion topic (*Reading summary due*)

- How might you apply lessons from South Korea’s rural development to a country that is currently predominantly peasant? Are there lessons for North Korea?
- How does understanding the structure of Korean stem families help us understand the ways the family survival strategies changed over the 1980s and 1990s as Korea industrialized?
- How did the industrialization of the 1970s and 1980s create rural-urban political differences?

Reading:

- *Over the Mountains* chaps 5, 6, and 7
- Joo-Hee Kim, *Dynamics of a Rice Cultivating Village in Korea, 1977-2015*. (Seoul National University Press, 2018), chapter 7, Changes in Family Survival Strategies pp195-212 (available electronically in UW library)
- Recommended *one* of the following articles:
 - Sorensen “Rural Modernization under the Park Regime in the 1960s” In *Reassessing the Park Chung Hee Era, 1961-1979* edited Hyung-A Kim and Clark W. Sorensen (UW Center for Korean Studies) pp 145-65 (available electronically in UW library).

Week III: (October 18th and 20th): Industrialization Changes Korea

Tuesday: New groups created by urbanization and industrialization: technology, capital, and industrialization—technology, chaebŏl, proletarianization, workers, new middle classes

Thursday: Hegemonic notions of masculinity and femininity: the rise and fall of militarized modernity and the development of “citizen consciousness” among the 386 generation

- **Take home midterm posted on Canvas Thursday afternoon.**

Discussion: (*Reading summary due*)

- What do Kim and Sorensen see as the main trends of the Park era?
- What does Kang see as the legacy of industrialization and democratization that young people were dealing with in the candlelight protests?
- How does adding in the concept of androcentric nationalism enrich our understanding of Korean development 1961-87? How did citizen attitudes change after 1987?
- Why is it paradoxical that, according to Eckert, the bourgeoisie lack hegemony. How does he explain this?

Reading:

- Hyung-A Kim and Clark Sorensen, “Introduction” In *Reassessing the Park Chung Hee Era, 1961-1979*. (UW Press, 2011) pp 3-16. (Available electronically in the UW Library system)
- Jiyeon Kang, *Igniting the Internet*, Introduction and Chapter 1
- Seungsook Moon, “Begetting the Nation: The Androcentric Discourse of National History and Tradition in South Korea”, In Elaine H. Kim and Chungmoo Choi, eds. *Dangerous Women: Gender and Korean Nationalism*. (New York: Routledge, 1998) pp 33-66. (Available on the course web site)
- Recommend *two* of the following:
 - Carter Eckert, “The South Korean Bourgeoisie: A Class in Search of Hegemony” *Journal of Korean Studies* Vol 7, 1990 pp 115-148 (available electronically in library)
 - Hagen Koo, “The State, *Minjung*, and the Working Class in South Korea,” In Hagen Koo, ed. *State and Society in Contemporary Korea*. (Cornell, 1993) pp 131-62. (available on course website)
 - Hwasook Nam, “Narratives of Women Workers in South Korea’s Minju Union Movement of the 1970s,” *Review of Korean Studies* 12:13-36 (2009) (available electronically in the library)
 - Yoonkyung Lee, “Introduction.” In *Militants or Partisans: Labor Unions and Democratic Politics in Korea and Taiwan*. (Stanford, CA: Stanford

University Press, 2011) pp1-11. (available electronically in UW library)

Week IV: (October 25th and 27th) The Minjung, Citizen Activism, and Democratization

Tuesday: Democratization, the 386 Generation, Globalization, Currency Crisis, Kim Dae Jung and Neoliberal Restructuring

Thursday: Hyosuni, Misŏni and Anti-Americanism in 2002: Mad Cow Disease and the Myungbak Lee Administration

Take Home Midterm Due Sunday, October 30th by 11:59PM on Canvas

Discussion (*Optional reading summary due to midterm*):

- What were the most important groups struggling for South Korea democratization? What was the significance of the Kwangju Uprising in building a democratic coalition?
- Who are the 386 generation, and what do contemporary youth think of them?
- Who were Hyosuni and Misŏni and what did they have to do with the election of Roh Moo Hyun in 2002
- What was new about the Mad Cow Disease protests of 2008?
- Why did Koreans seem to protest so much?

Readings:

- Jiyeon Kang, *Igniting the Internet: Youth and Activism in Postauthoritarian South Korea*, Chapters 2-6
- Optional:
 - Eric Mobrand, "Limited Pluralism in a Liberal Democracy: Party Law and Political Incorporation in South Korea," *Journal of Contemporary Asia* 48(4): 605-21 (2018) (available electronically through UW library)

V: (November 1st and 3rd) Thinking about Middle Classes

Tuesday: Middle Classes, old and new—the fractured middle

Thursday: Globalization and the Rise and Fall of the Korean Middle Class

Term paper assignment posted November 3rd afternoon.

Discussion: (*Reading summary due*)

- What does Koo say are the dominant trends among the middle class today?
- To what extent does Koo find South Korea unique, and to what extent typical of advanced economies?
- What is *chungsanch'ŭng* and why is it important? What's the difference between classes based on objective criteria, and those based on consciousness?

- How do middle classes distinguish themselves? Is Korea different from the US? Europe?

Reading:

- Hagen Koo, *Privilege and Anxiety*, Chaps 1, 2, & 3
- *One of the following:*
- Myungji Yang, “Shrewd Entrepreneurs or Immoral Speculators? Desires, Speculation, and Middle-Class Housewives in South Korea, 1978-1996.” In *Gender and Class in Contemporary South Korea.*, ed Hae Yeon Choo, John Lie, and Laura Nelson. (Institute of East Asian Studies, University of California Berkeley, 2019), 37-60 (chapter 3) (available on course website)
- Jee Eun Regina Song, "Soybean Paste Girl: The Cultural and Gender Politics of Coffee Consumption in Contemporary South Korea," *Journal of Korean Studies* 19(2): 429-48. (available in electronic form in UW library)

Week VI: (November 8th and 10th): Middle Class Anxieties Today

Tuesday: Education and Middle Class Anxieties today

Thursday: **Veteran’s Day Holiday**

Discussion topic: (*Reading summary due Friday November 11th*)

Reading:

- Koo, *Privilege and Anxiety*, chaps 4-6 & Conclusion
- *One of the following:*
- Nancy Abelmann, So Jin Park, and Hyunhee Kim, “On their Own: Becoming Cosmopolitan Subjects beyond College in South Korea,” In *Global Futures in East Asia: Youth, Nation, and the New Economy in Uncertain Times*, ed. Ann Anagnost, Andrea Arai, and Hai Ren. (Stanford, CA: Stanford University Press, 2013) pp100-26 (chapter 4). (available in electronic form in UW library)
- Clark Sorensen, “The Paradoxical Effect of Democratization on the South Korean Education System in the 1980s and 1990s.” *History of Education*, June, 2021 (available on course website)

Week VII: (November 15th and 17th): North Korea through the Famine

Tuesday: The Establishment of North Korea

Thursday: Kim Jong Il, the Collapse of Communism, and the Famine

- **Term Paper Due Sunday November 20th on Canvas by 11:59pm.**

Discussion Topic: (*Reading summary due*)

- What were the causes of the famine?
- What were the consequences for Kim Jong Il and his successor Kim Jong Un of the famine?
- Why did the North Korean people put up with repression without rebelling? (Alternative question: what did the North Korean regime seem to offer to its subjects that made them see a future?)

Reading:

- Abrahamian, *Being in North Korea* chaps 2-6
- Sandra Fahy, "Appendix: A Short History of the North Korean Famine." In *Marching through Suffering: Loss and Survival in North Korea*. (New York: Columbia University Press, 2015. (available electronically in UW library)
- Optional:
 - Lankov, Kwak and Cho, "The Organizational Life: Daily Surveillance and Daily Resistance in North Korea" *Journal of East Asian Studies* 12 (2012): 193-214. (Available electronically in UW library)

Week VIII: (November 22nd) Why is North Korea Still Here?

Tuesday: Kim Jong Un takes over; State Trading Networks and North Korean Entrepreneurialism

Thursday: **Thanksgiving Holiday**

Discussion: (*Reading summary optional, due Friday November 25th 11:59pm*)

- Why is North Korea still here?
- How do you imagine North Korea will evolve in the future?
- Can you envision a new and successful North Korea policy for the US?

Reading:

- Abrahamian, *Being in North Korea* chaps 7-15.
- Andrei Lankov, Peter Ward, Ho-yeol Yoo and Yi-young Kim, "Making Money in the State: North Korea's Pseudo-State Enterprises in the Early 2000s." *Journal of East Asian Studies* 17 (2017), 51-67 (available electronically in UW library)
- Optional:
 - Fyodor Tertitskiy, "Exclusion as Privilege: The Chinese Disapora in North Korea," *The Journal of Korean Studies* 20(1):177-99 (Spring 2015) (available electronically in UW library)
 - Alek Sigley, "Sojourn in Paradise: The Experiences of Foreign Students in North Korea." *The Asia Pacific Journal of Anthropology* 22(4):332-51 (2021). (available electronically in UW library)

Week IX: (November 29th and December 1st): Citizenship, Gender, and Migration in 21st Century Korea

Tuesday: Class, demography, gender and migration in neoliberal Korea.

Thursday: Nation, Citizenship Law, and Citizenship

- **Take Home Final Posted on Canvas Thursday afternoon.**

Study question:

- “Intersectionality” is the consideration of how hierarchies of class, gender, ethnicity, and so forth intersect with each other to structure the positions people find themselves in. How many hierarchies can you identify in South Korea, and how would you go about describing how they intersect?

Reading: (*Reading summary due*)

- Hae Yeon Choo, *Decentering Citizenship*, chaps 1-3
- **One of the following.**
 - Nora Hui-Jung Kim, “Korean Immigration Policy Changes and the Political Liberals’ Dilemma,” *The International Migration Review* 42(3) (Fall 2008) 576-96. (available electronically at UW library)
 - Robert Oppenheim and Heather Hindman, “Economies of ‘Soft Power’: Rereading Waves from Nepal.” In *Spaces of Possibility: In, Between, and Beyond Korea and Japan*. (Seattle: University of Washington Press, 2016), 197-223. (chapter 6) (available electronically at UW library).

Week X: (December 6th and 8th): Have Immigrants Made Korea Multicultural?

Tuesday: Workers, Working Girls, and Wives—Three Different Filipina positions within South Korea

Thursday: Multicultural Korea?

Discussion topic: (*Reading summary due*)

- How can we assess the effects of structure versus individual agency in creating gender/class in South Korea? (Use Filipina migrants as an example)
- Is South Korea becoming multicultural? (Here be careful to make a definition of ‘multicultural’ and consider whether *tamunhwa* fits your definition).

Reading:

- Hae Yeon Choo, *Decentering Citizenship* chaps 4-7, coda.
- Hyun Mee Kim, “Diverging Masculinities and the Politics of Aversion toward Ethnically Mixed Men in the Korean Military,” In *Gender and Class in Contemporary South Korea*, edited Hae Yeon Choo, John Lie, and Laura Nelson. (Institute of East Asian Studies, University of California Berkeley, 2019) (pdf available on course website).
- Minjeong Kim and Hyeyoung Woo, “Introduction,” In *Redefining Multicultural Families In South Korea: Reflections and Future Directions* (New Brunswick, NJ: Rutgers University Press, 2022) pp1-29. (available electronically in UW library system)

Final Due on Canvas December 13th by Midnight.