

Korean Family And Kinship Korean Studies Series No 3

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This volume, part of the distinguished Korean Studies Series, provides an in-depth exploration of the intricate Korean family and kinship systems. It examines the historical and contemporary aspects of Korean social structures, offering valuable insights into family relations and their profound cultural significance within the nation.

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Korean Family and Kinship

This insightful account of the treatment and provision for an ageing population in South Korea adds considerably to the literature in what is happening in the fusion between older Korean culture and modern Western individualism.

The Review of Korean Studies

"The author provides the history of international adoption from Korea and the development of the Korean adoption issue in the political discussion, and examines how overseas adopted Koreans are represented in Korean popular culture, feature films and pop songs. The adoption issue is a national trauma threatening to disrupt the unity and homogeneity of the Korean nation, and to question the country's political independence and economic success. The adoption issue can also be seen as an attempt at reconciling with a difficult past and imagining a common future for all ethnic Koreans at a transnational level." -- BOOK JACKET.

Korea Focus on Current Topics

In mythic sagas of the American West, the wide western range offers boundless opportunity to profile a limited cast of white men. In this pathbreaking anthology, Jameson and Armitage brings together 29 essays which present the story of women from that era. Clearly written and accessible, "Writing the Range" makes a major contribution to ethnic history, women's history, and interpretations of the American West. 27 illustrations. 3 maps.

From Elder to Ancestor

Korean Literature Through the Korean Wave engages with the rising interest in both the Korean Wave and Korean language learning by incorporating Korean Wave cultural content, especially K-dramas, films and songs, to underline and support the teaching of Korean literature. It combines both premodern and modern texts, including poetry, novels, philosophical treatises, and even comics, to showcase

the diversity of Korean literature. Particular care has been taken to include the voices of those marginalised in the often male, elite-dominated discourse on Korean literature. In particular, this book also distinguishes itself by extending the usual breadth of what is considered modern Korean literature up until the present day, including texts published as recently as 2017. Many of these texts are very relevant for recent discourse in Korean affairs, such as the obsession with physical appearance, the #MeToo movement and multiculturalism. This textbook is aimed at B1-B2 level and Intermediate-Mid students of Korean. On the one hand the textbook introduces students to seeing beyond Korean literature as a monolithic entity, giving a taste of its wonderful richness and diversity. On the other hand, it provides an entry point into discussions on Korean contemporary society, in which the text (and associated media extracts) provides the catalyst for more in-depth analysis and debate.

Korean Family and Kinship Studies Guide

This book is designed to address the questions raised by this thorny issue by taking a historical approach to inter- Korean relations, suggesting alternative modes of thinking, and proposing policies based on these new paths. Readers can not only broaden their understanding of the relations between the family and enemies occupying the Korean peninsula, but also contribute to the defense and preservation of those precious values which humanity has been struggling for centuries to achieve.

South Korea, a Country Study

First Published in 1971. Routledge is an imprint of Taylor & Francis, an informa company.

Comforting an Orphaned Nation

Describes and analyzes South Korea's political, economic, social and national security systems and institutions. Examines the inter- relationships of those systems and the ways they are shaped by cultural factors. Provides a basic understanding of the observed society, striving for a dynamic portrayal. Particular attention is devoted to the people who make up the society, their origins, dominant beliefs and values, their common interests and the issues on which they are divided, the nature and extent of their involvement with national institutions, and their attitudes toward each other and toward their social system and political order.

Social Structure of Korea

For more than two hundred years after its establishment in 1392, the Chosŏn dynasty of Korea enjoyed generally peaceful and stable relations with neighboring Ming China, which dwarfed it in size, population, and power. This remarkably long period of sustained peace was not an inevitable consequence of Chinese cultural and political ascendancy. In this book, Sixiang Wang demonstrates how Chosŏn political actors strategically deployed cultural practices, values, and narratives to carve out a place for Korea within the Ming imperial order. *Boundless Winds of Empire* is a cultural history of diplomacy that traces Chosŏn's rhetorical and ritual engagement with China. Chosŏn drew on classical Chinese paradigms of statecraft, political legitimacy, and cultural achievement. It also paid regular tribute to the Ming court, where its envoys composed paeans to Ming imperial glory. Wang argues these acts were not straightforward affirmations of Ming domination; instead, they concealed a subtle and sophisticated strategy of diplomatic and cultural negotiation. He shows how Korea's rulers and diplomats inserted Chosŏn into the Ming Empire's legitimating strategies and established Korea as a stakeholder in a shared imperial tradition. *Boundless Winds of Empire* recasts a critical period of Sino-Korean relations through the Korean perspective, emphasizing Korean agency in the making of East Asian international relations.

South Korea, a Country Study

Belonging in a House Divided chronicles the everyday lives of resettled North Korean refugees in South Korea and their experiences of violence, postwar citizenship, and ethnic boundary making. Through extensive ethnographic research, Joowon Park documents the emergence of cultural differences and tensions between Koreans from the North and South, as well as new transnational kinship practices that connect family members across the Korean Demilitarized Zone. As a South Korean citizen raised outside the peninsula and later drafted into the military, Park weaves in autoethnographic accounts of his own experience in the army to provide an empathetic and vivid analysis of the multiple overlapping layers of violence that shape the embodied experiences of belonging. He asks readers to

consider why North Korean resettlement in South Korea is a difficult process, despite a shared goal of reunification and the absence of a language barrier. The book is essential reading for anyone interested in anthropology, migration, and the politics of humanitarianism.

Liminal Subjects, Liminal Nation

The book is organized into an introduction and five subsequent parts with 13 chapters overall. The introduction provides a brief overview of the continuity and changes in the patrilineal culture of the current Korean family. Part I, Traditional Korean Families, presents a historical analysis of the family/kinship system and women's life during the Goryeo and Joseon Dynasties. Part II, Family and Society, includes two chapters on changes in the family population and families with the concept of compressed modernity, and examines family issues at the macro level. Part III, Family, Change, and Space, includes three chapters on family life among the rural, urban, and lower classes based on intensive qualitative research. Part IV, Family and Gender, includes three chapters on the image of the Korean family, love and marriage, and work-family reconciliation as discussed from feminist perspectives. Part V, the Family in Life Stages, includes three chapters on the early, middle, and late years of the family, focusing on family relations. -- Book jacket

Writing the Range

This study examines how the concept of "Korean woman" underwent a radical transformation in Korea's public discourse during the years of Japanese colonialism. Theodore Jun Yoo shows that as women moved out of traditional spheres to occupy new positions outside the home, they encountered the pervasive control of the colonial state, which sought to impose modernity on them. While some Korean women conformed to the dictates of colonial hegemony, others took deliberate pains to distinguish between what was "modern" (e.g., Western outfits) and thus legitimate, and what was "Japanese," and thus illegitimate. Yoo argues that what made the experience of these women unique was the dual confrontation with modernity itself and with Japan as a colonial power.

Korean Literature Through the Korean Wave

In the last fifty years, transnational adoption—specifically, the adoption of Asian children—has exploded in popularity as an alternative path to family making. Despite the cultural acceptance of this practice, surprisingly little attention has been paid to the factors that allowed Asian international adoption to flourish. In *Global Families*, Catherine Ceniza Choy unearths the little-known historical origins of Asian international adoption in the United States. Beginning with the post-World War II presence of the U.S. military in Asia, she reveals how mixed-race children born of Japanese, Korean, and Vietnamese women and U.S. servicemen comprised one of the earliest groups of adoptive children. Based on extensive archival research, *Global Families* moves beyond one-dimensional portrayals of Asian international adoption as either a progressive form of U.S. multiculturalism or as an exploitative form of cultural and economic imperialism. Rather, Choy acknowledges the complexity of the phenomenon, illuminating both its radical possibilities of a world united across national, cultural, and racial divides through family formation and its strong potential for reinforcing the very racial and cultural hierarchies it sought to challenge.

Comparative Studies on Korean Family, Lineage, and Culture

Koreans are known for their keen interest in genealogy and inherited ancestral status. Yet today's ordinary Korean would be hard pressed to explain the whereabouts of ancestors before the twentieth century. With *A Family of No Prominence*, Eugene Y. Park gives us a remarkable account of a nonelite family, that of Pak Tokhwa and his descendants (which includes the author). Spanning the early modern and modern eras over three centuries (1590–1945), this narrative of one family of the chungin class of people is a landmark achievement. What we do know of the chungin, or "middle people," of Korea largely comes from profiles of wealthy, influential men, frequently cited as collaborators with Japanese imperialists, who went on to constitute the post-1945 South Korean elite. This book highlights many rank-and-file chungin who, despite being better educated than most Koreans, struggled to survive. We follow Pak Tokhwa's descendants as they make inroads into politics, business, and culture. Yet many members' refusal to link their family histories and surnames to royal forebears, as most other Koreans did, sets them apart, and facilitates for readers a meaningful discussion of identity, modernity, colonialism, memory, and historical agency.

Studies on Korea in Transition

The study of ancestor worship has an eminent pedigree in two disciplines: social anthropology and folklore (Goody 1962: 14-25; Newell 1976; Fortes 1976; Takeda 1976). Despite obvious differences in geographical specialization and intellectual orientation, researchers in both fields have shared a common approach to this subject: both have tried to relate the ancestor cult of a given society to its family and kin-group organization. Such a method is to be expected of social anthropologists, given the nature of their discipline; but even the Japanese folklorist Yanagita Kunio, whose approach to folk culture stems from historical and nationalist concerns, began his work on ancestors with a discussion of Japan's descent system and family structure (Yanagita 1946). Indeed, connections between ancestor cults and social relations are obvious. As we pursue this line of analysis, we shall see that rural Koreans themselves are quite sophisticated about such matters. Many studies of ancestor cults employ a combination of social and psychological approaches to explain the personality traits attributed to the dead by their living kin. Particular attention has long been given to explaining the hostile or punitive character of the deceased in many societies (Freud 1950; Opler 1936; Gough 1958; Fortes 1965). Only recently, however, has the popularity of such beliefs been recognized in China, Korea, and Japan (Ahern 1973; A. Wolf 1974b; Kendall 1977; 1979; Yoshida 1967; Kerner 1976; Lebra 1976). The earliest and most influential studies of ancestor cults in East Asia, produced by native scholars (Hozumi 1913; Yanagita 1946; Hsu 1948), overemphasize the benign and protective qualities of ancestors. Some regional variations notwithstanding, this earlier bias appears to reflect a general East Asian reluctance to acknowledge instances of ancestral affliction. Such reticence is not found in all societies with ancestor cults, however; nor, in Korea, China, and Japan, is it equally prevalent among men and women. Therefore, we seek not only to identify the social experiences that give rise to beliefs in ancestral hostility, but to explain the concomitant reluctance to acknowledge these beliefs and its varying intensity throughout East Asia. In view of the limited amount of ethnographic data available from Korea, we have not attempted a comprehensive assessment of the ancestor cult in Korean society; instead we have kept our focus on a single kin group. We have drawn on data from other communities, however, in order to separate what is apparently true of Korea in general from what may be peculiar to communities like Twisongdwi, a village of about three hundred persons that was the site of our fieldwork. In this task, we benefited substantially from three excellent studies of Korean ancestor worship and lineage organization (Lee Kwang-Kyu 1977a; Choi Jai-seuk 1966a; Kim Taik-Kyoo 1964) and from two recent accounts of Korean folk religion and ideology (Dix 1977; Kendall 1979). Yet we are still a long way from a comprehensive understanding of how Korean beliefs and practices have changed over time, correlate with different levels of class status, or are affected by regional variations in Korean culture and social organization. Because we want to provide a monograph accessible to a rather diverse readership, we avoid using Korean words and disciplinary terminology whenever possible. Where a Korean term is particularly important, we give it in parentheses immediately after its English translation. Korean-alphabet orthographies for these words appear in the Character List, with Chinese-character equivalents for terms of Chinese derivation. As for disciplinary terminology, we have adopted only the anthropological term "lineage," which is of central importance to our study. We use "lineage" to denote an organized group of persons linked through exclusively male ties (agnatically) to an ancestor who lived at least four generations ago

Area Handbook for South Korea

The book covers aged care for the following groups of elderly people: Asians (Chinese, Japanese, Vietnamese); Latinos (Mexicans, Puerto Ricans); Africans; Native Americans; religious groups (Mormons, Amish, Jewish, Arab); Europeans (Polish, Irish, Italian, Greek); gay and lesbian elderly; rural elderly.

Inter-korean Relations

The cases in Korean adoption and inheritance reveal steps in the transition called "Confucianization" that took place mostly in the seventeenth century. The transition from partible inheritance, equally divided between sons and daughters, to primogeniture; the attempt to use soja as heirs; the movement toward agnatic adoption as the way to provide an heir when there were no children, or when there were only daughters born into the household are all covered in numerous cases from the official history, from government records, and from private documents.

Japan & Korea: an Annotated Cb

The lineage novel flourished in Korea from the late seventeenth to the early twentieth century. These vast works unfold genealogically, tracing the lives of several generations. New storylines, often written by different authors, follow the lives of the descendants of the original protagonists, offering encyclopedic accounts of domestic life cycles and relationships. Elite women transcribed these texts—which span tens and even hundreds of volumes—in exquisite vernacular calligraphy and transmitted them through generations in their families. In *Kinship Novels of Early Modern Korea*, Ksenia Chizhova foregrounds lineage novels and the domestic world in which they were read to recast the social transformations of Chosŏn Korea and the development of early modern Korean literature. She demonstrates women's centrality to the creation of elite vernacular Korean practices and argues that domestic-focused genres such as lineage novels, commemorative texts, and family tales shed light on the emergence and perpetuation of patrilineal kinship structures. The proliferation of kinship narratives in the Chosŏn period illuminates the changing affective contours of familial bonds and how the domestic space functioned as a site of their everyday experience. Drawing on an archive of women-centered elite vernacular texts, Chizhova uncovers the structures of feelings and conceptions of selfhood beneath official genealogies and legal statutes, revealing that kinship is as much a textual as a social practice. Shedding new light on Korean literary history and questions of Korea's modernity, this book also offers a broader lens on the global rise of the novel.

South Korea

The University of Washington-Korea Studies Program, in collaboration with Rowman & Littlefield Publishers, is proud to publish the *Journal of Korean Studies*.

Family and New Governance

An innovative anthology showcasing Asian American and Pacific Islander women's histories *Our Voices, Our Histories* brings together thirty-five Asian American and Pacific Islander authors in a single volume to explore the historical experiences, perspectives, and actions of Asian American and Pacific Islander women in the United States and beyond. This volume is unique in exploring Asian American and Pacific Islander women's lives along local, transnational, and global dimensions. The contributions present new research on diverse aspects of Asian American and Pacific Islander women's history, from the politics of language, to the role of food, to experiences as adoptees, mixed race, and second generation, while acknowledging shared experiences as women of color in the United States. *Our Voices, Our Histories* showcases how new approaches in US history, Asian American and Pacific Islander studies, and Women's and Gender studies inform research on Asian American and Pacific Islander women. Attending to the collective voices of the women themselves, the volume seeks to transform current understandings of Asian American and Pacific Islander women's histories.

Boundless Winds of Empire

The lineage novel flourished in Korea from the late seventeenth to the early twentieth century. Ksenia Chizhova foregrounds lineage novels and the domestic world in which they were read to recast the social transformations of Chosŏn Korea and the development of early modern Korean literature.

Belonging in a House Divided

More than 1.3 million Korean Americans live in the United States, the majority of them foreign-born immigrants and their children, the so-called 1.5 and second generations. While many sons and daughters of Korean immigrants outwardly conform to the stereotyped image of the upwardly mobile, highly educated super-achiever, the realities and challenges that the children of Korean immigrants face in their adult lives as their immigrant parents grow older and confront health issues that are far more complex. In *Caring Across Generations*, Grace J. Yoo and Barbara W. Kim explore how earlier experiences helping immigrant parents navigate American society have prepared Korean American children for negotiating and redefining the traditional gender norms, close familial relationships, and cultural practices that their parents expect them to adhere to as they reach adulthood. Drawing on in-depth interviews with 137 second and 1.5 generation Korean Americans, Yoo & Kim explore issues such as their childhood experiences, their interpreted cultural traditions and values in regards to care and respect for the elderly, their attitudes and values regarding care for aging parents, their observations of parents facing retirement and life changes, and their experiences with providing care when parents face illness or the prospects of dying. A unique study at the intersection of immigration

and aging, Caring Across Generations provides a new look at the linked lives of immigrants and their families, and the struggles and triumphs that they face over many generations.

The Journal of Modern Korean Studies

Korean Families(YearCover)