AN 310 GENDER AND FAMILY IN JAPAN
IES Abroad Tokyo

DESCRIPTION:
This course covers the anthropological work on gender and family in Japan from the post war to the contemporary period. For many, Japan represents a sweeping stereotype of old or extreme gender norms vis-à-vis Euro-American contemporary gender norms and manifestations. Such stereotypes are employed not only by outsiders to critique the society ethnocentrically, but also by some natives as well. We will move between historical and contemporary definitions of gender and family to introduce change and continuity of gendered life ways in contemporary Japan. By identifying these stereotypes and also critically question what gender/family means and how it is being shaped in and shaping contemporary Japan, the course will offer an entry into theories of gender studies and also introduce tools to critically analyze cultural differences and gender differences while at the same time learning more about Japanese society.

CREDITS: 3

CONTACT HOURS: 45

LANGUAGE OF PRESENTATION: English

PREREQUISITES: None

METHOD OF PRESENTATION:

• Lectures
• Discussions
• Student presentations
• Course-related Excursions

REQUIRED WORK AND FORM OF ASSESSMENT:

• Class Participation/Discussion and Weekly Discussion Questions - 30%
• Presentations - 10%
• Course-related Excursion and Reports - 10%
• Mid-Term Paper - 20%
• Final Exam Paper - 30%

Class Participation/Discussion and Weekly Discussion Questions
Students are expected to attend all class meetings on time. Students are also expected to read all assigned texts, and to be prepared to actively engage in class lectures, discussions and activities. Please inform the instructor in advance if there is any reason to miss the class.

Every week (from the second week), students will post their 2 original questions on the Moodle site regarding the reading by the day before the class (Monday). Thus in this class, “participation” means students’ active reading of the materials, sending questions in advance, and sharing views and critiques in class.

Presentations
Students will take turns presenting the assigned chapters or articles and initiating and facilitating discussions. "Initiating and facilitating" consists not only of simply summarizing reading, but also presenting the critical points with examples and critical
questions and issues for discussion. Students are expected to draw from and relate with the larger concepts and issues introduced in the lecture and other reading and send me the outline 2 days prior to class.

Course-related Trips and Reports
Anthropology depends, in good part, on a particular method for understanding the world—direct field experience: participation and observation. During the course, we will visit two particular sites for participant-observation. Students are expected to choose one and write a report on your course-related trip and analyze your experience through the concepts and issues you learned in class and the reading (1-2 pages, double-spaced, 12 font)

Mid-Term Paper
As students are responsible for weekly reading, students will combine their reflection with their first-hand observations and experiences in Japan to write a critical reflection essay (3-5 double-spaced pages). What is important to remember is that this is not a mere summary, nor emotional reaction. It is a critical reflection where you analyze social theories and social phenomena and give reasons for your position and views. Your mid-term essay consists of your thesis, supporting examples, and conclusion and also shows how much you have digested the materials. It will be evaluated based on 3 criteria: theoretical and conceptual framework and arguments, ethnographic evidence, and writing and editing. (4-6 pages, double-spaced, 12-pt, Chicago Style)

Final Exam Paper
At the end of the course, you will be given open-ended questions to choose from and answer two questions in long-essay form (6-10 double-spaced, 12 font, proofread and edited). This will be a take-home exam. Each student will answer the questions using the key concepts and examples we dealt with in the course reading, lectures, and other reading and submit a final paper in person and email on the final class date (both hard and soft copy). The final essay is intended to help you formulate some final thoughts about the broader themes of the course.

LEARNING OUTCOMES:
By the end of the course students will be able to:
- Demonstrate knowledge of social theories and approaches to gender, discern stereotypes from social facts, and contextualize and analyze gendered and gendering socio-cultural phenomena anthropologically.
- Students will also be able to construct analytical essays, give power-point presentations, and lead academic discussions.

ATTENDANCE POLICY:
Following the attendance policy of IES Abroad Tokyo, attendance to all class meetings is strictly required for the students. In other words, students are required to attend every class meeting including excursions because there will be important information regarding marketing, economics and business strategy to learn but also it is fair that your classmates have your critical observations and insight in the class.

The three-hour format for classes makes missing a single class equivalent to missing a full week during a regular semester. Unexcused absences will therefore result in significant grade penalties. The first unexcused absence will result in a penalty of one-third of a letter grade from your final grade; additional unexcused absences will result in a penalty of one of letter grade for each additional absence. That is, one missed class turns an A into an A-, two missed classes turns it into a B-, three turns it into a C-, and so on. An absence is considered “excused” only if it is unavoidable due to illness or other health conditions, or for other reasons approved by the instructor in advance.

Electronic Devices
You may use your laptop or tablet in their capacity as e-readers, and to take class notes. Students are required to turn cell phones to silent (not just vibrate) in the classroom. Looking at non-related websites, and checking your phone will affect your participation grade. Any student expecting an urgent call or text message should notify the instructor before class begins.

Important note about trigger warnings and course content
Students are expected to be respectful of the instructor and their peers, and to contribute to creating an inclusive learning environment. I have refrained from including explicit trigger warnings because I understand that any topic has the potential of being triggering. It is impossible to pinpoint exactly what may trigger an individual—we all have different backgrounds, and emotional reactions to different content. Please come prepared to each class and complete your reading assignments, then you will have a clear idea of the themes that will be discussed in class. If you feel uncomfortable or if you believe that a certain topic may be triggering for you, please email the instructor before class.

### CONTENT

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<tr>
<th>Week</th>
<th>Content</th>
<th>Assignments</th>
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<tbody>
<tr>
<td></td>
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<td>• Imamura, Anne E. “The Japanese Family Faces Twenty-First Century Challenges.” <em>Education about ASIA</em>, vol. 8, no. 2, Fall 2003, pp.30-33.</td>
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### Week 4
**Gender and Work**


### Week 5
**Part 3: Gender, Sexuality, and Ideology**


### Week 6
**Course-Related Trip:**

- Kabuki or Takarazuka

- Hand in mid-term paper
We will look at gender performance in Japan through artistic and cultural expressions. We will visit either an all-male Kabuki viewing or an all-female Takarazuka Revue performance (to be decided). This course-related excursion offers insights on normative expressions of masculinity and/or femininity, and gender systems in Japan.

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<th>Week 7</th>
<th>Constructing/Performing Masculinity</th>
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<th>Week 8</th>
<th>Part 4: Re-thinking Categories and Boundaries</th>
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<tr>
<td></td>
<td>Ezawa, Aya. “Chapter 7- The Changing Patterns of Marriage and Motherhood.”</td>
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<tr>
<td>Week 9</td>
<td>Marginal Women: Foreign Women, Single Mothers and Divorce in Japan</td>
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<th>Week 10:</th>
<th>Course-Related Trip: Women’s Active Museum on War and Peace</th>
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<td>We will visit the Women’s Active Museum of War and Peace, established in 2005 to commemorate the victims of military sexual violence during WWII, or the so-called “comfort women.” This course-related excursion provides insights on Japanese history from a gendered perspective.</td>
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<td>• WAM Women’s Active Museum on War and Peace. <a href="http://wam-peace.org/en/aboutus/">http://wam-peace.org/en/aboutus/</a></td>
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<th>Week 11</th>
<th>Marginal Men: Foreign Men, Single Men, Homeless, Homosexuals, Queers in Japan</th>
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<td>• Hand in Course-related Excursion Report</td>
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Week 12:

Rethinking Gender, Family, Sex, Identity and Life Course

- Hand in final paper

COURSE-RELATED TRIPS:
- Kabuki or Takarazuka
- Women’s Active Museum on War and Peace

REQUIRED READINGS:
Students MUST complete the relevant readings before each class. List of reading assignments in accordance to the course’s weekly content:


RECOMMENDED READINGS:
If students would like to know more about a specific topic, please contact the instructor for additional suggestions. In addition, the books below are recommended as introductions and guidelines on different issues concerning gender and family in Japan.

1997.


