

1. Record Nr.	UNINA9910149659203321
Autore	Kim Nami
Titolo	The Gendered Politics of the Korean Protestant Right : Hegemonic Masculinity / / by Nami Kim
Pubbl/distr/stampa	Cham : , : Springer International Publishing : , : Imprint : Palgrave Macmillan, , 2016
ISBN	9783319399782 3319399780
Edizione	[1st ed. 2016.]
Descrizione fisica	1 online resource (XVII, 184 p.)
Collana	Asian Christianity in the Diaspora, , 2945-6940
Disciplina	201.7081
Soggetti	Religion and sociology Ethnology - Asia Culture Korea - History Sociology of Religion Asian Culture History of Korea
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Introduction. Father School, Anti-LGBT Movement, and Islamophobia -- Chapter 1. The Resurgence of the Protestant Right in the Post-Hypermasculine Developmentalism Era -- Chapter 2. "When Father Is Restored, Family Can Be Recovered": Father School -- Chapter 3. "Homosexuality is a Threat to Our Family and the Nation": Anti-LGBT Movement -- Chapter 4. "Saving Korean Women from Muslim Men": Islamophobia/Anti-Muslim Racism -- Epilogue. .
Sommario/riassunto	This book provides a critical feminist analysis of the Korean Protestant Right's gendered politics. Specifically, the volume explores the Protestant Right's responses and reactions to the presumed weakening of hegemonic masculinity in Korea's post-hypermasculine developmentalism context. Nami Kim examines three phenomena: Father School (an evangelical men's manhood and fatherhood restoration movement), the anti-LGBT movement, and Islamophobia/anti-Muslim racism. Although these three phenomena

may look unrelated, Kim asserts that they represent the Protestant Right's distinct yet interrelated ways of engaging the contested hegemonic masculinity in Korean society. The contestation over hegemonic masculinity is a common thread that runs through and connects these three phenomena. The ways in which the Protestant Right has engaged the contested hegemonic masculinity have been in relation to "others," such as women, sexual minorities, gender nonconforming people, and racial, ethnic, and religious minorities. .
