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Report
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Women, Television and Everyday Life in Korea
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Ask a Korean Dude
Cinderella Dreams
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Elusive Belonging

A monthly magazine to promote a better understanding of Korea around the world. Produced entirely in English, the magazine explores a broad range of topics including politics, the economy, and culture, offering the international community an accessible and informative introduction to Korea.

A New York Times Editors Choice Selection
A global sensation, Kim Jiyoung, Born 1982 “has become a touchstone for a conversation around feminism and gender” (Sarah Shin, Guardian).

One of the most notable novels of the year, hailed by both critics and K-pop stars alike, Kim Jiyoung, Born 1982 follows one woman’s psychic deterioration in the face of rampant misogyny. In a tidy apartment on the outskirts of Seoul, millennial “everywoman” Kim Jiyoung spends her days caring for her infant daughter. But strange symptoms appear: Jiyoung begins to impersonate the voices of other women, dead and alive. As she plunges deeper into this psychosis, her concerned husband sends her to a psychiatrist. Jiyoung narrates her story to this doctor—from her birth to parents who expected a son to elementary school teachers who policed girls’ outfits to male coworkers who installed hidden cameras in women’s restrooms. But can her psychiatrist cure her, or even discover what truly ails her? “A social treatise as well as a work of art” (Alexandra Alter, New York Times), Kim Jiyoung, Born 1982 heralds the arrival of international powerhouse Cho Nam-Joo.
The Routledge Handbook of Korean Culture and Society is an accessible and interdisciplinary resource that explores the formation and transformation of Korean culture and
society. Each chapter provides a comprehensive and thought-provoking overview on key topics, including: compressed modernity, religion, educational migration, social class and inequality, popular culture, digitalisation, diasporic cultures and cosmopolitanism. These topics are thoroughly explored by an international team of Korea experts, who provide historical context, examine key issues and debates, and highlight emerging questions in order to set the research agenda for the near future. Providing an interdisciplinary overview of Korean culture and society, this Handbook is an essential read for undergraduate and postgraduate students, as well scholars in Korean Studies, Cultural Studies, Sociology, Anthropology, and Asian Studies in general. This book presents the voices of foreign brides from 123 countries who married Korean men in response to a critical shortage of marriageable women in rural Korea since the early 1990s. When we compare Eastern and Western societies, we find similar economic and social forces at work. But the impact of these on family life reflects differences in cultural history and social context. This volume examines family change in Korea, Japan, and the United States, allowing us to contrast the collective emphasis of a Confucian social heritage with the individualism of the West. An impressive group of demographers and family sociologists considers such questions as: How do family patterns vary within countries and across societies? How essential are marriage and parenthood? How do levels of contact between middle-aged adults and their parents who live elsewhere differ in East Asian countries and the U.S.? How does female employment vary based on family factors and do these factors affect employment across societies? Policy makers and demographic and family researchers both in the U.S. and Asia will find this book a vital resource for understanding the dynamics of family life in contrasting modern societies. Contributors: Larry L. Bumpass, Yong-Chan Byun, Minja Kim Choe, Karen Oppenheim Mason, Ronald R. Rindfuss, Noriko O. Tsuya. From the late nineteenth century, Japan sought to incorporate the Korean Peninsula into its expanding empire. Japan took control of Korea in 1910 and ruled it until the end of World War II. During this colonial period, Japan advertised as a national goal the assimilation of Koreans into the Japanese state. It never achieved that goal. Mark Caprio here examines why Japan's assimilation efforts failed. Utilizing government documents, personal travel accounts, diaries, newspapers, and works of fiction, he uncovers plenty of evidence for the potential for assimilation but very few practical initiatives to implement the policy. Japan's early history of colonial rule included tactics used with peoples such as the Ainu and Ryukyuan that tended more toward obliterating those cultures than to incorporating the people as equal Japanese citizens. Following the annexation of Taiwan in 1895, Japanese policymakers turned to European imperialist models, especially those of France and England, in developing strengthening its plan for assimilation policies. But, although Japanese used rhetoric that embraced assimilation, Japanese people themselves, from the top levels of government down, considered Koreans inferior and gave them few political rights. Segregation was built into everyday life.
Japanese maintained separate communities in Korea, children were schooled in two separate and unequal systems, there was relatively limited intermarriage, and prejudice was ingrained. Under these circumstances, many Koreans resisted assimilation. By not actively promoting Korean-Japanese integration on the ground, Japan's rhetoric of assimilation remained just that. Since ancient times, physicians have believed that women are especially vulnerable to certain mental illnesses. Contemporary research confirms that women are indeed more susceptible than men to anxiety, depression, multiple personality, and eating disorders, and several forms of what used to be called hysteria. Why are these disorders more prevalent in women? Brant Wenegrat convincingly asserts that women's excess risk stems from a lack of social power. He reviews women's social power from an evolutionary and cross-cultural perspective and places mental disorders in the context of evolution and societal organization. In this comprehensive look at mental disorders commonly associated with women, Brant Wenegrat convincingly asserts that women's excess risk stems from a lack of social power. This work explores what it means to be modern and what it means to be Korean in a culture where courtship and marriage are often the crucible in which notions of gender and class are cast and recast. Touching on a number of important issues--identity, romantic love, women's work, marriage negotiations, and wedding ceremonies--Laurel Kendall gives us a new appreciation for how Koreans have adapted this pivotal social practice to the astounding changes of the past century. Kendall attended her first Korean wedding in 1970, soon after she arrived in the country with the Peace Corps. Years later, as a seasoned anthropologist, she began interviewing both working-class and middle-class couples, matchmakers, purveyors of dowry goods, and proprietors of wedding halls. She consulted etiquette handbooks and women's magazines and analyzed cartoons, photographs, and weddings themselves. The result is an engaging account of how marriage matches are made, how families proceed through the rites, how they finance ceremonies and elaborate exchanges of ritual goods, and how these practices are integral to the construction of adult identities and notions of ideal women and men. The book is also a reflection on what it means to write Korea in a complex and ever changing social milieu. This book is a collection of articles from the "Ask a Korean Dude" column Seoul Selection's monthly travel and culture magazine, SEOUL, ran to answer questions posed by readers regarding aspects of Korean society and culture. Fielding the questions with sincerity and a dash of humor, the "Korean Dude"—frequently making use of his own endearing personal experiences—turned cultural quirks into cultural understanding, providing insight into the workings of Korean culture. This book is a tool with which you, the foreigner, may come to not only understand the distinctly curious aspects of Korea, but also appreciate the deeply running veins of traditional and modern culture interlaced into this complex—but actually rather simple—society. Information on the geography, history, government, people, culture, and economy of North Korea. Publisher Fact Sheet Under Construction provides an illuminating portrait of south Korean
gender construction in the 1990s—a decade that saw the return to civilian rule, a loosening of censorship & social control, & the emergence of a full-blown consumer culture. Have you made a New Year's resolution to get married out of nowhere? Did it work? When the author turned thirty, she put getting married on her New Year's resolution list, not because she wanted to get married or had a boyfriend but because of social pressure in which she lived. Social pressure made her think that if she wanted to ever get married, it was better to do so sooner than later. For three consecutive years, she prayed about it and made efforts to form relationships. After three years passed by, she was still single and unhappy. As she reflected on her unhappiness, she finally realized that she was not happy because she was not able to accomplish a goal that was ultimately out of her control. "How absurd it was to put 'get married' on my New Year's resolution!" As she eliminated marriage from her New Year's resolutions and focused on what she really wanted to do with her life, her energy level was boosted. Although she did not have any tool to frame her singleness, she happened to choose the best course for her. Only if she knew the socially constructed characteristics of marriage, the first three years of her thirties would have been different. The author hopes ministers and never-married single women can learn what we think is normal is a very contextual product. The author invites never-married single women to own their own stories instead of being owned by metanarratives in their lives. Twelve chapters, portraying diverse aspects of the contemporary Korean families and showing how they have come to have their current shapes. An introductory analysis of Korean American religious practices and community. A riveting debut novel set in contemporary Seoul, Korea, about four young women making their way in a world defined by impossible standards of beauty, after-hours room salons catering to wealthy men, ruthless social hierarchies, and K-pop mania “Powerful and provocative . . . a novel about female strength, spirit, resilience—and the solace that friendship can sometimes provide.”—The Washington Post NAMED ONE OF THE BEST BOOKS OF THE YEAR BY Time • NPR • Esquire • Bustle • BBC • New York Post • InStyle Kyuri is an achingly beautiful woman with a hard-won job at a Seoul “room salon,” an exclusive underground bar where she entertains businessmen while they drink. Though she prides herself on her cold, clear-eyed approach to life, an impulsive mistake threatens her livelihood. Kyuri’s roommate, Miho, is a talented artist who grew up in an orphanage but won a scholarship to study art in New York. Returning to Korea after college, she finds herself in a precarious relationship with the heir to one of the country’s biggest conglomerates. Down the hall in their building lives Ara, a hairstylist whose two preoccupations sustain her: an obsession with a boy-band pop star, and a best friend who is saving up for the extreme plastic surgery that she hopes will change her life. And Wonna, one floor below, is a newlywed trying to have a baby that she and her husband have no idea how they can afford to raise in Korea’s brutal economy. Together, their stories tell a gripping tale at once unfamiliar and
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unmistakably universal, in which their tentative friendships may turn out to be the thing that ultimately saves them. Fusing audience research and ethnography, the book presents a compelling account of women’s changing lives and identities in relation to the impact of the most popular media culture in everyday life: television. Within the historically-specific social conditions of Korean modernity, Youna Kim analyzes how Korean women of varying age and class group cope with the new environment of changing economical structure and social relations. The book argues that television is an important resource for women, stimulating them to research their own lives and identities. Youna Kim reveals Korean women as creative, energetic and critical audiences in their responses to evolving modernity and the impact of the West. Based on original empirical research, the book explores the hopes, aspirations, frustrations and dilemmas of Korean women as they try to cope with life beyond traditional grounds. Going beyond the traditional Anglo-American view of media and culture, this text will appeal to students and scholars of both Korean area studies and media and communications studies. From its humble "straw mat" origins to its paradoxical status as a national treasure, p'ansori has survived centuries of change and remains the primary source of Korean narrative and poetic consciousness. In this innovative work, Chan Park celebrates her subject not as a static phenomenon but a living, organic tradition adapting to an ever-shifting context. Drawing on her extensive literary and performance backgrounds, Park provides insights into the relationship between language and music, singing and speaking, and traditional and modern reception. Her "performance-centered" approach to p'ansori informs the discussion of a wide range of topics, including the amalgamation of the dramatic, the narrative, and the poetic; the invocation of traditional narrative in contemporary politics; the vocal construction of gender; and the politics of preservation. Elusive Belonging examines the post-migration experiences of Filipina marriage immigrants in rural South Korea. Marriage migration—crossing national borders for marriage—has attracted significant public and scholarly attention, especially in new destination countries, which grapple with how to integrate marriage migrants and their children and what that integration means for citizenship boundaries and a once-homogenous national identity. In the early twenty-first century many Filipina marriage immigrants arrived in South Korea under the auspices of the Unification Church, which has long served as an institutional matchmaker. Based on ethnographic fieldwork, Elusive Belonging examines Filipinas who married rural South Korean bachelors in the first decade of the twenty-first century. Turning away from the common stereotype of Filipinas as victims of domestic violence at the mercy of husbands and in-laws, Minjeong Kim provides a nuanced understanding of both the conflicts and emotional attachments of their relationships with marital families and communities. Her close-up accounts of the day-to-day operations of the state’s multicultural policies and public programs show intimate relationships between Filipinas, South Korean husbands, in-laws, and multicultural agents, and how various
emotions of love, care, anxiety, and gratitude affect immigrant women’s fragmented citizenship and elusive sense of belonging to their new country. By offering the perspectives of varied actors, the book reveals how women’s experiences of tension and marginalization are not generated within the family alone; they also reflect the socioeconomic conditions of rural Korea and the state’s unbalanced approach to “multiculturalism.” Against a backdrop of the South Korean government’s multicultural policies and projects aimed at integrating marriage immigrants, Elusive Belonging attends to the emotional aspects of citizenship rooted in a sense of belonging. It mediates between a critique of the assimilation inherent in Korea’s “multiculturalism” and the contention that the country’s core identity is shifting from ethnic homogeneity to multiethnic diversity. In the process it shows how marriage immigrants are incorporated into the fabric of Korean society even as they construct new identities as Filipinas in South Korea. 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. This book discusses perceptions of ‘femininity’ in contemporary South Korea and the extent to which fictional representations in South Korean women’s fiction of the 1990s challenges the enduring association of the feminine with domesticity, docility and passivity. Arguably the most brutal crime committed by the Japanese military during the Asia-Pacific war was the forced mobilization of 50,000 to 200,000 Asian women to military brothels to sexually serve Japanese soldiers. The majority of these women died, unable to survive the ordeal. Those survivors who came back home kept silent about their brutal experiences for about fifty years. In the late 1980s, the women’s movement in South Korea helped start the redress movement for the victims, encouraging many survivors to come forward to tell what happened to them. With these testimonies, the redress movement gained strong support from the UN, the United States, and other Western countries. Korean “Comfort Women” synthesizes the previous major findings about Japanese military sexual slavery and legal recommendations, and provides new findings about the issues “comfort women” faced for an English-language audience. It also examines the transnational redress movement, revealing that the Japanese government has tried to
conceal the crime of sexual slavery and to resolve the women’s human rights issue with diplomacy and economic power. This work explores the tension in East Asia between the trend towards a convergence of legal practices in the direction of a universal model and a reassertion of local cultural practices. The trend towards convergence arises in part from ‘globalisation’, from ‘rule of law programs’ promulgated by institutions such as the International Monetary Fund and the Asian Development Bank, and from widespread migration in the region, whilst the opposing trend arises in part from moves to resist such ‘globalisation’. This book explores a wide range of issues related to this key problem, covering China in particular, where resolving differences in conceptions about the rule of law is a key issue as China begins to integrate itself into the World Trade Organisation regime. This book focuses on the links between family, education, and employment systems in the Asian developed economies, proposing that these three systems and their interrelations are powerful factors causing the low fertility in Asia. The phenomenon of low fertility has been widely observed in developed countries, and the birthrate in Asian countries is among the lowest in the world. Although these countries have implemented measures to counter the falling birthrate, the expected effect has not yet been achieved. Moreover, Asia has seen a rapid decrease in the number of marriages. To promote effective countermeasures, it is necessary to clarify the factors influencing the low birthrate and decline in the number of marriages. Based on a statistical analysis of survey results mainly from Japan, South Korea, and Singapore, this book discusses several important points. First, because the family system is strong, cohabitation and children born to single mothers are not socially accepted. Further, mothers play a strong role in fulfilling expectations for children’s education. Second, the popularization of higher education and intense academic competition, which have been a driving force for rapid economic growth, have led to many parents opting to have fewer children, as the cost of education is high. Lastly, wage disparity is large and employment stability is a matter of concern. These factors increase competition within education and, in turn, make it difficult for the young generation to choose marriage. Within the employment environment, balancing work and family life is problematical, especially for women. A lavish wedding marries two of the most sacred tenets of American culture - romantic love and excessive consumption. This work offers a look at the historical, social and psychological strains that come together to make it the most important cultural ritual in contemporary consumer culture. Migrant Encounters examines what happens when migrants across Asia encounter both the restrictions and opportunities presented by state actors and policies, some that leave deep marks on migrants' own life trajectories and others that produce fragmentary, uneven traces. With a focus on those who migrate to perform intimate labor—domestic, care, and sex work—or whose own intimate and familial lives are redefined through migration, marriage, and sometimes parenthood, this volume argues that such encounters
transform both migrants and the states between which they move. Written by an international group of anthropologists, sociologists, and geographers, these essays offer richly detailed and insightful accounts of the intimate consequences of migration and the transformative effects of migrant-state encounters across Asia. Addressing a range of topics from the fate of children born to unmarried migrant mothers to the everyday negotiations of cross-border couples and migrant domestic workers, the contributors situate themselves at various points along the extensive migration routes that extend from northeast Asia all the way to the Gulf region. The authors draw on ethnographic research and policy analysis to illustrate the texture of migrants' interactions with state actors and forces. From a range of perspectives, they explore what these encounters teach us about migrant agency and the workings of state power in a region now rife with diverse forms of cross-border mobility. Contributors: Heng Leng Chee, Nicole Constable, Sara L. Friedman, Hsiao-Chuan Hsia, Mark Johnson, Hyun Mee Kim, Pardis Mahdavi, Filippo Osella, Nobue Suzuki, Christoph Wilcke, Brenda S. A. Yeoh. This collection brings together cutting-edge work by established and emerging scholars focusing on key societies in the East Asian region: China, Taiwan, Hong Kong, Japan, North and South Korea, Mongolia and Vietnam. This scope enables the collection to reflect on the nature of the transformations in constructions of sexuality in highly developed, developing and emerging societies and economies. Both Japan and China have established traditions of ‘sexuality’ studies reflecting longstanding indigenous understandings of sex as well as more recent developments which interface with Euro-American medical and psychological understandings. Authors reflect upon the complex colonial and economic interactions and cultural flows which have affected the East Asian region over the last two centuries. They trace local flows of ideas instead of defaulting to Euro-American paradigms for sexuality studies. Through looking at regional and global exchanges of ideas about sexuality, this volume adds considerably to our understanding of the East Asian region and contributes to wider discussions of social transformation, modernisation and globalisation. It will be essential reading in undergraduate and graduate programs in sexuality studies, gender studies, women’s studies and masculinity studies, as well as in anthropology, sociology, history, cultural studies, area studies and health sciences. At publication date, a free ebook version of this title will be available through Luminos, University of California Press’s Open Access publishing program. Visit www.luminosoa.org to learn more. Rules of the House offers a dynamic revisionist account of the Japanese colonial rule of Korea (1910–1945) by examining the roles of women in the civil courts. Challenging the dominant view that women were victimized by the Japanese family laws and its patriarchal biases, Sungyun Lim argues that Korean women had to struggle equally against Korean patriarchal interests. Moreover, women were not passive victims; instead, they proactively struggled to expand their rights by participating in the Japanese colonial
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legal system. In turn, the Japanese doctrine of promoting progressive legal rights would prove advantageous to them. Following female plaintiffs and their civil disputes from the precolonial Choson dynasty through colonial times and into postcolonial reforms, this book presents a new and groundbreaking story about Korean women’s legal struggles, revealing their surprising collaborative relationship with the colonial state. Korean families are changing fast. While birth rates remain low, Koreans are marrying and starting a family later than ever before, if at all. Couple-with-children households, the dominant household type in Korea until recently, will soon make up fewer than one quarter of all households. These changes will have a profound effect on Korea’s future. Among other things, the Korean labour force is set to decline by about 2.5 million workers by 2040, with potential major implications for economic performance and the sustainability of public finances. The phenomenon of bankonka – ‘postponement of marriage’ – is increasingly reported in contemporary Japanese media, clearly illustrating the changing patterns of modern lifestyles and attitudes towards marriage, personal obligation and ambition. This is the first book in recent years to explore the contemporary state of marriage in Japanese society. Setting out the different perceptions and expectations of marriage in today’s Japan, the book discusses how economic issues and the family impact on marital behaviour. Contrary to the views of some feminists that young women have no interest in improving their status and position, this book argues that, by delaying marriage and childrearing, young women can be seen as ‘rebels’ challenging Japanese patriarchal society. Unlike many other studies, it gives equal attention to male gender roles and masculinity, exploring what constitutes being a ‘real man’ in Japan – through the analysis of mainstream and non-mainstream conceptions of masculinity that co-exist in contemporary Japan, and considers the implications of such different roles for the institution of marriage. It investigates the roles of wife and mother, articulating why the strict division of labour defining men as breadwinners and women as homemakers became popular. Moreover, it describes the changing character of courtship relationships, explaining why the norm has shifted from arranged marriages pre-1945 to love marriages after that period. Finally, it puts the Japanese experience into cross-cultural, international context with a series of comparisons with marriage elsewhere both in Asia – including in Korea and Hong Kong – and in western countries such as France, Sweden, Italy and the United States. This work explores what it means to be modern and what it means to be Korean in a culture where courtship and marriage are often the crucible in which notions of gender and class are cast and recast. Touching on a number of important issues – identity, romantic love, women’s work, marriage negotiations, and wedding ceremonies – Laurel Kendall gives us a new appreciation for how Koreans have adapted this pivotal social practice to the astounding changes of the past century. Kendall attended her first Korean wedding in 1970, soon after she arrived in the country with the Peace Corps. Years later, as a seasoned
anthropologist, she began interviewing both working-class and middle-class couples, matchmakers, purveyors of dowry goods, and proprietors of wedding halls. She consulted etiquette handbooks and women’s magazines and analyzed cartoons, photographs, and weddings themselves. The result is an engaging account of how marriage matches are made, how families proceed through the rites, how they finance ceremonies and elaborate exchanges of ritual goods, and how these practices are integral to the construction of adult identities and notions of ideal women and men. The book is also a reflection on what it means to write “Korea” in a complex and ever changing social milieu.

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. This book provides a comparative perspective on the contemporary experiences of 1.5 generation Korean immigrants around the world. The contributors study 1.5 generation Korean immigrants in America, New Zealand, Argentina, and Canada while exploring key issues of identity, transnationalism, and culture. "A step-by-step guide to obtaining U.S. residency by various non-work related means, such as political asylum, the visa lottery or a family member"--Provided by publisher.

Get Married For Christ's Sake was written to help Christian singles adjust to the realities of marriage.

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