

Tuesday, Thursday 2-3:20 pm  
Winter 2017  
CRN 26804/26805  
175 LIL

Professor Goodman  
Office: 331 McKenzie  
bgoodman@uoregon.edu  
Office: Tu 3:30-5pm and by  
appointment (McK 331)

## **HISTORY 497/597 MODERNITY AND GENDER IN CHINA**

**Description:** When early 20<sup>th</sup> century Chinese reformers and revolutionaries thought about how to make China modern, they demanded radical transformation of Chinese gender roles. This course examines the question of gender in revolutionary and post-revolutionary modern China. The class begins by opening a window onto the centrality of gender in the construction of the modern state. We then step back to examine texts, ideas, and practices that shaped formulations of masculine and feminine identities in late imperial China. Understanding the centrality of normative family hierarchy and gendered ideas of virtue for the premodern state lays the ground for the inquiry into connections between gender and political change in the twentieth century that is the primary focus of the class. Readings feature theorists, participants, and bystanders in China's 20<sup>th</sup> century revolutions (republican, communist, and contemporary market reform). Class materials include primary sources in translation (manifestos and memoirs of revolutionaries and reformers), diverse oral histories, fiction, and historical analyses. Drawing upon these diverse perspectives we will examine how ideas of sexual difference and equality constituted, and were constituted by understandings of power. No prerequisites. Required lecture, reading and discussion.

**Objectives:** By looking at radical shifts in gender in the context of China and political revolution, this class should enable you to question common assumptions about gender, understand gender as historically constituted and variable, and to think about connections between gender and class, colonialism, nationalism, anarchism, socialism, and global capitalism. Careful reading of primary sources will strengthen your familiarity with language, context, and critical interpretation while you also gain understanding of the modern history of gender and political transformation in China.

**HIST 497 Requirements (Undergraduates):** Attendance and active reading and participation in discussion are required for success in this course. All readings must be completed for the date under which they appear in this syllabus. Grading reflects the expectation that all students read, think about, and discuss in class the assigned selections. *You should bring your course packet to class for easy reference to the texts you will be discussing.* A midterm (Feb. 7) and two papers are required. For your first paper (3-4 pages) you may choose EITHER Option A or B, due at the beginning or end of week 4, respectively (see schedule of classes below for descriptions and due date for each option). A second paper (5-7 pages) on *Red Azalea* or *Three Inch Golden Lotus* is due at the end of the class. In week 8 I will provide guidelines for your second paper assignment. If you wish to write your second paper on a related topic or book of your choice, please ask me about other appropriate possibilities. (please meet with me about this option in or before week 9).

**HIST 597 Requirements (Graduates):** Graduate students will participate in the regular Tu-Th classes, but will have additional separate meetings (with additional readings) and paper assignments. In addition, graduate students will be asked to make short in-class presentations.

**Grading for History 497:** Grades are based on a midterm (25%), two papers (25% each), and active participation in class (25%). *Participation includes regular participation in discussion AND a bringing to each Thursday class a short weekly written comment (a paragraph to one page) on the week's readings. The written comment, and your oral participation, should express your response to the key themes (you should identify them) as well as your questions about the reading.* (An "A" in participation requires discussing the topic and readings in way that contributes to the depth of discussion and inquiry into the text/topic. A "B" requires regular spoken participation and familiarity with the reading. "C" grade requires some participation and evidence of reading.) *Written participation comments will not be accepted late.* (In all cases of questions about assignments, I will be very glad to meet with you or respond to e-mail questions in advance of deadlines. If you send a daytime e-mail I will try to respond by that evening.)

**Guidelines for papers:** All written assignments should be printed in hard copy and double-spaced. You should complete paper topic 1 option A or B, on the date specified. After the midterm, you may choose either paper option A or B for your second paper, which is due on March 20 (noon, under my office door). All papers should succinctly describe the reading/topic and its historical context, and address the questions specified in the paper topics listed on the syllabus (for paper 1) or on the handout (for paper 2).

**In Fairness:** Absences or late assignments will be excused for documented illness or emergency. Please contact me in advance whenever possible so that I may make appropriate accommodations. All work that you turn in *must be your own. Any work submitted for credit that includes the words or ideas of anyone else must fully and accurately identify your source in a complete citation.* If you are confused or do not understand the consequences of academic dishonesty at the UO—or the ethical issues behind these university policies—please read the UO plagiarism policy: <http://libweb.uoregon.edu/guides/plagiarism/students/>.

The following books are available for purchase. They are also on reserve at the library:

Dorothy Ko, *Cinderella's Sisters: A Revisionist History of Footbinding* (Berkeley, 2007)  
Susan Mann, *Precious Records: Women in China's Long Eighteenth Century* (Stanford, 1997)  
Lydia Liu, Rebecca Karl, and Dorothy Ko, *The Birth of Chinese Feminism: Essential Texts in Transnational Theory* (Columbia, 2013)  
Ida Pruitt, *Daughter of Han* (Stanford, 1945)  
Wang Zheng, *Women in the Chinese Enlightenment* (Berkeley, 1999)  
Emily Honig, *Sisters and Strangers: Women in Shanghai Cotton Mills, 1919-1949* (Stanford, 1986)  
Susan Glosser, trans., *Li Fengjin: How New Marriage Law Helped Chinese Women Stand Up* (CCP propaganda pamphlet from 1950s), 2005.  
Yue Daiyun and Carolyn Wakeman, *To the Storm* (Berkeley, 1985)  
Anchee Min, *Red Azalea* (New York, 1994)

Feng Jicai, *Three-Inch Golden Lotus: A Novel on Foot Binding* (1994) (optional)

\*\*\*There is, in addition, a required course packet available for purchase at the Duckstore.

CLASS SCHEDULE (the readings assigned for each class appear under the date of each class):

Week 1           **Jan. 10**           What is Gender? Images of Gender and China  
                      **Jan. 12**           Gender and China: Considering the Bound Foot

*Required Reading for Jan. 12 discussion:*

•Dorothy Ko, *Cinderella's Sisters: A Revisionist History of Footbinding* (Berkeley: UC Press, 2007), pp. 9-68. *Bring your short written reaction and come ready to discuss!*

*Reading questions for Ko discussion:* What does Ko mean by a “revisionist” history? What critiques emerged of footbinding at the turn of the 20<sup>th</sup> century and early Republic? What arguments were made by male and female reformers? How did footbinding, which was neither mandated by Confucianism nor the premodern state, come to represent Chinese tradition? Who was responsible for footbinding? Why and how did the modernizing state create anti-footbinding campaigns? What prerogatives or rights did women exercise 1) as educated women or 2) as women with bound feet?

Week 2           **Jan. 17**           Introduction to Gender, and Gender in China

*Required readings (in packet) for Jan. 17 discussion:*

- Joan Scott, “Gender: A Useful Category of Historical Analysis,” in *Gender and the Politics of History* (New York, 1994) 28-50. (*read carefully, come prepared to discuss*)
- Joan Scott, “Unanswered Questions,” *American Historical Review*, vol.113, no. 5 (Dec. 2008) pp. 1422-1429. (*also for discussion*)
- Susan Mann, *Gender and Sexuality in Modern Chinese History* (Cambridge, 2011), pp. 27-49. (packet)

Reading questions for Scott discussion: What seems to be at stake in Scott’s title? To what extent is she concerned with the lived experience of men and women? How does her concern go beyond biological difference or gendered experience to questions of language and politics? How has the writing of history changed between Scott’s original essay and her 2008 reflections in “Unanswered Questions?”

*Reference (included in packet, but not required reading):* Gail Hershatter and Wang Zheng, “Chinese History: A Useful Category of Gender Analysis,” *American Historical Review*, vol.113, no. 5 (Dec. 2008) pp. 1404-1421 (especially pp. 1412-1421).

**Jan. 19**           *Female Biography and Classical Representations of Gender*  
*Required reading for Jan. 19 discussion (read carefully and bring your questions):*

- Liu Hsiang (Liu Xiang, c. 18 BCE), *Lieh nü zhuan* (Biographies of Eminent Women), in Albert O’Hara, trans, *Position of Woman in Early China*, selections (in packet). AND...
- Ban Zhao, “Lessons for Women,” in Nancy Swann, *Pan Chao: Foremost Woman Scholar of China* (New York, 1931) 82-90 (packet)

Reading questions for thinking about Liu Xiang and Ban Zhao: What male and female characteristics and behaviors are valued in these essays? How is sexuality depicted? Do some of Liu Xiang's depictions of male and female behavior surprise you? (If so, what are the surprises?). What roles do social status and behavior play in the evaluation of individuals?

Week 3      **Jan. 24**      *Women's Virtue and the State*

*Required reading for Jan. 24:*

- Mark Elvin, "Female Virtue and the State in China," *Past and Present* 104, 111-152 (packet pp. 63-84—*prepare for discussion*)
- Mann, *Precious Records*, 19-44.

Questions for discussion: Why was the late imperial state concerned with female virtue? What policies expressed this concern, and how did they change over time? What is Elvin's argument about state policy, and the agency of men and women in the state recognition of virtue? What does he mean by the democratization of virtue?

**Jan. 26**      *Gender in the Late Imperial Era*

*Required reading:*

- Mann, *Precious Records*, 45-75 143-177, 201-226 (for discussion)

*(looking ahead)* \***PAPER #1 Option A (3 pages). Due Jan 31 NOON, under my office door (331 McK).**

Topic for Option A: Present and evaluate the late 19<sup>th</sup>/early 20<sup>th</sup> c. reformer Kang Youwei's ideas of transformed gender relations, as expressed in his *Book of Great Community* (see below). Why did Kang want to change gender relations? (Think *context*). Do his ideas serve men and women equally well? How liberating are they? What is changed and what remains of older Confucian virtues and hierarchies? (*Option B appears on the next page of the syllabus.*)

Week 4      **Jan. 31**      *Changing Notions of Gender in the Late Qing, Early Feminism*

*Required reading:*

- Kang Youwei (K'ang Yu-wei), *Datong shu (Ta T'ung Shu)* [Book of Great Community], pp 85-114 (*read carefully and be prepared to discuss your answers to the Topic A questions on Kang*)

**Feb. 2**      *Nationalist and Anarchist Revolutionaries: Qiu Jin and He-Yin Zhen*

*Required reading:*

- Qiu Jin, "The Movement Against Footbinding," and Qiu Jin, "An Address to Two Hundred Million Countrywomen," pp. 115-118. (*read for discussion*)
- He-Yin Zhen, selections, in Liu, et. al, *Birth of Chinese Feminism*, pp. 53-146; 169-184 (*be prepared to discuss*)

*Discussion: How did different politics shape Qiu Jin and He-Yin Zhen's approaches to gender?*

**PAPER #1 Option B (3-4 pages). Due 5pm, Feb. 3, noon, under my office door (353 McKenzie)**

Topic for Option B (4 pages): Compare and contrast Kang Youwei's ideas about gender transformation with those of either Qiu Jin or He-Yin Zhen. What is similar and what is different? What is the importance of "China" in each vision? What are the specific ideas presented about men and women? Why do you think their visions differ?

Week 5      **Feb. 7**      *Gender in the Lives of Commoners; 1911 Revolution and Gender*  
*Required reading for discussion:*      •Ida Pruitt, *Daughter of Han*, 1-93.

**\*\*SHORT MIDTERM, following discussion. Includes readings and lectures through Feb. 7.**

**Feb. 9**      *New Culture/ May Fourth Refashionings of Gender*  
*Required readings:* (prepare all for discussion)  
•Chen Duxiu, "The Way of Confucius and Modern Life" (packet)  
•Wang Zheng, *Women in the Chinese Enlightenment*, 1-32.  
•Mao Zedong, selections regarding the suicide of Miss Zhao, in Stuart Schram, ed. *Mao's Road to Power*, v. 1 (packet, read carefully for discussion)  
•Lu Xun, "My Views on Chastity." (packet)

Week 6      **Feb. 14**      *New Women and Men in the May Fourth Era*

*Required readings (come prepared to discuss):*  
•Wang Zheng, *Women in the Chinese Enlightenment*, pp. 145-286.

Questions for discussion: What motivated and enabled these individuals to attain their success? What differences did social connections make? What dangers or opportunities were conveyed by gender identity and/or sexuality?

**Feb. 16**      *Class Matters*  
*Required reading (come prepared to discuss):*      •Pruitt, *Daughter of Han*, 142-end.

Week 7      **Feb. 21**      *Other Women, Other Families: Workers and Concubines*  
*Required reading:*      •Honig, *Sisters and Strangers*, 1-93.

**Feb. 23**      *Gender and the Communist Revolution*  
Read: Honig, 94-249. *Come prepared to discuss Honig*

Questions for discussion: How did gender affect worker organization and worker identities, as described by Honig, in *Sisters and Strangers*? How did gender affect the efforts of communist organizers to mobilize workers? To what extent may we speak of a common category of "workers"? Of "women"?

Week 8      **Feb. 28**      *Gender and Communist Revolution, cont'd*  
*Required readings:*  
•Wang Zheng, 287-356 (*read carefully for discussion*)

•Susan Glosser, ed., *Li Fengjin: How the New Marriage Law Helped Chinese Women Stand Up* (pamphlet, prepare to discuss).

*Questions for discussion of Wang Zheng reading:* How did women rise in the CCP? What were their relations to male party leaders? What role did the party play in marriage? To what extent could male and female cadres make decisions about work and family.

**March 2**      *Work and Family in Revolution*

*Required reading:*

•Yue Daiyun and Carolyn Wakeman, *To the Storm*, 1-150. (read carefully for discussion)

*Questions for discussion:* Does Yue Daiyun identify more as a woman or as an intellectual? How is her narrative shaped by both gender and class? Her politics?

Week 9      **March 7** *Gender and Sexuality in the Cultural Revolution*

*Required readings*

- Emily Honig, “Maoist Mappings of Gender: Reassessing the Red Guards,” and
- Elizabeth Perry, “Little Brothers in the Cultural Revolution: The Worker Rebels of Shanghai,” in Susan Brownell and Jeffrey Wasserstrom, eds., *Chinese Femininities, Chinese Masculinities* (Berkeley: UC Press, 2002) 255-285 (both in packet)
- Yue Daiyun, 151-250.

*Questions for discussion:* To what extent did political behavior in the Cultural Revolution break with older notions of femininity and masculinity? How was political violence gendered?

**March 9**

\*\*View JSMA exhibit of Chinese propaganda posters and discuss in Thursday reaction paper. begin reading Anchee Min, start on final paper.

Week 10      **March 14**      *Gender and Sexuality in the Cultural Revolution, cont'd*

*Required reading:*      •Anchee Min, *Red Azalea*, finish it and *come prepared to discuss*

Questions for discussion: consider the differences between Yue Daiyun’s memoir and this memoir by Anchee Min. How do they express different politics? How do they express generational differences? What appear to be their different audiences? How do the two authors position themselves vis-à-vis Mao’s wife Jiang Qing? How do you make sense of the sexuality depicted by Anchee Min?

**March 16**      *Gender in Post-Mao China*

*Required reading:*

•Yan Hairong, *New Masters, New Servants: Migration, Development, and Women Workers in China* (Duke U. Press, 2008), pp. 145-185 (in packet).

Film clip: *China Blues*

Your second and final paper assignment (5-7pp.) is due March 20. There will be a handout describing the paper options. There is no final exam.