

Tuesday, Thursday 2-3:20pm
Spring 2009
CRN 35864/ 35865
185 Lillis

Professor Goodman
Office: 353 McKenzie
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Office Hours: Mon, Tue, 3:30-5pm.

HISTORY 497/597

MODERNITY AND GENDER IN CHINA

Description: This course provides an introduction to changing views of gender in China. As Chinese reformers and revolutionaries thought about how to make China modern, they placed particular focus on the transformation of Chinese gender roles. After a preliminary introduction to questions of gender in Chinese modernity, course readings highlight key classical texts as well as ideas and practices central to configurations of gender in late imperial China. We will then consider the dramatic ways in which gender relations were reconceived and restructured as Chinese politics changed in the late nineteenth century, in the course of the Republican Revolution of 1911, the May Fourth Movement, and at different moments in the history of Chinese Communism. Readings include Chinese reformist and utopian tracts (in translation), early feminism, early Communist writings, memoirs and oral histories. There are no prerequisites. The class combines lecture, reading and discussion.

Requirements for History 497 (Undergraduates): Attendance and active participation is essential to your success in this course. All readings are required and should be completed for the date under which they appear in this syllabus. Grading reflects the expectation that all students should read, think about, and discuss in class the assigned selections. A midterm and two papers are required. For your first paper you may choose EITHER Option A or B, due in the 3rd or 4th week of class, respectively (see schedule of classes below for descriptions of each option). A second paper on either *Red Azalea* or *Three Inch Golden Lotus* is due in the second half of the class.

Requirements for History 597 (Graduates): Graduate students will participate in the regular Tu-Th classes, but will have additional meetings and separate paper assignments due on the Fridays we meet (separate from the undergraduate class). In addition, graduate students will be asked to make several in-class presentations.

Grading for History 497: Grades for the course will be based on a midterm (25%), active participation in class (25%--this means participation in discussion, not just attendance!), and two papers (25% each). **Participation in discussion means bringing a brief written comment (a paragraph to one page) on readings to each class, prepared to turn in. The comment should reflect your engagement with the reading.** I will explain this in class.

Guidelines for papers: Papers should be typed and doublespaced. You must complete Topic 1 option A or B, on the date specified, for your first paper. After the midterm, you may choose either paper option A or B for your second paper, also due on the dates specified. All papers should succinctly describe the source and its historical context, as well as address the questions specified in the paper topics listed above.

In Fairness: Absences or late assignments will only be excused in the event of documented illness. 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 about this 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:

Kay Ann Johnson, *Women, the Family and Peasant Revolution in China* (Chicago, 1983)
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)
Ida Pruitt, *Daughter of Han* (Stanford, 1945)
Wang Zheng, *Women in the Chinese Enlightenment* (Berkeley, 1999)
Emily Honig, *Sisters and Strangers: Women in the Shanghai Cotton Mills, 1919-1949* (Stanford, 1986)
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)

There is, in addition, a required course packet that is available for purchase at the bookstore. **Full citations for readings in the course packet are provided in the class schedule in the event you wish to find the originals in the library.**

TALKS: You are strongly encouraged to attend three talks by guest speakers:

3:30 Tuesday March 31: Louise Edwards, “Humiliate-able Bodies: Rape in Wartime Propaganda Cartoons of the Sino-Japanese War” Knight Library Browsing Room.

3:30 Thursday, April 16: Joan Judge, “The Past, West, and Woman Question in China” 229 McKenzie Hall

3:30 Friday, May 15: Martin Huang, “Male Friendship and Homosexuality in Late Imperial China” 175 Lillis Hall.

Bibliography: Two useful bibliographies on women and gender in China are on the web:
<http://www.h-net.org/~women/bibs/bibl-chinese.html>
<http://www2.h-net.msu.edu/~asia/bibs/bibebrey.html>

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

Week 1 **March 31** *Images of Gender and China*

April 2 *The Bound Foot as a Template for Viewing Gender and China*

Required Reading for April 2 discussion:

•Dorothy Ko, *Cinderella's Sisters: A Revisionist History of Footbinding* (Berkeley: UC Press, 2007), pp. 9-68. Come prepared to discuss this!

Week 2 **April 7** *What is Gender? (and Introduction to Gender in China)*

Required reading for April 7 discussion:

•Joan Scott, "Gender: A Useful Category of Historical Analysis," in *Gender and the Politics of History* (New York, 1994) 28-50. (in packet—*come prepared to discuss*)

•Johnson, *Women, the Family*, 1-26. (read for background).

April 9 *Female Biography and Classical Representations of Gender*

Required reading for April 9 discussion (read carefully):

Reading: •Liu Hsiang, *Lieh nü zhuan* (Biographies of Eminent Chinese Women), Albert O'Hara, trans, *Position of Woman in Early China*, in packet.
•Ban Zhao, "Lessons for Women," in Nancy Swann, *Pan Chao: Foremost Woman Scholar of China* (New York, 1931) 82-90 (packet)

Reference: For an illustrated edition of *lienu zhuan*, look at <http://etext.virginia.edu/chinese/lienu/browse/Lienu.html>

Week 3 **April 14** *Women's Virtue and the State*

Reading: •Mark Elvin, "Female Virtue and the State in China," *Past and Present* 104, 111-152 (on Blackboard—*Prepare for discussion*)
•Mann, *Precious Records*, 19-44.

April 16 *Gender in the Late Imperial Era*

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

***PAPER #1 Option A (3 pages). Due April 21 NOON, under my office door (353 McKenzie)**

Topic for Option A: Present and evaluate Kang Youwei's idea of transformed gender relations, based on the reading below. Why does Kang want to change gender relations? (Think *context* here). Do his ideas serve men and women equally well? How liberating are they?

Week 4 **April 21** *Changing Notions of Gender in the Late Qing, Early Feminism*

Reading: •Kang Youwei (K'ang Yu-wei), *Datong shu (Ta T'ung Shu)* [Book of the Great Community] (in packet—come prepared to discuss)

April 23 *Qiu Jin, Female Revolutionary*

Readings: •"The Movement Against Footbinding," and Qiu Jin, "An Address to Two Hundred Million Countrywomen," in Ebrey, *Chinese Civilization* (in packet)
•Qiu Jin, "Stones of the Jingwei Bird," translated in Amy Dooling and Kristina Torgeson, eds., *Writing Women in Modern China* (New York, 1998), (in packet) *come prepared to discuss Qiu readings*

Reference: •Mary Rankin, "The Emergence of Women at the End of the Ch'ing: The Case of Ch'iu Chin," in M. Wolf and Roxanne Witke, eds., *Women and Chinese Society* (Stanford, 1975) 39-66.

PAPER #1 Option B (3-4 pages). Due 5pm, April 24, 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 Qiu Jin. 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 **April 28** Gender in the Lives of Commoners

Reading •Ida Pruitt, *Daughter of Han*, 1-93.

****SHORT MIDTERM, following discussion. Includes readings and lectures through April 28.**

April 30 *New Culture, May Fourth, and the New Woman*

Readings: •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 packet) Stuart Schram, ed. *Mao's Road to Power*, v. 1
•Lu Xun, "My Views on Chastity." (packet—plan to discuss Mao reading)

Week 6 **May 5** *come prepared to discuss:* •Wang Zheng, 145-286.

May 7 *Class Matters*

come prepared to discuss Pruitt, *Daughter of Han*, 142-235.

Week 7 **May 12** film: *Small Happiness*
Read: Honig, *Sisters and Strangers*, 1-93.

May 14 *Gender and the Communist Revolution*

come prepared to discuss Johnson and especially Honig:

- Johnson, *Women, Family and Peasant Revolution*, 39-62; 93-137.
- Honig, *Sisters and Strangers*, 94-249.

Week 8 **May 19** come prepared to discuss:
•Ko, 69-106 and •Wang Zheng, 287-356.

Reference: Susan L. Glosser, *Chinese Visions of Family and State, 1915-1953* (University of California Press, 2003), pp. 167-197.

May 21 *Gender and the Cultural Revolution*

For discussion: •Yue Daiyun and Carolyn Wakeman, *To the Storm*, 1-150.

Week 9 **May 26** •Yue Daiyun and Carolyn Wakeman, 151-250 (for discussion)

Paper #2, Option A, Due NOON May 26, under my office door (353 McKenzie).

Topic: How does gender affect the public activities of different individuals in Yue's account? Consider the lives of Yue, her daughter, and female political leaders (consider as well their relations with men), versus the lives of male figures in the book. (4 pages)

May 28 Gender and Sexuality in the Cultural Revolution, revisited

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 (in packet)
*Anchee Min, *Red Azalea*, first half.

Week 10 **June 2** •Anchee Min, *Red Azalea*, come prepared to discuss

June 4 Gender in Post-Mao China

Reading: *Feng Jicai, *Three Inch Golden Lotus*

See paper assignments, p. 6.

Paper #2, Option B, due in class on June 4, under my office door. Topic: How is Anchee Min's account of the Cultural Revolution different from that of Yue Daiyun? Include in your discussion consideration of her description and reaction to Jiang Qing. Might generational differences as well as period of publication account for these distinctions?

Paper #2, Alternate Option B, same deadline: Consider Feng Jikai's *Three Inch Golden Lotus*. How is revolutionary gender transformation portrayed in this post-Mao novel? How are traditional gender relations portrayed?