

TEACHING PORTFOLIO

Wen Yu

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1. Statement of Teaching Philosophy

Teaching, as a significant part of human culture, conveys values, explicitly and implicitly. As an intellectual historian who is keen to investigate the influence of learning on the individual and society, I have been interested in understanding expectations for higher education, exploring the implications of different methods and media of learning, and collaborating with colleagues and educational specialists to improve students' learning experience.

These interests have been developed through my practice at Harvard University and Boston College, where I have had the opportunity to implement different pedagogical ideas at various levels of teaching. I worked as a teaching assistant responsible for leading discussions and supervising student writings (2011). I served as the Associate Editor and a main course developer for ChinaX, an EdX/Harvard Massive Open Online Course on Chinese Civilization that so far has had over 500,000 registrants. I closely worked with scholars from both Chinese Studies and the Harvard Graduate School of Education to develop ChinaX online modules, co-led lectures, interacted with thousands of students online, and held discussions in person with course followers from nearby cities and regions (2012-2013). I then participated in transforming Harvard's conventional lecture course on Chinese history into a new "blended-learning" model, where students studied ChinaX online modules before coming to class for discussions with instructors (2013). I co-designed and co-taught a seminar on contemporary Chinese intellectual debates for graduate students and advanced undergraduate students, titled "Intellectual Debates in China Today" (2015). I also served as the primary teaching assistant of Harvard Extension School's online course on Chinese history, where I guided students through their weekly response papers and forum discussions and supervised their final research projects (2017). These experiences have contributed to my growth into a resourceful teacher. After receiving my Ph.D., I was appointed by Harvard to teach two courses on modern Chinese intellectual history (Spring 2018). Currently, I am offering two courses in modern Chinese history at Boston College as a lecture (August 2018 - Present).

First, I believe that there are principles of teaching and learning that are shareable across academic disciplines. Although putting these principles into practice requires thinking through the particularities of my own field, it is important for scholars from different fields to maintain a dialogue about learning as a general topic so that they can gain inspiration from each other and make use of the progress in the studies of education. Cultivating students' intrinsic motivation and facilitating collaborative learning are two crucial principles that I have learned from education experts and have applied in my teaching.

Motivating students. One essential approach to motivating students is to help them to build intrinsically rewarding learning experiences. I focus on three processes. First, by designing research-oriented tasks, I empower students to see themselves as constructors of knowledge. For instance, I trained students to use the ArcGIS mapping tool to discover long-lasting geographical patterns of interactions between transportation, economy, and education from late imperial China until today. Second, I also encourage students to connect what they have learned in class with contemporary public and individual problems. For instance, I asked students to compare the debates over Wang Anshi's New Policies in the eleventh century with contemporary debates between American Republicans and Democrats. I designed a modern ledger of merit and demerit based on students' college life to help them understand the psychological weight of late Ming culture. Third, I push students to think more deeply, guiding them to transform their intuitions into well-reasoned and firmly grounded arguments. I asked students to keep track of the growth of their thinking and communicate ideas effectively. This was the point of weekly response papers, term papers, and office-hour discussions. My general purpose has been to attract students to the joy of learning by showing them that rigor and resourcefulness in their studies can allow them to develop informed judgments about the world.

Engaging collaborative learning in an inclusive classroom. Apart from asking students to take a more active role in the class, one of the challenges in seminar teaching is to encourage students to listen to and learn from each other. In the 2015 seminar, "Intellectual Debates in China Today," we asked students to read a few common readings each week and then to take individual and small group responsibility for presenting one side in a

debate with reference to other positions. We required students to situate their final projects in the broader context of different positions, which meant that they had to take into account other groups' presentations. It was interesting to discover that many students were inspired by the trust and the sense of responsibility, becoming not only more attentive to their peers but also more intellectually independent.

Second, some of my principles are more particular to the humanities and especially the non-Western humanities. Learning to analyze and interpret human cultures based on primary resources often involves engaging with one's assumptions, values, and ways of life in the process of learning. To make this process of learning reflective yet intellectually constructive, I believe it is crucial to stress the historical and cumulative nature of humanities and to help students to gain perspectives on themselves as historical actors. Chinese humanities, like other humanities, change over time, and these changes are shaped by forces from the past. To help students to see the benefit that they could gain from their studies of Chinese civilization for their intellectual and personal growth, I stress two essential skills. One is contextualization and the other one is critical engagement with historical ideas.

Contextualization. I lead students to learn how to make sense of the choices, beliefs, and ideas of China's historical actors in light of the social, cultural, and political contexts and the questions they were responding to. I asked them in class: What did moral cultivation mean for Zhu Xi's followers in the context of Southern Song politics and society? Why did Wu Jingzi in the eighteenth century choose to put his criticisms of society in the form of a novel? Trying to understand what historical actors wanted to achieve helps students to avoid essentialized interpretations and to see China as a part of the world..

Critical engagement with historical ideas. Contextualized understanding often paves the way for students to learn to draw inspirations from ideas developed by people living in different times and places. Teaching in North America, I emphasize the need to use non-Western intellectual history – and in my case, Chinese intellectual history – as a source to reflect on general cultural and political issues. I challenged my students with questions such as: How can Zhang Taiyan's criticisms of parliamentary democracy in early twentieth century help us understand the challenges that liberalism is facing today? The goal is to inspire students to think *with* different historical and intellectual frameworks when responding to general human questions.

Third, I am interested in the possibilities that technological innovations and digital resources have opened for education. For me, this has been my work for ChinaX, including learning to use ArcGIS to create a series of 95 maps, which were turned into an interactive movie to visualize China's dynastic change over 3000 years. I believe digital competence is crucial for students' individual and professional development. Moreover, I design assignments that help students to use the Internet to expand their cross-cultural understanding. For instance, for my modern China course, I asked students to choose one influential website in China as a case to explore China's contemporary culture from the inside. Students did not have to read Chinese to conduct their analysis; instead, they utilized the website translation function of Google Translate. Greatly interested in this exercise, students shared their discoveries gained from exploring various Chinese web communities and delivered exceptional analysis on phenomena they found important, contributing to a highly nuanced analysis of China's contemporary culture.

On the whole, teaching is an incredibly enriching experience for scholars in the humanities because arguably no other academic practice is as direct as teaching in reaching cross-disciplinary, cross-generational, and cross-cultural conversations. Good teaching, however, is a demanding task, especially in a world where new digital tools, information, and research are changing the learning environment. It takes thinking but it is also a process of trial-and-error. At Harvard, I have participated in controlled research on the influence of an "active learning" model on students' performance. With a keen interest in pedagogy in the humanities, I would look forward to collaborating with scholars at Randolph College in designing innovative teaching methods to improve students' learning experience.

2. Overview of Courses Taught

Instructor, “HIST 2051 01: Modern China,” Boston College, Fall 2018

Instructor, “HIST 4048 01: Women & Gender in Modern China,” Boston College, Fall 2018

Instructor, “Chinese History 116C: Modern Chinese Intellectual History,” Harvard University, Spring 2018

Instructor, “Chinese History 201: Intellectual Debates in China Today,” Harvard University, Spring 2018

Teaching Fellow, “History E-1825, China” (Professor Peter Bol and Professor William Kirby), Harvard Extension School, Fall 2017.

- Graded papers, guided and commented on weekly discussions
- Supervised students’ final research projects

Teaching Assistant, Graduate Seminar, “Chinese History 201: Intellectual Debates in China Today,” (Professor Peter Bol), Harvard University, Fall 2015.

- Co-designed syllabus and co-led class discussions with course instructor

Head Teaching Fellow, “Societies of the World 12, China” (Professor Peter Bol and Professor William Kirby), Harvard University, Fall 2013.

- Assisted course instructors in transforming conventional lecture course into a new “blended-learning” model
- Worked with scholars from Harvard Graduate School of Education to conduct research on the impact of “blended-learning” model on students’ performance
- Drafted a report for the Dean of the Graduate School on the role of graduate students as teaching fellows in the “blended-learning” classroom

Head Teaching Fellow, “Chinese History 185: Creating ChinaX – Teaching China’s History Online” (Professor Peter Bol), Harvard University, Spring 2013.

- Led undergraduate and graduate students to work with scholars in Chinese Studies and researchers from the Harvard Graduate School of Education to develop online modules for “ChinaX: China’s Past, Present, and Future,” a Massive Open Online Course of Harvard covering Chinese History from the Neolithic period to the present
- Organized seminars on the pedagogy and digital methods for teaching Chinese history

Associate Editor & Developer of Harvard’s Massive Open Online Course, “ChinaX: China’s Past, Present, and Future,” (Part 1- 5), Harvard University, 2012-2013. <https://www.edx.org/chinax-chinas-past-present-future>

- Led the creation of the first 24 modules (Part 1-5) of the course (10 Parts in all)
- Co-led lectures for three modules
- Interacted with thousands of students online and commented on the course’s weekly forum discussions (Part 1-5)
- Held discussions in person with ChinaX followers from Massachusetts
- Contributed to the data collection for research on online learning by scholars from Harvard

Graduate School of Education

Teaching Fellow, “Societies of the World 12, China: Traditions and Transformations,” (Professor Peter Bol and Professor William Kirby), Harvard University, Fall 2011.

- Designed and led weekly discussion sessions
- Supervised and graded term papers

3. Selected Teaching Videos and Pedagogical Designs

Selected Teaching Videos:

The following two teaching videos are from Harvard’s Massive Open Online Course, entitled “ChinaX: China’s Past, Present, and Future.” <https://www.edx.org/chinax-chinas-past-present-future> Specifically, they are from part 1 of the course, “Political and Intellectual Foundations: From the Sage kings to Confucius and the Legalists.”

Video 1, from Module, “Origin Stories.”

https://www.youtube.com/watch?time_continue=80&v=eHMqcRxGoYU

- This module shows students two different stories on how the Chinese civilization began. The first one is based on the modern, scientific archeological methods, and the second one is based on the long-lasting textual traditions, namely, the Confucian Classics. Both stories use history to construct a Chinese identity as a vision of what China could become. My task is to introduce the second story to students, the story that is constructed by the Confucian textual traditions.

Video 2, from Module, “Legitimation of Power in Antiquity”

https://www.youtube.com/watch?v=j_Y7EOeB-xY&feature=youtu.be

- This module explains how power in China’s antiquity, particularly, in the Zhou dynasty, was justified. The discourse of legitimacy during the Zhou would shape China tremendously. I guided students to read a propaganda poem of the Zhou court, which would become one of the most important Confucian texts.

Selected Pedagogical Designs:

Design 1: Discussion: China’s History Mapped

Courses: “ChinaX” (HarvardX, 2013-present) and “Modern China” (Boston College, Fall 2018)

- Map 1: Major dynasties over the last three thousand years in China

<https://youtu.be/yUN7xAOHmxI>

- Map 2: Major dynasties situated in a broader picture of neighboring peoples and states

<https://youtu.be/Kq6u-eK33uw>

I used ArcGIS to create these two dynamic maps (95 historical map layers in total) that include China and its neighboring peoples and states from 1433 BCE to 1990 CE. I asked students to watch these two maps in their first class meeting and draw three major conclusions about China simply based on what they observed. The goal is to engage students by encouraging them to discover major patterns of historical changes and to formulate their own questions, which would drive them to explore Chinese history during the semester.

Design 2: Collaborative Geographical Analysis

Course: “Modern China” (Boston College, Fall 2018)

In this assignment, I ask students to work with their classmates to create maps using Worldmap (<http://worldmap.harvard.edu>), an open access online mapping platform that covers a wide range of historical and contemporary geographical data layers from the world. I ask students to make use of the data about China to discover connections between different aspects of social life in contemporary and historical China. Topics include transportation, education, economy, demographics, energy, environment, and religion. Students will analyze their assigned topics by using the data layers they find relevant. They will generate their own maps to present their discoveries in class.

For instance, students can do the following types of analysis:

- They can overlay different type of data layers to find patterns of connections and correlations. (For instance, how can the data layers about the provincial GDPs help to explain the pattern of migration? How do we make sense of the correlation between the map of historical macro-regions and the map of languages?)
- They can reflect on the continuities and/or discontinuities of Chinese history. (For instance, how can the maps showing the numbers of people passing civil service exams in Ming and Qing China help to understand the map of the distribution of universities in contemporary China? What are the continuities and discontinuities between the imperial courier routes of the Qing and modern China’s railway and high-speed train constructions?)
- They can find a phenomenon or pattern that looks surprising to them and offer an explanation. (For instance, why do some of the northwestern regions have longer average education year than other southern regions, given that these northwestern regions are often less economically developed? Can we find out why based on other data on education and culture?)
- They can find a phenomenon or pattern that they think may pose a challenge to China’s future. (For instance, students would discover that energy resources are largely located in areas populated by ethnic minorities, while the majority of the Han Chinese live in the most economically developed southeastern regions. How does this tell us about the ethnic tensions in China and the government’s ethnic policies?)

Overall, digital mapping is a very effective pedagogical tool to engage students. It is straightforward, offering students an opportunity to observe patterns and pose interesting questions, especially those who do not have much background in Chinese history or history. Students feel motivated because, instead of just passively receiving knowledge, they also join in the process of making discoveries and creating knowledge.

4. Most Recent Student Feedback and Evaluations

Attached is an unabridged document of student evaluations on my role as the primary teaching assistant for course, “HIST E-1825: China: Past, Present, and Future” (Harvard Extension School, Fall, 2017). I designed weekly discussions, guided students to analyze reading materials, commented on students’ weekly response papers, and mentored students on their final research projects. I also graded students’ coursework.

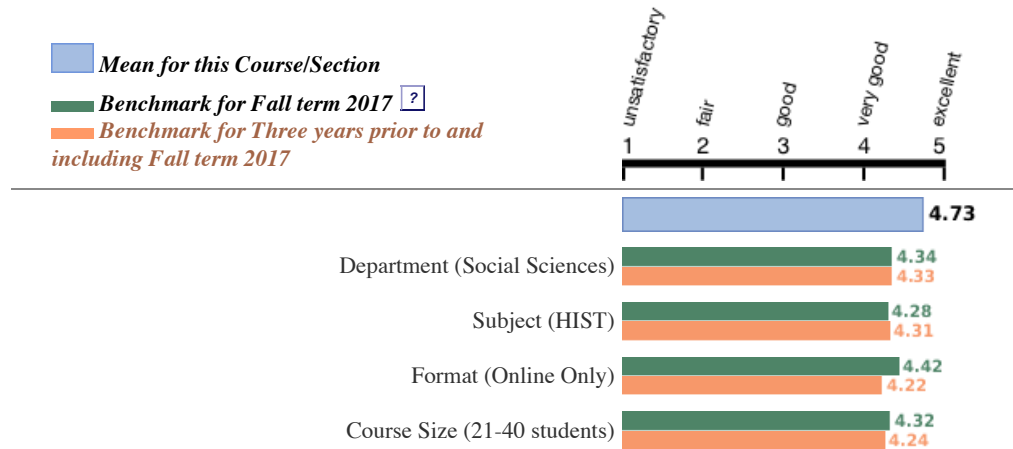
(evaluations start from next page)

HIST E-1825: China: Past, Present, and Future

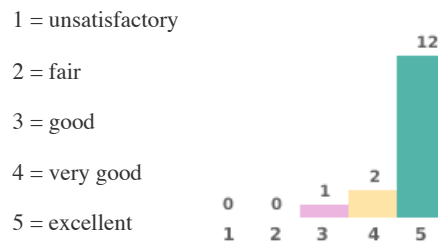
Details for TA overall Question

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Full Text of Question: Rate your teaching assistant overall.



Distribution of Responses





What are the strengths of the teaching assistant?

Yu, Wen

Rate the course overall.: **3**

Rate your teaching assistant overall.: **4**

Very knowledgeable and well written.

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Very responsive, very deep knowledge, and gives good, clear answers in a very short timeframe. When grading the work, always gives comments that makes clear the strengths and weaknesses of the answers.

Rate the course overall.: **4**

Rate your teaching assistant overall.: **4**

Give this girl her PhD. She rocks.

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

I appreciated her feedback.

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

He in-depth knowledge of China. She has an amazing grasp of issues and always felt, particularly through her essay comments and weekly emails, for us students to look beyond the obvious and look deeper into things. wen challenged us and I personally appreciated the intellectual nudging!

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Knowledgeable, responsive, helpful, accessible

Rate the course overall.: **3**

Rate your teaching assistant overall.: **5**

She was very responsive and after each writings, she would comment and those comments would spark new questions and ideas.



Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Very sophisticated and interesting summaries of both student reactions to assigned work, and range of intellectual issues involved in different assignments. Interesting lecture portions too.

Rate the course overall.: **4**

Rate your teaching assistant overall.: **5**

Knowledgeable and fair-minded about grading. Wen was incredibly busy and her consistent expeditious turnaround of grading work was commendable and appreciated.

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Ms. Yu is by far the best teaching assistant I've had at Harvard. She is thought-provoking, fair, prompt, sharp... an amazing teacher and facilitator. Thank you so much for everything! You will be a remarkable Professor!

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Wen's written overviews of the material that she sent each week were excellent and always advanced my understanding to new levels. She always had a more sophisticated view to share and asked us good questions about our own work.

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Interaction was limited, not enough to give a full assessment.



How could the teaching assistant improve his or her teaching?

Yu, Wen

Rate the course overall.: **3**

Rate your teaching assistant overall.: **4**

The course is so dense. There doesn't seem to be much time to interact. The class is better taught in person.

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Sh was great. Nothing further to add.

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Nothing comes to mind and wishing her well with her March dissertation!

Rate the course overall.: **3**

Rate your teaching assistant overall.: **5**

-

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Would welcome more information about China history as a field of study. Excellent job. Teaching fellow had unbelievably voluminous student materials to grade, and it seemed like an enormously demanding position.

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

Approve her PhD dissertation soon and grant her a professorship!

Rate the course overall.: **5**

Rate your teaching assistant overall.: **5**

No advice to give.

Modern China

Instructor: Wen Yu

An introductory course for college students

[I am currently offering this course at Boston College]

Course Description

This course surveys modern Chinese history by focusing on the major political, social, and cultural movements and ideological debates that shaped China's self-understanding since the fall of the imperial system in the early twentieth century. It emphasizes two key questions: 1) What should be the foundation for China's shared values and 2) How should China be a part of the world? We will examine how answers to these questions had led to choices that transformed the Chinese society many times. We will also discuss how China's contemporary answers to these questions will influence the future of the world. The course is comprised of lectures as well as in-class discussion in which we analyze together common readings and conduct collaborative digital research exercises. It welcomes anyone eager to understand China's past and future from the inside.

Books required

- Wasserstrom, Jeffrey N., ed. *The Oxford Illustrated History of Modern China*. Oxford: Oxford University Press, 2016.
- De Bary, Wm. Theodore et.al, eds, *Sources of Chinese Tradition, Volume II (From 1600 Through the Twentieth Century)*. New York: Colombia University Press, 2nd edition, 1999.
- Chan, Anita. *Chen Village: Revolution to Globalization*, 3rd Edition. Berkeley and Los Angeles, California: University of California Press, 2009.
- Osnos, Evan. *Age of Ambition: Chasing Fortune, Truth, and Faith in the New China*, Farrar, Straus and Giroux, reprinted, 2015.
- Harvard Business School course pack

Grading

1. Lecture attendance (10%)
2. In-class discussion participation (15%)
3. Weekly online responses and peer reviews (20%)
4. Group digital research exercise 1: Geographical Analysis (7%)
5. Group digital research exercise 2: Website Analysis (8%)
6. Midterm paper (20%)
7. Final group project (20%)

Policies and Expectations for Assignments

- **Readings:** You are required to finish the reading(s) listed under each lecture before coming to class.
- **Weekly online responses and peer reviews:** Friday classes are usually discussion sections. In order to be well prepared, you are required to 1) post one short response (around **300 words**) each week (except for weeks 4 and 14) and 2) to comment on three classmates' responses.
- **Two group digital research exercises:** each team will present their exercises in class.
 - **Group Exercise 1: Geographical Analysis.** Work with your classmates to

create maps using Worldmap (<http://worldmap.harvard.edu>). Make use of the various historical and contemporary geographical data layers to discover meaningful connections between different aspects of social life in contemporary and historical China.

- **Group Exercise 2: Website Analysis.** Suppose you were going to give a public lecture on contemporary Chinese culture based on one website, which one would you choose? You do not need to read Chinese in order to do this analysis. Make good use of *Google Translate*. The goal is to try to use available contemporary technologies to engage cross-cultural explorations. (A pool of websites will be offered by the course instructor.)
- **Midterm paper:** 1800-2400 words (around 6-8 pages, double-spaced). Topics and instructions will be provided by the course instructor.
- **Final group project:** 5400 – 7200 words (around 18-24 pages, double-spaced.) The project will focus on issues central to contemporary China. Students will work in teams of *three*. Projects can take the form of research essays or original case studies.

What I am looking for in your work?

- *Original insights from your careful reading of sources*
- *Coherent analysis with thoughtful use of evidence*
- *Ability to compare and take into account different views*

Weekly Schedule & Assignments

- *Readings marked with [T] are from the textbook, *The Oxford Illustrated History of Modern China*.*
- *[P] refers to primary sources.*
- *SCT refers to *Sources of Chinese Traditions*. Unless noted otherwise, it means volume 2.*

Week 1: Understanding the Past of China for the Future of the World

08/27 (M) Introduction: Why do we study modern Chinese history today?

08/29 (W) Lecture 1: Big Picture: The Civilization We Call China

- [T] Jeffrey Wasserstrom, “Introduction,” 1-10, and Ian Johnson, “The Presence of the Past – A Coda,” 303-23.

08/31 (F) Discussion: What does China have to do with the future of the world?

- The Munk Debates: “Does the 21st century Belong to China?” (Debaters: Henry Kissinger, Fareed Zakaria, Niall Ferguson, and David Daokui Li)
<https://www.youtube.com/watch?v=WwtEaH3FAhI&t=1526s>
- William Kirby et.al., “Myths and Lessons of Modern Chinese History” (HBS course pack)

Week 2: Historicizing Modern China (Part I)

09/03 (M) Labor Day - No class

09/05 (W) Lecture 2: China’s Later Imperial Unity -- Part I: Society and Culture

09/07 (F) Discussion: What held China together since the 11th century? Civil Service Exams, Lineages, and Elites

- [P] A composite example of a Southern Song examination
- [P] Prefaces of the Lu Family genealogy
- [P] Take a virtual tour of the village of Luzhai in Zhejiang
http://sites.fas.harvard.edu/~chnlocal/Local_History_Sites_in_Jinhua/site_summary.cgi?site_id=3&location_id=1

Week 3: Historicizing Modern China (Part II)

09/10 (M) Lecture 3: China's Later Imperial Unity – Part II: Ideology and Values

09/12 (W) Lecture 4: Understanding Qing from Two Perspectives – a Dynasty of China and a Manchu Empire

- [T] Anne Gerritsen, "From Late Ming to High Qing, 1550-1792," 11-36.

09/14 (F) Discussion: Was everyone satisfied with the imperial model? Competing visions for shared values

- Peter Bol, "Why do intellectual matter to Chinese politics," in Jennifer Rudolph and Michael Szonyi eds., *The China Questions: Critical Insights into a Rising Power*, 244-51.
- Zhu Xi (1130-1200), "Preface to the Great Learning by Chapters and Phrase." *SCT*, Vol.1, 720-30.
- Huang Zongxi (1610-1695), "On the Prince," "On Law," and "Schools," from *Waiting for the Dawn: A Plan for the Prince Huang Tsung-hsi's Ming-i tai-fang lu*. Trans. Wm. Theodore de Bary. (New York: Columbia University Press, 1993): 91-93, 97-99, 104-110.
- "Late Confucian Scholarship: Wang Fuzhi," *SCT*, 26-28; 30-35. (Skip the Classical allusions and philosophical concepts and focus on Wang's views about politics, race, and culture.)

Week 4: The Arrival of the "Western Sages:" Crisis and Self-Transformation (1840-1900)

09/17 (M) Lecture 5: Clash of Empires: Late Qing Crisis in a Global Context

- [T] Stephen R. Platt, "New Domestic and Global Challenges, 1792-1860," Restoration and Reform, 1860 -1900," 37-62.

09/19 (W) Lecture 6: "Ancient Sages are Reformers"

- [T] Robert Bickers, "Restoration and Reform, 1860 -1900," 63-89.

09/21 (F) Group Digital Exercise 1: Geographical Analysis

Week 5: The Search for a Chinese Cultural Identity: Nationalism(s) and Revolution (1900-1915)

09/24 (M) Lecture 7: Modernization = Cultural Restoration: The Dual Goals of Modern Chinese Nationalism

09/26 (W) Lecture 8: What did a Chinese Republic Promise?

- [T] Peter Zarrow, "Felling a Dynasty, Founding a Republic," 90-117

09/28 (F) Discussion: The Conceptual Transformation of Chinese State

- [P] Kang Youwei: "Confucius as a Reformer," "The Three Ages," "The Need for Reforming Institutions," "The Grand Commonality," *SCT*, 266-73.
- [P] Liang Qichao: "Renewing the People" (including "The Meaning of 'Renewing the People'," "On Public Morality," "On Progress,"), "The Consciousness of Rights," and "The Concept of the Nation," *SCT*, 288-98.
- [P] Zhang Binglin: "Letters Opposing Kang Youwei's Views on Revolution," *SCT*, 309-13

Week 6: The Next Generation: Dissecting the Chinese Psyche in a World of Chaos (1915-1937)

10/01 (M) Lecture 9 What are Left to Do after Revolution? The May Fourth Generation and Their Claims

- [T] James Carter, "The Rise of Nationalism and Revolutionary Parties, 1919-1937, 118-123.

- [P] Chen Duxiu: "Call to Youth," in *The Search for Modern China: A Documentary Collection*, 219-25.
- Hu Shi: "Pragmatism," *SCT*, 368.

10/03 (W) Lecture 10 Critiquing the May Fourth Movement: Arguments for Family, Lineage Life, and the Confucian Social Ethics

- [P] Chen Duxiu: "The Way of Confucius and Modern Life," *SCT*, 353-6.
- [P] "Our Attitude Toward Modern Western Civilization," *SCT*, 386.
- [P] Han Yi: "Destroying the Family" *SCT*, Vol.2, 394-5.
- [P] Sa Mengwu et.al, "Declaration for Cultural Construction on a Chinese Basis," *STC*, 388.

10/05 (F) Discussion: Why does literature matter?

- [P] Hu Shi: "Constructive Literary Revolution – A Literature of National Speech," *STC*, 361-4.
- [P] Lu Xun, "Voiceless China," in Eileen Cheng et.al., eds, *Jottings under Lamplight*, (Cambridge: Harvard University, 2017): 164-9.
- [P] Lu Xun, "Preface," "Diary of a Madman," and "The Real Story of Ah-Q," in *The Real Story of Ah-Q and Other Tales of China: The Complete Fiction of Lu Xun* (Penguin, 2009): 15-20; 21-31; 79-123.

Week 7: The Woman Question and the Renewal of National Culture

10/08 (M) Fall Break – No class

10/10 (W) Lecture 11: The Woman Question and the Nationalist Revolution

- Joan Judge, "Talent, Virtue, and the Nation: Chinese Nationalisms and Female Subjectivities in the Early Twentieth Century," *American Historical Review*, 106, no.3 (June 2001): 765-803.

10/12 (F) Discussion: Becoming a problem – Foot-binding and its multiple meanings

- Dorothy Ko, *Cinderella's Sisters: A Revisionist History of Footbinding* (Berkeley: University of California Press, 2007). Introduction, Chapter 1 "Gigantic Histories of the Nation in the Globe: The Rhetoric of Tianzu, 1880s-1910s," and Chapter 2, "The Body Inside Out: The Practice of Fangzu, 1900-1930s."

Week 8: Urban Modernity and Guomindang's Making of a Party State (1919-1937)

10/15 (M) Lecture 12 The Rise of "Revolutionary Parties" and China's Unification

10/17 (W) Lecture 13 The Nanjing Regime and the Guomindang Party State

- [T] James Carter, "The Rise of Nationalism and Revolutionary Parties, 1919-1937," 123-149.

10/19 (F) Discussion: A Cultural Revolution from the Right

- Maggie Clinton, *Revolutionary Nativism: Fascism and Culture in China, 1915-1937* (Duke University Press, 2017), Chapter 2.
- [P] Jiang Kai-shek (Jiang Jieshi), "China's Destiny", *SCT*, 344-7.
- [P] 16.3-5 "Three Accounts of the New Life Movement," *In Search of Modern China: A Documentary Collection*, 299-309.

Week 9: An Alternative Model: The Peasantry and the Communist Movement (1919-1949)

10/22 (M) Lecture 14 From the May-Fourth Cultural Left to Mao

- Peter Zarrow, "The Seedbed of the Communist Revolution: The Peasantry and the Anarcho-Communist Movement," (including Liu Shipai and Li Dahao's two essays), *SCT*, 399-405.

10/24 (W) Lecture 15 Wars and "Liberation"

- [T] Rana Mitter, "The War Years, 1937-1949," 150-77.

10/26 (F) Discussion: Why could Communism be meaningful in China?

- [P] Chapter 4 of Marx and Engel's *Communist Manifesto*
- [P] Mao Zedong, "Report on the Peasant Movement in Hunan;" "The Chinese Revolution and the Chinese Communist Party" "On New Democracy;" "The Mass Line;" "The Dictatorship of the People's Democracy." *SCT*, 406-11; 412-6; 418-23; 417-8; 423-5.

Week 10: Establishing the People's Republic (1949-1955)

10/29 (M) Lecture 16 The Early PRC: Campaigns

- [T] S. A. Smith, "The Early Years of the People's Republic, 1950-1964," 178-202.

10/31 (W) Lecture 17 Building an Alternative World System – China and the Soviet Union

- [P] Mao Zedong, "Leaning to One Side" and "Stalin Is Our Commander," *SCT*, 453.
- [P] Mao Zedong, "U.S. Imperialism is a Paper Tiger," *The Search for Modern China*, 395-7.

11/02 (F) Discussion: How did the revolution transform the Chinese society? And would the transformation last?

- Anita Chan et.al., *Chen Village. Revolution to Globalization*, 1-73.

Week 11: Understanding High Maoism (1958-1976)

11/5 (M) Lecture 18 Mao's Vision of an Integrated Order: The Thought Reform and the Great Leap Forward

- [T] S. A. Smith, "The Early Years of the People's Republic, 1950-1964," 178-202 (from 1958 till the end).

11/7 (W) Lecture 19 What did Cultural Revolution Want to Accomplish?

- [T] Richard Curt Kraus, "The Cultural Revolution Era, 1964-1976," 203-225.

11/9 (F) Discussion: Making sense of Cultural Revolution

- [P] Documentary: *Morning Sun* (dir. Carma Hinton, Geremie Barmé, Richard Gordon, 2003)
- [P] Cultural Revolution Propaganda Posters
<https://chinese posters.net/themes/cultural-revolution-campaigns.php>
- [P] *Quotations from Chairman Mao Zedong*, *SCT*, 475-7.

Week 12: Back to the World and Back to Reform (1979-1989)

11/12 (M) Lecture 20: "Let Some People Get Rich First:" Deng Xiaoping and the Reform & Opening up

- [T] Timothy Cheek, "Reform and Rebuilding, 1976-1988," 226-249.
- [P] "Building Socialist Spiritual Civilization," Letter from Li Chang, Vice President of the Chinese Academy of Sciences, to a Member of the Party Central Committee, December 1980, *SCT*, 493.

11/14 (W) Lecture 21: What did "Modernization" Mean?: The Year of 1989 and the End of the Century

- [P] Documentary: *The Gate of Heavenly Peace* (dir. Carma Hinton)
<https://www.youtube.com/watch?v=1Gtt2JxmQtg&t=3966s>

11/16 (F) Discussion: The return of the family: urban business elites and the countryside

- Elisabeth Koll, "The Rong Family: A Chinese Business History" (HBS course pack).
- *Chen Village: Revolution to Globalization*, 267-329.

Week 13 China's Rise (1990-2013)

11/19 (M) Lecture 22 Party-State Capitalism

- [T] William A. Callaban, "China Rising, 2000-2010," 277-300.

11/21 (W) Thanksgiving – No Class

11/23 (F) Thanksgiving – No Class

Enjoy Thanksgiving! Bring with you Evan Osnos's *Age of Ambition: Chasing Fortune, Truth, and Faith in the New China* as your holiday reading!

Week 14 The Return of the Search for a Chinese Cultural Identity and the Revival of Confucian Learning (1990-Present)

11/26 (M) Lecture 23 The Old Rivals in a New Context: Liberals and New-Left in the Market of Ideas since 1989

- Xu Youyu, "The Debates Between Liberalism and the New Left in China Since the 1990s." *Contemporary Chinese Thought* 34.3 (2003): 6-17

11/28 (W) Lecture 24 The Return of the Past and the Revival of Chinese Exceptionalism

- [P] Xi Jinping, selections from "Culturally Advanced China," in *The governance of China* (Beijing: Foreign Languages Press, 2014). "Enhance Publicity and Theoretical Work," 171-6; "Strong Ethical Support for the Realization of the Chinese Dream," 176-7; "Enhance China's Cultural Soft Power," 178-80; "Yong People Should Practice the Core Socialist Values," 185-99.
- [P] Selections from *Contemporary Chinese Thought* 44.2 (2013). Kang Xiaoguang, "Confucianism and Conceiving a Cultural Renaissance in the New Century," 61-75; Chen Ming, "On Confucianism as a Civil Religion and Its Significance for Contemporary China," 76-83.

11/30 (F) Group Digital Exercise 2 : China's web communities and culture

Week 15 Back to the Beginning: How Should China be a Part of the World?

12/3 (M) Lecture 25 Tensions in the "Chinese Model"- Voices from the Outskirt of Identity: Women, Ethnic Minorities, and the Poor

12/5 (F) Lecture 26 Hopes for the "Chinese Model" – Power and Responsibility

12/7 (F) Discussion: Where is China going, and how should we measure China's progress?

- Evan Osnos, *Age of Ambition: Chasing Fortune, Truth, and Faith in the New China*
- Book review by Vaibhav Sharma
<https://www.livemint.com/Leisure/Paql14KB78YjvPsDteNoWK/Book-Review--Age-Of-Ambition.html>

Week 16 Final Discussion and Wrap-up

12/10 (M) Final Discussion: The Possibilities of Cross-Cultural Understanding

- Ge Zhaoguang, "Practical Questions: Will Cultural Differences between China and the West Lead to Conflict?" in *What is China? Territory, Nation, Culture and History* (Brill, 2018), 134-48.

Government, Culture, and Morality: Intellectual Debates in China Today

Instructor: Wen Yu

Elective Course for History Majors, Chinese Studies Minors, and Asian Studies Minors

Note:

I offered this seminar at Harvard University originally as a graduate course in Spring 2018, which has a much longer bibliography including texts in Chinese. This version has the same weekly topics, but it has fewer readings and all the readings are in English. This version is suitable for undergraduate students and graduate students with no background in Chinese studies. This seminar can also be tailored into a lecture course with in-class discussion sections.

Course Description

The past decades have witnessed China's rise not just as an economic superpower but also as a self-aware, assertive political player. What does this mean for China and for the rest of the world? This advanced course explores China's most influential political and cultural debates since the 1990s. We will delve into the representative positions of well-known political thinkers and intellectuals around three fundamental issues: the search for a political system, the role of culture, and the foundations of morality. For each issue we will look at the divergent arguments that are being advanced and how the thinkers locate themselves in the context of China's recent intellectual past and, in some cases, China's intellectual history and political thought since ancient times. One important undercurrent is the problem of what a "Chinese" identity can be and whether it is necessary. We will also situate the debates on these three issues in a global context taking a comparative perspective with other parts of the world.

Grading

1. Attendance: 5%
2. Online responses (300 words) and two peer reviews each week: 25%
3. In-class discussions/debates: 25%
4. Web communities research and presentation: 10%
5. Final research paper presentation (10 minutes): 5%
6. Final research paper (18-20 pages, double spaced): 30%

Weekly Topics:

Week 1	Introduction: Some Larger Contexts
Week 2	How do political thinkers see China's recent history?
Week 3	"Modernity", "Rupture", "Tradition", and "Intellectuals"
Week 4	Political Thought 1: The Party, Liberals and Critics of Capitalist Globalization and Liberalism
Week 5	Political Thought 2: Going Beyond the "Liberal vis-à-vis New Left" Debate
Week 6	Political Thought 3: Antiquity, Tradition, and Political Confucianism
Week 7	Cultural Thought 1: Learning and Culture – The Humanities
Week 8	Cultural Thought 2: "National Learning"

Week 9	Cultural Thought 3: Confucian Learning
Week 10	Whose Culture 1? – Ethnicity I
Week 11	Whose Culture 1? – Ethnicity II
Week 12	Whose Culture 2? – Class
Week 13	Whose Culture 3? – Women and Gender
Week 14	Whose Culture 4? – Post-modernism
Week 15	Web Communities and Intellectual Discourse Today. <i>Suppose you were going to give a public lecture on contemporary Chinese thought/culture based on one website, how would you analyze it? What would you refer to on the website as evidence for your analysis? What are the messages/ideas/argument/sentiments the website is trying to convey? Please explore the website and present your findings in class with PPT/Keynote slides</i>
Week 16	Final Project Presentation

Selected Weekly Readings/Bibliography

Week 1 Introduction: Some Larger Contexts

Week 2 How do political thinkers and intellectuals see China's recent history?

Wang Chaohua, "Introduction: Minds of the Nineties," in Wang Chaohua ed., *One China, Many Paths* (Verso, 2003), 9-46.

Zhang Xudong, "Intellectual Politics in Post-Tiananmen China," in Zhang Xudong, ed. *Whither China: Intellectual Politics in Contemporary China*. (Duke University Press, 2001), 1-78.

Émilie Frenkiel, *Conditional Democracy: The Contemporary Debate on Political Reform in Chinese Universities*. (ECPR Press, 2016), Chapter 1 "Horses in a Pen? The Situation of Chinese Academics."

Week 3 "Modernity," "Rupture," "Tradition," and "Intellectuals"

Han Yu (768-824). "On the origins of the Way," in Wm. Theodore de Bary et.al. comps, *Sources of Chinese Tradition*. 2nd ed. (Columbia University Press. 1999), Vol.1, 569-73.

Lin Yu-sheng, *The Crisis of Chinese Consciousness: Radical Antitraditionalism in the May Fourth Era*. (University of Wisconsin Press, 1979), 3-9, Introduction; 26-55, Chapter 3 "The Origins of Totalistic Antitraditionalism in the May Fourth Era II."

Mou Zongsan et al. "Manifesto for a Reappraisal of Sinology and the Reconstruction of Chinese Culture," in Wm. Theodore de Bary et.al. comps, *Sources of Chinese Tradition*. 2nd ed. (Columbia University Press. 1999), Vol.2, 550-8.

Yu Ying-shih. "The Radicalization of China in the Twentieth Century." *Daedalus* 122.2 (1993): 125-50.

Week 4 Political Thought 1: The Party, Liberals and Critics of Capitalist Globalization and Liberalism

Xi Jinping, *The governance of China*. (Foreign Languages Press, 2014), 23-26, "Uphold and Develop Socialism with Chinese Characteristics;" 37-39, "Achieving Rejuvenation is the Dream of the Chinese People;" 128-130, "The 'Invisible Hand' and the 'Visible Hand'"

Xu Youyu, "The Debates Between Liberalism and the New Left in China Since the 1990s." *Contemporary Chinese Thought* 34.3 (2003): 6-17.

Zhang Xudong ed., *Whither China: intellectual politics in contemporary China*. (Duke University Press, 2001), 79-198 “Part 1, Against the Neo-Liberal Dogma: Four Arguments from China”. Also read essays by Gan Yang and Wang Shaoguang.

Wang, Hui. “Contemporary Chinese thought and the question of modernity,” *Social Text* 55 (1998): 9–44.

Week 5 Political Thought 2: Going Beyond the Liberal / New-Left Debate and the “China Model”

Zhou Lian, “The Debates in Contemporary Chinese Political Thought,” in *Contemporary Chinese political thought: debates and perspectives*. (University Press of Kentucky, 2012), 26-45.

Frank Fang, “Taking the China model seriously: one-party constitutionalism and economic development,” in Fred Dallmayr et.al. eds, *Contemporary Chinese political thought: debates and perspectives* (University Press of Kentucky, 2012), 209-41.

Xu Jilin and et al. “In Search of a ‘Third Way’: A Conversation regarding ‘Liberalism’ and the ‘New Left Wing’,” in Gloria Davies ed., *Voicing concerns : contemporary Chinese critical inquiry*. (Rowman & Littlefield, 2001), 199-226.

Week 6 Political Thought 3: Antiquity, Tradition, and Political Confucianism

Zhao Tingyang, “Rethinking Empire from a Chinese Concept of ‘All-under-Heaven (Tianxia),” *Social Identities* 12.1 (2006): 29-41.

Jiang Qing, *A Confucian constitutional order: how China's ancient past can shape its political future*. (Trans. by Edmund Ryden). (Princeton University Press, 2013), 1-26

“Introduction by Daniel Bell”; 27-43: “Jiang Qing: The Way of Humane Authority [Wang Dao]: The Theoretical Basis for Confucian Constitutionalism and a Tricameral Parliament.”

Kang Xiaoguang and Liu Huiqing, “Confucianization: A Future in the Tradition.” *Social Research* 73.1 (2006): 77-120.

David Ownby, “Kang Xiaoguang: Social Science, Civil Society, and Confucian Religion.” *China Perspectives*.4 (2009): 101-11.

Week 7 Cultural Thought 1: Learning and Culture – The Humanities

Zhu Xi (1130-1200), “Preface to the Great Learning by Chapters and Phrase,” in *Sources of Chinese Traditions*, Vol.1, 720-30.

Jason McGrath, *Postsocialist modernity: Chinese cinema, literature, and criticism in the market age*. (Stanford University Press, 2008), 25-58, Chapters 2 “Ideologies of Popular Culture: The ‘Humanist Sprit Debate’.”

Chen Pingyuan, “Scholarship, Ideas, Politics.” *One China, many paths*, 108-27.

Chen Lai, *Tradition and modernity: a humanist view*. (Trans. by Edmund Ryden) (Brill, 2009), Chapter 1 “Retrospect and Prospect for Contemporary Chinese Thought;” Chapter 8 “A reflection on the new school of principle and thoughts on modernity;” Chapter 14, “Values, authority, tradition and Chinese philosophy.”

Week 8 Cultural Thought 2: National Learning (*Guo xue*)

Tu Weiming, “Cultural China: The Periphery as the Center” *Daedalus*, Vol. 120, No. 2, The Living Tree: The Changing Meaning of Being Chinese Today (Spring, 1991), 1-32

Chen Lai, *Tradition and modernity: a humanist view*, Chapter 10, “Confucian ethics and China’s modernization;” Chapter 15, “The difficulty of undertaking national studies research in the nineties: the problem of the national studies fever and research into traditional culture.”

Week 9 Cultural Thought 3: Confucian Learning (*Ru xue*)

Readings are divided into four groups. Students will be assigned a group to focus on and will present their assigned positions in class.

Confucian Learning as philosophy

Tu Weiming, *Confucian thought: selfhood as creative transformation*. Albany: State University of New York Press, 1985. Selections

Chen Ming. "Modernity and Confucian Philosophy in a Globalizing World." *Diogenes* 56.1 (2009): 94-108.

Confucian Learning as the study of the Classics

Contemporary Chinese Thought, Volume 46, Issue 3, 2015: Special Issue: A New Round of Debate Concerning Analects 13.18 Yong Huang "Yin (Nondisclosure/ Rectification), Zhi (Fairness/ Straight-forwardness), and Ren (Responsibility): A New Round of Debate Concerning Analects 13.18." 3-16; Liao Mingchun, "A New Interpretation of Analects 13.18." 17-39; Liang Tao, "Thinking Through the Notion of 'Relatives Covering for Each Other' in Comparison with 'Covering and Taking Responsibility for Their Faults'," 40-66; Guo Qiyong and Zhang Zhiqiang, "Mutual Concealment Between Relatives Revisited: A Response to Liao Mingchun and Liang Tao," 67-95.

Confucian Learning as religion

Contemporary Chinese Thought 44.2 (2013). Gan Chunsong and Zhou Yiqun. "The Religious Nature of Confucianism in Contemporary China's 'Cultural Renaissance Movement'," 3-15; Gan Chunsong, "Kang Youwei, Chen Huanzhang, and the Confucian Society," 16-38; Jiang Qing, "Blessed are the Meek and the Peacemakers," 39-60; Kang Xiaoguang, "Confucianism and Conceiving a Cultural Renaissance in the New Century," 61-75; Chen Ming "On Confucianism as a Civil Religion and Its Significance for Contemporary China," 76-83; Li Xiangping, "A Reexamination of Confucianism as a Religion from the Standpoint of Chinese Sociology of Religion," 84-103.

Confucian Learning as popular practice

Sébastien Billioud and Joël Thoraval, *The Sage and the People: The Confucian Revival in China*. (Oxford University Press, 2014). Selections.

Week 10 Whose Culture 1? Ethnicity and the non-Han minorities - I

Shokdung, *The Division of Heaven and Earth: On Tibet's Peaceful Revolution* (trans. by Matthew Akester) (Hurst, 2017). Selections.

Wang Hui, "The 'Tibetan Question' East and West: Orientalism, Regional Ethnic Autonomy, and the Politics of Dignity," in Wang Hui, *The Politics Imagining Asia*, (Harvard University, 2011) (trans. by Ted Huters), 136-227.

Julia Lovell, "From Beijing to Palestine: Zhang Chengzhi's Journeys from Red Guard Radicalism to Global Islam," *Journal of Asian Studies* 75.4 (2016): 891-912

Week 11 Whose Culture 1? Ethnicity and the non-Han minorities - II

Mark Elliott, "The Case of the Missing Indigene: Debate Over a 'Second-Generation' Ethnic Policy," *The China Journal*, no. 73: 186-213.

Ge Zhaoguang. *What is China? Territory, ethnicity, culture and history*. (Trans. by Michael Gibbs Hill) (Harvard University Press, 2018). Selections

Week 12 Whose Culture 2? Class and the poor

Fan Yusu, “Wo shi Fan Yusu (I am Fan Yusu)” Full English translation:

<https://www.whatsonweibo.com/fan-yusu-我是范雨素-full-translation/>

Alexander Day, *The peasant in postsocialist China: history, politics, and capitalism*. (Cambridge University Press, 2013), 87-107, Chapter 2, “Qin Hui’s Critique of Agrarian Socialism.”

Lin Chun, *The transformation of Chinese socialism*. (Duke University Press, 2006), Selections.

Week 13 Whose Culture 3? Gender and Women

Wang Zheng and Ying Zhang. “Global Concepts, Local Practices: Chinese Feminism since the Fourth UN Conference on Women.” *Feminist Studies* 36.1 (Spring 2010), 40-70.

Wang Anyi. “Tales of Gender,” *One China, Many Paths*, 250-256

Sun Anna. “Chapter 7: The Emerging Voices of Women in the Revival of Confucianism”, *Confucianism as a World Religion*, (Princeton University Press, 2015), 137-152

Week 14 Whose Culture 4? Post-Modernism (-colonial, -revolution, -Confucian)

Zhang, Xudong, “Nationalism, Mass Culture, and Intellectual Strategies in Post-Tiananmen China,” in *Whither China: intellectual politics in contemporary China*, 315-48.

Dirlik Arif et al eds, *Postmodernism & China* (Duke University Press, 2000), 1-17, “Introduction,” 123-144, “Popular Culture and the Culture of the Masses in contemporary China,” 399-442, “Epilogue: Post-Modernism and Post-Socialist Society – Historicizing the Present.”

Jason McGrath, *Postsocialist modernity: Chinese cinema, literature, and criticism in the market age*. (Stanford University Press, 2008), 95-128, Chapter 4 “The Cinema of Infidelity: Gender, Geography, Economics, and Fantasy.”

Week 15 Web Communities and Intellectual Discourse Today

Suppose you were going to give a public lecture on contemporary Chinese thought/culture based on one website, how would you analyze it? What would you refer to on the website as evidence for your analysis? What are the messages/ideas/argument/sentiments the website is trying to convey? Please explore the website and present your findings in class with PPT/Keynote slides. You do not need to read Chinese in order to conduct this exercise. Make good use of Google Translate.

Websites and Forums:

Aisixiang 爱思想 (Loving ideas) <http://www.aisixiang.com>

Guanchazhe 观察者 (The observers) <http://www.guancha.cn>

Renwen yu shehui 人文与社会 (The humanities and society) <http://wen.org.cn>

Pengpai 澎湃 (思想) (The paper – “Thought” section) http://www.thepaper.cn/channel_25952

Douban 豆瓣 (Peapod) www.douban.com

Guoke 果壳网(Nutshell) <http://www.guokr.com>

Zhihu 知乎(Knowledge) <http://www.zhihu.com>

Guoxue wang 国学网 (National learning) <http://www.guoxue.com>

Zheng wu 正午 (Noon) <https://www.jiemian.com/article/251356.html>

Wuyou zhi xiang 乌有之乡 (Utopia) <http://www.wyxxwk.com>

[Or other websites, forums, and public accounts you offer to discuss.]

Week 16 Final Project Presentation

Women and Gender in Modern China

Instructor: Wen Yu

*Elective Course for History Majors, Gender Studies Minors,
Chinese Studies Minors, and Asian Studies Minors*

*[I am currently offering this course at Boston College as a seminar.
The course can be tailored into a lecture with in-class discussions.]*

Course Description

This course examines the social, cultural and political changes of women's role in modern China by situating these changes in both China's modern history and the global context. The key question we ask in this course is the following: What do we accomplish by foregrounding *gender* as a category of historical analysis? We will study the transformation of social practices and institutions that have shaped gender norms in modern China, including family, marriage, and education. We will also trace the development of the intellectual and ideological discourses produced by women seeking their agency throughout the twentieth century, exploring the influence of feminist movements on modern China. Course materials include biographies, intellectual-political debates, arts, literature, and social scientific studies.

Required Books

- Susan Mann, *Gender and Sexuality in Modern Chinese History*, Cambridge University Press, 2012.
- Susan Mann, *The Talented Women of the Zhang Family*, University of California Press, 2007.
- Amy Dooling, *Writing Women in Modern China: The Revolutionary Years, 1936-1976*, Columbia University Press, 2005.
- Emily Honig and Gail Hershatter, *Personal Voices: Chinese Women in the 1980s*, Stanford University Press, 1988.
- Leslie Chang, *Factory Girls: From Village to City in a Changing China*, Spiegel & Grau, 2008.

Grading

1. Attendance (5%)
2. In-class discussion participation (15%)
3. Weekly online responses and two peer reviews (starting from Week 2) (20%)
4. Short paper #1: Book Review (17%)
5. Short Paper #2: Primary Source Analysis (18%)
6. Final project: Research-based creative writing (25%)

Policies and Expectations for Assignments

- **Readings:** You are required to finish the reading(s) listed under each meeting before coming to class.
- **Weekly online responses and peer reviews:** A big chunk of class time is devoted to discussion. To get better prepared, you are required to 1) post one short response (around 300 words) each week (from week 2 to week 14) and to comment on two classmates' responses.
- **Short paper #1:** 4-5 pages, double-spaced. Choose a book assigned in weeks 1-6 and write an analytical review. Analyze the evidence and evaluate the argument. Explain how

- the book shed light on our understanding of women and gender in modern China.
- **Short paper #2:** 5-6 pages, double-spaced. Analyze one or two primary sources by situating the sources into a historical context. Engage an in-depth and critical analysis of the meanings, the claims, and the significance of the source(s).
 - **Final project:** 13-15 pages, double-spaced. Research-based creative writing, including three sections:
 - *Section 1: A novelist's background briefing dossier* (8-9 pages, double-spaced). Assemble historically accurate background materials and develop descriptions of the lives of three (fictional, but not historically impossible) Chinese women in different time periods (from the mid of the 19th century to the present): their education, family life, professional life, political beliefs, cultural practices, and connection with the events of Big History.
 - *Section 2: Fictional biography or autobiography* (3 pages, double-spaced). Choose one of these three figures and write a short biography or autobiography for her. Please focus on no more than three of the aspects of life that you have prepared in your dossier, namely, education, professional life, family life, political beliefs, cultural practices, etc. Take into account your figure's first-person experience, her self-understanding, and/or the choices that she has to make.
 - *Section 3: Short commentary* (3 pages, double-spaced). Based on section 2, write a short commentary on why you create this figure's life experience and beliefs as such. What is your reasoning behind your creation? What aspects of modern China's changing gender roles do you hope people to pay attention to? What argument about women & gender in modern China do you want to make? What could we learn about China's modern transformation by centering on "gender"?

Weekly Schedule:

[P] refers to primary sources.

Week 1 Introduction - Looking at Modern China through the Lens of Gender

Week 2 Setting up the Context and Problems – Part 1

- Joan W. Scott, "Gender: A Useful Category of Historical Analysis," *American Historical Review* 91.5 (December 1986), 1053-1075.
- Susan Mann, *Gender and Sexuality in Modern Chinese History* (Cambridge University Press, 2012). Preface, Introduction, and Part I, "Gender, Sexuality, and the State".

Week 3 Setting up the Context and Problems – Part 2

- Gail Hershatter and Wang Zheng, "Chinese History: A Useful Category of Gender Analysis," *American Historical Review* 113.5 (December 2008), 1404-1421.
- Susan Mann, *Gender and Sexuality in Modern Chinese History*. Part II, "Gender, Sexuality, and the Body," Part III "Gender, Sexuality, and Others", and Conclusion.

Week 4 Later Imperial Values and Gender Norms

- Susan Mann, *The Talented Women of the Zhang Family* (University of California Press, 2007) Read the whole book. It is an enjoyable and easy read!

Week 5 Nationalism and the Origins of "The Woman Question"

- Dorothy Ko, *Cinderella's Sisters: A Revisionist History of Footbinding* (University of California Press, 2007). Introduction, Chapter 1 "Gigantic Histories of the Nation in the Globe: The Rhetoric of Tianzu, 1880s-1910s," and Chapter 2 "The Body Inside Out: The Practice of Fangzu, 1900-1930s."
- Joan Judge, "Talent, Virtue, and the Nation: Chinese Nationalisms and Female Subjectivities in the Early Twentieth Century," *American Historical Review*, 106, no.3 (June 2001): 765-803.
- [P] Liang Qichao, "On Women's Education," in Lydia Liu, et.al. eds, *The Birth of Chinese Feminism: Essential Texts in Transnational Theory* (Columbia University Press, 2013), 189-203.
- [P] Qiu Jin, Excerpts from *Stones of the Jingwei Bird* (1905-1907), from Amy Dooling and Kristina Torgeson eds., *Writing Women in Modern China: An Anthology of Women's Literature from the Early Twentieth Century* (Columbia University Press, 2005), 43-78

Week 6 Debates: What Should "The Woman Question" be? (1915-1928)

Readings will be divided up between two groups. Group 1 reads the writings representing what is often called the "liberal view," and group 2 reads the writings representing what is often called the "leftist view." In class, we will have a debate on what "women's emancipation" ought to mean between two groups.

Group 1 reads:

- [P] Jin Tianhe, "The Women's Bell," in Lydia Liu, et.al. eds, *The Birth of Chinese Feminism: Essential Texts in Transnational Theory*, 207-285.
- [P] Hu Shi, "Woman's Place in Chinese History," Chin-ping Chou, ed., *English Writings of Hu Shi* (Springer, 2013), vol. 1, 101-109.

Group 2 reads:

- [P] He-Yin Zhen, "On the Question of Women's Liberation," "Economic Revolution and Women's Revolution," and "The Feminist Manifesto," in Lydia Liu, et.al. eds, *The Birth of Chinese Feminism: Essential Texts in Transnational Theory*, 53-72; 92-104. "What women should know about communism," from WM. Theodore De Bary et.al. compils., *Sources of Chinese Traditions* (Columbia University Press, 2nd edition, 1999), vol.2: 390-2; 392-4.
- [P] Lu Xun, "What happens after Nora Leaves Home? – A Talk Given at the Beijing Women's Normal College," from Janet Chen et al., eds., *The Search for Modern China. A Documentary Collection* (W. W. Norton & Company, 3rd edition, 2013), 239-43.

Week 7 Women, Global Consumerism, and Nation Building in the Nanjing Era (1928-1937)

- David Strand, "A Woman's Republic," in *An Unfinished Republic: Leading by Word and Deed in Modern China* (University of California Press, 2011), 97-145.
- Madeleine Yue Dong, "Who is Afraid of the Chinese Modern Girl?," from The Modern Girl around the World Research Group ed., *The Modern Girl Around the World: Consumption, Modernity and Globalization* (Duke University Press, 2008), 194-219.
- [P] Amy Dooling, *Writing Women in Modern China: The Revolutionary Years, 1936-1976*, Introduction and Chapters 1-2.

Week 8 Wars and the Gendered Suffering (1931-1949)

- [P] *Twenty Two* (A 2015 Documentary on Chinese comfort women, directed by Ke Guo)
- [P] Danke Li, "The War and Gender's Social Roles," from Danke Li eds., *Echoes of Chongqing: Women in Wartime China* (University of Illinois Press, 2009), 31-92.
- [P] Amy D. Dooling, ed., *Writing Women in Modern China: The Revolutionary Years, 1936-1976*, Chapter 3-5.

Week 9 Gender and the Socialist State-Making: Early PRC (1949-1954) – Part I Marriage

- Christina Gilmartin, “Gender in the Formation of a Communist Body Politic,” from *Modern China*, Vol. 19, No. 3 (Jul., 1993), 299-329.
- [P] *Li Shuangshuang* (Chinese Movie, directed by Lu Ren, 1962.)
- [P] Amy Dooling, *Writing Women in Modern China: The Revolutionary Years, 1936-1976*, Chapter 10 “Zong Pu”, 247-274
- Explore the New Marriage Law Posters: <https://chinese posters.net/themes/marriage-law.php>
- Jennifer Altehenger, *Legal Lessons: Popularizing Laws in the People's Republic of China, 1949-1989* (Harvard University Press, 2018), Chapter 3, “What is a Basic Script? The Marriage Law and the Model Legal Education Campaign.”

Week 10 Gender and the Socialist State-Making: Early PRC (1954-1965) – Part II Labor

- Gail Hershatter, *The Gender of Memory, Rural Women and China's Collective Past* (University of California Press, 2014), Introduction, “3. Widow (or, the Virtue of Leadership),” “5. Farmer,” “7. Mother,” “8. Model,” “9. Laborer.”

Week 11 “The Iron Ladies” (1966-1976)

- [P] Explore the Cultural Revolution posters <https://chinese posters.net/themes/cultural-revolution-campaigns.php>
- [P] *Morning Sun* (A 2003 documentary on Cultural Revolution, directed by Carma Hintin)
- Emily Honig, “Maoist Mapping of Gender: Reassessing the Red Guards,” from Susan Brownell et.al. eds, *Chinese Feminities/Chinese Masculinities: A Reader* (California Scholarship Online, 2012).

Week 12 Marketization and the Return of the Naturalization of Gender Roles (1978-1989)

- Emily Honig and Gail Hershatter, *Personal Voices: Chinese Women in the 1980s*, Chapter 1 “Growing up Female,” Chapter 2 “The Pleasures of Adornment and the Dangers of Sexuality,” Chapter 4 “Marriage,” Chapter 7 “Women and Work,” Chapter 8 “Violence Against Women,” Chapter 9, “Feminist Voices,” and Conclusion.

Week 13 Capitalism, Confucianism, and the Return of “The Woman Question” in Contemporary China – Part 1

- Leslie Chang, *Factory Girls: From Village to City in a Changing China* (Spiegel & Grau, 2009), Part 1, “The City.”
- Wang Zheng and Ying Zhang, “Global Concepts, Local Practices: Chinese Feminism since the Fourth UN Conference on Women.” *Feminist Studies* 36.1 (Spring 2010), 40-70.

Week 14 Capitalism, Confucianism, and the Return of “The Woman Question” in Contemporary China – Part 2

- Leslie Chang, *Factory Girls: From Village to City in a Changing China*, Part 2, “The Village.”
- Anna Sun, *Confucianism as a World Religion: Contested Histories and Contemporary Realities* (Princeton University, 2013), Chapter 7 “The Emerging Voices of Women in the Revival of Confucianism.”

Week 15 Student Presentation