

EAST 493

Special Topics: East Asian Studies 1

Identity in Early Modern East Asia

Fall 2023

Friday 8:35 AM – 11:25 AM

Location: 680 Sherbrooke, Room 495

McGill University

INSTRUCTOR

Dr. David Porter

Office: 680 Sherbrooke #251

Office Hours: Wednesday 10:00 AM to 12:00 PM – available in person OR by Zoom

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COURSE DESCRIPTION

This advanced undergraduate seminar explores identity and the politics of identity in China, Japan, and Korea between roughly 1200 and 1900. This period began with the rise of the neo-Confucianism of Zhu Xi, who developed the intellectual framework that dominated China and Korea, and to a lesser extent Japan, for much of the second millennium CE. It ends when ideas newly imported from Europe and America began to substantially reshape East Asian thought. The goal of the course is for students to consider how categories like ethnicity, gender, and sexuality – topics of central importance to contemporary politics, media, and society – functioned in a world with different assumptions, norms, and laws from those we see in today, whether in Canada or in East Asia itself. In addition, it will introduce categories of identity, most notably status, that are now unfamiliar, but which were crucially important to identity in early modern East Asia. Students will be expected to think critically about these categories, not just as discrete and distinct markers of identity, but as intersecting and overlapping ways of structuring individual lives, social hierarchies, and legal systems. Though the course focuses on early modern East Asia, it aims to be relevant to students' own world. Like many courses, it interrogates the identity categories we see around us with the aim of recognizing their historical contingency. But, in addition, it gives students the chance to explore an alternate model that actually existed and consider its advantages and disadvantages – why it persisted for so long, and why it came to an end.

COURSE GOALS

Through this course, you should develop a strong familiarity with the ideas, institutions, and practices underlying the formation of identity in early modern East Asia. In addition, you should

gain a broader sense of the connection between history and identity that you can apply to contemporary society.

In addition, you will develop some of the skills that are central to doing historical scholarship, but also will serve you well in nearly any job that relies on your intellectual labor. In particular, you will learn to read critically both primary sources and the writing of scholars. To put it in more concrete terms, you will both read material that was not designed with a reader like you in mind and extract valuable information from it and read works written to argue for a particular interpretation in order to comprehend that argument and assess its strengths and weaknesses.

READINGS

All readings will be available on MyCourses, either as links to an article or e-Book (in most cases) or as a pdf. Readings consist of a mix of secondary scholarship and primary sources (which may be visual as well as written). Make sure you can clearly distinguish primary sources from scholarship – this distinction is important to successfully completing some of your assignments.

COURSE STRUCTURE

This is a seminar, meeting once per week for three hours (with a 15-20 minute break in the middle), with most class time spent on discussion. Students are expected to have completed the assigned readings for each class session in advance in order to be well-prepared to talk about those readings during class. Note that, because it is a 400-level seminar, this course is reading intensive; expect readings to average 150 pages/week.

ASSESSMENT

Three of the assignments for this course (the primary source analysis, the response paper, and serving as discussion leader) are tied to the readings for a single week. During our second class meeting, you will sign up to complete each of these assignments in a different week (that is, you cannot do two of these assignments in the same week).

Primary Source Analysis (20%)

You will write an approximately 750-word analysis of a single primary source assigned as course reading. Your analysis must connect the source to the broader theme of the class session for which it was assigned and explain how we can use the source to better understand some aspect of that theme. The paper is due by 8:30 PM the day prior (Thursday) to the class meeting for which the source was assigned.

Response Paper (20%)

You will write a response paper of between 1250 and 1500 words dealing with the scholarly readings (not the primary source(s)) from a single class session. It must identify a single theme or question (you may find the weekly “key question” helpful in formulating your topic) that appears in multiple readings from a given week and explain how the readings address that theme or question, with careful attention to differences in the arguments of different authors. The paper is due by 8:30 PM the day prior (Thursday) to the class meeting for which the readings were assigned.

Discussion Leader (10%):

You will be responsible for leading a creative and interactive in-class activity on the readings for a particular week, designed to take up about **30 minutes** of class time.. There is a great deal of flexibility in what approach you will take. Your activity can aim to connect all the readings for the week or focus on just one reading that you think speaks to a particularly interesting aspect of the week's theme. The activity may focus solely on the early modern context of the readings, or on connecting early modern East Asian ideas about identity to broader questions of identity or to approaches to identity in a different context (whether contemporary North America or otherwise). The goal is for you to come up with a more creative activity than a traditional discussion (this might involve role-playing, brief group presentations, concept mapping/producing some sort of visual product to share with the class, collaborative text annotation, etc). In addition to drawing on assigned course readings, you are welcome to provide your classmates with images or short primary source readings (or even invented scenarios) to work with as part of the activity. Your grade will not depend on the quality of your fellow students' participation but on how well thought out your activity/discussion was and how well it reflects your engagement with the readings.

If two people are signed up for the same week (this may be a frequent occurrence, depending on enrollment), you have the choice of either working together (in which case you need to plan 45 minutes of activity/discussion) or each coming up with your own activity.

You should submit a plan for your activity to me at least 24 hours in advance of our class meeting (so, by 8:30 AM Thursday) so I can decide where to fit it into our schedule for the day. In addition to describing the activity, you must include a brief explanation (one paragraph or so) of how you think your activity will help your classmates develop a better understanding of the week's theme. If you are working with a classmate, you should also detail the contributions of each member of your group to the development of the activity.

Attendance and Class Participation (20%)

You will be expected to make thoughtful contributions to class discussions that show clear evidence of having done the required readings. Your contributions should be responsive to your classmates' comments and should always be respectful to everyone else in the room. Quality is more important than quantity – of course, if you don't say anything, you aren't participating – but two or three excellent comments will impress me far more than dominating the conversation with ideas that suggest that you haven't actually done the reading. On occasions when the class is broken up into smaller groups to work on a particular task, you should be clearly contributing to your group's work. Attendance is not graded explicitly, but since it is impossible to participate without being present, you will receive no credit for participation if you are absent without a valid excuse.

Final Paper (30%)

There are **two options** for the final paper (2500-3000 words), which is due **December 5 at 11:59 PM**. Either option will require you to read beyond the assigned readings for the course, and you will be asked to **submit a proposed topic and reading list by October 31 at 6PM** – on-time submission of this proposal is worth 10% of your final paper grade (3% of your course grade).

1. A historiographical essay (an essay exploring what historians have written about a topic) dealing with a particular identity category or group that appeared in the course (or is relevant to it). For instance, you might write about some aspect of gender in Tokugawa Japan (an identity category covered in the course), or about the Korean *yangban* class (an identity group covered in the course), or about Muslims in Qing China (an identity group not covered in the course). You will need to read additional scholarly books and articles, beyond those covered in the course, that deal with your topic. Think about how to narrow your topic productively: a topic like “Chinese women” is going to be too vague and require too much additional reading to allow you to do a good job.

This paper will show your ability to analyze and evaluate the arguments of several scholarly works and synthesize the research of multiple historians to produce an original overview of your topic accessible to an educated non-specialist reader.

2. An essay dealing with what we can learn about an identity category/identity group or a topic related to the theory of identity through the study of early modern East Asia. For instance, you might write about how the study of sexuality in early modern East Asia affects our broader theoretical understanding of sexuality. Or you might write about how our understanding of what it means to be Chinese is affected by thinking about Chineseness in the early modern era. This sort of paper is probably harder to do well than the first type, as it will require doing additional reading in theoretical work (or empirical work about another time/place) about your chosen identity category.

You will need to think about how to narrow your topic productively – if you are interested in ideas about gender, for instance, don’t try to cover all aspects of gendered identity in early modern East Asia; pick a more specific idea that you think are helpful for thinking about modern/contemporary ideas of gender (say, gender and work or gender and education).

This paper will show your ability to draw connections between early modern East Asia and the contemporary world and to use historical evidence to reach theoretical conclusions.

COURSE POLICIES

Absences and Late Work

You are expected to attend all class meetings and to submit all work on time. Missed class will result both in failing to learn the material covered (which can affect your success in other assignments) and in a failure to participate in discussion, directly lowering your participation grade. I recognize that there will be situations that make it impossible (or unwise) for you to attend class or to submit a paper on time, including illnesses (if you’re sick, please rest and recover; don’t come to class). I treat my students as responsible adults; if you are genuinely unable to come to class or submit a paper on time for a legitimate reason, I simply ask that you inform me **IN ADVANCE** (no extensions are offered if they are requested after an assignment's due date) and let me know the reason. Please tell me the length of extension that you believe you require; no indefinite extensions will be granted (though note that the actual length of extension you receive will depend on the nature of your excuse and is at my discretion). I reserve the right to request documentation of your excuse.

Unexcused late assignments will be marked down by 5% for each day late, though in no case will a paper that would otherwise receive a passing grade receive a failing grade (which is to say, you won't drop below a D), as long as it is submitted by the end of the semester. Note that I have a grading deadline – in no case will assignments be accepted for credit after December 21. Students with serious extenuating circumstances may contact me about arranging a grade of K (incomplete), but these will only be granted in very rare situations, and requests must be made as far in advance as possible.

Office Hours

I will hold regular office hours on Wednesdays from 10:00 AM to 12:00 PM (noon) in my office in 680 Sherbrooke, Room 251 (and will be simultaneously available over Zoom). You may either make an appointment in advance (via the link on MyCourses) or simply drop by – though students with appointments will be prioritized. I will also be available for appointments outside my regular office hour times if they are incompatible with your schedule (but please do not stop by without an appointment outside of office hours). I encourage you to come by early in the semester to chat so that I can get to know you a bit better, as well as to visit whenever you have questions about the course material or assignments or simply wish to talk about East Asian history or your academic goals.

Academic Integrity

“McGill University values academic integrity. Therefore, all students must understand the meaning and consequences of cheating, plagiarism and other academic offences under the [Code of Student Conduct and Disciplinary Procedures](#).” (See McGill's [guide to academic honesty](#) for more information.)

« L'université McGill attache une haute importance à l'honnêteté académique. Il incombe par conséquent à tous les étudiants de comprendre ce que l'on entend par tricherie, plagiat et autres infractions académiques, ainsi que les conséquences que peuvent avoir de telles actions, selon le Code de conduite de l'étudiant et des procédures disciplinaires (pour de plus amples renseignements, veuillez consulter le [guide pour l'honnêteté académique de McGill](#).) »

Language of Submission

“In accord with McGill University's [Charter of Student Rights](#), students in this course have the right to submit in English or in French any written work that is to be graded.”

« Conformément à [la Charte des droits de l'étudiant](#) de l'Université McGill, chaque étudiant a le droit de soumettre en français ou en anglais tout travail écrit devant être noté. »

STUDENT FEEDBACK

I encourage you to complete a Mercury evaluation for this course upon its conclusion. Your experiences and observations will help me make this class, and all classes I teach, better for future students.

STUDENTS WITH DISABILITIES

If you are a student with a disability that requires accommodation, please register with Student Accessibility and Achievement (<https://www.mcgill.ca/access-achieve/>) and inform me of the accommodations you require during the first week of class (or the first week after the disability arises). Anything you tell me will be kept confidential.

WEEKLY SCHEDULE

Week 1 (September 1): Course Introduction: Thinking about Identity

Key Question: How should we study identity and categorize identities?

All readings this week are optional:

1. Joan Scott, *Gender and the Politics of History*, “Introduction” and “Part I: Toward a Feminist History,” pp. 1-50.
2. Joane Nagel, “Constructing Ethnicity: Creating and Recreating Ethnic Identity and Culture,” *Social Problems* 41.1 (Feb. 1994), pp. 152-176.
3. Kimberle Crenshaw, “Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color,” *Stanford Law Review* 43.6 (Jul. 1991), pp. 1241-1299.

Week 2 (September 8): Gender, Mongols, and Neo-Confucianism in China

Key Question: How and why did the place of women in Chinese society change between 1000 and 1400?

Readings:

1. Patricia Ebrey, *The Inner Quarters: Marriage and the Lives of Chinese Women in the Sung Period*, Introduction; Ch. 5, “Dowries”; Ch. 11, “Second Marriages”; Ch. 13, “Continuing the Family Through Women”; Ch. 14, “Adultery, Incest, and Divorce,” pp. 1-20, 99-113, 204-216, and 235-260.
2. Bettine Birge, *Women, Property, and Confucian Reaction in Sung and Yüan China*, selections from Chapter 3, “Women’s Property and Confucian Reaction in the Sung” and Ch. 4, “Transformation of Marriage and Property Law in the Yüan.,” pp. 143-144, 185-199, 200-208, 229-277, 279-282.
3. Bettine Birge, *Marriage and the Law in the Age of Khubilai Khan: Cases from the Yuan dianzhang*, cases 18.47; 18.49; 18.50; 18.51; 18.55, 18.60, pp. 215-216, 218-223, 228-232, 241-245.
4. “Women and the Problems They Create” (5 pp.)
5. Zhu Xi, “Funerary Inscription for Madam You, Lady of Jia’nan” (4 pp.)

Week 3 (September 15): Ethnicity and nation in Song-Ming China

Key Question: What forms has Chinese identity taken? How and when did these forms develop? How have Chinese and non-Chinese been distinguished?

Readings:

1. Nicolas Tackett, *The Origins of the Chinese Nation: Song China and the Forging of an East Asian World Order*, selections from ch.4, “The Chinese Nation,” pp. 143-145, 156-210.
2. Shao-Yun Yang, *The Way of the Barbarians: Redrawing Ethnic Boundaries in Tang and Song China*, Introduction and Ch. 6, “Chineseness and Barbarism in Early Daoxue Philosophy,” pp. 3-23, 119-140.
3. Mark Elliot, “*Hushuo*: The Northern Other and the Naming of the Han Chinese,” in *Critical Han Studies: The History, Representation, and Identity of China’s Majority*, ch. 8, pp. 173-190.
4. Leo K. Shin, “The Han-ness of Ming China,” in *The Ming World*, ch. 10, pp. 207-220.
5. “The Tanguts and Their Relations with the Han Chinese” (4 pp.)
6. “Longing to Recover the North” (4 pp.)
7. “A Mongol Governor” (4 pp.)

Week 4 (September 22): The status system of Edo Japan

Key Questions: How did status shape life in early modern Japan? How is status similar to and different from the identity categories that we see in the contemporary world?

Readings:

1. John W. Hall, “Rule by Status in Tokugawa Japan,” *The Journal of Japanese Studies* 1.1 (Autumn, 1974), pp. 39-49
2. Maren Ehlers, *Give and Take: Poverty and the Status Order in Early Modern Japan*, Introduction, pp. 1-32.
3. David L. Howell, *Geographies of Identity in Nineteenth-Century Japan*, ch. 2 “The Geography of Status,” pp. 20-44.
4. Gerald Groemer, “The Creation of the Edo Outcaste Order.” *Journal of Japanese Studies* 27.2 (Summer 2001), pp. 263-293.
5. Daniel V. Botsman, *Punishment and Power in the Making of Modern Japan*, selection from ch. 2, “Bloody Benevolence: Punishment, Ideology, and Outcasts,” and ch. 3, “The Power of Status: Kodenmachō Jailhouse and the Structures of Tokugawa Society,” pp. 50-84.
6. “Outcastes in Tokugawa Society,” in *Voices of Early Modern Japan: Contemporary Accounts of Daily Life during the Age of the Shoguns*, ch. 30, pp. 140-143
7. Herman Ooms, *Tokugawa Village Practice: Class, Status, Power, Law*, Appendix 3, “Goningumi Rules, 1662” and Appendix 5, “Regulations for Outcastes in Various Jurisdictions in Shinano,” pp. 356-362 and 374-376.

Week 5 (September 29): Slaves, commoners, and elites in Chosŏn Korea

Key Question: How were status identities maintained in early modern Korea? What was the nature of Korean slavery?

Readings:

1. Edward W. Wagner, "Social Stratification in Seventeenth-Century Korea: Some Observations from a 1663 Seoul Census Register," *Occasional Papers on Korea* 1 (April 1974), pp. 36-54.
2. Yŏng-Ho Ch'oe, "Commoners in Early Yi Dynasty Civil Examinations: An Aspect of Korean Social Structure, 1392-1600," *The Journal of Asian Studies* 33.4 (August 1974), pp. 611-631.
3. Fujiya Kawashima, "A Yangban Organization in the Countryside: The Tansŏng *Hyang'an* of Mid-Chosŏn Dynasty Korea," *Journal of Korean Studies* 8 (1992), pp. 3-35.
4. James B. Palais, *Confucian Statecraft and Korean Institutions: Yu Hyŏngwŏn and the Late Chosŏn Dynasty*, selection from ch. 6, "Slavery: The Slow Path to Abolition," pp. 208-232.
5. Sun Joo Kim, "My Own Flesh and Blood: Stratified Parental Compassion and Law in Korean Slavery," *Social History* 44.1 (2019), pp. 1-25.
6. The documents translated in Sun Joo Kim, "The Certified Copy of the Household Register (*chun hogu*) of the Yu Taech'ing Family and Household Slaves (*solnobi*)," *Acta Koreana* 23.1 (June 2020), pp. 156-164.
7. Yu Hyŏngwŏn, "Slaves," Yi Chunghwan, "The Status System," and Yu Suwŏn, "Secondary Sons and Public Office," in *Sources of Korean Tradition Volume 2: From the Sixteenth to the Twentieth Century*, pp. 159-165.

NO CLASS OCTOBER 6 – FALL READING BREAK

Week 6 (October 13): State, ethnicity, and ethnography in late imperial China

Key Question: How did China-based empires interpret and represent ethnic/racial difference?

Readings:

1. Leo K. Shin, *The Making of the Chinese State: Ethnicity and Expansion on the Ming Borderlands*, ch. 5, "Culture of Demarcation," pp. 138-183.
2. Emma Teng, *Taiwan's Imagined Geography: Chinese Colonial Travel Writing and Pictures*, ch. 2 "Taiwan as a Living Museum: Savagery and Tropes of Anachronism", ch. 4 "Debating Difference: Racial and Ethnical Discourses", ch. 5 "The Raw and the Cooked: Classifying Taiwan's Land and Natives", pp. 60-80, 101-148
3. Laura Hostetler, *Qing Colonial Enterprise: Ethnography and Cartography in Early Modern China*, ch.5 "The Development of Ethnographic Writing in Guizhou Province, 1560-1834," pp. 127-157
4. *Qing Imperial Illustrations of Tributary Peoples*, trans. Laura Hostetler and Xuemei Wu, selections from 1st scroll and 4th scroll, pp. 30-43, 56-57, 64-67, 70-71, 84-89, 486-509 (note these selections consist substantially of images, but read the translated text as well). You may also find it interesting to look at other sections – these selections are just meant to expose you to a range of depictions of other groups.
5. 15 color plates following p. 186 in *Taiwan's Imagined Geography*

Week 7 (October 20): Ethnicity and status in Tokugawa Japan: the question of the Ainu

Key Question: How was Ainu-Japanese difference conceptualized in early modern Japan?

Readings:

1. David L. Howell, *Capitalism from Within: Economy, Society, and the State in a Japanese Fishery*, ch. 2 “Not Quite Capitalism: The Rise and Fall of the Contract-Fishery System,” pp. 24-49.
2. Brett L. Walker, *The Conquest of Ainu Lands: Ecology and Culture in Japanese Expansion*, ch. 4 “Symbolism and Environment in Trade” and ch. 8 “The Role of Ceremony in Conquest,” pp. 99-127, 204-226;
3. David L. Howell, *Geographies of Identity in Nineteenth-Century Japan*, Introduction, ch. 5 “Ainu Identity and the Early Modern State,” and ch. 6 “The Geography of Civilization” pp. 1-19, 110-153.
4. Look through the images in “Ezo shima kikan” (“The Wonderful Sights of the Island of Ezo”) - <https://webarchives.tnm.jp/imgsearch/show/C0012760>

Week 8 (October 27): Gender, law, and Confucianism in Chosŏn Korea

Key Question: How Confucian and how rigid was the gendered order in Chosŏn Korea?

Readings:

1. Martina Deuchler, *The Confucian Transformation of Korea: A Study of Society and Ideology*, selections from ch. 6, “Confucian Legislation: the Consequences for Women,” pp. 231-243, 257-267, 273-281.
2. Jisoo M. Kim, *The Emotions of Justice: Gender, Status, and Legal Performance in Chosŏn Korea*, ch. 2 “Gender, Writing, and Legal Performance” and ch. 3 “Women’s Grievances and their Gendered Narrative of *Wŏn*,” pp. 42-102
3. Ksenia Chizhova, “Bodies of Text: Women Calligraphers and the Elite Vernacular Culture in Late Chosŏn Korea (1392-1910),” *Journal of Asian Studies* 77.1, pp. 59-81.
4. Lee SoonGu, “The Rights of the Eldest Daughter-in-Law and the Strengthening of Adoption of Lineage Heirs in the Mid-Chosŏn Period,” in *Women and Confucianism in Chosŏn Korea*, ch. 6, pp. 89-108.
5. Jung Ji-Young, “Questions Concerning Widows’ Social Status and Remarriage in Late Chosŏn,” in *Women and Confucianism in Chosŏn Korea*, ch. 7, pp. 109-136.
6. “Women’s Education” and “Etiquette and Household Management” in in *Sources of Korean Tradition Volume 2: From the Sixteenth to the Twentieth Century*, pp. 46-52, 60-69.

OCTOBER 31: FINAL PAPER TOPIC PROPOSAL DUE – 6PM

Week 9 (November 3): Prostitution, Gender, and Status in China and Japan

Key Question: How did (il)legal prostitution shape the meaning of womanhood more broadly?

Readings:

1. Amy Stanley, *Selling Women: Prostitution, Markets, and the Household in Early Modern Japan*, Introduction, ch. 2 “Creating ‘Prostitutes’: Benevolence, Profit, and the Construction of a Gendered Order,” and ch. 3 “Negotiating the Gendered Order: Prostitutes as Daughters, Wives, and Mothers,” pp. 1-19, 45-100.
2. Matthew H. Sommer, *Sex, Law, and Society in Late Imperial China*, ch. 6 “Sexual Behavior as Status Performance: The Regulation of Prostitution Before 1723” and part of ch. 7 “The Extension of Commoner Standards: Yongzheng Reforms and the Criminalization of Prostitution,” pp. 210-267, 270-288, 302-304
3. Lü Kun’s “Prohibitions Issued to *Yue* Households” in Sommer, *Sex, Law, and Society* Appendix D, pp. 338-340.
4. “Courtesans and the Sex Trade,” ch. 36 in *Voices of Early Modern Japan*, pp. 168-173.

Week 10 (November 10): Manchus, Han, and the Eight Banners

Key Question: What was the relationship between ethnicity and status in the Qing banners?

Readings:

1. Mark C. Elliott, *The Manchu Way: The Eight Banners and Ethnic Identity in Late Imperial China*, Introduction, and ch. 8 “Saving the Banner System,” pp. 1-35, 305-344.
2. David C. Porter, *Slaves of the Emperor: Service, Privilege, and Status in the Qing Eight Banners*, selection from ch. 1 “The Qing Status System” and ch. 4 “Privilege and State Support,” pp. 19-26, 30-48, 96-123.
3. Two palace memorials on matters related to the banners, 5 pp.
4. Excerpt from the Fuzhou garrison gazetteer, 3 pp.

Week 11 (November 17): Gender, identity, and movement in early modern Japan

Key Questions: How did status and gender intersect in Japan? Did other categories matter?

Readings:

1. Laura Nenzi, *Excursions in Identity: Travel and the Intersection of Place, Gender, and Space in Edo Japan*, ch. 2 “At the Intersection of Travel and Gender” and ch. 3 “Women on the Road: Identities in Motion,” pp. 45-91.
2. Anne Walthall, *The Weak Body of a Useless Woman: Matsuo Taseko and the Meiji Restoration*, Introduction, ch. 3 “Married Life,” ch. 7 “Autumn in Arashiyama,” and ch. 8 “A Peasant Woman at the Emperor’s Court,” pp. 1-16, 58-80, 143-182.
3. Marcia Yonemoto, *The Problem of Women in Early Modern Japan*, ch. 5 “Succession,” pp. 164-192.
4. “Advice to Travelers in the Edo Period” in *Voices of Early Modern Japan: Contemporary Accounts of Daily Life during the Age of the Shoguns*, ch. 31, pp. 147-151.
5. “Documentation for Travel” in *Voices of Early Modern Japan: Contemporary Accounts of Daily Life during the Age of the Shoguns*, ch. 32, pp. 152-156

Week 12 (November 24): Sexuality and homosexual intercourse in China and Japan

Key Question: Was sexuality an identity category in early modern East Asia?

Readings:

1. Gregory M. Pflugfelder, *Cartographies of Desire: Male-Male Sexuality in Japanese Discourse, 1600-1950*, selections from ch. 1 “Authorizing Pleasure: Male-Male Sexuality in Edo-Period Popular Discourse,” and ch. 2 “Policing the Perisexual: Male-Male Sexuality in Edo-Period Legal Discourse,” pp. 23-82, 97-124.
2. Gregory M. Pflugfelder, “The Nation-State, the Age/Gender System, and the Reconstitution of Erotic Desire,” *Journal of Asian Studies* 71.4, pp. 963-974.
3. Matthew H. Sommer, *Sex, Law, and Society in Late Imperial China*, ch. 4, “The Problem of the Penetrated Male: Qing Sodomy Legislation and the Fixing of Male Gender,” pp. 114-165.
4. Pu Songling, *Strange Tales from a Chinese Studio*, ch. 63 “Cut Sleeve” 10 pp.
5. Ihara Saikaku, *Life of an Amorous Man*, “Strange Mate,” pp. 35-39 and “Lovelorn Man in a Tree,” pp. 147-149.

Week 13 (December 1): Modernity, the West, and the changing East Asian gender order

Key Question: Did Western ideas liberate East Asian women?

Readings:

1. Harold Fuess, *Divorce in Japan: Family, Gender, and the State, 1600-2000*, ch. 2 “For the Sake of the House: Edo Period Patterns, Perceptions, and Precedents,” selection from ch. 4 “Unsuitable to the Family Tradition? Popular Divorce Customs in the 1870s,” ch. 5 “Between French Law and Japanese Customs: Codifying Divorce in Meiji Japan” and ch. 6 “When Marriage Was on the Rise: Declining Divorce Rates, 1898-1940,” pp. 18-46, 75-81, 96-143.
2. Dorothy Ko, *Cinderella’s Sisters: A Revisionist History of Footbinding*, selection from ch. 1 “Gigantic Histories of the Nation in the Globe: The Rhetoric of Tianzu, 1880s-1910s,” ch. 2 “The Body Inside Out: The Practice of Fangzu, 1900-1930” and ch. 6 “Cinderella’s Dreams: The Burdens and Uses of the Female Body,” pp. 9-23, 28-68, 187-225.
3. Images of footbinding – figures located between p. 138 and p. 139 in *Cinderella’s Sisters*.
4. “Obtaining a Divorce,” in *Voices of Early Modern Japan: Contemporary Accounts of Daily Life during the Age of the Shoguns*, ch. 2, pp. 6-11

Final Paper due Tuesday, December 5 at 11:59 PM