

"The Chinese Body: Medicine and Health, Sex and Gender"

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office hours: Tuesday, 3:45-5:00, and by appointment

Brief description of the course:

This course brings a thematic approach to the critical analysis of the "Chinese body", as constructed in three time periods: the early empires (4th c. BC-AD 4th c.), late imperial China, and the modern period. As the course title indicates, the course is designed to help students gain a clearer picture of how the body was viewed from four main perspectives, those of (1) gender; (2) sexual activity; (3) health; and (4) medicine. Contrary to the stereotypes of "unchanging China," notions of the body and the person changed dramatically over the course of two thousand years from the Han dynasty (206 BC-AD 220) to the Qing (1644-1911), and modern periods, and contemporary *qi gong* 氣功 ("breath work") –like contemporary *fengshui* 風水 – has little in common with older practices.

The course begins with the conception of health in pre-modern China, and the important distinction (generally ignored in modern American medicine) between "healing" and "curing." Students will be introduced to the general outline of Yin/yang, Five Phases theory, to standard definitions of "Nature," and to the major microcosm-macrocosm analogies. Diet, acupuncture, moxibustion, and meditation – rather than surgery -- became the main treatments, because of such holistic views of the body, as will be demonstrated by the readings drawn from medical classics, from classic novels and letters, and from recently excavated legal texts. In pre-modern China, a great many of the standard metaphors for good or ill health refer to sexuality. The course consequently considers "ideal sexuality" (and deviations from this). It also considers the precise conditions under which "anti-female rhetoric" was invoked and the practical effects – legal, financial, and imaginative -- of that rhetoric on the lives of ordinary and elite women and their male counterparts, and finally the limitations of that rhetoric.

Selected readings will draw from such works as Shigehisa Kuriyama, *The Expressiveness of the Body*; Michel Strickmann, *Chinese Magical Medicine*; Ruth Rogawski, *Hygienic Modernity*; Douglas Wile, *The Arts of the Bedchamber*; Li Ju-chen, *Flowers in the Mirror* (China's counterpart to *Gulliver's Travels*); Nathan Sivin, "Body, State, and Cosmos in China in the Last Three centuries B.C."; and Angela Ki-che Leung, "Women Practicing Medicine in Pre-Modern China."

NOTE: The course does not presuppose knowledge of China, of the Chinese language, or of the history of science. It is essential that you attend regularly, do the reading before lecture, and send questions and comments to the teacher. There will be three in-class exams of no more than 45-minutes (see below under "Grading"), and a final paper on a topic connected with the course. Students who want to improve their writing may choose three short papers, due at regular intervals, instead of the long paper.

grading for the course: The course will give 20% to students for class **participation** (not just attendance). There will be three mini-exams (30-45 minutes), which will count 10%, 20% and 25% respectively, plus a single research paper of 15 pages (worth an additional 25% (Option A). For students intent upon improving their writing, an Option B (which would replace Option A) is available: writing three mini-papers of five pages each, whose "progressive grade" (weighted toward progress) will be figured at 25% of the course. The mini-research papers will start with readings prepared for the classroom, but develop arguments with the help of five additional sources (no more than one of them Web-based). Most weeks (except for the first and last)

students will usually be asked to do about 100 pages of reading, depending on the level of difficulty.

Students with broad interests in Chinese science should consult: <http://ccat.sas.upenn.edu/~nsivin/nakbib.html>. Those who would like to compare China and Japan might start with the course at John Hopkins on the "Body and Health Care in Japan" (more focused on the modern): ww.jhu.edu/gazette/2005/14nov05/14course.html. Students will surely wish to consult the following bibliographic essay on Chinese medicine: Charlotte Furth, "Bibliography of secondary sources on medicine and gender: early imperial China," *Nan nü* 7:2 (2005), 309-316.

books to buy (from local bookstores, including University Press Books):

Nancy Chen, *Breathing Spaces* (ISBN 0-231012805-3)

Judith Farquhar, *Appetites: Food and Sex in Post-Socialist China* (ISBN 0-8223-2921-2)

Shigehisa Kuriyama, *The Expressiveness of the Body* (ISBN: 0-942299-89-2)

Susan Mann, *The Talented Women of the Zhang Family* (ISBN: 978-0-520-25090-1)

Michel Strickmann, *Chinese Magical Medicine* (ISBN 0-8-47-3940-4)

Douglas Wile, *Art of the Bedchamber: The Chinese Sexual Yoga Classics*

Including Women's Solo Meditation Texts (on amazon.com, many used copies at cheap prices; please order ASAP!).

highly recommended: Nathan Sivin, *Traditional Medicine in Contemporary China* (cheap copies available on the Web).

Week 1, reading (begins Jan. 20):

Introduction to the course: Nathan Sivin, "State, Cosmos, and Body in the Last Three Centuries B.C.," *Harvard Journal of Asiatic Studies* 55, no.1 (Jun 1995), 5-37 (JSTOR); John Hay, "The Human Body as a Microcosmic Source of Macrocosmic Values in Calligraphy," in *Theories of the Arts in China*, pp. 74-102; and Robin D.S. Yates, "Body, Space, Time, and Bureaucracy: Boundary Creation and Control Mechanisms in Early China," *Boundaries in China*, pp. 56-81. JSTOR is on the Web; other readings in the packet; won't repeat such info below.

Week 2, reading (begins Jan. 26):

For Class 1: Shigehisa Kuriyama, *The Expressiveness of the Body*, pp. 7-108.

For Class 2: *Ibid.*, pp. 195-270. If you have time, read the rest of the book. Please read also, Felix Klein-Franke and Zhu Ming, "How Galen's 'Sixteen Books' came to China in the tenth century AD," *American Journal of Chinese Medicine* 33:2 (2005), 339-42. NB: The *American Journal* is available on-line to UCB users. A copy of this will also be uploaded on bspace.

Week 3, reading (begins Feb. 2):

For Class 1: Keith McMahon and Li Ling, "The Contents and Terminology of the Mawangdui Texts on the Arts of the Bedchamber," *Early China* 17 (1992), 145-185; Douglas Wile, *Art of the Bedchamber*, pp. 28-43; Michael Nylan, "Notes on a Case of Illicit Sex from Zhangjiashan: a translation and commentary," *Early China* 30 (2007), 25-45 (on the Web). also recommended: Scott Cook's review of Mark Csikszentmihalyi's *Material Virtue*, in *Early China* 30 (2005-6), 189-203, with attention to the Mawangdui and Guodian manuscripts (in reader).

For Class 2: Xunzi, "On Ritual" (Website); and Lai Guolong, "The Diagram of the Mourning system from Mawangdui," *Early China* 28 (2003), 43-99 (to skim).

Week 4, reading (begins Feb. 9):

For Class 1: Douglas Wile, *Sexual Arts*, pp. 44-51, 69-73, 77-113.

For Class 2: No additional reading.

Week 5, reading (begins Feb. 16):

For Class 1: Paul Rouzer, *Articulated Ladies: gender and the male community in early Chinese texts*, pp. 1-39; 117-56; 180-86.

For Class 2: Wilms, Sabine, "Ten times more difficult to treat': female bodies in medical texts from early imperial China," *Nan nü* 7:2 (2005), 182-215; Lisa Raphals, "The treatment of women in a second-century medical casebook," *Chinese Science* 15 (1998), 7-28.

NB: *Nan nü* can be found via the library, but also at an electronic location:

- <http://openurl.ingenta.com/content?genre=journal&issn=1387-6805>

Week 6, reading (begins Feb. 23)

For Class 1: Bill Moyers, "Healing and the Mind," three-part documentary (first part shown and discussed in class) and Carma Hinton, "To Taste a Hundred Herbs" (one-hour documentary). (These documentaries are both about modern China, but they supply concepts that will prove useful throughout the course.) TO PREPARE FOR CLASS, go to the Media Services Center in the basement of Moffitt, and see AT LEAST Part II of the documentary.

For Class 2: Li Jianmin and Vivienne Lo, "Manuscripts, Received Texts, and the Healing Arts," forthcoming in a supplement to *The Cambridge History of China* (on Web). Cf. Derk Bodde, "Forensic Medicine in Pre-imperial China," *Journal of the American Oriental Society* 102:1(Jan-Mar, 1982), 1-15 (JSTOR); read Michel Strickmann, *Chinese Magical Medicine*, pp. 1-88. also recommended: Vivienne Lo, "Crossing the neiguan 'inner pass': a nei/wai 'inner/ outer' distinction in early Chinese medicine," *East Asian Science, Technology, and Medicine* 17 (2000), 15-65 (bpace).

Week 7, reading (begins March 2):

For Class 1: Michel Strickmann, *Chinese Magical Medicine*, pp. 89-193.

For Class2: We begin the readings on late imperial China with Jen-Der Lee, "Gender and Medicine in Tang China," *Asia Major* 16:2 (3rd series) (2003), 1-32 (journal on Web); Christopher Cullen, "Patients and Healers in Late Imperial China: evidence from the *Jinpingmei*," *History of Science* 31:2 (June, 1993), 99-150; Charlotte Furth, "Yuan-period Medical Cases," in Mair, Victor H.; Steinhardt, Nancy S.; and Goldin, Paul, eds., *Hawaii Reader in Traditional Chinese Culture*, 440-443. NB: The Cullen article is available for UCB students at:

<http://openurl.ingenta.com/content?genre=journal&issn=0073-2753>; see also <http://articles.adsabs.harvard.edu/full/1993HisSc..31...99C>

Week 9, reading (begins March 9):

For Class 1: Angela Ki Che Leung, "Women Practicing Medicine in Pre-modern China," in Harriet Zurndorfer, *Chinese Women in the Imperial Past*, pp. 101-134.

For Class 2: Angela Ki Che Leung, "Medical Learning from the Song to the Ming," in *The Song-Yuan-Ming Transition in Chinese History* (2003), pp. 374-98 (on WEB); and EITHER Catherine Despeux, "The System of the Five Circulatory Phases and the Six Seasonal Influences: a source of innovation in medicine under the Song," in *Innovation in Chinese Medicine* (on WEB); OR "The Book of Filial Piety for Women" and "Funerary Writings by Chen Liang," in Susan Mann and Yu-yin Cheng, eds., *Under Confucian Eyes*, 47-84.

Week 10, beginning March 16

This week is OFF. During it, students working on Option A are to research their papers; those taking Option B are should work on one of their five-page mini research papers. Office hours will be held.

Spring recess: Monday, March 23, 2009-Friday, March 27, 2009. Relax!

Week 11, reading (begins March 30):

For Class 1: Katherine Carlitz, "Desire, Danger, and the Body: stories of women's virtue in late Ming China," in Gilmartin, Christina K., et al., eds., *Engendering China: women, culture, and the state*, pp. 101-124 (on bspace). On bspace, you'll be given a handout summarizing the main arguments found in Bettine Birge, *Women, property, and Confucian reaction in Sung and Yuan China (960-1368)*.

For Class 2: Susan Mann, *The Talented Women of the Zhang Family*, pp. 1-82, 165-200.

Week 12, reading (begins April 6)

For Class 1: Matthew Sommer, *Sex, Law, and Society in Late Imperial China*, pp. 30-65, 323-28.

For Class 2: Mark Elvin, "Female Virtue and the State in China," *Past and Present*, No. 104 (Aug., 1984): 111-52 (JSTOR); Li Ju-chen, *Flowers in the Mirror* (p. 5-57; 107-23; 229-247; if you only have time to read a bit of this, read pp. 107-23); Christian De Pee, "The Ritual and Sexual Bodies of the Groom and the Bride in Ritual Manuals of the Sung Dynasty," in Zurndorfer, *Chinese Women in the Imperial Past*, pp. 53-101 (Web). also recommended: Janet Theiss, *Disgraceful Matters: The Politics of Chastity in Eighteenth-Century China*, Introduction (on reserve).

Week 13, reading (begins April 13):

For Class 1: Ruth Rogawski, *Hygienic Modernity*, pp. 22-134. also recommended: Ibid., "German Warfare and Patriotic *Weisheng*," pp. 285-300.

For Class 2: Judith Farquhar, "Eating Chinese Medicine," *Cultural Anthropology* 9:4 (Nov., 1994), 471-97 (JSTOR). For those interested in earlier practices, see the Robert Campany essay on bspace, "The Meaning of Cuisines of Transcendence in Late Classical and Early Medieval China. Both Farquhar and Campany will be on bspace.

Week 14, reading (begins April 20):

For Class 1: Volker Sheid, *Chinese Medicine in Contemporary China* (selected readings in packet). Read pp. 11-106; for those interested in Chinese history, you may read on.

Week 15, reading (begins April 27):

Class 1: Judith Farquhar, *Appetites: Food and Sex in Post-Socialist China* (2005), 167-269.

Class 2: Nancy Chen, *Breathing Spaces* (selections).

Week 16, reading (begins May 4):

Class 1: more in Nancy Chen.

Last class: in-class exam (May 6).

Useful Places to begin your papers:

Dorothy Ko, "The Body as Attire: The Shifting Meanings of Footbinding in Seventeenth-Century China," *Journal of Women's History* 8:4 (winter 1997), 8-27 (**Online**); Ellen Widmer, "Considering a Coincidence: the 'Female Reading Public' circa 1828," in *Writing and Materiality in China: essays in honor of Patrick Hanan*, pp.273-314; Robert Campany, "The Meaning of Cuisines of Transcendence in Late Classical and Early Medieval China," *T'oung pao* 2005 (see journal Website); Wai-ye Li, "The Late Ming Courtesan: Invention of a Cultural Ideal," in *Writing Women in Late Imperial China*, pp. 46-73; Keith McMahon, "The Classic Beauty-Scholar Romance and the Superiority of the Talented Woman, in Angela Zito, *Body, Subject, and Power in China*, pp. 227-53; *The Story of the Stone*, David Hawkes, trans., "Chapter 18: A brief family reunion is permitted by the magnanimity of a gracious Emperor, And an Imperial Concubine Takes Pleasure....," in *Story of the Stone*, trans. David Hawkes, vol. 1, 353-374; Angela Zito, *Body, Subject, and Power in China*; Raoul Birnbaum, "Chinese Buddhist traditions of Healing and the Life Cycle," *Healing and Restoring: health and medicine in the world's religious traditions*, Sullivan, Lawrence E., ed, pp. 33-57; Judith Farquhar, "Medicine and the *Changes* are one: an essay in divination healing with commentary," *Chinese Science* 13 (1996) 107-134; Florian C. Reiter, "Conditions, Ways and Means of Healing in the Perspective of the Chinese Taoist," *Oriens* 33 (1992) 348-362; Angela Ki Che Leung, "Organized Medicine in Ming-Qing China: state and private medical institutions in the lower Yangzi region," *Late Imperial China* 8, no.1 (Jun 1987) 134-66; and Angela Ki Che Leung, "Medical learning from the Song to the Ming," *The Song-Yuan-Ming Transition in Chinese History* (2003), pp. 374-398; Mark Edward Lewis, *The Construction of Space in Early China* (2005), esp. chaps. 2, 4 on the household and body; Liu Jianmei, *Revolution plus Love: Literary History, Women's Bodies, and Thematic Repetition in Twentieth-Century Chinese Fiction* (2003); Bernard Faure, *The Rhetoric of Immediacy: a cultural critique of Chan/Zen Buddhism* (1991), pp. 148-179); Christian de Pee, *The Writing of Weddings in Middle-Period China* (2007).