

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

1: History of Chinese Americans - Wikipedia

Women preferred domestic work to office work because they were accustomed to the tasks involved. While this work was increasingly open to women, it ceased being an avenue of upward mobility. 4.

You can help by adding to it. September Transpacific trade[edit] Canton Guangzhou was the trade center of China in that period. California belonged to Mexico until , and historians have asserted that a small number of Chinese had already settled there by the mid-18th century. Also later, as part of expeditions in and by John Meares , a British fur trader, sailing to Vancouver Island from Canton now Guangzhou , China hired several Chinese sailors and craftsmen to help build the first European-designed boat to be launched in British Columbia. There the Chinese became excited about opportunities and curious about America by their contact with American sailors and merchants. These Chinese were mainly merchants, sailors, seamen, and students who wanted to see and acquaint themselves with a strange foreign land they had only heard about. However their presence was mostly temporary and only a few settled there permanently. American missionaries in China also sent small numbers of Chinese boys to the United States for schooling. April 29, In the 19th Century, Sino-U. At first only a handful of Chinese came, mainly as merchants, former sailors, to America. The first Chinese people of this wave arrived in the United States around 1820. Subsequent immigrants that came from the 1820s up to the late 1840s were mainly men. From the outset, they were faced with the racism of settled European population, which included massacres and pressuring of Chinese migrants into what became known as Chinatowns. Ishigaki , Ryukyu Islands , Japan Decrees by the Qing dynasty issued in 1825 and forbade emigration and overseas trade and were primarily intended to prevent remnant supporters of the Ming dynasty from establishing bases overseas. However, these decrees were widely ignored. Large-scale immigration of Chinese laborers began after the First and Second Opium Wars and the Burlingame Treaty with the United States in 1868 effectively lifted any former restrictions and large-scale immigration to the United States began. Less frequently, they left from the Portuguese colony of Macau , which was a large transshipment center for bonded laborers called coolies as their contracts specified conditions of servitude , slavery or peonage. Only merchants were able to take their wives and children overseas. The vast majority of Chinese immigrants were peasants, farmers and craftsmen. Young men, who were usually married, left their wives and children behind since they intended to stay in America only temporarily. The men sent a large part of the money they earned in America back to China. Because it was usual at that time in China to live in confined social nets, families, unions, guilds, and sometimes whole village communities or even regions for instance, Taishan sent nearly all of their young men to California. From the beginning of the California gold rush until 1882 when an American federal law ended the Chinese influx approximately 250,000 Chinese arrived in the United States. Because the chances to earn more money were far better in America than in China, these migrants often remained considerably longer than they had planned initially, despite increasing xenophobia and hostility towards them. Photo in San Francisco Chinatown from 1870. The money to fund their journey was mostly borrowed from relatives, district associations or commercial lenders. In addition, American employers of Chinese laborers sent hiring agencies to China to pay for the Pacific voyage of those who were unable to borrow money. This " credit-ticket system " meant that the money advanced by the agencies to cover the cost of the passage was to be paid back by wages earned by the laborers later during their time in the U. The credit-ticket system had long been used by indentured migrants from South China who left to work in what Chinese called Nanyang South Seas , the region to the south of China that included the Philippines, the former Dutch East Indies, the Malay Peninsula, and Borneo, Thailand, Indochina, and Burma. The Chinese who left for Australia also used the credit-ticket system. But there were differences compared with the policy for European immigrants, in that if the Chinese migrants had children born in the United States, those children would automatically acquire American citizenship. However, the immigrants themselves would remain as foreigners indefinitely. Unlike European immigrants the possibility of naturalization was withheld from the Chinese. The

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

Chinese immigrants neither spoke nor understood English and were not familiar with western culture and life; they often came from rural China and therefore had difficulty in adjusting to and finding their way around large towns such as San Francisco. The racism they experienced from the European Americans from the outset increased continuously until the turn of the 20th century, and with lasting effect prevented their assimilation into mainstream American society. This in turn led to the creation, cohesion, and cooperation of many Chinese benevolent associations and societies whose existence in the United States continued far into the 20th century as a necessity both for support and survival. There were also many other factors that hindered their assimilation, most notably their appearance. Under Qing dynasty law, Han Chinese men were forced under the threat of beheading to follow Manchu customs including shaving the front of their heads and combing the remaining hair into a queue. Historically, to the Manchus, the policy was both an act of submission and, in practical terms, an identification aid to tell friend from foe. Because Chinese immigrants returned as often as they could to China to see their family, they could not cut off their often hated braids in America and then legally re-enter China. The number of Chinese migrants who converted to Christianity remained at first low. They were mainly Protestants who had already been converted in China where foreign Christian missionaries who had first come in mass in the 19th century had strived for centuries to wholly Christianize the nation with relatively minor success. Christian missionaries had also worked in the Chinese communities and settlements in America, but nevertheless their religious message found few who were receptive. It was estimated that during the first wave until the Chinese Exclusion Act, less than 20 percent of Chinese immigrants had accepted Christian teachings. Their difficulties with integration were exemplified by the end of the first wave in the mid-century when only a minority of Chinese living in the U. In , the Chinese community of San Francisco consisted of 4, men and only seven women. By , women made up only two percent of the Chinese population in the United States, and even by this had only increased to 4. The lack of visibility of Chinese women in general was due partially to the cost of making the voyage when there was a lack of work opportunities for Chinese women in America. This was exacerbated by the harsh working conditions and the traditional female responsibility of looking after the children and extended family back in China. The only women who did go to America were usually the wives of merchants. Other factors were cultural in nature, such as having bound feet and not leaving the home. Another important consideration was that most Chinese men were worried that by bringing their wives and raising families in America they too would be subjected to the same racial violence and discrimination they had faced. With the heavily uneven gender ratio, prostitution grew rapidly and the Chinese sex trade and trafficking became a lucrative business. Documents from the U. Census show that 61 percent of 3, Chinese women in California were classified as prostitutes as an occupation. The existence of Chinese prostitution was detected early, after which the police, legislature and popular press singled out Chinese prostitutes for criticism. This was seen as further evidence of the depravity of the Chinese and the repression of women in their patriarchal cultural values. By the time of the U. Census, documents show that only 24 percent of 3, Chinese women in California were classified as prostitutes, many of whom married Chinese Christians and formed some of the earliest Chinese-American families in mainland America. Nevertheless, American legislation used the prostitution issue to make immigration far more difficult for Chinese women. In effect, this led to American officials erroneously classifying many women as prostitutes, which greatly reduced the opportunities for all Chinese women wishing to enter the United States. List of Chinese American associations Pre- revolutionary Chinese society was distinctively collectivist and composed of close networks of extended families, unions, clan associations and guilds, where people had a duty to protect and help one another. Soon after the first Chinese had settled in San Francisco, respectable Chinese merchants—the most prominent members of the Chinese community of the time—made the first efforts to form social and welfare organizations Chinese: In less than a few years it petered out as its role was gradually replaced by a network of Chinese district and clan associations when more immigrants came in greater numbers. In other large cities and regions in America similar associations were formed. The latter became especially significant for the Chinese community because for religious reasons many of the

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

immigrants laid value to burial or cremation including the scattering of ashes in China. In the s many of the city and regional associations united to form a national Chinese Consolidated Benevolent Association CCBA , an umbrella organization, which defended the political rights and legal interests of the Chinese American community, particularly during times of anti-Chinese repression. By resisting overt discrimination enacted against them, the local chapters of the national CCBA helped to bring a number of cases to the courts from the municipal level to the Supreme Court to fight discriminatory legislation and treatment. The associations also took their cases to the press and worked with government institutions and Chinese diplomatic missions to protect their rights. A minority of Chinese immigrants did not join the CCBA as they were outcasts or lacked the clan or family ties to join more prestigious Chinese surname associations, business guilds, or legitimate enterprises. As a result, they organized themselves into their own secret societies, called Tongs , for mutual support and protection of their members. These first tongs modeled themselves upon the triads , underground organizations dedicated to the overthrow of the Qing dynasty , and adopted their codes of brotherhood, loyalty, and patriotism. Their organizations formed without any clear political motives and soon found themselves involved in lucrative criminal activities , including extortion , gambling , people smuggling , and prostitution. Prostitution proved to be an extremely profitable business for the tongs, due to the high male-to-female ratio among the early immigrants. The tongs would kidnap or purchase females including babies from China and smuggle them over the Pacific Ocean to work in brothels and similar establishments. There were constant internecine battles over territory, profits, and women in feuds known as the tong wars , which began in the s and lasted until the s, notably in San Francisco, Cleveland and Los Angeles. The Chinese population rose from 2, in to 63, by In the decade "70, 64, were recorded as arriving, followed by , in "80 and 61, in " Those that stayed in America faced the lack of suitable Chinese brides as Chinese women were not allowed to emigrate in significant numbers after As a result, the mostly bachelor communities slowly aged in place with very low Chinese birth rates. California Gold Rush[edit] Chinese gold miners in California [38] The last major immigration wave started around the s. The West Coast of North America was being rapidly colonized during the California Gold Rush , while southern China suffered from severe political and economic instability due to the weakness of the Qing Dynasty government, internal rebellions such as the Taiping Rebellion , and external pressures such as the Opium Wars " As a result, many Chinese emigrated from the poor Taishanese - and Cantonese -speaking area in Guangdong province travelled to the United States to find work. For most Chinese immigrants of the s, San Francisco was only a transit station on the way to the gold fields in the Sierra Nevada. According to estimates, there were in the late s 15, Chinese mine workers in the "Gold Mountains" or "Mountains of Gold" Cantonese: Because anarchic conditions prevailed in the gold fields, the robbery by European miners of Chinese mining area permits were barely pursued or prosecuted and the Chinese gold seekers themselves were often victim to violent assaults. At that time,"Chinese immigrants were stereotyped as degraded, exotic, dangerous, and perpetual foreigners who could not assimilate into civilized western culture, regardless of citizenship or duration of residency in the USA". While the Europeans mostly worked as individuals or in small groups, the Chinese formed large teams, which protected them from attacks and, because of good organization, often gave them a higher yield. To protect themselves even further against attacks, they preferred to work areas that other gold seekers regarded as unproductive and had given up on. Because much of the gold fields were exhaustingly gone over until the beginning of the 20th century, many of the Chinese remained far longer than the European miners. In , one-third of the men in the Californian gold fields were Chinese. However, their displacement had begun already in when white miners began to resent the Chinese miners, feeling that they were discovering gold that the white miners deserved. Eventually, protest rose from white miners who wanted to eliminate the growing competition. From to ironically when the Civil Rights Act of was passed , the California legislature enforced a series of taxes. Given that the Chinese were ineligible for citizenship at that time and constituted the largest percentage of the non-white population, the taxes were primarily aimed at them and tax revenue was therefore generated almost exclusively by the Chinese. Tax collectors could legally take and sell the property of those miners who refused

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

or could not pay the tax. Fake tax collectors made money by taking advantage of people who could not speak English well, and some tax collectors, both false and real, stabbed or shot miners who could not or would not pay the tax. During the s, many Chinese were expelled from the mine fields and forced to find other jobs.

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

2: History Of Body Image In America: How The "Ideal" Female And Male Body Has Changed Over Time

Secular publications such as newspapers and magazines increased and women often read publications in which women were given a special moral bearing. Theater in Early Nineteenth-Century America Theater provided a social sphere in which both men and women gathered.

Songwriters[edit] Songwriter, singer and multi-instrumentalist Ani DiFranco has had a lot of artistic freedom during her career, in part because she founded her own record label, Righteous Babe. She has become a feminist icon and is a supporter of many social causes. Though there were plenty of female singers on the radio, women Erika Abrams in Rebeat, 28 January A songwriter is an individual who writes the lyrics , melodies and chord progressions for songs, typically for a popular music genre such as pop , rock or country music. A songwriter can also be called a composer , although the latter term tends to be mainly used for individuals from the classical music genre. Reublin and Richard G. Beil, the "lack of mention of women [songwriters] is a glaring and embarrassing omission in our musical heritage. Prior to and even after, it was expected that "women would perform music, not make music. Upton wrote the book Women In Music, in which he argued that "women lacked the innate creativity to compose good music" due to the "biological predisposition" of women. The "secular music in print in America before shows only about 70 works by women. By , there were many more women songwriters, but "many were still forced to use pseudonyms or initials" to hide the fact that they were women. Initially, the company billed her as "C. Blake" to hide her gender, but by ads used her full name. While jazz songwriting has long been a male-dominated field, there have been a few notable women jazz songwriters. In the s, Ann Ronell " wrote several hit songs. I may bring a certain feminist perspective to my songwriting. These pioneering women, appeared in a feature in Newsweek , July, , "The Girls: The women in the Newsweek article ushered in a new age of the singer-songwriter, informing generations of women singer-songwriters. Work by male songwriters is more often produced, and it was only [in] that an all-female writing team made history by winning the Tony Award for Best Score. She was a civil rights advocate during the s. Barnett asks "[w]hy are there so few prominent black women songwriters?"

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

3: Gender Difference in History: Women in China and Japan Essay (Women in World History Curriculum)

/ Benjamin A. Elman --Marriages, births, and deaths in the lower Yangzi Valley during the later eighteenth century / Mark Elvin and Josephine Fox --Why women were not a problem in nineteenth-century Chinese thought / Susan Mann.

Due to years of objectification and sexualization, female bodies tend to be more exposed to the scrutinizing public eye, but men are also subject to similar pressures, albeit perhaps more subtly. Wikimedia Peter Paul Rubens, a 17th century Flemish Baroque painter, was famous for his depictions of plump, sensual women. Up until the 20th century, curvy, voluptuous women were considered ideally beautiful in the U. Wikimedia In the late s, Lillian Russell, a famous actress and singer, came to represent a woman of ultimate beauty. Russell, who appeared to be rather big-boned and heavysset, was known for her stylish hats and outfits, and was wildly popular among men. The flappers Actress Alice Joyce in Wikimedia Flappers took over during the s; they were trendy women with bob haircuts and slender, lean builds. Showing their disdain for what was considered polite and acceptable feminine behavior, flappers smoked, drank, danced, drove cars, listened to jazz, and reveled in casual sex. Because women were beginning to behave more like men, living life vivaciously and sometimes recklessly, gender roles were already changing. By now, women could vote, drive cars, choose who they married, and even hold jobs that were previously allotted only to men. As a result, men began clinging to attributes that defined their masculinity â€” like mustaches â€” a trend that would continue well into the next several decades. A sheet music cover design poking fun at the notion that women were gaining more freedom and success in society, while men needed to cling to some physical semblance of masculinity. Wikimedia A flapper depicted on the cover of Life Magazine, The curvy pin-up girls Marilyn Monroe was the pinnacle of attractiveness in the s, proving that a fuller female body was considered more beautiful than thinness. Wikimedia Perhaps the most iconic female figure of the post-war era and even into the early 60s was Marilyn Monroe. The leggy, curvy blonde was the pinnacle of attractiveness during these years, and still remains one of the most beautiful women in American history. Take pin-up girls, for example: Pin-up girl photographs were also turned into illustrations that were highly retouched and stylized â€” the likely male artist would elongate legs, tuck in the waist, plump up breasts, similarly to what Photoshop does now, creating an unreal, unattainable human form. The ideal female body may have been heavier back then, but it was just as scrutinized, criticized, and retouched as it is now. Ironically, these years also saw society shaming skinnier girls in the same way mass media shames fat figures now. Advertisements from the s and 50s depicted skinny women as being hopeless in romantic pursuits, noting that gaining weight was their only hope to attract a suitor. Twiggy Twiggy was a model who popularized the rail-thin look in the 60s. Wikimedia When the s came rolling in, societal roles for both men and women were turned upside down. The psychedelic rock star look hypersexualized the male form, with the likes of Jim Morrison and Mick Jagger popularizing the long-haired, scrawny, feminine rocker charm. Famous women, meanwhile, adopted a slender, almost emaciated look. The heroin-chic waif Kate Moss became associated with a series of Calvin Klein photoshoots in the 90s that started the waif heroin-chic look and glamorized "thinspiration. But as grunge took center stage in the 90s, a new trend emerged in fashion, known as heroin chic. Facebook Plus-size models are gaining fame on Facebook and Instagram. The body-positive movement aims to overturn these outdated standards for women, and represent bodies of all shapes and sizes in the media.

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

4: The Talented Women of the Zhang Family by Susan L. Mann

In The Talented Women of the Zhang Family, Susan Mann traces the lives of three women from successive generations of a Jiangsu literati family in the mid- to late Qing dynasty: Tang Yaoqing 唐姚清 (1798-1868).

Piety brought her social advantages in the form of active participation in the community as a member of a church? Such a useful, Christian position commanded the respect and praise of the community. The trend in the belief of feminine inferiority was halted as women effectively managed organizations not directly related to the family. To alleviate the fears of men that their wives were concentrating on issues unrelated to the family, piety did not keep a wife from her proper sphere. Meetings could be held in the home. Young children could be brought along the same way they would be when visiting friends. The lady of the house would demonstrate her domestic skills by cleaning the house before her guests arrived and by making sure they had something to accompany the tea which could be served during a meeting. The number of women that ministers found among their congregations was great. The obituary in June, 1868, of Mrs. Debby Thompson, the wife of the minister, cited the benefits of religion to women. The virtuous character of the deceased gave example of how religion could bring pleasure to the mind and be the controlling power over the conduct of life. Furthermore, other women could take example from Mrs. Thompson who did not regard the duties of domestic life as beneath the Christian notice of character and professed it was not inconsistent with her obligations to God and the Savior. Women may have found peace from the corruption of the world through religion. It also provided an outlet for the personal trials which women were forced to confront from day to day. Religion instructed to love God before all others. Piety was not always good for all women. It had its dangers and disadvantages. An article in the National Aegis, from the Boston Centinel, examined how religion tended to form a manly character. Women were expected to be pure and magazines provided sufficient fear of the dangers of impurity. But, only women were coached directly on remaining pure. Men were advised what to do to get back on the track once they had strayed. They were first advised about the importance of their desires and satisfaction. A man of the period was expected to respect purity. If he made any overtures and a woman stopped him from violating her purity, he was expected to be grateful to her. The implication was that he would think much more of a woman who saved him from himself than he would of a woman who allowed him to ruin her purity. Women, through religion and purity were helping others. Women were taught that to be true, they were required to submerge their own talents to work for their husbands. It was totally acceptable for a wife to complement her husband by paying lip service to him. One husband praised his wife for her "quick, womanly perception," when all she had done was agree with him. The Fitchburg Gazette of July 22, 1868, reported a tale of "Cruelty and Suicide" in which a young lady, long subject to the beatings of her father, in anticipation of another, committed suicide. Submissive wives, who followed the, advice not to retort an abusive husband, received praise and were supposedly rewarded with a happy home and a faithful husband. Assertive women were bound to be punished for violating the natural order of the universe. Later, he came into some money and the young lady was reduced to the station of governess of his children. Women were caught in the middle of a society where men complained that companionship was difficult with women because they had to treat them as little children, at the same time women were encouraged to act that way. Women were told that men only asked their opinions out of politeness and not out of a genuine interest in their conclusions. William Parkes, author of Domestic Duties. This basic notion gave rise to the importance of the virtue of domesticity. This was the ability of women to make their homes refuges from the problems of the world. The focus of domesticity was on the wife and mother of the household. The only way to become a wife and mother was through marriage. Marriage was, therefore, the proper state in which to exercise domesticity. Advisors warned women against marrying for the wrong reasons. They favored a sensible over a romantic choice. They felt the romantic choice would not satisfy the ideas of a young woman. This would lead to her unhappiness and her home would suffer as a result. If a woman chose a sensible partner, then her awareness of the responsibilities

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

of marriage would not be clouded by romance and she would be better able to perform her duties as a wife. A man took a wife to look after his affairs, and to prepare his children for their proper stations in life. If she was unfamiliar with family management, she was urged to consult the authorities. They had been trained since ancient times to look for specific examples of perfection. The January 10, issue of the Fitchburg Gazette included this poem to give prospective husbands an example of the prerequisites they might want to require: Articles were just as specific about what a woman should look for in her husband. She was urged to avoid men who used profanity as these might corrupt the children. She was asked to avoid men who frequented taverns or were known as gamblers. Later, wives were advised on how to make men love marriage, and consequently, be good husbands. She should be someone to comfort and counsel, someone who is able to reason and reflect. This would insure that she could think on her own and would not have to bother her husband with petty problems. She should have the capacity to feel, judge, discourse and discriminate. She should be able to assist her husband in his affairs, lighten his cares, soothe his sorrows, strengthen his principles and educate his children. The early life, it was believed, was the determining factor in the character of a child. It was important that she set a proper example. As mothers, women were endowed with the specialized task of raising a generation of Christian statesmen. Women in Montpelier, Vermont were reprimanded in the Fitchburg Gazette. The paper expressed curiosity as to how patriotic mothers managed "to get rid of their responsibility for a day of sentiment and song," in celebration of Independence Day in July, The paper presumed the women were negligent in their responsibilities as mothers. It was their patriotic duty to be with their children. The paper did not express preference to keeping the mothers at home or including the children in the celebration. In contrast, there was an article in which the author expressed annoyance that so many parents should bring their children to church. He found them distracting. Again, no solutions were suggested. This love extended beyond the living. Many could sympathize with the widow of DeWitt Clinton who "since the deep bereavement which has occurred to her, has sunk beneath the weight of her affliction, and has been in a situation of total mental alienation, insisting that he is not dead, but only sleeping, and imploring those around her to awaken him. For the most part, it was decided that females should receive some education, but many disagreed about the subjects to be included. Many believed a "finished" education took away from the practical knowledge required for housewives. Men feared that an emphasis on academics would take away from her domesticity and the home life would suffer. Many believed that the natural order of things was with women cooking and performing other household tasks. Fearing the possible upset of this order, men created a defense mechanism to keep women from venturing from the domestic sphere. Marriage could be jeopardized by a wife who could not keep house. Women were encouraged to go to school in hopes of getting a good husband. An article entitled "Female Education," from the North American Review, reported that evils happened in the uncultivated mind. This would explain the condition of Grecian females who owed their degradation to faulty education and seclusion from society. As you have no opportunity to display an extraordinary intellect in public, provided heaven has endowed you with one, as sphere of action is limited to domestic fireside, and an estimate is formed of your character from the commonest appearances. Elegance and grace and polite conversation among friends as well as in front of strangers If it were in my power to endow my daughter with only one of two faculties??? I would for a female select good taste. In October, , Miss E. Gardner began advertising for the Fitchburg Academy which would instruct young ladies in reading, writing, arithmetic, grammar, geography, history, natural philosophy drawing, painting, French and plain and ornamental needlework, if desired. Some found shortcomings in an academic education. Women were dangerously addicted to novels according to literature of the period. They would not have gotten this way if their education had not exposed them to the novels. Reading became a very dangerous pastime in the case of "a young lady, a passenger in a Canal Boat between Schenectady and Amsterdam, New York, was instantly killed while the boat was passing under a low bridge, her head being dreadfully crushed between the timbers of the bridge, and a trunk on which she was leaning. She was intently engaged in reading a book at the time of the accident. It was the issue of education and the natural order of the universe which most brought out the

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

question of feminine inferiority. Public opinion supported the notion that virtue, innocence and submissiveness were the positive attributes of womanhood. These virtues symbolized the order of nature which enlightened thinkers agreed reflected the structure of the mind. Taught in a tradition which, for their sex, emphasized sentimentality, women deliberately avoided reason. People continued to evaluate the feminine intellect and its accomplishments by how directly they manifested the established female virtues. There were certain written and understood laws governing the behavior of women. These were very strict and limiting on the women.

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

5: Historical Background - Gender in the Proceedings - Central Criminal Court

As Susan Kent observes: "Women were so exclusively identified by their sexual functions that nineteenth-century society came to regard them as 'the Sex'" (32).

Women are always accused of fewer, and different, crimes from men, and this was also true at the Old Bailey. By this point serious crime had come to be perceived as essentially a masculine problem. Increasingly, female deviance was perceived as a consequence and aspect of sexual immorality rather than crime, and was addressed through other agencies of protection and control. Throughout the period, female defendants in the Proceedings account for a significant proportion of the accused in only a small number of offences, particularly certain kinds of theft pickpocketing, shoplifting, theft from lodging houses, theft from masters, and receiving stolen goods and coining, kidnapping, keeping a brothel, and offences surrounding childbirth. On the other hand, relatively few women were accused of deception, other sexual offences, breaking the peace, and robbery. The explanation of these patterns is complicated. Certain offences were legally or practically sex-specific: Although prostitution itself was not tried at the Old Bailey, keeping a brothel was, and women account for about a third of those prosecuted. Beyond this, there are two sets of explanations for the gendered pattern of prosecutions at the Old Bailey: According to their prescribed gender role, men were expected to be violent and aggressive, and consequently male deviance was perceived to be more threatening, was more likely to be interpreted as crime, and was more likely to be prosecuted. Because women were generally perceived to be more passive, they were not thought to be prone to criminality, and therefore the crimes they did commit were seen as unusual, rather than as part of a general pattern. At this time only a small fraction of crimes were actually prosecuted, and the less threatening crimes were least likely to be formally prosecuted. Although women who stepped far outside expected gender roles through the use violence towards children, for example were prosecuted severely, most crimes committed by women were likely to be dealt with by less formal judicial procedures, such as informal arbitration and summary prosecution, or at the Quarter Sessions courts, and such cases do not appear in the Old Bailey records. A second explanation for the appearance of fewer women at the Old Bailey, and their being charged with different types of crime, is that women may have actually committed fewer and different crimes than men because of the nature of their lives. Women, for example, were less likely to carry weapons or tools, or to spend time in alehouses, so they were less likely to become involved in spontaneous fights, and when they did they rarely had a lethal weapon to hand. Since they spent more time in the home they may have had fewer opportunities to commit crime, particularly temptations to steal. On the other hand, women were never confined to their own homes and most had plenty of opportunities to commit theft. It is certainly likely that male and female patterns of theft differed, owing to the different types of work and leisure engaged in by each sex. Thus prostitutes stole from their clients and were accused of pickpocketing; female servants stole from their masters; and female customers, possibly motivated by desires to keep up with the latest fashions, stole from shops. On the other hand, men were far more likely to be involved in thefts from places of work such as ships, warehouses, docks, and places of manufacture; and, in rural areas, thefts of livestock. Overall, women did account for a significant proportion of theft prosecutions, particularly early in the period, and this can be related to the significant economic hardships women encountered in London, particularly young recent migrants. Historians disagree about the cause and significance of the major decline in the proportion of female defendants tried at the Old Bailey between the early eighteenth and early twentieth centuries. In contrast, Peter King argues that the decline in both the number and proportion of women tried at the Old Bailey was not linear, reflected significant fluctuations in the number of men prosecuted in times of war and peace, and was not mirrored in the records of other English courts. Perhaps most importantly, he notes that the late nineteenth-century decline in the number of women prosecuted reflected jurisdictional changes, as a large number of minor theft cases which frequently involved women were transferred to the lower courts. Ultimately, it is dangerous to draw wider

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

conclusions about gender directly from evidence of the number of offenders prosecuted in a single court.

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

6: Women in the 19th Century

The campaign for women's rights in the USA in the 19th century was led by Susan B Anthony () and Elizabeth Cady Stanton (). A history of women's rights There were many famous women in the 19th century.

In addition to this paper, the DTD has also developed more detailed "focus" papers that share insights and best practices for various specific challenges such as mission command and cross-domain synergy, assessments, CCIR development and reporting, and lethal and nonlethal integration observed at joint headquarters. All of these papers are unclassified for broad accessibility. Perspectives on Changing National Security Institutions local copy , by DiBella, in Joint Force Quarterly, 2nd quarter The question remains as to what images will best fit national security organizations in an age that contains both evolving asymmetric threats and the potential for traditional threats. Do we shift from a machine to a network or do we alter the properties of the machine? Either way generates change, but one could argue that only the former represents true transformation. The larger question is how we make such a transformation. Given the political context of our national security apparatus, a dialectic framing of the task ahead seems appropriate. That means enlarging our capacity to resolve conflict. Both the opacity and multiplicity of organization theory contribute to the challenge of working in an interagency or joint environment. It is best to recognize that in those contexts military leaders and civilian managers will have diverse and potentially contradictory views about what organizations are and how they can be changed. Many of us are barely aware of our own theories much less those held by our counterparts who lead other organizations in an interagency or joint context. Stavridis shares vivid moments from recent military history to explain why security of the future should be built with bridges rather than walls. A reason for this is their apparent lack of knowledge and understanding of the relationship between theory and practice and the real purpose of military theory. Many officers are also contemptuous of theory because they overemphasize the importance of technology Military Theory, Strategy, and Praxis local copy , by Kipp and Grau, Military Review, Mar-Apr The enemy will always have a vote. Praxis attempts to make it an insignificant one. Theory and strategy should be about the ends, ways, and means to counter that enemy and adapt to his changes. Praxis should direct future strategic choices, and technology should enhance the conduct of political and military conflict. Ministry of Defence Joint Doctrine Pub 04, Understanding , Dec Understanding provides the context for the decision-making process which informs the application of national power. The purpose of understanding is to equip decision-makers at all levels with the insight and foresight required to make effective decisions as well as manage the associated risks and second and subsequent order effects. The human domain concerns the interaction between human actors, their activity and their broader environment. It is defined as the totality of the human sphere of activity or knowledge. This broad environment is shaped by 4 principal factors: The human domain framework considers these 4 areas as environments cultural, institutional, technological and physical to capture the interaction between human actors and their wider environment. Actors must be set within their cultural, institutional, technological and physical environments to provide the appropriate context for developing understanding. Most military organizations and their leaders attempt to impose prewar conceptions on the war they are fighting rather than adapting their assumptions to reality. They adapt only after great losses in men and national treasure. Effective military organizations adapt their prewar assumptions and concepts to reality. This inherent tension between the creation of disciplined, obedient military organizations, responsive to direction from above, and the creation of organizations adaptive to a world of constant change makes military innovation in peacetime and adaptation in war so difficult. Be skeptical of systems analysis, computer models, game theories, or doctrines that suggest otherwise. On Metaphors We Are Led By local copy , by Papparone, in Military Review, Nov-Dec With the clever and often hidden use of metaphors, the most effective thought leaders indoctrinate others to grasp and communicate the intractable or instrutable. This essay proposes a framework that can help military practitioners judge the appropriate use of metaphor and be more reflective about how indoctrination can work

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

to shape their "sensemaking" in important ways. The Militant Ideology Atlas , ed. This is the first systematic mapping of the ideology inspiring al-Qaeda. The empirically supported findings of the project are surprising: Among them, the Jordanian cleric Abu Muhammad al-Maqdisi has had the most impact on other Jihadi thinkers and has been the most consequential in shaping the worldview of the Jihadi Movement. In contrast, the study finds that Usama Bin Ladin and Ayman al-Zawahiri have had little influence on other Jihadi theorists and strategists. Transition to the Information Age Demands Improvements to Professional Military Education System local copy , Congressman Ike Skelton press release, 28 Sep 05 Imagine what might happen if a Rembrandt received a box of 16 crayons, and an average Joe was given a full palette of oil paints, easel, and canvas. Which one is more likely to produce a work of art? I think we forget that sometimes in the realm of warfare.

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

7: Military Theory of War, Warfare Theory, Principles of War, Military Strategy, Theories, Theorists

Black women's clubs were established parallel to those of white women, partly because white women's clubs (with the exception of those in New England) did not allow black women to be members, but also because black women had somewhat different priorities for their organizations.

Her Stanford University publication *Women and the Family in Rural Taiwan* see Wolf, cited under *Marriage and Family* challenged the idea that Chinese women were always subordinated in the Confucian patriarchal family. She posited that, instead of their being on the margins, they were at the center of family relationships. Elderly mothers, in particular, were empowered by the Confucian family structure and thus had a vested interest in its perpetuation. The s also saw the first attempts to go beyond the study of Chinese women to consider a gendered context and to investigate maleness, homosexuality, and male relations outside the boundaries of the patriarchal family. The majority of historical and literary studies on gender issues published at that time focused on the late imperial period, roughly from the 16th century to the early 19th century. During these years publications there concentrated on the theme of women as victims of patriarchal forces. Since the beginning of this millennium feminist scholars in China have attempted to revise this narrative, but, at the same time, they have also emphasized the limitations of Western theoretical perspectives on the historical study of Chinese womanhood. In Taiwan, scholars tend to appreciate both the earlier and the current scholarship of the Western academy and pursue avenues of research similar to those of their Western colleagues. General Overviews Hinsch provides a comprehensive study of Chinese women and gender issues from earliest times until the end of the 19th century. Ropp, and Teng are excellent analyses of how the first scholarship in Western languages challenged traditional caricatures of Chinese women of the imperial period. Ebrey provides a useful summary of Western scholarship on the study of Chinese women from early times through the Song period and also briefly for the Ming and Qing eras. Mann is a superb evaluation of existing scholarship on women and gender issues for the period beginning in the late Ming to about Lee gives an excellent introduction to how scholars in Taiwan have approached women and gender issues. Each volume is edited by a renowned specialist of a given dynastic period and contains a bibliography of Chinese references. *Contemporary Perspectives on Chinese Civilization*. Edited by Paul S. University of California Press, Analyzes the status of women and family life in the complex interplay of social, political, legal, economic, and cultural forces for the imperial period. This is an excellent study suitable for nonspecialized readers. *Women in Imperial China*. Rowman and Littlefield, The bibliography of this volume also includes works in Chinese and Japanese. A readable, learned, and lively narrative which is useful for both undergraduates and researchers in gender studies. *Zhongyang yanjiuyuan and Lianjing chuban shiye gongsi*, The articles are authored by leading Taiwan scholars plus one PRC historian. A list of chapter headings in English is included. *China, Japan, and Korea*. American Historical Association, Edited by Willard J. Cambridge University Press, Pays special attention to women in literary discourse. *Journal of Women in Culture and Society*

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

8: Historical Analysis: Women as the "the Sex" During the Victorian Era

WOMEN'S RIGHTS MOVEMENT. This entry includes 2 subentries: The Nineteenth Century The Twentieth Century. The Nineteenth Century. During the Colonial era and the first decades of the Republic, there were always women who strove to secure equal rights for themselves.

However, the period known as the Victorian era in England, from to , witnessed such polarized gender roles that it can also be analyzed according to the different functions assigned to men and women, more commonly known as the ideology of separate spheres. Women inhabited a separate, private sphere, one suitable for the so called inherent qualities of femininity: Following such principles allowed men, allegedly controlled by their mind or intellectual strength, to dominate society, to be the governing sex, given that they were viewed as rational, brave, and independent. Women, on the other hand, were dominated by their sexuality, and were expected to fall silently into the social mold crafted by men, since they were regarded as irrational, sensitive, and dutiful. As Susan Kent observes: The majority of women did not have the option not to marry: Therefore, no matter what the women desired, most were predestined to become wives due to their economic reliance on men. This requirement of chastity and absolute purity was not expected of men, as the potential husband had the freedom to participate in premarital and extramarital sexual relationships. Such a biased idea was one of many double standards in Victorian society, which demanded unquestionable compliance from women and none from men, since the women were thought to be controlled by their sexuality and were thus in need of regulation. After a woman married, her rights, her property, and even her identity almost ceased to exist. By law she was under the complete and total supervision of her husband: Indeed it is understandable to see why many women saw marriage as falling little short of slavery. One Victorian male contemporary writing in a letter to a friend described the perfect wife as nothing more than an extension of his household surroundings: Motherhood, unfortunately, in reality was not any more respected than marriage. Such was the overall view. However, as with marriage, there were unjust requirements and unfair expectations. Firstly, motherhood was almost always separated from anything sexual. Sex for any other reason than creating children was viewed as dirty and scandalous, quite separate from the revered sexless image of motherhood. Purity was an expectation and a necessity in order for motherhood to be truly appreciated: This meant that mothers also had to be religious, since religion supported the view of women as free of sexual passion and gratification. For example, in , Annie Besant was denied the custody of her daughter because she had written in a magazine promoting birth control, sex for pleasure, and was an admitted atheist. As Holmes and Nelson relate: Thus mothers were viewed by men as angelic only if they seemed to eschew sex, were meek, submissive, and conforming. Mothers, men kept in mind, were also women controlled by their emotions, and were socially accepted as long as they stayed in their sphere of submissiveness and passivity. Therefore it seemed that despite the superficially elevated positions of wives and mothers, women were alone in a world ruled by men. This could not have been more clearly evident than when women came into contact with law: Laws designed to benefit men over women were hard to overlook. Besides the legality of marital rape and wife-battery, the husband also had complete say in sexual intercourse. Refusal of sex was grounds for annulment of marriage Perkin The issue of adultery was also skewed to favor men. The reasoning was that wives and mothers served as moral guides to children, so adultery committed by a woman was considered perverted and unnatural. And thus men believed that unless there was an explicit rule against it, men were free to treat women any way they wanted without any shame. Men justified their actions with their supremacy and expected women to tolerate the abuse without demur. Kent goes on to argue that not only had men failed to protect the interests of women; they were almost incapable of it. If women were looked upon as ruled by their sexual reproductive systems in the institutions of marriage and motherhood, they could not expect any more protection or understanding from the legal system. Prostitution, legal during the Victorian era, seemed to embody the second of the two categories of women present in Victorian society: However because wives and mothers were not truly

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

respected, my belief is that prostitution reflected what men really considered all women to be: And indeed in Victorian England a large number of women were prostitutes: Ironically, in a society that was not open to women working outside the home, prostitution seemed to be the only profession protected by law. To begin with, sex as a subject was not at all discussed. Girls could grow up into women and still not know where children came from: Sexuality and anything in relation to it contradicted the accepted notions of purity and was strictly looked down upon. Masturbation was so demonized that it was considered a mental disorder. Victorians, it seemed, simply could not understand why anyone would voluntarily choose to participate in such revolting and degrading activities. One solution was the mutilation of female genitals: The psychologist Sigmund Freud explained this argument: If women foolishly attempted to undertake study, he concluded, they risked ruining forever their childbearing capacities Perkin From an early age girls were taught they were useless; supported by the ideology of separate spheres, women lived their lives in conditions that some feminists saw as being close to slavery. If women were going to fight against the oppression forced on them by men, they had to get to the root of the problem, and the idea of the separate spheres was the basis. One Victorian woman referring to her childhood recalled: We were girls, you see, and what use were girls anyway? By discarding the underlying beliefs that upheld the unjust aspects of Victorian society, women understood that their position in society would increasingly improve, especially in the institutions of marriage, motherhood, and law:

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

9: Women in music - Wikipedia

Recently historians have begun to question some aspects of this story, pointing out that these ideas of gender difference were for the most part very old, and that women were not excluded from work and public life in the nineteenth century.

Asia The prominent roles occupied by women in the legends and myths of that complex and diverse part of the world called Asia suggest that "histories" of women in Asia have existed for a very long time. That these legends have been shaped, written, and sometimes performed by men operating in androcentric cultural contexts does not negate the impression of power and consequence their narratives convey. In various parts of Asia, these myths generated questions about matriarchal societies that were reinforced by the nineteenth-century work of Friedrich Engels and Garrett A. For other women in Asia, myths and legends provided models for resistance and revolution in the twentieth century China and Vietnam and left some, like Hiratsuka Raicho, wondering why and how women had lost the power and authority they once had in Japanese history. The Confucian Pattern Few intellectual traditions have had a greater impact on women in Asia than Confucianism, in part because Confucian traditions were central not only to China but also to other parts of Asia Japan, Korea, and Southeast Asia influenced by Chinese culture. The study of women in these cultures has dismantled basic assumptions about Confucianism: The study of women has shown many different Confucianisms and has made it clear that the continuity of these traditions is the result of accommodation to social change, not stasis. Elsewhere in Asia, Confucian patterns had less continuity as well as less influence. In the Japanese case, Confucian ideas about the family and statecraft were heavily moderated by existing cultural patterns, even in the two periods when Confucianism is thought to have had greatest influence—the eighth and ninth centuries when the Japanese state was being organized, and the seventeenth and eighteenth centuries of the Tokugawa period. Korea, although thoroughly conversant with Confucianism, was really not dominated by these ideas until well after the fourteenth century, and Southeast Asia, particularly Vietnam, encountered the greatest levels of Confucian influence between the fourteenth and sixteenth centuries. Recent scholarship makes it clear how difficult it is to walk the tightrope between establishing a history of women in Asia that speaks to their strengths and acknowledges the reality of the constraints they faced. The treatment of women, they often said, was the standard by which civilizations could be judged, and on that basis it was clear that Asia "needed civilizing. Women have been critical to the development of nationalism and socialism in China, India, Korea, and Southeast Asia: While South Asia may present the greatest challenges for historians of women, it is also true that, in the s, scholars there such as Kumkum Sangari and Sudesh Vaid pointedly demonstrated how much a feminist standpoint adds to our understanding of nationalism, colonialism, and anticolonial movements. Until, women were an invisible part of historical analysis of this conflict; since then, historians of women, such as Urvashi Butalia in South Asia, have made clear how important women and gender are to any understanding of these conflicts. Berkeley and Los Angeles: University of California Press, Women, the Family, and Peasant Revolution in China. University of Chicago Press, Teachers of the Inner Chambers: Women and Culture in Seventeenth-Century China. Stanford University Press, Berkeley, Los Angeles, and London: Mann, Susan, and Yu-Yin Cheng, eds. Writings on Gender in Chinese History. Duke University Press, Indiana University Press, Woman and Nation in Colonial and Postcolonial Narratives. Sangari, Kumkum, and Sudesh Vaid. Essays in Indian Colonial History. New Brunswick, N. Rutgers University Press, Sarkar, Tanika, and Urvashi Butalia, eds. Women and Right-Wing Movements. Berkeley, Los Angeles, and London: Patriarchy and Socialist Revolution in China. Women and Class in Japanese History. Center for Japanese Studies, University of Michigan, Women and the Family in Rural Taiwan. Sharon Sievers Pick a style below, and copy the text for your bibliography.

WHY WOMEN WERE NOT A PROBLEM IN NINETEENTH-CENTURY CHINESE THOUGHT SUSAN MANN. pdf

Thanks Dad (Giftbook) Introduction to the statistical analysis of data Words And Works In A London Parish Nissan forklift parts catalog The Email Jokes You Wish You Would Have Saved Os x edit metadata Glencoe Communication Applications Save google book as mac Crossfit wod list francais Outlines Highlights for Cultural Anthropology: An Applied Perspective by Ferraro, ISBN Epithelial cell migration in response to EGF Reema Zeineldin and Laurie G. Hudson Better Homes and Gardens Entertaining With Ease Cookbook Development of rural health services in the Third World, central authority or local autonomy? The cruel radiance of what is : James Agee In Celebration of Summer The Chronicler, by A.E. van Vogt Capital financing Mason on library buildings VBS-Fiesta-Daily Challenge Strips (10 sets of 5) Revolution in red Drawing for beginners step by step animals Defining the conflict nevertheless A history of the class that graduated at Princeton Theological Seminary, in the year 1864 Life histories of North American cardinals, grosbeaks, buntings, towhees, finches, sparrows, and allies PART 4. Its Introduction into the Parishes of Frodsham and Runcorn. Queen of Babble in the Big City CD Jerusalem in the late Ottoman period: historical writing and the native voice Issam Nassar The Letters and Diaries of John Henry Newman: Vol. VII To their heirs forever The Environment And Sustainable Development In The New Central Europe (Austrian and Habsburg Studies) Scripture Study Book Anima beyond fantasy core rulebook The good spy guide Pcat secrets study guide As I Rode by Granard Moat Mike Grenbys Money book Race and class politics in New York City before the Civil War Cancers and tumor markers Computer networking Characteristic of qualitative research