

# Chinese Footbinding



# Chinese Footbinding

**Corinne A. A. Packer**



## **Chinese Footbinding:**

**Chinese Footbinding** Howard Seymour Levy, 1966      Footbinding as Fashion John Robert Shepherd, 2018-12-18

Previous studies of the practice of footbinding in imperial China have theorized that it expressed ethnic identity or that it served an economic function. By analyzing the popularity of footbinding in different places and times, *Footbinding as Fashion* investigates the claim that early Qing 1644-1911 attempts by Manchu rulers to ban footbinding made it a symbol of anti-Manchu sentiment and Han identity and led to the spread of the practice throughout all levels of society. Detailed case studies of Taiwan, Hebei, and Liaoning provinces exploit rich bodies of previously neglected ethnographic reports, economic surveys, and rare censuses of footbinding to challenge the significance of sedentary female labor and ethnic rivalries as factors leading to the hegemony of the footbinding fashion. The study concludes that independently of identity politics and economic factors, variations in local status hierarchies and elite culture coupled with status competition and fear of ridicule for not binding girls' feet best explain how a culturally arbitrary fashion such as footbinding could attain hegemonic status.

*Aching for Beauty* Wang Ping, 2002-03-12. When Wang Ping was nine years old, she secretly set about binding her feet with elastic bands. Footbinding had by then been outlawed in China; women's feet were liberated, but at that young age she desperately wanted the tiny feet her grandmother had deformed and malodorous as they were. By first examining the root of her own girlhood desire, Wang unleashes a fascinating inquiry into a centuries-old custom. *Aching for Beauty* combines Wang's unique perspective and remarkable literary gifts in an award-winning exploration of the history and culture surrounding footbinding. In setting out to demystify this reviled tradition, Wang probes an astonishing range of literary references, addresses the relationship between beauty and pain, and discusses the intense female bonds that footbinding fostered. Her comprehensive examination of the notions of hierarchy, femininity, and fetish bound up in the tradition places footbinding in its proper context in Chinese history and opens a window onto an intriguing culture.      **Every Step a Lotus** Dorothy

Ko, 2001-12-11. A well-written and beautifully illustrated book on footbinding and the exquisite shoes designed for the tiny feet.      **Chinese Footbinding** Howard S. Levy, 2001-04-01. This is the first complete history of the custom of footbinding

which persisted for a thousand years in China. Drawn from the erotic literature of traditional China and more contemporary sources, this is a detailed portrait of a practice that lay at the heart of the sexual psychology of the Chinese, for whom the golden lotus or bound foot encased in tiny silken slipper and swaying willow walk of bound-footed women were the ultimate expressions of sensuality. But as the author shows, footbinding was more than an erotic custom; it was also central to the sociological position and role of women in Chinese society. The book deals with the origin, presence, and history of footbinding, the techniques associated with it, its place in erotic practices, the pain and pleasure of the custom, and its sociological importance.

Cinderella's Sisters Dorothy Ko, 2005-12-12. Footbinding is widely condemned as perverse, as symbolic of male domination over women. This study offers a more complex explanation of a thousand-year practice, contending that the

binding of women's feet in China was sustained by the interests of both women and men

**Footbinding and Women's Labor in Sichuan** Hill Gates, 2014-12-05 When Chinese women bound their daughters' feet many consequences ensued some beyond the imagination of the binders and the bound. The most obvious of these consequences was to impress upon a small child's body and mind that girls differed from boys thus reproducing gender hierarchy. What is not obvious is why Chinese society should have evolved such a radical method of gender marking. Gendering is not simply preparation for reproduction rather its primary significance lies in preparing children for their places in the division of labor of a particular political economy. Drawing on extensive fieldwork and interviews with almost 5 000 women this book examines footbinding as Sichuan women remember it from the final years of the empire and the troubled times before the 1949 revolution. It focuses on two key questions: what motivated parents to maintain this custom and how significant was girls' work in China's final pre-industrial century. In answering these questions Hill Gates shows how footbinding was a form of labor discipline in the first half of the twentieth century in China when it was a key institution in a now much altered political economy. Countering the widely held views surrounding the sexual attractiveness of bound feet to Chinese men, footbinding as an ethnic boundary marker, its role in female hypergamy and its connection to state imperatives, this book instead presents a compelling argument that footbinding was in fact a crucial means of disciplining of little girls to lives of early and unremitting labor. This vivid and fascinating study will be of huge interest to students and scholars working across a wide range of fields including Chinese history, oral history, anthropology and gender studies.

Bound Feet, Young Hands Laurel Bossen, Hill Gates, 2017-01-25 Footbinding was common in China until the early twentieth century when most Chinese were family farmers. Why did these families bind young girls' feet? And why did footbinding stop? In this groundbreaking work Laurel Bossen and Hill Gates upend the popular view of footbinding as a status or even sexual symbol by showing that it was an undeniably effective way to get even very young girls to sit still and work with their hands. Interviews with 1 800 elderly women, many with bound feet, reveal the reality of girls' hand labor across the North China Plain, Northwest China and Southwest China. As binding reshaped their feet, mothers disciplined girls to spin, weave and do other handwork because many village families depended on selling such goods. When factories eliminated the economic value of handwork, footbinding died out. As the last generation of footbound women passes away, Bound Feet, Young Hands presents a data-driven examination of the social and economic aspects of this misunderstood custom.

**Aching for Beauty** Ping Wang, 2000 Publisher: Fact Sheet. A fascinating, haunting exploration of the bound foot in Chinese culture.

Bound Maryann J. Riker, 2017 *An Introductory Study on China's Cultural Transformation in Recent Times* Yunzhi Geng, 2014-10-22 This book examines in detail the basic trajectory of the cultural transformation and brings to light the extrinsic conditions and intrinsic mechanisms involved. It focuses on the period from after the Opium Wars to the New Culture Movement, as the New Culture Movement can be considered a pivotal phase in the cultural transformation of modern-day China. The New Culture Movement

was a revolutionary eruption triggered by the accumulation of all the new qualitative cultural factors since the Opium Wars Superficially the movement's goal seemed to be to overthrow the traditional culture But in essence its true objective was to conduct an overall screening of that culture The book elaborates a broad variety of points in this context including the ideological and cultural evolution following the Opium Wars the pressing challenges faced by Zhong Ti the initial shaping of social public and cultural spaces and major trends in ideological and cultural transformation at the end of the Qing Dynasty the political disarray and conflicts between the new and old ideology in the first years of the Republic the rise of the New Culture Movement and the role of conservatism in the transition to a modern culture **Using Human Rights to Change**

**Tradition** Corinne A. A. Packer, 2002 *Closing the Circle* [The Lotus Lovers](#) Howard Seymour Levy, 1992 Looks at the origins of footbinding the reasons why it was allowed to flourish and its effects on the women who had to endure it Google Books viewed March 4 2022 **The Literary Digest**, 1922 *Footbinding* Shirley See Yan Ma, 2009-12-04 Footbinding

provides a Jungian perspective on the Chinese tradition of footbinding and considers how it can be used as a metaphor for the suffering of women and the repression of the feminine as well as a symbol for hope and creativity **Writing China** Peter J. Kitson, Robert Markley, 2016 *Binding and Unbinding Chinese Feet in the Mid Century Victorian Press Elective Affinities Two Moments of Encounter with Oscar Wilde's Writings Lost Horizon Orientalism and the Question of Tibet Index*

[The Three-Inch Golden Lotus](#) Feng Jicai, 2021-05-25 This beguiling story is woven around the life of Fragrant Lotus who has her feet bound in the supreme Golden Lotus style when she is six years old Events in Fragrant Lotus life twist and unfold in a series of witty and often wicked ironies obliterating easy distinctions between kindness and cruelty history and fable forgery and authentic work The novel's waggish narrator exists in the tension between judgement and description wryly deflating his reader's certainties along the way Written in 1985 *The Three Inch Golden Lotus* is a deeply affecting thoroughly enjoyable literary revelation *Rhetorical Listening* Krista Ratcliffe, 2005 Long ignored within rhetoric and composition studies listening has returned to the disciplinary radar *Rhetorical Listening Identification Gender Whiteness* argues that rhetorical listening facilitates conscious identifications needed for cross cultural communication **The Chinese Recorder and Missionary Journal**, 1895 [Chinese Recorder and Missionary Journal](#), 1921

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