

Name _____

Key Topic 4

Social and Cultural Changes

1949-76



Please bring this workbook with you to every lesson

To what extent did the status of women change between 1949 and 1976?

The Traditional role of women

- a. **Three obediences** Traditionally, women were regarded as inferior to men. Girls had to be obedient to their fathers, wives to their husbands and old women to their sons (the Marriage Law abolished this)
- b. **Female babies** Baby girls were sometimes killed or abandoned (the Communists banned this)
- c. **Lotus feet** Before the age of 7, many upper-class girls' toes were broken and their feet bound, to keep their feet small this was regarded as beautiful but it restricted movement and freedom (the Communists banned this)
- d. **Child marriage** Child-marriage was still common, and helped ensure that husbands dominated their wives (the Communists banned this)
- e. **Concubines and prostitutes** Girls could be sold as servants, concubines or prostitutes (the Communists banned this)

The Marriage Law 1950

Why did Mao feel so strongly about this? 3 reasons -

What were the 3 most important clauses of the Marriage law?

What methods did the Communists try to enforce the Law?

Why was the impact of the law limited?

The impact of Collectivisation and the Communes on women's lives

Why in theory was the land redistribution campaign beneficial to women and why were the benefits short lived?

Why in theory should the communes be beneficial to women?

Why did the agricultural working conditions put women at a disadvantage?

Why did the famine exacerbate the position for women?

Women and the Family

Why did Mao want to destroy traditional family life?

How did the Communes attempt to destroy family life

Why did the famine disrupt family life so deeply?

How was the family unit attacked during and after the Cultural Revolution?

What was the impact of population policy on the family and women?

The nature and extent of change

What advances did women make in terms of employment?

What advances did women make in terms of gender equality?

What was the impact of the Cultural Revolution?

The problem of changing traditional views, especially in the countryside

Where was the greatest resistance to female emancipation and why?

Why were attitudes to women's pay in agriculture slow to change?

What is the significance of Deng Yulan?

Political Activism and Women in the Party (Cannot see much reference to this in the book apart from Jiang)

Research The Women's Association, Ding Ling, Song Qing-ling, Wang Guangmei and Jiang Qing.

Complete this table with examples. You will probably have to research women's role in the Party. This will prepare you to write an essay - How far did the position of women in China change in the years 1950-76?

Overall Gains for Women 1949-76	Overall losses for Women 1949-1976
<ul style="list-style-type: none"> • Changes in marriage and divorce laws in the 1950 Marriage Law • Changes in land ownership rules in the 1950s • Greater employment opportunities for women. • The positive impact on the lifestyle of women in the communes 	<ul style="list-style-type: none"> • Changes in land ownership brought about by collectivisation and the negative impact on the lives of women in the communes • Limited change in attitudes towards women • The restricted roles available to women in the communist party and the government • Disruption brought about by the Cultural Revolution

How far did the position of women in China change in the years 1950-76?

Topic focus: Position of women in China. Conceptual focus: Continuity/change Chronological focus: 1950-76

Do not generalise change. Show awareness that the rate of change varied during the years covered by the question, and for specific groups of women within Chinese society. Also change varied according to the area where women lived.

You need to write an analytical, coherent and well-structured essay which reaches a supported conclusion. Your essay should comprise of a series of paragraphs each focusing on a different point. Aim to write 3 or 4 paragraphs plus an introduction and conclusion.

So take marriage laws, land ownership, employment opportunities political opportunities etc. and explain the amount of change and continuity in each area.

Write you plan below

How successful were the changes made to education and health and social provision?

What were Mao's views on education?

Why did Mao need a more literate and healthy population?

The growth of literacy

How successful was the primary education system?

Why was progress in education so slow (3 reasons)

What was pinyin and why was it introduced?

Why was increasing the use of pinyin so important?

The collapse of education after 1966

What was the impact of the Cultural Revolution upon education? -

What did Zhou's Four Modernisations try to achieve?

Health: the barefoot doctors

Describe the training of the barefoot doctors and the role they had to perform

What was the threefold purpose of the scheme?

How successful was the scheme?

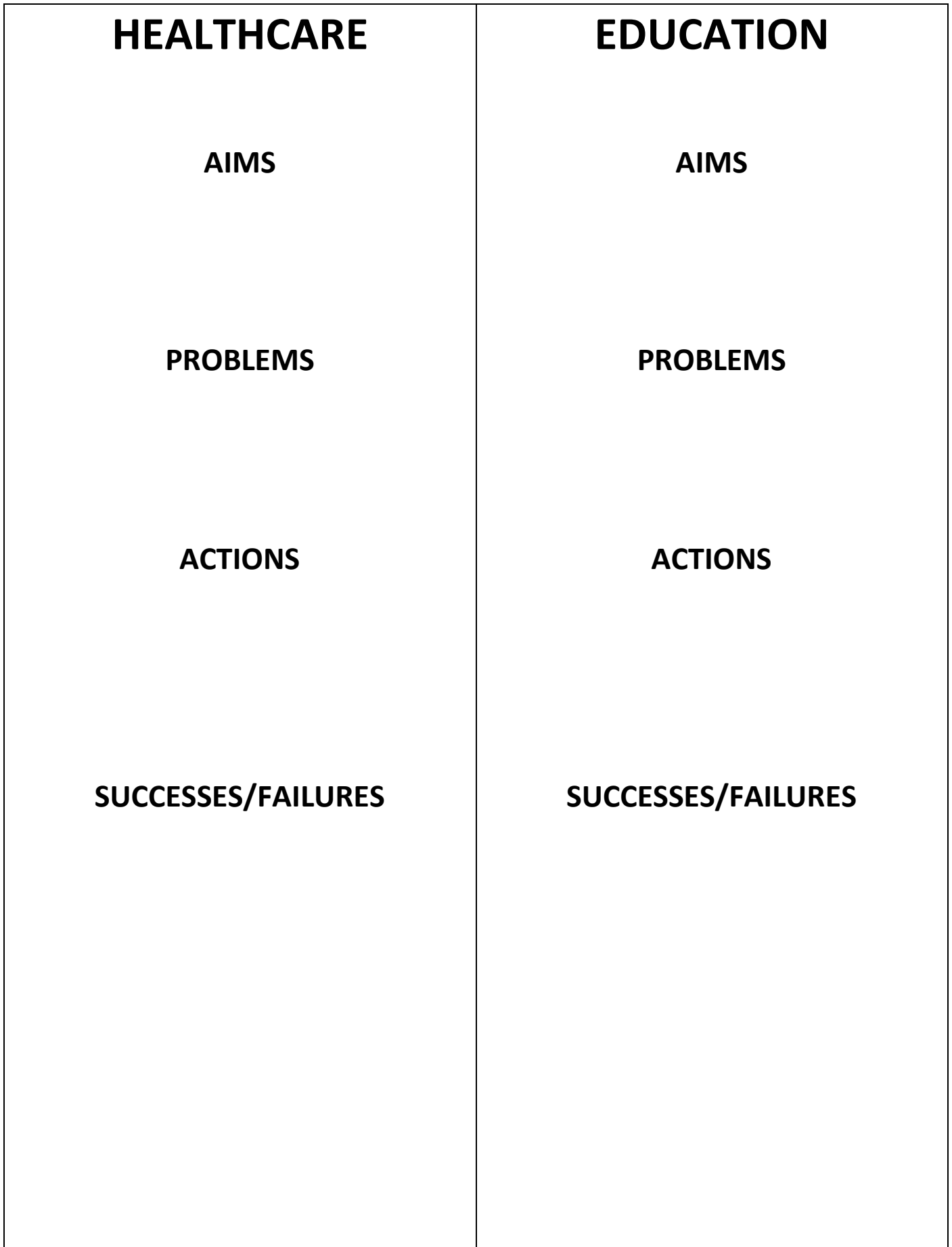
Success and failures of health care reform

What were the patriotic health movements and why can they be seen as an example of mass mobilisation?

List the ways in which the schemes were successful?

What were the failures of health policy?

Now summarise all you have learnt about healthcare and education by completing two diagrams like the one below



Evaluating Sources

Education and Health

Why is Source 5 valuable to the historian for an enquiry into the changes in healthcare in China during Mao's rule?

Source 5 From Dongping Han, *The Unknown Cultural Revolution: Life and Change in a Chinese village* (Monthly Review Press 2008). The author is a Chinese academic who grew up in Jimo county, Shandong province during the Cultural Revolution. His work stresses the positive impacts of the Cultural Revolution, challenging the idea that it was a period of senseless violence and economic disaster.

To be sure the rural cooperative medical system was of low quality. The barefoot doctors did not have much professional training, and the village clinic did not have much medical equipment, supplies or medicine. But it was the best system of medical care villages in Jimo had ever had and it provided villagers with important services and peace of mind. The value of the barefoot doctors to Jimo villagers simply cannot be measured by the formal training they received. They were from the same villages as their patients. They were available 24 hours a day in all weather conditions, even during the Chinese New Year or during a big snowstorm. Their medical training was adequate to treat common problems, and for big problems they could get help from regular doctors from the commune or county hospitals. For common problems like colds and tracheitis* the barefoot doctors had a standard treatment. Of course it would have been better if villages had doctors with more professional training but they were not available at the time. Doctors with rudimentary training were better than no doctors

* tracheitis - inflammation of the trachea, usually secondary to a nose or throat infection.

How much weight do you give the evidence of Source 6 for an enquiry into the success of the 'barefoot doctors' programme?

12 marks

Source 6 From Jung Chang, *Wild Swans Three Daughters of China* (HarperCollins 1992). Jung Chang grew up in Mao's China, the daughter of parents who were both communist officials. During the Cultural Revolution she joined the Red Guards before being sent to the countryside to be a barefoot doctor.

The propaganda about barefoot doctors was one of Mao's political manoeuvres. He had condemned the pre-Cultural Revolution Health Ministry for not looking after peasants and concerning only itself only with city dwellers, especially party officials. Mao offered a magic cure to the peasants: 'doctors' who could be turned out en masse - barefoot doctors. 'It is not at all necessary to have so much formal training,' he said. I went to work with absolutely no training. The only medical book I had ever set eyes on was *A Barefoot Doctor's Manual*. I studied it avidly. There was no theory in it, just a summary of symptoms. When I sat at my desk with two other doctors behind me, all wearing our dusty everyday clothes, it was clear that the sick peasants who came in very sensibly wanted nothing to do with me, an inexperienced eighteen year old... They went straight past me to the other two desks. I was more relieved than offended.

Essay question

'HealthCare for Chinese people was extremely important in the period 1949-1976 How far do you agree with this statement?'

Topic focus: Healthcare

Conceptual focus: Significance

Chronological focus: 1949-76

Make a plan for answering this question. (You can substitute education for healthcare if you like)

Why did the Communists attempt to change Chinese culture?

What purpose did culture serve according to Mao? -

What was the significance of remodelling Tiananmen Square in 1964?

What were the Ten Great Buildings?

Attacks on traditional culture in towns and the countryside

What was Confucian culture and why did the Land Reform of 1950 strike a blow to this?

How did collectives and then the communes give the Party an opportunity to stop social customs and rituals

What were agit-prop touring groups?

How did the situation change with the Cultural Revolution? What were 'the monsters and demons'?

The role of Jiang Qing and the imposition of revolutionary art and culture

Why do you think Mao chose Jiang to be in charge of cultural policy?

Why was Jiang a poor choice?

How did she purify Chinese culture?

What was the result of Jiang's control?

Evaluating Sources

How much weight do you give the evidence of Source 10 for an enquiry into the impact of Jiang Qing's control of Chinese culture between 1966-1976?

Explain your answer using the source, the information about it and your own knowledge of the historical context. (12 marks)

Tip: You will need to extend the range of your answer to go beyond opera which is the focus of the source

Source 10 Anchee Min, *Red Azalea* (2006) This was the first part of her memoir recalling her youth as a keen teenage Red Guard, before being rusticated along with thousands of other young people

I became an opera fan. There were not many forms of entertainment. The word 'entertainment' was considered a dirty bourgeois word. The opera was something else. It was a proletarian statement. The revolutionary operas created by Madame Mao. To love or not to love the operas was a serious political attitude. It meant to be or not to be a revolutionary. The operas were taught on radio and in school and were promoted by the neighbourhood organisations. For ten years. The same operas. I listened to the operas when I ate, walked and slept. I grew up with the operas. I decorated the porch with posters of my favourite opera heroines. I sang the operas wherever I went. My mother heard me singing in my dreams. She said that I was preserved by the operas. It was true. I could not go on a day without listening to the operas. I pasted my ear close to the radio, figuring out the singers' breaths. I imitated her. The aria was called 'I won't quit the battle until all the beasts are killed.' It was sung by Iron Plum, a teenage character in an opera called the Red Lantern. I would not stop singing the aria until my vocal chords hurt. My father could not bear my loud wailing with the radio; he always yelled 'Are you hanging yourself in the kitchen?'

Essay question

How far was Jiang Qing personally responsible for the impact of the Cultural Revolution? (20 marks)

Topic focus: Jiang Qing's role

Conceptual focus: Consequence

Chronological focus: 1965-69

Confucianism

While Confucianism is not a religion in a strict sense its stress on upholding traditional authority particularly through the family clashed directly with communist values

How was Confucianism attacked during the Cultural Revolution?

Christianity and Islam

Why did some Christians stay put after 1949?

How and why did Mao try to accommodate Christians?

Why did persecution of Christians escalate during the Cultural Revolution?

Give three reasons why Muslims were attacked

Explain how the Chinese tried to mask this persecution of Muslims

Ancestor worship *was a key element of Confucianism*

What was the party line on ancestor worship and how was this type of behaviour controlled?

How successfully did Mao deal with ancestor worship?

Religion and Culture are very closely linked. Fill the diagram out below with examples from both

<p style="text-align: center;">Aim</p> <p>Remould Chinese culture- attack any mode of thought and behaviour that does not conform to Mao's vision of a socialist society. This means there is no need for religion! By making Mao Zedong Thought the guiding principle of the Chinese people a truly communist society can be built in China</p>
<p style="text-align: center;">Problems</p>
<p style="text-align: center;">Actions</p>
<p style="text-align: center;">Successes</p>
<p style="text-align: center;">Failures</p>

Evaluating Sources

Religion

Why is Source 3 valuable to the historian for an enquiry into CCP policies towards Buddhism in Tibet in 1950?

Source 3 A party propaganda announcement that claims to describe the reaction of the Tibetan people to the Chinese invasion of 1950. Quoted in Warren W Smith, *Chinas Tibet? : Autonomy or Assimilation* (Rowman & Littlefield publishers 2008) page 44

In this violent class struggle, after a campaign of propaganda and education was carried out and after contrasting the old and new societies, the class consciousness of the vast labouring herdsmen was rapidly promoted. After they perceived the reactionary essence of the feudalistic exploiting class, they were all greatly surprised; and rose up with set teeth to accuse the exploiting class of their heinous crimes. After stripping off the religious cloak of the counterrevolutionary elements in religious circles, they exposed their fraud; and the masses say: 'We shall never permit these man-eating wolves to do evil things while riding on the neck of the people waving religious banners'. At the debate meetings the masses were so excited that they shouted continuously: Long Live Chairman Mao! Long Live the Communist Party! We are liberated!

How much weight do you give the evidence of Source 4 for an enquiry into the realities of life in Tibet after the Communist invasion?

12 marks

Source 4 An extract from a report written by the Panchen Lama, the second most important Buddhist leader in Tibet. It was part of a petition the Panchen Lama personally submitted to Zhou Enlai, the Premier of the PRC. It describes the situation in Tibet after the introduction of changes made by the communists that the CCP termed 'democratic reforms'.

Before democratic reform in Tibet there were over 2,500 large, medium and small monasteries in Tibet. After democratic reforms, only 70 or so monasteries were kept in existence by the government. This was a reduction of more than 97 percent. Because there were no people living in most of the monasteries there was no one to look after their Great Prayer Halls and other divine halls and the monks' housing. There was great damage and destruction, both by men and otherwise, and they were reduced to the condition of having collapsed or being on the point of collapse. In the whole of Tibet in the past there was a total of about 110,000 monks and nuns. Of those possibly 10,000 fled abroad leaving about 100,000. After democratic reform was concluded, this number of monks and nuns living in the monasteries was about 7,000 people which is a reduction of about 93 percent.

Essay question

How far did the CCP successfully replace traditional beliefs and attitudes in the period 1965-76?

Topic focus: CCP replacing attitudes and beliefs

Conceptual focus: Continuity and change

Chronological focus: 1965-76

Additional essay questions and support for answering them!

1. How accurate is it to describe the years 1949-65 as a period of great social change in the lives of the Chinese people? 20 marks

Topic focus: social change Conceptual focus: Continuity/change Chronological focus: 1949-65 (i.e. between the 1949 revolution and the beginning of the Cultural Revolution)

Do not generalise change as a single entity treating all change in China as the same and ignore outlying areas. Show awareness that the rate of change varied during the years covered by the question, and for specific groups within Chinese society.

Social change could refer to reforms introduced, especially those concerned with women's rights and the development of educational and medical provisions also the effectiveness of political change and the economic changes brought by the policies of industrialisation and agricultural reforms.

NOTE: You do not have to focus on a large number of changes two or three will suffice. Less can be more...

Content you could include

- Mao had long defended the rights of women, and laws were passed in the 1950s giving women more rights. The Marriage Law of 1950 banned arranged marriages, allowed freer divorce, and gave women the right to own property. But there followed an explosion in divorce rates and the policies towards women were met with stiff resistance. Also property rights in the countryside proved meaningless with the introduction of collectivisation and the communes.
- The policies emancipating women did not change entrenched positions overnight, and this is so especially in the countryside.
- Social change was often undermined by political change, notably by the Hundred Flowers Campaign and then the Cultural Revolution, with their attacks on the intelligentsia and professionals. The Cultural Revolution disrupted family life.
- Very few women became involved in the economic or political life of the country.
- Cultural changes included the development of a form of Socialist Realism under the control of Jiang Qing. A national system of primary education reduced illiteracy, literacy rates increased from 20% in 1949 to 70% in 1976 and more students were able to attend secondary school and universities. However only 35% of children received any education after the age of 12
- There was a significant improvement in the provision of medical facilities thanks to the growing number of trained doctors and nurses. But Traditional customs often linked to the changing seasons and this had an impact on the success.
- Mao's religious policies were marked by intolerance of all religious beliefs, but persecution was especially virulent in Tibet.

Criteria for judging the level of social change - profound/superficial, long term/short term widespread /narrow. perhaps contrasting government policies with the extent to which these were ignored/accepted at various levels of society.

2. How far did Chinese women achieve equality of status with men in the years 1949-76? 20 marks

Topic focus: status of women and extent to which they achieved equal status with men. Conceptual focus: Continuity/change Chronological focus: 1949-76

Content you could include

- The established Confucian view was that women were obedient to their husbands and possessed no independent power; and before 1949 there were few examples of women playing a leading role in public life beyond that of some Empresses.
- Mao had long been a firm believer in women's rights, having promoted equality and banned foot binding in areas under his control before 1949.
- The marriage law of 1950 banned arranged marriages and allowed women to initiate divorce proceedings though this proved very disruptive in the short term. The right to own property was a major departure in the countryside, though it was soon undermined by collectivisation.
- Problems of enforcing law especially in outlying provinces where ingrained Confucian tradition was impossible to change, especially in the western provinces where there was a strong Muslim culture.
- Restrictions on the role of women continued in the party. Made up only 13% of the membership of the Communist Party
- Women's role in the family in society was undermined by the CCP attack on the role of the family in society while the Cultural Revolution disrupted family life. Work and significance of Ding Ling.

Must evaluate the nature and extent of change in the role of women within Chinese society. Women had certainly benefitted and in theory at least gained equality, reforms of early 1950s and together with educational opportunities and improvements in health provided a legal and social framework for women to establish equal rights with men. However no simple change in the law can change long held traditions or attitudes overnight and the CCP itself did not always promote female equality.

'Mao gave young Chinese particularly women, a sense of personal identity and emancipation and equality. Their involvement in politics improved their self-esteem. From the perspective of women themselves the Chinese revolution represented an unequalled opportunity if not one always realised to achieve a level of economic security and social equity that was simply inconceivable under previous regimes'.

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3. To what extent were Mao's social policies successful between 1950 and 1976? 20 marks

Topic focus: _____ Conceptual focus: _____ Chronological focus: _____

Could refer to policies designed to improve the lot of women e.g. the Marriage Law of 1950, attempts to promote gender equality, the rights of women to own property and the political rights of women. Could write about the campaign for educational provision, Medical provision, especially for distant regions and the role of the party in educating peasants on disease and health. Could also refer to religious policies, and the effect of traditional customs and seasonal rituals, especially in the countryside. Persecution was especially virulent against the lamas in Tibet –

4. To what extent did the government's social policies change the lives of the Chinese people in the years 1949–76?

Topic focus: _____ Conceptual focus: _____ Chronological focus: _____

Could refer to successes of social policies could include Marriage Reform Law, patriotic health campaigns, barefoot doctor programme, new schools and universities, creation of pinyin, national system of primary education, new culture -revolutionary operas. But also think of the failures women in rural areas still forced to do manual labour role of mother diminished in communes shortage of skilled doctors many still reliant on traditional medicine CR creates a 'lost generation' religious persecution destruction of cultural sites and artefacts purging of intellectuals etc.

5. To what extent did the lives of the Chinese improve in the period 1949-1957?

Topic focus: _____ Conceptual focus: _____ Chronological focus: _____

