



# HIST 390A: Engendering China: Sex, Gender, and Sexuality in Modern Chinese Cultures



## Acknowledgement:

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## I. Course Details:

Course Title:	Course Code:	Credits:
Engendering China: Sex, Gender, and Sexuality in Modern Chinese Histories	HIST 390A/ASIA 490Z	[3] *may also be counted for IR (List C), ACAM (List B), and GRSJ major/minor programs

## Course Description:

This seminar will focus and use the analytical lens of sex, gender, and sexuality as a key process in modernization in modern Chinese cultures. Starting from late-Qing readings and sources, we will chart key pivots in Chinese gender relations and conceptions of sexuality during the building of the Republic, the Cultural Revolution, and post-Mao economic reform era. The seminar will have a focus on what constitutes the larger cultural Sinosphere including Taiwan, Hong Kong, Singapore, and the experiences of the North American diaspora (the focus of which would be on local Vancouver histories). Much of the current gender history and gender analysis in history draws from the foundational work done by Joan Scott and her monumental article “Gender: A



Useful Category of Historical Analysis,” which we will use as one of our foundational theories. Unique to this course, however, will be the usage of “Asia as Method” methodology, coined by social historian Chen Kuan-hsing, which revolves around the idea of de-imperializing knowledge production of Asia by acknowledging the West as "constitutive of Asian subjectivity in the academy," which can be retrofitted into concepts of sexuality and gender

What this seminar tasks students to do is critically engage with new terms and concepts from Chinese histories to multiply their own frameworks of understanding of the world outside of Eurocentrism. Through the study of sex, gender, and sexuality in Chinese history, we can learn about our own identities and learn the critical analytical skills to analyze contemporary historical phenomena. The seminar will also introduce students of to key thinkers and articles that have shaped this field of study, including Dorothy Ko, and Gail Hershatter.

**Course Contacts:**

<b>Name:</b>	<b>Email:</b>
<b>Course Director:</b> Aydin Quach (he/him/his)	<a href="mailto:aq0830@student.ubc.ca">aq0830@student.ubc.ca</a>

**Learning Objectives:**

By the end of this course, participants will be able to:

- 1) **To analyze** and create intrigue discussion around sexual orientation, sexuality, culture, and the role it has in historiography/the writing of history. (Student-led discussions, guest speakers, writing)
- 2) **To identify** the contours and centrality of sexual orientation and sexuality in modern Chinese history, sociocultural arrangement, and the processes of change. (Primary sources, Secondary source articles)
- 3) **To explain**, in a non-Western setting, the social specificity of sexual orientation and sexuality as societal constructions that shape belief systems and encounters of family, state, labor, body, and ethnicity. (Cultural artifacts, Primary source analysis)
- 4) **To integrate** how transnational experiences shape these social constructions; the “local” and “global” as inter-cultural competency. (Local histories/field studies, guest speakers)
- 5) **To evaluate** how these developments are made, kept up, and altered at the large scale and miniaturized scale level, and their suggestions in control relations and battles for social equity. (Guest speakers, student-self reflections)

**II. Assignments and Grading:**

**1) Class Participation: 10%**

Participation in this seminar is critical to making sure that our weekly discussions are fruitful and rewarding to all participants. That being said, participation can come in more forms than just verbal – it can be written through a discussion board/peer reflection journals, interacting with



peers outside of class online, or in other methods based on students' comfort levels. Assessment for this criterion will be done through self-evaluation. Self-evaluations will ask participants to fill out a questionnaire, as well as provide a paragraph reflection on how they have performed so far in the seminar.

**a) Midterm Self-Evaluation (5%)**

For the midterm evaluation, participants will be asked to not just assess their current participation in the course, but they will also be asked to create an actionable goal to work towards for the remainder of the term. The questionnaire will ask participants to look into how the class environment is, and how they actively work towards making a safe and inclusive community for discussion.

**b) End of term Self-Evaluation (5%)**

Building off of the midterm evaluation, the end of term evaluation will ask participants to reflect on their midterm goals and see if their goal has been reached. The questionnaire will ask participants to reflect on their interpersonal skills and their overall participation in the course.

**2) Peer Engaged Reflection Journals: 5% x 4 entries = 20% (adapted from Dr. Ayaka Yoshimizu, UBC Asian Studies)**

This assignment allows participants to engage with course readings, particularly primary documents and guest speakers, and how they can be connected to our own lived experiences and worldview. The goal of this assignment is to multiply the way we understand and discuss our local experiences of sex, gender, and sexuality by using non-Western concepts, ideas, and knowledge as a basis of understanding. This will be done on an online discussion board.

While participants are tasked to reflect on their personal encounters, they are not expected to type in things they feel uncomfortable saying. Since peers are also posting their individual encounters in their journal entries, please be mindful that the seminar consists of people with diverse identities, experiences, and backgrounds.

**a) Journal Entries**

The reflection journals, which are spread out throughout the term, asks participants to reflect on the past few weeks of readings and discussions with the following guiding questions:

- Which reading, experience, discussion or passage struck you?
- Why is it important to you?
- How does it support, challenge, or change the way you understand your own identity or experience (or experiences of others around you)?
- Does it give you a new language to articulate your local experience?
- Does what you learned have any implications for your present and/or future life?

Participant's responses will be posted on Canvas. Participants will have one week to respond to at least 2 posts from their peers.

**3) Discussion Facilitation: 20%**



Once the course progresses past the foundational theories and analysis portion, participants will have to choose to facilitate a 20-minute presentation on one of the topics in the class. The objective of this assessment is to give participants the opportunity to enter the role of the facilitator and to guide the seminar through discussion.

Presentations should provide:

- 1) an overview of the topic of the week,
- 2) a brief overview of that day's readings,
- 3) how the issue applies course themes and larger historiographical debates around sex, gender, and sexuality
- 4) a set of 3-4 discussion questions for the class.

Presentations will be graded by peers in attendance, with the presenter receiving the median or average grade.

#### ***4) Capstone Paper/Project Proposal: 10%***

Participants will provide a 1–2-page proposal for their capstone paper, which they will share and workshop along side two of their peers in the seminar. Participants will be tasked with assessing if each other's proposals meet the expectations of a 300-400 level course. The two workshop peers will then assess the proposal based on a rubric, which will then be averaged out between the two for the grade.

#### ***5) Final Capstone Paper/Project + Presentation: 40%***

##### **a) Capstone Paper/Project (30%)**

Participants will have the opportunity to explore a topic of their interest as it pertains to sex, gender, and sexuality in Modern Chinese histories. The default option is a research paper approx. 2000 words, but options for other capstone projects, such as a video essay, long-form op-ed (e.g. Medium post), podcast, community-based social media plan/campaign will be considered should there be interest. Projects will be posted on Canvas for viewing. The capstone paper/project will be assessed by three other participants, with the median or average of the assessments being the grade given.

##### **b) Capstone Presentation (10%)**

In the final week, participants will provide a 10-minute presentation about their research project. Presentations will be graded by peers in attendance, with the presenter receiving the median or average grade.



### III. UBC Academic Policy

#### 1. Academic Integrity/Plagiarism:

Plagiarism means claiming someone else's work (arguments, evidence, or words) as your own, without crediting him or her. Plagiarism can include 1) pasting material from the internet or another essay into your work, without any attribution, 2) citing a source in your footnotes, but retaining the original author's sentences outside of quotation marks (or changing only a word or two of their original writing), or 3) using another scholar's specific arguments or historical evidence, in your own words, but without acknowledging your source in the footnotes. You can face severe penalties from the university if you are found to have plagiarized. If you have questions about when and how to ascribe information or ideas to others, please come see me so that we can discuss appropriate citation techniques. The following websites may also be helpful to you: <http://www.history.ubc.ca/content/common-questions-about-citations><http://help.library.ubc.ca/planning-your-research/academic-integrity-plagiarism/>

#### 2. Diversity, Inclusion, & Accessibility

In this seminar, we may touch upon the varied lived experiences of participants. These are not only highlighted, but we also seek to respect and protect them. To that end, any racism, sexism, misogyny, homophobia, transphobia, ableism, or discrimination will not be tolerated. However, as these issues most certainly will arise in our discussions about sex, gender and sexuality (and the larger societal issues reflected in such spaces), I also hope that this seminar functions as a safe space for individuals to learn from others' lived experiences to more fully understand systems and actions of oppression. Accessibility to discussion and participation is also a key aspect in this seminar. Participation in this seminar can vary based on comfort levels, and as such is not weighted based on whether it is verbal or non-verbal (please see Participation Section of Assignments & Grading). Moreover, if you experience any form of disability, we invite you to speak with the Student Coordinator or Faculty Sponsor (as you see fit) or consult with the Centre for Accessibility for further support.

#### 3. UBC Resources & Support

UBC provides resources to support student learning and to maintain healthy lifestyles but recognizes that sometimes crises arise and so there are additional resources to access including those for survivors of sexual violence. UBC values respect for the person and ideas of all members of the academic community. Harassment and discrimination are not tolerated nor is suppression of academic freedom. UBC provides appropriate accommodation for students with disabilities and for religious, spiritual and cultural observances. UBC values academic honesty and students are expected to acknowledge the ideas generated by others and to uphold the highest academic standards in all of their actions. Details of the policies and how to access support are available here. As student coordinators, we are always available to speak and support you on a mutual peer basis. However, you may also reach out to the Faculty Sponsor or the SDS Program for support as well. If you require academic concession of any kind, please let the Student Coordinators/Faculty Sponsor know, as well as Arts Academic Advising (if applicable). Find more information about academic concessions here.





### IV. Course Schedule:

Week	Theme	Topic	Readings/Activities
Week 1 January 10 <sup>th</sup> 2022	Part 1: Foundational Frameworks of Analysis	1) Introductions  2) How do we analyze gender? Why is it important to history?  3) What is “Asia as Method?” how can we deimperialize our knowledge base?	<b>1) Course Syllabus Workshop</b> <b>2) Readings:</b> <b>Thursday, January 13th</b> <ul style="list-style-type: none"> <li>- Scott, Joan W. "<a href="#">Gender: A Useful Category of Historical Analysis</a>." <i>The American Historical Review</i> 91, no. 5 (1986): 1053-075. doi:10.2307/1864376.</li> <li>- Chen, Kuan-Hsing. 2010. "<a href="#">Asia as Method: Overcoming the Present Conditions of Knowledge Production</a>." In, 211-256. New York, USA: Duke University Press.</li> </ul> <b>Supplemental Readings:</b> <ul style="list-style-type: none"> <li>- Howard Chiang &amp; Alvin K. Wong (2016) <a href="#">Queering the transnational turn: regionalism and queer Asias</a>, <i>Gender, Place &amp; Culture</i>, 23:11, 1643-1656, DOI: <a href="#">10.1080/0966369X.2015.1136811</a></li> </ul>
Week 2 January 17 <sup>th</sup> 2022	Part 1: Foundational Frameworks of Analysis	1) <i>Chinese History: A Useful Category of Gender Analysis?</i>  2) Late-Qing Dynasty concepts of gender roles	<b>1) Discussion Facilitation Grading Matrix Workshop</b> <b>2) Readings:</b> <b>Tuesday, January 18th</b> <ul style="list-style-type: none"> <li>- Hershatter, Gail, and Wang Zheng. "<a href="#">Chinese History: A Useful Category of Gender Analysis</a>." <i>The American Historical Review</i> 113, no. 5 (2008): 1404-421.</li> <li>- Hershatter, Gail. "<a href="#">Disquiet in the House of Gender</a>." <i>The Journal of Asian Studies</i> 71, no. 4 (2012): 873-94.</li> </ul> <b>Thursday, January 20th</b> <ul style="list-style-type: none"> <li>- Ko, Dorothy. 1997. "<a href="#">The Body as Attire: The Shifting Meanings of Footbinding in Seventeenth-Century China</a>." <i>Journal of Women's History</i> 8 (4): 8-27.</li> <li>- Liu, Lydia, Karl, Rebecca, and Ko, Dorothy, eds. 2013. "<a href="#">On Women's Education</a>." In <i>The Birth of Chinese Feminism: Essential Texts in Transnational Theory</i>. New York: Columbia University Press. ProQuest Ebook Central.</li> </ul>





<p>Week 4 January 31<sup>st</sup> 2022</p>	<p>Part 2: Modern China</p>	<p>1) Women of Republican China, 1900-1920</p> <p>2) Sex and Modernity, 1900-1950</p>	<p><b>Readings:</b> <b>Tuesday, February 1<sup>st</sup></b></p> <ul style="list-style-type: none"> <li>- <b>In class viewing</b> of Wu Yonggang’s <a href="#">Goddess 神女 (1934)</a> with English Subtitles</li> </ul> <p><b>Thursday, February 3<sup>rd</sup></b></p> <ul style="list-style-type: none"> <li>- Gail Hershatter, <a href="#">“Modernizing Sex, Sexing Modernity: Prostitution in Early-Twentieth-Century Shanghai”</a> in Susan Brownell and Jeffrey Wasserstrom, eds., <i>Chinese Femininities, Chinese Masculinities</i> (Berkeley: University of California Press, 2002), 199-225.</li> <li>- Wenqing Kang, <a href="#">“Introduction” and “Sexology”</a> in <i>Obsession: Male Same-Sex Relations in China, 1900-1950</i> (Hong Kong: Hong Kong University Press, 2009), 1-18; 41-59.</li> </ul> <p><b>Supplemental Viewings:</b></p> <ul style="list-style-type: none"> <li>- Rea, Christopher. <a href="#">“Chinese Film Classics - ‘Goddess’ 神女 (1934) Video Lecture 1.”</a> YouTube, YouTube, 30 Oct. 2020.</li> <li>- Rea, Christopher. <a href="#">“Chinese Film Classics - ‘Goddess’ 神女 (1934) Video Lecture 2.”</a> YouTube, YouTube, 30 Oct. 2020.</li> </ul> <p><b>Journal Entry #1 Due on Sunday</b></p>
<p>Week 5 February 7<sup>th</sup> 2022</p>	<p>Part 2: Modern China</p>	<p>1) The Socialist Construction of Women, 1949-78</p> <p>2) The Question of Masculinity</p>	<p><b>Readings:</b> <b>Tuesday, February 8<sup>th</sup></b></p> <ul style="list-style-type: none"> <li>- Wang Zheng, <i>Finding Women in the State: A Socialist Feminist Revolution in the People’s Republic of China</i> (Berkeley: University of California Press, 2017), Introduction and Chapters 4-7, pp. 112-220.</li> </ul> <p><b>Thursday, February 10<sup>th</sup></b></p> <ul style="list-style-type: none"> <li>- Chen, Nancy N. "Embodying Qi and Masculinities in Post-Mao China." <i>University of California Press</i>, 2002. 315-325</li> </ul>





			<ul style="list-style-type: none"> <li>- Hird, Derek. "The Paradox of Pluralisation: Masculinities, Androgyny and Male Anxiety in Contemporary China 1." Edited by Peter Aggleton, et al. Routledge, 2012. 49-65</li> </ul> <p><b>Supplemental Reading:</b></p> <ul style="list-style-type: none"> <li>- "Same-Sex Relationships and Transgendered Performance." <i>Gender and Sexuality in Modern Chinese History</i>, by Susan L. Mann, Cambridge University Press, Cambridge, 2011, pp. 137–153. <i>New Approaches to Asian History</i>.</li> </ul>
<p>Week 6 February 14<sup>th</sup> 2022</p>	<p>Part 2: Modern China</p>	<p>1) Post-Mao Economic Reform: The Capitalized Woman, 1970-1980</p> <p>2) Gender, Sexuality, and Ethnicity, 1980 – Present</p>	<p><b>1) Midterm Self-Assessment due Sunday Feb 20<sup>th</sup></b></p> <p><b>Readings:</b></p> <p><b>Tuesday, February 15<sup>th</sup></b></p> <ul style="list-style-type: none"> <li>- Yan Hairong, "<a href="#">Spectralization of the Rural: Reinterpreting the Labor Mobility of Rural Young Women in Post-Mao China</a>," <i>American Ethnologist</i> 30(4): 578-596.</li> <li>- Honig, Emily. "<a href="#">Socialist Sex: The Cultural Revolution Revisited</a>." <i>Modern China</i>, vol. 29, no. 2, 2003, pp. 143-175.</li> </ul> <p><b>Thursday, February 17<sup>th</sup></b></p> <p><b>Final Project Proposal In-Class Workshop</b></p> <ul style="list-style-type: none"> <li>- Louisa Schein, "<a href="#">Gender and Internal Orientalism in China</a>," in Susan Brownell and Jeffrey Wasserstrom, eds., <i>Chinese Femininities, Chinese Masculinities</i> (Berkeley: University of California Press, 2002), 385-411.</li> <li>- Gaetano, Arianne. "<a href="#">Sexuality in Diasporic Space: Rural-to-Urban Migrant Women Negotiating Gender and Marriage in Contemporary China</a>." <i>Gender, Place and Culture: A Journal of Feminist Geography</i>, vol. 15, no. 6, 2008, pp. 629-645.</li> </ul> <p><b>Journal Entry #2 due on Sunday</b></p>
<p>Week 7/Midterm Break</p>			



<p>February 21<sup>st</sup>-25<sup>th</sup> 2022</p>			
<p>Week 8 February 28<sup>th</sup> 2022</p>	<p>Part 2: Modern China</p>	<p>1) Female Same-Sex Desire, Femmes, and Lala Communities, 1950 – Present</p> <p>2) Chinese Queer Life, Theory, and Feminist Activism, 2000 – Present</p>	<p><b>Readings:</b> <b>Tuesday, March 2<sup>nd</sup></b></p> <ul style="list-style-type: none"> <li>- Fran Martin, <a href="#">“Love and Remembrance,”</a> <i>Backward Glances: Contemporary Chinese Cultures and the Female Homoerotic Imaginary</i> (Durham: Duke University Press, 2010), 1-28.</li> <li>- Ling Shuhua, <a href="#">“Once Upon a Time,”</a> in Amy D. Dooling and Kristina M. Torgeson, eds., in <i>Writing Women in Modern China: An Anthology of Women’s Literature from the Early Twentieth Century</i> (New York: Columbia University Press, 1998), 185-195.</li> <li>- Lucetta Yip Lo Kam, <a href="#">“Lala Communities in the Shaping,”</a> <i>Shanghai Lalas: Female Tongzhi Communities and Politics in Urban China</i> (Hong Kong: Hong Kong University Press, 2015), 19-37.</li> </ul> <p><b>Thursday, March 4<sup>th</sup></b></p> <ul style="list-style-type: none"> <li>- Petrus Liu, <a href="#">“Chinese Queer Theory,”</a> <i>Queer Marxism in Two Chinas</i> (Durham: Duke University Press, 2015), 34-84.</li> <li>- Martin, Fran. <a href="#">“Introduction: Mobile Knowledges — Sexualities in Globalization.”</a> Hong Kong University Press, HKU, 2003.</li> </ul> <p><b>Suggested Viewing:</b></p> <ul style="list-style-type: none"> <li>- ChinaFile. <a href="#">“Queer Marxism in Two Chinas (Petrus Liu).”</a> <i>Vimeo</i>, 5 June 2021, <a href="https://vimeo.com/167139258">vimeo.com/167139258</a>.</li> </ul>
<p>Week 9 March 7<sup>th</sup> 2022</p>	<p>Part 3: Beyond China</p>	<p>1) Boys Love (BL) <b>Shell Unit -&gt; will adjust to participant interest</b></p>	<p><b>Readings:</b> <b>Tuesday, March 8<sup>th</sup></b> <b>Version ONE (Boys Love Literature)</b></p> <ul style="list-style-type: none"> <li>- Su, Wenhsiang. "The Power of Bromance in BL Fiction: A Homosexual Narrative in Chai Jidan’s <i>Addicted</i>." <i>Advances in Social Sciences Research Journal</i>, 2019. 505-517.</li> </ul>



		<p>2) Queer Identities in Singapore: Activism and Legality</p>	<ul style="list-style-type: none"> <li>- Martin, Fran. "Girls Who Love Boys' Love: Japanese Homoerotic Manga as Trans-National Taiwan Culture." <i>Inter-Asia Cultural Studies</i>, vol. 13, no. 3, 2012, pp. 365-383.</li> </ul> <p><b>Version TWO (Taiwanese Queerity: 1980 - Present)</b></p> <ul style="list-style-type: none"> <li>- Watch: Patrick Kuang-Hui Liu's <i>Your Name Engraved Herein</i> (2020)</li> <li>- Ue, Tom. "The Making of Your Name Engraved Herein: A Conversation with Patrick Liu." <i>Journal of Gender Studies</i>, 2021, pp. 1-6.</li> <li>- "<a href="#">Prostitution, Perversion and AIDS: The Secrets of the 'Glass Clique'.</a>" Hong Kong University Press.</li> </ul> <p><b>Thursday, March 10<sup>th</sup></b></p> <ul style="list-style-type: none"> <li>- Tang, Shawna, and Taylor &amp; Francis eBooks A-Z. <i>Postcolonial Lesbian Identities in Singapore: Re-Thinking Global Sexualities</i>. vol. 15, Routledge, London;New York;, 2017;2016;., doi:10.4324/9781315720500.</li> <li>- Ming Wei Ang, Justin Ching Keng Tan, Chen Lou, Navigating Sexual Racism in the Sexual Field: Compensation for and Disavowal of Marginality by Racial Minority Grindr Users in Singapore, <i>Journal of Computer-Mediated Communication</i>, 2021;., zma003, <a href="https://doi.org/10.1093/jcmc/zma003">https://doi.org/10.1093/jcmc/zma003</a></li> </ul> <p><b>Supplemental Viewing:</b></p> <ul style="list-style-type: none"> <li>- Asian Boss. "How Do Singaporeans Feel about the Gay Sex Ban? [Street Interview]." <i>YouTube</i>, YouTube, 26 Nov. 2019, <a href="http://www.youtube.com/watch?v=wzrgYI73rcE&amp;ab_channel=AsianBoss">www.youtube.com/watch?v=wzrgYI73rcE&amp;ab_channel=AsianBoss</a>.</li> <li>- "盧學叻《我是誰 Who Am I》增增刺刺主演 Official Music Video 獻給每個勇敢的你 (Subtitles of Major Languages Available)." <i>YouTube</i>, YouTube, 9 Oct. 2019,</li> </ul>
<p>Week 10 March 14<sup>th</sup> 2022</p>	<p>Part 3: Beyond China</p>	<p>1) Hong Kong Cinema/ Celebrity and Pop Culture</p>	<p><b>Tuesday, March 15<sup>th</sup></b></p> <ul style="list-style-type: none"> <li>- Watch: Wong Kar Wai's <a href="#">Happy Together/春光乍洩 (1997)</a></li> <li>- Queering Body and Sexuality: Leslie Cheung's Gender Representation in Hong Kong Popular Culture, 2010. 133-145.</li> </ul> <p><b>Guest lecture from Dr. Renren Yang on Queer celebrity/pop culture in the Sinosphere</b></p>



		2) HIV/AIDS, Cultural Role of the Condom and Safe Sex	<p><b>Thursday, March 17<sup>th</sup></b></p> <ul style="list-style-type: none"> <li>- Zheng, Tiantian. "Safe Sex among Men: Condoms, Promiscuity, and HIV." University of Minnesota Press, 2015.</li> <li>- Lin, Meng. "A Personal Perspective on the Fight Against HIV/AIDS in China." <i>China Perspectives</i>, vol. 2009, no. 1 (77), 2009, pp. 4-6.</li> </ul> <p><b>Journal Entry #3 Due on Sunday</b></p>
Week 11 March 21 <sup>st</sup> 2022	Part 3: Beyond China	<p>Local and Global Histories in Vancouver:</p> <p>1) Asian Female Migration into Canada</p> <p>2) Activism and Identity Construction</p>	<p><b>Readings:</b></p> <p><b>Tuesday, March 21<sup>st</sup></b></p> <ul style="list-style-type: none"> <li>- Woon, Yuen-Fong. "Between South China and British Columbia: Life Trajectories of Chinese Women." <i>BC Studies</i>, no. 156-157, 2007, pp. 83.</li> <li>- Dua, Enakshi. "Exclusion through Inclusion: Female Asian Migration in the Making of Canada as a White Settler Nation." <i>Gender, Place and Culture: A Journal of Feminist Geography</i>, vol. 14, no. 4, 2007, pp. 445-466.</li> </ul> <p><b>Thursday, March 23<sup>rd</sup></b></p> <ul style="list-style-type: none"> <li>- Calderon, Davey S. "BODY POLITIX: QTIBPOC/NB Drag Revolutions in Vancouver." <i>Canadian Theatre Review</i>, vol. 185, 2021, pp. 56-60.</li> <li>- Watch: <a href="#">Yellow Peril: Queer Destiny (2018)</a></li> </ul> <p><b>Supplemental Listening:</b></p> <ul style="list-style-type: none"> <li>- Uncooked Rice Show: <a href="#">Podcasting, Privileges, and Pressures</a></li> </ul> <p><b>Guest speaker and discussion with local Vancouver Drag Queen, Maiden China</b></p>
Week 12 March 28 <sup>th</sup> 2022	Final Presentations		
Week 13 Week of April 4 <sup>th</sup> 2022	Final Presentations		<p><b>End-of Term Reflection Due Sunday April 10<sup>th</sup></b></p> <p><b>Journal Entry #4 Due on Sunday</b></p>