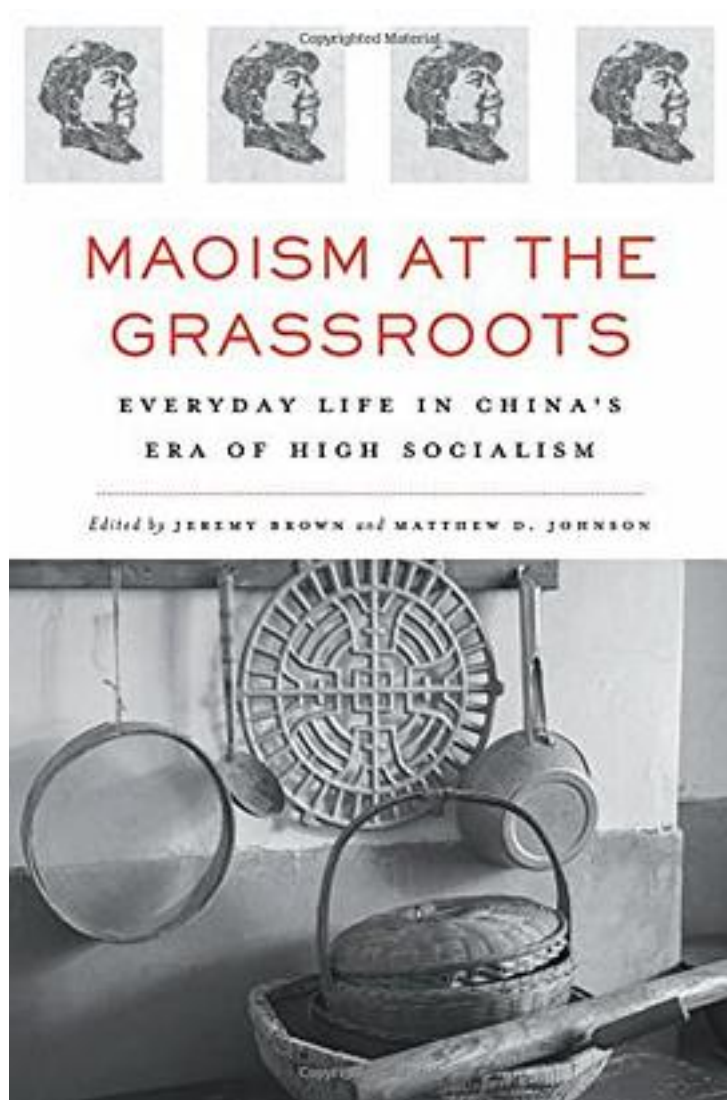


Maoism at the Grassroots



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著者:Jeremy Brown (Editors)

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The Maoist state's dominance over Chinese society, achieved through such watersheds as the Great Leap Forward and the Cultural Revolution, is well known. Maoism at the Grassroots reexamines this period of transformation and upheaval from a new perspective, one that challenges the standard state-centered view. Bringing together scholars from China, Europe, North America, and Taiwan, this volume marshals new research to reveal a stunning diversity of individual viewpoints and local experiences during China's years of high socialism.

Focusing on the period from the mid-1950s to 1980, the authors provide insights into the everyday lives of citizens across social strata, ethnicities, and regions. They explore how ordinary men and women risked persecution and imprisonment in order to assert personal beliefs and identities. Many displayed a shrewd knack for negotiating the maze-like power structures of everyday Maoism, appropriating regime ideology in their daily lives while finding ways to express discontent and challenge the state's pervasive control.

Heterogeneity, limited pluralism, and tensions between official and popular culture were persistent features of Maoism at the grassroots. Men had gay relationships in factory dormitories, teenagers penned searing complaints in diaries, mentally ill individuals cursed Mao, farmers formed secret societies and worshipped forbidden spirits. These diverse undercurrents were as representative of ordinary people's lives as the ideals promulgated in state propaganda.

作者介绍:

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评论

材料不错。

读了一下Daniel Leese、Xiaoxuan Wang和Steve A. Smith，Jacob Eyferth的研究转到纺织业了

提神醒脑

bottom-up的研究挺有趣的。最喜歡的還是Jacob那篇研究紡織工業的。

喜欢Chapter 2 5 6 10

文章总体质量比SD三人组第一本要高，没有特别失望的。Yang，Cao，Brown第一篇，和Eyferth的比较喜欢。Intro和epilogue特别见功力。唯一的隐忧是本书提倡的研究角度和思考方式太过依赖材料。现在似乎要考虑在材料不足的情况下怎样把研究做出新意，在既有的叙事被打破后怎样构建出另一个成型但又不僵化的叙事。

bottom up

bottom-up agendas; 感兴趣的几个点：1. moral/ political judgement。同性恋在毛时代。2. transitional justice的处理方式：个人/政府/政党；官方/民间（伤痕文学）。3. 集体化时期的女性视角。4. 集体化时代的民族关系。

当中有杨奎松的一篇关于“坏分子”的文章，有关于共和国同性恋史的梳理，待读

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