S
ome twenty-four years ago, in the fall of 1993, I approached the publisher to consider establishing a journal that would give more scholarly analyses, research, and reviews appearing in Nan Nü represent breaking revelations about Chinese women and gender also took on new challenges. Articles and reviews appearing in Nan Nü represent these shifting trends in research and writing about gender matters. Many of these studies incorporate new disciplinary approaches to well-known facets of China's historical and literary record, such as the application of recent archaeological findings to burial practices or the interpretation of religious texts. While such topics as family relations, sexual orientations, and sexual practices have been the focus of studies published in the journal both in the past and present, the significance of the more recent analyses seems to accentuate the consequences of rapid economic reform. A recent article on ‘leftover men’ in today’s PRC makes clear that their socio-economic marginalization is a result of how the last twenty years have seen exacerbated class and gender differences as well as rural-urban inequality there. In its twenty-five-year history, Nan Nü has tried to make more transparent to its readers the substance and consequences of China’s changing gender relations against the complex of the country’s values and current changing mores. That complexity may be viewed in the journal’s multi-disciplinary, broad-sweeping chronology and multi-faceted focus, which affirms the centrality of gender dynamics toward understanding China historically as well as in its current circumstances. Thus, the reader may expect, as the contents of a recent issue reveal, a variety of sources and approaches: from analyses of pre-imperial classical texts that idealize male-female hierarchy—to late Qing reformers seeking to demonstrate the historical record of female rulers exposed to patriarchal oppression; from seventeenth-century Buddhist discourses which censor women killing animals, and the impact of these treatises on twentieth-century elite cosmopolitan women’s religious practices in Shanghai—to the gender politics of transnational family formation in present-day Guangzhou.2 These Nan Nü studies connect Chinese men and women and thereby fulfill the journal’s mission to use gender as a category of analysis in a variety of disciplines and over a wide time span.

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Notes
1. For a systematic annotated listing of important books (including reference works) and research articles about Chinese men and women, see Harriet Zurndorfer, "Gender Issues in Traditional China," Oxford Bibliographies Online: China Studies (Oxford: Oxford University Press, 2010; revised 2017), 4/5 pages.
4. Every five years since 2003, Nan Nü issues an index of its contents, which also reprints the listings of past indices. These listings are arranged alphabetically in three main sections: according to the alphabetical names (of both research articles and book reviews), according to the titles of articles, and according to the titles of reviewed books. The next index to appear will be in issue 2 of volume 25 (2023).
5. These articles appeared in Nan Nü, volume 2, no.1 (2022).