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## **Key Sexualities Resources in Chinese**

中国“性”研究文献

Compiled by Huang Yingying

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## 1. INTRODUCTION 简介

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This paper presents twenty publications in Chinese which provide a variety of information on sexualities. These include academic, activist books and papers and documentary videos from mainland China, Taiwan and Hong Kong and cover issues on sex work, gay and lesbian studies, youth sexuality, sexual practices and relationships, traditional and contemporary sexual culture in China, son preference and abortion, and marriage. They are categorised by geographical area, and listed in alphabetical order according to the first letter of the first name of the author/editor. If you would like to recommend further Chinese language gender materials to be added to the online version of this report, please e-mail [a.brody@ids.ac.uk](mailto:a.brody@ids.ac.uk) with a short summary of the material in Chinese or English (or if possible both).

These initial twenty materials have been selected by Huang Yingying. Dr. Huang has worked on sexualities and HIV/AIDS since 1999.

这篇文章列出了20篇/部提供各种性研究信息的中文文献。作者来自中国大陆、香港和台湾的学术研究和社会行动者。这些文献的主题涉及性工作、同性恋、年轻人的性、中国人的性实践和性关系、中国古代和当代的性文化、男孩偏好和堕胎、婚姻与家庭等等。文献按地理分布归类，按第一名作者/编者的姓氏拼音排序。如果你愿意推荐其它中文的社会性别文献给这篇报告的在线版，请将有关中文或英文（或中英文）简介发送到 [a.brody@ids.ac.uk](mailto:a.brody@ids.ac.uk)

这二十篇文献及其简介由黄盈盈选编。黄盈盈自1999年开始涉足性社会学和艾滋病的研究。

## 2. MAINLAND CHINA 中国大陆

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1) 艾晓明（导演），中山大学性别教育论坛项目组制作（2005）《白丝带》，纪录片，57分钟 hsdcll16@zsu.edu.cn

### **Ai Xiaoming (director), Sex/gender Education Forum at Sun Yat-Sen University, 2003, White Ribbon (Documentary)**

For more information email hsdcll16@zsu.edu.cn

如纪录片的简介所言，《白丝带》主要纪录了中山大学师生反对约会暴力、推动校园性别平等而开展的活动。这个纪录片的直接起因是反思2004年3月8日苏尚妍被一名大学男生杀害的事件。项目组以珍惜生命、尊重人权为理念，强调：针对妇女的暴力是对妇女人权的侵犯，对妇女生命权的践踏；爱情不是施暴的理由，精神变态也不是逃脱罪责的借口；师生们通过文化分析与批评揭示造成这种悲剧的深层社会文化机制，并通过纪念活动来给妇女赋力，驱除暴力给女性带来的阴影，赋予女性战胜暴力的信心与力量。项目组同时编撰了《胸前飘扬白丝带》的教学参考手册，呼吁高校共同参与“消除对妇女的暴力全球16天运动”。（该项目组还制作了《阴道独白·幕后故事》、《性、性别与权利：亚洲首届酷儿研究大会》以及关心受艾滋病影响的妇女儿童系列记录片之一《中原纪事》）

This documentary follows the progress of the White Ribbon campaign in campaigning against violence against women, in the wake of the killing of a female graduate student by her ex-boyfriend who is a medical college student. The White Ribbon Campaign, which calls for the recognition of human rights, was led by Prof. Ai Xiaoming, the director of the Sex/gender Education Forum. The professors and students involved in this movement explore the social and cultural forces, especially the unequal relationships between men and women in China and lack of awareness of date rape, that contribute to the perpetuation of these violations. They also promote activities to empower women and fight violence against women, including taking part in a global campaign of 16 days of activism against violence against women. The campaign calls for people to pay attention to violence happening on campus, to 'Cherish life and respect human rights' and emphasises the fact that violence against women is assaulting women's rights as human beings. A key message is that love cannot be cited as a reason for violence against women and that psychiatric disorders should not be used as an excuse for diminished responsibility in sexual violence cases. (The forum has also produced video documentaries such as, *Vagina monologue: stories behind the performance* and *Sex, gender and rights: the first Asian Queer Conference*)

2) 高燕宁主编（2006）《男同性恋健康干预》，复旦大学出版社

本书可通过当当网来购买：[http://product.dangdang.com/product.aspx?product\\_id=9185923](http://product.dangdang.com/product.aspx?product_id=9185923)

**Gao Yanning (eds.), 2006, *Health intervention among male homosexuals*, Fudan University Press**

This book can be purchased on line at:

[http://product.dangdang.com/product.aspx?product\\_id=9185923](http://product.dangdang.com/product.aspx?product_id=9185923)

在艾滋病时代、健康的框架下，男同性恋在中国成为一个热门的话题。本书是复旦大学“同性恋健康社会科学”系列讲座的产物。收集了中国社会在同性恋和性领域知名学者、作家、社会活动家、同志人群和家属等等对于同性恋这个话题的阐述和分析。内容涉及同性恋文化、性实践、男同志话语、热线和电台、健康干预、社会的态度、法律、婚姻的权利、g a y的文化重构等等、感受同性恋：一位父亲谈他儿子，一位女士谈她的知遇等等。本书同时刊登了读者、媒体和社会的正面反馈。编者开课的主旨在于在公共卫生的领域里面引进社会科学的视角，让医学领域的学生更加近距离地接触同性恋话题，从而在更广的范围内改变社会对于同性恋人群的歧视，能够多元地对待不同的性存在。

The issue of male homosexuality is gaining increasing exposure in China, but primarily in the framework of HIV/AIDS and health. This book is the product of a series of ground-breaking lectures on 'Homosexual health and social science' held in Fudan university in 2004—the first university course in China with a specific focus on homosexuality. The book collects speeches from researchers, writers, social activists, gay communities and families with gay members etc. It covers diverse same sex love perspectives on culture, sexual practices, health social attitudes, legal status, rights to marriage and constructions of gay culture. It also shares stories of gay people and their families and friends. The editor and facilitator of the course aim to incorporate social science perspectives on homosexuality into public health discourses, encourage medical students to have a better understanding of homosexuality issues and, in the long term, reduce society's discrimination against homosexuality.

3) 方刚（2007）《男公关和女客人关系中的男性气概》，博士论文

**Fang Gang, 2007, *Masculinities in the Relationship between Male sex workers and Female Clients*, PhD thesis (unpublished)**

男公关的男性气概是怎么样的？通过对深圳某夜总会的田野考察，作者以翔实的故事和叙述展现了男男性工作者这一人群的男性气概的实践，并分析了其构建因素。作者强调了不同情境中男性气质的流动性，这些情境包括：信息提供者生命史中两个重要地区（老家、深圳）情境和六个具体的地方情境（家庭情境、恋爱情境、同龄伙伴情境、性产业从业情境、性产业同伴情境、偶发性性行为情境）。同时，分析了权力关系、经济关系、情感关系对于男性气概的塑造，以及如何与女客人的互动、女性气质的构建如何影响了“男性气质”。作者强调在中国完全支配性的男性气概并不是主流；男性气概存在着多样化的特点。

How do male sex workers practice their masculinity in contemporary China? In most cases, the clients of male sex workers are men, but in some areas and clubs women are the main clients. Based on his field work in a night-club in Shenzhen among one group of male sex workers selling sex to females, the author argues that there is no fixed masculinity among male sex workers. The author emphasises the fluidity of the sex workers' masculinities according to context. The informants' geographical locations in terms of both hometown and *Shenzhen* (working place), and social factors such as family, love-relationship, peers, and the local culture of sex work all influence the types of masculinities they practice. The author points out that male sex workers negotiate their relationships with their female clients, using strategies to interact with them according to female clients' different femininities and needs. Among factors that shape the ways in which these masculinities are performed are economic power relations and traditional male-dominated gender and sexual power relationships.

4) 黄盈盈 (2004/2002) “A 市与 B 市发廊小姐专业化情况的比较与分析”，硕士论文，缩写版见孙立平、刘世定、郑也夫等主编《北大、清华、人大社会学硕士论文选编》，山东出版社 (2004) <http://www.sexstudy.org/article.php?id=493>

**Huang Yingying, 2004/2002, 'An Ethnographic study of Hair-salon Female Sex workers in City A and City B', in Sun Liping et al. (eds) *An Anthology of Masters Theses from Peking University, Tsinghua University and Renmin University: 2002-2003*, Shandong People's Press**

Available online at <http://www.sexstudy.org/article.php?id=493>

基于自己的田野研究，这篇论文以一个女性的视角展现红灯区里发廊小姐的自我认同和专业实践。作者从小姐的身份认同、对于上班规则以及生意行为的建构、小姐对于上班与日常生活的区隔与重叠、小姐的信息准备与生活规划四个维度论述进行论述。侧重小姐的自我论述以及小姐与客人、老板或妈咪、其他小姐之间的互动。作者通过观察、聊天、旁听以及自己入住在红灯区里面的体验和感受，批驳了社会上流行的两种话语：小姐贪图享乐、道德败坏；小姐也很苦，都是因为穷没有办法才走上这条道路。作者认为，小姐们无论在身份认同还是专业实践方面，都出现了多样化的趋势，其中不乏因为贫苦甚至是欺骗而进入这个行业的，但是也不乏把这个行业当做一种选择、生活方式进行积极的构建的小姐。

What are female sex workers' self-identities and professional practices in contemporary China? Based on the field work in red-light districts in different parts of China, the author argues that women's own voices and a gender perspective should be key to research on sex workers. Four aspects of life in the sex industry are identified in this paper, including female sex workers' self-identity and self-definitions; their roles in constructing rules and practices; dissonances and overlaps between their work and daily lives; psychological factors involved in being part of the sex industry, and future plans. The author argues against two popular discourses: one is that female sex workers are morally degenerate and worship money; the other one is they are all compelled by poverty and are powerless. She argues that, rather, there are great diversities in both identities of sex workers and in the practices of sex work. Indeed, many have become sex workers due to poverty or deception. However, many have also made active choices to take up this line of work.

5) 黄盈盈 (2005) 《身体、性、性感：中国城市年轻女性在日常生活中的主体构建》，博士论文 yyingsu@yahoo.com.cn

**Huang Yingying, 2005, *Body, Sexuality, Xinggan: Subjective Construction in Young Chinese Women's Daily Lives*, PhD thesis**

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中国的年轻女性如何想象身体、性这些基本概念概念？又如何在日常生活中打扮自己的身体？性感，作为一个新近出现的词汇，如何体现了女性对于性的身体的构建？基于对 38 位女性的深度访谈，该书以翔实地呈现了中国城市女性对于“身体”、“性”以及“性感”的理解、实践与体验；概括了都市年轻女性的身体观：以身材为中心的呈现式身体、以健康为中心的感受式身体、侧重气色的融合了呈现与感受的精神体现式身体；分析了女性在看性、读性、性观念与性实践方面存在的冲突以及在“性”和“身体”方面潜在的主体能动性；比较了媒体所炒作的“性感”与女性主体所感受的“性感”、男性的性感与女性的性感之间的交融与差距。一种以身材、嘴唇、裸露程度等明显地刻画了西方影视文化影子的“典型的”性感身体，一种游移于性化与非性化之间的性感身体在本书中得以浮现。作者同时分析了女性的身体和性得以建构的具体情境：个体生命历程中的年龄、性别、性经验、生育等因素，生活空间中的以母女、姐妹、性伴侣为中心的关系性因素，传媒、商家、研究所创作的话语性因素，以及是女性所感受到的、相对于想象的西方文化与传统而存在的中国现时文化的因素。

How do Chinese young women perceive their bodies and their sexuality? How do they present their bodies on a daily basis? What kind of local meanings have been embedded in *xinggan*, a new Chinese term which is used as the translation of 'sexiness' in English? Based on in-depth interviews with 38 young women in Beijing, the author outlines what urban women perceive as features of a '*xinggan*' body. She compares women's own perceptions with media portrayals of sexiness. Western ideas of sexiness as a slim body, full lips and exposed flesh influence ideas of *xinggan* but *xinggan* differs from sexiness in a Western sense, flowing between sexual and asexual in different contexts. With an analysis on women's perceptions and practices of sexuality, body and *xinggan*, a picture emerges of bodies in flux as they move through different spaces, experiences and life cycle changes. The author analyses factors constructing sexualities which influence female bodies, including age, gender, sexual experience, experience of contraception and pregnancy, mother and sisters, sexual partners, mass media, commercial agencies, as well as the imagined western culture, Chinese traditions and 'male' as a category.

6) 江晓原 (1995) 《性张力下的中国人》, 上海人民出版社 (再版名字改为: 云雨(性张力下的中国人), 由东方出版公司出版)

<http://lianzai.book.qq.com/book/3881/index.htm>

**Jiang Xiaoyuan, 1995, *Chinese People Under Sexual Tension Shanghai People Publication.***

Available online at <http://lianzai.book.qq.com/book/3881/index.htm>

如作者在开篇所言, 在中国传统文化中, 对于性问题, 长期存在着看起来是对立的两极。一极是重生殖、重子嗣、多妻和重人欲的。另一极则是礼教, 在宋代以后它成为在理论上必须严格遵守的社会规范, 而且越来越带上明显的禁欲色彩。在上述两极的同时作用下, 就产生了性张力。通过对于文学作品和中国古代哲学的研究, 作者提出“性张力”这个新的分析概念(通常人们更多地用“性压抑”来分析传统的性文化), 用来审视历史中(延续到现代)中国人的性生活。其问题说到底是社会在性方面如何进行制约、平衡的问题。而色情文学可以说是释放这种性张力的途径之一。

What does sexuality look like in traditional China, especially in Chinese people's daily lives? By studying the literatures and Chinese traditional philosophies, the author points out that in Chinese history, two opposite sexual philosophies coexist. One revolves around affirming human desire, praying for fertility and in particular a son and heir. On the other hand, the *Li* philosophy strongly advocates very strict regulations and social norms on sexual behaviour, including sexual abstinence. There are sexual tensions from the interaction between these two philosophies. The author of this book uses this notion of 'sexual tension' to counter the commonly used theme of 'sexual repression' in the field of Chinese sexual history. Through an analysis of sexual tension, he analyses the conflicted sexual cultures that influence Chinese society and related phenomena that still exist nowadays, such as how the image of the slut and the virgin, and the belief in faithful love can coexist. As the author concludes, all these apparently conflicted sexual phenomena could be explained with reference to 'sexual tension', while sexual tension is also manifested through ways in which Chinese society regulates and balances the differences between sexuality at a philosophical level and in people's daily life.

7) Les+ 工作室, <Les+> 杂志(双月刊), 自(2005)年创刊  
<http://www.lesplus.org/index.html>

**Les+ workshop, Les+ magazine (bimonthly), started in 2005**

Available online at <http://www.lesplus.org/index.html>

什么是 les+呢? 还是用创办者自己的话来介绍比较好: “它首先是本杂志。它是一份以 les(女同性恋)生活为主, +其他性少数群体及女性视觉的女同杂志。+的含义是我们的视野不局限在拉拉的小天地, 要过好我们的生活, 就要了解更多存在的人群, 例如双性恋、例如跨性别, 以及在我们从小被传统女性规范教导下, 真正开放的女性精神。它的宗旨是为让同志本身在内的人们听到更多的声音, 看见同性恋群体明亮自信的生活。其次, 它不仅仅是本杂志。我们做了一些活动。” Les+ 图文并茂, 通常会刊登拉拉自己的口述生活和感受, 对于文学或者影视作品的评述, 对于活动和热线和拉拉公共空间(比如拉拉吧)的介绍, 也包括对于时事和理论的评议和杂感等等。Les+ 的宣传语是: “握着你的手, 在阳光下骄傲地走。”

What does 'Les+' mean? According to the editors of 'Les+' it is firstly a magazine. It is a magazine about lesbians' life, and plus (+) life of other sexual minorities. '+' means we are not limited to *lala* (lesbian)'s life. In order to lead a better life for ourselves, we should understand more about others, such as bisexuals, transsexuals, and really open women's minds beyond the traditional feminine stereotypes which have been imposed on them since childhood. The purpose of this magazine is to allow more voices to be heard and let *lala*'s lives be more visible. Les+ brings together lively pictures and words and covers *lala*'s oral stories and rich life experience, reviews on literatures and movies, as well as information on gay and lesbian hotlines and public spaces such as bars, and discussions on current affairs and theories. Les+ uses the slogan as 'Hold your hand and walk pride in the sunshine.'

8) 李银河(1998)《中国女性的情感与性》, 今日中国出版社  
<http://www.9ebook.com/down/2923.html>

**Li Yinhe, 1998, *Love and Sexuality of Chinese Women*, China Today Press,**

Available online at <http://www.9ebook.com/down/2923.html>

从 1994 年起, 作者开始研究“中国女性的感情与性”, 采用半结构化深入访谈的方法, 访谈了 47 位中国妇女, 这些妇女年龄从 55 岁到 29 岁, 来自各行各业。这项研究涉及女性感情与性生活各个方面的一些基本事实, 其中包括月经初潮(认识程度)、停经与更年期, 情窦初开(经历)与初恋, 性压抑(影响因素)与性无知(对性生理、性行为、性与生育关系的无知), 性学习(主要是学习途径), 婚前性行为(感受), 初次性交(感受), 性交频率、性交的方式, 性快感(获得程度与频率), 性美感, 性欲, 手淫, 避孕与人工流产, 生育(原因), 家庭暴力, 虐恋与强奸想象, 婚外恋, 离婚, 同性恋, 色情材料, 性侵犯, 女性性权利(女性主动与否),

以及妇女地位（平等与否）问题。作者以个人生活史的方式叙述了女性在这些方面的经历和感受。并且，在结论处比较了中西女性在性方面的文化差异，认为与西方相比，中国人的性以羞耻感、禁欲的、缺乏革命和权利视角为特点。

How do Chinese women perceive and practice their sexuality in their daily lives in a contemporary setting? Women's own voices on sexuality are neglected in portrayals of Chinese sexual culture. Based on in-depth interviews with 47 Chinese women aged from 29 to 55 years with diverse occupations, sexual experiences and life stories have been presented in the book to deconstruct the existing public discourse dominated by males. The book covers women's experience of basic events that happened in their sexual life, including more than 30 topics such as first time they menstruated, the first time they fell in love, sexual repression, sexual education, non-marital sex, their first sexual relationship, sexual frequency and patterns, sexual pleasure, sexual desire, masturbation, contraception, abortion, childbearing and domestic violence etc. Making comparisons with sexuality in the West, the author concludes that Chinese people's sexuality can be characterised as shame-based, abstinent, traditional and lacking awareness of sexual rights.

9) 刘达临（1993）《中国古代性文化》，华夏人民出版社

<http://www.bookfree.com.cn/shenghuo/jiankang/ldl-zggdxwh/index.htm>

**Liu Dalin, 1993, *Sexual culture in Chinese history*, Huaxia People publications**

Available online at <http://www.bookfree.com.cn/shenghuo/jiankang/ldl-zggdxwh/index.htm>

作者在大量史料、文学作品和收集文物的基础上编写了这本描述中国民国之前的性文化的书。本书纵观了中国的性相关的历史，从原始社会的性崇拜、性舞蹈、经历过唐宋各代，一直至清朝的性风气。探讨了性观念等随社会变化而变化的每一步过程，例如从母系社会到父系社会，婚姻制度的演变，历史上对于同性恋的记载，对于妓女和嫖客的记载，贞洁观念的由来和变化，房中术，政府对于性的管制等等。记载这些性文化的有历史资料、文学作品、诗词歌赋以及春宫画等等。如作者在开篇所言，中国历史上有着丰富的性文化，但是很少的中国学者去涉足这一块。通过自己对于性文物的收集和研究，作者同时鼓励更多的人参加到这个领域中来。

What does sexual culture look like in Chinese history? China has a long and rich history on sexuality. Based on the study on historical materials and literatures the author describes Chinese traditional sexual culture in different periods. The book initially discusses worship of sexuality in pre-historical society. He outlines the pre-historic dances that have certain sexual meanings, the relatively open attitude toward sexuality until the *Tang* Dynasty, up until the strict regulation and abstinent ideology by *Li* philosophy in the *Song* Dynasty and sexual suppression in the *Qing* Dynasty. As the author points out, sexual cultures and norms change together with social and governmental transitions. The author shows that there are rich documents and

records from historical materials, novels, pictures, literatures and cultural relics on same sex love/sex related issues, prostitution and clients, conceptions of chastity, the emergence of *fangzhongshu* (techniques in the bedchamber) in Taoism, as well as the history of regulating and governing sexualities. The author notes that there is a lot of rich historical material on sexuality but few Chinese scholars have researched this area. He encourages further researching this area.

10) 潘绥铭、白维廉、王爱丽等 (2004) 《当代中国人的性行为与性观念》，社会科学文献出版社，全书可在网站：<http://www.sexstudy.org> 上找到.

**Pan Suiming, 2003, *Sexual Behavior and Relationship in Contemporary China*, Social sciences Documentation Publishing House**  
Available online at <http://www.sexstudy.org>

当代中国人的性行为、性观念和性关系是什么样的？这本书是中国第一次针对全国 20-64 岁中国人的“性”的随机调查的成果。旨在以数据的形式来展现中国人的方方面面的性现状，除了从方法学上对“如何在中国调查‘性’问题”进行详细描述之外，主要涵盖性发育、自慰、婚前性行为、婚内性生活、多性伴侣、女性的性地位、性骚扰和性暴力、同性恋、“看黄”、商业性行为、性健康、性病与艾滋病等等方面的主题。本书作者结合了自己对于中国的性文化和中国社会的深刻理解来分析这些数据的意义，提出和论述了中国正经历着一场性革命的观点。这场性革命从 80 年代中期开始，主要体现在五个方面：性与生殖的更大分离（性哲学），性的公开化（性表达），性行为的革命，婚姻和性的分离（性关系）以及女性的性革命。

What is the current situation of Chinese people's sexuality: sexual behaviour, sexual norms, sexual relationships and sexual culture? Based on data from a nation-wide survey on Chinese people's sexual behaviour and relationships that concluded in 2000, this book provides an overall picture and in-depth analysis on sexualities in contemporary China. It covers the topics of sexual development, masturbation, pre-marital sex, multi-sexual partners, women's sexual status, sexual harassment and violence, homosexuality, watching pornography, commercial sex, sexual health etc. The author concludes that there have been rapid changes in Chinese people's sexuality since 1980s which could be understood as a sexual revolution. This is manifested in at least five key shifts: the conceptualisation of sexuality as independent from reproduction; more openness around sexual expression, including through publications and bodily expression; rapid changes in sexual behaviour, patterns and other practices; the changing relationship between marriage, love and sexuality (for example, more tolerant attitudes towards pre-marital sex and multi-sexual partners); and rapidly changing attitudes towards women's sexuality.

11) 潘绥铭、杨蕊 (2004) 《性爱十年：全国大学生性行为的追踪调查》，社会科学文献出版社。全书可在网站：<http://www.sexstudy.org> 上找到

**Pan Suiming, Yangrui, 2004, *Sexuality of Chinese College Students: A ten-year longitudinal Study*, Social sciences Documentation Publishing House**  
Available online at <http://www.sexstudy.org>

中国年轻人的“性”是社会的一个主要关注点，那么，当代中国大学生的性实践和性观念到底是怎么样的？跟十年前相比，发生了怎样的变化？这些变化又说明了什么？本书的作者分别在1991，1995，1997和2001对大学生的“性”进行了调查和研究。从生理发育、家庭背景、性爱观念、异性交往、恋爱、对于性教育的需求、性骚扰、同性性行为、独自性行为、性交易等方面比较了十年以来大学生的性行为 and 性观念发生的变化。总体上，大学生“性”方面的变化并不是很大，但是性交这种行为的发生率比97年增加了差不多一倍，男生达到20%，女生在12.8%左右；与同龄的非大学生年轻人相比，大学生的性实践趋于保守。据此，作者批驳了社会上有关“大学生乱套”、“大学生性解放”、“应该加强管理”的说法，提醒有关部门和社会应该正视和尊重大学生的“性”，要在大学生的性现状和需求的基础上开展学校系统的性教育工作。

Young people's sexuality is a major concern in China. So what really takes places in the sexual lives of Chinese university students today? What changes have taken place in the last ten years? The author addresses these questions, based on a comparison of surveys among college students in 1991, 1995, 1997 and 2001, covering diverse issues such as physical bodily growth, same sex behavior, heterosexual interactions, conceptions of sex and love, relationships, needs for sexual education, sexual harassment and sexual norms. According to the survey, the percentage of people having sexual intercourse has almost doubled compared to 1997, with 20% of males and 12.8% of female students reporting they were sexually active. However, the author concludes that college students' sexuality hasn't changed rapidly since 1990s. The only shift is in the percentage of young people who are willing to report they are having sexual intercourse. The figures are in fact lower than people of the same age not currently in university. The paper therefore challenges the common belief in Chinese society that college students are out of control and should be governed more strictly etc. He recommends greater respect for youth's sexuality and the provision of sexual education grounded in students needs.

12) 潘绥铭 (2006) 《中国性革命纵论》，台湾万有出版社  
<http://www.sexstudy.org>

**Pan Suiming, 2006, *Talking about the Sexual Revolution in China*, Taiwan Universal Press**  
Available online at <http://www.sexstudy.org>

中国正在经历着一场性革命，即在一段时间内中国社会的“性”正在发生着快速的变化。这本书就是在社会变迁的背景下论述中国社会日益多元的性文化，侧重从中国的历史、政治、社会和文化情境中谈论性和社会性别的问题。内容涉及：中国性文化的历史脉络、阴阳哲学、“恐阴主义”，五四时期的性革命，50年代以来性的政治化，文化大革命时期的“无性文化”以及性的唯生殖目的论；80年代以来中国社会在性方面发生的种种变化及其根基；如何看待和解读现代中国社会的性产业、艾滋病、同性恋、性教育等等问题；性、婚姻与爱情之间的关系；语言与社会结构、政治结构对于性的构建等等。作者强调应该从中国的情境中提出和考察中国式的问题（比如情爱与性爱之间的关系），要从主体构建的视角来进行“性”的本土化思考和研究，要提倡“性”的人权道德（对于人的尊重、不侵害他人的权利等），要更多地关注社会和文化意义上的“性”而不仅仅是生理学上的性。

Against a backdrop of rapid social transition, China is experiencing a sexual revolution. Sexuality, gender and changing sexual cultures are discussed in detail in Chinese historical, political and social contexts in this book. The content includes historical changes in sexual culture, the influence of *Yin/yang* philosophy, the first wave of sexual revolution in May Fourth period (*Wusi*), the politicisation of sexuality in the 1950s, an asexual culture in the Cultural Revolution from 1966-1976, issues around same sex love, sex education and HIV/AIDS. The author concludes that, in a context of globalisation, it is extremely important to look at sexuality as an aspect of people's daily realities, and raises 'real' questions relating to local social and political culture. Moreover, the author points out that research approaches need to be rooted in and respect the subjects' practices, emphasising individual experiences without losing the critical lens on the political and social factors that construct and regulate people's sexuality.

13) 潘绥铭 (2000) 《生存与体验: 对一个地下红灯区的追踪考察》, 中国社会科学出版社

**Pan Suiming, 2000, *Living and experiencing: a follow up study on an underground red-light district*, Chinese social science press.**

Available online at <http://www.sexstudy.org>

作为《存在与荒谬——中国地下“性产业”考察》(群言出版社, 1999)的续篇, 作者沿用了上一本书中的视角和技术路线, 以社区考察(观察、听、说、聊天等)的方法主要研究了“红灯区”的发展脉络、形成原因、运作机制、与社会环境的关系等问题; 但是, 所不同的是, 这本书更多地收集了个案, 更多地了解那些参与或者涉及“性产业”的个人, 包括小姐、妈咪、老板、男客、执行扫黄的人、社区内的其他人等等, 用他们的个人经历和体验来更加生动和深刻地勾画出中国红灯区的面貌, 并对其进行深入地分析, 思辨性地探讨性产业与生殖、生命、性革命、婚姻、社会性别、爱情、性、道德、风俗、历史、法律、文化、社会心理等因素之间的关系。如作者所强调的, 要从女性生命中的重大事件出发来理解小姐; 要在经济和社会结构中(不利于女性, 尤其是农村来的女性)了解性产业。本书还从方法论的角度介绍了社区考察的方法和过程。

Following his influential book *Existence and ridiculous: study on underground red-light districts in China* (Qunyan press, 1999), the author went to one of the same sites to collect more in-depth cases from female sex workers, madams/managers, pimps, male clients and those policemen cracking down sex work. A vivid picture of a red light district with lively life stories and personal experience is presented here, along with discussions around the relationship between the sex industry and reproduction, sexual revolution, marriage, gender, love, sexuality and morals, and law. As the author points out, 'sex work' needs to be understood from the point of view of women's lives, as well as examining the economic and social structures of the industry, which may be detrimental to women, especially rural to urban migrants.

14) 徐安琪 (1999) 世纪之交中国人的爱情和婚姻, 中国社会科学出版社

**Xu Anqi, 1999, *Chinese Love and Marriage at the Turn of Century*, Chinese Social Science Publications**

世纪之交, 中国人的爱情和婚姻是什么状况? 有什么地区性差异? 本书基于对上海、广州、甘肃和哈尔滨四个地区 800 对夫妻的随机抽样调查(其中上海、哈尔滨作为城市调查点, 广东、甘肃作为农村调查点)。作者主要描述了世纪之交中国人的爱情和婚姻的现实状况和变化趋势, 内容涉及中国人的择偶网络, 婚恋观念和模式、性在中国人婚姻中的位置。研究表明, 这四个地方在上述这些方面存在着比较显著的差异性。甘肃因为地处西北, 经济发展程度与文化形态演变过程缓慢, 传统的文化价值观念对人们的婚恋观仍有很强的影响。华南农民因为生活方式接近现代化, 他们在择偶、爱情方面更具现代性, 而家庭角色地位、性生活还保持着传统特色。哈尔滨地区人们在婚姻方面崇尚个人自由, 妇女地位相对较高, 择偶时有务实应变等特点。夫妻双方独

立性较强。上海作为国际化大都市，婚恋观念和行为方式方面都是开风气之先的。在家庭角色地位方面更是具有独特海派特点——妻子占主导地位。结合作者的后一本书《中国婚姻质量研究》，总体上讲，从夫妻关系满意度、物质生活满意度、性生活质量、双方内聚力、婚姻生活情趣和夫妻调适结果这几个方面看，中国婚姻处于“高稳定、中质量”的水平。

What is the situation and quality of Chinese people's marriage at the turn of the century? Are there any significant differences in different areas? Based on survey of 800 couples in urban areas of Shanghai and Ha'rbín, and rural areas of Guangzhou and Gansu, this paper outlines the current situation and changes over time in these four areas. It covers issues such as choosing partners, norms and patterns of love and marriage and the role of sex within Chinese people's marriage etc. It finds out there are significant differences between regions. In Gansu, in the west of China, where the economy is less developed and the cultural changes are very slow, people's perceptions and practices of love and marriage are greatly influenced by traditional culture and values. By contrast people living in Guangzhou in the south of China are living a more modern life and their ways of selecting partners and perception on love are much more open. In the urban areas, people in Ha'rbín, in the north of China, are very liberal and individual based, women's social status is relatively high and wives are relatively independent. Shanghai, as the international city in China, has the most open attitude toward love and marriage compared to the other three areas, with women claiming higher status in marriage than elsewhere.

15) 童戈 (2007) <中国男男性交易状态调查>, 京纪安德咨询中心

本书可通过以下 email 地址购买: yaqiguo@hotmail.com, bgbei@yahoo.com.cn

**Tong Ge, 2007, *Study on male-male commercial sex in China*, Beijing Gender Health Education Institute**

For more information email yaqiguo@hotmail.com or bgbei@yahoo.com.cn

男男性交易和 MB (money boy) 这些词汇和 MSM 一样是艾滋病时代的产物。那么，中国社会的 MB 和性顾客群体是一个什么样的生存状态？他们有着什么样的需求？他们的身份认同又是如何？这个报告立足于 500 个生动的个案和访谈等一手资料，对参与男男性交易活动的主体（性工作者，经营者，消费者，知情者）的生活经历，体会和感受，自我认同，性实践，语言和文化等等进行了详细地介绍和表达。同时也分析了相关的社会文化和法律制度环境，为社会展现了这些人群的多元的生存状态，喜怒哀乐。为艾滋病和健康项目提供了政策的依据，质疑常见的一些误解和歧视，比如对于 MB 和同志的混同，MB 人群所需要的不仅仅是艾滋病知识，而是更为宽泛意义上的健康，包括人身安全（反暴力和）等，倡导社会对这些人群的更多了解和人文关怀。

(作者还写了一本《中国人的男男性行为：性与自我认同状态调查》，2005年，内部报告。)

Terms such as MB (money boys, or male sex workers) and MSM (men who have sex with men) are products of the AIDS era. What are the living and working situations of MBs and their clients in China? What are their needs? What are their identities? Up to 500 case studies inform this report and detailed information on their life stories, experiences, self-identities and sexual practices are presented in Chinese social, cultural and legal contexts. The paper draws a diverse picture of this group, provides recommendations to HIV/AIDS and health promotion programmes and challenges misunderstandings and stigma against MBs. The author clarifies the difference between MBs and homosexuals, and recommends that there is a need for a holistic understanding of health and bodily safety rather than just focusing on only HIV/AIDS , while calling for greater understanding and respect from society.

16) 韦艳, 李树茁, 费尔德曼, 《中国农村的男孩偏好与人工流产》, <<中国人口科学 >> (2005) 年 02 期, pp12-21

**Wei Yan , Li Shuzhuo , 2005, Marcus W. Feldman, *Boy Preference and Induced Abortion in Rural China: Findings from the 2001 Survey*, Chinese Journal of Population Science, 2005 No.2 P.12-21**

男孩偏好在中国农村的情况是什么样的? 人工流产与男孩偏好之间是否存在着相关关系? 这篇文章使用 2001 年全国计划生育/生殖健康调查数据, 定量研究了不同时期的男孩偏好和人工流产的关系。正如作者所概括的, 研究发现, 人工流产与出生性别比的时间趋势、特征和变化模式基本一致; 在只有两个孩子的妇女中, 第一孩为女孩的妇女再次怀孕后进行人工流产的风险显著高于第一孩为男孩的妇女。这些结果揭示了性别选择性人工流产的普遍存在和男孩偏好对人工流产的重要影响, 验证了性别选择性人工流产对出生性别比上升的作用。因此, 如何改变“男孩偏好”对于降低人工流产、平衡性别比非常重要。

What are the impacts of the one-child policy in China, particularly where there is a preference for boys? Is there any significant relationship between induced abortions and preference for boys? Based on data from a 2001 national survey on family planning and reproductive health in China, this paper examines the relationship between the preference for boys and abortions in different periods after China implemented the one child policy. As the author notes, correlations can be found between induced abortions and sex ratios over the relevant time period. Furthermore, if a woman's first baby is a boy she is more likely to abort a female foetus which is the second child. He also finds that abortion for sex selection is a major contributing factor to the increasingly unequal sex ratio (more boys than girls) in contemporary China. Thus it is important to challenge social norms that favour boys.

17) 张在舟 (2001) 《暧昧的历程: 中国古代同性恋史》, 中州古籍出版社

本书可以通过中国图书网购买: <http://www.bookschina.com/1601200.htm>

**Zhang Zaizhou, 2001, *Ambiguous course: homosexual history in ancient China*, Zhouzhou Guji Press**

The book can be purchased online at <http://www.bookschina.com/1601200.htm>

本书把中国古代同性恋史按先秦、秦汉、三国两晋南北朝、隋唐五代、宋元、明清的顺序加以介绍。分为三篇, 包括同性恋绪论、同性恋历史面貌和专题论述 (优伶同性恋; 教徒同性恋; 福建同性恋和女性同性恋)。作者认为, 同性恋的发生并非仅靠自然的性本能, 它是社会演变过程中出现的一种文化现象, 是人类心理体验日趋繁复的结果。作者尤其突出地分析了“中国的情境”, 中国历史上没有一个清晰的、固定的“同性恋”概念和认同, 也不存在一个固化的社会对于同性恋的歧视态度。本书汇集了大量的历史和文学资料, 内容涉及历史学、社会学、法学、民俗学等众多学科。

Based on his research on Chinese historical material and literatures, the author of this book analyses the history of homosexuality in Chinese across different historical periods. The book provides a historical picture of homosexuality and provides an overall picture of homosexuality in the Chinese historical context. The author believes that homosexuality is not only produced by a natural orientation or by biology but can also be influenced by culture. He also argues that there is no clear and fixed concept of 'homosexuality' in Chinese history, nor has there been a clear discriminatory attitude towards homosexuality in Chinese history. The book draws on a vast body of academic, historical, legal, sociological and folk material on the subject.

### 3. HONG KONG 香港

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18) 紫藤（关注性工作者团体）（2006）《十二位中国性工作者记述：双程心事》  
<http://www.ziteng.org.hk>, [ziteng@hkstar.com](mailto:ziteng@hkstar.com)

**Ziteng (NGO caring for sex workers), 2006, Narratives of twelve Chinese female sex workers.** This study can be accessed at <http://www.ziteng.org.hk>. For more information email [ziteng@hkstar.com](mailto:ziteng@hkstar.com)

紫藤是一个致力于为性工作者服务和争取权益的非政府组织，她们的信条是：每一位妇女不论她的职业、阶级、宗教、宗族都有权享有基本人权。在法律面前受到公平的待遇，不被暴力侵犯和压迫，有尊严的生活。这本书就是秉着这样的理念，以大陆流到香港的女性性工作者自己的记述为主，讲述自己的生命故事：在流动的背景下，在香港法律和主流道德的夹缝中工作和生存。用这些个人故事来折射社会文化的变迁以及政治法律对于性工作者的压迫。此外，本书也分析了外劳性工作者的处境、在港工作的情况、职业健康、人身安全、警察执法等方面的问题。尤其提到为性工作者维权方面的困难，呼吁社会不要纵容执法者的违法，要尊重包括性工作者在内的妇女的权益。

除了本书之外，紫藤还定期出版杂志《紫藤》、《我的生活》（性工作者摄影展）（2005）等。

How should we perceive sex work and female sex workers? The author of this book, states that every woman, regardless of her occupation, class, religion and ethnicity should enjoy basic human rights; she should be equally treated; should not suffer from violence and oppression, and should enjoy respect in her life. The book gathers life stories from 12 female sex workers migrating from mainland China to Hong Kong. The stories are about how these girls work and live under the dual oppression from the legal system and the mainstream moral system. The narratives reflect ways in which sex workers, especially migrants, are oppressed culturally, socially and through the legal system. The book looks at their working situations in Hong Kong, with an emphasis on occupational safety, physical safety, police intervention etc. It especially points out the difficulties of maintaining sex worker's right, claims that society should not tolerate the illegal practice of the law implementers, but respect women's rights which include female sex workers' rights. (Ziteng also produces publications such as *Ziteng magazine*, *My life: photographs from and on female sex workers* etc.)

19) 周华山 (1997) 《后殖民同志》，香港同志出版

本书可通过孔夫子旧书网购买：[http://www.kongfz.com/bookstore/2047/book\\_12430833.html](http://www.kongfz.com/bookstore/2047/book_12430833.html)

**Zhou Huashan, 1997, *Post-colonial Tongzhi*, Hong Kong Tongzhi Press**

The book can be purchased online at:

[http://www.kongfz.com/bookstore/2047/book\\_12430833.html](http://www.kongfz.com/bookstore/2047/book_12430833.html)

西方的文化与华人文化之间存在着巨大的差异。作者以对话和访谈的形式，呈现和分析了海外亚裔同志—性少数加种族少数人群在白人为主导异性恋为主的后殖民时代的种种情形遭遇。作者认为，西方是以性为个体中心的孤立个体观，如果把这种价值观强加在华人社会，无疑是一种文化暴力。传统华人社会运作的基本单位，是家庭宗族人伦关系，以社会关系的实践为本。如果无视这种文化差异，硬要照搬西方白人同志运动的模式，公开宣称自己是同性恋者是不可取的。在对待同志社会的问题上，需要的不是唯我排外向西方世界说不的民族主义，也不是浅薄功利的本土主义，而是开放而谦和地面对自身的文化结构、传统与身份，建立切合自身文化处境与需要的同志论述。

What are the differences between western culture and Chinese culture in terms of sexuality and homosexual identity and what could Chinese homosexuals encounter in the western society? The author states in the book that as a sexual minority group, Chinese *tongzhi* (a popular Chinese term for homosexuals) living in a post-colonial era dominated by heterosexuality and white people have encountered a lot of discrimination. He further points out that there are significant differences between western culture and Chinese culture in terms of sexuality. While western culture can be characterised as individually-based and sexuality is regarded as the centre of that selfhood, the same broad perceptions cannot be applied to Chinese society. Traditional Chinese society is based on relationships, including ethic relationship within family and clan and social relationships. If we neglect the differences between the West and Chinese culture, simply copying the pattern of gay movements in western society, complex issues entailed in 'coming out' will be overlooked. The Author recommends that it is important to explore more narratives and stories from *tongzhi* and understand homosexual issues bases on Chinese culture and contexts.

#### 4. TAIWAN 台湾

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20) 何春蕤 (1998) 《好色女人》，元尊文化出版社  
[http://sex.ncu.edu.tw/publication/publication\\_index.htm](http://sex.ncu.edu.tw/publication/publication_index.htm)

**Josephine Chuen-Juei Ho, 1998, *The Admirable/Amorous Woman*, Taipei: Meta Media Publishers.** Available online at [http://sex.ncu.edu.tw/publication/publication\\_index.htm](http://sex.ncu.edu.tw/publication/publication_index.htm)

《好色女人》是台湾学者何春蕤关于女性性解放的又一部通俗著作，收集了她自1994年《豪爽女人》(1994)一书问世以后所写的一些相关情欲解放、但是比较通俗的文章。作者认为《豪爽女人》是为女性全面打开了情欲的文化空间，而《好色女人》的任务就是提供各式各样的人生情欲故事，好让坐落于不同位置的各式各样女人都有台阶可拾级而上。作者首先讲述了“女人脱轨”的各个故事，记录的是一个在现实台湾社会中活着的女人，虽然面对周遭世界的耳语和压力，她们却在彼此的故事中得到力量。接下来则是对“女人脱轨”的思考。在这些故事中，不管是中年的已婚妇女，或是老年的孤苦妇女，或是不婚未婚的年轻女人，都有她们奋斗开路的方式。女人的情欲生活逐渐显示出它的多样化。

(作者所在的“台湾国立中央大学性/别研究室”还出版了多种四性一性教育、性学、性别和同性恋相关的研究成果，比如《性工作者：妓权观点》、《性心情》、《性/别研究》、《性侵犯性骚扰之性解放》、《性/别教育通讯》、《跨性别》等等。)

Can women in Taiwan express their sexual desires and lead sexually liberated lives? This book brings together diverse stories about the liberation of sexual desire and women's sexuality. In particular the book emphasises ways in which women living in Taiwan are empowered through exposure to each others' narratives. Among these stories, a range of women, including middle-aged married women, single women of all ages and young unmarried women, talk about their experiences of sexuality and desire. The book shows that Taiwanese women's sexual lives and desires are becoming more and more diverse. As the author says, if her first book *The Gallant Woman* opens a cultural space for women to express their love and sexual desire, then the *Admirable/Amorous Woman* informs this space with the voices of a diverse range of women. The author recommends an affirmative attitude toward women's sexuality and desires and encourages the diverse expression of their sexual desires.

(The Sex-pol Center, directed by Josephine Ho, has a lot of publications on four sexualities issues—sex education, sexology, gender and gay studies, such as *Sex Work: The Prostitutes' Rights Perspective*, *Transgender*, *Sexual Moods: A Therapeutic and Liberatory Report on Female Sexuality* etc.)