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附錄1：
主要資訊提供者基本情況一覽表

編號	化名	年齡 ⁵	學歷	家鄉類型	從業地點（時間） ⁶
001	申哥	30	高中畢業	內蒙小城市	深圳（3年）
002	阿紹	20	大專畢業	陝西漢中小鎮	深圳（1年）
003	阿強	27	職高輟學	四川小鎮	深圳（1年）
004	小河	20	初一輟學	廣東小城市	深圳（1個月）
005	阿京	21	高中畢業	遼寧中小城市	深圳（1年）
006	阿起	24	小學輟學	北方鎮	深圳（2年）
007	飛飛	26	初中二年級	江西農村	深圳（6年）
008	揚揚	20	大二輟學	東北農村	深圳（半年）
009	小邱	24	職高警校輟學	山西農村	深圳（3年）
010	小付	28	高中畢業	廣西大城市	深圳（15個月）
011	富哥	22	大學畢業	農村	深圳（多年）
012	阿莊	／	高中畢業	農村	深圳（9年）
013	張哥	32	大學畢業	／	／
014	大牛	20	大學在讀	農村	北京（1年）
015	阿穆	27	大學畢業	貴州農村	北京（8年）
016	小毛	24	大學畢業	北京	北京（3年）
017	阿雲	28	大學畢業	城市	北京（3年）
018	大衛	25	碩士在讀	城市	北京
019	小王	22	大學在讀	廣西農村	北京
020	安可	25	博士在讀	蘇州	北京
021	卡卡	20	大學在讀	／	北京
022	肖力	32	高中畢業	臺	臺北
023	光正	35	高中畢業	臺	臺北

5. 富哥的年齡為其性產業從業時的年齡，其他人為其在研究者進行社會考察時的年齡。

6. 已在其從業城市生活的時間。

7. 截止於筆者與其相識的時間。

從業前職業	從業時間 ⁷	工作方式
商人	1 年	固定夜場，管理者
酒店服務員	4 個月	固定夜場
工廠工人	10 個月	自由流動
搬運工	10 天	固定夜場
保安	8 個月	自由流動
工廠工人	4 個月	固定夜場
工廠，保安	3 年	固定夜場
酒店服務	4 個月	固定夜場
保安	2 年 10 個月	固定夜場
無	1 年 2 個月	固定夜場
無	到深圳 1 個月後	固定夜場
酒吧服務	8 年 9 個月	固定夜場
學生	只做了一次	以體灣為目的，僅一次
學生	半年	自由流動
學生	8 年	自由流動
學生	4 年	自由流動
職員	3 年	固定夜場
學生	2 年	男伴兒
學生	1 年	男伴兒
學生	6 個月	男伴兒
學生	未做	臨場逃掉
／	／	固定夜場
／	／	固定夜場

附錄2：博士論文原英文摘要

The Qualitative Research of The Masculinities Construction of Male Sex Workers

By Fang Gang

Abstract:

This is a qualitative research, based on theory sample method and the examination of a community—one night club in Shenzhen, it selects a special group, male sex workers (who sell sex to woman), to study the process and mechanism that masculinities constructed in practice. This dissertation consists five parts:

Part 1: Preface

In this part, the author evaluates Sex role theory, the multiplicity of Masculinities theory after the hegemonic masculinity, and the academic discussions on masculinities of male sex workers in the domestic and foreign academic research fields. Then the author suggests his own theory vision, research method and study questions. The author thinks that formulating masculinity in the four areas suggested by R. W. Connell is still can be improvement; he takes into consideration the domestic softenedness of Chinese masculinity practices and suggests a cross axes and six trends. The vertical axe is the relation axe and the ends represent the hegemonic trend and the subordinated trend masculinity practices separately. The horizontal axe is the personality axe and the ends represent the hardenedness trend and the softenedness trend masculinity practices separately. The directing to the centers represents the balanced relation trend and the hardenedness and softenedness mutual-benefit trend separately. Any masculinity practice is a floating trend between the two axes and there is no stable location. The author believes that due to the various contexts, the practices of masculinity are influenced by the context regulations, and these regulations are embodied in the context symbols. This dissertation mostly based on the investigation of a community—one night club in Shenzhen, and through

denominating the symbols of the two regional contexts (hometown and Shengzhen), which are significant to the information offers (the male sex workers), and the six local contexts—family context, love context, same-age companion context, sex service context, sex industry companion context and casual sex context, a new angle is found to analyze masculinity practices. For instance, the symbol of hometown is "tradition and conservativeness," the symbol of Shengzhen is "Being whores rather than beggars," the symbol of sex service context is "The client is the God," the symbol of same-age companion context is "Being hegemonic," the symbol of family and love context is "Accepting the responsibility and obligation," the symbol of casual sex context is "Hunting girls," the symbol of the sex industry companion context is "Cooperating in the competition" etc. Symbols are constructed in the society and it stipulates people's behaviors; while people are not blindly stipulated by the symbols, instead the agency of them plays an important role. The various contexts and symbols are not isolated, they influence each other. Besides, this research also compares the information obtained from investigating this community with that obtained from Beijing and Taipei.

Part II: context, symbol and masculinity practices

This part tries to unfold the multiplicity that masculinities practice changes following the changes of the context and the symbol along with certain rules by which this changes happen. The author divides the life history of the information offers into three periods: "while being in the hometown," "just arriveing in Shengzhen," and "while practicing in the sex industry;" and analyzes the changes of masculinity practices in their different life periods. After that, the author analyzes the masculinity practices of those information offers in the six concrete contexts and the corresponding symbols. Then a further analysis of the masculinity practices under different symbols in the same contexts is carried out. Through the analyses layer upon layer, this research tries to represent: the masculinity practices are likely to be different, weather in the different periods of life, or in different contexts of one period, or under different symbols in one context of one period. These variations are subject to symbols. Masculinity practices are in a transforming process in the "Masculinities Cross Axes," and there is no fixed state. Masculinity practices are constructed

under the triplex relations (power relation, economy relation, and cathexis relation) of the Social Construction of Gender and this construction is mutual, not one deciding the other; masculinity practices are active and they are constructed with the interplay of femininity practices. The private relation between the male sex worker and the female client differs from the male and the female's situation under the Social Construction of Gender; what's more, this relation even becomes upside down. Nevertheless, the masculinities practice under private triplex relations is still subject to the Social Construction of Gender.

Part III: the masculinity practices in the sex service

This part examines the masculinity practices inside the sex service context. During the analysis, the author notices that the information offers have experienced a symbol training process after they enter the sex service context. To a certain degree, the symbols stipulating them before take part in the construction of this context symbol. The contradiction of conflicted symbols may cause the break of masculinity practices, thus these males would try to avoid this clash. The sex relation between the male sex workers and female clients is an important angle to examine masculinity practices. The superior status of the female clients in the private relation does not spontaneously determine the subordination of the male sex worker's masculinity practice. The agency of male sex workers practices in their oral sex, condom use, sex gesture, and sadomasochism. Masculinity practices show multi-possibility, even when the sex workers are in uniform "obeying orders," the practices of masculinity are likely to be different. Male sex workers are likely to conflict with the female clients too and they may refuse certain requirements and even refuse to sell sex to them. Occasionally "letting fall a remark" shows the multiplicity of masculinities practice in the mutual-construction of social sex order and private relations. "Love" may happen between the male sex workers and female clients; introducing "love" from love context to the sex service context not only accords with the need of male sex workers' masculinity practices, but also benefits the female clients' femininity practices. However this "love" differs from that in the love context in quality. Geography multiplicity exerts an important impact on the masculinity practice. The masculinity practices

constructed in the relations between the male sex workers and the female clients in Shenzhen, Beijing and Taipei are different. For example, the regional symbol of Beijing differs from that of Shengzhen, the symbols the full-time male sex workers face differ from those part-time workers face. These add to the discrepancies between the masculinity practices of the male sex workers in the two places. Besides, the author discusses the reciprocity between the body practices and masculinity constructions. For instance, heterosexual males sell sex to homosexual males, and homosexual males sell sex to heterosexual females. This discussion not only reveals the relation between the body practices and masculinities constructions, but also enriches the study of the discrepancies and multiplicities of masculinity practices.

Part IV: the comparative study of masculinities practices

In this part, the author carries out a thorough analysis of the masculinity practices in the sex industry companion context and the casual sex context, the two commonest contexts in the male sex workers' life, so as to compare them with the masculinity practices in the sex service context. The relation between the male sex workers is cooperative as well as competitive; and they compromise as well as combat. When they chat in private, through satirizing or flourishing their female clients, they achieve a manly carnival of masculinities and construct hegemonic trend masculinity practices. There are classes among the male sex workers, "senior" male sex workers practice different masculinities in the relation with the companions and the female clients. In the casual sex context, male sex workers practice hegemonic trend masculinities in the relations with the female sex workers and other casual sexual partners; and they treat themselves and the female partners with duplicate standards and destruct the symbols of love context. The same behavior can be employed to practice different masculinities under different context symbols. This is verified by the observation of smoking, drinking, drug-taking, and body reshaping. This part compares the male sex workers with female sex workers as well. The two differ from each other in the behavior modes in sex service context and this difference results from the Social Construction of Gender. The author also compares here the masculinity practices of male sex workers with

that of a special group-- "male sex partners." "Male sexual partners" are not sex workers, but they steadily accept cashes or materials from their female sexual partners. This analysis further enriches the multi-city of masculinity practices.

Part V: conclusion and thinking

The last chapter concludes and summarizes the achievement of the dissertation. The significant contribution of this research is embodied in the following aspects: based on the vertical studies in the past, this dissertation introduces horizontal angles and examines the construction mechanism of masculinities in various contexts and symbols from these two dimensionalities; this research suggests the cross axes of masculinity practices and carries out a dynamic analysis of masculinities, considering the masculinity as a constructing process in practices instead of a stable status; and this research emphasizes the otherness analysis and it presents the varied and colorful masculinity practices from the angles of geography diversities, internal diversities among the male sex workers, group practices, and body practices etc.. Finally, the author maps a three-dimensional stereogram influencing masculinity practices. This research enriches and develops the masculinities study and the multiplicity theory of masculinity in Chinese context; and it suggests a valuable analysis framework. Finally, the author suggests certain directions for further studies; for instance, strengthening the localization, and strengthening the studies on the interactive mechanism of global, regional and local masculinity practices etc..

Key words

Masculinities, Male sex worker, symbol, context, practices