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CHINESE MEN’S
PRACTICES
OF INTIMACY,
EMBODIMENT AND
KINSHIP

Crafting Elastic Masculinity

Siyang Cao
To my dear laoye,

who is my enlightening teacher,

my true friend,

and my beloved grandpa
# Contents

Glossary
About the Author
Acknowledgements
Series Editors’ Preface
Preface

1. Introduction: Approaching Young Men in Urban China
2. Chinese Masculinities, Identity Formation and Cultural Values
3. Making the Chinese *Shenti*: Embodiment and Masculinities in Everyday Lives
4. *You Dandang*: Negotiating Masculinity in Practices of Intimacy
5. Handing Down: Making and Narrating Masculinity through Kinship Ties
6. Conclusion: Crafting Elastic Masculinity

Notes
Appendix
References
Index
<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Danwei</td>
<td>单位</td>
<td>working unit in a national-owned enterprise</td>
</tr>
<tr>
<td>Dao</td>
<td>道</td>
<td>inheriting and following the normal course of past events, and travelling through shared cultural heritage</td>
</tr>
<tr>
<td>Diaosi</td>
<td>屌丝</td>
<td>a sloppy, cynical and poor man</td>
</tr>
<tr>
<td>Du</td>
<td>度</td>
<td>degree, position, quantity or proportion</td>
</tr>
<tr>
<td>Fangzi</td>
<td>房子</td>
<td>an apartment; housing</td>
</tr>
<tr>
<td>Guanxi</td>
<td>关系</td>
<td>relationship, connection, network</td>
</tr>
<tr>
<td>He/Hexie</td>
<td>和/和谐</td>
<td>harmony</td>
</tr>
<tr>
<td>Junzi</td>
<td>君子</td>
<td>a Confucian gentleman</td>
</tr>
<tr>
<td>Kenlao</td>
<td>啃老</td>
<td>intense reliance on parents</td>
</tr>
<tr>
<td>Li</td>
<td>礼</td>
<td>ritual, propriety, etiquette</td>
</tr>
<tr>
<td>Niang</td>
<td>娘</td>
<td>a man who is effeminate or lacks macho masculinity</td>
</tr>
<tr>
<td>Putong</td>
<td>普通</td>
<td>ordinary, in contrast to outstanding or falling behind</td>
</tr>
<tr>
<td>Shenti</td>
<td>身体</td>
<td>body, body-self</td>
</tr>
<tr>
<td>Shizai</td>
<td>实在</td>
<td>unsophisticated, unassuming, simple and trustworthy</td>
</tr>
<tr>
<td>Suzhi</td>
<td>素质</td>
<td>quality</td>
</tr>
<tr>
<td>Wen</td>
<td>文</td>
<td>cultural attainments</td>
</tr>
<tr>
<td>Wu</td>
<td>武</td>
<td>martial valour</td>
</tr>
<tr>
<td>Yangsheng</td>
<td>养生</td>
<td>health preservation and life nurturance</td>
</tr>
<tr>
<td>You dandang</td>
<td>有担当</td>
<td>being willing to and capable of shouldering responsibilities</td>
</tr>
<tr>
<td>Zhengchang</td>
<td>正常</td>
<td>normal</td>
</tr>
<tr>
<td>Zhongxing</td>
<td>中性</td>
<td>neutral gender/sex</td>
</tr>
</tbody>
</table>
About the Author

Siyang Cao obtained her PhD degree in Women’s Studies from the University of York and currently works in the School of Social Development at East China Normal University. Her research interests focus on men and masculinities, identity formation, and the sociology of everyday life. She is now expanding her work to explore the intersections of body, time and place in shaping multiple senses of belonging among Chinese older adults, as well as engaging in research on gender and care in urban China.
This book would not have been completed without the help of many people. To begin with, I would like to express my gratitude to all the young men who generously agreed to share their experiences with me. I would also like to thank all those who helped recruit participants for my fieldwork.

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