

## Chapter Four Alienation among Shanghai's Male Prostitutes

The matter of alienation is a philosophical question within neo-Marxian theory. Since the handwritten draft manuscript of Marx was published in 1932, Marx' s theory of alienation has become the theoretical basis for many Western scholars reinterpretation of Marxist philosophy. Marx has expanded on the philosophical viewpoints of many thinkers, arguing that labor alienation is the key problem for capitalist societies to address. This means that the laborers (the working class) create capital, but are then subject to control by the very things which are created by their labor. From the Marxist perspective, alienation as a form of social phenomena produced by social classes. Because of its own inherent contradiction, the main object produces this as an external object, and this object in all respects is external, and the power of opposition is superior to the main object, while the constraints in turn, suppress the main object, this is “alienation.”

Sex work is an alienated work. It is different from other jobs because the workers can not gain any pride from his or her labors. The product from sex work is a shame and a stigma towards the sex workers, especially to those homosexual male sex workers. (Neilands, T. B., W. T. Steward, 2008).

Capitalist pressures serve to alienate these men from their genuine social identities. The alienation of the Shanghai gay sex workers can be understood from the two perspectives explored below. First, in the capitalist society, the original male to male sex work is disturbed by the effects of money. Causing these male to male sex workers to lose their inherent sense of humanity, the capitalist society becomes an externally alienating influence. Secondly, the development of these homosexual sex workers original sexual orientation against the backdrop of the paternalistic single-gender society, has been affected by many factors, causing the main object to lose its power of freely choosing to love, such that marriage has become an external alienating power The following will discuss the roles of both money and marriage in these matters.

## 4.1 The Almighty Dollar (Money)

From interviews with 15 homosexual sex workers one can discover, money is the reason why Shanghai male to male sex workers are willing to sell their bodies, as products to be exchanged for cash currency and to obtain all that they need for living. These male to male sex workers, having no regard for society's viewpoints, transform sex into a modality of commerce, providing different forms of pleasure to males as prostitution-customers, thereby divesting themselves of their human nature in order to achieve the current social value. With respect to this kind of inhumane existence, which thus causes various forms of alienation to exist, work has been transformed into a mere form of the grossest means of animalistic survival, and not as the action of a person expressing himself from the spiritual to material realm. From the Marxist perspective this is another form of alienation.

In order to profoundly understand how it is that money has become an alienating force for the male to male sex workers. First, one must understand the Marxist perspective on the nature of man. Marx feels that people are people precisely because they are inherently different from other things. Marx once explained it this way in Critique of Hegel's Philosophy in General (1844): "Man is directly a natural being. As a natural being and as a living natural being he is on the one hand endowed with natural powers, vital powers — he is an active natural being. These forces exist in him as tendencies and abilities — as instincts. On the other hand, as a natural, corporeal, sensuous objective being he is a suffering, conditioned and limited creature, like animals and plants. ... A being which does not have its nature outside itself is not a natural being, and plays no part in the system of nature. A being which has no object outside itself is not an objective being... It is precisely because of this point that people are existential. Or perhaps one could say it is precisely because people are existential, that he has consciousness of his own existence, which is to say, his own life to him is an 'other' . " And it is exactly because of this that his activities are free activities. The alienation of labor reverses these relationships, such that it is because people have a conscious existence, that they have life activities, such that their nature is only a means of preserving their existence.

For Marx, the person should be required to work for their own livelihood. In other words, people should be working to meet the basic requirements of their own lives only. That is to say by labor, human beings should only be required to provide for basic necessities like food shelter, and clothing. On another level, human labor can achieve goal from their own imagination to change their living environment for the individual, and to be free from oppression and the challenges imposed by nature. Human innovation can also improve the labor process, so that there is effective access to all that human needs, so they have more time to do what they want to do, and for the development of self-knowledge, to promote intellectual development, and thereby to achieve human liberation.

However, in the male to male sex trade relations in Shanghai, for the majority of male to male sex workers in Shanghai, the sex trade is not merely to satisfy the requirements of their own lives only, but they have rather become the capitalist economy's victims of oppression. In other words, the majority of male to male sexual trade in Shanghai is a result of economic oppression. Men and men in sexual intercourse is not a result of the construction of pleasure, but their bodies betrayed in return for remuneration in the economy while they have been seeking their own solutions for relief from oppression.

Professor Xie Zhengdao in "Comparative Critique of Marxism and the practice of Dr. Sun Yat-sen pragmatism" mentioned that Marx believed that the biggest difference between human beings and animals is that people can prove in practice its own existence, and implementation in practice reveals a conscious life activity. So the "theme of initiative" will emerge. The so-called "thematic initiative" refers to when the main object, the human, starts working on the subject, the thing, through labor, thereby revealing the possibility of a freely creating activity. In other words, people prove the existence of practice, which itself is a main productive ability, and to transform nature through labor.

Also, human sexuality is a mode of confirming the existence of a person. People are different from animals in terms of sexual behavior because for people sexual intimacy is a way to express love. The difference between people and animals is that human sexual love represents the freedom of choice under a covenant of love. However, besides having a son to carry the family name, animals only engage in an instinctual need for sex, they do not have covenantal love, and cannot even control their own sexuality, such that when they

are in no longer in heat or when mating season is over, they no longer have sex, and the animal's sexuality is concerned only with the purpose of sexual reproduction of the next generation. This shows the existence of a category.

However, under the control of money, human sexual intimacy, merely for the purpose of being relegated to the status of the tool to meet the physical demands, sexuality has become a commodity, an object that can be traded. In this way, the human body has become a thing, originally people have a whole soul united integrally with their body, but now sexuality has been abused, the person's body has been materialized and commoditized, and may be separated into different parts, with body and soul having nothing to do with each other. Human nature can not become integrated and is debased.

Lukács considers the Marxist concept of alienation as being "materialized", the characteristics of which leads to people becoming a material, through separation of consciousness from the phenomenon of labor. There even develops a confrontation between the two. Lukacs said: "the labor of workers and their personality has been split, and is seen in material objects, by which he refers to things repeatedly sold in the marketplaces. But the difference is that not every mind can all be mechanized by depression, but ability (or a complex of abilities) can be isolated from the personality, and was placed with its opposite position, that is, into a material, a commodity. Even if there are two means: that is, the society instills, these capabilities and their material and moral value of the exchange is simply different in nature from labor, but the basic phenomenon remains the same ... so the commodity relationship obscures objectivity in this matter, and it cannot be that to meet some human needs, all material must be reduced to commodities. Such transformation in human consciousness as a whole is printed on the soul's tag, the human qualities of personality and ability are no longer the organic ingredients of humanity, these qualities and abilities can be held by people, or can be like the outside world with its variety of objects, becoming discard able as a thing "(Lukács, 1971)

In an era of socio-economic-oriented capitalism, the sex trades of these Shanghai male to male workers have turned sexuality into a form of labor which can be sold, but the results (sex) of the labor and its material life and moral values are not equivalent. To make

matters worse, in a patriarchal society, where men serve a leadership role in society, women have been the structural subjects in the role of prostitution. Male to male sex workers have broken the dichotomy of the patriarchal roles (where men are superior to women), using the man's body as the medium to seek money, thereby reducing the man's class standing, and thus will also become the object of censure in a patriarchal society.

It's like what Marx viewed as the existence in capitalist society of commercialization of the labor force. While originally the results of human labor should show through the worker's nature as a person, but the capitalist relations of production have altered what should have been serving the people in the original production model. Therefore, now unhappy people are forced to succumb to the inhumane nature of the production process, and alienation arising from inversion of subject and object. That is why it is not difficult to see Professor Pan Suiming said: "China in the 21st century, the MSM existence begins to alienate, in fact, it's probably not from their own desire for alienation, but the alienation from society."

Marx's alienation is the successor of Powell, Feuerbach and Hess and others' concepts. The first concept of alienation was centered on humanity and religious criticism. Powell, Feuerbach and others believe that the implementation of religion is the process of self-awareness of the human subject who creates their own God. There is a loss of religious subjectivity. In other words, for people to return to their human nature, to take alienated people and restore their freedom and self-awareness, it is necessary to study the lives of real people in the physical world.

Similarly, the existence of male to male sex workers in Shanghai stems from the feudalistic system in China. Under the rule of the feudal system, the first male to male sex workers were under the dominant control of the upper classes. These people were controlled by the hands of those in power. Up to the present, while these male to male sex workers have the right to personal liberty, they have lost their human essence in this capitalist society. In order to restore these people to their places in society, to take alienated people and restore their freedom and self-awareness, it is necessary to study the lives of real people in the physical world.

Marx's concept of alienation is the continuation of Hess in 1844 "On the nature of

money" in the concept of: (a) In a capitalist society, as a result of private ownership and the corresponding self interest, results in isolation and confrontation; (b) In a capitalist society, private property have been deprived of the workers, the performance of their work life into an alienated commodity, these products do not belong to him, but are manipulated by the hands of capitalists, who change them into money by which they continue to dominate the workers. (C) In a capitalist society, private ownership extends the competition from the pursuit of profit as well as to the relationship between people to become a kind of commercial interest, money became the only God in the human world, to control human will and behavior, causing interpersonal relationships to undergo serious materialism. So Marx's "Economic and Philosophical Manuscripts of 1844" is the integration of Marxism with Feuerbach's "naturalistic humanism" and Hegel's Historicism, in line with the "work" concept and economic analysis of "alienation" theory.

In the manuscript, although Marx used a different vocabulary to express the concept of alienation, its real meaning is the sense of alienation and separation. It refers to humanity's isolation and separation because of the essence of alienation. Put simply, Marx believes that the reality of capitalist society and the capitalist system is a result of private ownership. So the performance of the original vitality of the labor of people transforms into the alienation of labor, resulting in the activities of people become separate from their persons, as well as the things created by people become others', but also through alienation by the governing classes.

Applying Marx's interpretation of alienation to the Shanghai male to male sex workers relationship, the male to male sex trade's labor has caused some male to male sex workers to separate from their humanity. The conduct of transactions of these male to male sex workers is only in order to maintain his needs of live. This means he cannot develop that inherent human creative potential which he should enjoy. So from their own labors they cannot improve their spiritual lives to create a better living. From the sentences of Hxiao-lan, this idea can be proven.

**Hxiao-lan: My heart is hollow. I feel that I am a good for nothing.**

**Hxiao-lan: I blame myself for being useless. I feel like I am not human.**

In the case of MB's from the rural areas, most of them with low qualifications and

skills. Because of rural social inequity and a lack of access to better jobs, these men came to Shanghai for the sake of better opportunities, only to be betrayed and their bodies treated as a material possession. This can be proved by the conversation between the writer and the interviewees as the following:

**Xiao wei: There are a lot of male to male sex workers in Shanghai.**

**Xiao wei: ...because they are more open to sex behaviors. Also, they are forced by? Doing this kind of business, they do not have to pay any effort; all they need to do is giving out their... Physical slaves. They do not use their thoughts or brains or strength...**

**Yang-yang: right now, this is for sure...that I can't think...or I never have thoughts about doing this...since I am forced...and my heart has fallen.**

That is, in a capitalist society, these male to male sex workers in Shanghai because of their sex selling activities are betraying the essence of humanity. At the same time, these male to male sex workers in Shanghai will sell their bodies' labor value, but even this cannot satisfy these male to male sex workers. The terrible thing is that this sacrifice has caused them to become a tool which they cannot stop. That is, instead of these male to male sex workers being liberated by the freedom to sell their bodies, they have become a tool bought and sold by money. This alienation of male to male sex workers can be further clarified by the Marxist perspective.

Marx's concept of the alienation of labor, in his "Economic and Philosophical Manuscripts of 1844" has a clear explanation which can be divided into the following four points for discussion: 1. the results from the production. 2. from the production process. 3. from the nature of the category. 4. from interpersonal relationships.

1. Alienation results from production.

Marx said: "the object of labor and production, and labor products, as an alien object, as it does not rely on the productive force, is in opposition with the labor. Work product is the object in a fixed, the materialism targeting labor, which is the object of labor. The realization of labor is the opposition of labor. In the national economy as a prerequisite for the kind of learning mode, the work of this reality is into the reality of non-workers, and as

loss of performance targets and performance of alienation as slavery, externalization.

"(Marx, 1990)

Marx believed that under the private ownership system, the workers at that time were not like the ancient farmers who worked only to fill their stomachs. Labor is not only a means to materialism and externalism, but also a form of self-alienation. Not only did products created by workers not belong to them, but the products also became their own opposition. According to Marx's explanation, he refers to it as: "The more production by the workers, he creates the opposite of alienation in their own world, the more powerful, he himself, his internal world, the greater the increase in poverty, and in the possession of the things he has ever less." In other words, workers in the labor phase of products and workers from the different people have different results. This causes the rich to keep getting richer, and the poor keep getting poorer. Workers relations to their labor are the products of a relationship between the object of oppositional difference. (Zhang, 2005)

Marx also said: "The working class is concerned, life is life and productive people, but as a tool to meet the demand, which needs only to maintain his physical existence. In any case, productive life is the (human) species of life; it is to create life-life. In such a pattern of life in the sense of freedom and ... .. activities of the human species characteristics, life itself is only presented as a tool for life ... .. and therefore the purpose of labor the object of the human species of life, for him, as in consciousness, no longer a mere reproduction of his own intelligence, but to build in their own world, on his own initiative with the perception in the real, to see his self-reflection. However, the alienation of people deprived of their productive labor, but also claimed the lives of his species. Such is the life, he is the real objective of the disposition, as a species ... .. just as the alienation of labor will be free and self-determination into the activities a tool, so it kinds of people into a life to maintain a tool for physical presence." (Marx, 1961: 101-3)

From interviews with sex workers from Shanghai, it is obviously that most of them are not doing this job voluntarily.

**Wang-hxiao: every time I finish the deal. I feel like I am dead. My heart hurts. I tell myself that I can't do this. But I have to...for a living.**



**Yang-yang: being on this way, for me, is involuntary. Most of the male sex workers are not willing doing this. But if we don't do this, how can we survive?**

But for the sake of earning a living, in order to achieve a good life as defined by the community as the goal of life, their sex work is not about uplifting humanity, but about bending under the weight of social values. His sex life is not about the creation of life value. Like Marx said, their male to male sex transactions, only serve as a tool to maintain the physical survival. As the male to male sex workers transactions proliferate, in fact, the impact of capitalism has become more pervasive, these male to male sex workers are not only in essence more mired in poverty, but moreover their humanity has a much lower value. The labor produced by the male to male sex trade does not benefit the workers themselves, but to the whole of the capitalist society for making up of a social fault.

**Johnny: No one is willing to be a make a male sex worker. This is true. Image... do u like to have sex with someone you don't like? Nobody wants to if it is not for living.**

**Zhang-wei: if it is not for the living, who else will do it?**

## 2. Analyzing alienation from the production perspective

Marx's alienation is from the point of view of the relationship between labor and production. What is certain is that when the workers and the alienation of their own products, then the workers and production activities will also have alienation. Because if it is not, workers in the production of engineering products produced alienation that how could this is alienation? Marx said: "a product is an activity, a summary of the production. Therefore, if the work is outside of, then the production itself must be active outside, or outside activities, and outside activities. The alienation of the objects of labor reveal alienation in the activity itself summed up by the alienation of labor, externalism. "To put it simply, that is, to workers, the nature of work itself is not torture but a realization. Workers in the labor process and there is no way in the realization of self, because his work is not voluntary, is not it taste the realization of man's nature, to create the activities. But in order to earn money, to maintain a physical means of survival. The labor of workers is not for their own benefit but for the sake of other people and the whole capital

society. This complete alienation of labor belittles the value of people. The alienation of commodities is the alienation of material things, while the alienation of labor means human self-alienation.

Shanghai male to male sex workers mechanical trading behavior to human sexuality can explain the relationship between Marx' s alienation of production. From the Marxist point of view of labor should be the realization of human nature, as a differentiation from animals through free and conscious activities. However, with the sale of sex, male to male sex workers leave men and animals in the same situation. Male to male sex workers cannot fulfill themselves through the sex trade. On the other hand, the transactions of these male to male sex workers are only about making money. This is not to make a living through working in voluntary labor, but through forced labor, that is what Marx believed to be the fate of the worker and alienation of his labor process.

**Hsiao-lan: well...to be honest...I feel shameful because I am like a beggar asking the clients for money. I don't want to but I have to...for a living.**

**Hsiao-lan: in fact, I feel that I am useless.**

**Wang-hsiao: earning money by doing this makes me feel like I am dead...or even worse than being dead. I am suffering in my heart. But there is nothing I can't do. I have to do this for a living.**

3. from the perspective of the type of alienation.

Feuerbach's view is that people and animals are different. Because the animals are not the same as thinking human beings, that are rational, able to think for themselves and communicate with others. Animals cannot create nor do they have the ability to change society but can only lead a singular life. Feuerbach thought that thinking and speech have the real abilities for classification. Marx expanded on Feuerbach' s view that human existence is a kind of category. Feuerbach said: "the person who is not only the " I "but" you "; his own assumptions as to others, this is because he not only of their own as individual objects, but also to their own category, the nature of their own as objects. "(Feuerbach: the essence of Christianity p27)" through awareness of their targets; the sense of the object, that is, self-awareness, you know many people from being targeted; human

nature emerged in the object; object is The essence of his public identity is his real objective "me." Not only for the spirit of the object that is the case, and even if the object of the emotion, the situation is also true. Even if the object is the farthest, as long as it is the object of people, it is also a result of human nature has become a show. "(Feuerbach: the essence of Christianity p.0)

Because they are rational and can learn their own understanding of the other, with sensitivity to their feelings for others, as to the expression of things people can reach the level of abstraction, people can distinguish between things, in which to find common characteristics, and then the "human" and "others" as the same "category", the same groups. In other words, there are categories of objects which are representative of the collective nature of the existence of universality that can not be split from the masses and be able to survive. Capitalism will produce only isolated individuals. Therefore, the existence of this condition is for the survival of this state, because it is universal, so everyone seeks freedom and desire all people be equal.

Feuerbach takes the whole of the natural world is the objects of mankind, the world for Marx is not enough. Marxism took the category of "production" and "practice" to the level of a dynamic force. "Conscious life in the lives of people allows us to directly distinguish them from animals. It is because of this, people are the type of existence. Or because there is a category of objects, he is conscious of the existence, In other words, his own life he was another. Only as a result of this, his activity is free activity. Alienation works in reverse to this relationship, as well as the people are because it is a conscious existence before their own activities of life; their essence is turned into a mere means to maintain their survival. Its object is to create the world through the practice of transforming the inorganic community, to prove that he is a type of conscious existence, that is, the existence of such a matter, as its own category nature, or as a category of their own existence. "(Marx's theory of modernity p77)

Marx's alienation of labor in accordance with the laws of the first two kind, overturn the third law, that is, the category of human existence, labor is a free conscious activity, is a type of life, and is the difference between the situation between people and animals. However, there is a category that does not exist in Shanghai between male to male sex

workers. In a state of alienation of labor, Shanghai male to male sex workers has changed the object of his production which means that the sex is not between him and the one he loves. Shanghai male to male sex workers rather than for their own labor, but for the sake of money labor, labor for a capitalist society or it should be put in this way that the male sex workers 's labor is for cashing the mainstream social value. For the burden or trap from the capital society. Shanghai male to male sex workers in the sex trade itself into a mechanical production process. Not the feelings of a course of dealing. People return to the same sex like animals, have sex like animals, "one-sided," the production, under-constrained because of their instinct under production; rather than as human beings and some of the "comprehensive" production. It is the loss of happiness in the production process, but the yield in terms of money under control.

Under capitalism, Shanghai male to male sex workers is a kind of forced deal. It is trapped in the values of contemporary society that work underground. These male to male sex workers are only through their own sex transactions to try to own a better life in the community, and gradually lost their means of subsistence labor. And because the more physical effort to carry out the sale of their own sex, these male to male sex workers in Shanghai will lose the interaction to the real-world. They are only relying on the social capital of the tokens used as a way to maintain the physical existence. Gradually, these male to male sex workers in Shanghai will become slaves of capitalist society. This is the nature of alienation which Marx believed.

**Xiao Wei: Now, no... I, as for me, I am pretty carefree, so I just let go a little, that is to, even though now I am very poor, without much at all, but I am very optimistic, to put it simply, whether male or female, its doesn't matter that much..."**

#### 4. The interpersonal perspective on alienation

Finally, in terms of Marxism, as people work with their products, their own lives, the essence of all categories of their own alienation, then the relationship between people and of course others will be one of alienation. Marx believed that: "the relationship between people and themselves has to be through their relationships with others can be seen as subject, as the reality of the relationship." Because the relationship with its only through

his relationship with others, in order to become the reality of object relations. When people with their own opposite, they are also opposed to the inevitable with the others, but also the essence of every person is all of alienation.

Marx believed that in a capitalist society, and the relationship people should have with each other, has been alienated as the market trading relations. The relationship between all has become the operation of money. All people, whether capitalists or workers have become targets of the currency of slavery. Under such circumstances, in the community everyone has become the believers of "commodity fetishism". Since Marx's *On Capital* said: "The initial one, the commodity seems to be very simple and very ordinary things. Of commodity analysis showed that the, it is a very strange thing, full of subtle metaphysics and strange theology. It is the value of goods on the run, whether from its own properties to meet the needs of the angle of inspection, or from it as products of human labor that has these attributes to examine this point of view, are not what the mysterious place. It is clear that through its activities in accordance with their own useful way to change the form of a natural material. "In other words, based on private ownership commodity economy, and were originally due to be complex social relations and the relationship between the objects replaced, all believers are into the currency. Currency dominated everyone. Money is into the value of things. People were for the relationship between the objects and materials into the exchange of material and monetary relations. To sum up, this is what Marx says about the alienation of others.

Among the male sex workers in Shanghai, money has become the goal of Shanghai's male to male sex workers. They are slaves of money. Driven by money or forced by the misled values of society, they betray the value of traditional Chinese men in a patriarchal society, treating a man's body as a way of trading in order to meet the same for men's sexual needs of clients as a convertible currency of the ways and means. Money for these male to male sex workers in Shanghai measures the value of life as their criteria, as their pursuit of the goal of self-worth. If they become a currency in terms of Marxist followers and slaves. They and the whole of the community were replaced by money and material. They originally should be the masters of their society but the opposite has happened as they become a society of servants.

**Xiao Wei: "Because in this society, especially after this past month or so, I can say I have discovered that we really are in a dog eat dog society, not at all like the purity of the social ties in college, where we had the free life, where even falling in love was very pure and innocent, but once we enter the real Chinese society, with economic pressure, social pressure, and family responsibilities, all of these burdens which we must bear, by ourselves."**

Shanghai sex workers and money have the same relationship between the money and goods. Commodities are the result of human labor. But in the capitalist system, this phenomenon is often covered up. Value no longer depends on the value of goods, but its exchange value. Commodity exchange relations between the formations of a unique relationship, in turn, disposable people ... .. In a capitalist society, before the results of their labor are exchanged or traded, but in the exchange relationship, the producer is still maintained in the main status. The relationship between people is still reflected in the exchange relationship. However, when the work product was converted into commodities in a capitalist society, the human relationship was replaced by the relationship between objects and objects. (Liu Yuan, 1991: 103-4)

From the above, people can see that despite the continuous progress of social civilization and material improvement of life, but this does not mean that "alienation" as a phenomenon has disappeared, for Shanghai in terms of male to male sex workers the phenomenon of alienation is exacerbated. People have been pursue a higher human and material life, but the demand for this kind of material for the majority of male to male sex workers is a demand that can not be achieved. In a capitalist society, a better life is defined as having wonderful cars, living in good housing and so on. Therefore, male to male sex workers in Shanghai, they pursue the sale of their bodies to enhance the quality of life, the purchase of their lives outside of the required material, the consumption of sexual behavior is manipulated by the capitalist ideology rather than the main sense of individual decision results (Liu, 1990)

Male to male sex workers in Shanghai in the process of transactions, the commercialization of the human body into the creation of the interests of alienation were

driven by money. It is a profit for the capitalist society. Human capital system will be reduced to objects to create interest. This alienation will work on Shanghai male to male sex workers. It bends the moral of men and succumb the value of Chinese men to the material. On the other word, the individual consciousness is trapped in the pursuit of material motives and is also mistaken for the rationality of the existing phenomenon, or even as a judge in the spirit of the material and moral standards. Marx said: "The reality is reasonable, regardless of anything; the system has been established in line with people's intentions. People have been led into, in the production of system thinking and action to find an effective role, but also their own thinking and actions can and must be succumb to this one system. Furthermore, in this conversion, this one also serves as the moral role of institutional role, relying on the materialism and the general necessity of things, conscience has been pardoned. "

From Shanghai's male to male sex workers relationship between workers and the money can be found in the male to male sex workers during the transaction. In the process of transaction, there is a hidden inversion of the relationship between money and the individual. It shows that the individual can not become masters of the individual, and the whole of the capitalist value is above the main object's awareness, showing a person is trapped in the currency situation. On the surface of it, people can do things they want to maintain the main body of self-awareness, but the awareness of in-depth; the physical self-betraying the sex trade is a product of capitalism. As capitalists advocate high quality of living, measured in monetary terms to the standard of living system, male to male sex workers in Shanghai were not amenable to the value of self-awareness and liberation. The flowing sentences show these male to male sex works are lost in the value of capital society and they feel that they lives are not their own.

**Wang-hsiao: I feel this society is cruel. It's very practical.**

**Zhang-lu: I am living in the contradiction. I am confused.**

**Hsiao-lan: I don't know what will happen to me in the future. I don't know where I am going...my life is not in my hand.**

## 4.2 Alienation of Marital Ethics and Intimacy

Beside the outer force from the capital society (money), the homosexual male to male sex workers also suffer from the inner force from the tradition culture (marriage). It is said that based on the argument of "alienation" concept is a broad and complex concept, has a long historical process, since the ancient slave society to the present-day capitalist society, people can find traces of the state of alienation. (Chao 1989 ). From Chao's, alienation is a very old phenomenon, which can be found from the slave era to the present capitalist society in the case of constant. However, what is a marriage in the era before the slave society?

In order to investigate the institution of marriage on male to male sex workers in Shanghai, the effects of marriage itself need to be defined and understood. First of all, marriage itself is different from the institution of marriage, marriage is the legal recognition of customs and of the combination, and the institutionalization of marriage depends on the emergence of the law. Morgan was an American scholar focused in-depth of American Indian tribes, lived together with them four decades, from the Indian custom to infer the original group marriage and the original peoples of the living conditions of hybridization. Marx and Engels found Morgan's findings to be highly valued and Engels found that he was "in the original study of history has opened up a new era" (Selected Works of Marx and Engels , 1997).

Engels even thought that in the history of mankind, there were four forms of marriage and family: the family blood (blood marriage), Puna Road, sub-family (group marriage), dual families (dual marriage) and the monogamous family (married, single). (Family, private ownership and the country of origin, 2005). The relationship on blood restricts the marital sexual intercourse between parents and children; group marriage is restricted on sexual intercourse between brothers and sisters relations; marriage is a dual path from single-marriage group marriage transitional period. This means that the marriage relationship is gradually moving from more to single-sex sexual orientation.

In the history of mankind and hybrid group marriage has lasted millions of years on. Of human sexual relations to a minimum level of restriction is to prevent parents from their



children longer and seniority in the family sexual intercourse. History in China, of course, there is also such a group marriage and a long era of hybridization. (Liu Dalin: *Sexual Culture in Ancient China* , 1995). Marx said: "In primitive times, his sister is his wife, it is ethical." Hybrid group marriage and promiscuity is a feature of matriarchal society. But why would marriage and sexual relations from the more to a single sexual act towards them?

From multi-sexual relationship to single sexual act is a kind of alienation. Human society gradually transforms into a patriarchal society when the economy develops and the private system shows up. Therefore, the matriarchal society starts fading. Men start to dominate society. The root causes of social development lies in the development of social productive forces. Developed the productive forces in the state of primitive society are the implementation of the labor groups. With the social development, access to the end of primitive society, agriculture, animal husbandry and artisanal products also entered the private system. This causes the condition of exploitation of man by man. Commodity production and exchange with the emergence of inter-family changes have taken place in the rich and the poor. Upper occupied a large number of means of production; there is an urgent need to absorb the slaves to create wealth. Moreover, the men in order to transfer property to their blood began to limit their own spouses, so that cross-hybridization and the group began to fade away, the beginning of the establishment of monogamy. Because of economic development, labor, leading to the residual value of the production of the emergence of human social phenomena began the emergence of property began to change, because the emergence of private property, human contact with other people began to put an end to their wealth, they began to reduce marriage . Because of the emergence of capital, the nature of marriage began to alienate. Marriage becomes the smallest unit of social development foundation of the family. The institution of marriage began to appear. This is the origin of marriage and family system. Marriage defines the beginning of the family. The existence of family relations is decided by the marriage. Marriage also restricts the role of family relationships, rights and obligations in order to solve some of mankind needs. By doing so, men survive. (Wu, 1999)

Therefore, agriculture in China, because of the need for co-development of

agriculture, the relative importance of the institution of marriage is. In ancient China, it is stressed: "Heaven and Earth are a husband and a wife, Yin and Yang of men and women with also. The man is like a room in a house, and the head of the household outside the home. Wives are for rooms inside the rooms. Family completes when the family members are completed. If there is a man and no wife, that is not a family. Or if there is a woman without husband, it is not a family. If it lacks a member of a family, that is not a marriage. The family does not exist." This shows the surface of the Chinese concept of marriage. It shows that men propose and women accept and it is the basis of marriage. But the fact is that the establishment of the family is to ensure the maintenance of private ownership. It represents that the combination of men and women for producing sons and daughters is to increase productivity and to create more wealth. The establishment of the institution of marriage is completely contrary to the original, the sexual instinct of people, which Marx and Engels echo of "prostitution, adultery and monogamy supplemented with civilization adapted to the times." (Family, private ownership and the country of origin, 2005). This can be proven by the following statements from the interviewees:

**Zhang lu: I have to get married. This is the thing I have to do.**

**Zhang lu: Because I am from an agricultural-village. You don't want to be different from others.**

Or even in other interviewees' cases, it can be found that how important marriage is especially to the people from rural areas where marriage is still considered as the most important unit of the society.

**Hxiao-min: I have to get married.**

**Writer: why? You have pressure from your parents?**

**Hxiao-min: Yes. No matter what, I am from an agricultural village.**

China's Aphorisms of famous women says: "Husband and wife are also the beginning of human relations." The society is originated from human relations. The organization of human society is based on a man and his wife. So let a man and woman into the institution of marriage can be said is the beginning of the social capital which is the beginning of an exclusive. Ancient Chinese records Yi Chuan **divinatory symbols**: "Heaven and Earth are all things; there are all things include men and women. Male and

female becomes a wife and a husband. A wife and a husband make a father and son. A father and a son form aristocrats. Aristocrats have upper and down. Upper and down is righteousness. This is the road that a man and a woman need to be on. "Period from the men and women to the husband and wife is the subject to legal marriage rituals together, and then the general public before they were recognized. Married men and women having children later, and then have parents, children of the parent-child relationship, and then extend to mandarins and the aristocrats and other social relations. It passes from generation to generation. This has developed the basis of social organization.

**Johnny: the only thing I can do to my parents is to make them happy by getting married. Though I may get divorced later with that woman, I can't turn my back to my parents.**

In other words, the origin of marriage and family system is alienated by the patriarchal society in order to protect the men and social development, to ensure that the foundation of the country to promote economic development. This alienation is in line with the development of Marxist researchers for the study of alienation.

Contemporary Marxists study capitalism in the phenomenon of the various kinds of unreasonable criticism. And theory of alienation is strengthened by these Marxists. From the Marxist point of view, once the principal as a result of the development of their own contradictions and the antithesis of their own development, resulting in the object, this object also the only species to do outside, above the main strength of those who hold different views on top of the main constraints in turn, this is alienation.

The so-called moral alienation of marriage in this paper refers that the marriage process between a man and a woman should not have happened in the world of human being. However, due to various shocks from inner and outside world, the marriage process itself has suppressed the subject of man. In other word, the institution of marriage has generated as an object which is stronger than the subject. And it has become an external form which hold different views which override the main subject and the people's main sexual will is imprisoned.

So what kind of marriage is justified? Originally for the individual, sex should be based on the natural needs of human and the satisfaction of feeling. Unfortunately, due to

the ruling class, the institution of marriage has become built on the basis of gender. Sexual alienation is into the maintenance of stability in marriage, in order to form a family and maintain the integrity of the community. The current Chinese sexual morality is also on the basis of this standard. In other words, sex in marriage between men and women occurred in the sense of the relationship between husband and wife. And it is the most essential characteristic of human relationships. On the surface, the ethical principle wonderfully protects the sanctity of marriage. But the alienation of marriage for the male to male sex workers in social and moral terms has become a most terrible moral sin. This alienation from the traditional ethical code and self-alienation can be explored from the following two aspects.

#### Traditional ethical code Alienation

The Chinese concept of marriage for men and women is from the culture of filial piety and protocol thinking. China since ancient times is a protocol for transmission to the State. Early Western Zhou Dynasty, the society is surrounded by the "filial" concept in the norms of morality and decency. It means that children can not go against the idea of their parents or elders. Since ancient times, Chinese people believe that the "filial piety and respecting one's parents is the most important good deed", that is, individual behavior should be based on the idea of parents as a priority. Parents in order to reproduce and the male lineage of the continuation of inculcating, the idea of "unfilial three, after no great" is rooted in the minds of children. The idea suppresses the main demand of the individual. And the individual desire becomes the private property of the successor. Stressing the importance of the succession processes is beginning to take shape.

Until the formation of Confucianism, and the Confucianism started to be respected in the Han Dynasty, Confucianism has been the China's mainstream values in the vast majority of historical periods. Confucius and Mencius put emphasis on social order. The Confucian theory of ethics as exemplified in *Lǐ* which is based on three important conceptual aspects of life: ceremonies associated with sacrifice to ancestors and deities of various types, social and political institutions, and the etiquette of daily behavior. They also believe that a happy marriage life is built on the relationship between men and women. Therefore, the marriage of China becomes the process that a man must go through.

However, although Confucianism is the representative of abstinence during the Spring and Autumn era, in fact the Confucian desire for people's needs has always been to maintain a reasonable and objective attitude.

For Confucianism, the most famous representatives were Confucius, Mencius and Xun Zi (Hsun Tse, Hsun Tzu). Confucius said: that "Eat, Drink, Man, and Woman, are the great existences of human desire". Confucius thinking can be seen from here. He believes that diet and sex are the biggest two desires between men and women. That is to say that Confucius believes that material life is based on a diet. He also believes that sex is the basic human need. In another word, diet and sex are the two basic human needs.

People maintain the survival of humanity by diet. And the sex helps human to propagate the extension of future generations to maintain the state's survival. Saints can be seen on the lust of the "sex". Sex is admonished by the saints. And they think that sex desire should be released. By doing so, it conforms to Shidao, conforms to human nature.

Mencius is very good at educating people by telling stories. In fact, his stories, "having two wives" and "getting married without telling parents" indirectly shows his open-minded attitude towards sex. Xunzi even oppose "only want to" and "few desires" and other arguments against humanity. He said: "sex is from nature; laziness is from the personality; and the desire is from the feelings." Xunzi frankly admitted that human nature is the birthright of diet and physical needs, and further sex, love, want to link an analysis of the three. It appears in the Xunzi, human nature is the existence of perceptual objects, which would certainly give rise to desire a variety of external objects, so people have all kinds of desire is the inevitable nature. From this, people can know that the Confucius is having an open-minded attitude toward sex. Why do generations of oppression and human nature in the most drama of imprisonment and the closure of most of the feudal ethical code is also under the name of the Confucian conducted?

A man and a woman marriage is the conventional norms life after the emergence of Confucian. The family is the cell. In China's rural economy in feudal times, the family was extremely an important social role. After entering the Ming and Qing Dynasties, the feudal ruling class, decency and propriety to the implementation of a feudal era of capitalism in

China is also gradually budding era. The ruling class in order not to put an end to human development of society, it put the country under the banner name of Confucius and Mencius, the role of the family to the highest. Ruling class put greater emphasis on "marriage between men and women" and "education theory", and this as a "moral certitude education" one of the important contents is emphasizing the harmony between husband and wife is the basis of nation-building.

So this distortion of the Confucian concept has become a stigma to the male to male workers. The matter of worse, the male to male sex workers' minds is restrained. Even in a man dominated country, these male to male sex workers are trapped in the country under the ruling power because of the shackles of feudal ethical code. Even as homosexual men, they also need to suppress their own nature, and bow themselves under the yoke of marriage. They have to get married with a woman and breed. In the decency of society, male to male sex workers are into production machinery. Their preferences and Eros have been thrown out of the subjective consciousness. Their behaviors are mechanical in order to deal with family and social pressure. They have to organize a hypocritical family for the private system and the dedication of the extension. The concept of multi-value has not been throughout in China, and the country is still the traditional ethical code, and the name of twisted Confucian idea. Inherit the family name is still the main ideas of the society; therefore, it is very difficult to wash away the stigma of male to male sex workers. This can explain that why most homo male to male sex workers are all married to live in a live with masks to fit themselves into the social value.

**Tony: sooner or later...I will get married. I won't tell my parents what I am. If I told them, I would put them in a lot of stress.**

**Tony: being a son, I can't let my parents burden any stress.**

**Tony: everyone here in china is like this.**

And this is why most homo male to male sex workers suffer from the "filial" concept. No matter they may fell unhappy in a false marriage with the women they do not love; they still need to have a son in order to carry the family's names.

**Mr. Gu: I will get married.**

**Mr. Gu: I will get married for my parents.**

Mr. Gu: I will get married. Then I will have a son, and I will give my son to my parents.

### 4.3 Individual Self-alienation

Marx pointed out that people were a subject full of creations and practice.

Unfortunately under the capitalist system, people have been transformed the main force of his labor into the form of commodities. For the country which is walking on the road of capitalism and the traditional ethical code governing like China, Shanghai male to male sex workers are not only money slaves (victims of the main social value) but a puppet of capitalism. This also reflects that they are facing a huge personal alienation under the capital society and traditional ethical thinking. In other words, in addition to money and the alienation of men, the relationship between male to male sex workers' marital problems also reflects their helplessness when they are forced to face China's tradition institution of marriage.

This sense of alienation can be also seen in the sociologist M. Seeman. People can further understand from his description of the alienation. He said that "It was a link with the original, but now they are feeling isolated; the original value, behavior and expectations synthesis of each chain have been cast in the form of a seamless pattern, and now the cracks have occurred." Seaman defined the alienation of the individual in modern society as the following five-aspects:

First, Powerlessness (powerlessness) : An individual expects that his behavior will not influence the outcome. (Personal attitude to the life and the environment attributed to fate)

Second, meaningful sense (meaninglessness) : An individual can not understand the events which take place around him or her. Others' decision is incomprehensible for him or her. (They have doubts toward the meaning of life and values)

Third, non-normative sense (normlessness) : Individuals in their daily lives do not follow a certain criteria for the other. (Expected to be taken now unacceptable social behavior "such as deceit" in order to reach some sort of target)

Fourth, a sense of social isolation (social isolation) : The relation of an individual is isolated from the social networks. Although he or she is in an organization or an association, he or she is lonely at the heart. He or she feels lost at the surrounding community and unable to agree with the group or organization. "Because he or she refuses to agree to community values and goals, he or she is feeling being isolated."

Fifth, a sense of self-isolation (self-estrangement) : Individuals lose their enthusiasm to work. They no longer care about the content and substance of life, and the significance of the work only as a method to get paid. (It is an "image" of a negative for the current general definition of community or a group)

**Mr. Gu: I can't insult my ancestors' names. I have betrayed to be a money boy. I can't let them disappointed in marriage.**

**Hsia: min: I don't want to be different from others. You know. When I walk on the street, I care about how other people evaluate me. Marriage is a necessity.**

Fatalist explained: "Free will" is merely an illusion. Human beings' wills is not going to be free to choose their own will. It means any human "thinking" must be based on a number of external environmental factors (including instinct, nature and other internal factors) for media, and then people can make judgments and choices. Different choices are from many different combinations of external factors. The so-called "free will" is the causal relationship between "environmental factors" and "choice of the outcome "; and "causal relationship" is the follower of the laws of nature. It does not have a free will. (Chu, 2008)

China is now on a path following the capitalist economy. In culture, China may say that the traditional ethical thinking is no longer can be seen in society, but actually it is believed that the traditional ethical thinking is rooted in Chinese people' s minds and hearts. Male to male sex workers in Shanghai are forced to become the main sense of alienation under capitalism. Their body is under the control of the concept of money as a commodity to exchange wealth. And their thoughts are distorted by the constraints of traditional thinking. Patriarchal rules in the country. They alienated their mind for the compliance with the variability of the institution of marriage. They disobey their own



needs. They are into marriages for male reproduction to carry the family line. Seemingly They practice the idea of filial piety but in fact they expand on the yoke of the private system in order to protect and inherit the family's private property. They are doing so for the purpose to prolong the existence of capital society. This is self-alienation.

Male to male sex workers feel no choice to change the living environment. Under the massive social pressure and family pressure, male to male sex workers believe that the individual does not have the strength to change the whole environment. They can not find the way to move the shackles away from their way, so they succumb themselves to the twisted value of the social environment. They suppress their own nature. Their choice will be attributed to the whole of the patriarchal society and the propriety of the study. This is worth further and deeper research.

For male to male sex workers in Shanghai, they do not have the life that fits Marx's human nature. In operational terms, they are a sale of the machinery. They sell their self-labor as the product to change the tokens of a capitalist society. To sum up, they work for money. Life is only for male to male sex workers to meet the physical requirements. There is no one's creativity. In terms of personal feelings, Shanghai men and male sex workers are not the masters of their own feelings. Emotional significance of his continuation is to carry out their family name in the temple, rather than to meet their own needs. Their lives are for others in the live.

Seaman for the loss of five or regulate the term of the confusion comes from Durkheim. Merton then revised it as provided for social and cultural goals. It depicts a condition which appears when the system does not cope with the achievement of the goal. It means a person wants to Integrate to the mainstream society; unfortunately, the institutional means fail to meet the requirements; and it will cause a terrible phenomenon. And the workers will be confused, or even serious deviant behavior will show up.

From the urbanization process of China's Shanghai, the society is changing rapidly. The social economic value is based on the wealth of material. These male to male sex workers trade their bodies as commodity which is not allowed under the social morality. Through the sale and exchange of the body to achieve and recognized the value of the goal of life in the capitalist-oriented society.

Moreover, the male to male sex workers in Shanghai are under the one-gender society and they are shackled by the twisted traditional ethical code in the main male controlled society. Because these individuals are misled to integrate into mainstream society, they suppress their own sexual orientation, and put themselves into the traditional marriage. They are making themselves to be production machines. This is also the reason that why majority of male to male sex workers in Shanghai will get married under the Chinese traditional morality. They can not follow their wishes in their daily lives. They can not develop the nature of their own. So they had to put themselves into traditional marriage as a means of deception by men who have reached the value in society. This is also the reason that why the majority of male to male sex workers will get divorce.

Although these male to male sex workers are in the densely populated city, they are easily to be isolated. They are living outside the whole. They are becoming a marginalized community. They are only willing to make friends with other male to male sex workers in order not to be out of the community; meanwhile, they can also be accompanied. Because their job is selling the male's bodies which are not agreed with by the mainstream society, they are not welcomed. Because they denigrate the system of the country, they are not allowed to integrate into the community. Because of the twisted thoughts, they no longer have expectations toward their works. The physical intercourse for them is only a behavior in exchange for the conduct of more tokens in a capital society. Life of these men had lost its relevance. This echoes the Marxist ideology of alienation: "The more production by the workers, he creates the opposite of alienation in their own world, the more powerful, he himself, his internal world, the greater the increase in poverty, and in the possession of the things he has ever less." In other words, people will not be able to exist as a matter of practice, the human as the subject will lose the productivity. People will unable to work to transform the nature, and to create a happy society.