



School of Chinese
School of Modern Languages and Cultures
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How to be “The Most Lustful Man Ever” and Be Guilt-free:

Some Thoughts on the *caizi* Baoyu

Professor Kam Louie

AND

The Launch of *Changing Chinese Masculinities:*

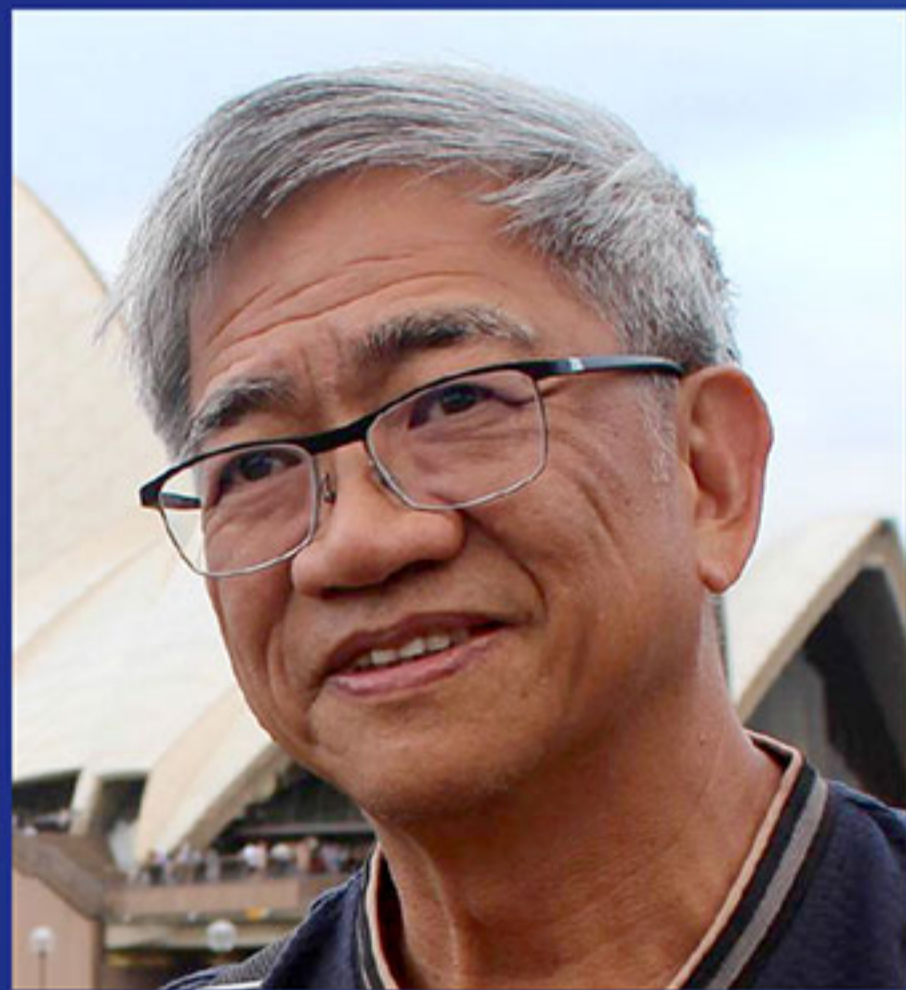
From Imperial Pillars of State to Global Real Men

Edited by Kam Louie

Date: **Friday, 2 September 2016**

Time: **4:00pm-6:30pm**

Venue: **Room 436, Run Run Shaw Tower, Centennial Campus,
The University of Hong Kong**



Kam Louie FAHA, FHKAH is Honorary Professor at HKU and UNSW. He has 18 books under his name. Recent publications include *Chinese Masculinities in a Globalizing World* (Routledge 2015), *Diasporic Chineseness after the Rise of China: Community, Culture*

and Communication (ed with Kuehn and Pomfret) (UBC Press 2013), *Eileen Chang: Romancing Languages, Cultures and Genres* (ed) (HKUP 2012) and 男性特质论——中国的社会与性别 (江苏人民出版社 2012) [Chinese translation of *Theorising Chinese Masculinity* (Cambridge UP 2002)].

Changing Chinese Masculinities:

From Imperial Pillars of State to Global Real Men

Edited by Kam Louie



A Transnational Asian Masculinities title

Series Editors:

Derek Hird, University of Westminster

Geng Song, University of Hong Kong

My published work on Chinese masculinity ideals used the *wenwu* 文武 paradigm to determine the attributes of a desirable man. Traditionally, *wenwu* accomplishments were publicly recognized by way of passing the *keju* 科舉 examinations. However, it is also true that once a man achieves public office as a consequence of passing the civil service examinations, he is meant to be an upright gentleman. Even though he is desirable, he himself is meant to have self-discipline and not indulge in matters of sex and emotions. While I have examined the repercussions of having *wenwu* on men, I did not look at what the literature said about young men’s human relationships before they attain the *wenwu* credentials.

In fact, most traditional romances are about the relationships of young men who have not yet sat

for the examinations, and the “talented scholar and beautiful woman (*caizi jiaren* 才子佳人)” stories were extremely popular in late imperial times. While other scholars have examined this genre quite extensively, none have explored the class nature of these pre-*wenwu* romances in detail. In this presentation, I will examine the love affairs of Jia Baoyu (“The Most Lustful Man Ever” 古今天下第一淫人), the protagonist of the classic novel *Hongloumeng*, and see how love and sex were imagined in traditional China. I will show that ultimately, happy lovers, both hetero- and homo-, are only found when class boundaries are not transgressed. While this finding is mundane, it does show that the talented scholar, unlike men who have *wenwu* respectability, could indulge and pamper himself and still feel self-righteous.