

CHAPTER 2

Theories and Literature Review

2.1 Theoretical Frameworks

The following studies help define the relation between the notion of consumerism and homosexuality in the Thai context.

2.1.1 Consumerism and Homosexuality

Alexandra Chasin describes the relationship between liberalism and capitalism in her book *Selling Out: The Gay and Lesbian Movement Goes to the Market*, stating that Liberal theory claims that people have the right to occupy themselves and objects and the freedom to trade their labor for wages, which can be used for purchasing goods (5). As a result, they have the right to search for satisfaction in the market for their personal possession and interests (7). Capitalism is not only a means to empower the liberal rights movement but to also develop various forms of social identity which create the consumer cultures constructed on “identity-based production, distribution, and consumption” (10). According to the article “Advertising, Consumer Cultures, and Desire”, consumer culture is the consequence of the capitalism which emerged in the late nineteenth and early twentieth century, a system producing and consuming large volumes of goods (Sturken and Cartwright 266). In a consumer society, the separation of the workplace, the home and commerce affects the structure of the family and gender relations, and the realization of self and identity is constructed in the large domain instead of within each family. Consequently, purchasing and using commodities is the way to construct one’s position in the world and one’s self image in order to compensate for loss of the absent meaning they used to have in “a closer-knit community” (268). Chasin claims that in the twentieth century, the homosexual movement has been developed from the notion of “possessive individualism” alongside

the rise of gay identity and communities built on consumption activities. Consequently, the gay and lesbian movement has concentrated on extending the rights of individuals to resist the injustice practiced through medical, legal and cultural means (15). The assimilation of gay men and lesbians' appearance in mainstream advertising reveals that they have been accepted and included in the mainstream culture. Furthermore, "the gay and lesbian niche market" is embraced as a means to change the homophobia economics through "the identity-based consumption" of gays and lesbians (15).

2.1.2 Homosexuality in Thai Society

Although Thai homosexuals are not restricted by religious and legal means compared to the Western world, the social values of "face-saving" and "shame" obstruct the public expression of their identities and sexualities. According to *Dear Uncle Go: Male Homosexuality in Thailand*, Peter A. Jackson states that Theravada Buddhism, the most dominant religion in Thailand, prohibits homosexuality only in the monkhood, along with any other sexual activities, as celibacy is required by the Buddhist monks' vow at their ordination stage. For laypersons in Buddhism, Jackson notes that their "sexual world" is separated from the "asexual world" of Buddhism (57). Thai Buddhists sympathize with homosexuality and cross-dressing or effeminate male homosexual *kathoeyes*. Based on the religious belief of *karma*, the cause and effect of personal moral or immoral actions, homosexuality is believed to be a result of sexual misdeeds in the previous life. Consequently, homosexuality in Thai society is considered in "a form of suffering, but not sinful" (58). Instead, the sanctions against homosexuality in Thailand can be viewed through social and cultural contexts. Jackson points out that Thai society is constructed and presented through positive images based on the culture he called the "culture of face and shame". With Thai social norms of "appropriateness", he emphasizes that Thai male homosexuals are socially and culturally controlled to meet social expectation how men should dress, speak and behave (41). In the Thai context, loss of face can result from acting inappropriately so it may be much more serious than mere embarrassment (42). This point can be demonstrated by the marriages which Thai men are pressured into after reaching a suitable age. In accordance with traditional attitudes, Thai men are expected to marry for economic security. This forces Thai

homosexual men to marry in order to project their normal gender, for face saving as well as economic security (62). In this sense, it cannot be assumed that the weaker sanctions against homosexuals allow them easier lives than their Western counterparts (43).

2.1.3 Homosexual Rights Movement in Thailand

Whereas the homosexual rights movement in the West has successfully progressed through legal changes, the Thai homosexual rights movement has developed in a different way. In “The Rainbow Lobby: The Sexual Diversity Network and the Military-Installed Government in Thailand”, Douglas Sanders notes that lesbian groups, especially a lesbian organization called *Anjaree*, play more significant roles in the political movements than gay male groups in Thailand do. One of the prominent movements, *Anjaree* is nationally engaged in the fight against the ban on “effeminate male students” instituted by national teacher-training colleges known as Ratchabhat Institutes in December 1996. With the public support of scholars and professionals in the medical field, the victory of that movement was that Ratchabhat later claimed that their announced policy was a misunderstanding (233). Homosexual issues have also been lobbied through the National Human Rights Commission (NHRC) of Thailand by using the United Nation’s “Paris Principles” for national institutions on human rights as a model (235). Thai homosexual activists claimed equality based on Article 30 of the 1997 Constitution securing the equality of Thai citizen regardless of sex, race, age, physical ability and religion (236). The NHRC has worked on several homosexual issues, for instance, the elimination of labeling cross-dressing *kathoey* as “a mental disease” or a “permanent mental disorder” on military-service exemption documents in April 2006 and fighting to include protection for male and transgender victims in the rape law in 2007 (238-239). However, some major legislation concerning homosexual rights failed. For example, the Constitutional Drafting Assembly did not agree to the amendment of Article 30 to include the words “sexual diversities” in 2007. In addition, the NHRC lobby pressing for female titles of transgendered people, failed to include it in the draft bill in 2007 (247). It will take years for Thai homosexuals to have another opportunity to modify the law now it has passed legislation stage.

2.1.4 Discourses of Homosexuality in Thai Mass Media

Thai mass media have produced negative stereotypes of Thai homosexuals. In “The Semiotics of Transgendered Sexual Identity in the Thai Print Media: Imagery and Discourse of the Sexual Other”, Megan Sinnott cautions that newspaper and magazines have successfully spread controversial notions of the growth of homosexual subculture, the dark side of abnormal sexual behaviors and the increase in Thai teenagers identifying themselves as homosexuals (427). The Thai press played a significant role in shaping negative perceptions towards homosexuality by coining negative words related to Thai homosexuals and putting them into the public discourse. For example, the phrase “?àt 'tʰùà 'dam” (อัดถั่วดำ), which literally means “packing black beans” and the word “tǔj” (ตุ๋ย) were derived from the nicknames of male suspects, who were reported to have taken advantage of their status to have sex with young men (433). Later, the words “tʰùà 'dam” (ถั่วดำ) and “tǔj” (ตุ๋ย) were used in public discourse to stigmatize homosexual behaviors (437). Unsurprisingly, Thai media, especially print media, complied with the ban towards effeminate male homosexuals instituted by the Rajaphat Institutes in December 1996. In addition, Sinnott criticizes the press because she feels that the mass media should have taken the homosexual side and promoted “pro-homosexual and transgender” attitudes and homosexual rights: instead they published interviews from several academics and experts to support the ban (429). She also mentions the silence of the Thai print media which did not address people of high social status who were widely known as homosexuals. This reveals that the public discourse of Thai homosexuals in the mass media is rigorously controlled in order to meet social and political expectations (434-435).

2.1.5 Discourse Analysis Perspectives

In order to critically analyze the linguistic and semiotic data, Critical Discourse Analysis (CDA) is used as a bridge to link linguistics, semiotics and issues of identity reflecting the power relation in societies.

1) Critical Discourse Analysis

According to *Discourse Analysis as Theory and Method* by Marianne Jorgensen and Louise J. Phillips, Critical Discourse Analysis or (CDA) contains methods and theories for the study of discourse and social and cultural changes in several social contexts. In addition, Jorgensen and Phillips emphasize that there are various approaches within the scope of CDA (60). There are five common features they share. The first feature is that CDA aims to study the construction of society, including the identities and relations of people, through analyzing the way in which texts are “produced” and “consumed” in discursive practice as the linguistic reflection of social and cultural changes (61). Next, discourse can be seen as the two-way social constitution by social practice itself and other social practices (62). The third feature is concentrated with “linguistic textual analysis”, investigating how people use language to socially interact (62). CDA is also used to claim discursive practices as the establishment of “unequal power relations” leading to “ideological effects” between different classes, gender, and the marginalized and authorities (63). The last shared feature is that CDA cannot be viewed as “politically neutral” but is instead critical and political towards changes in society (64).

2) Fairclough’s Three-Dimensional Model

The three-dimensional model of Fairclough is a CDA approach to examining language used as social practice which constructs “social identities, relations and systems of knowledge and meaning” (66). In this sense, the use of discourse can be viewed in two dimensions as “the communicative event”, which is defined as “an instance of language use such as a news paper article, a film, a video, and an interview or a political speech” and “the order of discourse”, which a form of all discourses used “within a social institution or a social field” (67). According to the three-dimension model, Fairclough proposes that there are three dimensions of language use as a communicative event, including texts, discursive practices and social practices. As a result, language should be analyzed through linguistic construction of text, the creation

and perception of the text as discursive practice and the broad social practice which the communicative event is associated with (68).

As Jorgensen and Louise mentioned in *Discourse Analysis as Theory and Method*, CDA is not adequate on its own; therefore, queer theory and a social semiotic approach will also be used as tools to analyze texts in this study.

2.1.6 Queer Theory

According to *Feminism is Queer: The Intimate Connection between Queer and Feminist Theory*, Mimi Marinucci explains, “Queer theory avoids binary and hierarchical reasoning in general, and in connection with gender, sex, and sexuality in particular” and “recognizes that meaning is conveyed not by definitions of individual terms but by contextual relations between and among various terms” (33). The connotation of the word “queer” in the term “Queer theory” is used to describe “something as unusual or unexpected, but it also has a history as a pejorative slur against those who violate— or are perceived as violating – the heterosexual norm” (32). Therefore, Queer theory is applicable for “the existence of female and male identities, butch and femme identities, homosexual and heterosexual identities, transgender identities, and various other identities that exist, be it comfortably or uncomfortably, within the binary system” (33). Another way to understand Queer theory is to describe it as social constructionism, which is “the belief that such identity categories are historical and cultural developments” (33). As for social constructionism, the categories, including sexual identity categories, are “empirically underdetermined”. This means “empirical evidence alone provides an insufficient basis for choosing one paradigm over another” (33). In order to challenge a binary opposition considered as a paradigm, one way is to “deny or ignore the distinction it identifies, for example by denying or ignoring the distinction between feminine and masculine” but this way also ignores lesbian, gay, bisexual, or transgender as the significance of the distinction (36). As a result, expanding “the range of alternatives, trading duality for multiplicity” and affirming “the experiences of people for whom the established categories are

problematic as well as of people for whom the established categories are unproblematic” is the practical way to challenge the binary opposition (36).

The implications of the term “metrosexual” can be described with Queer theory as a sexual identity category introduced in a binary composition. In the West, the term can be seen as an alternative sexual identity sharing both senses of masculinity and femininity which challenges “normativity” and the “dominant social value”. Whereas, the term used in Thai media reflects gender ambiguity used to challenge heterosexual normativity by marketers to include both gay men and straights in the implications of the term. However, Thai mass media condemned the ambiguity of the term which does not fit into heterosexual norms. Moreover, Queer theory is capable of being applied with various data in both verbal and visual language. According to *Queer Theory and Social Change*, Kirsch Max H. states the wide range of usage encompassed in “The principle of “queer,” then, is the disassembling of common beliefs about gender and sexuality, from their representation in film, literature, and music to their placement in the social and physical sciences...ranging from the reinterpretation of characters in novels and cinema to the deconstruction of historical analyses” (33). In Queer theory perspectives, language operationalizes and generalizes ideology and provides the symbols and connections to “interpret the world, even though it does not fully encompass the consciousness and feelings that any one individual may possess” (41). Furthermore, Max H. notes that “signification embodies categorization and principles of inclusion and exclusion” (42).

2.1.7 Hegemonic Masculinity

In the article “Advertising Phuket's Nightlife on the Internet: A Case Study of Double Binds and Hegemonic Masculinity in Sex Tourism” by Jeffrey Dale Hobbs, Piengpen Na Pattalung, and Robert C. Chandler, the authors cite Hanke’s definition of hegemonic masculinity, stating that “Hegemonic masculinity... refers to the social ascendancy of a particular version or model of masculinity that, operating on the terrain of 'common sense' and conventional morality, defines what it means to be a man”. He also notes that “It thereby secures the dominance of some men (and the subordination of

women) within the sex/gender system” (87). The authors of the same article clarify the word “hegemonic” by using Foss’s statement that “Hegemony is the privileging of the ideology of one group over that of other groups; it thus constitutes a kind of social control, a means of symbolic coercion, or a form of domination of the more powerful groups over the ideologies of those with less power.” Furthermore based on Trujillo, characteristics of hegemonic masculinity are “(1) physical force and control, (2) occupational achievement, (3) familial patriarchy, (4) frontiersmanship, and (5) heterosexuality” (87). They also state that “A hegemonic man is the unquestioned leader of his family.” Furthermore, the Thai phrase, “*chang tao nah* (translated as “the front feet of an elephant”), is applied to men, and implies that men are to lead women just as the front feet of an elephant determine the direction of that elephant” (88). In Thai society, the Thai words *Chai chatri* are normally used to define a real man. In the article “Bodies, Beaches and Bars: Negotiating Heterosexual Masculinity in Southern Thailand’s Tourism Industry”, Linda Malam uses Ockey’s definition of the term, as he states that “*Chai chatri* is a hyper-masculine heterosexual subjectivity that is signified more by behaviours than by corporeality.” The further definition of the term is “The essence of *chai chatri* is found in personality traits and behaviours such as bravery, womanizing and skill in using weapons” (583).

2.1.8 Analysis of Semiotics in Visual Media

In *Multimodal Semiotics*, Len Unsworth cites the systematic functional linguistic (SFL) work of Michael Halliday and his colleagues which explains the relation of language and semiotics in that “language is only one semiotic system among many, which might include forms of art such as painting, sculpture, music and dance and other modes of cultural behaviour not usually classified as art, such as modes of dress, structures of the family and so forth” (1). In addition, language is “one of many different interrelated semiotic systems” with the relation to “the meaning-making functions they serve within social contexts” (2). Consequently, language and visual communication is socially and culturally constructed.

According to the social semiotic theory of communication, meaning-making function or metafunctions can be categorized into 3 groups which are ideational, interpersonal, and textual. As for all communicative contexts, metafunctions are involved with three corresponding situational variables: FIELD, TENOR and MODE. These three variables can be described as “Field is concerned with the social activity, its content or topic; Tenor is the nature of the relationships among the people involved in the communication; and Mode is the medium and channel of communication” (2).

In 1996, Gunther Kress and Theo van Leeuwen propose “the grammar of visual design” with the notion which Unsworth describes, “images, like language, ...construct not only representations of material reality but also the interpersonal interaction of social reality” (2). In addition, he clarifies “the metafunctional organization of meaning-making resources” as follows.

- 1) *Representational/ideational* structures verbally and visually construct the nature of events, the objects and participants involved, and the circumstances in which they occur.
- 2) *Interactive/interpersonal* verbal and visual resources construct the nature of relationships among speakers/listeners, writers/readers, and viewers and what is viewed.
- 3) *Compositional/textual* meanings are concerned with the distribution of the information value or relative emphasis among elements of the text and image. (3)

According to *Reading Images: the Grammar of Visual Design*, Kress and van Leeuwen’s grammar of visual design includes “the patterns of representation”, “the patterns of interaction” and “textual function” which involve “represented participants” used as a technical term for objects or elements. There are two participants in visual communication: interactive participants and represented participants. Interactive participants can be defined as “the participants in the act of communication---who speak and listen or write and read, make images or view them” whereas represented participants are “the participants who are the subject of communication, that is, the

people, places and things (including abstract ‘things’) represented in and by the speech or writing or images, the participants about whom or which we are speaking or writing or producing images” (46).

The patterns of representation, which encode viewers’ experiences visually, consist of narrative, classificational, analytical and symbolic processes. Kress and van Leeuwen note that visual structures of narrative representations can either be “narrative, presenting unfolding actions and events, processes of change, transitory spatial arrangements, or conceptual, representing participants in terms of their more generalized and more or less stable and timeless essence, in terms of class, or structure, or meaning” (79). In classificational processes consisting of covert taxonomy, single-levelled overt taxonomy and multi-levelled overt taxonomy, participants are related in the role of *Subordinates* and the *Superordinate* (81). Participants in analytical processes are related in term of “a part-whole structure” which involves “two kinds of participants: one Carrier (the whole) and any number of Possessive Attributes (the parts)” (89). In addition, symbolic processes, which decode the meaning of participant and what a participant is, consist of Symbolic Attributive and Suggestive processes. The differences between the two processes can be explained in that “Symbolic Suggestive processes represent meaning and identity as coming from within, as deriving from qualities of the Carrier themselves, whereas Symbolic Attributive processes represent meaning and identity as being conferred to the Carrier” (112).

The patterns of interaction in visual communication involve the interaction between the producer and the viewer of the image. Another way to describe this interaction is the involvement of represented participants, interactive participants and “three kinds of relations: (1) relations between represented participants; (2) relations between interactive and represented participants (the interactive participants’ attitudes towards the represented participants); and (3) relations between interactive participants (the things interactive participants do to or for each other through images)” (119). The relation of both participants is interacted through the visual systems of “contact”, “social distance” and “attitude” (153). Modality adopted from linguistics is also used in the grammar of visual design to refer to “the truth value or credibility of (linguistic

realized) statements about the world” (160). In visual communication, Kress and van Leeuwen apply a color scale of modality markers including colour saturation, colour differentiation, colour modulation, contextualization, representation, depth, illumination and brightness to the standards of contemporary naturalistic representation (165).

The textual function, as Halliday defines it, is “the way in which representations and communicative acts cohere into the kind of meaningful whole called ‘text’” (14). The composition as the whole defined by Kress and van Leeuwen is “the way in which the representational and interactive elements are made to relate to each other, the way they are integrated into a meaningful whole” (181). Three interrelated systems of composition towards the representational and interactive meanings of the picture, consisting of information value, salience and framing are described below.

- 1) *Information value*. The placement of elements (participants and syntagms that relate them to each other and to the viewer) endows them with the specific informational values attached to the various ‘zones’ of the image: left and right, top and bottom, centre and margin.
- 2) *Salience*. The elements (participants as well as representational and interactive syntagms) are made to attract the viewer’s attention to different degrees, as realized by such factors as placement in the foreground or background, relative size, contrasts in tonal value (or colour), differences in sharpness, etc.
- 3) *Framing*. The presence or absence of framing devices (realized by elements which create dividing lines, or by actual frame lines) disconnects or connects elements of the image, signifying that they belong or do not belong together in some sense. (183)

2.2 Previous Studies

In the modern world, it is claimed that identities are constructed through consumption. Capitalism provides gay and lesbian subcultures freedom to identify their sexual identities in a consumer culture. Two related previous research studies are described.

In the study entitled “Shopping for Identity: Articulations of Gender, Race and Class by Critical Consumer” (2011), Kaela Jubas investigated how critical shoppers in Vancouver, Canada, which is assumed to be a multicultural and globalized context, use shopping practices as a process to learn about consumption, globalization and citizenship; focusing on social identity including gender, race and class. The data were collected by interviewing 32 participants including 29 females and 3 males who identified themselves as middle-class. The interviews were done separately or within the shopping trips. The researcher applied Weft QDA, an open source qualitative analysis software package, to analyze the data. For the findings, the researcher used the metaphor “reduce, reuse, recycle” to describe three types of participants who responded to the questions regarding shopping and social relations. In term of “reduce”, it was found that the racial minority groups attempt to decrease the importance of race by westernizing themselves through their shopping choices. Jubas found that gendered stereotypes are “reused” in connection to shopping with consumption portrayed as “a leisure activity and a task for women”. Lastly, consumer culture allows people to “recycle” their identities through their purchasing power. In this sense, the researcher claims that the stable borders of gender, race and class are deconstructed by choices allowing people to reinvent their identities. In conclusion, the researcher notes that shopping is an area where “hegemonic notions of gender, race, and class are encountered, articulated, enacted, embodied and challenged”.

According to the study entitled “How Minority Consumers Use Targeted Advertising as Pathways to Self-Empowerment: Gay Men’s and Lesbian’s Reading of Out-of-the Closet Advertising” (2011), Wan-Hsiu Sunny Tsai, an assistant professor of University of Texas at Austin, studies how gay men and lesbians as a group of minority

consumers utilize targeted advertising to cope with their marginal and stigmatized status in the marketplace and society. An interpretivist approach, which examines “how individuals themselves interpret and confer meaning upon their own action”, is used to analyze the data. The data were collected in Texas in the form of interviews, in which 10 commercials, including 5 out-of-the-closet commercials and 5 implicit gay-referenced commercials, were shown during the interview. There were 25 participants who were self-identified gay men and lesbians ranging from 18 – 53 years old. From this research, it was found that gay and lesbian consumers interpret targeted advertisements to establish their self empowerment as the self-worth consumers in the marketplace as well as assimilating their subjective positions in mainstream consumer culture. The researcher notes that this form of advertising is only used as a tool to manipulate sexual minorities, who construct the myth of gay niche market, in order to claim their acceptance and existence in consumer culture. Similar to Jubas’s article, Tsai emphasizes that the marketplace, where individuals strive to “impose, challenge, or affirm definitions and identities”, is used by gay male participants to construct their distinct subculture and thereby assimilate to the mainstream as consumers.

According to the article entitled “‘It is Just a Fashion!’: Linking Homosexuality and ‘Modernity’ in South Africa” (2003), Graeme Reid examined how the term “fashion” and the term “stabane” (which means hermaphrodite in isiZulu, an African language) reflects the connection between gay lifestyles, modernity and the idea of homosexuality as a “fashion” in South Africa. The information was obtained through interviews with informants involved in the Miss Gay Queenstown in April 2000. This preliminary fieldwork formed part of an in-depth ethnographic study undertaken from 2003 to 2004. The study found a connection between gay lifestyles, fashion and modernity in the Miss Queenstown Gay Beauty Pageant 2000, and in the rapid growth of the black hairstyling industry. The industry modifies gay identities and changes local understandings about gay people as fashion trend setters and hairstyling professionals. Consequently, the term “stabane” is defined as “a biological basis for homosexuality, physically manifest in the figure of the hermaphrodite” whereas the term “fashion” can reflect contradictory attitudes in the South African context. The Black hairstyling

industry provides a space for gay people, but it is regarded as un-African, similar to the term “fashion”. Paradoxically, gay people are acceptable as modern but unacceptable because they are un-African.

Although the acceptance of homosexuality has been increasing in the economic field, the liberty to express one’s sexual identity through consumerism does not guarantee the equal rights of homosexuals in society. The following two previous studies are examples of this, examining the rights of this minority group in British and Thai society.

In the article entitled “Queer in England: The Comfort of Queer? Kittens, Teletubbies and Eurovision” (2011), David Nixon and Nick Givens found out how primary schools challenged “their dominant heteronormative discourses” which created “homophobic bullying” against the rights of homosexual students within the academic arena. Primary school changed the teaching curriculum through the *No Outsider* research project, which aimed to support sexual equality for teacher-researchers based in an English primary school. The researchers applied the theories of Foucault, Derrida, Sedwick and Butler regarding the relation of discourse, power and knowledge to investigate discursive practice about gender and sexualities in the mainstream academic arena. The data were conducted from the *No Outsiders* project including “classroom practice, teachers’ experiences and contemporary educational issues in Europe”. The researchers found that the human rights discourse claiming sexual equality was still difficult to establish in schools where “faith discourses” and “secular discourses” remained intense, although the human rights discourse has progressed in legislation. Furthermore, the public assumption that homosexual sexual activities are a dangerous minority activity involving “cyber sex, drag, sex in parks or participation in leather subcultures” has not disappeared so it leads to difficulties to challenge “heteronormativity”.

In the Thai context, Megan Sinnott explored the change of “discourses of sexuality and gender” corresponding to the notion of equal rights within *Anjaree* and *Lesla* as Thai homosexual communities in her article entitled “The Language of Rights,

Deviance, and Pleasure: Organizational Responses to Discourses of Same-Sex Sexuality and Transgenderism in Thailand” (2011). The approaches used in the study are Foucauldian discourse analysis along with Marxist conception of hegemony. The information was collected in the form of interviews and printed materials such as newsletters and brochures and other media of *Ajaree*, a feminist-lesbian organization and *Lesla*, a lesbian group developed from the social network group. The result of this study is that anti-homosexual discourses have been successfully resisted by *Ajaree* by producing “transnational discourses of human rights and sexual rights” to fight against negative discourses about homosexuality. In addition, the term “jín 'rák 'jín”, which literally means a woman who loves a woman, has also been successfully introduced to the academic arena and to the educated mass media. Although *Lesla* has focused less on political issues regarding sexuality, and more on terms and concepts of “les king” and “les queen” in the community, which are derived from Thai gay language of the sexual roles as top and bottom of feminine lesbians, which help to realize the complexity of sexual identities within Thai lesbian community. There is more than the sexual categories of “Tom” and “Dee” publically understood as masculine and feminine lesbians based on the notion of heterosexual culture.

The following two studies demonstrate how to apply hegemonic masculinity and queer theories to understand the relationships between cultural and social factors and sex, and between gender and sexuality.

In the article entitled “Advertising Phuket’s Nightlife on the Internet: A Case Study of Double Binds and Hegemonic Masculinity in Sex Tourism” (2011), Jeffrey Dale Hobbs, Piengpen Na Pattalung and Robert C. Chandler studied the exploitation of women through sex tourism in Thailand by examining what gender roles were regarded as appropriate in websites advertising Phuket’s nightlife, and how they challenged or supported patriarchy. The theories of double binds and hegemonic masculinity were applied to analyze the construction of femininity and masculinity in Thailand from the perspective of Feminist criticism. The data were collected by examining content of websites which encourage “sexist assumptions concerning gender roles”. The results of this study found that advertisements of Phuket’s nightlife in websites are symbolically

constructed on double binds, in which Thai young women are portrayed as “female takeouts”, who clients do not need to talk with or understand, whereas it is perceived that kathoey, males who act and look like females, are beautiful but dangerous. As for masculine gender roles, foreign men are frontiersmen who can visit Thailand to hunt for women in order to confirm their masculinity. Analysis showed that the advertising of Phuket’s nightlife on the internet is a way to support patriarchy.

Steven M. Kates, a Lecturer at the School of Marketing and Management in Griffith University, applied queer theory and queer deconstruction to analyze a print advertisement from an Australian gay newspaper in his article entitled “Making the Ad Perfectly Queer: Marketing “Normality” to the Gay Men’s Community” (1999). His study aims to demonstrate how queer theory and queer deconstruction can be useful for critiques of advertisements in order to understand how heteronormative discourse has been reproduced in advertisements for gay customers. The results of the study based on these theories reveals that a gay couple represented in a print advertisement depicts normative heterosexuality that is “white, married, procreative, male-female couple, healthy and sexually conservative in practice.” There are a gay couple, a car and dogs in the print ad of a car with the slogan “the family car”, but those elements can be interpreted as a husband, a wife and their children as the nuclear family which neglects the diversity of races, genders, ethnicities, sexuality and cultures. The author emphasizes that queer theory and queer deconstruction is a useful technique for marketers to realize the sensitivity of gay customers who can be excluded if marketing is based on heteronormativity.

In order to examine the relation of visual communication, sexual identity and power relation in consumer culture, most studies apply discourse analysis to analyze the data. A previous piece of research containing both a similar approach and field of study is reviewed as follows.

In the article entitled “The Road to the Lesbian Nations is not an Easy One: “Us” and “Them” in *Diva Magazine*” (2008), Georgina Turner explored how lesbian identity was produced in *Diva* magazine, the only mainstream lesbian magazine in the

UK. Six editions of *Diva*, published August 2002 to January 2003, were used as data. The contents of the six editions analyzed included editor's letters, news reports, interviews, features, horoscopes and front covers. A CDA approach and text analysis concentrating on lexicon, syntax and grammar were applied. In addition, the first part of data analysis focused on a quantitative content analysis whereas the rest was devoted to CDA, reflecting the construction of the notion "us" and "them". The result of this research reveals that the writers and editors of *Diva* controlled the language use to construct a "lesbian world" away from the heterosexual world. For example, "same-sex couples" was used as a formal term in news article of a legal issue to reflect "the outside world". On the other hand, terms including "girl couples", "dykes and their ladies" and "me and the missus" could be found as the sense of "us". Moreover, the construction of "other" could be found through the use of sexually identified words, including "women" in the sense of straight women, "men" and "gay", which were rarely used and frequently found as object. CDA can shed light on this phenomenon that stemming from the social context at that time influencing the text production of *Diva*, in which the readers expected to read news written from their perspective.

Metrosexuality has gained academic attention as the reflection of social and identity change. One previous study was entitled "Metrosexual Identification: Gender Identity and Beauty-Related Behaviors" (2010). In this article, Aurathai Lertwannawit and Nak Gulid explored the gender identity of Thai heterosexual metropolitan men and looked at how different appearance-related variables scores among them might identify metrosexuals. The data were collected by asking heterosexual males, aged between 20 to 50 years with an average monthly income higher than 570 USD, the same screening questions about their income and sexual preference. The authors later distributed questionnaires to 263 persons who passed the screening questions. The researchers applied the short version of the Bem Sex Role Inventory (BSRISF) to their data to measure respondents' degrees of masculinity and femininity. The study found that heterosexual males who have high scores for the femininity factor, which characterizes feminine and androgynous behavior, pay more attention to all "appearance-related variables." The authors use this to describe those respondents as metrosexuals. In

addition, it is found that metrosexual decision-making is dependent on self monitoring, body self-image, fashion consciousness and status consumption.



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