

**A STUDY OF GENDER POWER RELATIONS IN SEXUALITY:  
A CASE STUDY OF WOMEN FACTORY WORKERS  
IN AOM-NOI SUBDISTRICT, KRATHUMBAEN DISTRICT,  
SAMUT SAKHON PROVINCE**

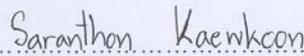
**SARANTHON KAEWKOON**

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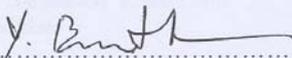
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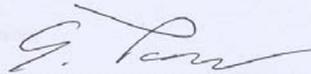
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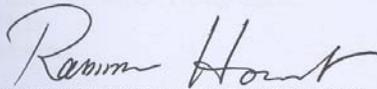
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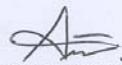
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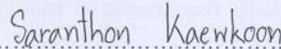
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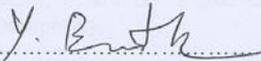
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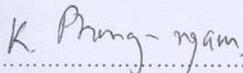
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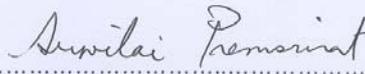
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Finally, I am grateful to my family for their financial support, entirely care, and love. The usefulness of this thesis, I dedicate to my father, my mother and all the teachers who have taught me since my childhood.

Saranthon Kaewkoon

A STUDY OF GENDER POWER RELATIONS IN SEXUALITY: A CASE STUDY OF WOMEN FACTORY WORKERS IN AOM-NOI SUBDISTRICT, KRATHUMBAEN DISTRICT, SAMUT SAKHON PROVINCE

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ABSTRACT

This Social research is a qualitative and quantitative study, the objectives of which were 1) to study the characteristics of gender power relations in sexuality of women factory workers and 2) to study factors affecting the gender power relations in sexuality. Samples of the study consist of 138 factory women living in Aom-Noi Subdistrict, Krathumbaen District, Samut Sakhon Province, which were divided into 108 samples in a qualitative study and 30 samples in a quantitative study. Data was analyzed by content analysis in a qualitative study and by ANOVA for one-way classification in a level of 0.05 significance in a quantitative study.

The findings of the study indicate that most of the samples have less sexual negotiation or no sexual negotiation. The results from in-depth interview of 30 respondents show that 63.33 per cent (19 persons) have no sexual negotiation with their husbands. 36.66 per cent (11 persons) have sexual negotiation, but only 7 persons have a successful sexual negotiation - - can refuse their husband sex by persuasive speaking and giving reasons and can initiate to have sexual relationship with their husbands. And only a few respondents can insist on condom use for a safer sex from unwanted pregnancy and uncertainty of HIV infection from their husbands, as the meaning of condom use in factory women's thinking is tied with sex workers and it also expresses feeling of being unreliable resulting in unstable relationship of a couple. However, in the group of no sexual negotiation or unsuccessful sexual negotiation, factory women give reasons that they are timid, afraid of, fearful that their husbands will be angry, fearful of being abandoned and unreliable if their husbands use condoms. The result also shows that important factors affecting gender power relations in sexuality are 1) income - -factory women have higher income than their husbands. 2) personalities - - they are confident in themselves and raised with sexual equality.

KEY WORDS: GENDER POWER RELATIONS/ SEXUALITY/ WOMEN  
FACTORY WORKERS

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การศึกษาความสัมพันธ์เชิงอำนาจระหว่างหญิงชายในเรื่องเพศสัมพันธ์ : กรณีศึกษาสาวโรงงาน ตำบลอ้อมน้อย อำเภอกะทู้มแบน จังหวัดสมุทรสาคร (A STUDY OF GENDER POWER RELATIONS IN SEXUALITY : A CASE STUDY OF WOMEN FACTORY WORKERS IN AOM-NOI SUBDISTRICT, KRATHUMBAEN DISTRICT, SAMUT SAKHON PROVINCE)

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#### บทคัดย่อ

วิทยานิพนธ์นี้เป็นการศึกษาวิจัยทางสังคมศาสตร์ ใช้รูปแบบการศึกษาวิจัยเชิงคุณภาพเป็นหลัก ร่วมกับการศึกษาเชิงปริมาณ โดยมีวัตถุประสงค์เพื่อ 1) ศึกษาลักษณะความสัมพันธ์เชิงอำนาจระหว่างหญิงชายในเรื่องเพศสัมพันธ์ของสาวโรงงาน 2) ศึกษาปัจจัยสำคัญที่มีผลต่อความสัมพันธ์เชิงอำนาจระหว่างหญิงชายในเรื่องเพศสัมพันธ์ กลุ่มตัวอย่างในการศึกษาคั้งนี้ คือ สาวโรงงาน ต.อ้อมน้อย อ.กะทู้มแบน จ.สมุทรสาคร จำนวน 138 คน โดยแบ่งเป็นกลุ่มตัวอย่างจากการศึกษาเชิงปริมาณ 108 คน และการศึกษาในเชิงคุณภาพ 30 คน โดยในการวิเคราะห์ข้อมูลได้ใช้วิธีการวิเคราะห์เนื้อหา สำหรับการวิจัยเชิงคุณภาพ และเชิงปริมาณใช้สถิติวิเคราะห์ความแปรปรวนแบบแจกแจงทางเดียว โดยมีนัยยะสำคัญทางสถิติที่ระดับ 0.05

ผลการศึกษา พบว่า กลุ่มตัวอย่างส่วนใหญ่มีอำนาจการต่อรองต่ำหรือขาดอำนาจการต่อรอง โดยข้อมูลจากการสัมภาษณ์เชิงลึกจำนวน 30 ราย พบว่า กลุ่มตัวอย่างร้อยละ 63.33 (19 ราย) ไม่มีการเจรจาต่อรองทางเพศกับสามีเลย และส่วนอีกร้อยละ 36.66 (11 ราย) มีการเจรจาต่อรองทางเพศกับสามี แต่สามารถต่อรองได้สำเร็จเพียง 7 ราย ที่ปฏิเสธหรือต่อรองได้สำเร็จนี้สามารถที่จะปฏิเสธการมีเพศสัมพันธ์เมื่อคนไม่พร้อมด้วยวิธีการพูดคุยหวานล่อมและให้เหตุผลแก่สามี การเป็นฝ่ายเริ่มต้นการมีเพศสัมพันธ์เมื่อคนพร้อมหรือต้องการสามารถให้สามีใช้ถุงยางอนามัยเพื่อการป้องกันการตั้งครรภ์และเมื่อไม่แน่ใจว่าตนตกอยู่ในภาวะเสี่ยงต่อการติดเชื้อเอชไอวีจากสามีได้เพียงบางรายเท่านั้น เนื่องจากความหมายของถุงยางอนามัยในความคิดของสาวโรงงานไปผูกติดอยู่กับการใช้กับผู้หญิงบริการ อีกทั้งยังแสดงถึงความไม่ไว้ใจกันอันจะส่งผลต่อสัมพันธ์ภาพที่สันคลอนของสาวโรงงานและสามี ส่วนกลุ่มที่ไม่มีการเจรจาต่อรองทางเพศกับสามีเลย หรือได้เริ่มต้นการเจรจาต่อรองแต่ไม่สามารถต่อรองได้สำเร็จ เนื่องจากความไม่กล้า ความเกรงใจ กลัวสามีโกรธ กลัวการถูกทอดทิ้ง และคิดว่าไม่ไว้ใจกันหากให้สามีใช้ถุงยางอนามัย โดยปัจจัยสำคัญที่มีผลต่อความสัมพันธ์เชิงอำนาจระหว่างหญิงชายในเรื่องเพศสัมพันธ์ คือ 1) รายได้ หมายถึง การที่ภรรยาไม่มีรายได้นั้นมากกว่าสามี 2) บุคลิกภาพส่วนบุคคล หมายถึง มีความเชื่อมั่นใจตนเองและการได้รับการเลี้ยงดูอย่างเสมอภาคทางเพศ

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## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Background and rationale of the study**

HIV/AIDS has become the familiar word in Thai society as well as in several countries worldwide within only 20 years from the advent of HIV/AIDS in the United States, and has made a widespread impact on the global communities (Kittiphat Nonthapatthatmadun and others, 1981: 1). AIDS crisis is so serious and complex. The severity of AIDS has increased gradually and become getting more and more intense with a prejudice, drug, prostitution, gender disparity and double standard value that give a chance to men for having promiscuous behaviour that facilitates HIV transmission.

Thailand has faced the AIDS crisis for over 2 decades from the first finding of AIDS patient in Thailand in 1987. Initially, the virus is introduced into a country and is usually transmitted mainly among vulnerable groups e.g., selling and using sex services, sex between men and injecting drug use. Firstly there were infections among a homosexual group which most of them were infected by foreigners in 1984-1991, accounting for 30 per cent. Then, the HIV/AIDS epidemic has crept widely and rapidly into the groups of drug injectors (sharing of needles and syringes), commercial sex workers, their clients and at last wider society –especially among housewives who may infect infants during pregnancy (Phimphawan Bunmongkhon and others, 1999: 197). As John Ungphakorn said that “ Next to prostitutes, drug addicts and commercial sex workers’ clients, their housewives are the target of HIV transmission” (Gobgul Ingkuthanon, 1980: 50).

Thus, it is evident that the HIV/AIDS pandemic has already crept into a family, which is a foundation of our society and children affected by HIV/AIDS are subjected to a cycle of vulnerability. Moreover, when women living with HIV/AIDS become ill or died, the welfare of their children and elderly parents are affected, as these women are responsible for running household-earning cash. As the result, it is

undeniable that HIV/AIDS has made a great impact on the society in the future (Phatsorn Limanon, 2001: 29).

According to the statistics on the status of HIV/AIDS in Thailand recorded by Information Center of Epidemiology, the Division of Epidemiology, Department of Communicable Disease Control, Ministry of Public Health from the advent of HIV/AIDS in Thailand in 1984 until January 31, 2004, it is found that most of the HIV/AIDS are in reproductive and labour age who are unskilled workers (factory workers, labourers, drivers of vehicles for hire, accounting for 44.2 per cent. The cause of HIV transmission is still sex, accounting for 83.70 per cent. The surveillance data from the advent of HIV in Thailand in 1984 until December 2003 indicated that 170,573 infections were transmitted in the initial nine years, and the number of infections were increased dramatically in 1992. However, since 1997 the increasing of male infections has decreased, while the number of female infections has increased continually. Doctor Manit Theeratantiganon said in the 8<sup>th</sup> national AIDS Seminar in Thailand on July 11-13 2003 that “Housewives of reproductive age are the target affected by HIV/AIDS and the number of new infections among these women will be increasing. As the result, there will be an estimated 15,000 pregnant women infected with HIV each year from having unprotected sex with their husbands and 3,000-4,000 new infections among children each year”. So, it makes an economical and social problem, which is a continuous and unending cycle, if women do not protect themselves from having unsafe sex with their husbands, especially for factory women in industrial sector. Although the campaign of AIDS prevention has done for a long time, the factory women still have health problem, in particular reproductive health, and many of them do not have a safe sex (Ummara Sunthornthada, Vicittra Chaichana and others, 2001: 1). Moreover, statistics recorded by Information Center of Epidemiology indicates that most of HIV/AIDS are unskilled workers or laborers; it means “wives of these men are the vulnerable group that will be infected by their husbands undeniably”.

From the information mentioned above, I have been interested in studying the gender power relations in sexuality: a case study of married women living in the industrial area or normally called “factory women:” in Aom Noi subdistrict, Krathum Baen district, Samut Sakhorn province. As for gender power relations if there is

gender disparity, women will be affected from the result of risky relationships with their husbands e.g., not insist on condom use. In Agunda, for example, women do not dare to refuse their husband sex even though they know that their husbands are HIV infections, or do not dare to suggest their husband for having a safe sex owing to a fear of battery and divorce. Furthermore, the status of women is considered to be inferior to their men in the society. The gender disparity leads to risk behaviour associated with HIV transmission from husband to spouses (Saranya Bunnak and Phenphak Thongthae, 2001: 199). However, in a society without a clear gender discrimination, for example, Elonggots in Philippines gives the importance to the conjugal relationship. Thus, a marriage results in a social unit that a woman and a man have cooperated in taking care of family for a long time. It is a cooperative relationship or an intimate relationship between a wife and a husband, not a competitive relationship or gender inequality. In routine of Elonggots' lives, it is hardly to see the inequality of sexual relationship. There is no association or place of meeting for men or social organization that men have a right to have their freedom world. Political decision will be made in a large room within a house. Women will have an authority to give their opinions and make a decision which they have a right e.g., make a decision together in a household, negotiate for a safe sex from HIV/AIDS. A society of Elonggots indicates that the gender equality can occur (Pranee Wongtait, 2001: 57-58)

To understand gender power relations in sexuality of factory women, it will be a study under a condition of changing circumstance with the questions that if factory women as wives have their own income, how gender power relations will be; whether and how they will have a power to negotiate their husbands in a subject of sexual relationship when they are not ready or want to protect themselves from unsafe sex related to sexually transmitted diseases; and what factors will affect the gender power relations in sexuality. Moreover, factors in rural and urban society of factory women will be studied. The statements mentioned above is the motivation of this study to understand a cause of the problem and eventually the results will be applied in a campaign, a promotion and a creativeness of new value for equal gender power relations in Thai society. This will result in a safe sex for women or wives, especially

for factory women who are the vulnerable group of HIV/AIDS from their husbands mostly.

### **1.2 Objectives of the Study**

1. To study the characteristics of gender power relations in sexuality of factory women.
2. To study factors affecting the gender power relations in sexuality.

### **1.3 Benefits of the Study**

1. To know the gender power relations in sexuality of factory women.
2. To know the factors which are determinants of the gender power relations in sexuality.
3. To apply the results of the study in a campaign and a promotion for creating equality of gender power relations in Thai society, especially for factory women.

### **1.4 Scope of the Study**

This study focuses on factory women who work and live in the industrial area in Aom Noi subdistrict, Krathum Baen district, Samut Sakhorn province. The aim is to study the demographic characteristics of the targeted samples, learning of gender role through socialization process, pattern of thought, belief, value and norm of sex in both rural and urban society which will affect sexual behaviour of factory women e.g., sexual negotiation including role of motherhood and spousehood, making a decision in a family, and economic role.

### **1.5 Limitations of the Study**

1. As sexuality is a very sensitive subject in Thai society, it restricts an approach of deep information from the targeted sample. So, community leaders known well by general factory women are necessarily to bring the researcher into the samples.
2. To acquire additional information in the field, it is found that factory women have migrated, so, the researcher can not collect data completely. Moreover,

some of the samples do not willingly give a deep information. The researcher needs help from community leaders again to introduce samples that are qualified according to the objective of the study.

### **1.6 Definitions of Terms**

1. Factory workers means married women ranging between 15-45 years and a married woman is taken to mean those who are married by having and not having a marital registration and still live together with their husband.

2. Gender power relations means the characteristics of relationship between a wife and a husband that presents the equality of rule and duty, income, education, sexual behaviour and economic status in a family e.g., holding of money, a right of spending family money, making a decision in family subjects such as a decision of buying property or valuables, a decision about residence, a decision about family problems and a decision of family planning.

3. Gender power relations means factory women's ability to have sexual negotiation with their husbands e.g. initiate to have sexual relationship, refuse their husband sex, insist on condom use in case of knowing and not knowing whether their husband have risk behaviour related to HIV/AIDS or not, prohibit their husbands from being intimate with other women or request them to use condom.

4. Sexual negotiation means factory women's ability to have sexual negotiation with their husbands e.g. initiate to have sexual relationship, refuse their husband sex, insist on condom use in case of knowing and not knowing whether their husband have risk behaviour related to HIV/AIDS or not, prohibit their husbands from being intimate with other women or request them to use condom.

## CHAPTER 2

### LITERATURE REVIEW

This study sets a review issue of the related literature and researches, so as to be a guideline on studying and understanding of gender power relations of women factory workers. The details are as follows.

#### 2.1 Structural Functionalism on Division of Status and Sex Roles

**Talcott Parson's** Structural Functionalism divides the sex role by using a family unit as a boundary. The sex role, in other words, is divided according to its private / public sphere based on biological explanation, with men playing the role of “earners” and women of “housewives”. Moreover, Parson also describes men’s and women’s behaviors, characteristics, and emotional qualifications in accordance with the sex role. Men possess aggressive characteristics, creative thinking, and quality of reason to play the “instrumental role”; whereas women possess obedient characteristics, pay attention to emotions rather than to reason, and play the so-called “expressive role.” (Kanjana Kaewthep: 3)

Instead of using the spheres to mark the boundary as Parson did, **Nithi Eaw-sriwong**, (Instructional sheets on women studies, Thammasart University), uses the stereotype of the societies as a criterion to divide the sex role. According to the social structure in Thailand ever since the old days, men’s and women’s duties have been obviously divided. Women have an economic duty. That is, women take full responsibility for the family welfare. Thus, women status is inferior to men’s. And such structure is an original cause of unequal relations between men and women, and of women exploited in societies owing to men’s superiority in power over women.

Furthermore, there was a group of anthropologists surveying hundreds of society patterns around the world and then compiled a model of social structure arrangement and a definition of the roles of men and women. The roles are then divided into 3 categories:

defense, subsistence, and reproduction. Men's role of "defense" means that men spend their life outside their homes to do their duties in the public sphere. Women play the role of "reproduction" which means women spend their life inside their homes. And the role of "subsistence" becomes men's and women's joint responsibility. The anthropological division is similar to that of Parson's, but its role of "subsistence" is different. This group of theorists also explained that this structure is a cause of exploitation in gender relations, and this idea agrees with Nithi Eaw-sriwong's opinion. In fact, men are able to control all the resources of the society. If the decrease of stress in gender relations is required, women have to express their power as well as men do in all of the three mentioned functions. That is to say, women have to play more roles in the public sphere, and gain more economic and political power.

And the current issue following the Structural Functionalism that may be considered is that of Motherhood as experience and institution. A. Rich (Kanjana Kaewthep, 2530: 79-91) has studied this issue: While society provides women with the role of motherhood, the question is whoever it is to define such role along with its requirement and other details. And there is a conclusion that under patriarchy, women still do not take part in defining their own roles on an equality with men. And he also learns the fact that men define the women's role of motherhood causes 'motherhood' to every woman no matter she has a child or not. That is to say, every woman must have a quality of 'motherhood': expressing her unselfishness, responsibility, sacrifice, and so on to every other person and everywhere. 'Motherhood' is both a woman's experience (if she has a child), and an institution. He also concludes that the definition of 'motherhood' in our society at present is the way that men dominate women and cause long-lasting unequal relations.

## **2.2 Structural Functionalism on Gender Role Differences**

Nowadays, sociologists and anthropologists explain that 'gender roles' is social and cultural construction rather than biological explanation (Vance 1991: Parker 1994). For example, **Hoult** and **Henze** (Hoult & Henze, 1978: 55) define 'gender roles' that it is an attitude or a behavior relating to being a male or a female. **Rice** (Rice P., 1993: 352) says that male or female quality is based on the use of

values to judge the characteristics and behavior of each gender. And **Hurlock** (Hurlock, 1978: 456) explains ‘gender roles’ that it is a pattern of behavior for each gender to express themselves clearly and acceptably in the society. **Block** has given a definite explanation that ‘gender roles’ is a set of standards or principles that the members of the society have towards the qualities of males and females. **Ward** has given a social meaning for ‘gender roles’ that it is a socially and culturally acceptable behavior and attitude towards male and female qualities (cited by Hurlock, 1978: 456). Also, **Ortner & Whitehead** (1987: 72) say that ‘gender’ is symbolized by members of a society and defined by its culture. So ‘gender roles’ is defined by a society as a guideline of behaviors (Lorber & Farrell, 1991: 7). All of the mentioned definitions agree with those of **Napaporn Hawanon** (2539), **Warunee Fongkaew** (2539), and **Pimpawan Boonmongkol** (2541) that ‘gender roles’ is the term used to explain the behaviors of sex role and status defined and expected by society and culture how men and women behave themselves. Boys and girls are trained and educated by society to possess their roles, expectations, and their own development of emotion and intelligence according to their gender.

Some academic experts have presented various points of view on gender differences. **Patsorn Limanon** (2542: 3-5) points out the differences between genders that the gender roles studied and found significantly show men’s superiority in opinions and behaviors. Owing to the fact that society unequally values men’s and women’s activities, role inequalities of men and women are firmly rooted and they turn out to be the society’s beliefs and values that reflect men’s superiority in many ways. For example, society obviously shows its view that women are inferior to men in every aspect. There are clear-cut differences between men’s and women’s functions in every form of activity: economic, social, or political. There are certain symbols representing women’s inferiority. **Patsorn Limanon** (2542: 3-4) presents her 3 assumptions of the determinants affecting the differences between genders as follows.

1. *Differences between genders based on natural and biological principles.*

Society arranges separate roles for its members and society assumes that the roles distributed to each member are physically suitable. Society also expects each gender to behave in a particular way in response to the acceptable social patterns. For

example, fighting, hunting, weapon making, governing, religious ceremony performing, and other outdoor activities ought to be men's functions because men are more alert and stronger than women. Women have a menstrual period, pregnancy, and a delivery. Therefore, it ought to be women's functions to look after the house, to prepare meals and to bring up a child at home.

2. *Family Structures*. A family, either single or extended, is an important factor that causes differences in job distribution between genders, and in the status inequities of men and women in a family, and this may expand wider into the whole society. That is, the distribution of functions and responsibilities between spouses in a single family is not quite effective. If either of the spouses is away or sick, the other has to take charge. **Rapeepan Panthurat** (2543: 61-67) made a study of Thai male's participation in the family activities. The study reveals that the number of the family members is an index indicating how many people share the housework and whether it is a must for a husband to take part in it. The findings are: the distribution of the housework in a family with a few members, cannot precisely performed; but in a family with a lot of members, a husband is able to avoid doing the work by having another family member do it for him. **Angels**, 1891 (referred in Patsorn Limanon, 2542: 4) presented an opinion on the relations between family structures and definition of gender roles, and the monogamous system that when there is a profitable product in an extended family, the product may be shared out among the male members as a personal belonging. And the male members are able to separate and have a new family. This type of performance has caused a change to the family activities that are generally known in the society. And the profitable product itself partly influences the arrangement of women and men positions in the society as well. That is to say, when there is a new system of production in a single family, the husband position is likely to be a producer who supports the family and works outdoors. Husbands, therefore, are in a higher status and are superior to wives, whereas the functions under women's responsibility like *housework*, and *bringing up a child* do not allow women as the production controller. So women status is likely to be inferior. **Ruth B. Dixon** (referred in Patsorn Limanon, 2542: 5) has summarized the models of roles and functions distribution between men and women in the old days. She explained that the three factors of sexual relation, birth giving, and bringing

up a child are included in a solely institution: a single family, and these three functions inevitably belong to women. Women begin their sexual relations (by means of marriage) and then give birth to their offspring. Their main functions are to bring up their children. And owing to their duties mostly restricted within the house, women have no chance to attend any outdoor activities like men. On contrary, men are free to attend an economic or political activity. And these activities may directly reward them with financial or social status. The inequity of chances leads to the inequity of status between men and women. And the result is women have to depend on men both socially and economically.

3. *Culture.* In each culture, every member of the society, male or female, is embedded with the socially provided attitudes, roles, characteristics, and patterns of spoken language for each sex. When all of these are considered as a whole, they turn out to be social sex that is mainly based on biological sex. Here are some examples:

1. The upbringing within a family and the training in traditional regulations of the society that focus on men position of leadership and women position of followers, or the belief that women have to keep their virginity until marriage, all of these result in young girls being restrained under social rules and regulations. For example, young girls are strictly brought up at home, whereas boys are allowed to go outdoors and freely seek for their leadership and manhood qualities themselves.

2. Women's life cycle is generally narrower than men's. In ancient societies or in most of the agricultural societies, young girls are vertically combined with societies by means of relatives and families; while boys' life cycle horizontally expands. In addition, there is an activity arrangement in each society significantly indicating 'an area' where men and women can share.

3. In many societies, the gender roles set up always have opposite qualifications. Such different roles significantly separate the activities and functions of husbands and wives (men and women), and also significantly suggest that women have to depend mainly on men.

According to the examples above, it is obviously seen that almost all cultures have created an image of women being inferior to men in nearly every aspect. In reality, women are often excluded from various activities that promise opportunity of

being a leader. In spite of the fact that men's and women's roles can sometimes support and depend on each other well, the inequities between men and women are always noticeable, especially those of sexuality. In conclusion, **Patsorn Limanon** (2542: 3-4) presents her opinion on gender differences that they depend on natural and biological factors, family structures, and cultural factors, whereas **Kritaya Archawanijakul** (referred in Napaporn Hawanon, 2539: 58-74) says that gender differences have their origin from 3 factors of gender inequities as follows.

1. Most societies throughout the world are a kind of man superiority that has been crystallized into the systems of belief, values, social norms, traditions, and practices. It is an arrangement of societies with women being inferior to men. However, men and women do not differ much in thoughts, but they all are under the socialization system of man superiority. Therefore, most of men and women are similarly and equally overwhelmed by the thought of roles of men being superior to those of women.

2. Inequities between men and women really exist. They result from the family system of man superiority. As **Semone de Bovaur**, a famous French woman rights activist, has commented in her book - *The Second Sex*, "Nobody was born female." This extraordinary saying can just as well be regarded in reverse as "Nobody was born male; but was turned to be one, afterwards." The inequity on men's side is the quality of being the authority center that controls and overcomes almost all of women activities.

3. Social structures establish inequities between men and women through the system of authority relations, and the control of resource distribution and producing factors. The main roots of such inequities are the system of function distribution, and the limitation on women's types and areas of work. All of these make women's work become very little in its economic value. We can clearly see the inequities between men and women if we look at the 3 powerful social institutions as follows.

*First*, family institution and relative system which are likely to be of patrilineal, rather than matrilineal.

*Second*, political and governmental institutions. The proportion of men to women in the executive positions is that more than 9 out of 10 chiefs or heads are men. Women's participation in politics is very limited, only 1 out of 10.

And *third*, religious institutions. Most religion leaders and superstition experts are men. The method and process that gender inequities continue to exist are the repetition of production and the belief socially embedded and polished up. In conclusion, **Kritaya Archawanitchakul** (referred in Napaporn Hawanon, compiled, 58-74) presents her opinion with emphasis on social and cultural structures rather than natural and biological factors.

And **Manop Kanatow** (2541: 31-34, 132-133) explains the gender differences that reflect and set up the patterns of gender relations – men being superior to women. It is quite easy for men to build up or to reserve the sexual authority especially for themselves. It is, therefore, obvious that the pattern of sexual behaviors in Thai society is of double standards. Men are free to seek for their own sexual happiness, whereas women are strictly forbidden and have to keep their virginity until marriage. It is so because women are exploited by the social structures of man superiority. The exploitation includes career and educational discrimination, laws with sex bias, fixed gender roles, women status depending on men, and sexual suppression. All these rules and regulations are repeatedly handed down from generation to generation in order to maintain the status of woman inferiority and man superiority. Both men and women approve of such double standards. And of course, they affect women's limitation of desires, choices, roles, and rewards. The impact of sex discrimination and men's monopoly of social authority on women status is universal and usually found in nearly every part of Thailand. Men's natural and biological characters are somewhat superior to those of women. Despite women status being better at present caused by the process of learning and the socio-cultural evolution, women are still regarded by certain men as sex objects for sexual pleasure.

In conclusion, most of academic experts agree that gender differences in a society have originated from the physical differences between men and women. Such differences are wrongly understood that they are a clue to identify the distinctive abilities between men and women for all their lives. According to such misunderstanding, a lot of sub-societies build up such differences little by little. From the beginning, the idea of men being superior to women has been systematically formed by means of family and cultural structures. The repeated process of instructions puts emphasis on several differences between men and women. One

important difference is in their characteristics, including distribution of functions and responsibilities between them. Such differences lead to a clear separation between men and women. They also destroy the gender relations; and bring about inequities and inequalities, which seem common and fair for men but forbidden for women. Owing to such authority relations, the female factory workers who are a part of Thai society cannot avoid men's sexual behaviors of inequity and superiority. All these can easily and directly influence the Aids risk sexual behaviors.

### **2.3 Theory of Learning through Social Construction of Sexual Behavioral Determinants**

The social construction of transferring ideas, beliefs, values, and performance patterns is sociologically called '**Socialization**'. This is the first measure that a society transfers its socially related Psycho - sexual Structure to its members continuously from generation to generation. That is to say, even boys and girls are physically different, it is the reaction of the society and of the fathers and mothers that signifies the differences. As **Kanjana Kaewthep** (2535: 10) has commented in the book 'Marn Hang Akhati' (A Curtain of Prejudice), 'womanhood' and 'manhood' do not exist from birth. Only sex differences are natural, and sex differences do not necessarily lead to 'womanhood' and 'manhood' as they are in our present society. That is to say, even though women are to become pregnant (sex difference from men), it is not necessary that women are to bring up her children ('womanhood' set up by a society). This expression is not only an opinion, but it is the fact already occurred in other societies with different social structures.

Therefore, the social construction of sexual behavioral determinants is of social psychological not of biological as ever mentioned. The socialization process used for limiting or building up human behaviors can be divided as follows:

1. *Direct socialization.* It is the required performance for society members to behave themselves according to the established rules and regulations. That is, to directly state what to do or what not to do, what is right or wrong, and so on. It greatly affects the individuality development: to enable an individual to behave oneself suitably to a situation. The direct socialization is performed by means of instructions, admiration, blames, scolding, and others.

2. *Indirect socialization.* It is performed as a result of experience in noticing other family members: father, mother, and relatives; as well as social models: movie stars, singers, and others.

Sociologically, it is believed that social surroundings greatly influence human beings as they are society members. The reasons why human beings live together and form a community are because they, firstly, have to depend on one another from birth until death; and secondly, social surroundings exert influence on human beings in various aspects – behaviors, personality and points of view. So a society has to jointly set up an agreement between its members for the purpose of its peacefulness and orderliness. This agreement must be regarded as the social norms for the society. The bringing up a society member to the norm of the society requires a representative to act as a transmitter of the norm to its members and help them absorb it as their own norm. The representative mentioned herein is an institution that establishes rules and regulations and sets up standards of behaviors for the society members. The institution itself is, therefore, regarded as a source of experiences for children and adolescents. The social representatives to transmit the experiences, values, and sexual norms (Chulalongkorn University, Faculty of Political Science, 2534: 59-62) are families, peer groups, schools and community.

The training and implantation of customs and traditions on sex in Thai societies have been performed continually through the social representatives mentioned above. The woman factory workers as a part of society, thus, cannot avoid such socialization process. They have to accept and take whatever the society has provided: patterns of thoughts, beliefs, and values; and then practice accordingly. If anyone refuses to behave according to the social norms, they are probably punished.

## **2.4 Social Control**

The social control can be performed by means of *reward* and *punishment*. Both performances can be done formally (*directly*) or informally (*indirectly*). The reward may be an approval, admiration, reputation, authority, and properties. The punishment is the social reaction against an individual who violates the social norms. It may start from a minor reaction from a gossip, an insulting look, a mocking laughter, a refusal to communicate with, a boycott, a fine, to a prison or a death

sentence. The social control can be performed in various forms: through elementary groups of families, friends, relatives, and neighbors; and through secondary groups of associations, clubs, and governmental or non-governmental organizations. The social control through elementary groups is likely to occur informally without planning, but it is very effective; whereas that through secondary groups is formally performed, usually in writing, but it is not very effective. However, the influence of each group still exists and it will become greater when there is an elementary group occurring in the secondary groups. And the last form of social control is by means of force: legislation or law enforcement, with an organization and the authorities who especially take responsibility for the matter. This form of control is formally performed with stages of punishment.

If there is anyone in the society fails to behave according to the socially provided 'gender roles', the social culture of the present time is probably unable to continue to exist. Therefore, the offenders against the gender roles are to be punished accordingly. This measure of punishment is called 'Social Control' and it ought to be used together with the measure of socialization, or to be used alone if the other measure fails, (Kanjana Kaewthep, 2535: 90, referred in Parichart Janjarat, 2541: 20).

## **2.5 Concept of Gender-Related Double Standards**

**Gender-related double standards** has been defined by some experts. **Reiss** (1960: 83-84) says that the gender-related double standards are the values of sexual discrimination. For example, men are not socially blamed for a certain behavior, but women are severely blamed for the same behavior: committing adultery, having sexual relations before marriage, and so on. **Jariya Pongwiwat** (2526: 21) says that it is the inequities between men and women: sexual inequity, for example. Owing to the sexual norms, men's and women's sexual behaviors are of different standards. A man can freely perform his sexual activity and is often admired as a success, while a woman's sexual activity is under the traditional control: marriage. **Amara Sunthornthada** (2542: 2) says the gender-related double standards partly have originated from specific groups of cultures and races. The double standards are obviously found in the society with man superiority. There are several exceptions for anyone who was born male. To get more understanding, the definition of each

prohibition in the tradition or custom is to be carefully studied. **Nantawan Yantadilok** (2543: 3) says that gender-related double standards are the inequities of judgement of men's and women's sexual behaviors. The violence of any sexual behavior may be judged according to the gender of the performer. For example, it is socially acceptable for a man to have more than one lovers; but a woman is to blame if she behaves so. **Manop Kanatow** (2524: 31-34, 132-133) says the gender-related double standards are the use of one standard to evaluate men's behaviors, and the use of another standard to evaluate those of women. So men and women are differently judged in the same performance. A society offers more authority to men than to women, and the society approves the offer.

According to the academic experts' definitions, it can be concluded that gender-related double standards are the values of using different standards to judge men's and women's same sexual behavior. The use of different standards has caused inequities and inequalities of sexual behaviors between men and women.

#### **Gender - related double standards in Thai society.**

**Kritaya Archawa-nitkul** (referred in Wirasak Jongsu-wiwatwong, compiled, 2539: 159-165) mentions the double standards of sexual behaviors in Thai society. He says it is forbidden to openly talk about sex in Thai society, even in an academic debate. In most Thai families, knowledge of sex is not taught to children. Information on sexual behaviors is forbidden not only for young girls but also for an open conversation. Women ought not to talk to men about this matter. As a matter of fact, few Thai husbands and wives discuss and exchange the information on sex. If so, where do Thai children get the information on sexual behaviors? Women's opportunities of socializing and dating are under the scope of belief that the most important roles of a woman are of being *a good wife* and *a good mother*. Such roles are deeply implanted in every society member through the social and cultural processes. Most people, thus, believe that nature created such roles especially for women, and therefore, several social processes are built up to press women to accept such roles. Women seem to be unable to refuse the roles. In Thai society, being a good wife and a good mother begins with the implantation of the values of 'virginity keeping' in women since youth. The values originate in the royal culture, and spread

among people afterwards through the repeated process of learning, as well as the implantation of other values. A young Thai boy has more opportunity, than a girl, to socialize and has more freedom in sexuality - so much so that he seems to take no responsibility for anything. Thai men's sexual relations before marriage are generally accepted. They also believe that a young Thai man must experience sexuality before he gets married. If any young man does not have such experience, he may become peculiar in the eyes of his peer group. Thai men's first sexual experience with a prostitute is widely performed. According to the gender-related double standards in Thai society commented by Kritaya Arcchawa-nitkul, women can be divided into two groups: **good women** and **evil women**. The evil women here refer to ones who live a promiscuous life, like prostitutes. Another aspect of the gender-related double standards is the value judgement of men and women by comparing women to flowers and men to insects. Such comparison encourages men to exploit women, and to look at women as *articles of trade*. **Manop Kanatow** (2541: 31-34) says that the gender-related double standards in Thai society define men's and women's authority differently. What is clearly seen is men's authority to have sexual activities with more than one woman, whereas women are to be severely punished by the society and by moral if they are the performers of such activities. Such standards reflect the pattern of sexual relations of man superiority. Therefore, it is quite easy for men to build up or to reserve such privileges only for themselves.

Therefore, the pattern of sexual behaviors with double standards enables men to seek for their sexual pleasures with emphasis on their satisfaction and their physical happiness. Women's sexual behaviors are strictly controlled, especially in keeping virginity. Due to the social structures of man superiority, women are exploited in many ways. For example, career and educational discrimination against women, the equity of laws based on sex, the fixed gender roles, women's necessity to depend on men, and the sexual pressure. All these rules are repeatedly transmitted to maintain the status of woman inferiority, and man superiority is passed to the process of social polishing-up. And now men and women approve of the double standards and support them as well. All of these affect the limitation of women's desire, choices, roles, and other rewards. According to the family status with man superiority and the use of sexual norms to manage women's rights and obligations, the worthy women or good

women are the ones who behave themselves according to the sexual norms, keeping their virginity until marriage. This is the way to make women become worthier. Woman inferiority, which is caused by the double standards, makes women worthier and hard to find. The worthy women are monopolized by marriages, while men do not have to. *'At present, Thai society still accepts men being superior to women.'* A married woman, therefore, must be loyal to her husband. It is taboo for a married woman to have sexual relations with anyone who is not her husband. Such behavior is considered extremely offensive and likely to cause social discomfort. Even a single woman has to limit her sexual relations to a certain extent. She ought not to have sex with any man before marriage. Any woman who always changes a boyfriend or dates a lot of men, is usually hated by the public. Women have to behave themselves in the customary frame. A Thai virgin is normally expected to keep her virginity for her future husband. A Thai woman usually does not have freedom to do what she likes, even in her personal life or her spouse choosing. She seems to have no rights even to defend her rights; her parents may sell her to someone without asking for her preference. After marriage, it is rather difficult for Thai women to get a divorce because it is socially unacceptable. Thai women are under the strict social norms of women roles. A good woman must play a role of a housewife and a good wife, according to the well-known Thai saying: *Men are the front legs of an elephant, and women, the rear ones.* A married woman has to do the housework, take good care of her husband, and look after the children. Women, thus, are polished up to behave well in accordance with the custom frame in the greater extent than men, especially in the matter of sexuality.

In conclusion, women's sexual norms generally connect with sexual prohibitions. This is the society's ideal way to control women's bodies and sexuality. Although Thai society has greatly changed according to the current of western cultures, some beliefs and ideals may change and there are higher levels of acceptance and refusal. But the belief in women's virginity still remains. People believe that virginity defines women's value, and agree with the idea of men's sexual experience before marriage. According to a study of women's public image, most students think that Thai women ought to keep their virginity until marriage. Although our society is developed and becomes more complicated, the sexual norms which has passed down

for centuries still exert strong influence on the people. Women cannot escape from the influence of the process of social polishing-up which has absorbed the sexual norms. All the sexual norms mentioned herein are connected with one another under the family institution. The maternal norm provides the fundamental roles of women to maintain the society. The norm puts a limit on women's rights, freedom, choices, and opportunities. The sexual norms provide women's sexual behaviors and put them under the control of the family institution, where women become inferior. However, the norms mentioned above emphasize on the relations between men and women. If there is someone being sexually attracted only to another one of the same sex as oneself, they are to be blamed and such behavior is regarded as homosexuality. This agrees with **Pimpawan Boonmongkol and Wanpen Ma-un** (2541: 47) who say that the gender-related double standards in Thai society make boys better brought up than girls. Men have been taught to be leaders since birth, so they like to try and learn new things. In Thai society, boys are not bound to be home all the time, but they can go out to find some life experiences blamelessly. Therefore, when they get to the age of fertility, Thai men are free to learn about sexuality without blame. On the contrary, it is socially unacceptable for Thai women to have sexual relations before marriage. Because of this, the double standards offer an opportunity for the society to accept men's sexual relations before marriage. And Thai men are found to have their first sexual activities with prostitutes in order to gain experience of sex. **Amara Pongsapit** (referred in Wirasak Jongsu-wiwatwong, compiled, 2539: 158) says that men's sexual activities are common and socially acceptable. According to men, such behaviors are not only blameless but ought to be praised as the desirable life experience. But women have to keep their virginity until marriage. **On-anong Intarajit and Narin Krinson** (2534: 24-25) have a similar opinion with all the experts mentioned above that Thai society has an expectation of the family patterns that affect an individual's way of life. For example, a family will be perfect if a husband is the leader. Men are considered to be the first of importance. That is, men's promiscuous behaviors are acceptable, and men can blamelessly have as many wives as they like. On the contrary, a married woman must learn to pay no attention to her husband's behaviors. It is obvious that Thai society has different expectations for men and women. In

general, women are highly expected, so most women have to behave themselves according to the social norms for fear that they might not be accepted.

In conclusion, talking about sex in Thai society is forbidden. The topic of sex ought not to be openly spoken of. The sexual values, as the social norms, clearly separate the surroundings between men and women, and signify that men are superior to women or women are inferior to men. Men's learning of sex is a life experience, whereas women's rights to learn such things are blocked. Various prohibitions are made to persuade women to believe that sex is a shameful matter. Whatever is connected with sex or sexuality ought not to be revealed to the public: drinking, smoking, having sex before and after marriage, masturbation, for example. The signification of men's superiority as a part of the double standards leads to the sexual exploitation and also leads to Aids risk behaviors in every Thai woman, including the female factory workers.

#### **Gender-related double standards in Thai society and the spread of Aids**

**Penchan Pradapmuk** (2541: 21) presents her opinion on sexual values in Thai society that the system of beliefs, gender roles, gender relations, authority relations in sexual negotiation, and the alienation of using condoms in sexual activities are supporting factors affecting Aids risk behaviors. **Nipa Jirapat** (2540: 102) mentions women's sexual values in the study on '*Sexual control in Thai women at present: A case study of sexual control in adolescents*'. The finding is that a woman chooses to have a sexual activity only with her beloved man; and if she has to marry a man she does not love, she will have a sexual activity with her beloved one before doing it with the other. **Nuntawan Yantadilok** (2543: 1) mentions men's sexual values in the study on '*Thai Adolescent Prisoner Inmates: HIV Risk Perception, Sexual Behavior and Appropriate Behavior Change Communication*'. The finding is that the feeling of the male adolescents in the approved school towards the sexual activities is the matter of joint pleasure and of irresponsibility. **Suchai Kitsiri-pornchai and others** (2539: 1) mentions men's sexual values in the study on '*The survey of sexual behaviors in a certain group of Thai men*'. The finding is that these Thai men have their first sexual activities mostly with their girlfriends without using condoms, and their average age is 17. And women have their first sexual

activities with their beloved men. **Kanjana Kaewthep** (2542: 6) mentions the differences between men's and women's sexual values. She says men's and women's sexual behaviors are different. Men, in a Thai style, must have an initial sexual intercourse. A man is considered a real man if he has several lovers and uses no condoms. Such belief is an indication that Thai men are inevitably putting their lives at Aids risk proving their manhood qualities in this way if there is no change in the definition of '*manhood*'. On the contrary, Thai women are taught to keep away from sexual activities. This results in women status after their marriage. Married women are to suffer whatever may happen, to please, to keep silent, or even to hide her sexual satisfaction (because it is shameful). Married women must strictly stick to the ideal of monogamy. However, such behaviors up to the ideal do not protect women from Aids their husbands have got from other women. **Pimpawan Boonmongkol** (2541: 47-50) says that the double standards give opportunity to the society for the approval of Thai men's sexual activities before marriage. It is found that Thai men often have sex with prostitutes in order to gain sexual experiences. And at the same time, women unintentionally become the victims of Aids. Because of the system of beliefs and the values of sexuality being of double standards, women accept men's sexual activities before marriage. And because women have to keep their virginity until marriage, most single women pay no attention to the knowledge of sex. They consider it to be the matter of the married people. Women, therefore, tend to approve of their husbands' sexual activities outside marriage so long as their men do not cause any economic problems in the family, or bring their new lovers home as minor wives. **Patsorn Limanon** (2542: 22) says that inequity, especially of sex, makes women fail to set up their own objectives if they still have to depend on men. There are a lot of problems caused by sexual inequity affecting women status in many different ways: women reproductive rights, rape, for example. At the same time, such inequity enables men's behaviors of showing authority over their spouses. Men often take no responsibility for their reproduction and prevention of the spread of sexually transmitted diseases.

In conclusion, the gender-related double standards in Thai society can bring about the spread of Aids. From gender differences to gender-related double standards, and from gender exploitation to sexuality irresponsibility, these are the steps of

unwanted growths that make a direct impact on people's health and may eventually lead people to Aids.

## 2.6 Concept of 'Power in a family'

**Center and Raven** (1971: 245) say that the study of patterns of power relations in a family is the most important of all the studies of family relationship. It is so because it is the study that best reflects the changes of patterns of other relations in the family. In this study, the researcher uses the idea of 'power in a family' as a guideline for the study of the occurrence of power relations between husbands and wives, the certain factors that give power to wives or factory women, and the characters of the power relations between husbands and wives in the context of sexuality.

'Power' is the fundamental aspect in the social interaction. Authority is used when one wants to understand the conflicts among society groups or even countries. According to the family sociologists, 'power' has been an important topic when the patterns of family relationship (both authority relations and patterns of decision making) are studied since 1950, (Olsen and Cromwell, 1975: 5). 'Power' has been defined in many different ways, so the word is a point of view with various concepts and dimensions. Even a number of family sociologists have different definitions for the word. **Blood and Wolfe** (1960: 11) say the 'Power' is a person's potentiality that influences his or her spouse's behaviors. **Olsen and Cromwell** (1975: 4) say that power is an individual's both potential and genuine ability that can change other family members' behaviors. **Rollins and Bahr** (1976: 620) say that power is the relation between a husband's and a wife's abilities that influence each other's behaviors when both of them have a conflict in their objectives. In general, 'power' refers to an individual's ability (within a family relationship) to achieve his success though he may confront an obstruction, (McDonal, 1980: 82).

All the definitions above can cover 6 main issues which most sociologists are in agreement with, (McDonal, 1980: 82-83).

**Firstly**, 'power' is both potential and actual ability to fulfil the requirements: either for a change of behaviors or for an achievement.

**Secondly**, 'power' is of system property, rather than personal property.

**Thirdly**, ‘power’ is dynamic, rather than static, and consists of reciprocal causation.

**Fourthly**, ‘power’ is both perceptual and behavioral phenomenon.

**Fifthly**, ‘power’ is often connected with asymmetrical relations. However, the power of an individual in a certain field may be compensated by that of another person in another field. Such cross- fielded power relations may cause symmetrical or equal relations.

**Lastly**, ‘power’ is multi-dimensional, consisting of various dimensions, including social structures, interactions, and outcomes.

According to the variety of issues, Olsen and Cromwell (1975) divide all the issues into 3 groups, like McDonal (1980), as follows:

**Base of family power** consists of various resources that belong to an individual. These resources will help increase the ability to control a situation. McDonal (1980: 843) classifies the base of family power into 3 sub-groups as follows.

1. Economic Resources referring to individuals’ economic and social resources such as income, education, occupation, and so on.

2. Normative Resources referring to the definitions of the cultures and the sub-cultures whose authority it is to do a specific thing in a family.

3. Non-economic Resources referring to the following resources:

3.1 Affective resources: such as levels of relations, faith, and quantities of depending upon others.

3.2 Personal resources: such as personalities, characteristics, and role abilities.

3.3 Cognitive resources: such as perception influences, authority over users, and perception of other’s authority.

Besides such classification, **French and Raven**, (1959, referred in Olsen and Cromwell, 1975: 5-6), divide the base of family power into 6 groups as follows:

- |   |                          |
|---|--------------------------|
| 1. <i>Legitimacy power or authority</i> | 2. <i>Referent power</i> |
| 3. <i>Expert power</i>                  | 4. <i>Reward power</i>   |
| 5. <i>Information power</i> and         | 6. <i>Coercive power</i> |

According to McDonal (1980: 843), all the base of family power are grouped in normative resources and non-economic resources as mentioned above.

**Family power processes** feature the interactions between family members that consist of various processes and occur while they are interacting with each other. The interactions include discussion, decision making process, problem solving, conflict resolution, and crisis handling. The concepts generally used for explaining the family power processes are assertiveness and control. The former refers to the amounts of attempts individuals use to change other's behaviors. The latter, sometimes used in the same meaning as 'control', refers to the amounts of such attempts becoming successful, (Olsen and Cromwell, 1975: 5). Besides both concepts, McDonal (1980: 844) says that negotiation and persuasion are also used as the concepts to explain the family power processes.

**Power outcome**, the last dimension, mostly appears in many researches and covers the issues of *who is the topmost person of authority?*, *who is to make the final decision?*, or *who is the winner?* (Olsen and Cromwell, 1975: 6). **Sanya Sanyawiwat** (2544: 76) has a question of *who is the top person of authority in a Thai family, a father or a mother?* The answer, theoretically, is 'a father', as a proverb saying, *'A man is an elephant's front legs, a woman is the rear ones.'* However, a mother, practically, has long been the top person of authority, especially if she is the major wife; and a father is of authority only when he is outdoors. In a democratic society at present, a husband and a wife are equal in liberty. They, together with their children, are likely to have a discussion on something, rather than allow anyone use an absolute power on it. A husband, however, is mostly superior to a wife. In a modern society, there are many relevant factors, such as education, income, antecedents, and others. Whoever possesses more of these factors is the topmost person of authority in a family. **Herbst**, however, has a different idea that the correlation between a pair of spouse is composed of two dimensions: activities and decision making. He defines 'power' as the ability to control the dimension of decision making. Both dimensions are evaluated by means of the activities each person performs and makes decisions. He, later on, classifies 'power' into 4 categories: husband dominance, wife dominance, husband and wife autonomy, and husband and wife synchronization. In addition, **Blood and Wolfe** (1960) say that

'power' is formerly of authority pattern defined by each society. In the patriarchal society, both husbands and wives approve the idea of husbands are to decide in almost everything. It is so because husbands are authorized by the social norms, and wives are to act as followers. However, if a wife gains more power to make decision, what should be taken into consideration is that there might be power from another source rather than 'authority' and it is not a violent source. In this case, Blood and Wolfe say that the main source of power in the spouse relationship is 'resource' that refers to anything a husband or a wife gives to his or her spouse in order to fulfil the requirement or to achieve a certain objective, (Blood and Wolfe, 1960: 12). According to such meaning, whoever brings in more resources to a spouse has the authority to make a decision.

Therefore, when considering the resources according to Blood and Wolfe, the resources mentioned refer to the external resources, such as education, occupations, income, participation in the society, and membership of a social organization. **Gillespie** has gone through the review of literature and concludes that the sources of power in the married life that have influence over power distribution are as follows: 1. *Socialization* 2. *Marriage licenses* 3. *Income* 4. *Occupational pride* 5. *Participation in the organization* 6. *Education* 7. *Suburban dwelling places* 8. *Stages of family way of life* 9. *Physically threatening*. In conclusion, Gillespie says the authority differences in husbands and wives do not rely on an individual's ability, but they rely on the method husbands treat their wives that may cause negative effects to the wives. **Blood and Wolfe's** works on the use of power between husbands and wives are widely studied in many countries and this leads to the development of a theory called 'The theory of resources in cultural context.' In this development, the cultural factors are taken into consideration as well. **Rodman** (1974) presents the theory of resources in cultural context in order to explain the conflict in the study result of the power structure between husbands and wives in many countries. He has pointed out the problems found in the researches according to the theory of resources in 2 points.

**Firstly**, the higher economic status a person is in, the greater power he has over his spouse. The social and economic status is a personal resource and can make an impact on the use of power between husbands and wives.

**Secondly**, the higher economic status a person is in, the more upward tendency of having power over his spouse he has. It is clearly seen in the patriarchal society. He says that the social and economic status, like occupations, income, and education, is not the solely factor that causes the power between a pair of spouses. There is another factor that affects the authority relation pattern and this factor is transferred through the process of socialization and this factor is called ‘**culture.**’

According to **Center** (1971), although the resources are used when the power between husbands and wives need explanations, the cultures that enable the use of power must be considered as well. For example, in a country with a high level of development, the cultural influences are found as important as those of a spouse’s resources. He has pointed out the cultural influences upon the authority relation pattern in 3 points as follows.

**Firstly**, each pair of spouses in those countries is embedded with equalitarian marital ethic.

**Secondly**, the values of the flexible use of power that have long been embedded can greatly cause power distribution between each pair of spouses.

**Lastly**, the resources between each pair of spouses: education, occupations, and income, are, in fact, parts of the cultures in those countries that are used for defining the total image of an individual. Therefore, the study of the authority relations between pairs of spouses ought to take both the factors on resources and those on cultures into consideration at the same time.

As for the explanation of resources and cultures relations, Rodman depends upon the Situation-Organism- Response Theory in the field of psychology. He says that human behaviors are based on 3 factors: situations, norms, and reactive behaviors. He also explains that an individual’s reactive behaviors are resulted from the correlation between the surrounding situations and the norms that direct an individual’s behaviors in the society. Therefore, when one wants to study the power structures in a family or the power distribution between husbands and wives, he ought to consider these 2 main factors: 1. the comparison between husbands’ and wives’ resources, 2. the cultural or sub-cultural expectation of power distribution between husbands and wives.

According to the points of view and theories mentioned heretofore, the interaction patterns between husbands and wives are socially and culturally structured. The patterns of thoughts, beliefs, attitudes, along with sexual behaviors and definition of the gender roles are built up; and then are handed down to all the society members through the process of social learning. In Thai society, men are superior to women. The definition of the gender roles, along with the sexual norms, has resulted in the gender-related double standards. The gaining of power and the authority relation between husbands and wives are due to the hold of the roles defined by the social and cultural norms. Therefore, the power distribution in husbands and wives, in the social and cultural aspects, is on the side of husbands. As **Safilios Rothchild** (1969: 541) has said, the power will reflect an individual's ability to control the power structure. It is so because it is the set norms. And another source of power is the resource, as described by **Blood and Wolfe** (1960: 12) that any of the spouses who can bring in more resources to support the family will be of higher power. The resources here refer to economic resources, in addition to income, education, occupational pride, and participation in the society or membership of a social organization (regarded as resources between pairs of spouses, **Center** 1971). The last two resources illustrate the power derived from some certain skills obtained from the contact with the outside world. Therefore, in order to create the understanding of the authority relation between men and women on sexuality that may affect Aids risk behaviors of the female factory workers, I, the researcher, use these points of view and theories mentioned heretofore as the study frame.

## **2.7 Related researches**

The results of many researches show that social and cultural factors are related to and affect the gender power relations in sexuality as follows.

### **2.7.1 System of beliefs and sexual values in Thai society**

The system of beliefs and sexual values in Thai society are of gender-related double standards. That is, the society, women included, accept men's sexual activities before marriage, but women are to keep their virginity until marriage. Moreover, women as wives tend to approve of their husbands' sexual activities

outside marriage within the acceptable level that may not cause economic problems to the family, or really keep their new lovers as minor wives, (Ford and Kittisuksathit 1996: 109; Pinhatai Supamethaporn and others 2537; Janpen and others 2538: 14; Abilasingh 1990; Thong U-Thai 1991).

However, in the present situation of Aids epidemic, it is found, in the research performed by **Janpen and others** (2538), that women may accept their husbands' sexual activities with non-prostituted women rather than with prostitutes. It is believed there is a lower degree of infection risk to have sex with non-prostituted women. Such system of beliefs is a direct impact of the spread of information about Aids epidemic. However, men's sexual activities outside marriage are socially considered to be improper to practice, (Janpen and others 2538: 7). Besides, **Havanon N John K & Tony B** (1992) make a study on '*Sexual networking in a provincial Thai setting*'; and the finding is: if a man has sex with a prostitute, the man's wife is likely to ignore her husband's such behavior. Therefore, occasional sex with prostitutes: not too often, paying not too much, not affecting the family's financial status, or not infected with venereal diseases or Aids, is the behavior a wife may be able to endure or accept. A married woman, though, generally does not want her husband to have sexual contact with a prostitute. The only chance a wife may accept such behaviors is when she and her husband cannot have sex together for a long time, owing to their living apart for a long time, during pregnancy, or after delivery, (Knodel 1996: 193 referred in Pimpawan Boonmongkol, 2542: 9). **Atchariporn Chalermisri** (2540: Abstract) made a research study on *Socio-cultural dimension of sexuality outside marriage and prevention of Aids: An analysis of men working in a different area*. The finding is that the sexual values of the group of married men are vividly of double standards: having sexual contact outside marriage with women who are not their wives – prostituted or non-prostituted. All these are directly resulted from the values of seeking for sexual pleasure from other women. It is also found that the sexual satisfaction responded by their wives is not a determinant of these men's sexual contact outside marriage. Their sexual contact outside marriage is in response to their mental, emotional, and social needs in addition to the physical need. **Jariya Pongwiwat** (2526: 130-131) made a study of the Thammasart University first year students' knowledge, attitudes, and needs

towards sex education. The finding is that the students there vividly use the double standards to limit men's and women's sexual behaviors. All of them agree with the attitudes that it is common for men to experience sex before marriage, and that it is offensive for women to perform such behaviors. The finding agrees with the study performed by **Ratana Thanapornsanguth** (2528: 141-143). That is to say, the students believe that it is common for a man to have sexual contact with more than one woman, but it is offensive for a woman to have sexual contact with more than one man. Moreover, a good woman must remain loyal to her husband, not committing adultery; but it is common for a man to have sexual activities with someone else outside his home.

### 2.7.2 Gender roles and gender socialization

**Fongkawe** (1995) made a study of sexual socialization in adolescent girls in the suburb of a province in the North. The finding is that the socialization affects the adolescent girls' sex education. A woman is taught to be '*good*.' A good woman must not know anything about sex, she must not pay attention to sex, and she must not express her sexual desire. She is socially trained and fully socialized to be '*a good woman*' in accordance with the sexual norms of Thai society, the double standards. **Patsorn Limanon** (2533) made a study of Thai women's attitudes towards marriage. The finding is that the women with lower level of education tend to approve of the gender roles defined by the old society. For example, men are leaders, men play important roles outdoors, and men are free to perform outdoor activities. **Umaporn Patrawanit** (2538) made a study of the cultural factors that affect the non-risk sexual behaviors of adolescent boys and girls studying in a secondary school, a vocational school, and a university in the area of Bangkok. It is a quantitative and qualitative study. In the quantitative aspect, 449 subjects of the sampling group are surveyed in their opinions towards gender roles, knowledge, attitudes, and their behaviors to protect Aids and their use of condoms. The finding is that the adolescent boys and girls think that there are inequalities between men and women; and women are inferior to men.

### 2.7.3 The power relations in sexuality context

**Pimpawan Boonmongkol** (2542: Abstract) made a study on '*System of beliefs and sexual relation behaviors and gender relations in a family system: significance and techniques in a community level for the prevention of sexually transmitted diseases and Aids in a married village woman.*' The findings are that a housewife takes a major role in the housework and in the economic affair; and the housework responsibility distribution between men and women is not absolutely performed. The meaning of sexual relations between husbands and wives is love, emotion, feelings, warmth, and the offspring. The sexual communication is performed by means of gestures rather than words. The level of sexual negotiation varies in each housewife. The determinants of a housewife's sexual negotiation are: 1. the woman's own economic roles 2. the amount of years a woman has been married 3. the age difference between a husband and a wife 4. a woman's own personality. Besides the sexual negotiation, the main factors that cause a housewife to be at risk from the sexually transmitted diseases and Aids are as follows. 1. low perception of the husband's sexual behaviors outside marriage 2. the problem of social risk – a wife is at risk from the conflict in the family if she refuses to have sexual contact with her husband when she does not know whether or not he has got Aids or any other sexually transmitted disease 3. lack of understanding of an initial symptom of the sexually transmitted diseases and lack of a correct remedy for each of them 4. a housewife's unsafe sexual behaviors (sex outside marriage) 5. the unfamiliarity with condoms in sexual context between husbands and wives. **Ford & Kittisuksathit** (1993) studied the way of life and sexual behaviors of the adolescents who were working in the industrial factories in Bangkok and suburban provinces. The study is both quantitative and qualitative. The data was collected by means of group conversation and the sampling group responded the questionnaires by themselves. The finding is women are in a weak sexual negotiating position because of the wrong belief of condoms. Condoms are a symbol of evil women. A certain group of people in the society takes the attitude that 'condoms are connected with evil women'. Women, therefore, dare not ask their men or lovers to use condoms for fear that men might think they are experienced in sex, that they might displease and show their distrust of their men, and that they might break their sexual relations if

their men insist on using no condoms. **Rewadee Lertsinthanapat** (2541: Abstract) studied the system of beliefs, sexual behaviors, authority relations between men and women, and sexual negotiation for safe sex in a housewife. The finding is there are double standards in the system of beliefs, sexual behaviors, and authority relations between men and women. For example, women are to keep their virginity until marriage, women are forbidden to have sexual contact outside marriage but men are allowed to, to have sexual relations means to love rather than to satisfy one's sexual desire, communication of sex is shameful for women, husbands have authority to make a decision on the family and sexual matters, condoms are good only for sex outside marriage, and the perception of Aids is very low.

#### **2.7.4 Sexual behaviors of worker groups**

**Yawanut Intharadechokul** (2526: Abstract) studied the knowledge, attitudes, and sexual performance of the members of the Thai Kurabo Labors' Union by using a sampling group of 126 male and female workers. The finding is most workers think that 'sex' means 'sexual intercourse', their knowledge of masturbation, venereal diseases, and physical examination before marriage is on average. On their attitudes towards sexuality, most of the workers agree with the idea of choosing their own spouse with the approval of the parents. They mostly take their future spouse's habitual and behavioral factors into consideration. On sexual relations before marriage, their attitudes are of double standards: men approve of their own sexual contact before marriage, but disapprove of women's. They regard women's virginity to be very important. And on their manners towards their lovers, most of them agree with the idea of 'arm in arm' or 'hand in hand', but disagree with embracing, kissing, and sex before marriage.

**Noppawan Noppakroah** (2537: Abstract) studied the Aids risk behaviors of the construction workers in the suburb of Chiang Mai. The finding is Aids risk behaviors are caused by the perception of commercial sex service, the intention to have sexual contact with prostitutes that is caused by the social factors resulted from the sexual norms they have been embedded since birth, and the satisfaction from such sex service resulted from the prostitutes' beauty and good care. The male workers consider emotional feedback to be more important than

physical one. They do not think that they are at risk from Aids. Moreover, their habit of using the sex service occurs every payday or after drinking liquor, along with the reinforcement – the persuasion from their colleagues or friends.

Owing to the review of literature, points of view, theories, and related researches, the researcher frames the study procedure of gender power relations in sexuality of the female factory workers. The illustration is on Figure 1.1: Conceptual Framework

### 2.8 Conceptual framework

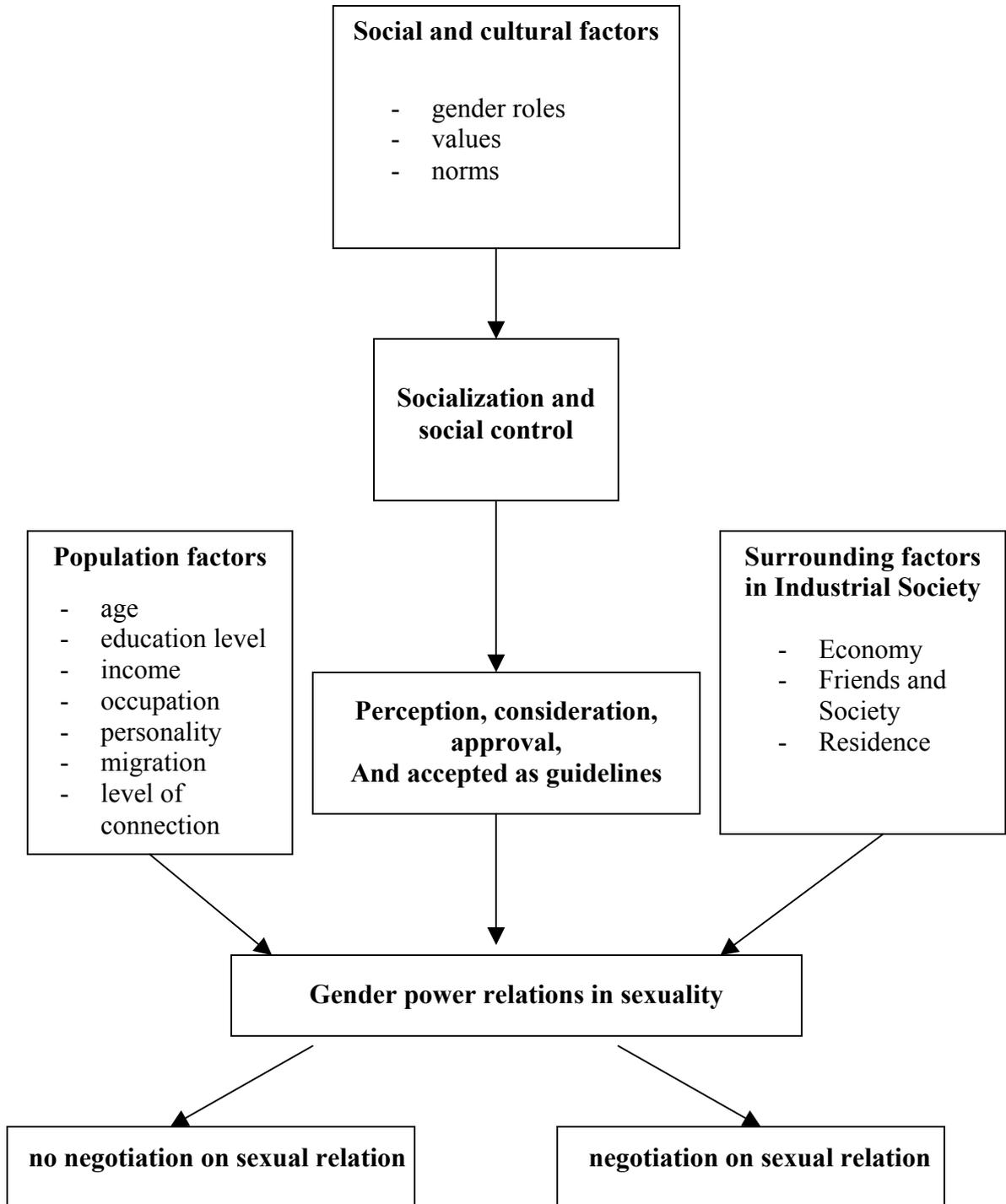


Figure 1.1: Conceptual Framework

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

The study of authoritative aspect of gender relation of man and woman within family context that resulting on risk to AIDS infection among female industrial workers is aims to broader understanding for social phenomena, cultural, and so on that influenced the relationship. It also aims to clarify the link to sexual relation behaviour which can be considered risk or not to AIDS infection among female worker.

In this study, researcher employs 2 methods of research; qualitative approach and quantitative approach accordingly.

For the qualitative one, researcher held it as principal to this study. It lends retrospective study in specific case study with the view to gain thorough understanding relationship of factors to present way individual behave. Inquiry from surrounding factors of individual e.g. social condition, cultural element and internal elements of individual respondent e.g. thoughts, belief, taste, sexually behaviour with the view to clarify.

For quantitative portion is aim to gain picture for thought, belief, as well as social norm on sexuality and sex behavior both in original community and new community that potentially style to authoritative relation of man and woman within family context on sexuality matter. The information gain from this portion would be contribute or complement to portion of qualitative analysis. Its would take steps as follows.

#### **3.1 Selection for research site**

In this research, researcher makes a specific selection for target site of study. It is the industrial area of Om Noi sub-district in Kratumban district, Smudh Sakhon that rapidly become industrialised area and high economic growth. Per capita income is ranked to 4 of overall area of nation. Industrial took first in this composition (Smudh Sakhon Provincial Industrial office). It is inevitably affected change in

social, cultural, and all social aspect. It therefore proceeds to pattern of thinking, belief, taste, social norm on sexual matter/behaviour to all groups from original group of people, and people recently move in.

So Om Noi industrial area is a suitable place for this study. Researcher does not specified certain workplace to be inquired for but rely this on sampling nature.

### **3.2 Population and Sample**

Population for this study is group of female industrial worker in Om Noi industrial area, Kratumban district of Smudh Sakhon.

#### **3.2.1 Sample selection**

In this study, researcher chooses to employ a purposive sampling with respect to certain criteria. They are fit to the objective of the study,

1. Female industrial worker in Om Noi industrial area of Smudh Sakhon province.
2. Aged 15-45 years old.
3. Respondent should revealed herself as married legitimated or non legitimated (traditional family) or agree upon marital cohabitation to the day this study in conduct.
4. All respondents are voluntarily cooperated to give interview at the session.

#### **3.2.2 Choosing and access to sample (for qualitative portion)**

Researcher selects the purposive sampling with condition designed and snowball sampling which can be achieved through the role of key informant. That brought researcher to reached sample population. They can ensure sample population with familiarity and honesty enough to feel comfortable to give fact and opinion at interviewing session, they can also smoothing the session through promoting good relation of interviewer-respondent. For this one of executive member of Metropolitan Textile Trade Union, she is in good human relations and known to all member of this trade union. The main reason pushing researcher admitting the procedure due to the fact that in Thai society does not accept sex as public story and must be private affairs. This push to employ familiarity and closure relation that enable researcher to

obtained real fact (reliable). In this study researcher choose 10 samples for in-depth interview. However, upon the consultation with thesis advisor, researcher increases sample population to 30 in number with view to give due weight to study.

#### - Data gathering process

Thirty indepth interviews outcome to quantitative and qualitative. For quantitative part would formed by personal background of respondent classified by age interval. It would style indepth interview as to amount on to age related interval. This can be seen variation of thoughts, belief, taste, ideology, and sexual behaviour.

Age	Number	Percentage
Below 20 years of age	1	3.7
21-25 years of age	9	29.6
26-30 years of age	10	34.3
31-35 years of age	5	14.8
36-40 years of age	3	9.3
Above 40 years of age	2	6.5

#### 3.2.3 Selection and access to respondent for quantitative study

The selection is under certain constraints, among those there are no exact information on number of married female worker, sample population also need to qualify the criteria set upon satisfaction to objective of the study. Aware well this fact, researcher therefore adopts multistage sample which is a combination of cluster sample and quota sample

**Cluster sample** is counted to 5 clusters upon the nature of distribution of population. There are textiles and wearing apparel the largest group of 246 industrial plants unit takes first, chemical and plastic take the second with 191 industrial plants, metal and non-metallic 159 units, food and beverages of 35 units and sawmills take last 30 plants. (Source : Smudh Sakhon Provincial Industrial Office)

It is following by **quota sample**, quantitative would support qualitative portion that be the core of study. Research selected to 100 samples. It was chosen from the above list of industrial employment unit by proportion. 10 samples more

would be added in a view to respond to errorness and imperfect information. So that total number is counted to 110 in number. Among these there are 41 for textiles and apparel, 32 for chemical and plastic, 26 samples for Metal and non-metallic, 6 for food and beverages and 5 for sawmills accordingly. 108 out of 110 questionnaires were proceed while 2 are incomplete and not to count for.

Access to sample population at quantitative session research contact with leader of 5 main trade unions. It was Chairperson of Thailand Metal and non-metallic Trade Union, executive committee member of Metropolitan Textiles and Apparel Trade Union and Om Noi area Trade Union the survey is possible and done. Leaders of trade union help short list and select female worker who possesses qualification fit for the study's objective in a number desired. It is very helpful for researcher to shortening time and maximizing potential outcome. It is also a comply to industrial plant safety regulations researcher walking randomly to the plant alone become not possible.

### **3.3 Data gathering**

In this study researcher conducting through following procedures

#### **3.3.1 Documentary study**

In this study researcher treated documentary research as first source for relevant information. Researcher has reviewed the following sources, post graduate thesis/dissertation, research report, textbook, periodicals, news papers, cyber information on AIDS gender relations, sexual behaviour, domestic power relations, social, cultural affairs, health. Conduct was taken at various libraries of university, specific information source e.g. library of AIDS division, diseases control department, public health ministry.

#### **3.3.2 Field study**

Field study of this study conducted through these following steps

##### **3.3.2.1 Coordinating for information gathering**

In this task researcher coordinate relevant agencies for useful information of the study. Issuing letter asking for authorisation/of lingual and introduction letter from the Cultural Research Institute for Rural Development, Mahidol University for the following agencies.

1. Smudh Sakhon Industrial office
2. Smudh Sakhon Statistical office
3. Om Noi Municipality
4. Leader of 5 trade unions : Textiles and Wearing Apparel, Chemical and Plastic, Metal and Non-metallic, Food and Beverages and Sawmills.

### 3.3.2.2 Data gathering

**Data gathering for qualitative research**, researcher conduct through in-depth interview with general interview guide approach. This procedure research can easily take over and control the organisation and direction of conversation and do not waste the time for raise question to interviewee. Also with standardised open-ended interview it would be obtained full detail information. There are 4 areas of focusing points as following.

Theme 1 : Demographic pattern of female worker.

Theme 2 : Awareness of gender relation in old and new soc.

Theme 3 : Power relation of male and female within family context and sexual relation

Theme 4 : Knowledge on AIDS and prevention from AIDS infection through husband.

At the interview researcher ask for permission from interviewee to record, if interviewee don't permit researcher choose to short note and rearrange for full detail story.

**Information gathering for quantitative research:** Researcher employs questionnaire that has two kind question with open ended question and close ended question. There are 6 parts as follows:

**Part 1:** concerning personal background of respondent female worker, there are 18 questions, open ended and close ended. The description of result being in descriptive, statistical figure such as frequency, tendency to center, dispersion

**Part 2:** Concerning power relation of male and female within family. The question focus on role in decision making in various matters; economic, family/domestic management totalled 7 questions. It is a check list question with scoring to

Wife score	3
Co-decide score	2
Husband score	1

For mean of variation of power relation of male and female with family context, researcher use scale question weighted as

$$\text{Range} = \frac{\text{Maximum} - \text{Minimum}}{\text{Interval}} = \frac{3 - 1}{3} = 0.66$$

As from the rule it

Score	Level of male & female power Relation in family context
1.0 - 1.66	Low
1.67 - 2.33	Medium
2.34 - 3.00	High

**Part 3:** Concerning the knowledge and awareness of gender's role among female worker respondent, and it different of old and new society structure. There are to/all 14 questions in this part. Potential answer is yes or no respondent can choose one from these. Presentation of research result is descriptive with reference to frequency and percentage

**Part 4:** Question on condom use and infection of AIDS and prevention from to be infected. There are 13 questions divided into 2 parts first part 5 questions and last part 8 question. Presentation of result showed in statistical method; frequency, tendency to center, dispersion.

**Part 5:** Concerning power relation of female and male within the context of sexual relation. There are attitude and individual practice for sexual relation with the view to see overall picture of negotiable behaviour in sexual relation

of female respondent. There are 6 questions with yes or no. Scoring is 1 (one) for yes and 0 (zero) for no.

**Part 6:** Question on the use of leisure time of respondent. There are 5 questions. Presentation is in data description with statistical treatment, frequency and percentage.

### **3.3.3 Tool for data collection**

Research tools for this study, researcher chooses the indepth interview for qualitative portion and questionnaire for quantitative portion. The questionnaire is properly designed aiming to fit the objective of this study. Literature review from various printed sources also lone for ground work of the study and to investigate for principle and theoretical frame work that fit to explain the phenomenon. The drafted outline was present to thesis advisor who checking for courage of content of structured outline and linguistic validity. Follow those by employing the tool for data collection

## **3.4 Investigation and Analysis**

### **3.4.1 Investigation for validity and unbiasedness**

With the view to obtain reliable information researcher employs triangulation technique through following

#### **3.4.1.1 Methodology triangulation**

There are indepth interview, participation research and questionnairing.

#### **3.4.1.2 Data triangulation**

1.1 Gathering from same respondent with several visit with the view to hand more oppportunity to respondent to answer/reply to the same question. This is to investigate for validity and reliability of information obtains from informant.

### **3.4.1.3 Theoretical triangulation**

The procedure investigate by frame working concept, principles on sociology and anthropology to analyse and interpret social and cultural phenomenon that affected to power relation of male and female that link to sex behaviour.

## **3.4.2 Data Analysis**

**3.4.2.1 Data obtained from quantitative study** would treated by descriptive statistical methods e.g. frequency of distribution, mean, standard deviation, median, maximum and minimum as suitable and analysis of ANOVA for one-way classification on income, duration of becoming friend to each other, and duration of co-habitation, educational background, gender relation in sexual relation matter. The data is treated by statistical package for social science: spss and statistical significant is at 0.05.

**3.4.2.2 Data obtained from qualitative portion** The analysis of this frame work is a content analysis. The linkage of data gained is tested to proceed to explanation of power relation of female worker, factor affected to this relation that prevalence to AIDS risk and infection. Presentation is in descriptive format.

## **3.5 Ethical consideration**

As this study is focus on sexual behavior, it is a sensitive issue, so researcher is highly concern and takes it with proper care. Certain conditions was explained to respondent for their consent before starting interview and

1. Term and objective of research was explained in verbal before interview start.
2. Sample population all are voluntarily participate in the research.
3. Research is conduct in proper place with privacy. In this research it took place mainly in the resident of Textile and Garment/Apparel trade union for indepth interview.
4. Respondent is rightfully absent from reply to some certain question or issue.

5. Privacy of respondent would keep secret/confidential and use only for research only.

6. Presentation of research result is must be in anonymous and address. However, with permission of respondent researcher would present it in given name.

## **CHAPTER 4**

### **STUDY RESULTS**

As per methodology for the study on power relationship of male and female with relation to sex behaviour that resulting to risk of AIDS infection for female industrial labour, researcher decides, from its content, present the outcome into two parts. **Part 1** present quantitative study, it is categorizes into 6 sections as follow.

- Section 1** Personal basic data
- Section 2** Authority relations between men and women under the family context
- Section 3** Perception of gender roles
- Section 4** Authority relations between men and women under the sexual context
- Section 5** Aids and the use of condoms
- Section 6** Analysis of the factors affecting authority relations between men and women under the sexual context

**Part 2** is concerning the result of qualitative study. It obtained by indepth-interview and observation. Researcher chooses to present in framework of content analysis and grouping of issue. It categorized into 3 sections as follows:

1. socialization and social control : it concern on perception on gender role of female industrial workers which aims to explain social process that affected pattern of thought, belief, and sexual behavior both in their original and new environment.

2. "authority" for decision making in certain important matter: on family planning, on children's education, on dwelling choosing, management, and maintaining, on family problem, on economic matter such as on family maintain expense, buying property of high value, and savings. All issues as mentioned are factor for analysis for authority relation of man and woman within family context.

3. authority aspect of gender relation of woman and man within family context: pattern and way of thinking, belief, and sexual behavior of respondents (female industrial worker).

#### **4.1 Physical/ Geographical appearance, economic condition, social situation of Om Noi sub-district, Kratumban, Samutsakorn**

Samutsakorn is the seaside province, and also heart of the town is situated on Thachin River bank. The province is low land area. It is suitable for marine fishery, coastal aquaculture and salt production. In the response to the need of fresh water canal and many in land watercourses were shoveled in the area to serve farm sector and household use. Area becomes industrialised and urbanised in recent years. It is a province that possesses plenty of economic advantage and resource rich. Looking at economic figure, Samutsakorn is shared mainly by industry and agriculture sectors. Per capita income of the province is comparatively high at the rank of 4 of the whole kingdom. Moreover, since industry sector share majority part of provincial gross product (GPP) and continuing increase its percentage in GPP. Apart from industrial sector, crop product processing, wholesale and retail trading becomes more significant to economy of the province. All as mentioned are contribute to higher per capita income for Samutsakorn.

There are 3,116 industrial plants in the province that welcomed 70 percent of workers whom are from other provinces, and 30% from Samutsakorn itself. Most of industrial work places located in Muang and Kratumban districts. It can categorise into textiles and apparel, refrigerator, seafood processing, practice, metal, and electric appliance, etc.

Om Noi Municipality area, that is target community of this study is located in Kratumban district, one of three districts of Samutsakorn Province that is neighbouring town of Greater Bangkok. It is an area to support Bangkok both modernity, base for industrialisation, because it is near central business district/of the kingdom and in the good transportation infrastructure, and marketplace. As from the survey of National Industrial Statistical office of Ministry of Industry showed that Kratumban is a house for Industry after district of Prapadaeng of Samudh Prakarn province. Most of these located alongside of Phetkasem Highway, Sethakij Road,

industrialisation increasingly spread to the surrounding area of roads that joint to Phetkasem Highway while at Phetkasem-Sethakij intersection presently becomes commercial zone.

More and more industrial place built and operated in the area it made flux of labour male and female come to Om Noi municipality area. More residential is built to serve this. Some are serviced by owners of the industrial plant for welfare of their employees some are built by real estate developer. It is compliment by entertainment places near industrial plant and residential units. Most of places like these are small made of timber or one story building with less strength. The place like this is for dining and a place for relaxation, singing karaoke, most of them called "Karaoke & Restaurant". It is meeting point and be a place for relaxation/leisure among industrial labour.

## **4.2 Result of quantitative study**

The researcher distributed out a total of 110 sets of questionnaires to the married female factory workers at Om Noi industrial community. The 108 completely filled-out returned sets were used for the study of the variants of ages, former domiciles, education background, the numbers of years they spends in Samutsakorn Province, the age when they got married, the period of time they dated and live a married life, forms of marriage, years of working, scale of income, number of children, and their dwelling places. All the details are as follows.

### **4.2.1 Basic personal background of sample of study**

As from collected information, basic personal information of 108 respondents is detailed below.

**4.2.1.1 Ages** The ages of the respondents and their husbands, shown in Table 4.1.

As from the survey, distribution in term of age is showed that majority of the factory workers and their husbands were at the age interval of 26 – 30 (34.3 % and 31.5 %). Only 3.7 % and 1.9 % were under the age of 20. More than half of the female workers or 63.9 % were at the age of 21 – 30. And 55.6 % of the husbands were at the age of 26 – 35. The result of study showed that respondent tend to choose

a man who is in the same age as she is or with little different age since she believe that it would feel closer and more friendly relation to each other. The result showed further that dream husband is a bit older than wife since it is good in Thai way of life that take respect to the senior and the senior would have greater experience it is fit to become good leader of family. Details showed in Table 4.1.

**Table 4.1: Number and percentage of the respondents, classified by ages.**

<b>Ages (years)</b>	<b>Number (N= 108)</b>	<b>Percent (100.0)</b>
<b>Wives</b>		
Under 20	4	3.7
21 – 25	32	29.6
26 – 30	37	34.3
31 – 35	16	14.8
36 – 40	10	9.3
Over 40	7	6.5
Unidentified	2	1.9
<b>Husbands</b>		
Under 20	2	1.9
21 – 25	18	16.7
26 – 30	34	31.5
31 – 35	26	24.1
36 – 40	13	12.0
Over 40	13	12.0
Unidentified	2	1.9

**4.2.1.2 Domiciles** The respondent's and her husband's former domiciles before they emigrated to Samutsakorn Province, shown in Table 4.2

As from the survey, distribution in term of domiciles is showed that the majority of the respondent and her husband former domiciles were in the central region of the country (40.7 % and 36.5 %). Only 4.6 % of both the respondents and

their husbands were from the southern, and those from the north-eastern were of the second rank (36.2 % and 35.2 %). Details showed in Table 4.2. The result showed that respondents tend to marry to man from the same previous homeland. Some of them become lover and husband and wife since they were in their home town and move for work here. The reason to show that having a couple who was born in the same geographical background is good in term of lowering gap of cultural difference and easier to understanding each other. Details showed in Table 4.2.

**Table 4.2: Number and percentage of the respondents, classified by the former domiciles.**

<b>Domiciles</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
<b>Wives</b>		
Central	44	40.7
Northern	15	13.9
Southern	5	4.6
North-eastern	39	36.2
Unidentified	5	4.6
<b>Husbands</b>		
Central	39	36.1
Northern	20	18.5
Southern	5	4.6
North-eastern	38	35.2
Unidentified	6	5.6

**4.2.1.3 Education background** The education levels of the respondents and their husbands, shown in Table 4.3.

As from the survey, distribution in term of education background is showed that the majority of the respondents and their husbands finished the education level of Prathom 6 (50.9 % and 44.4 %). Only 2.8 % of the respondents were over Mathayom level. Only 3.7 % of the husbands were under Prathom 4, while the

respondents' level of under Prathom 4 is 15.7 %. Educational background of respondent and husband mostly finished compulsory education. The result showed that majority of husband has higher education than wife. The reason behind is influence by Thai society remain adhered to the value that take the boy to school first, the girl is for housework, looking after the family, and also styled by resource constraint. So only compulsory education is possible for children in remote and economic poor community. It is also entering higher education institution student have to travel far from home that not fit and safe for girl. So it affected to opportunity, job, income, and future life greatly also. Details showed in Table 4.3.

**Table 4.3: Number and percentage of the respondents, classified by education levels.**

<b>Education level</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
<b>Wives</b>		
Under Prathom 4	17	15.7
Prathom 6	55	50.9
Mathayom 3	21	19.4
Mathayom 6	10	9.3
Over Mathayom level	3	2.8
Unidentified	2	1.0
<b>Husbands</b>		
Under Prathom 4	4	3.7
Prathom 6	48	44.4
Mathayom 3	32	29.6
Mathayom 6	12	11.1
Over Mathayom level	8	7.4
Unidentified	4	3.7

**4.2.1.4 The respondent's and her husband's income.** The factory workers' and their husbands' average monthly income, shown in Table 4.4

As from the survey, distribution in term of scale of income is showed that each factory worker had an average income of 5,700 baht per month ( $\bar{X} = 5,700.24$ ), with the standard deviation of 1,923 baht (S.D. = 1,922.81). The minimum income was 3,000 baht per month; and the maximum income was 15,000 baht per month. The husbands had an average income of 7,528 baht ( $X = 7,527.94$ ), with the standard deviation of 5,058 baht (S.D. = 5,057.93). The minimum income was 2,600 baht per month; and the maximum income was 40,000 baht per month.

It was also found that the majority of the respondents and their husbands (34.3 % and 22.2 %) had the monthly income of 4,001 – 5,000 baht. And 52.8 % had the monthly income of 4,000 – 5,000 baht. Only 7.4 % of the wives had the monthly income of 7,001 – 8,000 baht, while the husbands with the monthly income of 7,001 – 8,000 baht equals 32.4 %. Most of husband earned twice times than female worker because of the fact that industrial work is need proper skill and higher personal risk it is nature of man and not woman. It is also woman (industrial labour) mainly work in non-sophisticated unit that require looser professional skill and is easier to fill someone else in the job. So lower pay is inevitably. A detail is showed in table 4.4.

**Table 4.4: Number and percentage of the respondents, classified by the income.**

<b>Income (Baht/ month)</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
<b>Wives</b>		
<= 4,000 Baht	20	18.5
4,001 – 5,000 Baht	37	34.3
5,001 – 6,000 Baht	19	17.6
6,001 – 7,000 Baht	10	9.3
7,001 – 8,000 Baht	8	7.4
➤ 8,000 Baht	10	9.3
Unidentified	4	3.7
$\bar{X} = 5,700.24$ , S.D. = 1,922.81 MIN = 3,000 , MAX = 15,000		
<b>Husbands</b>		
<= 4,000 Baht	11	10.2
4,001 – 5,000 Baht	24	22.2
5,001 – 6,000 Baht	15	13.9
6,001 – 7,000 Baht	11	10.2
7,001 – 8,000 Baht	14	13.0
> 8,000 Baht	21	19.4
Unidentified	12	11.1
$\bar{X} = 7,527.94$ , S.D. = 5, 057.93 MIN = 2,6000 , MAX = 40,000		

**4.2.1.5 Number of years living in Samutsakorn Province.** The period of time the respondents and their husbands have lived in Samutsakorn Province, shown in Table 4.5

As from the survey, distribution in term of years staying in Samutsakorn is showed that the majority of the respondents and their husbands emigrated to Samutsakorn Province over 10 years ago (35.2 % and 33.3 %). Those who lived under one year were only 1.9 % and 3.7 %. Nearly half or 41.7 % of the respondents lived in this Province from 1 to 6 years.

**Table 4.5: Number and percentage of the respondents, classified by the number of years living in Samutsakorn Province.**

<b>Period of time (years)</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
<b>Wives</b>		
Under 1	2	1.9
1 – 3	22	20.4
4 – 6	23	21.3
7 – 10	17	15.7
Over 10	38	35.2
Unidentified	6	5.6
<b>Husbands</b>		
Under 1	4	3.7
1 – 3	21	19.4
4 – 6	17	15.7
7 – 10	20	18.5
Over 10	36	33.3
Unidentified	10	9.3

**4.2.1.6 Marriage ages.** The ages of the respondents and their husbands when they were married, shown in Table 4.6

As from the survey, distribution in term of marriage age is showed that the average ages when the respondents and their husbands got married were 22 ( $\bar{X} = 22.49$ ) and 25 ( $\bar{X} = 25.46$ ). The standard deviation of the marriage ages of the respondents was 4 (S.D. = 4.19), and that of the husbands was 5 (S.D. = 5.19). The lowest age when they got married was 15, and the highest ages when the respondents were married to their husbands were 36 and 45.

It was also found that the majority of the respondents (46.3 %) were married at the age interval of 19 – 22; and more than half of the respondents, 69.4 %, were married at the age of 19 - 26. The husbands, however, mostly got married at the age of 23 – 26. Only 6.5 % of the respondents were married when they were over 30 years old; but 13.9 % of the husbands got married at this age interval.

**Table 4.6: Number and percentage of the respondents, classified by marriage ages.**

<b>Marriage ages (years)</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
<b>Wives</b>		
15 – 18	14	13.0
19 – 22	50	46.3
23 – 26	25	23.1
27 – 30	9	8.3
Over 30	7	6.5
Unidentified	3	2.8
X = 22.49, S.D.= 4.19, MIN = 15, MAX = 36		
<b>Husbands</b>		
15 – 18	7	6.5
19 – 22	22	20.4
23 – 26	41	38.0
27 – 30	19	17.6
Over 30	15	13.9
Unidentified	4	3.7
X = 25.46, S.D.= 5.19, MIN = 15, MAX = 45		

**4.2.1.7 Years of married life.** The period of time the respondents lived a married life, shown in Table 4.7

As from the survey, statistical distribution in term of number of years of married life is shows that the average year of the respondents' married life was 7 (X = 80.57) and the standard deviation of the married life was 4.7 (S.D. = 56.62). The shortest period of married life was 3 months; and the longest was 20 years.

It was also found that the majority of the respondents (36.1 %) lived a married life at the interval of 3 – 6 years; and more than half of the respondents (62 %) lived a married life at the interval of 3 – 10 years. The shortest period of married life (8.3 %) was at the intervals of 11 – 14 years, and over 14 years.

**Table 4.7: Number and percentage of the respondents, classified by years of married life.**

<b>Years of married life</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
Under 3	21	19.4
3 – 6	39	36.1
7 – 10	28	25.9
11 – 14	9	8.3
Over 14	9	8.3
Unidentified	2	1.9
X = 80.57 (6.7 years), S.D. = 56.62 (4.7 years) MIN = 3, MAX = 240 (20 years)		

**4.2.1.8 The period of dating.** The period of time the respondents had been dating before they were married to their husbands, shown in Table 4.8

As from the survey, statistical distribution in term of dating period shows that the average period of time the respondents had been dating before marrying their husbands was 2 years ( $\bar{X} = 27.39$ ). The standard deviation of the period of dating was 1.9 years (S.D. = 22.62). The shortest period was 1 month; and the longest was 9 years.

It was also found that the majority of the respondents (52.8 %) had been dating at the interval of 1 – 2 years, followed by the interval of over 4 years (15.7 %), and under 1 year was the shortest period.

**Table 4.8: Number and percentage of the respondents, classified by the period of dating.**

<b>Period of dating (years)</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
Under 1	15	13.9
1 - 2	57	52.8
3 - 4	16	14.8
Over 4	17	15.7
Unidentified	3	2.8
<hr/> X = 27.39 (2.3 years), S.D. = 22.62 (1.9 years) MIN = 1, MAX = 108 (9 years)		

**4.2.1.9 Forms of marriage.** Most factory workers made a decision to get married according to their local customs, regardless of marriage certificates, shown in Table 4.9

As from the survey, statistical distribution in term of forms of marriage shows that the majority of the respondents (48.1 %) got married according to their local customs without marriage certificates, followed by the marriage with certificates (36.1 %), and living together without official marriage was the fewest (12.0 %). It is showed that most significant of marriage is not "marriage certificate" but the ability or capability of the couple to maintain their marriage life with happiness. The group remains adhered to the significant of traditional wedding as originated and passed down for certain period of times and generations. It is a sign for starting point of family life. It showed as witness for matured relation and unity of a couple. Another reason for less significant of marriage certificate is it is not necessary for a couple that are industrial worker to any right and claim for a matter such as tuition fee for their children, claim for heritage since they have not much property. There is a group of 12.0% of respondents that ignore both marriage certificate and traditional marriage (wedding) since they aware that it is too much and not affordable. They are, therefore, look at love, affection, taking care to each other, security in life, amiable relations,

mutual respect, honesty, responsibilities, and co-planning for their marriage life. Detail showed in table 4.9.

**Table 4.9: Number and percentage of the respondents, classified by forms of marriage.**

<b>Forms of marriage</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
With a marriage certificate	39	36.1
Without a marriage certificate	52	48.1
Unmarried	13	12.0
Unidentified	4	3.7

**4.2.1.10 Working places of the respondents and husbands**, shown in Table 4.10

As from the survey, statistical distribution in term of working place shows that the majority of the respondents (57.4 %) did not work in the same places as their husbands; and 42.6 % of them worked in the same place as their husbands.

**Table 4.10: Number and percentage of the respondents, classified by the working places.**

<b>Working places</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
In the same places as husbands	46	42.6
Not in the same places as husbands	62	57.4

**4.2.1.11 Working experience at Om Noi industrial factories.** The period of time the respondents worked at an industrial factory in Om Noi District.

As from the survey, statistical distribution in term of respondent's period of time of servicing shows that the average year of the respondents working at an industrial factory in Om Noi District was 6 ( $\bar{X} = 66.77$ ), with the standard deviation of 4.9 years (S.D.= 59.16). The shortest period of working was 2 months; and the longest was 26 years.

It was also found that the majority of the respondents (34.3 %) worked at an industrial factory in Om Noi District for the period of 2 – 4 years; and more than half of the respondents or 56.5 % worked here for the period of 2 – 7 years. And the minority (10.2 %) worked here more than 10 years.

**Table 4.11 : Number and percentage of the respondents, classified by the period of time working in Samutsakorn Province.**

<b>Working experience (years)</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
Under 2	17	15.7
2 – 4	37	34.3
5 – 7	24	22.2
8 – 10	15	13.9
Over 10	11	10.2
Unidentified	4	3.7
$\bar{X} = 66.77$ (5.7 years), S.D. = 59.16 (4.9 years) MIN = 2, Max = 312 (26 years)		

**4.2.1.12 The husbands' and wives' work hours.** Most factory workers and their husbands had their work hours from morning until evening, shown in Table 4.12.

As from the survey, statistical distribution in term of work hours of respondent and her husband shows that 75.0 % of the factory workers and 64.8 % of the husbands had their work hours from 8.00 a.m. until 5.00 p.m. Only 3.7 % and 11.1 % of them had the answers of 'others'. That is to say, both husbands and wives occasionally worked extra hours according to the factory requirements and in case of emergency, such as the production on a large scale.

**Table 4.12: Number and percentage of the respondents, classified by the work hours.**

<b>Work hours</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
Wives		
Work shifts	23	21.3
Work from 8 a.m. until 5 p.m.	81	75.0
Others	4	3.7
Husbands		
Work shifts	26	24.1
Work from 8 a.m. until 5 p.m.	70	64.8
Others	12	11.1

**4.2.1.13 Child owning.** Most female factory workers were married with children, shown in Table 4.13.

As from the survey, statistical distribution in term of child owning shows that 62.0 % or more than half of the female factory workers had children; only 38.0 % of them had no children.

**Table 4.13: Number and percentage of the respondents, classified by child - owning status.**

<b>Child owning</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
With children	41	38.0
Without children	67	62.0

**4.2.1.14 Number of children.** The illustration of the number of children the married female workers had, shown in Table 4.14.

As from the survey, statistical distribution in term of number of children of the family shows that the majority of the married female workers (49.3 %) had one child, followed by those who had 2 children (40.3 %). Only 10.4 % had 3 children.

**Table 4.14: Number and percentage of the respondents, classified by the number of children.**

<b>Number of children</b>	<b>Number (N = 67)</b>	<b>Percent (100.0)</b>
1	33	49.3
2	27	40.3
3	7	10.4

**4.2.1.15 Dwelling places.** The characters of the female factory workers' dwelling places, shown in Table 4.15.

As from the survey, statistical distribution in term of housing/dwelling places shows that 77.8 % or three-thirds of the female factory workers rented the rooms outside the factory, followed by having their own houses (18.5 %). Only 0.9 % stayed at the colleague's house.

Most of female industrial worker rent a room outside her workplace (77.8%) and just only 6.9% stay with her colleague. As from study showed that respondents migrated from various provinces. Upon she got a contract to work she normally rent a room near the workplace, some stay alone some accompanied with colleagues? The reason for choosing dwelling place outside the workplace is more comfortable than stay at dormitory serviced by industrial plant operator. Regulation of the dormitory inside industrial plant area is stricter that left a narrower alternatives for hirer such as there are a number of work mates, closer friend nearby. In this situation it would in sometimes remind us to behave in more expected manner. Stay at the rented room outside the workplace is easier for one to behave oneself as she wishes. It is also easier in relation to establish lover to lover relation, and for even pre-marital sex. The result further showed that after marriage respondent continue to choose to stay at the dwelling place that situated near her own or her husband's workplace. In this circumstance there are only husband, wife, and kid in each dwelling unit. It is more privacy and individualistic atmosphere for them but with atomized nature. So even in the case of the people next door (neighbour) but seldom or even never give conversation, not recognize to each other. Details showed in table 4.15.

**Table 4.15: Number and percentage of the respondents, classified by the characters of their dwelling places.**

<b>Characters of dwelling places</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
Their own houses	20	18.5
Factory dormitory	3	2.8
Rented rooms outside the factory	84	77.8
Colleagues' houses	1	0.9

**4.2.1.16 Dwelling expenses.** 67 female factory workers specified the monthly expenses for their dwelling places, shown in Table 4.16.

As from the survey, statistical distribution in term of expense of housing shows that the majority of 67 female factory workers who specified the monthly expenses for their dwelling places paid 1,418 baht on average ( $X = 1,418.21$ ), with the standard deviation of 338 baht (S.D. = 338.23). The lowest monthly expenses was 600 baht; and the highest was 2,500 baht.

It was also found that most female factory workers (32.8 %) paid between 1,401 and 1,600 baht for their monthly dwelling expenses, followed by the monthly payment of 1,201 – 1,400 baht (23.9 %). Only 9.0 % made the monthly payment of less than 1,000 baht.

**Table 4.16: Number and percentage of the respondents, classified by dwelling expenses.**

<b>Dwelling expenses (Baht / month)</b>	<b>Number (N = 67)</b>	<b>Percent (100.0)</b>
Under 1,000	6	9.0
1,001 – 1,200	13	19.4
1,201 – 1,400	16	23.9
1,401 – 1,600	22	32.8
Over 1,600	10	14.9
$\bar{X} = 1,418.21$ , S.D. = 338.23		
MIN = 600 , MAX = 2,500		

**4.2.1.17 Leisure activities** As from the survey, statistical distribution in term of leisure activities shows that the majority of the female factory workers and their husbands (80.6 %) had the same holidays; and only 19.4 % did not have the same holidays. The female factory workers mostly did not finish work at the same time as their husbands (61.1 %); and only 38.9 % finished work at the same time. Most of the female factory workers (67.6 %) frequently had a joint activity with their

husbands on holidays or after work, followed by 17.6 % very frequently had a joint activity. And only 14.8 % never did the activities together.

On holidays or after work, the female factory workers mostly watched television or listened to the radio (65.7 %); followed by 63.9 % did the housework. As for the parties held after work, most of the female factory workers and their husbands frequently went together (53.7 %), followed by 37.0 % never went together. And only 9.3 % went together very frequently. The details are shown in Table 4.17

**Table 4.17: Number and the subject, classified by leisure activities.**

<b>Statements</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
1. Same holidays.		
Yes	87	80.6
No	21	19.4
2. Work is over at the same time.		
Yes	42	38.9
No	66	61.1
3. Joint activities on holidays or after work.		
Frequently	73	67.6
More frequently	19	17.6
Never	16	14.8
4. Activities on holidays or after work:		
Do housework	69	63.9
Go to a department store	20	18.5
Watch television or listen to the radio	71	65.7
Go to places of entertainment	9	8.3
Others	8	7.4
5. Parties with friends or colleagues		
Very frequently	10	9.3
Frequently	58	53.7
Never	40	37.0

**4.2.1.18 Former married life.** The female factory workers' former married life, shown in Table 4.18.

As from the survey, statistical distribution in term of coupled life experience shows that the majority of the female factory workers (85.2 %) never experienced a married life. Only 12.0 % experienced a married life; and 2.8 % were not identified.

**Table 4.18: Number and percentage of the respondents, classified by their married life experience with their ex-husbands.**

<b>Former married life</b>	<b>Number (N = 108)</b>	<b>Percent (100.0)</b>
Never	92	85.2
Yes	13	12.0
Unidentified	3	2.8

#### **4.2.2 : Authority relations between men and women in the family**

In the light of study of gender authoritative relation in domestic life, the study of gender authoritative relation is a crucial one as best way to reflect of structural change of relation of woman and man. The element that indicates for the said relation most researchers tend to focus on "decision making role".

As from the survey, statistical distribution in term of authoritative aspect of gender role of husband and wife that concerning on authority for decision making of domestic general affairs, financial resources control, responsibilities in various matters. It shows that the husbands and wives discussed and shared their decisions when they bought the assets of great value (86.1 %). Only 2.8 % of the husbands made the decisions.

The source of payments for the assets of high value mostly derived from the husbands' and the wives' common fund (75.9 %), followed by the husbands' sources (13.0 %). Only 11.1 % were from the wives'.

The dwelling expenses mostly were a shared responsibility between husbands and wives (77.8 %), followed by wives' responsibility alone (18.5 %). Only 3.7 % were husbands' responsibility.

And the female factory workers' personal expenses mostly derived from their own sources and from their husbands (67.6 %). The personal expenses were from their own source of income alone (25.0 %). The number of husbands offering the expenses to them equals 7.8 % only.

When the family faces difficulties, the majority of husbands and wives shared their ideas and jointly made decisions to solve the problems (83.3 %), and the respondents who belong to this group further mentioned that "major partners of a family is husband and wife. When the family encountered any difficulties, they are both must jointly aware of it and try their best to tackle it. A couple must also bearing in their mind that they are from different birth place and at that place there have no close relatives who can to help and support them." There were only 10.2 % of the wives making decisions to solve the problems; and their reasons were – their husbands possessed less leadership qualification; and they believed that they were as capable as their husbands and they could earn more than their husbands did. And only 6.5 % of the husbands made decisions and solved all problems in the family. The wives also added "A husband is the head and leader of the family and it is his duty to solve the problems in the family. He is believed to be more reasonable and more capable of solving problems and he is also higher educated."

It is more interesting that percentage of wife is higher than husband in all issues such as authority for decision making of domestic general affairs (11.1%), on dwelling place (10.2%) family problem (10.2%), source of fund for buying valuable property (26.9%) source of fund for personal expenses (18.5%). There is just only husband have higher burden in domestic expenditure (13.0%) This might because of husband normally earned higher than his wife and also it is a tradition that husband would spend for main item of domestic expenditure while wife would burden for day-by-day expenditure of the family. Detail is as in table 4.19.

**Table 4.19: Number, percentage, means, and standard deviation of the respondents, classified by the authority relations between men and women in the family.**

<b>Statements</b>	<b>Wife</b>	<b>Shared</b>	<b>Husband</b>	<b>X</b>	<b>S.D.</b>
1. Power to make decisions in a family: buying assets of great value	11.1 (12)	86.1 (93)	2.8 (3)	2.08	0.36
2. Decisions on dwelling places	10.2 (11)	83.3 (90)	6.5 (7)	2.04	0.41
3. Decisions when problems occur within the family	10.2 (11)	83.3 (90)	6.5 (7)	2.04	0.41
4. Payments for assets of great value	26.9 (29)	52.8 (57)	20.4 (22)	2.06	0.69
5. Dwelling expenses payers	11.1 (12)	75.9 (82)	13.0 (14)	1.98	0.49
6. Sources for personal expenses	18.5 (20)	77.8 (84)	3.7 (4)	2.15	0.45

In conclusion, the authority relations between men and women in the female factory workers' families were found to be in the medium level up to 85.2 %. That is, both husbands and wives shared their ideas, settled the dispute by making a compromise, depended upon each other, and made a discussion when there was a problem occurring in the family. The details were shown in Table 4.20.

**Table 4.20: The summary of authority relations between men and women in the family.**

<b>Authority relations in the family</b>	<b>Number</b>	<b>Percent</b>
Low (1.00 – 1.66)	6	5.6
Medium (1.67 – 2.33)	92	85.2
High (2.34 – 3.00)	10	9.3
<b>Total</b>	<b>108</b>	<b>100.0</b>

#### **4.2.3 : Perception of gender roles**

In this part, the researcher built up a set of questionnaires that were divided into 2 categories. The first category included the female factory workers' thoughts, beliefs, values, and sexual behaviors while they were in their former domiciles. The second category included all those of the female factory workers after they had moved to live at Om Noi District of Samutsakorn Province.

As from the survey, statistical distribution in term of perception of gender roles shows that while the female factory workers were in their hometown, almost all of them (76.9%) perceived the differences between gender roles. That is, men are expect to earn for the family; and women are to look after the housework, to prepare meals, look after family members.

Women were taught and trained by their parents and the elders to behave themselves differently from men, especially with good manners. The majority of the female factory workers (81.5%) confirm that woman and man are trained differently in her hometown.

#### **New Way of Life**

When the female factory workers moved to live and work in the industrial factories at Om Noi District in Samutsakorn Province, they still put much faith in the values of keeping virginity until marriage (93.5%), just only 6.5% hold the idea that it is not necessary for present day time. They reasoned that "our community now admit

would help them learn and understand each other better, and it ought not to be blamed."

Most of female workers (62.0%) disagree with the statement that men are able to have sex with prostitutes and non-prostituted women before and after marriage, 38.0% agree with this and mentioned that men can do that.

As per in old environment most of the female factory workers thought that women ought not to have a sexual relationship with anyone before marriage. Presently this statement becomes less restrict and 58.2% of respondents hold the idea that both men and women free for sexual relationship with anyone before marriage, and 41.7% remained unchanged. Detail showed below in table 4.21.

**Table 4.21: Number and percentage of the respondents, classified by perception of gender roles.**

Statements	Yes	No
<b>In former domiciles</b>		
1. Men and women had same roles.	23.1 (25)	76.9 (83)
2. Men and women were trained to similarly behave well.	18.5 (20)	81.5 (88)
3. Women in your hometown had the fixed values of remaining virginity until marriage.	88.9 (96)	11.1 (12)
4. Men in your hometown could have sex with prostitutes or non-prostituted women.	84.3 (91)	15.7 (17)
5. Women could have sex before marriage.	13.0 (14)	87.0 (94)
<b>At present</b>		
1. Men and women had same roles.	82.4 (89)	17.6 (19)
2. Men and women / husbands and wives ought to be on an equality in every aspect.	32.4 (35)	67.6 (65)
3. Women ought to keep their virginity until marriage.	93.5 (101)	6.5 (7)
4. Men are able to have sex with prostitutes and non-prostituted women before and after marriage.	38.0 (41)	62.0 (67)
5. Men and women are able to have sex with lovers before marriage.	58.3 (63)	41.7 (45)

#### **4.2.4: Authority relations between men and women under the sexual context**

In this part, the researcher had collected data on the respondents' views and behaviors that might show their ability to negotiate about the sexual activity for their own safe sex, with details shown in Table 4.22.

As from the survey, statistical distribution in term of authority aspect of husband & wife relations under the sexual context shows that more than half of the female factory workers in the sampling group had to bear full responsibility for their

pregnancy (78.7 %), and only 21.3 % their pregnancy was under their husbands' responsibility.

More than half of the female factory workers (73.1 %) used to refuse the sexual intercourse with their husbands when they did not need it or were not ready for it. And only 26.9 % never refused such relationship in spite of the fact that they did not need it or were not ready for it.

At the beginning of a sexual relationship, almost all the female factory workers in the sampling group (86.1 %) were able to be the ones to begin by persuading their husbands into the activity. Only 13.9 % could not begin the activity.

According to most female factory workers, women were not to follow and to satisfy only their husbands' sexual desires (54.6 %). And only 45.4 % still thought that they were required to do so.

Most female factory workers (68.5 %) were able to forbid their husbands from a sexual relationship with prostitutes or other women; and only 31.5 % could not do so.

When they were not uncertain if their husbands had had a sexual relationship with other women, most female factory workers (88.0 %) were able to ask their husbands to use condoms in their sexual relationship; and only 12.0 % could not do so.

**Table 4.22: Number and percentage of the respondents, classified by the authority relations between men and women under the sexual context.**

Statements	Yes	No
1. Wives need not take responsibility for their pregnancy.	21.3 (23)	78.7 (85)
2. Wives used to refuse the sexual intercourse with husbands when they did not need it or were not ready for it.	73.1 (79)	26.9 (29)
3. Wives are able to persuade husbands into sexual intercourse.	86.1 (93)	13.9 (15)
4. Wives are not to follow and to satisfy only husbands' sexual desires.	54.6 (59)	45.4 (49)
5. Wives are able to forbid husbands from a sexual relationship with prostitutes or other women.	68.5 (74)	31.5 (34)
6. When wives are uncertain if husbands have had sexual relationship with other women, they are able to ask husbands to use condoms.	88.0 (95)	12.0 (13)

#### 4.2.5 Awareness on AIDS risk and condom use

Awareness on AIDS severity is influences greatly to behavioral aspect of preventing AIDS from sexual relation with husband. The result of study in this part would be concerned the gathering of data on condom use and AIDS of female labour respondent. Researcher design data collection tool that section into 2 part, 1) awareness on AIDS and condom use and 2) awareness on risk taking and preventive behaviour on AIDS, it is detailed as follow:

**4.2.5.1 Awareness of AIDS risk and condom use** : most of female labour respondents aware on AIDS and condom use at high level as showed in table 4.23

As from the survey, statistical distribution in term of perception of AIDS risk and condom use showed that female labour equipped with high level of AIDS awareness. Mean value of knowledge on condom and AIDS is 4.31 ( $X = 4.31$ ) standard deviation for knowledge on condom and AIDS is 0.65 ( $S.D. = 0.65$ )

minimum value is 3 maximum value is 5 and almost all female labour respondent discuss with her husband on AIDS too. Further comment is "to searching for prevention of infection and enable them to know her phobia and concern on AIDS". Still, there are almost half of respondent (37%) possess with misleading on objective of condom using is strictly for birth control. In this issue relevant agencies would seek cooperation with industrial plant administrator and media to inform for reliable message to labour wholly. One another important issue with equal level of concern that there are certain group of female labour even not a large group at 18.5% are not possess with right knowledge on the issue. They hold a position that a man having sex with woman whom is not his wife and not a prostitute is safe for AIDS infection. This issue contributes to lower awareness of female labour on risk on AIDS infection from her husband via sex since she trusts her husband. In this she would loose her preventive behaviour for safe sex in a case where her husband not go to prostitute but have extra marital sex with non-prostitute this would take higher AIDS infection risk on her.

**Table 4.23: Number and percentage of sample distributed by their awareness on AIDS and condom use**

Statement	Yes	No
1. Awares on AIDS	99.1 (107)	0.9 (1)
2. Aware on AIDS prevention through sexually source	97.2 (105)	2.8 (3)
3. Male having sex with one not a wife is safe from AIDS infection except in a case with prostitute	18.5 (20)	81.5 (88)
4. The use of condom for husband-wife sex is only for birth control	37.0 (40)	63.0 (68)
5. Discussing on AIDS with husband	90.7 (98)	9.3 (10)

$X = 4.31$  ,  $S.D. = 0.65$  ,  $MIN = 3$  ,  $MAX = 5$

**Table 4.24: The opinion of sample population on the use of condom of married man**

<b>The use of condom in married man</b>	<b>Number</b>	<b>Percentage (100.0)</b>
Having sex with prostitute	76	45.2
Having sex with other woman who is not his wife	69	41.1
Having sex with his wife	17	10.1
Other	6	3.6

As from table 23 showed that 2 out of 4 female labour hold the idea on male should use condom if he has sex with prostitute. And further comment that "prostitute service to many male customer that would not trust on and most serious recommend to use condom to prevent AIDS from these kind of woman. The circumstance that take the second that male should wear condom when he have sex with woman who is not his wife for 41.1% and only 10.1% they recommend when he have sex with his wife. The east group of female labour respondent even a smallest group but hold a right position on the issue, but she still take some degree of risk on AIDS infection from her husband.

#### **4.2.6: Analysis of the factors affecting authority relations between men and women under the sexual context.**

In this part, the researcher presented the analytic results of whether or not the factors of incomes, the period of time the respondents dated and have lived a married life, education level, ages, and the authority relations between men and women in the family, which are all independent variables, would affect the authority relations between men and women under the sexual context, which is a dependent variable. The collected data was analyzed by using ANOVA for one-way classification, with details shown in the following tables.

**Table 4.25: Authority relations between men and women under the sexual context of the respondents, classified by wives' incomes compared with husbands' incomes.**

<b>Income level</b>	<b>N</b>	<b>MIN</b>	<b>MAX</b>	<b>X</b>	<b>S.D.</b>
Lower than husbands'	60	1	6	3.97	1.25
Equal to husbands'	28	2	6	4.18	0.98
Higher than husbands'	8	2	5	2.88	1.13

**Table 4.26: Comparison of authority relations between men and women under the sexual context of the respondents with different incomes.**

<b>Sources of variance</b>	<b>DF</b>	<b>SS</b>	<b>MS</b>	<b>F</b>	<b>P</b>
Between groups	2	10.71	5.35	3.92	0.02
Inside a group	93	126.91	1.36		

Tables 4.25 and 4.26 show that the group of female factory workers with incomes equal to husbands' had the highest average (X) of the negotiation on sexual relationship (4.18). And after the One-way ANOVA, it was found that there was statistical significance at 0.05. It, therefore, could be concluded that the different incomes of the wives' and the husbands' significantly differentiated the authority relations between men and women under the sexual context at 0.05.

**Table 4.27: Authority relations between men and women under the sexual context of the respondents, classified by the period of time dated and lived a married life.**

Number of years	N	MIN	MAX	X	S.D.
Under 3	8	4	5	4.50	0.53
3 – 6	24	2	6	3.96	1.23
7 – 10	34	1	6	3.85	1.21
11 – 14	27	2	6	4.00	1.11
Over 14	11	1	6	3.73	1.68

**Table 4.28: Comparison of authority relations between men and women under the sexual context of the respondents with different period of time they dated and lived a married life.**

Sources of variance	DF	SS	MS	F	P
Between groups	4	3.35	0.84	0.57	0.68
Inside a group	99	145.40	1.47		

Tables 4.27 and 4.28 show that the group of the female factory workers with the period of time they dated and lived a married life under 3 years had the highest average (X) of the negotiation on sexual relationship (4.50). And after the One-way ANOVA, it was found that there was no statistical significance at 0.05. It, therefore, could be concluded that the different periods of time they dated and lived a married life did not differentiate the authority relations between men and women under the sexual context.

**Table 4.29: Authority relations between men and women under the sexual context of the respondents, classified by their education levels.**

<b>Education level</b>	<b>N</b>	<b>MIN</b>	<b>MAX</b>	<b>X</b>	<b>S.D.</b>
Lower than Prathom 4	17	2	6	4.29	1.21
Prathom 6	55	1	6	3.78	1.21
Mathayom 3	21	2	6	3.81	1.33
Mathayom 6 or higher	13	3	5	4.00	0.82

**Table 4.30: Comparison of authority relations between men and women under the sexual context of the respondents with different education levels.**

<b>Sources of variance</b>	<b>DF</b>	<b>SS</b>	<b>MS</b>	<b>F</b>	<b>P</b>
Between groups	3	3.71	1.24	0.86	0.46
Inside a group	102	146.15	1.43		

Tables 4.29 and 4.30 show that the group of female factory workers with the education level lower than Prathom 4 had the highest average ( $\bar{X}$ ) of the negotiation on sexual relationship (4.29); and after the One-way ANOVA, it was found that there was no statistical significance at 0.05. It, therefore, could be concluded that the different education levels did not differentiate the authority relations between men and women under the sexual context.

**Table 4.31: Authority relations between men and women under the sexual context of the respondents, classified by wives' education level compared with that of husbands'.**

<b>Education level</b>	<b>N</b>	<b>MIN</b>	<b>MAX</b>	<b>X</b>	<b>S.D.</b>
Lower than husbands'	50	1	6	3.96	1.26
Equal to husbands'	39	1	5	3.47	1.16
Higher than husbands'	15	2	6	4.00	1.13

**Table 4.32: Comparison of authority relations between men and women under the sexual context of the respondents with different education levels.**

<b>Sources of variance</b>	<b>DF</b>	<b>SS</b>	<b>MS</b>	<b>F</b>	<b>P</b>
Between groups	2	1.25	0.63	0.43	0.65
Inside a group	101	147.35	1.45		

Tables 4.31 and 4.32 show that the group of female factory workers with their education levels higher than their husbands' had the highest average (X) of the negotiation on sexual relationship (4.00); and after the One-way ANOVA, it was found that there was no statistical significance at 0.05. It, therefore, could be concluded that the difference between the wives' and the husbands' education levels did not differentiate the authority relations between men and women under the sexual context.

**Table 4.33: Authority relations between men and women under the sexual context of the respondents, classified by ages.**

<b>Ages (Years)</b>	<b>N</b>	<b>MIN</b>	<b>MAX</b>	<b>X</b>	<b>S.D.</b>
<= 25	36	2	5	3.61	1.08
26 – 30	37	1	6	4.19	1.15
31 – 35	16	2	6	4.06	1.24
>= 36	17	1	6	3.76	1.44

**Table 4.34: Comparison of authority relations between men and women under the sexual context of the respondents with different ages.**

<b>Sources of variance</b>	<b>DF</b>	<b>SS</b>	<b>MS</b>	<b>F</b>	<b>P</b>
Between groups	3	6.83	2.28	1.61	0.19
Inside a group	102	144.23	1.41		

Tables 4.33 and 4.34 show that the group of female factory workers at the age interval of 26 – 30 years had the highest average (X) of the negotiation on sexual relationship (4.19); and after the One-way ANOVA, it was found that there was no statistical significance at 0.05. It, therefore, could be concluded that the difference of ages did not differentiate the authority relations between men and women under the sexual context.

**Table 4.35: Authority relations between men and women under the sexual context of the respondents, classified by the level of authority relations in the family.**

<b>Authority relations between men and women in the family</b>	<b>N</b>	<b>MIN</b>	<b>MAX</b>	<b>X</b>	<b>S.D.</b>
Low (1.00 – 1.66)	6	1	6	3.83	1.72
Medium (1.67 – 2.33)	92	1	6	4.02	1.15
High (2.34 – 3.00)	10	2	4	3.00	0.94

**Table 4.36: Comparison of authority relations between men and women under the sexual context of the respondents who had different levels of authority relations in the family.**

<b>Sources of variance</b>	<b>DF</b>	<b>SS</b>	<b>MS</b>	<b>F</b>	<b>P</b>
Between groups	2	9.46	4.73	3.48	0.03
Inside a group	105	142.79	1.36		

Tables 4.35 and 4.36 show that the group of female factory workers with the medium level of authority relations between men and women in the family had the highest average (X) of the negotiation on sexual relationship (4.02). And after the One-way ANOVA, it was found that there was statistical significance at 0.05. It, thus, could be concluded that the authority relations between men and women in the family significantly differentiated the authority relations between men and women under the sexual context at 0.05.

### **4.3 Result of qualitative study**

#### **4.3.1 Social Process / Socialisation**

By nature of human we are social animals. As from birth we possess with some qualification, characteristic that be a part of society. Human-being, female and male all need to take for learning process or socialisation to make them know/learn of social rule and norm through teaching direct telling or indirect learning process which

aim to have a member who have desirable personality with the view to save orderly and peacefully community. Awareness of gender role for female labour is one of social that influence to concretise of thought, belief, taste and pattern of behaviour of female labour.

#### **4.3.1.1 Socialisation for gender role awareness (rural society)**

Influence of socialisation on gender role is greatly witness even at present time. It passed on down from generation to generation. Image of inferiority of female in patriarch society also comes with gender inequality. Male took earning role for the family that focuses on role outside household while female took the role for housework, bringing up the child, look after the family, etc. (Kanchana Kaewthep: 3). Moreover, our society has set hierarchy among certain values e.g. earning role for family is dominate role for housework, bringing up the child, look after the family. In gender aspect it is double standard for cultural life that influence highly to different of gender role between man and woman. It burdened strictly to women to preserve virginity until her marriage, furthermore, after marriage women must be uphold for fidelity, honesty to her husband. (Wantanee Wasikasin: 1993) As from data revealed that normally before move to work at industrial unit in Om Noi, female labour all experienced in socialisation in original society with subject to belief and taste of traditional Thai social and cultural norms that treated male and female differently. For male who take a role for leader of family is a role for out door work and for achieving career life while female is supporting for happiness, affection, look after the family, look after and bearing/upbringing for child, and take care for husband pleasure and happiness.

- "In"                    "At my native home I was not work outside, older brothers did this task to ploughing, farm work, I and my mom are supporter for them, cook and bring food for their lunch after the meal bring back home a disk and spoon and wash it, in the afternoon prepare for supper/dinner and keep the house clean"
- "Prang"                "Normally female committed to house work, mom always teaches me that female must good at house work, it would take advantage after

marriage, woman with good culinary skill would always be beloved one for her husband."

"Waew" "I mainly do house work, all my elder and younger brothers pays a whole day outside from where to place some where else, very little contribute to work, even their dirty clothes they never clean themselves. I have to do this for them. My elder brother teaches me that you are lady you should do it, if you marry your husband must be very crazy with the one good at house work, since it is very boring for them no one would like to do this"

"Nong" "Female is more neat in the matter of house work, upbringing a child is more suitable for female than male. If we do not very well in this after marriage a husband would looking for extra wife"

### **The influence of family on gender roles**

Family is primary institution for socialisation, is first institution that take a role on upbringing, socially implanted of thought, mentality, and behavior pattern to person up from their birth to the age of mature. Family has great influence for behaviour consistent to gender role. It would tell and show that a boy and a girl could behave in what way, it is also be for male and female adult that would behave in a way the community expected. For the case of female labour also fallen into some category of expected role given by their community.

Most female labour revealed in the same way that during the time they are with their parent and senior relatives all teaches them to conduct in different way male and female brothers and sisters within the family. As from general conduct, morality, the pattern for behaviour and conduct must be in suitable way as expected, saying that for good Thai lady she must equips with certain skill on house work, adhered to house life and not go outside day and night time. For brothers they can free go to where place to place and with no restrict and blame. For female should not drink alcoholic, sexually well behave, no untimely make friend to male or even relation must be in the eye of parent and senior relatives, no premarital sexual conduct, sexual relation must strictly follow social rule only after legitimate or traditional wedding. Woman could

not talk about sex and sensual issue and do not openly interest on the issue or even should not react on sexual response while it is not so strict for male. Upon marital female must be good in house work and being a good wife for her husband, good mother for her child, being follow, obey, love and honest and trust on only her husband. Otherwise it is not a good woman or valuable woman in the eye of her parent and senior relative and general member of community. Good lady must conduct in a way of social norm for female. It is totally different for a case of man, sex experience prior and post marrying to other woman than his wife is acceptable. (Wantanee Wasikasin: 1993)

Jai "At home I was rarely have a chance to go any where even temple festival near the house. If deciding to go I must ask for permission from parent and must join with elder brother or big group of close friend otherwise it would not get permission."

Rat "During my rural day, I even have boy friend but not dare to go together any where even with great wishing to do that. Since I am in a fear that it would mention by others, in the community all are known to each other. Who do whatever, where, in what way good or bad would easily known to others and especially doing in bad thing it would be highly blame by them, for relation with male it would totally blamed since the people there highly adhered to a practice of good lady must not make friend to boy before marry, I am highly adhered to this, so not dare even to touch each other since we are female that wholly take burden whatever take place and happen and always think about my future husband must behave in consistent with the tradition, it is the way".

Na "Young man here never be at home even his very first day, go anywhere, someone even make stranger's daughter to become pregnant and they are not even responsible for or balance by the community, female can not behave that way. For female side, which one get

pregnant without any acknowledge who is a father of the child in making their parent must be suffer of blaming it would be blamed by community that she is easy girl who never aware even her own face, her parent's face, some girl even disappear from her home to other place."

Oui "During my former days I am silently fall into love and not dare to tell him about this and with fear my father would know and be beating against."

### **Thought on pre-marital virginity of woman**

Female labour reply in favour of value of pre-marital virginity of woman as "woman who still preserve her virginity as to her wedding day is a good lady". Having sex with boy friend as early as before marry it must be look down upon that not a self-lover or be an easy girl, and is not a good woman in the eye of commoner. The respondent further expressed their view on this that "preserving pre-marital virginity is a tradition/culture that long been practice. It is a teaching of seniorer generations gave to all their girl child and female younger generation to ad here strictly, it is also affects positively in a way to valuing one who follow that way too. The one who violate this rule would be sanctioned by community as from family, kinship, community surrounded in a way of gossip, blaming, to disgrace or even discharge from the community it is a very bad situation and very fearsome.

Tiangthong "Good girl would not behave that way, lose of virginity could not recall, to become husband and wife is OK. What we can do in a case of we lose virginity for him and he go away, potential pregnancy with no legitimate father is a very shameful, people would unimaginably shame down, how much our parent would suffer mentally and distress on this."

Tim "Having thought by seniorer since a little day that a man with true love would be waiting for wedding day, it would not sacrifice for love with

sex and virginity losing, it is not a good return, we are even degrading our own worthiness."

Wi "Good lady would possess wholly with good at house work, be a good wife, a good mother, and more importantly preserve our virginity and give exclusively to our true couple, not yet marry and loose virginity is dishonour womanity people would charge stigmatise us an easy girl. Also, if one day our relation is over without marry and we have new one, people would point that we are being easily occupied, it is not good at all, it is best follow what our seniorer teaches."

### **Thought on sex experience of man**

Result for issue on man can go and have affair with any woman and/or have sex with prostitute both before and after wedding is revealed that female labour of 84.3% agree upon this statement. This is in line with qualitative study that single man free to go to the prostitute or with woman that agree on without any blameful. It is with the thought that very normal and regular for single man. The man can also have sex with prostitute or extra marital sex after wedding with no blame.

It is an honour among men that a heroic to behave that way. True man must behave like that but it is a taboo for good lady do not behave this way both pre-and post-marital life.

Female labour who respond the interview further views that after wedding a man should not develop affairs with other woman of having sex with prostitute, single man is OK. Married man committed to extra marital sexual affair that called "extra marital affair" is immoral practice, dishonest, dishonour his wife, it is even raise infection risk of AIDS to his wife and child in making. The case is treated differently if man go to prostitute and pay her for service is not a matter and acceptable since it is relation of temporary basis.

Female labour respondent also believes that a man naturally have higher in term of desire for sex. So the need to free from sexual desire would be more than as his wife have. It is better comparing to accept extra marital affair with woman who is not a prostitute.

- Oui "It is so simple for a man to go to prostitute or to any woman, and is not a matter to be blamed or legally sanctioned. But we are women we have so many restrictions, it is not equal and in-practice while a man can do anything"
- Nee "In my old community a man who had sex to any woman is great, and even more with honour if more women he had experience with, among a man they would be distinguished one"
- Pad "Before marry, a man would go with any other woman I can accept, it is not a matter of concern, it is normal, after married and continue this is serious, to have minor wife is unacceptable for me, it is dishonouring me and immoral too, it is bad to have affair to wife of others or going to prostitute with temporary relation is quite OK if without any future bond, I know a man normally very much interested in sex, still, I feel fear of infection too"

#### **4.3.1.2 Gender roles in new society (industrial society)**

Nowadays social condition and environment change much influenced by scientific and technological advancement and national development to more modernise and westernise. Especially western culture influences much to way of life and sexual behaviour of overall group of people. For female labour is not of any exception. So researcher decide to add a set of questions on previous community (rural society) on the following issue, there are sex experience of male and female, cohabitation before marry, divorce and new marriage, and husband-wife equality.

#### **Role and participation in economic matter**

As from economic development push female not to limit oneself on consumer side alone, she become an active element in the economy, since becoming producer and earner for family too while in old environment she was in limited role for house work and domestic labour. As from interview female labour have to work outside her household with the view the share responsibility on economic matter. Family could not survive economically on husband income alone as it was in traditional way and

environment. As from dramatically change in socio economic condition that faces man as husband and woman is wife grossly. Female labour so becoming more active in term of economic earner of the family. They are playing their new role collaboratively. The core role is earning role for family.

- Nong "Originally he work and earn for a whole income of family, after having a child more expense the family have to spend in more category, we also support our parent in both sides so I decide the engage in earning our family too."
- Pan "Nowadays woman is able to earn for money as the man, it is not possible to wait for earnings of husband. To survive our family economically we must actively join him in earning for family."
- Tai "This day husband and wife must help each other in earning. It is so pride to have my own income it can not wait for husband's earnings alone. I confident in my own valuable life that able to earn for my family same as the man can do."

### **Role as mother and wife**

As from interview revealed that even go out for work but female labour still shouldering house work while husband help at some degree. It show that female labour take two roles simultaneously, also in her view most of female labour still firmly take a good wife role and mother role too. The belief and thought on this is still unchanged even she become outside family earner.

- Joy "Woman inevitably take a role for housework and family take-care. Even we work outside we must do best as good wife, house work must not be dismissed, looking after husband and children for their well-being, they have happiness I am so happy too"
- Nong "This day we join hand in earning our family. Burdening this just only for my children, my husband and my family. Monthly earnings is for

offsetting family expense, remaining sum is saving for children's future, I wish them for high education that bring good prosperity not as suffer as their parent"

### **Perception and thought on pre-marital virginity**

As from interview female labour revealed that they remain hold on pattern of thinking, belief, thought on good lady and valuable character as social norm firmly. It is good lady, preservation of pre-marital virginity, to be a good wife and mother, avoiding conversation and expression on sex issue. Moreover female labour respondent who holds the position that woman must preserve her pre-marital virginity and with further remark that having sex relation with man without marry it would feel her fault and to be come bad girl finally, it would be an easy girl.

Tiangthong "Although we move to a new place what is our parent taught use still in our memory and always regard it. I think the woman would be valuable or not because of possessing with this kind of character and thought/mind. Before wedding even I feel very much love him but never think about giving him a chance for pre-marital sex since it is in mind deep of my soul that it is not good to do that"

Jai "I dare not to have sex with him before wedding, it is fault and I would be bad woman, easy girl to behave that way. It would be worse if already have sex and never going to be husband and wife, it is so bad if got pregnant without legitimate father, what to do with it"

As from interview revealed further that female labour of some certain number still firmly hold an idea that woman could not express on sex desire at public. Also even in marriage life it is not a good manner and not as beautiful as traditional manner of Thai lady.

Poo "I think we are woman, the expression in away to let the man know that we love him is equal to persuade him for sexual relation. Even

after marrying expression like this to our husband would misleading him that we are so experienced in this matter. As from our cohabitation I never tell my husband that I wish to have sex even in my mind was but not dare to do"

Joy "I fell shy to tell him. I afraid that he would feel I am much sex desire. So, if going to have sex he is an initiator"

### **Pre-marital sex experience and cohabitation prior to marry**

As from interview showed that upon female labour move from their homeland to work in industrial plant in Om Noi sub-district, their pattern for way of life, thinking and conduct change dramatically. Rural way of life was replace by a kind of thinking, way of life that influence by new environment of industrial society that she obtained from and through her colleague, work mate, her neighbor and also from various media radio programme, TV show, entertainment places and more. It impact to one group of female labour gained some new belief, value, thought as from western society onto her.

While majority of female labour who remain adhere to traditional way of life and value on preserving her pre-marital virginity as to wedding day, it has another group of female labour who accept and conduct following western value in cohabitation prior to marry more and more. Remaining group of respondent holds an idea that man and woman can behave in same way in sexual matter. This group mentioned that cohabitation prior to marriage enable a couple to learn each other thoroughly before their real family life so if a couple can not smoothly or harmonising their couple life they can stop their relation with no bond. It is better if in a case marrying without pre-marital cohabitation if it is not fully match and a couple decide to divorce hot long time after marry or after have a child it would bring for serious problem.

Tai "It is very normal and even a very good thing to do. In a case we are not much ready and don't know him enough cohabitation prior to marriage is OK. If a couple life could not continue, it over, without binding. For me, if I know my husband have some one else I stop our relation, I am not care much what will happen since in the community

- here is very atomize nature. Doing their own affairs and not a case about attention from outsider. In my opinion, woman can also have her own right to choose her couple, it is not waiting for the man to choose her as a wife. The word "fan" in my own meaning is both for friend and lover or couple, others also not care about us. Upon marriage others would know that we are husband and wife, if one day we can not maintain a couple life and divorce, a woman become widow, she would called "widow"
- Niyom "It is not ugly at all. People here mainly do this way. We also do this way, cohabiting for some period of time enough to feel we can go together after that just go to see and tell our parent that we are couple and come back to work. It is not possible to do this way if we are in rural, it would be happy gossiping among people in the community."
- Lek "Spending a time together for certain period if love established I would pursue for sex, it is nothing bad because I love him and he love me. That time I was with idea that he had me and go away is my own fault and I made my mind on it since he might not my mating of souls, if I am not pregnant it is acceptable for me."
- Phorn "I feels pleasing my eye and mind, so continue to closure our tire for sometimes and follow by sexual relation and start up our couple life and still be with each other. I am not resinous much we are so young, loving me I am so pleasure and going to have sex. After that go back home and tell my parent they are not against our tire only our relative even gossip on loosing virginity before marry, some are even called me easy girl."
- Noi "It is very good to learn more each other and it is nothing a matter of losing and any damage since it better than without this period and going to wedding and mismatched and failed and divorced. If having this during the period of cohabiting any unsettling discovered it would

say goodbye, each other would have his/her new opportunity to start new again. Marrying with not sufficient know on the need, way of life, life style, and many character of each other, title of woman change from miss to Mrs. and divorce, we are a woman, always suffer and loosing, trying for cohabiting, man would never know we ever have someone."

Some female labour respondent even with disagree or did like cohabiting prior to marriage but tolerate since it is private affair and it is so regular in our society surrounded us.

Poo "Woman having sex with her couple prior to marriage or cohabiting each other is regular, it is a matter of this day, acceptable, if me it ought not to do, and I will not, we follow much to westerner. Our old generation is serious on woman must more proud in oneself. It is not quite good to touch hand among the eyes of others, to have sex is very unacceptable."

### **Divorce and couple changing**

As from study showed that divorce among female labour is existing in very usual manner and it is so regular in the view of female labour. This result from the fashion of cohabiting prior to marriage since many couple who ever cohabited and feel uncomfortable with each other or not very fully match to each other and decide to stop their relation or go away to each individual way of life. One can easier change a couple, even for some who wrongly have sex to married man or to the man who do not serious about marriage and just for fem finally go away and have new couple again.

Dao "Dao informs that "sexual relation among female and male labour is appear very easy. Why is so easy they are far from their parent, senior relatives so there are no restriction or the one who resisting this behaviour, so they can do whatever they wish and also sexual relation. The one who behaves in suitable way would safe from misguided

ways. Some of them move from rural knowing each other as relative, close neighbour, becoming couple later, longer period after that their relation over, both gain a new friend. People here is not care much they are live their life individualistically and so atomise. Knowing that who behave in what way go or bad but not a matter of concern on reminding each other of right way to behave"

### **Gender equality**

Presently gender equality become a new social value and norm among female industrial labour. From quantitative study showed that almost respondents agree on male and female, husband and wife in equality of almost all matters (93.5%). Moreover, from indepth interview found that most interviewee holds the opinion that what man can do woman can do too. The only case of sex they think woman could not goes as far as man do. Still, it is a matter of fact that they are already possessed the position on gender equality. Some interviewee still adhered to old traditional value of preserving premarital virginity and marital fidelity.

Niyom "This day man and woman are equal. Man earns for money, woman able to do too. For domestic work man also bound to do too, I am cooking my husband need to do laundering of clothes not strictly split the role but depend on situation. The only thing woman can not do in the same way as the man do is extra love and sex."

Tai "I thinks every thing equal man and woman, education, working, etc. Nowadays woman also holds a top pose of the organisation. The only thing woman could not do is polygamy but the man do. If the woman do it would be stigmatise from this. For me if he has someone else other than me I will not hesitate to quit our relation. I don't care much what would happen after that. I would not be behaves like that if I be with him, I afraid for shameful by people. If we are man it might be acceptable to do like that."

### **4.3.2 Gender authoritative relation in domestic life**

In the light of study of gender authoritative relation in domestic life, the study of gender authoritative relation is a crucial one as best way to reflect of structural change of relation of woman and man. The element that indicates for the said relation most researchers tend to focus on "decision making role". The inquiry into pattern of authoritative relation is reflects well to relation in all other aspect of gender relation within the family context.

#### **4.3.2.1 Economic matter**

##### **Household financial control**

In evaluating domestic gender power relation it can partly considers economic decision making role. It can see from authority on management and control of income earned by two parties. It can also see at the one who collect the money from income of both sides since collector is the one who has authority on decision making of expenditure side.

As from interview it found that most of female industrial labour is a collector of money earned by both parties. In response to the question the respondent reply that a man normally lost ability to save his money and tend to use a huge sum of money for inappropriate items such as for drinking, smoking, or spending night life outside for instance. So the role as collector for money as resources to activities/expenses therefore be on the wife side. Expense of the family normally charge against this sum are such as house rental fee, household expense, etc. From data collected tell also even female labour is not a head of family but hold a plenty of crucial family's task for household management, they are normally a "finance unit" of the family that take care for financial, expenditure of the family. It is also a traditional role of wife in Thai society that husband take a provider role and normally gives his earnings to wife. So giving money to wife is normal pattern that married woman get support financially from her husband. The reason is also woman is more careful about this than what man can do and lesser chance to go to party outside with friends that need to spend more money.

### **Right to manage and spend family common fund**

The right to control for spending money is a witness of economic authority of female labour. As from interview found in the case of buying worthy property often use from family savings it is therefore decide on jointly. They said "we are work hard and join hand earning for money, jointly decide for saving when we want to buy more property it deserve for both sides to choose and deciding on with the view to a thing that fit to our pleasure". This is consistent with outcome of a quantitative study that showed in table 4.19.

#### **4.3.2.2 Family Problem**

As from interview revealed that problem threat to well-being of family unity are economic matter, infidelity, and confronting thought and ideology, etc. Its seriousness is depends differently family-to-family. In clarifying the matter female labour in majority choose to consult with her couple, for petty problem female labour choose the Who-causes-harmful-have-to-pay-responsible-for principle. If I cause difficulties I will approach and talk to him with beautiful and good conversation to enable her husband to conciliate. For husband infidelity, female labour choose for dialogue for getting what really happened that affected well-being of family. Some case their husband reply straightforwardly, some other answer/clarification could not be obtained. The issue of extra marital sex of husband is one of contributing factor that links to AIDS infection risk. They further comments that since the family have two original partner husband and wife, any problem must be solved by the contribution of both wife and husband that to survive from crisis. Moreover, both two sides come from different place there are no relatives who would take care for problem solving, it must be done by two sides alone.

#### **4.3.2.3 Family Planning**

In deciding on family planing of female labour respondent, majority of respondent reply that consultation being employ for this matter, when a couple should have a child and when should not have number of children. There are only 2 respondents reply that a decision making role on the matter, of having a child is on the wife side since she is a future mother. Majority of respondents reply that only 2

children is a plan on children family could have, no sex prevalence/tendency. Which family is not ready to have child or a number is sufficient they would use various ways of birth control or sterilisation.

As from interview almost all respondents reply in the same and point that the role on birth control is on wife side, most famous method is use contraceptive drug, or injectable contraceptive take the second and male sterilisation is least favourable among them. The reason is female is naturally take a role on birth control and it must be and also it is more convenient to let woman do this task and highly believe that if taken this task male would down grade his ability to work hard. Respondent also replies that birth control is connected to economic matter too.

Nong "Now yet not have a child, having consult to each other that one or two is enough, it is afraid that more than this it over the capacity or even could not doing well to upbringing since it is not only to feed them and they grow up. Now is in control period, I take this myself, I don't ask my husband to take this task since he was tell me that it would affected much and it would not to be a natural way as it was. Woman takes drug is easier while a husband would not feel uncomfortable".

Tai "I and my mate talk on this since the very first time we deciding in spend on family life that we must make a family plan. It is so bad to our kid if we don't have a house or property it would bring hard time to us and to him/her. Not too late to have a child when we have more money or ready, my husband wish to have but I really not comfortable so I take a drug by myself. We ever use condom but feel not so convenient on it and with care too".

Joy "We share an idea on when we would have and how many children me should have since they are our children not for one side, we must contribute on the issue. I voluntarily take drug. My husband told me that why ask him to go to sterilization but I reply him on burdening me is better since it normally a role that woman could do".

- Tim "We usually discuss on this about when we should have before we going to have we must earn more saving enough for send them to school and do not want them to suffer a illiterate like his/her parent. Now we do not ready but quite have little money it would bring difficulties. I recently go to see a doctor and have injection for 3 year temporary sterilise since we recently married and less ready, after 3 years on I think me would be more comfortable and readiness. Injection of contraceptive is safe and more comfortable with no matter of concern at our (intercourse) session, no fear for un-safe of condom use for it defect, moreover, don't wish to have a child right now".
- Poo "Having consult each other when would we have a child, look at earnings, it would mean affordable economically that make us more confident to decide to going to have a child since it would burden us and don't prejudice the future prosperity for them. I take drug my self, my husband presently enrolls and take seriously on it so I burdening myself on birth control since our marriage, woman do this easier than man".
- Phorn "Sharing a concern than more children would suffer more, consensus reaches on two child proposal. After second natal must be sterilised, suffer once and only me it would be so simple and convenient".
- Wi "Only just married, having consult that 3 years later we would going to have a child, I was injected with a view to take no risk of forgetting the day if take drug. Having no idea on asking my husband using condom at love session, it feels us strangely/unfamiliar, it is seem not husband and wife, I do better take drug".
- Lek "Originally agreed that 2 child is enough. During our new marriage day I take drug and after our second child was born I be sterilised. It is

better since taking no risk on less ability to work hard and weak and decreasing sexual emotion if a husband do".

These are two female labour respondents who independently decide on the issue and do by her own for birth control.

Tiangthong "I did myself for when would have a child and how many since I am a party who getting pregnant and not my husband, my husband also having no comment on this, I suffer myself. Now I have one child and don't ready to have more therefore, deciding to take drug since it is easier fee woman to do. We were used condom but feel not very happy outcome with it for both sides

Niyom "My husband is not very good in this matter so I deciding on the issue, number of child, when going to have, and manage to control on it".

#### **4.3.2.4 Children's Education**

As from interview revealed that a couple of female labour both take active role collectively on children's education. Only 2 respondents who delegate the responsibility to her husband with special reason on her husband have better educational background and in the position to choose best and suitable school for our children. With low education I accept that lack of knowledge which school is good and where are not. For family who send their children to their relative, their relatives take this role.

Poo "Talk of education I trust my husband he know better in this matter"

Joy "Daddy deciding on the issue, daddy have high education so equipping knowledge where is best school for our children and where is not".

### **4.3.3 Power relation among female and male within sexual relation context**

Pattern for gender power relationship with special refer to sexual relation is sexual negotiation for safe sex via condom use and inhibiting sexual inter course and sexual negotiation absent from having sex whenever feel not in the readiness or even to be initiator.

As from interview reveal that female labour reply in this into two categories, there are,

1. There is 19 respondents (63.33%) reply that there is no negotiation with a couple at all at sex session,
2. There have negotiation on sexual relation among couple. (there are 11 cases or 36.66%)

#### 1. There are no negotiation on sexual relation at all

As from study, only 3 female labour respondents who never negotiate with her couple on sexual relation. It is the reason that shyness, not courage, afraid of implication/impact of any position, and afraid that her couple must go away from her in a case when she is not ready to have sex and she afraid that her husband would thought that his wife has high sex desire in the case his wife is an initiator to have sex. She also trust in her husband is her sexual behaviour that not take any risk to AIDS infection at all so do not think about how to prevent her from infection of AIDS or even with no trust but do not dare enough to deny to have sex or prevent herself from AIDS.

Joy "Sometimes think about whether he would have a new friend but never know how to do with it. Since he is the main earner of the family, but with quite confidence that he has no one else more than me. Never use condom when having sex, I am even not dare to ask him to use it since I am not sure that he would think that I am not trust him, it would develop bigger problem and become fighting. Every time he wish to have sex I always admit since he is so tired with his work, it is to get

him more relax so I would not interrupt. But in case I wish to, I never tell him. It is ashamed, and afraid for being high sex desire woman."

Tiangthong "Never say no to him, he is a one who wish all his wish be positive response. I never be an initiator, it is ashamed, not good for woman to do it. Condom is never use since I think he would not go to the prostitute. Having some information that he secretly have a minor wife, also industrial labour like me, I feel no confident in his hygiene condition but not dare to ask him to use condom since I am not a prostitute why using it. Also, he have minor wife is better in comparing to have him going to prostitute who engage to many stranger men it would take higher risk on AIDS"

Lek "Never prevent any transmitting diseases, AIDS, gonorrhea or other like this, because of confident and honest him that having no one other than me. Every time we have sex he all offer/initiate, I am also want to but never dare to tell him, I am not strictly expect who would initiate but he always start. I love him so wishing her gain happiness in this matter, if we interrupt him, if he probably go to a new one, I myself would suffer"

## 2. There is negotiation on sexual relation among couple

Among female labour who reply that there are negotiation on sexual relation among her and couple, it showed that there are two types of outcome.

1. Successful refusal of having sex or has some degree of negotiation female labour in this group (7 cases) success in denying sex activity when she is not ready. She made this through conversation, appeal and reasoning that she is so tired, not ready, have a period, sleepy. Sometimes success some times failed. For an appeal for using condom to prevent pregnancy, also in a case with not sure of whether her husband have extra marital sex, or afraid of infection of transmitting diseases from her husband or even absent from having sex if with the idea of do not trust in her husband, it is successful in only some female labour, most of them con not tell her

husband and asking husband to use condom since using condom it a symbol for having sex with prostitute it is an alien for family relation, condom use burden her socially too since it would mean negative in term of husband-wife marital behaviour of husband. All as mentioned contribute to behavioural risk on AIDS infection

Tai "When I don't want to have sex, too tired, sleepy, I would tell him straight forwardly since we are husband wife, we can discuss in all aspect, matter that affect our marital life. I am even tell him when I want to have sex, I think it is so important, for condom use I can tell him it is acceptable, especially when I forgot to take drug or when I have a period (menstruation). I have ever told him and he did not have any reservation or remark or this. He even ask me during the time we was newly cohabit that would you like to try this, it better trial to make in new situation, "we must be trial". In a case to use condom with view to prevent me from AIDS infection or sexually transmitted diseases I am able to tell my husband to take it and absent from sexual intercourse when I am not sure his sexual behaviour. "I was one time deny him to have sex with me when I was told by someone that he had some degree of affair with the girt next door and he admit. We had discussed and told him that if he wishing for sex with prostitute he must be prevent himself from AIDS. It is not a case he go out and have pleasure on sex with some one only temporary basis after that both husband and wife suffer if he infected AIDS.

Phorn "Having told my couple when I am not willing to do I would tell him anything, headache, so tire. He is sometimes agree but sometimes not. In a case of disagree I must be admit him since he is stronger for fear of forcing me for sex so it is the best option when he got stress emotion. When I am willing to do I would softly touch on him this is mutually know that I need. Talking about using condom is impossible for him. I was ask him but failed he reply that it caused climax sensual must not be reached at the session and it would bring non-pleasure and

uncomfortable, moreover, I absolutely trust him for having no one else other than me so condom use would not be priority for this."

Niyom "I can, why not, especially when I got exhausted and very tired or not in the emotion I tell him, he also tolerate to me. At first I am not much dare to tell him, afraid that he would got angry or indignating against me and most of them afraid that he would go away and have other girl, now I am not care much on this maybe we live together for so long time and I feel which one he can have but I can not tolerate if I infected sexually diseases. During the session we never use condom even I wish to because one time I was ever ask him and he reply that question me of untrusting him, after that I never ask him again even with quite not trust him much. I learn to use alternative or indirect way to inhibit him when I feel something wrong about him for having extra sex, it is my extenct."

Poo "At the very first time I am not dare enough to deny him or even tell him I am willing to since I afraid that it would make him feel I am too much desire in sex but now I free from this feeling and dare enough and nothing is for secret now. If feeling want to I would tell I want to if feel don't want to tell him that way. He never act against my willing, but it is not often it is with regard of his willing, and it is so shy to talk about this so often. I trust him and think that he would have no one other than me and he is not the one who like to go to prostitute so condom use is not necessary for preventing from disease but use if to prevent pregnant"

## 2. A case of not successful to inhibit or without cooperation

Wi "When I was not in mood of this I would tell him but never inhibiting him successfully, he is a high desire person, inhibiting him would

- strongly angry. Moreover I must admit him because regard his willing and afraid he got angry. Never use condom up from beginning"
- Tim "I ever tell him today is put off, it seem firstly tolerate to my appeal but his action is not so every time end in a way I have to follow his willing"
- Nong "When he persuade me, I reply that today I am so tire, but never inhibit him successfully. Condom also never use I am dare not to tell him since afraid that distrust him, also I do my own birth control so condom use become not necessary"

## **CHAPTER 5**

### **CONCLUSION DISCUSSION AND RECOMMENDATIONS**

#### **5.1 Conclusion**

A study of gender power relation in sexuality: A case-study of woman factory workers at Omnoi sub-district, Kratoomban district, Samutsakhon province, has the following objectives: 1) To study the gender power relation in sexuality of the female factory workers and 2) To examine the important factors that impact such relationship.

This study is performed using 2 research methodologies i.e. Qualitative Study and Quantitative Study. The Qualitative study which is the primary method used in this research is conducted based on a retrospective study in the format of a case study. To understand the social and cultural complexities and other meaningful circumstances and regulations that may impact the gender power relation in sexuality, in-depth interviews and observations are performed on a subject group of 30 female factory workers. The quantitative study, done through collecting data from a group of 110 female factory workers, is to understand the overall picture of the thinking process, beliefs, values and norms with regards to sex and sexual behavior within the traditional and new social context which will be the important factors leading to the gender power relation in sexuality and the individual's sexual behavior. The information from this study will be used for analysis and support of the qualitative study, the information is then processed and analyzed via content analysis to describe the characteristics of the gender power relation in sexuality of the female factory workers, the important factors that impact such relationship. In the qualitative study, presentation will be descriptive. The analysis for the quantitative study, will be via tools such as descriptive statistics and the ANOVA for one-way classification on factors such as income, duration of their association and living together, education level and the gender power relation within the family, to see if they impact the gender

power relation in sexuality, at the statistic significance at 0.05 using (Statistic Package for Social Science : SPSS)

The result of the study of the gender power relation in sexuality of the female factory workers at Omnoi sub-district, Kratoomban district, and Samusakhon, province, based on the study objects are as follows:

### **5.1.1 The gender power relation of the female factory workers at Omnoi Sub-district.**

#### **5.1.1.1 The gender power relation within the family**

The gender power relation within the family of the female workers can be described as being equal, with women being more influential than their spouses in some cases. Having to live in the new environment of the urban or industrial society, both women and their spouses have to work to support the families due to the economic constraints. The traditional role of male and female, which requires a woman to care for her husband and to mind household matters whereas the man or husband has to be the bread winner, has changed to a role in which both woman and spouse share the responsibility of supporting the family with the woman handling the savings of both income. Thus, the female factory worker can be considered as having household economic dominance since she is the one who controls/manages the income. Based on the fact that these female workers control and manage the household money or being a ‘Money repository’ reflects the possession of the economic power as well as freedom which means the women who have the control of their own and spouse’s income will have better economic and social statuses than those who do not have the control, which also leads to being influential in every household activities. The study finds that the involvement and the influence that the female factory workers share with their spouses in household matters are as follows: involved in decision making in the purchase of high-worth assets (86.1 %), involved in deciding where to live (83.3%), in resolving household problems (83.3%), and in sharing of household expenses (83.3%). In additions, money to buy high-worth assets comes from both the women and their spouses, they involve in family planning and in the children’s education. This is in line with what Pimonpun Wayajut has in ‘The

Status and Role of Thai women : Changes that impact the family relationship', 1993 : Abstract) which finds that there is difference in the gender relation within the family between families with both persons working and those in which the wives do not work. The role of supporting the family and the decision making will be unequal if the woman does not work, but for families with the couple working, the relationship will be more of joint decision making and more equal. And as Hood has described (Hood, 1983 referenced by Pimonpun, Wayajut, 1993 : 16), the more income a wife has to support the family, the more influence she has in negotiating household matters.

From the study, it can be concluded that by moving out of the family and village context into the labor force, the female factory workers have become economic independent and freed from the confinement of traditional culture which creates gender inequality within the household. This is the important factor that leads the female factory workers to be involved in the decision making process and creates a more power balance within the family. In additions, it can be concluded that the socially-defined role will change based on the changing society as can be seen in the sharing of responsibilities between husband and wife especially in earning a living. Therefore, it is likely that the future family institution will become more equal in aspects such as household responsibilities with regards to earning an income, household chores, the caring of children as well as responsibilities inside and outside the family.

#### **5.1.1.2 The gender power relation in sexuality**

Even though the study shows that there is equality in the gender power relation within the family, however, it does not reflect the same with regards to sexual relationship. From the study, the inequality still exists which results in the female factory workers having low negotiation power or no negotiation power with regards to sexual matters which in turn makes these women more susceptible to being infected with AIDS from their husbands.

The important characteristics of the gender power relation in sexuality is sexual negotiation which is to be able to negotiate for safe sex by asking the spouse to use condom during sexual relations or to deny sexual relations when she is not ready or when she suspects that she may be at risk of getting the sexual transmitted

diseases, or to initiate sexual relations when she has sexual desire. From the in-depth interviews with 30 workers, it is found that there are 2 aspects related to this as follows:

**1. Sexual negotiation with husbands does not exist.** This is found in 19 women (63.33%) which is due to shyness or not having enough courage to show her desire, being afraid of offending, feeling the needs to honor and respect the spouses, and being afraid of abandonment. In situations when the women are not ready to have sexual relations, or are afraid their spouses will think they have high sexual desire if they are to initiate, or if they trust that their spouses do not have risky behaviors which make them getting AIDS, therefore they will not use any protection, or in some instances, even when they do not trust their husbands, they are afraid to say no or protect themselves. This non-existence of sexual negotiation reflects the inferior status of woman to man which is caused by the deep-rooted system which places more importance to man or honors man as being superior (Suteera Thompson, 1999 : 3). The attitude towards sex of these female workers reflects the thinking process, double-standard beliefs e.g. woman needs to be quiet, tame, polite and not to openly express the sexual desire and the woman who is sexually adventurous will be considered shameful. All of these lead to the low negotiation power which results in the sexual behavior that is more susceptible to being infected with AIDS or other sexually transmitted diseases.

**2. Having sexual negotiation power with husbands.** This is found in 11 women or 36.66 %, and can be broken in 2 groups as follows:

2.1 Those who are successful in refusing or negotiating over sexual relations, this accounts for 7 women. The women in this group refuse to have sexual relations when they are not ready by telling and convincing their husbands that they are tired, not ready or do not have the desire, are during menstruation period, or sleepy; and in the situation when they require their husbands to use condom to prevent pregnancy or when they are not certain or suspect that their husbands may have sexual relations with other women or are afraid of getting sexually transmitted diseases, they can tell or ask the spouses to use condom during sexual relations and even refuse to have intercourse with the men at all in some cases where the wives are doubtful of their husbands. However, most factory women are not able to convince their husbands to

use condom during intercourse since it is perceived that condom is only used with prostitutes, it causes alienation in the family and indicates mistrust and loathing and will have adverse impact on the relationship between the couples. In additions, these women trust their husbands and are not aware of their real sexual behavior outside marriage, all of which impact the behavior that is susceptible to getting AIDS. This is consistent with the studies by Pimpawan Boonmongkon (1999) and Uemporn Tongkrajai (มปป) which have the same findings e.g. 'Even though the housewife may suspect that her husband has sexual relations outside their marriage, she is afraid to ask or request her husband to use condom because using condom during sexual intercourse with the spouse seems alienating, uncommon and might infer mistrust and loathing which will disturb their marriage', The representation of a wife towards the social risk. This is in accordance with Araujo and Diniz, 1995 as referenced by Rewadee Lentsintanapat, 1998 : 5, which states that the refusal of sexual relations or the request to have the spouse use condom during the intercourse will lead to the higher risk of having arguments, violence and eventually, abandonment, in addition to the physical risk that the wives already endure; more over, using condom implies having sexual relations with prostitutes or unsafe sex, therefore, its practice has not been successful. Another factor is that these women trust that their husbands do not have sexual relations outside the marriage or with prostitutes; therefore, they do not protect themselves from AIDS infection. This is similar to the study by Roongarun Promroongruang (1993 : 81) which finds that 78.5 % of the pregnant women never request their spouses to use condom since they trust that the men do not have sex with prostitutes.

2.2 Unsuccessful refusal or negotiation. There are 4 women whostarted to negotiate or already negotiated with their spouses but were not successful. This is due to the women's characters i.e. lack of self-confidence, vulnerability, emotional insecurity; in additions, they cannot resist the men's sexual desire, not wanting to offend the spouses and the fear that by refusing, the marriage will be disturbed.

### **5.1.2 The important factors that impact the gender power relation in sexuality**

The study finds that **the social factors and the Thai culture** are important factors that impact the gender power relation in sexuality. Since the female factory workers have been aware of and cultivated by the gender roles through socialization which defines the different roles between man and woman (76.9%) that is a man's role is to work outside the house and be the bread-winner, whereas a woman's role is being a housewife attending to the life and livelihood of the family. This is in accordance with the Structural Functionalism by Talcott Parson which defines the sex role by using the family unit as the boundary or defining as Private/Public spheres, identifying the man to be the 'Bread-winner' and woman, 'Housewife'. (Kanjana Kaewtep : 3) In additions, the Thai culture sets different dimensions of values and gives unequal value based on gender, that is it gives more importance to male activities than female's which causes inequality of sex role (Patsorn Limanon 1999 : 3-5). This has been so deep-rooted that it has become the beliefs and norms which signify the dominance of man and is the root cause of the unequal relationship between man and woman which undoubtedly results in the unfair treatments arising from the domination of the man or husband.

When the sex role is different, the behavior between man and woman also differs. 81.5% of the female workers have been brought up with the knowledge of this difference and with the predetermined sexual framework taught by the adults in the family based on the social standards and that is woman should have polite manners, be gentle and obedient, stay at home and look after chores, take care of her husband and children and with regards to sex, good woman must maintain her virginity until she marries and should not openly express her sexual desire before or after the marriage. In additions, the Thai culture thinks that the discussion of sexual subjects is shameful, and should not be discussed or exposed. This impacts the social opportunity of the Thai women, particularly the association with friends of different gender and sex education is prohibited in the Thai culture. The beliefs that the most important role of a woman is 'to be a good mother and wife' has been socially cultivated so deeply that the female workers believe that this is the role that nature has specifically defined for woman (Krittaya Artchawanitkul, 1996 : 161). At the same time, man has

been taught to be strong, enduring and be the leader of the family. With regards to sex, man can learn about sex and have sexual experience before or even after marriage without being condemned by society, and this is the gender difference that reflects and determines the sexual relationship in which the man has dominance over the woman (Manop Kanato, 1998 : 31-34).

It is found that 23 out of 30 female workers (19 – has not negotiated and 4 – failed negotiation) or 76.67% have no or low sexual negotiation power, and they provide reasons for not negotiating as being shy or afraid that their husbands will think they have high sexual desire if they initiate first and the women believe that a wife must respond to the husband's sexual desire and endure his infidelity. Some do not have the courage to negotiate or refuse due to the fear of offending and the need to honor and respect the spouses, fear of making the spouses angry and creating the feeling of mistrust if they ask the husbands to use condom; and fear of being abandoned. These are the results of the influence of the double-standard on sexuality which has been continuously implanted through social process and deeply rooted in the female workers, and causes an inferior situation in the sexual relationship making them lack of sexual negotiation power which will make it difficult for these women to protect themselves from sexual relations with their spouses and may make them exposed to sexually transmitted diseases or AIDS.

The above mentioned culture has imposed the role that the woman factory workers cannot deny. Even though the Thai society has been modernized and changed according to the global trends, if we look at the gender power relation in sexuality, from the result of the study, the inequality between gender still exists in the form of male dominance and female subordination and this type of relationship in the female workers' families has direct impact on the sexual behavior that will make them inevitably susceptible to the infection of AIDS from their husbands.

The result of the study of factors that determine the sexual negotiation power through the quantitative study finds that when **Income** is used to study the gender power relation in sexuality, classified by the wife's income compared to the husband's, and the group with the same income (having the average amount of X) has the highest sexual negotiation power of 4.18. After a one-way analysis of variance (one-way ANOVA) is conducted, it is found that there is statistically significance of 0.05.

Therefore, it can be concluded that the difference of the income between the couple impacts the sexual negotiation power which means the female worker who has the same amount of income with her husband has the sexual negotiation power. This finding is in line with the Marxism concept that the woman that has no economic role will make her in the subordinate position to man, with no negotiation power and requires to continuously depend on the man. Thus, under this concept, economy is one of the factors that causes the changes in the role and status of the woman which leads to sexual negotiation power.

## 5.2 Discussion

### 5.2.1 The gender power relation

In the study of the gender power relation, the factor that is used as an indicator of the domination of the female workers is the '**Decision Making**'. The result of the study shows that there is **equality between man and woman within the family**. Most female workers are involved in discussion and decision making processes as well as sharing the responsibilities with their husbands in the family such as involvement in deciding on the purchase of high-priced assets, decision on accommodations/housing, decision on family matters, and sharing of household expenses. In additions, the money used to purchase high-priced assets comes from the couple's combined income. The study also finds that there is equality with regards to family planning and child education that is the women are involved in family planning by having discussion with their husbands on the timing and the number of children to have and on when to refrain, and also participate in the education of their children.

Moreover, the study also indicates that these woman factory workers have the **economic dominance** in the household because they control their own income as well as their husbands' and the family's income. They can be referred to as the 'Money Repository' of the family. These female workers also have important role in managing the money, and deciding on how to utilize the family money, which depicts the influence of these women in their families.

Despite the fact that these woman factory workers have to work side by side with their husbands and have equality in the role of supporting the family and in decision-making of family matters, from the study, it is found that the majority of the household chores still fall on the women. This is due to the fact that most of these women still hold on to the role of a good wife and mother, the ideal characteristics of a Thai woman which have been socially cultivated. This illustrates that even there is equality in decision-making and participation within the family, but within the family, the roles and responsibilities of man and woman have been clearly defined by the traditional Thai culture in which woman is responsible for the household chores. These woman workers still have the important functions in the family such as taking care of the children and husbands, cleaning the house, and cooking, even though their husbands have become more involved in the household chores, the main function still rests on the women.

### **5.2.2 The gender power relation in sexuality**

The initial hypothesis of the study is that if the gender power relation within the family is characterized as being equal, then it will lead to the equality of the gender power relation in sexuality as well. From the study, it is found that the gender power relation within the family shows equality between the woman and her husband that is the woman and her husband jointly discuss and make decision on family matters; however, this does not lead to an equality in the gender power relation in sexuality. Though the results of the study show that the woman workers control the financial aspect of the family, take part in decision-making in family matters but they have very little negotiation power with their spouses. From the study, only 7 women are successful in negotiating with the spouses for initiating the sexual relations, refusal of sexual relations when they are not ready by talking and convincing the husbands with reasons or their own special tactics. However, the negotiation for condom use to prevent pregnancy or when they suspect that their husbands have sexual relations with other women is only successful for few women. The reason for such outcome is due to the fact that these women have been socially trained and cultivated to accept and hold on to the practice as set by the social values and norms which can be regarded as double standard since it defines the gender relationship in

which man has dominance over woman, that is it is the culture that allows man to find sexual pleasure but restricts the sexual behavior of a woman under the beliefs that the most important role of a woman is 'to be a good wife and mother', which implants the beliefs that a woman must hold on to her virginity until she is married, she should not talk to any man about sex even with her husband and a good wife should make her husband and family happy. The results of the study indicate that the thought, beliefs, values, attitude as well as the norms with regards to sexuality that have been passed on to the woman workers are still very tightly attached and deeply rooted in their minds, this is despite the many drastic changes to the ways of life. The relocation to the different social environment does not impact and influence the values that are deep-rooted in these women at all. The consequences of the sexual inequality are the lack of sexual negotiation power. The woman workers assume the passive role and compromise to the husbands' needs, they have to be reserved and to keep their sexual pleasure within themselves and assume the role of an ideal wife making the husband happy with no sexual bargaining in the forms of initiation of sexual relations, request for sexual abstinence when she is not ready or suspect that the husband may be infected with AIDS or sexually transmitted diseases, request her husband to use condom when she is not certain if he has relations with other women and infected with AIDS. The consequence of the lack of sexual negotiation power will impact the health and the fertility of the factory women, especially during the severity of the AIDS epidemic among the groups that are vulnerable to being infected by their husbands such as these factory workers. This is in line with Patsorn Limanon (1999, p. 22) which indicates that the gender inequality causes the woman to be unable to define her own goal and be dependent on the man who may lack responsibility in the reproduction, the spread of sexually transmitted disease and AIDS.

**5.2.3 The social standard with regards to sexuality and sexual relationship** in the group of woman factory workers is not only caused by the sexual drive between a woman and a man which temporarily arises during the sexual intercourse, but it is built under the social and culture context which are passed to both the man and the woman via socialization through family, schools, friends as well as other medias; and social control which is the mechanism to ensure that each

member of the society will act and play his/her own role by the standard that has been defined. Therefore, the sexual behavior and sexual relations are consequences of the mentioned process and in order to understand the issues with regards to the sexual behavior, and the sexual negotiation power of these female workers, it is necessary to consider the socialization they have associated with, since socialization is regarded as a mechanism or tools used to pass on different social standards. From the analysis of the results, it is found that the socialization with regards to sex and sexual relationship as perceived by the factory workers is through teaching by family members and community which hold on to the beliefs, values and practice that are defined by the social norms which are double standard.

**5.2.4** The analysis of the study results of the gender power relation in sexuality finds that the family planning is pushed to be under the women's responsibility, more than half of the women who reply to the questionnaire (78.7%) indicate that they have to be responsible for family planning when they are not ready to have children or during the contraception period, the man gives the justification that woman is more biological fit than man. Even the women find that it is easier to perform birth control in woman than in man which can only be done by the use of condom or sterility, whereas the women can choose between taking birth control pills or birth control injection. This is in accordance with Bhassorn Limanonda, 1992 reference in Appendix 1 the Development of research papers and text books, the Population Study College, Chulalongkorn University, 2001 : 138, based on the information from 1960s which present the similar facts that of the people who use family planning service, 95% are women and even for the birth control method that can be used in man, the number is still much lower in man. (based on the comparison of sterility rate between a man and a woman) The widely used explanation of the higher number of women being sterilized is that the physical and biological conditions of a woman make the development of the birth control devices focus on giving comfort and convenience to woman, whereas there are only 2 methods that are suitable for man which are the use of condoms and sterility. From such study, even though the woman is mainly responsible for birth control but this is done after having gone through the discussion and her own willingness, and coupled by the

misperception that sterility will make the man unable to use hard labor and in some cases, lose his sexual desire.

### **5.3 Recommendation**

5.3.1 The findings of the study indicate that inequality exists and persists in gender power relations by implanting in factory women's thinking system even though the condition of life style has changed. The existence of gender inequality results in a great deal of problems for factory women including general women both in the levels of family and society. The result shows that such an existence makes relations between men and women troubled. Factory women can not determine the characteristics of sexual relations between themselves and their husbands, because they are lack of sexual negotiation, but it becomes promoting men's behavior in expressing their power and controlling over factory women. As the result, in the circumstance that HIV/AIDS epidemic has crept into the root of our society –families, men are not responsible for reproductive health, it means that they are lack of responsibility for preventing sexually transmitted diseases affecting their wives and children. Thus, factors dominating a change of gender role and power relations in society are education and socialization for adjusting values to create equality of power relations. Then, there should be transferring and implanting the new values to children by emphasizing on men's participation in the root of society which is family, school -- including teachers and designing suitable lessons that not express or promote inequality in gender power relations- -, community and society.

5.3.2 The results show that there is an existence of inequality of gender power relations in sexuality of factory workers, so there should be promoting women's potential in reproductive health to create skills in speaking about their sexual problems and negotiating for a safer sex i.e. training or giving knowledge about increasing skills in negotiating for a safer sex, giving knowledge and creating a right understanding of condom use to both men and women in all levels.

#### **5.4 Recommendation for future studies**

5.4.1 In this study, the samples are women only. In some aspects of the study, it will be lack of male aspect in thinking system and method, beliefs, values and opinions towards sexuality including a sexual behavior of a couple and surrounding factors resulting in gender power relations. So, in next study, there should be a study of gender power relations in male aspect to complete the study in all aspects.

5.4.2 The findings show that factory women have a low level of sexual negotiation, as these women are socialized by double standards of gender role, which is implanted deeply and firmly. So, there should be a research for acquiring methods and process in changing women' values, thought, beliefs and opinion, especially for factory women to adjust sexual behavior of factory women and general Thai women.

5.4.3 To promote the acceptance of condom use for a couple, there should be a study of factors dominating using and not using condom of a couple to create a right understanding and a positive attitude towards condom use of a couple leading to a safe sex.

5.4.4 There should be a research for finding a pattern of promoting skills in negotiating for a safer sex of a couple for factory women and general women.

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