

**THE PERCEPTION OF MASCULINITY AND SEXUAL HEALTH
PRACTICES OF MARRIED THAI MEN**

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THE PERCEPTION OF MASCULINITY AND SEXUAL HEALTH PRACTICES OF MARRIED THAI MEN**KULCHALEE TANTIRATANAWONG 4037343 SHPE/D****Ed.D. (POPULATION EDUCATION)****THESIS ADVISORS: PIMPAWAN BOONMONGKON, Ph.D. (MEDICAL ANTHROPOLOGY), CHAIWAT PANJAPHONGSE, Ph.D. (RESEARCH METHODOLOGY AND STATISTICS IN POPULATION EDUCATION), LUECHAI SRINGERNYUANG, Ph.D. (MEDICAL ANTHROPOLOGY)****ABSTRACT**

The primary objective at this study is to understand the perception of “masculinity” and “masculinity in sexuality” of married Thai men and to find out whether there is any impact on sexual and sexual health practices. Twenty eight samples are purposively obtained from 7 units of the Armed Forces in the Bangkok Metropolitan Area. The qualitative method of in-depth interview technique and data processing were implied and finally verified by triangulation method.

It was found that the perception of “masculinity” from the respondents is maintained at two levels: individual and social. The individual level, it was found that the perception of masculinity included male responsibility towards their career, self-responsibility and family responsibility. Perception of masculinity also included personality and emotional responses. At the social level, the most it’s common male roles in order of importance were: 1) social role, 2) fighter, 3) strong person. Sexual orientation in both it’s positive and negative aspects, had influenced masculinity in sexuality. It was also found that perception of “masculinity” and “masculinity in sexuality” had influenced sexual and sexual health behavior of married Thai men at both individual and family level. The researcher has classified the masculinity of Thai married men into three types which were 1) traditional masculinity 2) new paradigm masculinity 3) transitional model of masculinity.

It is recommended that an ideal type of family be presented as a model for the target group. The intervention should focus on the promotion of male responsibility for the family, knowledge on social sexual health for family members as well as provide counseling on sexual health for pre-marital couples. This includes providing sex education that emphasizes on the social aspect rather than physiological and biological ones.

KEY WORDS: MASCULINITY / SEXUAL HEALTH

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การรับรู้ความเป็นชายกับพฤติกรรมสุขภาพทางเพศของชายไทยที่แต่งงาน (THE PERCEPTION OF MASCULINITY AND SEXUAL HEALTH PRACTICES OF MARRIED THAI MEN)

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บทคัดย่อ

การศึกษาวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษาการรับรู้ “ความเป็นชาย” และ “ความเป็นชายในเรื่องเพศ” ของชายไทยที่แต่งงานแล้ว ที่ส่งผลต่อพฤติกรรมทางเพศ และพฤติกรรมสุขภาพทางเพศ โดยใช้ระเบียบวิธีการวิจัยเชิงคุณภาพด้วยการสัมภาษณ์เชิงลึกเป็นวิธีการศึกษาหลัก และตรวจสอบความน่าเชื่อถือของข้อมูลด้วยวิธีการตรวจสอบสามเส้า (Triangulation Method) และเก็บข้อมูลจากกลุ่มผู้ให้ข้อมูลหลักจำนวน 28 ราย เป็นกลุ่มตัวอย่างจากหน่วยงานทหารบกที่มีหน่วยงานที่ตั้งอยู่ในกรุงเทพมหานครจำนวน 7 หน่วยงานที่มีลักษณะภารกิจหลักคล้ายคลึงกัน โดย 4 หน่วยงานเป็นหน่วยกำลังรบและอีก 3 หน่วยงานเป็นหน่วยงานภารกิจพิเศษ

ผลการศึกษาวิจัยพบว่า การรับรู้ “ความเป็นชาย” มีสองระดับคือ ระดับปัจเจกบุคคล และระดับสังคม สำหรับการรับรู้ระดับปัจเจกบุคคลพบว่ามี การรับรู้เกี่ยวกับ “ความเป็นชาย” ที่เด่นๆ ในเรื่องความรับผิดชอบของผู้ชาย ซึ่งครอบคลุม 3 ประการ คือ ความรับผิดชอบต่อหน้าที่การงาน ต่อตนเอง และต่อครอบครัว รองลงมาได้แก่เรื่องบุคลิกภาพและการแสดงออกทางอารมณ์ สำหรับการรับรู้ “ความเป็นชาย” ระดับสังคมที่พบมากที่สุดได้แก่ บทบาทเพศชายที่สังคมไทยคาดหวังไว้ รองลงมาได้แก่ บทบาทความเป็นนักสู้และบทบาทของการเป็นผู้เข้มแข็ง สำหรับแนวคิดทัศนนิยมทางเพศ (Sexual Orientation) ทั้งเชิงบวกและเชิงลบ มีผลต่อการรับรู้ “ความเป็นชายในเรื่องเพศ” ของกลุ่มผู้ให้ข้อมูลแตกต่างกัน และพบว่าผลการรับรู้ “ความเป็นชาย” และ “ความเป็นชายในเรื่องเพศ” มีผลต่อพฤติกรรมทางเพศและพฤติกรรมสุขภาพทางเพศของชายไทยที่แต่งงานแล้ว ทั้งต่อตนเองและครอบครัวในเชิงบวกหรือเชิงลบด้วย และจากการรับรู้ดังกล่าวของกลุ่มผู้ให้ข้อมูล ทำให้สามารถแยกรูปแบบ “ความเป็นชาย” ของชายไทยได้ 3 รูปแบบ คือ 1) รูปแบบความเป็นชายแบบดั้งเดิม 2) รูปแบบความเป็นชายแบบใหม่ 3) รูปแบบความเป็นชายกึ่งดั้งเดิมกึ่งใหม่

ผลจากการค้นพบดังกล่าวควรแนะนำการสร้างรูปแบบครอบครัวที่มั่นคงแก่กลุ่มผู้ให้ข้อมูล เพื่อจะได้มีความรู้สึกสำนึกรับผิดชอบครอบครัวได้อย่างดี และควรส่งเสริมการให้ความรู้ที่เป็นแบบแผนทางด้านสุขภาพทางเพศด้านสังคม (Social Sexual Health) ให้แก่ระบบครอบครัวและการให้คำปรึกษาแนะนำ เรื่องสุขภาพทางเพศก่อนสมรสแก่คู่สมรสหรือผู้ที่ตั้งใจใช้ชีวิตครอบครัวร่วมกัน รวมทั้งการจัดรูปแบบหลักสูตรเพศศึกษาที่เน้นเชิงสังคมมากกว่าสรีระวิทยา และชีววิทยา

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CHAPTER I

INTRODUCTION

1. Background and significance of the problem

“The time is ripe to start seeing men not as some kind of problem, but as part of the solution. Which men? And which solution? Remain to be answered.”

Peter Piot

UNAIDS

(Greig, et al., 2000: 2)

The commitments made at the International Conference on Population and Development held in Cairo 1994 (United Nation, 1994), agree that “men play an important role in achieving gender equality, since in most societies, they exercise preponderant power in nearly every sphere of life, ranging from personal decisions regarding family size, to all levels of political and program decisions.” Special efforts should be made to emphasize men’s shared responsibility and promote their active involvement in responsible parenthood, sexual and reproductive behaviors, including family planning, prenatal, maternal and child health, prevention of sexually transmitted infections including HIV, prevention of unwanted or undesirable and high-risk pregnancies. The World Health Organization (WHO) and the International Conference on Population and Development 1994 (ICPD 1994) gave a definition of sexual health as responsibilities, satisfaction and safety sexual lives and also realized sexual health as human and sexual rights. Health was a part of human well-being. In addition, sexual health was defined as wholeness of sexuality, socially, intellectually, emotionally and physically with regard to promote personality communication and love (Hardon 1995; ICPD 1994; WHO 1994 quoted in Pimpawan Boonmongkon, 1999: 165) while the Beijing Women’s Conference 1995 declared men’s shared sexual and reproductive health behaviors responsibility. To achieve this, “the principle of

shared power and responsibility between men and women in the home must be established...” (AVSC International and IPPF/Western Hemisphere Region, 1998: 1) It was linked between gender equality and men’s shared reproductive responsibilities commitments made that changes in both men’s and women’s knowledge, attitude and behavior are necessary conditions for achieving the harmonious partnership of men and women. Men play a key role in bringing about gender equality since, in most societies, men exercise preponderant power in nearly every sphere of life, ranging from personal decisions regarding the size of families to the policy and program decisions taken at all levels of government. It is essential to improve communication between men and women on issues of sexuality and reproductive health, and, the understanding of their joint responsibilities, so that men and women are equal partners in public and private lives. (ICPD 4.24)

A conference on “Male Participation in Sexual and Reproductive Health: New Paradigms” held by AVSC International and International Planned Parenthood Federation/Western Hemisphere Region (IPPF/WHR) in Oaxaca, Mexico, October 10-14, 1998, also shared information and recommended regarding men’s participation in various aspects of masculinity, sexuality, violence and fatherhood.

The meeting also suggested that good program for men involve a gender perspective and respond to the needs of both men and women should consider the following four basic principles for programs with a sexual and reproductive health mandate.

1. Recognize men as individuals with their own specific sexual and reproductive lives and needs.
2. Establish programs with the goal of transforming gender roles to achieve more equitable relations between men and women.
3. Acknowledge that programs must attend to all of the sexual and reproductive health needs throughout a person’s life-cycle.
4. Ensure that programs focus on a concept of equality that is rooted in the needs and desire of both men and women.

Whatever new models were created, professional working should have to clarify “new paradigm”. From the presentation of Parker, held by AVSC International and IPPF/Western Hemisphere Region Oaxaca, Mexico, October 10-14, 1998, new

paradigm were model of the values, methods, knowledge, relationship, behaviors, and beliefs that had been internalized in our societies.

In order to propose males' new paradigms, the baseline data on males and their reproductive behaviors was initial step in involving men in sexual and reproductive health programs, a new paradigm might require providers to learn about the socio-economic and ethnic culture, human rights, personal relationship on traditional gender roles regarding masculinity, life-stage changes and other related changes influenced by socio-economic, culture, religion, history of nation, nationality, ethnic and social classes.

In addition, the psychosocial masculinity was examined to study males' performances to be a complete psychosocial man (Doyle, 1995: 131). The social expectation on males' roles were mainly personality emotion and social aspects. Then, they would be typical men. Males' psychosocial completeness or the extent of masculinity explicated by the life-styles regarding the characteristic of active goal and success oriented, wandering, freedom, brave, power, competitive, ambitious modern thoughts in order to achieve their lives goal.

As well as, how they, men, reacted to others regarding dominant, influences, talkative, aggressive superior and other's refusal. To what extent that men could control the emotion. The point of importance being male masculinity is men's sexual thoughts and behaviors. The meaning of masculinity as psychosocial men has been discovered the typical and married males referred to the discovery of completeness men's appearances and personalities as typical male or family men (Doyle, 1995: 131) so, in order to find out the typical men, the traditional model of masculinity would be examined on how to define a new paradigm of a progressive model of masculinity. That a progressive model of masculinity might include characteristics such as being respectful in intimate relationship, negotiating intimate relationship on the basis of equality, believing in equity in gender roles, actively participating in parenting and being responsible for sexual and reproduction health decisions (Barker, 1998: 14).

Regarding to study masculinity, baseline research is needed to assess in order to gain the dynamics of gender equity that is rooted in the needs and desires of both men and women. In order to connect the gap between research and action,

a combination of qualitative instruments would be used to capture meaningful and constructive data. It is also sufficient in assessing needs with regard to men's involvement in reproductive health. With regard to the complexity of integrating men into sexual and reproductive health services, to connect the gap between research and action in individual country context would be considered, there is general agreement on step in involving men in sexual and reproductive health program. The first step is to examine and redesign research instruments to collect data on men's needs, desire, and behaviors. A comprehensive male involvement program would cover six major categories of parenthood, fertility regulation, reproductive cancers, sexually transmitted infections (STIs and HIV) physical and sexual violence and sexual therapy.

It is also emphasized the importance of not objectify men as "risk factors" or problematic partners. Instead, providers have to create a positive and safe atmosphere in which men could comfortably participate both inside and outside the clinic setting.

Men's reproductive responsibilities received global attention at the international conferences, that men and women throughout the world agreed to work so as to achieve the objective of sustainable development. The connection between population and development and the understanding that gender equity, together with men's participation in reproduction and paternity are essential components for sustainable development.

Thailand also has reaffirmed these program of action. Regarding to traditional Thai socio-cultural factors, it is sin to talk about sex (Chat Chamnuch, 1995: 1) Sex is, then, the public sensitive issues. Sexual and reproductive health problems have been seen in Thailand, e.g. unwanted pregnancy, induced and spontaneous abortion. It is estimated 585,000 maternal deaths caused by unwanted pregnancies and abortion. Approximately 30-40 percents of maternal deaths are caused by the unsafe induced abortion (Surasak Taneepanichsakul, 2000: 123). Cook & Leoprapi (1974: 67) found from the second round survey on contraceptive prevalence in 1984, 27.2 percents of unwanted pregnancies were discovered. The incidence of unwanted pregnancies was found one-fourth or 32 percents of all pregnancies (Nappaporn Chayowan & Knodel, 1992: 16). It is similarly found as Wanarat Suwan's study on unwanted pregnancy rate in 1987. One-fourth (26.2 percents) of unwanted pregnancies among the

reproductive women throughout the country especially in the northeastern part, 40 percents of all pregnancies were found.

With regard to Siriraj Hospital annual report in 1989, 314 cases found for unwanted pregnancies counseling service needs. More than half of them (83.7 percents) are teenagers (Department of Health, 1990: 81). Daoprasuk clinic evaluation report, Rachavithree Hospital also reported 1, 123 cases of pregnant women are needed for counseling service in a year. All are unwanted pregnancies and all needed abortion. Only 69 cases had continued the pregnancies and delivered, 16 cases got the therapeutic abortion. The great number left is unseen. They may be getting abortion elsewhere or continuing pregnancies (Tosaporn Reungkrit, et al., 1994: 11). It is revealed the increasing number of unwanted pregnancy cases in our society. The sexually transmitted infections consequences affected women's health in a long run. The genito-reproductive organ infections found are included pelvic inflammatory diseases, other chronic pelvic infections. Women are vulnerable to sexually transmitted infections (STIs and HIV) than men in an equal frequency of sexual acts. (Khanna, 1997: 2-3). With regard to the sexually transmitted infections problem, men are HIV and AIDS infected, while women are infected through vertical transmission. The sentinel report on AIDS surveillance of Ministry of Public Health since 1984 to 30 September 2002, are 278, 034 cases of AIDS patients, causes by heterosexuality 84 percents and approximately 84% of total AIDS cases were sexually transmitted. It is indicated of the sexual promiscuity and men's irresponsible sexual performances, males dominant, sexual violence against women and unsafe sex. (Department of Health, 2001: 1). From the annual report of the Division of STIs, Department of Diseases Control (2001: 22-23) it was found that the majority were patients with reproductive age (20-39 years old). It was approximately documented up to 76% of total amount of the STIs cases. The number of infected men who got infections from their wives, amateur-girls, casual women and unidentified sources were increasing from 5% in 1992 to be 19.5%, 19.1%, 20.9% and 19.9% in 1997-2000 respectively. This phenomenon is warning sign to tell us that there is some change of sexual behavior which men shift from using sexual establishment-services to some where else out of sexual service site. This trend is increasing.

The causes of these sexual and reproductive health problems are embedded in patriarchal conceptualization, socio-cultural and gender relation systems through the socialization process. It affects sexual health regarding to the epidemic of HIV/AIDS due to the sexual promiscuity (Miller, 1949 quoted in Burr, 1979: 76), the unwanted pregnancy is caused by unsafe and irresponsible sex (Suchada Rachukul, 1998: 163). Its rooted cause is the imbalance of power relationship regarding to lack of sexual negotiation power and the double standard of sexual performances help explain the men's extra-marital sexual relation. The unsafe sex, caused by condom use refusal are different reasons found. Men express different sexual definition and sexual pleasure which it affects with unaccordant knowledge, attitudes and practices. It is due to the misunderstanding of men's real needs.

Therefore, in order to gain the men's baseline information, the dynamics of men's gender roles, the psychosocial men and psychosocial sexual health have to be determined. Such study is rarely found, so the men's baseline data are rarely seen, even in the foreign countries. The existing sexuality related research work emphasize more on women's concerns and rarely found in terms of intimate and power gender relations (Esterik, 1999: 275). So, the gap between research works and action is widening. The combination of research methodologies, qualitative instruments including focus-group, case studies, and in-depth interviews with couples would be applied in order to capture the gender dynamics.

Thus, the qualitative study on the perception of masculinity and masculinity in sexuality of married Thai men would be one of qualitative approaches to determine the typical men regarding their lives and real needs, especially the married men who are vitally fundamental person of society. In building up of family, the smallest unit in society and as its primary social institution directly effects the sexual learning process among the younger generations. Men should be family role model both gender roles and relations. To examine males ethnographic perspective through history economic, socio-political and cultural context which it socializes male masculinity are essential. The gender equality status at Thai family level would be explored in order to see the male's responsibilities in sexuality and reproductive health including the policy and program implementation to promote joint males' responsibilities.

2. Research questions

- 2.1 How are sexual health practices of married Thai men?
- 2.2 How do married Thai men define “masculinity and masculinity in sexuality”?
- 2.3 Does masculinity or masculinity in sexuality of married Thai men affect sexual health practices or not?

3. Research objectives

- 3.1 To study the sexual health practices of married Thai men
- 3.2 To study the meaning of “masculinity or masculinity in sexuality” of married Thai men
- 3.3 To study how the perception of “masculinity or masculinity in sexuality” affects the sexual health practices of married Thai men

4. Research benefits

4.1 The research results of this study can be utilized for the benefit of prevention of social problems related to sexual health such as extra-marital pregnancy, abortion, sexually transmitted infections and AIDs, sexual violence particularly raping of sexual partner.

4.2 New knowledge-finding about the “masculinity in sexuality” of married Thai men especially the “masculinity in sexuality” related to Thai men’s sexual practices can be utilized for developing the male’s sexual health policy planning by aiming to coming up with sexual health modification and promotion.

4.3 The research benefit will help to increase some knowledges related to male’s sexual health which is rarely discovered in Thailand.

5. Research boundaries

5.1 The target population or the respondents in this research are Thai men (with Buddhist practice) who work with the military forces located in Bangkok.

5.2 The matter to be studied is a delicate one, so to get access the informations, the in-depth interview is considered the suitable method to be applied so as to gain the data be relevant to variables. Therefore, the participatory observation study is not appropriate besides it is difficult as well as it may violate research morale.

This study is based on the real phenomenon at the micro-level with relevance to their own economic, social, and cultural contexts. To generalize or to make conclusion whether this should be the phenomenon at the macro-level or not, one should look at social context different angles thoroughly if it is the same in this case or different one.

5.3 This personal level study emphasizes what to be studied for finding out the idea, belief, definition giving, perception, attitude of respondents towards the question asked and translate the result according to the concept of cognitive anthropology.

6. Term definitions

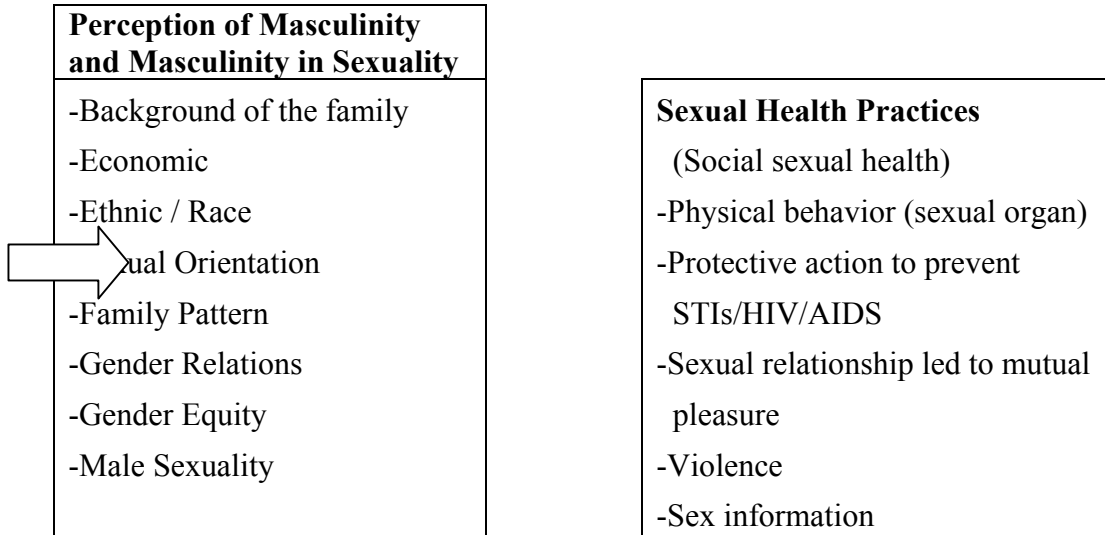
The perception of masculinity is to let men express their meaning of “masculinity” by virtue of cultural and social context as inherited around the respondents.

Sexual health practices of married Thai men means Thai men’s responsibilities towards their wives, providing them with satisfaction and safe sexual life.

The masculinity is referred to thinking, reflection of idea as given by the respondents on its meaning of making male a man in the sense of social and cultural contexts or a man in psychosocial aspect.

Masculinity in sexuality is referred to study of structural relationship between men and women in view of their family affiliation.

7. Conceptual framework



CHAPTER II

LITERATURE REVIEW

The review of the related literature is presented in three parts:

1. Part I: Perspective on the male and his sexual health
 - 1.1 Sexual health.
 - 1.2 Process/development of men's and women's sexual fundamental.
 - 1.2.1 Development of men's and women's sexual fundamental.
 - 1.2.2 Men and development of male role.
 - 1.3 Character of Thai family.
 - 1.4 Married men and their families functional role in Thai social and cultural context.
2. Part II: Masculinity related to sexual health
 - 2.1 Masculinity and sexual health
 - 2.1.1 Masculinity and prevention of STIs/HIV/AIDS.
 - 2.1.2 Masculinity and male sexuality.
 - 2.1.3 Masculinity and condom use.
 - 2.1.4 Masculine violizing and domestic violence.
 - 2.1.5 Masculinity related to paternal role.
3. Part III: Theoretical concepts
 - 3.1 Related concepts and theories of masculinity
 - 3.1.1 Masculinity/ies.
 - 3.1.1.1 The meaning of masculinity/ies
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1. Part I: Perspective on the male and his sexual health

1.1 Sexual health

Sexual reproductive health as defined by the World Health Organization is referred to healthy physical and mental condition achieved from a complete breeding process and function by both men and women from all ages of life. Those with this achievement are able to sustain their lives happily in their society. Sexual reproductive health right is defined as men and women are not objects to be threatened or forced to pursue anything they do not intend to do or are not satisfied with life. Conceptually, everyone has access to freedom, safety, and physical freedom for reproductive right. Everyone has the right over oneself and dignity over sexual relations. Therefore, sexual health means responsibility, satisfaction, and sexual safety life. To achieve a good sexual health, one needs to be positive towards human sexuality and be vulnerable towards couple sexual relationship. One has to realize that sexual health is sexual right. Educational system and health will help protect and prevent sexual-related violence and intimidation. Quality sexual relationship should derive from everyone's experience. And it is well accepted that

good sexual health is a part of good living life (Myntti, et al., 1998: 97-104). It is therefore can be summed up that sexual health is a consolidating factor of sexual conditions in social, intellectual, emotional and physical perspectives, which help supplement personality, communication and love (Hardon, 1995: 120-136; World Health Organization, 1995: 68).

Pimpawun Boonmongkon, et al. (1999: 165) refers to sexual health as when a woman is to have sexual relation, she must be safe from sexually transmitted infections. Nevertheless, her sexual relation must lead to her satisfaction and be free from violence and agony. Sexual relation must be based on mutual mental support and women have right over their bodies by not to letting themselves being violated sexually trespassed or raped from their sexual partners. Hence, fundamental sexual health must consist of:

1. Sexual life that is free from sexually transmitted infections, wounds, violence, incapability, unnecessary wounds, or deadly risks.
2. Sexual life that is free from fear, humiliation, guilt, wrong belief on sexuality.
3. Ability to build up experiences and ability to self-control of its own one's sexuality including birth control.

Apart from fundamental sexual health, it nevertheless covers:

1. Respect individual physical right. Having right to control and own of its own body.
2. Support every social and emotional perspective in sexuality to help enhance good living and personal relationship.
3. Balancing equality in power. The power in sexual relationship.
4. Offer with sound quality and safe services on information as well as sexuality and reproductive health.

Family Planning Division, Department of Health (1997: 2) has given definition of complete sexual health as defined by the World Health Organization for public health officials to give advice on sexual subjects as follows:

Sexual health is a combination of sexuality with physical, mental and social aspects, which help support and promote personality, relationship and love. Therefore, a complete sexual health as defined by the World Health Organization (Myntti, et al., 1998: 97-104) can be listed as follows:

1. Ability to live happily and to self-control sexual and reproductive behavior to be relevant to social ethics and to refrain from moral violation of others.
2. To get rid of fear, shyness, shame, fallacy, and mental condition to resist sexual response and sexual relation deterioration.
3. To get rid of physical abnormality, infections, and other shortcomings to prevent sexual function and reproduction (Sompol Pongthai, et al., 1991: 537-539).

Everyone therefore has the right to perceive, to comprehend and to be happy with sexuality, which will lead to a complete sexual health within the border of social ethics and other people's right.

However, one should keep sexual organs in a good condition. One should be free from sexually transmitted infections and stay active in sexual activities, thus one is required to pursue the following three factors (Anek Areepak, et al., 1982: 331-1).

1. To maintain a good personal hygiene
2. To avoid dangers from sores, inflammation, and infection
3. To observe abnormalities concerning its own sexual organs since the early stages.

Men and women should refrain from sexual promiscuity for it can cause sexually transmitted infections and AIDS. If it is unavoidable, men should use condoms every time they have sexual intercourse. Women should demand men to use condoms for safe sex and they should clean their sexual organs thoroughly every time after they finish having sex. Moreover, they should learn to observe abnormalities, such as rashes, wounds, swelling, sexual organs aching, dysuria, urethral discharge, etc. They need to see the doctors urgently for proper and correct measure. They must avoid self-prescription for medicine.

Health Promotion Office, Department of Health, Ministry of Public Health (1997) has proposed “the image of Thai men” as follows:

1. Be responsible for sexual and reproductive health in family:
 - Making an appropriate family planning
 - Giving advice to their wives and children
 - Bringing up children healthily with proper development
 - Not introducing sexually transmitted infections and AIDS to their wives and children
2. Create equality within family:
 - Respecting one another
 - Sharing household duties from their wives
 - Providing love and justice equally to their children
 - Allowing everyone in the family to share decision-making
3. Observe correct sexual practice traditionally and legally
 - Refraining from having sexual intercourse with women who are not wives or avoiding sexual promiscuity
 - Providing love and happiness to their wives
 - Refraining from domination, intimidation and using force to their wives
 - Honoring and praising their wives or other women

Correspondingly, sexual health development of married Thai men will then cover responsible conduct of Thai men with their wives. They provide satisfaction and safe sexual practice. They combine sexuality related with social, emotional and physical perspectives to help promote and support personality, relationship and love from men to women who are partners or wives is to control their sexual practices. Those sexual practices must be relevant to social ethics and they must not violate morals of others. They keep their sexual organs in good condition. They are free from infections and active in sexual activities. Men must be free from sexually transmitted infections. When they practice sexual intercourse with their wives, they both must be mutually satisfied without any violence or pain. Sexual intercourse must be based on mental support from one another. Men must not rape their wives or sexually violate their wives when they are not willing to respond or ill.

They must have access to sexual health information. Messages can be sent through verbal and body languages when men need to discuss with their wives.

1.2 Process/development of male role

1.2.1 Development of men's and women's sexual fundamental

Anek Areepak, et al., (1996: 1-20) summarized his presentation on the sexual development as the followings: Sexual development means changes in sexual drives, roles, and practices from childhood till adulthood, which depend upon many factors such as personal characteristics, environmental influence and experiences.

Young people between 18-23 years old: This is a premarital stage. Young people are most concerned with their relationship with opposite sex and their own. Eventually they begin to get involved socially and legally with their sexual relationship. They become more open about it and get married legally.

Early adulthood between 23-30 years old: Once they are engaged or married, their sexual relationship becomes legal and is accepted in society. Each becomes attracted to the opposite sex and accepts one another. Each will then develop sexual intercourse patterns, which will be varied depending upon their social status. Once they are free from obstacles, their common interests will be focused on sexual activities. At this point problems of men's sexual abilities will be more meaningful. Women are more interested in their climaxes. It is more common now to discuss about women's climax at present. Therefore, problems occur from both parties. Men are more anxious whether they can help women to achieve climax or not. Obviously women fully hope to reach climax from their sexual intercourse. Apart from the above problems, pressure on pregnancy and child expectation causes men to need less sex. Among middle class people who have long been getting self-climaxes, problems occurred in this period will likely put them off. Many men may adopt self-climaxes again to release their sexual tension. In this event they can pursue their sexual fantasies where they cannot express them while having a normal sexual intercourse. They may have some perverted fantasies in mind. Nevertheless, workloads will cause them to miss opportunities to have sexual activities. The chance to have sexual relationship outside their marriage is rare, except those with lower

economical status. These people have more chances to find sexual relationship outside their marriage, which might be from the very beginning of their marriage.

Middle stage of adulthood between 31-46 years old: At this stage particularly middle class people their life is greatly involved with work, children bearing, and social activities. Thus, their sexual intercourses decrease. Men become less interest in having sex as they feel that their wives become sexually less attractive since they adopt motherhood. Men pay more attention to other activities. In contrast women at this stage become more interested in sex as they achieve stability in family life and they are sexually experienced. We would find that women at this age show a high percentage in husband betrayal in American society. People with firm economical status tend to do more sexual intercourse. This is probably because they understand one another better. They are able to make themselves attractive. It can also be that men are well trained to be sexually responsive. People in this status might suffer less distressed. They have gradually developed their sexual identity since their childhood, so their sexual problems in their respective stages hardly occur. Other problems like work or family will hardly alter their sexual life. In American society couples at this stage tend to betray their married ones more than other stages. Statistically half of men and one fourth of women do this. This problem causes some couples to divorce.

The following hereunder are quoted from Levinson's stage theory of adult male development (Doyle, 1995: 80-81).

Under 17 years old	Childhood and adolescence
17-22 years old	Early adult transition
23-28 years old	Entering the adult world
29-33 years old	Age thirty transition
34-40 years old	Settling down
41-45 years old	Mid-life transition
46-50 years old	Entering middle adulthood
51-55 years old	Age fifty transition
56-60 years old	Culmination of middle adulthood
61-65 years old	Late adult transition
66 ±	Late adulthood

Early adulthood is between 17 years old till 40 years old.

Middle adulthood is between 41 years old till 60 years old.

Late adulthood is between 61 years old till 65 years old.

Elderly age begins at 66 years old onwards.

Levinson's reason to categorize men between 17 till 22 years old in early adulthood group because some of them just go through their fundamental education or just find a job. Some of them may have to serve military service or some may start a family (wife and children). Some may start their higher education and some find a decent job and begin to enter the world of adulthood. At the beginning of their twenties some men achieve success in running their life. Men between 22 till 28 years old will develop to their full adulthood. Most of men will get married, start their families, and have a stable career. They begin to value their life, have a purpose, concept and a goal of life. Surprisingly, these ideas are opposite to what they thought when they were in their adolescent stage. They become more reasonable especially when they get married and become a father. In general during these years no men have problems with their sexuality since they are physically strong and fit. They have a happy family. They may have one or two children. And they are intelligent on how to live their life. Men at 28 till 33 years old as mentioned by Levinson will like settle down with their career and life. Their life seem to be surrounded by certain routines like children going to school, wives taking children to school or doing a full time job. Men may express some pressure they have in their marriage life during these years. There could be several reasons such as long hours at work, conflicts at work or responsibilities in the families. Men at 33 till 40 years old are more divisible. Levinson said that men at this age find themselves stable in their career and have many friends. Their children need less time from them since they are grown up and have more friends in the same age. Many men at this age are able to find more income for the family and they are highly satisfied with their jobs. When entering 40 years old, their peaceful life begins to be threatened. This is the beginning of their middle life. They tend to have questions for everything they are related to like, wives and families, career success, value in life, and manhood. Many men suffer from chaotic life like divorce or job dismissal. Some may have to change their jobs. Friends abandon them. This is their mid-life crisis. Some are unable to go through this crisis (Hallberg, 1978: 45).

The followings are social and sexual role structures concerning in sexuality and breeding through different life cycles:

Stage 1 Toddlers and childhood

In general family socialization imposed on men and women would be that men are superior to women. They have both power and capabilities. Women are inferior to men.

Women: The concept of inferiority or follower imposed on women is focussed on supporting role rather than leading role. Therefore, women highly suffer from sexually transmitted infections. Lack of education causes problems in communication and sending messages related to sexuality and sexual health. Sex of babies becomes optional. Female babies are eliminated during pregnancy.

Men: Family socialization has given greater value for sons than daughters. Men are superior. They have power and they can rule. They have special right to be respected as they are regarded as family resource investors in food, medicine, education and household responsibility when they are grown up.

Stage 2 Adolescence

Men and women in their adolescence start changing to enter adulthood (physically and socially). They delay their marriage due to furthering their education or changing their domicile for new jobs. They may fail in regard to courting tradition, mating, marriage and sex. They lack information, education on sex and sexual health. They search for a role model.

Women: Women earn lower wage. They lack opportunity to further their education. Thus, their level of education is not compatible to men. Families expect their daughters in term of gratitude and financial support. Sisters have to sacrifice their education in order to let their brothers further their studies. They begin to move out of families. Parental control is missed. Some have sexual experience too quickly while their bodies are not fully mature. They can suffer from reproductive system, unwanted pregnancy, sexually transmitted infections such as venereal infections, AIDS, etc. Women in this new system do not prepare themselves for sexual negotiation. Sexual relationship means love and marriage for them.

Men: Men begin to officially support parents in term of finance. Their expectation towards education, career, and delay in marriage are adopted as reasons to extend their support for their parents. Seeking financial support for their studies and pressure from their parents cause them to slow down their marriage and they tend to adopt pre-marital sexual relationship. Sex for men means physical sexual release and sexual experience. Because they are migratory labourers, so their risk in sexual behaviors is increasing. Their judgement over women would be based on their masculinity and dominance.

Stage 3 Adulthood

They both share similar feature quality. They lack information on sexuality and reproductive health. There is more working migration. Revelation on their infection of fatal infections like AIDS is increasing.

Women: Women living with their husbands' families are known as patriarchal marriage, or multiple-partners marriage are considered to be unequal to women. Nevertheless, traditional concept causes some health problems. They lack information on how to get the right treatment for their sexual and reproductive health.

Men: Patriarchal marriage means men must independently have a house. They are officially responsible for family financial support. They are automatically inherited by blood. They are physically strong. They have power to give command. Their newly born children must be taken care by relatives of men. Women must abandon their own families to live with men. Men will be responsible for their parents financially. Men are inherited to the family assets after the death of their parents. Polygamous marriage only exists in wealthy families. Studies among men and women life cycles will add up to our correct understanding and fundamental knowledge in gender dynamic role. Each stage of life is different. We will then be able to improve and provide appropriate public health service for relevant ages of customers.

The studies of men will help improve women sexual relationship in term of their sexual conduct and reproductive health. In the past women were responsible solely, which was insufficient to solve sexual and reproductive health problems. Therefore there should be sufficient cooperation between both genders. Both have to consider gender relation particularly sexual health since men's health and behaviors affect directly to women. To let men involve is to let them realize and

accept including getting support for opportunities and right for their partners. Men otherwise need to have knowledge of their anatomical system. A concept that a man is an obstacle for development should be changed to a man is a key for development (Greig, et al., 2000: 1). The increasing epidemic of sexually transmitted infections, like HIV/ AIDS is a result of men's idea from the new generation. It affects widely sexual life. Men see sex as permissive and naturalistic approaches. Therefore they think it is not necessary to be responsible for their sexual behaviors. In this connection, to let men realize and learn that women are more risky with their bodies and to get them to share responsibilities in women's sexual health will create social equality. We would rather see difference in power and self-determination than different behaviors and meanings for men and women. It is the necessity to create communication among them on sexuality to strengthen their mutually empowering partnership.

1.2.2 Men and development of male role

Historically human beings are divided into two genders male and female (we do not want to refer to the newly acclaimed third gender). Male was born before female as referred in the Bible or birth of the world legend of Adam and Eve. Adam was born before Eve. Male's definitions as described by the Macquaric Dictionary (1997: 820) are as follows:

1.2.2.1 A kind of human gender representing human race, which is different from other bio diversities, like animals, plants.

1.2.2.2 In anthropology male is categorized as genus homo, family hominiduc, class mammalia, and is ranked in the supreme level of animal development, and male is specially categorized based on brain.

1.2.2.3 Male is a gender, which is different from female.

1.2.2.4 Male is adult (different from a boy).

1.2.2.5 Male is a husband who has a wife.

1.2.2.6 It is a friendly calling for the love one, wedding couple, and friendly couple.

1.2.2.7 A person who possesses traditional male qualities or goodness and innocence.

1.2.2.8 A person who is gentleman-like, fit and healthy.

1.2.2.9 A man is a different person from others due to chivalrous and persistent qualities. A man can be easily distinguished from a boy.

1.2.2.10 To restate their youthful age by preaching and conducting ceremonies to show that they are entering adulthood.

Male/man can be divided into 5 perspectives (Doyles, 1995: 27) as follows:

1) Male in historical perspective, dividing men into different ages with distinctive characters.

Male in historical perspective	Distinctive characters
(1) Spiritual male	(1) Sacrifice, self-control, persistence, sexual activities, anti-femininity, anti-homosexuality, strong patriarchic character
(2) Chivalric male	(2) Sacrifice themselves for offerings, courage, being physically strong, having honor to service ladies, granted special right as being the firstborn child
(3) Renaissance male	(3) Reasonable, intelligent, persistent, withstanding, self-ascertained
(4) Epic male	(4) Achieving success in their businesses, economically wealthy, well accepted etiquette
(5) Bourgeois male	(5) Emphasizing action, physically strong, brave, honest, strong male figure (patriarchy)

There is a fine example of Northern American race with historical development of Northern American characters, which can be divided by history and classes as follows:

Male in historical perspective	Distinctive characters
(1) Aristocrat and his family	(1) Self-confident, intelligent, strong, putting his faith in patriarchy, individualistic
(2) Common man	(2) Good common sense, achieving success in businesses, honest, interested in sexual activities
(3) He-man	(3) Doing activities with strong effort, interested in sports, accurate in preparation
(4) Partner	(4) A good provider, hard worker, joining household activities

(Source: Doyle, 1995: 34)

2) Men in biological perspective. This is a discussion on evolution of men on how they have been developed from chromosome X and Y. It tells the importance of male hormone and testosterone. How they perform their functions, how important they are to male bodies, how useful and how bad they are when men grow up and develop their bodies in different life cycles.

3) Men in psychological perspective. Men are referred to in term of psychology. They are made distinctive in their gender, intelligence, social and emotional stability and male role identities including stress caused by male roles to support their masculinity. Psychologically masculinity has been divided into 2 different perspectives, the bipolar perspective on masculinity, and the androgynous perspective on masculinity. Words we can frequently see from the distinction of masculinity and femininity are as follows:

Masculinity: aggressive, ambitious, prudent, self-decision making, independent, reasonable, strong, insensitive, well known, simple

Femininity under pressure, modest, warm, reluctant, dependable, weak, sensitive, elegant, center of the house

4) Men in the social role perspective. It is a perspective where men have been socialized through family, society, media and friends both directly and indirectly.

5) Men in the anthropological perspective. It is a perspective to look at men through a variety of social and cultural frames based on the context of men in the country, tribes or races. The analysis is accomplished through historical, social, political and cultural factors. Masculinity has been cast in the form of male dominance. In historical perspective, we adopt the concept of Judeo-Christian explanation for male dominance. In social perspective, we adopt the concept of socio-economic explanation for male dominance. In socio-psychological perspective, we adopt the concept of socio-psychological explanation for male dominance. Explanation of masculinity has varied perspectives, which is the same as male perspective.

Elements of male roles. Typical male as surveyed by a group of researchers can be divided into 3 types (Doyle, 1995: 131) as follows:

1. Men who can find achievement in their life. Those men who can achieve success in their life are normally possessing prominent qualities like adventurous, ambitious, independent, chivalric, competitive, enthusiastic, and leader type.

2. Men who empowers other. These men are normally aggressive. They like to empower others. They protect their benefits. They can be boastful and are against those who have similar characters.

3. Men who have stable emotion. Their reasons are based on reality. They are stable, insensitive, controllable, imperturbable, and conscious. Robert Brannon (1976: 1-45) has proposed 4 male roles as follows:

- 3.1 No sissy stuff Boys, learn their male role from fathers. They do not behave or play things like girls do. In case fathers' behaviors are ambiguous, their sons may have distorted behaviors like gays.

- 3.2 The big wheel Boys have, tendency to accept or show a sign of being a hero, a successful leader. They also expect to achieve success when they start their career. If they do not achieve success they will consider themselves as being unmanly.

- 3.3 The study oak, men like to confront the outside world and to prove that they are men. They may imitate characters from a film or media. If they are invaded they will stand up and fight. If they do not do so, they will be afraid of being frightened and may fail what they want to be.

3.4 Give' em hell They have been taught by their mothers not to rely upon men. They have been insisted by their fathers that they should not do anything their fathers did not do. It is a successful campaign since most men like to make sarcastic comments on women. Psychologically, it is a social pressure or both of them. Most men are convinced that sex is the most significant issue for men role. Therefore, it can be described the elements of male roles according to Doyle (1995: 131-206) as follows:

-Anti-femininity: This character causes patriarchy or father rule. The processes of their thoughts, social value, religions, economy follow their fathers' paths. Boys learn these roles from their fathers. They will avoid showing their emotion such as emotional incompetence, self-disclosure, emotional constipation, and homophobia. Boys have been taught predominantly to avoid showing feminine characters. They must not perform what women do. They cannot afford to be weak or sensitive. They have to avoid being joyful, loving, pity, soft, and fearful. Nevertheless, they cannot show their gentleness among boys. These qualities, however, can be expressed by girls. Boys have been repeatedly told to be careful with other boys who behave softly as those boys may not be masculine ones. We can see that men and women are prominently different. They are different physically. They have been brought up differently. But there is one thing they both have been taught equally that is both were born from a woman. During their early birth, boys and girls have been more looked after by their mothers than fathers. Then boys will learn from fathers or other people with the same gender to comprehend their masculinity. They mostly learn how to use force, self-control. Girls will be taught to only support men. Boys are frequently taught not to express their emotion. In reality men are emotional, which can be expressed in the form of their raw or cruel behaviors that can be harmful to others. Kindness or generosity is socially expressed. Therefore, to say men do not have emotion is only to compare with emotional women. In general most people would understand emotion as apparent expression. Men will work hard to control their emotion from showing their fear, weakness, instability, and femininity.

Men's behaviors in general involve group activities like jungle adventure, alcoholic drinking, sport participation or other activities at work, in the bars, or bowling place. These are proximity relationship. However, man to man relationship does not relate to pleasing or loving emotion (Griffin & Sparks, 1990: 29-46). In contrast, women share their feeling. They are able to share their sympathy, understanding, worrying among themselves.

-Success: Men who achieve success and are masculine are those who compete and win. During industrial revolution, successful men were those with family leader type. They were bread-winners, center of the families, and able to provide necessities and needs of their families. Eventually they must win the game. In the world of competition they must win to be considered successful. To become a leader, most men believe that it must be from competition. Boys have been taught that competition would make them a complete man; however, they have to be accepted by other men too. Being taught throughout their childhood, men see everything as competing issue. Therefore, competition is a significant event. Their attitude has been distorted from reality. Competition is a social value to prove their masculinity. There are many types of competitions such as physical competition. Women do not like to compete like men do. They mostly compete in non-physical competition. Many times women won in a game when compete with men (Gill, 1986: 233-247; Helmreich & Spence, 1977: 4-7; Spence & Helmreich, 1983: 15-17). Some men are convinced that competition reveals success (Kohn, 1986: 86-90; Rosenberg, 1980: 219-254). Success proves masculinity. However, this belief is not general one (Johnson and Johnson, 1983: 119-164; Johnson, et al., 1981: 47-62). Taking into account the dominant figure, competition causes conflict in the families. We would frequently find that family debates always end up fathers as the winners. Others are always wrong.

-Aggressiveness: Men show their aggressiveness between men, women in general and their partners, children in the forms of raping, family violence, wife abuse. To use media can cause men to be harmful to women. Aggressiveness can be used to explain the difference between boys and girls. Boys always give out a hue and cry. Girls are more pacified. Boys have been taught to fight. If any of them do not fight, they would possess feminine character. Therefore,

violence has been men's characters from their adolescence till their adulthood. It causes some men to be violent or aggressive to women, which could lead to family or marriage violence.

-Self-confidence: Men possess strong self-confidence even though they are working on dangerous mission. They are fearless. They are competing against their work, which is considered to be persistent. They have been characterized as a hero. In a film, the message of a genuine man must be a winning leader, sportsman, and soldiers. They are convinced that sports will make them a man. Boys have been taught not be afraid of anything. Parents always console them with sentences like "a man does not cry", or "a man does not fear". As time goes by, a boy becomes a man. The word "a man does not fear" has inherited in his heart. Thus, most men are convinced that real men do not fear. In reality there are many things men fear, but they hide it. They would build up confidence as a trick to hide their fear behind. Learning about confidence cannot be done quickly and easily. It has to begin from home. Boys copy their fathers or other men. Initial learning would be simple manners like sitting, clothes wearing. When they grow up a bit more they would be more confident to do it by themselves (Butler, et al., 1985: 515-524; Rosenthal, et al., 1986: 481-499). This type of learning has been continued over a thousand years (Wilkinson, 1986: 68). Therefore, once learned men will develop their own characters, which are difficult to be altered into other models. Men have to pursue real men's paths. They cannot afford to get out of masculine paths, or do something that will reduce their masculinity. Correspondingly, some men try to prove all the time that they are real men (Lederer & Botwin, 1982: 241-246). Once they commit to real man actions, they will build up confidence and hide their fear. Yet, they can prove to be a real man.

-Sexual Expression: Men's sexuality includes their mentality, emotion, expression, sexual realization, attitude, behaviors, and sexual activities. Their sexuality has been expressed a lot while they are adolescent before they start their career and adults who begin their working life. They begin to compare their sexuality with other men. Adolescence becomes interested in love, sex such as masturbation. They know how to make themselves happy. They are interested in sexual belief, value in adolescence and adults, problems like sexual erectile

dysfunction, fast or slow ejaculation. Charming men like Don Juan complex are those who have multiple sexual relationships with women. Men lack interest in sex. Men search for the cause of their erectile dysfunction. Men worry about their sexuality. Men fail their sexual contact. Male sexuality is a result from social, cultural and historical procedures (Parker, 1996: 13-27; 1991: 11). Generally, men and women believe that sexual desire in men is physical instinct. Men are independent in having sexual relationship. They are convinced that sexual feeling is uncontrollable (Kaufman, 1997: 63-81; Kimmel, 1997: 49-61; Szasz, 1997; Viveros, 1998: 17).

Men's sex is natural instinct that body and desire cannot be controlled. Thus, men do not feel their responsibilities for their sexual activities (Giffin, 1997: 35). Moreover, men are convinced that they have to be enthusiastic. They are the beginners and penetrators. Women have to be pacified, followers. Women have to be more concerned with beauty and ready to be penetrated. Therefore, men are frequently judged to have higher capability than women do. Some men consider their sexual relationship as to prove their masculinity (Sharim, et al. 1996: 40). Men can have sexual relation without love and tenderness. It is done just to respond to their satisfaction and to prove their ability to offer a child. In another word, it can be said that men see women as child producers and sexual partners (Barker & Loewenstein, 1997: 166-196; Giffin, 1997: 36). According to male sexuality begins when boys have been taught to be independent and self-confident. This develops into their habit.

Some research findings have been revealed that boys are less hugged, touched, kissed, comforted, rubbed than girls. Boys have been repeatedly told by their parents not to pursue girls' characters. Otherwise they will grow up similarly to girls. Boys as well as girls for their curiosity during their early childhood, the very first thing boys naturally learn is their own bodies. This curiosity is useful to develop their sexuality when they grow up. Boys learn that sexual organ stimulation would give them pleasure and satisfaction, which would lead to masturbation (Schein, et al., 1989: 103-110). Human sexuality expert, has given a definition of "masturbation" as self-discovery and feeling perception. However, many parents do not realize about their sons' masturbation behavior, which is the first

step to develop their sexual relation. Nevertheless, there are quite a number of parents who are convinced that masturbation is sinful. Some believe that it can cause anxiety, physical deterioration such as blindness, hair growth on hands, destructive brain damage, and other physical illnesses. The reason parents are not interested in this issue is that boys are able to masturbate for their pleasure anywhere such as toilet, or their bedroom. At the early stage of their masturbation, boys are obviously embarrassed. They even think of refraining from doing it. But it is very quick that boys at this age can perceive that masturbation is normal. It is the only thing that they should keep as a secret as it can be embarrassing.

During their early adolescence they will at least masturbate once. From a research findings, 60% of men have been masturbating since they were 13 years old (Hunt, 1974: 97). Masturbation is their sexual role learning experience. When they start entering adulthood, they will hear lots of stories about sexual relation belief. Many of them are wrong beliefs.

1. Other men perform better sexually: Men at this age may be convinced that other men have better sexual experience or sexual relation problems. This is not strange. Many wrong beliefs occur because men do not reveal or discuss their personal sexual relation among men. To do so, they would feel that their masculinity is inferior to other men. Once encountering this problem, there is a tendency that men would find solutions by themselves.

2. No sexual relation problem among men: Psychologists say that most men think that sexual relation is such a simple issue. Most women frequently have problems with their perception of personal sexual relation. There are very few articles on men's sexual relation. The first magazine to answer men's sexual relation problems launched in 1976. Psychology Today journal published their survey result from 52,000 readers. In their findings, 55% of them were not satisfied with their sexual relation. More than 40% of men had sexual relation problems such as fast ejaculation. Therefore, the belief that men do not have sexual relation problem proves to be wrong.

3. Men can have sexual relation all the time: Some men are convinced that there is nothing else better than being able to have sexual relation many times. A real man will never say "no" or "enough" psychologists said that one

of the reasons men said something like that because they did not want to or intend to say “no” (Horney, 1967: 307). Men sexuality is not operated like a machine, which can be run all the time. Men’s sexual organ cannot be hard every time.

1.3 Character of Thai family

Family is the first human institution that will be great if it has love and warmth. All human lives were originated in the family. Father and mother are the fundamental people in developing the personality by looking after children since they were babies through childhood, teenage and became adult. Family is a smallest social institution comprising of not less than two people who live together and have close relationship by blood, marriage, emotion and sympathy of taking care of each other. The family relation is an indicator of survival. The vital fundamental theme or the essential element of all types of families that should exist is the biological factor; members of family have interrelation by blood; the wealth factor that means various appliances and treasure that are used for health improvement, living, growing and safety. Those were provided proportionately by the head of the family. The last element is decision-making factor. Each family has own perfect authorized decision to solve the problems. Normally the one who makes decision is the head of the family that is husband or wife or both of them or the seniority depending on each society. As for the types of Thai family, Thai family type at behavioral level is usually a type of nuclear or elementary family that comprises of father, mother, children and some relatives while some family is a type of composite or compound family. Composite or compound family is a family originated by polygamous marriage and can be divided into two types that is firstly, one man having many wives at the same time; called it as “polygamy”. Lastly, a man who ever has many wives but at present he lives with the latest one (may be a reason of divorce or dead) (Sanit Samakkarn, 1982: 42-62). This is because in the past by means of Thai man’s social value together with old culture of Thai society, male is regarded to be a master and is allowed to have more wife especially one with high living and social status, e.g. a master, a high-rank officer. There are 2 characters of dwelling for composite family. The first one is that they live under one roof or the same area where they can always see each other. The second one is that they do not live together and may be far from

each other. Each wife has never seen each other and there is no help among them. Some may compete for a better position. Only the husband who visits and looks after those wives and children (usually it is impossible because the husband will spend much time with the one he loves most. This causes other wives feel of being abandoned).

At present such composite family is hardly found because the characteristic of being a master with power as in the past does not exist and it is also because of status change in society and politic or so-called cultural change. Such change affects personality, attitude and concept especially the concept adopted from western part of the world that is monogamous marriage; one- husband-one-wife. In fact monogamous marriage is a real old type of Thai family (Sanit Samakkarn, 1982: 42). The number of member in the family is reduced to be only father-mother-children. But the concept of gaining advantage from relative still exists although they do not live with them. There is some group of Thai male still has more wives because his financial and social statuses are still at high level. As family is a small group of people and then it is integrated to become humanity. Therefore, there are several duties in the family that need to be done. These duties are quite the same in all societies and regarded as universal duties such as to generate baby, to look after the baby and become a good member of society.

In view of economy, family is concerned with production or to earn resource for living, to bring in happiness and to protect all members from any problem that might occur any time. Thai family gives importance to children and regards them as a center of love. This sometimes causes a child become an egocentrism. A child of being taken care by many adults may absorb some Thai culture such as social value of giving importance to individual or so-called “personalism”, to respect parent, instructors and respectable people, to be submissive and courteous, and to perform in accordance with the religious teachings. Fun-loving is an another natural element. In the past Thailand was rich of resources; “there is fish in water and rice in field”. This caused them not to realize its importance. It was also because in the agricultural society people needed to rely on each other and hence generated interpersonal relationship more than money. Since people had no concern

with politic, they spent their time with entertainment. Children presently also adopt such behavior.

Although people now are working hard for saving and additional investment, they spend their money in most entertainment. The next social value is to be unconcerned, cool and sympathetic that was derived from Buddhist teaching saying one must understand “oneself”, self-satisfaction, contentment, emotional control and prudence. This type of people will be admirable. Being humorous will also get admiration. In fact Thai people do not like aggressiveness but nowadays change of social surrounding and seriousness causes them being under such behavior. Another social value is belief in virtue and vice, rule of destiny and moderation. Such belief is taught through religious organizations such as temple, monk and members of family in the form of various ceremonies, e.g. Kathin (to offer new robes to Buddhist monks), to build temple, ordination and other offerings as bearing in mind. In conclusion Thai people’s character is to respect one with prestige, fun-loving, being cool and one that can entertain people, to adore rule of destiny and moderation. Although some of these social values are changing, it would take some more time. Those characteristics and social values have been taught to the next generation through social perception process that makes us to understand clearly Thai basic personality or national character. That means Thai people are extravagant, have a lack of discipline and give importance to individual respect especially the capable person who thinks that he is the best while he is among people he always shows that he is a submissive, polite and cool person. He does not like violence, trusts people and is optimistic. (Sanit Samakkarn, 1982: 86).

As being often heard that the happy family must have love among each other. How can these abstracts be expressed in order to generate behavior of love? Ericforom (Saisuree Jutikul, 1996: 15-24) mentioned that behavior of love comprised of 4 characters that were firstly to take care of each other; husband-wife, father-mother-children; and all members of the family; brother-sister and relatives. Caring includes all means of living such as health, food, spending and others. Secondly, it is knowledge that means knowing each other such as habit and attitude because the character of each life is dynamic that always changes and unstable. Therefore learning of each other about changes all the time especially the children who will

change at each age. Thirdly, it is to respect each other, e.g. to listen to each one's comment, to accept each one's dignity and not to express a dominant behavior to dominate over beloved people. This will make them feel of being useful and generate better interpersonal relationship. Lastly, responsibility that includes to accept right or wrong on what one has done, not to ignore and violate people's right and not to spend money on everything such as love, responsibility and comfortable things.

Apart from those 4 points of Ericforom, trust is also importance as it makes members of the family feel happy that can be done by both wording and acting, positive admiration, forgive and forget. Forgiving must be based on the understanding of right or wrong. Communication is also an another factor of family. It can be both verbal and non-verbal communication that creates better understanding and idea among members of family. To live and do activities together will create close and warm relationship. Everybody must be responsible to one's duty and help each other. In the modern world male and female should take their role without minding that whose role it is such as looking after the baby, housework etc. The husband should be a supporter of both mental and physical forms for his wife and children. Lastly, he should be well acquainted by touching too such as hugging, cheek-kissing, etc. Other arts of expressing love are to be patient, be in discipline and be consistent. Positive feeling must be freely expressed.

1.3.1 Married men and their families functional role in Thai social and cultural context.

Family is an important social institution where there are interactive responses among family members. Their relations can be altered during perspective of time. It is a life-cycle moving from one point to another at an appropriate time. When men and women sharing their life in a family unit and set up their purpose in life, their main social functions would be to accommodate sexual activities and rules. To identify it clearer, family institution is established in order to respond to sexual necessity. It is where a new member is produced, which is called biological reproduction or population expansion. Family institution will provide fundamental socialization for a new member, which is called cultural reproduction. Nevertheless, it also performs another function in emotional support for their members such as comforting, worrying, helping. Lastly, it functions as fundamental

economic unit to produce, distribute and consume. (Charatchai Ramitanon, 1999: 9-13). There are 9 important functions in family development or responsibilities in different growth stages of a family (Duvall, 1977 quoted in Ruja Poopaiboon, et al., 1999: 2) as follows:

They are independent family separation, sufficient income, sexual satisfaction with their married ones, family duties division, good comprehension and communication, good relationship between two sides of relatives, interactive response with their community organization, ability to bring up young members, and appropriate philosophy to run their lives. Family's meaning and responsibilities can be divided as interactive response between husband and wife such as sexual relation, communication, family duties. Some of them will be interactive response between father, mother and children such as ability to bring up new members both in term of finance and teaching. Social interactive response (family is a unit in society) is a good interaction with both sides of relatives, community organization. Eventually, family anticipates solidarity within their family such as independent family separation, appropriate philosophy to run their life. At this point we can see that interactive response among family members has been expanding from a single man and woman or husband-wife to father-mother-children. Thai society in particular once a wife has changed her role to motherhood, she will fully devote herself to her mother duties. They almost forget their role as a wife who has to perform her duties for her husband. Even a man who becomes a father always thinks that he is single. Therefore, important family development should be focussed on couple relationship or man-woman relationship, which would be the main pillar for other relations between parents and children and family relation (Pensri Pichaisanit, 1999: 78). Couple relationship is interactive response between husband and wife mainly concerning sexual relation and communication. Their sexual relation will improve if they understand their sexuality well such as sexual response and need, influential factors for their emotion and sexual desire, sexual drive, ability to sexually response, and sexual expression. Attitude towards sexuality between husband-wife, including influence of their childhood experience that affects their attitude can result in their sexual maturity and adaptation. If a couple has complete perception of their sexuality, ability to communicate, and sexual harmony, activities, ability, they would

be mutually satisfied and will lead to happiness in their couple life. Then the family would be developed happily since a couple's relationship is the main pillar for family relationship.

Most problems in couple life derive from lack of sexual perception, communication, and solidarity in sexual relation and activities including sexual performance problems (Pensri Pichaisanit, 1999: 79). Therefore, a couple should learn about sexuality and sexual relation on giving and taking, sexual response. Not only that they should learn, but they should also experiment methods and sexual positions as well as responsibilities for their health and their partners. Most important of all is that they must share their decision when they should have children.

Regarding Thai social and cultural context, husband and wife are those who intend to have a family and those who do not intend to do so. Those who intend to have a family are those who have good basic background of love. They proceed through traditional steps of love. They prepare themselves for couple life. Those who do not intend to have a family can be those who incidentally live together before they get married. If both of them are satisfied or have children together, they may continue their family life. In this both types of families, whether a man is married or has a family, he still wishes in many other things for himself and society.

A man as a human being is a combination of heart, body, mind and soul.

A man's heart is a social perspective of life. Thing he needs is love. He needs to be a dearly one in a society, among friends and be accepted from his peer groups. This is his self-image structure to be accepted from his peer groups, wife and children.

Body is anatomy of life. Essentiality is the goal. Happiness is necessity beyond fundamental need according to Maslow's rule. It is the need with a purpose, reasons from experience. And that experience will fulfil his happiness, such as recreational experience, married life relationship and life in general.

Mind is the brain of life. Thus, the need is expectancy. Men expect many things like good health, bright future and firm financial status.

Soul is his faith and confidence. It is physical, social and mental need and is an element of a male.

Male as a human being cannot avoid one reality that is fear. Male as a man and a husband will fear in 4 following things (All about men, husbands and marriage, 2001: 1-5).

1. Fear of failure
2. Fear of rejection
3. Fear of revelation
4. Fear of subjugation

Men fear failure since they have been convinced throughout their childhood to achieve success and have self-value in order to be accepted among his peers. Therefore, men will have to be successful in studies, travels, and relationship as husband, father, family leader, or lover. If they fail in their work, they will pass it on to their wives and children at home, which can cause mental problems.

Men fear rejection because the very first choices they select would be career and family. They need to be accepted by their partners sexually. They have to be accepted as a family leader by their wives and children. They have to be accepted among their career and school colleagues. They obviously are afraid of being replaced by someone who is compatible at work as a husband or a father.

Men fear revelation. Once they fear failure and rejection, they will certainly fear being revealed their weaknesses, particularly his weakness in emotion.

Men fear subjugation as they fear being controlled, especially by women such as feminism movement where women want authority at both home and at work. In some circumstances this fear leads to divorce since he is no longer being praised as a leader, provider, and protector.

In this connection, men avoid all fears. Some suffer from pressure in the family or wife. They would find their way to look for comfort outside the house, particularly sexual pleasure. Men's sexual decision is based on their perception of power, trust, and pleasure (Alexis, 1999: 3). When men have to make such decision, their reasoning with their wives is from the deep ego. In his dishonesty men need to prove that they are still sexually attractive regardless of their age. The older they are, the more they need to be admired by other women who are not their wives. Some men were born fem-phobia, they are afraid that women are wiser. When they grow up, they realize that they have different physique from

women. They then use their good looking, power, and superiority over with other women (except their wives). In some cases, when men are bored or get accustomed to their wives sexually, they will search for new fantasy with other women. Once they feel insecure with their sexuality like old age or sexual problems, they would find dishonest relationship permanently or temporarily to prove their sexual performance. During women's menopause period, they can be irritated and are unable to comfort their husbands. This can become a factor to force men to search for comfort from other women. Couples who concentrate on their work (hard work no play) and ignore one another will induce men to find his new and lovely toys. Proximity generates sympathy. It begins when men start discussing problems. Their problems are solved with sympathy. This will lead to proximity and sexual relationship. Any time when men show any sign of their dishonesty, the couples should take into account the grass root of the problems together. They should be discussing of things they fear peacefully and openly.

In Thai society men have variety of sexual relation outside their marriage such as female sex workers for short time or regular partners and general women with regular job who can be both sexual and non-sexual partners. Majority of women tends to accept their husbands to have sexual relationship with female sex workers better than general women (Knodel, et al., 1996: 94-95). In heterosexual relationship, men can have multiple partners, but women will be condemned if they do the same, especially those married ones. When a woman asks her husband to put on a condom for safe sex, her husband will immediately think that his wife is being dishonest or does not trust him. These behaviors are sexual double standard that has been dominated by social culture even one has been informed about sexually transmitted infections. Thai men regard sex as pleasurable recreation (Knodel, et al., 1996: 179-201). Once a husband is unfaithful, the problem would be whether the wife can accept it or not. A fine solution will be talk between husband and wife about their need for the sake of sexual benefits and peace in the family. Communication can be a positive reminder for men to realize about their responsibility towards their family rather than feeling that it is a burden or taboo. Communication between the couple will help improve relationship, reduce violence in the family, increase sexual

relationship, share responsibility and decisions. Nevertheless, women will gain more confidence to make a decision for themselves such as birth control.

Presently sexual attitude has been linked with socialization in sexual roles, which affects expectation between men and women in Thailand. Sexuality is very significant for men. Men naturally need to sexually release. For women, sex is satisfaction demanded by husbands. Men desire some occasional break from their permanent partners or wives. Being restricted to monogamy can bore them. Unfaithful sexual relationship is then introduced. Different socialization between men and women regarding sexual relation subject becomes a fundament for sexual double standard. That is why men regard sexual relation as male entertainment activity. Thai women think that unfaithful sexual relationship is a symbol or a warning sign that their husbands start denying their husband-wife relationship. Thing that married women are afraid most is financial support for other women. It is regarded as dishonesty. Infection of sexually transmitted infections like VD and AIDS are not being considered as a factor for Thai men to protect themselves when they are having sex. But it concerns with their satisfaction and perception, and their decision on sexuality is based on power, trust, and pleasure (Alexis, 1999: 3). It can be explained as in Thai common sense “it’s something to do with masculinity”.

One of the most important problems in Thai society is family problem. Men and women decide to live together without basic studies of genuine behaviors. They both may be socially and culturally different. Individual socialization is different. Men as family leaders understand their right and responsibilities sufficiently or not. There is no standard to check people’s maturity in their soul, society and emotion. Therefore, a man who is ready to have his own family should be prompt in their social, emotional and mental maturity so he will know and understand how to build a future for his family. A man as a family leader will have to take care, provide, and support the family. He has to make his wife physically and mentally happy. Once a man has positive attitude to find a mother of his child, that woman will be his lover. But if a man treats a woman as recreational object, that woman will only become his proof of masculine sexuality. In reality, Thai society is modern. People accept capitalism and consumerism culture. In this response many people see sex is not important. They become less restricted. And they develop

polygamous attitude. It causes confusion for family life, inequality between two genders, which is regarded as double standard such as unfaithful sexual relationship, unsafe sex promiscuous sexual relationship, and dishonest husband. When family violence occurs, men fear that they are losing power, lack of control. They will act violently like wife abuse, etc. These problems will then link to other problems like lack of good role model for children.

2. Part II: Masculinity related to sexual health

2.1 Masculinity in sexual health

From the research study of Olavarria, et al., (1998: 56; Meglioli, 1996: 1-20). It is found that men will be difficult to openly talk to others about their sexual feelings and experiences but if let them talk things related to power over women or other men. It is easier and willing to talk with physician and receive his advice or particularly disclose the truth to the researcher. In some case, it is discovered that the bargaining between sexual partners in relation with decision-making on reproduction and contraception is a matter of negotiation that men using power to decide over women. This is because some men with high economical status apply the gender relation of men over women. It is the same as sexual negotiation when women do not agree due to sexual act with violence or rejection of condom use to benefit of sexual safety, men will use the violent method. (Fachel Leal, 1998b: 35; Figueroa, et al., 1994: 53; Gysling & Benanente, 1996: 36; Lenero, 1994: 141-151; Meglioli, 1998b: 12; Olavarria, et al., 1998: 56; Shedling, 1994: 141-151). It is a conflict between knowledge and practice of men used to be familiar with condom use for contraceptive purpose with several reasons that are afraid of losing erection, blocking direct contact with vaginal canal and reducing the most sexual pleasure because of stopping ejaculation into women's vaginal canal (Brito, 1996: 52; Simonetti, et al., 1996: 324-332; Villa, 1996: 60). The reason of men's condom use is for prophylaxis of infections, not for contraception. (Fachel Leal, 1998: 35; Meglioli, 1998: 8). Thinking of doing men contraception is a matter of gender dynamic and power relation in gender relation in the family. (Population Council, 1994: 57; Viveros & Gomez, 1998: 85-132). Therefore, giving honour to the process of decision-making of couples

related to contraception should be applauded (Alan Guttmacher Institute, 1998: 59; Cuca, et al., 1997: 52; Maynard-Tuoker, 1989: 215-224; Zambrana, et al., 1998: 61). From the above manifestation, the relationship between masculinity in sexuality and reproductive health are divided and described as follows:

2.1.1 Masculinity and Prevention of Sexually Transmitted Infections (STIs)/HIV/AIDS

According to belief of hegemonic model of masculinity, the duty of taking care of body and health is matter of women's responsibility. By doing this, it causes men to push load to women in taking care of health such as prevention of STIs, HIV/AIDS and contraceptive practices but men must be happy with ejaculation into women's vaginal canals. It is believed that men have self-immunity against STIs, HIV/AIDS. With that perception of masculinity, it makes men think they should act while women must do it for men. Those actions are men's power over women to show off their masculinity. Therefore, any research study including to organize health providing unit for men is expected to become successful the behavior in masculinity have to be deconstructed to reduce to the least remainder of masculinity (The Symposium of AVSC International and IPPF/WHR, 1998: 11) or stop the expression of negative masculinity and follow by working to change the masculine behavior to be a positive one.

2.1.2 Masculinity and male sexuality

For masculinity related to male sexuality, it is believed that men with expression of sexual behavior about sex is regarded to be a biologically determined instinct which makes men have sex not make love. By doing this, it is not necessary that men have to be responsible to their sexual practice (Giffin, 1997: 35; Olavarria, et al., 1998: 56; Szasz, 1997) thus, there will be showing off some possession, to be conquer in love for competition and to be women's penetrator, to be able to have sex with other women even already married (Kaufman, 1997: 63-81; Kimmel, 1997: 49-61; Szasz, 1997; Valdes & Olavarria, 1998: 33; Viveros, 1998: 34;). Granulles, et al., presented in the Symposium of AVSC International and IPPF/WHR held in Oaxaca, October 10-14, 1998 that men think that women were born to be sex object and reproductive besides men at younger age must try to gain

sexual experiences and to have sex as rapid as possible in order to demonstrate their virility / manhood.

2.1.3 Masculinity and condom use

As mentioned above, masculinity in sexuality in men, their pleasure are ejaculation into women's vaginal canals and prophylactic immunity (see 2.1) therefore, it makes them think that condom use is to stop their sexual pleasure. Under the umbrella of hegemonic model or predominant model of masculinity, it cause men thinking that they must be strong and women must be caretakers who often have superficial relationship with their bodies. Men must be sexual active and prove their virility. Whether, their sexual relation be safe or not, it depends upon those women to be stable or casual sex (Granulles, 1998: 11). Because it is believed that condom reduces sexual sensitivity and pleasure and in addition looses their erection and breaks the sexual mood. In the sense of using condom, both men and women complain that condom use means sexual infidelity for each other (Rogow, 1998: 14). What is thought to be double standard in sexuality against the condom use is using condom with only stable couple for contraceptive purpose not for prophylaxis of infections. If it is casual partners, the condom is used to prevent infections. The reason to using condom that both men and women can be accepted is to use it for prophylaxis. Due to having no authority of women in relation to negotiate condom use in safe sex, men will only use condom for prophylactic purpose when it is thought of their risk better than thinking of women's safety. Even though, men can learn and practice to use condom properly but lacking skill to negotiate for condom use with women, it will be trouble in using condom as well. Therefore, the researcher or provider of sexual health services for men should know how to make them forget the behavior of masculinity that affect to condom use.

2.1.4 Masculine violizing and domestic violence

In the society there are many types of violence and there are many level of each violence. The one that is often being happened in the society is domestic violence such as physically and mentally harming or hurting woman and girl, self-harming, sexual abusiveness to sexual partner, rape and others, e.g. robber and murder, etc.

Domestic violence has derived from the dominant behavior of male whose character is the hegemonic model of masculinity. The concept of these males is patriarchal who spend their livings with families having power and control together with competition among them (Connell, 1995: 23; Goldner, et al., 1990: 343-364; Kaufman, 1989: 19-64; Miedzian, 1995: 64; Montoya, 1998: 21; UNESCO, 1997: 65) that violence became a part of masculine identity resulted from socialization and social constructed. From racial history and cultural society that was not the natural condition or biological status of male body, the character of hegemonic model of masculinity is that male always likes to be a dominant, competition and aggressive. Some behavior destroys his own physical and mental happiness that is similar to an instinct of sexual desires. Hence, they try to prove the masculinity by competing in alcohol drinking, car racing, etc. It includes creating power and control within his family. Such power will be managed by showing it to his sexual partner or children. In view of expressing emotional violence or physical violence, it has been resulted from his past experience. When he was young, he perceived violent behavior and he himself was affected or hurt too. This leads him to imitate such behavior among his friends (Barker & Loewenstein, 1997: 166-169; Montoyo, 1998: 21). In case of male was violated since he was young. When he grows up, he will apply such violence to his wife without caring what will result by such doing. From a study of family violence of De Keijzer (1997: 24), it is found the main reason results from alcohol drinking. Besides, it may result from mental illness (Corsi, et al., 1995: 62). "Argentine Adolescents: Teen Male Experience in STD and HIV/AIDS Prevention" presented by Olavarria, et al., in the workshop of the AVSC International and IPPF/WHO, Oaxaca, Mexico, October 10-14, 1998, mentioned that in view of hegemonic model of masculinity, it found male raped his wife in order to show that he was a man. Compensation masculinity will arise when male feels that he is losing power and control from his sexual partner. It is regarded as destroying oneself because of sexual drive and desire. So masculine violizing is an expression to compensate the lost of power and control of what he belongs. The things that appear to be the negative physical pathology of male who often commits violence are being afraid and sensitive. This leads him to face accident several times, brain illness and others. Oswaldo Montoya presented the topic of "The Conclusions of the Working Group

on Masculinity and Violence” in the workshop of the AVSC International and IPPF/WHO, October 1998, that there are many reasons of violence behavior such as power relation, dominance, power and control, mental illness and psychology. It may come from economic problem and accumulative pressure of society and culture such as violence presented by media for several times can create aggressiveness.

2.1.5 Masculinity related to paternal role

Francisco Cervantes Islas presented the topic of “Paternity as a Process of Reflection and change within Men” in the workshop of the AVSC International and IPPF/WHO, October 10-14, 1998, that in the past paternity was used in legal concept and in view of biological it means the relation by blood between father and child. There are many relations between father and child that can be father by blood and patronizing father. Father can be responsible and irresponsible. A man can be a good father that looks after his beloved children (being born by his wife) but will refuse to take care of the one who was born by other women (casual sex relation). As for the hegemonic model of masculinity, it defines the father as a working man who is responsible for family survival and is a dictatorship father while a mother who is an irrational and emotional woman but is a good listener. So the father under hegemonic model of masculinity tends to be an authoritarian who has decision power without taking into consideration of comments from members of family who might be affected by such decision. It can be the decision of family policy and punishment, e.g. to refuse and not to understand about sex concerning to his children. Moreover, the father will try to control his emotion because he thinks that his family expects him to be a rational one. Therefore, he will not express freely his love to his children. This results him not to be happy with this role. It almost happens to all culture that the father is expected to be as a provider and decision-maker. Whenever he fails to be as a provider, e.g. jobless, incapability, etc. These problems will cause him to feel losing his masculinity and force him to become aggressive in order to hide his feeling of being incapable to look after the family.

Juan Carlos Hernandez presented the topic of the “Familial Construction: in the workshop of the AVSC International and IPPF/WHO, October 10-14, 1998, that fathers have the right to have happiness in the home and referring to several researches, they found that the father with pressure or being serious with

family problems tends to get outside activity that make him to be more happy. The father's responsibility in family life is the family planning of the number of children or a decision of birth control method. A father who has a high responsibility in looking after the family will leave the problems of birth control and its method to his wife. The character of male's birth control method is double standard in sexuality such as a usage of condom. In case he has a child with another woman (casual sex), he will regard it as a production from his masculinity. Nowadays fatherhood under new concept (new paradigm) means the father must be happy with his role, has a right in creating the happiness and relation with his children. This is because male wants to be concerned with his children's living, e.g. education and responsibility. In view of family structure the father of new paradigm has a democratic thinking and less dictatorial behavior. He will allow other members of family to have a part in the decision-making process. He must stop his role in ruling the sexual activity and family happiness in all aspects. He must realize about the equal right without considering about age/sex/sexual behavior including sexual orientation. Therefore the difference between old and new concepts regarding the role of fatherhood is as follows:

Contrast between Hegemonic Model of Masculinity and New Paradigms of Fatherhood as follows:

Old Paradigm: Masculinity	New Paradigm: Fatherhood
1. Primary and sole financial provider	1. Share financial – provider role with partner
2. Authoritarian disciplinarian	2. Supportive and understanding of his children's emotional and educational needs
3. Unemotional, distant, restrained	3. Emotional, present, involved in all aspects of child caring

(The AVSC International and IPPF/Western Hemisphere Region, the Symposium Report, Oaxaca, Mexico, October 10-14, 1998: 25).

So, under new concept that male should behave to his wife and children is loving, taking part in looking after children and not being violence or being dominant (Almeras, 1997: 10; De Keijzer, 1993: 68; Engle & Breauz, 1994: 27; Medrado, 1998: 145-162; Unbehaum, 1998: 163-184). Male will get social support in his responsibility and fatherhood as per the new concept by generating family health care so that the health of father is a part of the happiness of the family.

Fatherhood reflects social and cultural expectations of what it means to be a father. Model of fatherhood are products of gender relations, family relations, social relations, and economic situation. (The symposium Report held by the AVSC International and IPPF/Western Hemisphere Region, October 10-14, 1998: 25).

3 Part III: Theoretical concept

3.1 Masculinity theory

3.1.1 Related concepts and theories of masculinity

3.1.1.1 The Meaning of masculinity/ies

Meaning

The word “masculinity” can be both an adjective and a noun as referred to in “the Macquarie Dictionary, third edition (Sydney)” as follows:

Masculinity as an adjective means:

-Possessing qualities of men, vigorous, manly, having a male voice.

-Relating to men or possessing male characters.”

The Penquin Dictionary of Sociology third edition (London) has given the definition of “masculinity” as a noun as follows:

“Masculinity can be explained differently in various societies. The current modern world of the west, masculinity has to be aggressive, independent, quick, active. These qualities will be used to refer as sexual characteristics in sexual relations, which are designated by physical condition or social rule. Therefore, they have to maintain their power of masculinity.”

The Penquin Dictionary of Psychology second edition (London) has given a definition of masculinity in term of literature that a word used to call a sex of a living thing which reflects postures, external appearance or male behaviors, and it unnecessarily involves gender relations. It is irreplaceable to the word “maleness.”

Therefore, masculinity can be a noun and an adjective with the same meanings as follows:

Masculinity is productivity of culture, which has been repeatedly produced by society under the context of socio-economy, culture, history of a person. This pattern will be influential in anticipation is that has towards a man. In a society, which has been influenced by socio-economy, society, religion, culture, as well as national history, race, tribe, or social status, men are expected to be above women. They are food manager, strong, powerful, reasonable, self-controlled, enthusiastic, independent, authoritative, emotionally controlled, laborious, competitive, warriors, women physical penetrators. And most important of all, they must have heterosexual relationship. Then they will be regarded above women and will cause some other men to be secondary.

In a male patriarchic society and culture, tradition will designate characteristics and roles of men. Therefore, masculinity has to be tough, persistent, decisive, authoritative, family leader. Working brings them power. Men brought up from male leading society will be socialized by male patriarchy. Therefore, it will start since they are babies. They have to go through lots of fighting to prove their masculinity. Sometimes it is quite difficult since they have to struggle through lots of pain to win the battle. Apart from the meaning above, masculinity also means winner, responsibility, hard working, toughness, fortitude, reasonable person, family leader, and fatherhood type (Badinter, 1993: 23; Barker & Lowenstein, 1997: 166-196). Masculinity is machismo in Latin. Latin American men have expressed their masculinity in the forms of violence and showed that they are over women. They have multiple partners, practice promiscuity, and drink heavily. Masculinity in each society and culture is therefore diversified and changeable depending upon the context of that particular society and culture. For men, the meaning of masculinity is different during their life cycle, including working life,

sexual life or couple life. Changes will depend upon their stages of life. It could be they are teenage, young, or fully mature (Doyle, 1995: 79-85; Fuller, 1997: 13-23; Viveros, 1998). In a deeply rooted male patriarchic society, men are very much attached to this social value in their daily life. If they fail to sustain this social value, they will become devalued to themselves, wives, children, or society. They may become more feminine or homosexual. If any man refuses or does not accept male patriarchic system, other men will look down on him. Things men must do is to be supporters and protectors to sustain their power over family members, colleagues, employees, or even other members of the society who earn less income than them (Olavarria, et al, 1998: 56). To be able to possess this kind of characteristics, things have to start from physical appearances, which appear to be a male leader type. Their peer group from both sexes will then accept them. They have to also have higher financial and social status. The higher the financial status a man is in, the more social power he will gain. Inferior financial status means lack of social power too (Goldenberg, et al., 1994; Gutmann, 1996; Guzman & Portocarrero, 1992: 27; Hernandez, 1998: 27; Jimenez, 1998; Kimmel, 1998; Olavarria, et al., 1998: 56).

The influence on male patriarchic system can be a significant painful source for men. Once a man fails to pursue traditional masculinity to become well accepted in the society, he will be pressurized. And this may affect his health and sexuality. Men have spent a fortune to sustain the life as in traditional masculinity (Badinter, 1993: 23; De Keijzer, 1997: 24; Nolasco, 1998: 15). Traditional masculinity emphasizes independence, self-control, strength, and feeling control. All of these are grass root of inequality between sexes. They create tension, discomfort, contradiction, and rejection within men. Men who cannot sustain their masculinity will suffer from health problem. For example, men can take a risk in accidents; they become murderers; they commit suicide, they become addicted to alcohol or drugs. Tension can cause many physical illnesses, such as heart disease, cancers, chronic liver disease caused by heavy drinking and smoking. Violent expression becomes a mean to replace the loss of control and power over others. Men take a risk in sexual conduct to show their masculinity in sexuality. Therefore, traditional masculinity practice can cause men to further taking a risk in health problem as stated above (Doyle, 1995: 273-290). Health problems that occur are

related to both physical and mental illnesses. When the context of culture and economy has changed, men seek a more comfortable expression of their masculinity. And they try to break the past taboos of traditional masculinity (Kaufman, 1997: 63-81; Kimmel, 1997: 49-61; Szasz, 1997; Valdes & Olavarria, 1998; Viveros, 1998). A group of researchers from Latin America and Caribbean have worked together to study modern masculinity by applying new paradigms. In their frame of concept, men should cooperate fully to express their genuine emotion and feeling, particularly on the subject of leisure such as sexuality. Men will be willing to have participation in some activities, especially women's work like housework. They also have to be responsible for reproduction (Kreimer, 1998: 30; Nolasco, 1998: 31; Ramirez, 1993: 32). This is a new attitude from new paradigms in masculinity for men to express their emotion for love, proximity, wife and children honor, work, health, and family. Therefore, sexual equality is a positive alternative to support masculinity. Masculinity is not necessary be opposite to femininity. Traditional masculinity men have to be providers, producers, protectors, controllers, and make others secondary to them (they empower others). Modern masculinity men should adopt foster equality. They can share emotion, partnership, participation and responsibility. Then nobody will feel that they are being pressurized.

In Thailand, sexual conduct in relation to masculinity is expressed through heavy drinking in the public (Fordham, 1995: 12). Men have to be brave and are willing to take a risk even it might be risky for their lives or property (Landingham, et al., 1995: 125). Men use negative conduct to impress others by drinking heavily to show their courage about women by paying lavishly. Alcohol is used as stimulant for their courage (Knodel, et al., 1996: 179-201). The spread of VD and AIDS from sexual relations is caused by unsafe sex since women lack negotiation power to force men to use condoms (Pimpawun Boonmongkon, 2000: 31-35).

Doyle (1995: 131) reported on the sociological masculinity that made a male a man to be typical males, a combination of biological and psychological perspectives, being a complete psychosocial man. Their lives would be observed in terms of active lives, goal and success, wandering, independent, brave, competitive and ambitious. As well as their interpersonal relationship, e.g. power over other, talkative, aggressive or other's refusal would also be examined.

Further more, their ability to control and stabilize their emotion, e.g. rationality, life-oriented, stability, gentle or moody or controlled emotions, are also examined, including their gender roles, e.g. resisting of homosexuality and believing of personal success, aggressive, highly self-confidences.

They also demonstrate sexual performances and beliefs as sex is male sexuality ability to barn and taste. With regard to the value of each society, younger men are told that being a real man, they should perform power and control. It is linked to the physical strength and aggressive action as hegemonic model of masculinity within the framework of patriarchic power. Men are higher social status and economic power than women or other men. this concept is a rooted cause of the imbalance power of sexual behaviors (Sanday, 1981 quoted in Doyle, 1995: 126). Male sexuality is shaped by the culture of guilt. Its details will be in the next topic of sexuality in male (see 3.2.1 masculinity in sexuality).

Learning of be a real man or males' gender roles, Doyle (1995: 2) points out and defines two levels of male experiences development, a public level and a private one. The private level is defined as men's personal characteristic. They are physical appearance, the personality that regarding to rationality and emotionality. While the private level contains the gender roles regarding to all the expectation, norms, place on a male by his culture.

3.1.1.2 Hegemonic model of masculinity

The following contexts are the studies of masculinities of Latin America presented by Olavarria and Valdes in the International Agenda in FLACSO, Chile, on Male Participation in Sexual and Reproductive Health: New Paradigms, (1998: 7) reported in relation to hegemonic model of masculinity as follows:

Referring to the history men have power over women's bodies including political and financial issues according to social expectation of what role that men can play and determine the identity of men's role to be providers, producers and protectors. With those mentioned roles, it makes them enable to control and to have power over their wives and children as well as family members and it becomes the place to cultivate the patriarchal role. Therefore, it causes, unequal interaction between gender besides it increases more negative feeling and interaction

of gender. The negative interactions are included conflict, seriousness, inconvenience and repudiation. The expression of hegemonic model of masculinity are characterized by emphasizing about thought and action related to power, autonomy, strength, rationality, controllable emotion, expected to be activated person and producer, competitive wise and outwardly oriented, it must be active, strong and capable of physical labor and must be able to fight in war and penetrate a women's body. The ejaculation of spermatic fluid during sexual intercourse is regarded to be the most summit happiness of male masculinity. It is well believed the masculinity is comparatively similar to liquid which is changeable according to age and personality and it is also believed the masculinity is a matter of biological constructs and philosophically gender role is a kind of universal and absolute. Therefore, the high caliber hegemonic model of masculinity must fight for themselves to meet that mentioned standard. It may have self-conflict, unhappiness if they can not follow that standard. They will have self feeling of valueless to their couples and children as well as society and will be condemned to be homosexuals. That social norm makes men afraid of unhappiness because the happiness is resulted from their power over other men and women who are lower status in race, financial condition, sexual taste and sexual orientation, tremendous amount of expenditure for liquor and smoking to prove their masculinity including taking care of their health. In connection with health, it is expected to be related with by men and only women are particularly responsible. Therefore, when men have sex with women, the point of sexual responsibility associated with sexual and reproductive health are a matter of women or sexual couples to be responsible and to bear a burden.

3.1.1.3 A progressive definition of masculinity

The International Conference on Population and Development (ICPD, 1994) the Forth World Conference on Women (Beijing, 1995), UNICEF (for South Asia, 1997) AVSC International and IPPF Wester Hemisphere Region, the-co-sponsors of the symposium on Male Participation on Sexual and Reproductive Health: New Paradigms, all agreed to develop the masculinity redefinition from negative gender relation to positive one as follows:

Formerly, the pro-feminists in relation to sociology and men's studies defined masculinity as the complexity of males' social position both identity and experience. They attempted to redefine the hegemonic meanings of masculinity in order to come up with the consensus whatever social, culture, economic, nationality and social classes would be the international conferences mentioned above had mutually agreed and purposed males' involvement in all aspects of life especially health practices with regard to sexual and reproductive health. In order to reorganize health care delivery in response to men's participation, the traditional model of masculinity, a socially defined construct influenced by myriad forces including history, culture, religion, and economics, was embedded to younger. Being a real man was labeled as strong physical appearance, sexual orientation and sexual behavior based on power and control including physical violence over their partners. The above conferences globally accepted men's participation in sexual and reproductive health right and responsible sexual behaviors including the reduction of domestic violence in terms of female infanticide, female circumcision. The new paradigms of masculinity was then adapted and included characteristics such as being respectful in intimate relationships and partnership. Therefore, the Caribbean and Latin American researchers' group, Kaufman, et al. had proposed that a progressive model of masculinity might include men's responsibility participation and partnership to sexual couple or married partners with regard to sexual and reproductive health (Profeminist, 2002: 11-14)

Men's participation through intimate relationship with partners and children, love and emotion expression, leisure time and housework sharing including procreation and family affairs responsibility were expected to be adapted (Clatterbaugh, 1997: 23; Kreiner, 1991: 30; Nolosco, 1993: 31; Ramirez, 1993: 32). Men's consciousness raising and prioritization of masculinity model were created in order to draw the findings as guidelines to debate violence and deconstructed such behaviors of traditional model of masculinity. Furthermore, a new paradigm of men's participation was encouraged to accept more flexible gender models. Men may also be more likely to express their emotions, intimate relationship, respect, feeling, trust, love and honesty to wives and children including the reproduction, production and the paternal roles.

3.2.1 Masculinity in sexuality

Masculinity in sexuality is defined as gender relation between males and females regarding to sexuality and sexual practices. The extent of the supremacy of the masculine over women and anything feminine through the sexuality and sexual practices would be examined.

Since, hegemonic model of masculinity caused by patriarchic power system regarding physically strength and socio-economic power over women. It influenced on the perceptions of culture of guilt, resulting the imbalance of sexual equality (Sanday, 1981 quoted in Doyle, 1995: 126). A hegemonic model of masculinity influenced men to be highly sexual competency, sexually active, sexually informed and experienced as soon as possible. Men believed that men's sexual desire was born out of a biological instinct. This beliefs put men in a perplexity when they wanted to have sexual relations with a woman they were not in love with. While women expected men to be in love with her. Therefore, to perform sex with woman they were not in love with, men often but it was his great ability or the conquer in love (Doyle, 1995: 126). The individual man conquered in love in various ways to achieve their goal and success. Male sexuality goal was competitive to satisfy the sexual desire, with little concern for responsibility or the consequences of his actions. As a result, the sexual partner of these men were at great emotional and physical risks, as men were prone to use any means to satisfy their desires and affirmed their manhood. The gender in equality was caused by this ideas.

Men were socialized to believe of the right over women's bodies that sexual penitator actively resisted to HIV/AIDS. It was not necessary to protect themselves, and interpreted as the women's concerns. To prove the masculinity with risky and unsafe was defined as sexuality strength (Granulles, 1998: 6-7). This belief influenced men, eventhough they had better information, to perform unsafe sex. The inequality of gender roles was due to women's lack of right over her own body, no negotiation power for safe sex. Whenever men performed the extra-marital sex relation for pleasure or entertainment, they would use the condom. It could be explained within the patriarchic power over the commercial sex workers. Men desired the safe sex. It was the double standard of sexual permissiveness.

In Thai society, men believe that sex is natural of pleasure, recreation or even an entertainment. They could find many sexuality similarly as different tastes for food whether men are married or single, they could perform sexual relation in any occasion. It is socially accepted. Their partners also accept this pattern of sexual relation if the action do not disturb the family stability (Knodel, et al, 1996: 183; Pimpawun Boonmongkon, 2000: 7). The partners could not express the sexual desires or asked the husbands for the sexual relation. (Nichter & William, 1997: 108).

However, in general Thai society, it was not proper for married men to perform the extra-marital sexual relation (Chanpen Saeng-Tienchai, et al., 1993: 1-6). One explanation for the above male sexuality was the postmodern influences. It was an age of knowledge based society, scientific and advanced technology over culture.

Men's sexuality perspectives were natural desire, satisfaction and response to their needs a permissive approach. Sex was all there was. Sex was a matter of men's satisfaction, pleasure. It is in accordance with those explained by Alexis (1999: 3) indicated male sexuality decisions on a basis of power, trust and pleasure. As a result, sexual relation was temporary, secret as sexual promiscuity and partners exchanging namely "swinging", Devaluing their own dignity only to respond their own sexual desire. It was materialism, and believe that contraceptive methods could stop the unwanted pregnancy. While the abortion is a natural event, men perceive sex as natural outlet. It is not related to love, intimate relationship, trust or any morality, as naturalistic approach. Both perspectives are negatively sexual lifestyles. The positively sexual lifestyles contain sex as personal concern, personal approach. The well being of human sexuality is one's wholistic relations of intellectual, emotional, spiritual, morality including the biological components to transfer relation from one to another through meaningful communication and commitment including parenthood. WHO's perspectives (Hardon, 1995: 12; Myntti, et al., 1998: 97-104) also indicated sexual health as sexual right of everyone over body and privilege for sexual relation / sharing responsibility and sexual satisfaction. A safety sexual life and positively respective action of human sexuality was free from forced or sexual abuse. Sexual health was the wholistic sexuality regarding to intellectual, social, emotional and physical context to promote personality,

communication and intimate relationship. The postmodern concept on sexuality and sexual life concept had explained both positive and negative views of sexuality.

As for, Thai cultural context was patriarchal societies dominant/submissive relation between gender. Women were inferior to men in almost aspects of sexuality, e.g. lack of negotiation power for safer sex, no proper couple communication. These all affected sexual health practices and sexuality, since men's roles in sexuality were men's dominant, control and decision makers. Women had to follow men's desire and were selected (Napaporn Havanon, 1996: 112). Men created the rules to control women's sexuality (Yod Santasombat, 1992: 98).

Was it ripe for Thai to reconstruct sexual lives more positive approach, personalistic perspective in order to develop Thais' sexual lives and health in accordance to WHO's definition. The essentiality of Thai males' sexual lives development should be created on a basis of males' perceptions on "masculinity" especially the perception on masculinity in sexuality.

In conclusion, masculinity in sexuality was the component of feelings and thoughts including emotion, psychological/expectation. The expectation of sexuality. These components affected sexuality and sexual practices. Masculinity in sexuality, then, demonstrates more all components related to men than collective behaviors and sexual styles.

3.2.3 Power and men's sexual relationships

Juan-hipan-Blumen (1984 quoted in Doyle, 1995: 210), the sociologist, defined that power is the process whereby individuals or groups gain or maintain the capacity to impose their will upon others. Power is unofficially divided into six categories. The first type is coercive power referred to the power holder uses forces to intimidate and or punish the target person. The second type is reward power referred to the power holder offer reward to get the target person's compliance. The third type is legitimate power referred to the power holder rule over social post, which other confess to. The fourth type is the referent power referred to the power holder causes others to follow their requirement. The fifth type is the expert power referred to the power holder realize that more knowledge making other to yield and the sixth type is the informational power referred to the power holder enable to inform the reason to be changed.

3.2 Symbolic interaction theory

Symbolic interaction theory emphasizes interaction between human beings and symbol. An individual will be given significance to search for meaning from human behaviors. Social interaction is meaningful, and there is always a reason behind each behavior. Therefore, each interpretation of any relation will be used as explanation for cause and result. George (1934), Moreno, et al. (1969) and Weber (1964) (Sayan Sayanviwat, 2000: 168) all have applied principle that emphasizes interaction among human beings. And the significance is given to an individual's behaviors by interpretation. Human beings are the ones who establish or set up the meaning of their behaviors towards subjective meanings. They are not passive objects. Therefore, they are able to give meanings to many things including changes of definition, and it can be changed in all directions all the time. This is due to the fact that a society is a dynamic process. It needs to be adjusted all the time. Any human action will frequently consist of two parts. The first one is internal intention and the other one is external constraints. Therefore human life consists of two parts. The first part is a socially anticipated behavior, a pattern of behavior that a society likes to see to create an image or impression on others. Most of these behaviors are well under social norms, conservation, and law. The other part is internal feeling or the genuine need of a person, which can be social contradiction, immoral or against the law. However, socialization will enable human beings to select the right pattern of behaviors to create impression for others (Suchada Ratchukul, 1998: 29-30).

The researcher has then decided to adopt this concept to search for the perception of "masculinity" of married Thai men on the subject of sexual health practice, and how men interpret the definition of "masculinity" that has affected their sexual health.

3.3 Gender Relations

3.3.1 Gender Role

Gender role mean social roles conducted by men or women, and each society has varied culture and attitude, which constitute sexual differences. Socialization by families, societies, and various institutions help establish gender roles amongst new members in a society. Gender relations therefore derive from what

children have been taught to know what a woman or a man should or must do. Many sociologists and anthropologists believe that gender relations are socially and culturally constructed. Chetwynd & Hartnett (1982: 1-3) reported that sexual related belief has been permanently convinced that “masculinity” is above “femininity”. Masculinity is being valued higher than femininity as anticipated by society, culture, value, belief and deceptive precepts, which is different in each society and culture. Nevertheless, it reflects predominantly the process of socialization including social organization in each society.

3.3.2 Gender system concept

Gender system concept in each society is frequently established in social value and norms to control the behaviors of social members. Norms become fundamental rules or guidance of behavior patterns ranging from eating till moral issues. Sexual practice is one of the social patterns that can be skeptically ambiguous when moral issue is concerned. Therefore, sexual related norms become very important and are strictly controlled by society. A person, who violates the rule, will be strongly retaliated from social members (Supajaree Wichairoj, 1987: 93).

Hence, sexual norm violation will be controlled by each sexual norm. Sexual norm consists of gender systems where individuals in the society have to pursue as social norm in that system. And it will be used to evaluate which pattern of behavior is deviated, including perceptive or unperceptive retaliation (Suchada Ratchukul, 1998: 35-36).

3.3.3 Sexual norm

Sexual norm system is therefore a social tool to control behaviors and different sexual expression amongst men and women. In addition, it is influential to establish women’s relations and roles, particularly sexual norms. Socially it has long been convinced that women exist in order to respond to men’s needs. Sexual practices will only occur within family institution. Other sexual practices outside family such as premarital sex, outside marriage sexual relations, multi-partners sexual relations, premarital pregnancy, etc are regarded as immoral behaviors (Wantanee Wasikasin, 1984: 39-42). It is apparent that social members have applied different standard to evaluate men and women’s behaviors (Suchada Ratchukul, 1998: 38).

3.3.4 Double Standard in Sexuality

Sexual related double standard means standard rule to evaluate men has been used differently from what is applied for women. Therefore, men and women can be judged differently on the same matter of misbehaviors. Women's sexual practice is accepted in a very limited perspective because society has adopted double standard to evaluate men and women's sexual practices. This however allows opportunity for men to search for sexual happiness for self-satisfaction and physical responsiveness. Men's sexual relations become a part of men's experience since men's nature for this desire is higher when compared to women (Reiss, 1960 quoted in Suchada Ratchukul, 1998: 38).

To learn the meaning of "masculinity" of married men will enable us to know how men's concept of sexual roles affects women in general. Sexual value and norms will be used as social tools to control behaviors and different sexual expressions between men and women, which cause double standard in sexuality.

3.3.5 Gender Equality

Gender equality will enable men and women to be treated equally in society as follows:

3.3.5.1 Men and women are equally important. A son and a daughter will be taken care of equally.

3.3.5.2 Men and women will be equal in their sexual expression.

3.3.5.3 Men and women will be given equal roles in their families.

3.3.5.4 Regarding power structure between men and women, both should be able to make their decision and have equal opportunity to advance in their career progress.

3.3.5.5 Men and women have equal career opportunity.

Based on the above five components Brogan and other authors formulated the study's concept related to the perception between men's and women's gender equality (Brogan & Kutner, 1973 quoted in Supajaree Vichairoj, 1980: 33).

So, how will equal children bringing up, equal roles in families, equal sexual expression between husband and wife, equal career advancement, equal career opportunity affect perception of "masculinity" among married Thai men and how will it affect sexual health practice?

3.3.6 Gender relations in family

3.3.6.1 Gender relations in the family

Gender relation in the family refer to interaction between husbands and wives during the couple's life cycle. It may be the general interaction that they have for each other because of duty or a positive interaction such as a tremendous attentiveness but in some cases, it is negatively interacted that is they have opposite concepts and practices including such severe conflicts. The relations to be the expressed roles of men and women are socially streamlined by family, school, friend and various media. In the past, because Thai families are agricultural oriented (Napaporn Havanon, 1997: 91-93) so it makes such relations to be right of husbands and wives and duties of parents and for each other economic agreement. By this way, there are pooling both sides of labor which it helps them clearly and precisely divide labor forces and it is a universal form until today and that it later turns from agricultural society to be capitalism. Its concepts are men to be the bread-winners and women to be the consumers besides to be mother, to take care of children, to cook and to be responsible for domestic works. Thus, the relations between men and women will be vital factor to determine their power.

In this study, there will be two points to be studied between men and women in the families as follows:

- 1) Division of domestic work in the family
- 2) System of power relations between husbands and

wives. The details of each issues are as follows:

(1) Relations between husbands and wives and division of domestic work and economic security. The relations between men and women in the family refer to the relations between men and women or husband and wives who have affiliation and affection for each other. The "affiliation" may be regarded as "resource" of family. As the word "affection" is an abstract, it anyway can be analyzed and translated into the respective responsibility towards the family and the different levels of relation between husbands and wives. Husbands who have much romantic love with their wives will offer good relations between husbands and wives so there are affection, affiliation and attentiveness for each other. Since both having satisfaction in marriage lives, concrete fundamental affection, affiliation between

parents and children and other members of family, therefore husbands will help and be responsible to the families, particularly family economy without regarding they are the same roof or working away.

Husbands will support their wives with giving honour and paying respect and being faithful to their wives. They help reduce wives domestic works, raising and taking care of children, turning over authority of budget and economic resources allocation to their wives without thinking of their wives' management ability. Then their wives will do good house-wives' job and maintain all assets provided by husbands. Both of them will increase their status without doing any conflict. When, it is come across with bad or good circumstances, they are able to control with concrete spirit and attentiveness for each other. If husbands have much romantic love while their wives are in difficult atmospheres such as illness, pregnancies, after deliveries, they will be immediately responsible to take care of their wives and children including domestic works. By doing these, it will make marriage lives going smooth and longer life and also result in enhancing warmer atmospheres.

Eventhough, husbands help reduce burden of domestic works, women's domestic works are still regarded as their main duties, thus those mutual family activities with full willing and sympathy given are to create good relations in the families. Such relations between men and women bring about the division of labor, particularly the division of labor in the families. The division of labor or the allocation of economic resources and that management of assets and various resources in the family are in indoctrinated through cultural determination of gender roles that men should have power in resource allocation while women are being dependant. Supported resources by men within the context of family division of labor, women have to be main responsible for both domestic works and productive activities outside as follows:

Domestic works, socially assigned and expected to be main duties of women are as follows:

-Works in connection with food beginning from processing, preparing and consuming

-Works in connection with domestic utilities, cleaning floor, interior and exterior decoration of houses or cleaning house, taking care of public utilities such as electric appliances, pipe-water system, roofs, fences, etc.

-Works in connection with raising children and child care, bathing and dressing children, preparing food for children before going to school, providing transportation for children going to school and coming back home, taking care of children's livings, buying clothes, provision of food, provision of medicine.

-Works in connection with family-entertainment such as teaching and orientation the children, discussion and counseling and telling stories, planning for vacation, buying domestic stuffs, holiday trip, eat-out, charity fairs, social gatherings, visiting relatives on holiday or festival days, preparing things for vacation.

-Works in connection with domestic handicrafts such as making dresses, sewing, etc.

-Repairing works as domestic sidelines such as fixing broken domestic instrument, cleaning home compound for example cutting tree, cutting grass, watering and plowing, growing flowers, gardening, etc.

Economical-oriented productive activities are as follows:

-Home enterprises such as farming employment, planting and harvesting rice, cutting grass, growing cyclops, fishing.

-Wage or salary paying works such as employees, government officials only for highly educated women, soldiers, polices, teachers and others.

-A typical economic sector such as unskilled labor works, works with little amount of capital investment such as road side boothes, selling fresh or salted food ready-made food preserved intermediate products, home industries, small private enterprises such as women's skill in making dresses, producing hand-made flowers, etc.

In the family, besides the division of domestic labor, creating good relations within the families, seeking for nice husbands to be responsible for families, particularly the responsibilities related to family economy will play a great role to build up the women's concrete economical status. In the research study by Morakot Srisuk (1999: 84-96) it is found that the relations system between husbands and wives will help women meet highly economical concreteness, (whatever husbands and wives living together or staying away) If husbands are not responsible to the families, especially due to family economics, bad relations between husbands and wives families will become serious. These make women to internally and externally bear double burdens. These result in lacking and reduction of economical concreteness to such a low level until conflicts arising within the families. Due to rapid social changes at present, thus there are culturally and socially structural changes from agricultural to industrial sectors and services settings including more and more changes from rural to urban societies. These are causal factors to have family members separated for job opportunity and also to have both men and women played more roles and bear burden on socioeconomic, political and administrative situations than those of former days.

Since the Second World War, women are still to be responsible for domestic works taking care of children, etc. but men are the bread-winners to head the families. In the modern world, even married women with children have to do full-time works as the same as their husbands. The former concept that men are the only bread-winners have been changed and that both husbands and wives have to work outside. (Zimmerman & Addison, 1997: 47-48). Women have to mainly further responsible for domestic works and raising children that is women have to do dual work to additionally enhance their income but men have to do the same works. Even, there will be some movement of family policy to have men involved in the reduction of domestic works burden and be more responsible for taking care of children including domestic works as such. Although there are problems of unequal division of labor, it seems anyway women are pleased with their dual career. But most of the researcher believe that women with dual career will become serious in their office works and result in physical and mental impacts (Barnett & Baruch, 1987 quoted in Zimmerman & Addison, 1997: 53-54) and Yods

Santasombat (1994: 122-135) mentioned that vital factors related to cultural enhancement of male dominance or sexual exploitation open chance for men to have social power monopoly that is men's ability to have production control and division of resources or it may say that it is in any society with large mutual production of women and tremendous amount of resources scattering, there will be low gender exploitation and discrepancy. On the contrary, if in any society with little mutual production of women or only mutual reproduction without any participation in production decision-making and resources scattering then there will be much gender exploitation and discrepancy. Therefore women have to seek for their security, particularly the economical concreteness that are the decision-making power and independence in the family as quoted in Kery Riter & Napaporn Havanon (1990: 24-32) mention that the real women's decision-making can be determined by controlling ability of domestic expenditure including negotiating power for providing domestic supplies. Bruce (1995: 27-34) made a remark in connection with family expenditure plans, women's income are essential for fundamental basis of family needs better than men do or women's incomes are just supplementary or family main incomes. It must be further considered about income allocation or domestic consumption from which women are exploited and lack of economical concreteness, then seriousness and conflicts will occur due to unfair division of economical resources and result in quarreling and doing violence. This circumstance is due to incomplete pooling of male income into the central pool such as in case of some men have to divide their incomes for supporting other families or raising children borne to the former couples or minor wives. Therefore, women with economic concreteness must be the bread-winners and finding out productive resources for families and able to stand on their own feet as well as to raise children (Blumberg, 1991: 127).

In connection with decision-making powers related to economical powers of women in the families are as follows: 1) the power of household management such as economic concerns, raising and taking care of children, domestic supplies, management in Thai society, Thai women have rather high economic and social statuses both in the household and social settings even though the powers belong to husband, family leader, but those power will pass through women, wives as stated in the research of Morakot Srisuk, (1999: 121-122)

that the relations of husbands and wives in rural families are evolved from patriarchy combined with romantic love. These become to be mutual decision-making but the final decision-makings are determined by wives. Even, the powers of budgeting management are totally allowed, but those powers are particularly limited to handed-over incomes from husbands and only their own incomes. Morakot's research (1999: 122) said that women will manage those parts income given by their husbands as family budgets which refer to the respective handed-over incomes by husbands combined with women's own incomes while the other parts of men's incomes, not regarded as family budgets are kept by men for their own use. Women do not have powers to manage those of budget which may personally be used by men such as expenditure for strong drinks, entertainment party with friends. Those expenditures are seen as necessary to living for Thai society. The industrial and urban developments create nice social and economic livings including various facilities such as having pipe-water, electricity, roads, etc. but it is bad for the family settings. Because, rural Thailand in the past used to be agrarian societies with extended families oriented, thereafter those have been changed to be urban settings or developed to be industrial societies, the extended family turn to be more and more single family, so women have to be more self and family responsibilities. There are some changes in family structures and relations, less dependent between kins and relatives, therefore women have to face with the arising problem alone with any avoidance. (Kanchana Kaewthep, 1992: 130-131).

(2) As it was mentioned to gender relations in the family within the context of power relations between husbands and wives

The psychologist named Winter, (1973, quoted in Morakot Srisuk, 1999: 35) defines the word "Power" to be an ability or capability of human-being or a group, and Safilios-Rothschild (1970 quoted in Scanzoni & Scanzoni, 1981: 440-441) mentioned that marital power refers to the ability of one of couple has more influence than the other. He or she is able to have the other person followed what he or she wants without regarding whether he or she want to do such as decision-making. If it is an important matter that both husband and wife have to consult each other, then the one who has louder voice and is the first decision-making is the one who has power of family. Thus, the main component to

explain the power relations is the one who can control or allocate or divide the resources needed. The system of power relations is to control over the needed resources. Through out the marital relations between husbands and wives, there will be both “give” and “take” thus their power relations originate from relying on each other based on main component of power relations to control resources needs to meet the target. The resources such as assets, houses, income, etc. must be essential to the fundamental basis of family lives and livings in the societies with giving such a value, bonus, punishment, rejection. Those mentioned above will be main basis to connect between having power and ability to control valuable economic resources of families. Women may be able to have marital power if they have to increase chances and abilities to add up family economics and incomes from external resource. Women with such those kinds of power must be equipped with high education and higher statuses than their husbands or else husbands with providing higher resources and better statuses will have more real power. In this case, wives will agree to have their husband right and decision-making power. Rodman (1967: 446-447) and Blood & Wolfe (1960: 444-446) explained that the theoretical concept related to economic resources is also based on social and cultural contexts and derived from the division of couple’s power with two factors. The comparison of which one having more resources between husbands and wives.

-The higher social norms such as if it is expected by societies that husband ought to have the most power, therefore these norms will have an impact to power relations between husbands and wives even, there will be such a comparison of higher resources, but in the developed or industrialized societies, husbands have more marital power because of higher resources, as for the developing societies with patriarchy, it is likely to advocate that kind of male dominance. But in the modern (new) societies with equality supported couples for example Greece, Yugoslavia, yet husbands with high statuses and education are likely allowed their wives having marital power so as to build up husband-wives’ balances (Morakot Srisuk, 1999: 36) therefore, the structural power will be a matter of social benefit-exchanges known as negotiation. That is why the relations between husbands and wives are such a kind of discussion and mutual agreement within the scope of marital lives for example division of leisure time with friends, visiting relatives, and

other social dimensions, type of houses to buy including sexual programme, so it must have certain agreement under the satisfactory condition of both sides. In connection with negotiation, there may be some changes according to their requirement or current circumstances and that limitless negotiation and up-dated agreement may be occurred as the couples believe to be the best interaction (Scanzoni & Scanzoni, 1981: 453-455). In finding out the marital power for self-survival will allow women having a kind of negotiation to raise their statuses and positions, thus women try to increase their incomes, assets, number of children, decision-making and gender relations related to reproduction. If they are able to increase their income and other assets for the sake of family and children's benefit, it must be psychologically nice and adding up their statuses to be accepted by husbands and husbands' relatives including parents and children of both sides. If such a negotiation works well, it will allow women to have valuable marital power both in the families and societies.

In Beijing Declaration and Platform for action of the Fourth World Congress on Woman, Beijing, Republic of China, September, 1995, the objective of conference is to have member of United Nations, participated in solving all aspects of women's problems personally and socially through out their lives with aiming to have women fully shared and to be equal in economical, cultural and political decision-making. In this connection, there must be mutual agreement to exercise marital power and be responsible between men and women in the households, offices. In the national and international communities, it is regarded equality between men and women is a matter of human right which is accounted for one condition of social fairnesses as well as basic condition essential for the respective equality is confirmed and clearly stated the intention that Thailand will carry out according to the plan for real operation to reduce the inequality between men and women and that plan has been integrated into the national development plan of women under the Eight National Economic and Social Development Plan 1997-2001 it is realized in that operational plan, the obstacles to make women not receive equality and lack of economical, cultural and political life progressiveness are likely to have something to do with family statuses low and social norms which are not determined by women (Malee Pleugpongsawalee, 1994: 12-1)

Eventhough in some Thai societies, it may be some changes, but overall view, women still work as it is expected to have responsibilities to surrounding people without the real participatory determination of social development on behalf of its member. It is noted by the Special Committee on Women's Statuses of the United Nations, 1976-1985 that the important obstacles of effort to support women's progressiveness depend upon deep-rooted attitudes of men and women towards the sexual status of each gender. It is resulted from the cultural pattern of that particular society to determine thoughts, feelings and practical ways of people in various societies (Kanchana Kaewthep, 1994: 9-1) and highly influential institutions to indoctrinate various attitudes to social members that it is family and fundamental institution of society in building up human being for happy living as well as for realization of right and duty determination for member and social interaction. It may be concluded that the relation power system between husbands and wives arising according to dependent practices of men and women and depending upon aim of controllable persons or important resources allocation as needed including basic needs of family lives and living in societies, women will use these abilities to control methods of production, provision of assets or marital power within families so as to increase chances or self-benefit in economy and decision-making power which are resulted from the influences of economic and social situation such as houses, lands, assets and influences of kin system for example wealth, influences of parents and relatives from both sides of husbands and wives. Personal characteristics and combined values of husbands and wives become to be husbands and wives' relations that it will produce mutual decision-making power following the basic needs as mentioned earlier.

Therefore, gender relations is vital factor to be the powerful determination related to the division of labor for family and social members. This kind of thing, it will allow an individual has high power of negotiation. Each member can exchange benefit from individual's aim, especially from husbands and wives' relations with good cooperation in getting rid of conflicts and become acceptable manner for each other. Eventhough it is used to have some discrepancies, if anyhow it can be modified to be on the benefit of survival and equality without holding according to the former way of satisfaction of power

decision-making persons only. Bruce (1989: 980) and Folbre (1988: 251) suggested that the modern economic families ought to think not only of their own benefit but also of other peoples' usefulness living together and it should be total advantages arising equally from all members.

3.3.6.2 Women's Security

In the developing societies, married women at present begin to work outside to support the families, particularly in urban societies, the couples will be self-dependence and most of them live as a single family. The ways of women to select their husbands are to look for men having family responsibilities, especially money for family expenditures. Women with highly economical security indicate from men are responsible in providing for family expenditures. It is also indicated from men's power of resources division, those in turn are used as family welfare. From Morakot Srisuk's research (1999: 123), it is found that if women having economical negotiation power or comprehensive management of family money, then it will make women having highly economical securities and also women with highly economical power of negotiation will have their own incomes in addition to those of family controlled money. This results in body securities as well since not only the family violence's arise from psychological problems but it also partly occurs from money problems. Women will have money sufficient for illness when they are falling sick. If money are not available, women will delay their sicknesses for seeking treatment and keep that money for family necessities. Having women's own incomes, it can make them good health. It may be concluded that women's security depends upon the important condition of labor division and power relations between husbands and wives.

3.4 Socialization

Socialization is considered to be both direct learning such as teaching, telling, and indirect learning from imitation, or value perception when a person has contacted another person from another group where particular value exists. The learning will enable a person to develop oneself as a good member in a society including one's personality.

The process of socialization or training is a social and psychological processes to pass on culture from one generation to another. A person will be taught to learn social value of their group and other social norms directly and indirectly. It is a continuous learning and eternal through social institution representatives, who are families, schools, peer groups, mass communications (Pranee Wongtate, 1991: 57; Wannapa Leepitakwattana, 1998: 45).

The purpose of socialization:

1. It helps establish from fundamental discipline until one knows how to apply complicated science method. Discipline has to be nurtured in a person until it becomes a personal habit.

2. It helps create inspiration and discipline in a person. Discipline is a strict matter and is not pleasurable. It requires inspiration to enable a person to keep hold of his discipline. And it becomes more meaningful. Socialization will become inspiration in many perspectives like, being religious. Some people can be highly inspired and wish to pursue stricter discipline, like Buddhist monk ordination. Therefore, life achievement of a person is customarily derived from inspiration.

3. Socialization teaches a person to know his social roles as well as various attitudes, which help support those roles. Human beings have different social roles depending upon their status or positions given. Each position has a fixed role. Understanding of another person's roles will pacify social relations.

4. Socialization will enable a person to become more competent and skillful in various perspectives. A person will be prompt to get involved in social activities such as telephone manners, dining manners, etc. These skills are important conditions for social activities.

Socialization is therefore a process of transmission by training each social member to pursue social norms. The society will gradually socialize personality of a social member in the desired direction by adopting punishment condition when one behavior is unacceptable. And reinforcement condition when one pursues relevantly to the social norms. Social institutions, which provide social

learning are families, schools, peer groups, religious institutes, and mass communications.

1. Family, family is the main institution to transmit feeling, knowledge, attitude, value, belief, ideal, and sustainable life pattern for family members until it becomes a person's habit and personality. Bringing up children closely will pass on parents' behaviors and life philosophy directly and indirectly, intentionally and unintentionally, which can be a personal identity forever.

2. School, provides learning in a fine pattern. Learning formulas will enable children to learn traditions, culture, morals and ethics, value, philosophy, discipline, as well as associating more with people. Children will learn more about belief, value and attitude, which are different from what they gain from their families. Apart from formulas, teachers have played an important role to readjust children's thinking, value, feeling, and behavioral patterns in a more correct way. Children possess strong faith in teachers to duplicate patterns in thinking, value or behaviors.

3. Peer group, children will have more friends when they grow up and they learn many more things from close friends in their way of thinking, belief, attitude, value, behavioral patterns, which differ from what they have learned from families.

4. Religious Institute, Religious institute provides teachings, belief, value, attitude, and behavioral patterns. The concept of belief in each religion will guide social members to do or not to do something. The monks or the priests from each religion will provide the teachings.

5. Mass Communications is highly influential these days. It spreads throughout quickly every where. Children perceive it regularly. At present, mass communications such as radio, television, newspapers, movies, magazines, journals, are influential to culture, concept of belief, attitude, and value for everyone.

Therefore, socialization will play a significant role to transmit culture from military group personnel to married military personnel to perceive "masculinity" that how it is the same or different. And it will affect sexual health practice.

3.5 Cultural Concept

Masculinity is cultural productivity, which is repeatedly produced by society under the context of socio-economy, culture, and history. Therefore, culture is transmitted by socialization. And culture is a part to mold people in the society to have different behaviors. Culture has four functions as follows:

3.5.1 Value is a guideline or indicator for general practice for social members. Value will be a factor for social members to find some methods to prove things they have established as valuable.

3.5.2 Belief is acceptance and practices according to each belief. Therefore, behaviors will be expressed through their belief. For example, the belief in sin and merit will encourage people to make merit and almsgiving. People's belief can designate behavioral patterns.

3.5.3 A social group where they belong to will be an example for members in trying to be in that frame of behavior. Apparently if one fails to pursue, one will not be able to exist in that group anymore. For example, a group of friends agree on American share for any expense when they go to an entertainment place. If one member refuses to pay, that member will no longer be allowed to join the group.

3.5.4 Mass communications will enable social members to see various behavioral patterns. One is able to choose appropriate patterns to pursue.

3.6 Sexual orientation

Sexual orientation means an expression of idea, feeling, attitude and belief in sexual relation as per Miller's conclusion (Burr 1979: 76) that there are 2 types of sexual orientation that are positive sexual orientation and negative sexual orientation. Positive sexual orientation means a person who has a concept to feel or believe that to have a chance of having sexual relation is as a matter of receiving a reward, reinforcement, or profit. Sexual relation is a human need that generates benefit or reward. A person who seeks for sexual relation under this concept is called recreational sexual contact. Such person will not consider any condition or outcomes that will happen after such concern such as unwanted pregnancy, abortion, and illness from sexual infectious disease and uncared of being blamed by society or other people. (Kinsey, 1966: 107; Landis, 1970: 357-358) found that male encourage in sexual

relation in order to have sexual relief and regards it as a way of recreation and to gain sexual experience so that he will be recognized as a real man not homosexual. Male also counts it as a sexual experience before getting married and as a protection from sexual failure after marriage. Negative sexual orientation means a person who believes that sexual relation is risky and may generate disadvantage of both mental and physical, a feeling of guilty and being worry about any problem that may happen such as pregnancy. This may lead to refrain from sexual relation or have it as much as necessary because the feeling of sexual guilty will act as a restraint and restrict on person's sexual concept and activity (Atirat Wattanapairin, 1984: 10-12). It may be because of the feeling of guilty in morals and of being afraid of not being recognized by society. The pre-marital pregnancy may lead to agree to marriage (Kinsey, 1996: 107; Landis, 1970: 357-358). A person who have pre-marital sexual relation as per Wantanee Wasigasin (1984: 27) reasoned that because it was regarded as a sexual relief and as a proof of sexual capability or as a marriage obligation or as a sexual adjustment of both parties before getting married.

3.7 Ideal sexual intercourse

The conclusion from the presentation of Chaiporn Patrakom in a workshop seminar on "Common Sexual Dysfunction" (2001) was that men and women have vastly different attitude towards sexology. Women need to begin with acquaintance, familiarity, trustworthiness, and love before they can develop sexual feeling. Men begin with sexual drive and love is afterward. Therefore, once men are refused to have sexual activities, they will always be convinced that women do not love them. At the same time, when women have already had sexual relations with men, they will devote themselves fully to the men. And they expect men to react the same way as they do that is to love them as they do to the men. However, men believe that easy women are worthless. Majority of men believes that their sexual organs and the ability to have frequent and long orgasm are highly important. In reality, any size can provide enough satisfaction to women. It is entirely depending upon techniques and getting to know women's nature. Fine figure women can arouse men sexually but cannot bond men's love or continuous sexual relations. Men who want to possess large sexual organs, 90% of them are sadistic types. They want to cause pain for women while making love. This has been long cause of

men's problems. Wrong attitudes should be altered particularly masturbation. Boys have been convinced that frequent masturbation will cause them retarded intelligence. But at the moment, many sexologists have supported boys to do this activity instead of trying real sexual intercourse while they are not ready. They can be risky for AIDS or get pregnant. However, masturbation should be based on positive fantasies and it should be done in a discreet place. Appropriate times should be around twice a week.

Ideal sexual intercourse consists of 4 elements as follows:

3.7.1 Prelude

The beginning should be done in a good environment, clean, free from disturbance. During the early weeks of marriage, men can arrange sex scenes, but later on women can also do the same. And it should be romantic. Fragrance is a good sexual stimulant, like galangal, kaffir lime leave, lemon grass, and lots of herbs. Once being consumed, these herbs will be driven through skin or sweat and it can arouse women's sexual feeling. Girls at 16-18 have some kind of body odor, which can stimulate men's feeling. However, perfume, costume, cleanliness and clean breath can replace it. During prelude period, women are in need more than men.

3.7.2 Love play

Women need to get foreplay from peripheral to central area. There are two types of kisses, simple kissing and deep kissing. Deep kissing is kissing and caressing. Men do it gently and continue to do it more firmly. Around 90% of people in western hemispheres apply French kisses as sexual stimulation. But Thai people do it around 7% due to culture and sexual behavior.

3.7.3 Sexual act

Sexual positions have been published in many different media. (examples of book posture).

3.7.4 Postlude

This is the happiest moment of love – making for both men and women. That is orgasm from sexual intercourse. Whatever problems in sexuality can be discussed during this moment.

Sexual double standard caused by condom use

3.7.4.1 Condom use for birth control (stable relationship)

3.7.4.2 Condom use for disease prevention when having extra-marital relationship.

3.7.4.3 Improper condom use can affect the difference between theory and practice, including sexual negotiation for condom use.

3.7.4.4 Men have to find ways in sexual negotiation for condom use with their partners. It must be beneficial for sexual continuity not to break the mood, or make their partners feel suspicious.

3.7.4.5 Condom use refusal will link to the concept of masculinity, like mood break, sexual reduction, anxiety caused by usage and method of proper use. In the end they may be out of sexual mood, which is the most fear factor among men. This creates negative impact to condom.

How do the benefits and the meaning of condom affect the perception of “masculinity” of married Thai men to be sexually healthy by preventing themselves from infections and doing correct birth control?

3.8 Couple Communication

Couple communication is a significant process to increase participation of men in reproductive health, particularly responsibility and decision towards physical health. Communication can help husband and wife learn and understand attitude of one another, family planning, birth control, abortion, disease prevention, like VD, AIDS and others. Communication is stimulant factor to help decision sharing based on gender role equality. Inequality in gender roles will lead to lack of power to negotiate for safe sex, which is dangerous for health.

Complicated social and cultural factors can be problems and obstacles for couple communication to do it more openly and freely. It can only be done in some particular cultural groups. At the same time couple communication can be rejected by either party. In general, women are in a more inferior situation in making decision. And they lack negotiation power. Therefore, they are unable to become influential to their partners in their expression. In some societies like India, Kenya

and Nigeria, if the wives negotiate for family planning and birth control, men will accuse them as being dishonest and promiscuous.

Hence, communication is a significant key to evaluate perception of husbands to promote efficient family planning and birth control among men. Also this can be a guideline suggestion for family planning, birth control, pregnancy control as well as disease prevention at a certain level (Couple Communication, Population Reports, Series J, 2001, 1-15).

CHAPTER III

RESEARCH METHODOLOGY

Parker, et al., (1991: 39) said to better study of sexual behaviors or phenomenon related to sexual behaviors, it is essentially that social, cultural, economic as well as political factors should be taken into account to be in accordance with individual sexual experience. If the quantitative research has been used to make it understand about the social complexity, in defining the culture and these meaningful regulations of culture as such, there will be weak point and constraints to prevent from that understanding. Since it is rather difficult from the study of individual sexual behavior to obtain the real answer by means of only questionnaire. According to information received through questionnaire the respondents will respond only their own socially and naturally acceptable behaviors in general. (Parker, 1996: 60-70; Parker, et al., 1991: 77-78). The qualitative research is referred to the special case study paradigm and descriptive study which will help in gaining more explicit result in research study (Supang Jantavanich, 2000: 9). The method is to gather information by doing an in-depth interview to be the key means of data collection that is to help obtain deeper information both in view of feeling of thought, interpretation or “what” and “why” do the respondents mean when they behave things like that. The researcher is accentuated the importance of the sources of informations and meanings of informations derived from emic views of the respondents. With this research, it will help in finding out knowledge related to human behavior as well as the respondent’s, attitude accordingly. It will lead to transmit in descriptive and analytical forms of physical, cultural, social and environmental contexts which are influenced to define things and the respondent’s, way of life.

Thus, the researcher decides to choose the qualitative research method in order to be able to collect the overall informations to search for meanings or to define meanings by the respondent’s own perception. They are married Thai men or cohabitants and that those men who give that meanings for the sake of the particular

perception of masculinity and sexual health behavior for each others and it is the way to find out informations to answer problem that “how” and “why” do other people look at them in such a case of behavior in connection with sexual relation which is complicated and delicate and secret matters in Thai society. To obtain the relevant and overall coverage of objectives, it is necessary to use the in-depth interview so as to be able to meet the objectives. It must interpret what are the meanings of cultural and social aspects in connection with human thinking and behavior in society. With this research method it will be the tool to help find out the meanings from experience and sexual behavior of married Thai men in Thai society. The result will lead to be a way in preventing and solving social problems related to sexual health and new knowledge generated from this study will be able to apply in formulating policy and planning process to promote sexual health.

1. Study site population and sample groups

In this research study, the feasibility and suitability of the study area, target population have been carefully considered in order to obtain a variety of information from the respondents residing in the urban context of society. Thus, the way to recruit the target population is the purposive selection method. It is believed that military men have a masculinity wised better than that of men in other occupations so military men have been selected. According to the convenience as well as safety during data collection, the selection of sample groups is purposively recruited from only military men in Armforces who are residing in Bangkok Metropolitan Area. The sample groups of selected military men consist of seven units, four units being combat military men, three units being special task-forces. Their main responsibilities and duties are similar or the same that military men in every unit must have field exercise or field operation for a long period of time or almost all year round. This makes them stay away from their families during each military mission for a long time and this let them have sexual lives vulnerable to their sexual and reproductive health and families or wives. The number of respondents who are able to respond and complete research questions and well cover the research objectives reaching a full saturation of data collection are amounted to 28 persons (cases); certificated military men 5 persons

subcertificated military men 13 persons; military conscripts 10 persons. Then, the researcher stops to collect informations (Strauss, 1987).

2. Method of study

2.1 Preparatory phase

It is the period that the researcher prepare both administrative and technical staffs to be used before real field operation of gathering information.

2.1.1 Preparation to access informations

2.1.1.1 Preparation of the target area of operation has been initiated by personal contact with the seven target areas and asking for cooperation from the sample groups who well agree to be interviewed for perspective information without mentioning their specific eligibility before hand. Only select the respondents who have eligibility corresponding to the study objectives. In this connection, the objectives and method of this research study have been finished in one month.

2.1.1.2 The next step is to take an official letter asking for cooperation and permission to collect informations from Graduated College, Mahidol University to every military unit with fill-in-informations forms including primary personal history of the respondents. To answer what does it mean on open-end question so as to assemble and link with the respondents as well as utilize open-end question in the form of free-listing to become the point of check-list pattern through heading theme of "masculinity in Thai society". The already filled-in-informations forms including primary personal history of the respondents have been gathered fifteen days before the appointment date of actual field interview.

2.1.1.3 Preparation of the researcher, et al., has been undertaken. It consists of one principal researcher and one assistant researcher whom he has been thoroughly oriented by the researcher what is the research procedure and how to do research operation. He has a duty to record any problematic aspect during informations gathering and help to read the interviewing dialogues from tape recorder. The researcher has set up and provided equipment and materials to be used in interviewing namely check-list forms, tape recorder, tape cassette, electric cells, radio, pens, pencils and some necessities and, etc.

2.1.2 Preparation of tool for gathering information

Each method has its det alils as follows:

2.1.2.1 To do free-listing is to do to answer the study question about relation of important social variation such as gender role, socioeconomic or educational differences of informants. The method of free-listing has strong feature at it first level that it is beneficial for every research study to be related with giving definition; definition of new domain which is the best method in adding up to the conceptual confidence and new domain related with culture and the respondents are easily to operate (Hudelson, 1994: 31-33). Det alil of “The primary personal history of the respondent interviewing form” are provided in annex No. 1

2.1.2.2 Check-list pattern is to answer such a point to express the attitude towards that account. Det alils of account are quoted from the summary of that content of free-listing pattern. The check-list forms have been established amounted to 24 points under the heading of the “masculinity in Thai society”. The respondents have to express evaluatedly their opinion on those points that “completely agree”, “agree”, “not sure”, “not agree”, and completely disagree”. Det alils of check-list forms are provided in annex no. 2

2.1.2.3 Focus group discussion is to talk to each other in the form of 3-5 persons grouping together. The contents of discussion are to find out the attitude of the respondents towards study question to know the group norms. Their expression of opinion or attitude in the sample groups may be in conformity with each other or contradictory idea. (Boulton, 1994: 168-169). The researcher uses the contents and questions from conceptual framework within the main point of research to be in accordance with free-listing and check-list forms as the followings; the masculinity, masculinity in sexuality, attitude towards sex, men’s and women’s roles and men’s responsibilities in the families.

2.1.2.4 In-depth interview combined with observation while conversation is taken. Since the contents of interview related to sex are internal mentality and unrevealed issue, thus, the suitable method of conversation should be most flexible in order to receive better in-depth-answer because the respondents are able to profoundly add up their explanation and to examine their understanding to questions including to observe thinking method of the respondents. In addition it is

able to improve the way of gathering questions from the respondents to disclose most of their reality, leading question must be avoided and encourage them to have two-way communication that enable the researcher to inquire and find out more profound details of problematic points. The interviewing atmosphere has been informally organized by using structural interview-guideline (see in annex no. 3) that has been developed from conceptual framework of research study and that has been agreed upon by Thesis Advisory Committee. This structural interview-guideline consists of contents and points which cover the questions of research study and its objectives.

2.1.3 Test of tool before real gathering of information.

For the clarity and coverage of problematic points and objectives of the research, the interview-guide line has been tried out with the sample groups relevant to the real ones. To see how testing sample group's understandings, responsive reaction towards wording and questions to be used including to see its suitability and fitness for the researcher's need as well as its continuity of contents and answers. After that the testing interview-guide has been examined to correct any defect to make it perfect for the real use.

2.2 Operation period

The operation period has begun since the gathering of information in the study area until finishing works in the field.

2.2.1 Steps in gathering information

In this period works have been concentrated in the units in the target areas and the respondents as follows:

2.2.1.1 Working with units in the study areas/sites

The researcher and her assistant have introduced themselves to certificated military coordinator of each unit and then after that he from each unit has in turn introduced us to the chief of each unit in order to inform him about the objectives and procedure of the research study. We have received sound cooperation from each unit. The researcher has been informed that the current problem is that both the combat units and the special task-forces have to be on field exercise during the time of gathering information so there are small amount of remainders to be studied. The researcher can work only 4 days a week (Monday,

Tuesday, Thursday and Friday) for seven weeks from seven military units. Every Wednesday, a day of military game (or sport day) and holiday on Saturday and Sunday, works can not be operated. In conclusion the gathering informations have been done in four combat units and three special task-forces residing in Bangkok Metropolitan Area.

2.2.1.2 Working with the respondents. The researcher and her assistant have collected informations from the respondents in each military unit step by step as follows:

Everyday during the real operation, the researcher and her assistant have to provide equipment and materials for collection information namely check-list forms, tape recorder, tape refill, electric cells, radio, pens, pencils, sheets related to sexually transmitted infections, condom, candy and the like, etc. The researcher and her assistant have been allowed to use the big hall of each military unit since the beginning until the end of operation. The researcher has invited all the respondents and divided into three groups as follows: a group of certificated military men, a group of sub-certificated military men and a group of military conscripts. It takes one day for each separate group to finish informations gathering. Steps in gathering informations are to introduce the researcher's assistant and herself and inform the respondents about objectives of the research study and the method of gathering informations and starting how to fill in check-list and return them with already filled-in personal history forms to the researcher. This step takes fifteen minutes. Thereafter, the respondents have been ready to go on the next step, they have been informed by the researcher that all of them are going to have group discussion. Each has to sit like a circle shape and briefly introduce oneself. During group discussion, the research assistant will takes note of main points and results of group discussion since the beginning to the end. This step takes fifty minutes. For the following step, the respondents of group discussion will be told that each individual will be interviewed and they have to do booking and to be standing on line for interview. One and a half hour is used for individual interview in private room. After finishing interview works, the researcher has handed over document related to sexually transmitted infections, condom, pen and small gifts to all respondents

including certificated military coordinators and military chiefs of the units. The researcher has expressed sincere appreciation to all the units to work with.

At the end of work in each day the researcher and her assistant will examine the completeness of informations. In case of incomplete informations the researcher will do additional interview on the following day and in case of impressive feeling the researcher will reinterview individually two to three times in order to get deepest and most complete informations as much as possible. The two to three times repeated interview have only been done through the certificated military coordinators of each military units.

There are several methods to compile informations in this study because there is no such a research related to sociological and anthropological dimensions. Thus, several variety of compilation of informations in this research study as to have it verified and builded up credibility to the findings derived from compiled informations. The first thing in this research study is to start in advance with free-listing pattern to study the answer trend towards the meaning of “masculinity” and its result from this study is mobilized to build up check-list form by utilizing the same contents from which are condensed into the main points of group discussion. From the same points, its content has been developed to create the method of in-depth interview. The in-depth interview will be used as the main method to find out real answer of this research study. The researcher has compiled data and its details generated from each method of data compilation is to be presented as follows: the interviewer was pleased to discuss their sexual conduct since this was done for academic purpose and it was not beyond their ability to provide them.

2.2.2 Check-list questionnaire on “Masculinity in Thai society”

Has to make a tick mark (✓) on the most appropriate choice. The scales range from completely agree, agree, not sure, not agree, completely disagree for 24 questions covering the word “masculinity”.

2.3 Triangulation techniques

For accuracy and credibility of the field data, the research has adopted a qualitative data test based on the idea of Denzin & Lincon (1994: 215-219) that is called triangulation technique.

2.3.1 Methodology triangulation

In this research study, many data collections have been conducted such as in-depth interview, focus group discussion and check-list questionnaires.

2.3.2 Data triangulation

2.3.2.1 Data collection based on the same questions were given to the same interviewees during multiple visits. This is allowed the interviewees to provide many answers as well as to recheck the accuracy of the data given by the interviewees.

2.3.2.1 Data collection from other sources such as friends relating to some behaviors.

2.3.3 Investigation triangulation

The data collection was conducted by more than one researcher. In this research study an assistant researcher was participating in every step of interview. He has participated in data collection techniques throughout the interviews. Once the audio-tape was decoded and ambiguous, the assistant researcher would repeat interviewing for the second or third time for accuracy and credibility of the data.

2.3.4 Theory triangulation

Parker, et al., (1995: 266-267) has suggested that to understand sexuality whether it is going to be related to sexually transmitted infections or not, one needs to understand the behaviors of an individual rather than the sexual acts. Other factors should be considered too like society, culture, economy, and politics that are concerned with experiences from these individuals. Hence, this will help us to better understand the phenomenon of this problem related to sexual conduct. Human behavior study particularly conducted with an individual can be highly difficult. The data collected could only be something the individuals think that can be acceptable in the society. Therefore, to explain this phenomenon in all aspects, it has to be based on Thai socio-cultural context. The researcher has adopted the concept of sociology and anthropology more than one perspective to explain behaviors and various phenomena. Apparent data analysis is related to thoughts,

belief, interpretation and attitude, such as masculinity theory, gender relations, symbolic theory, socialization, and men's sexual relations that affect sexual health.

2.4 Data processing and analysis

Inductive method has been applied for data analysis in this qualitative research as follows:

2.4.1 Verification of data

In each interview, the researcher always conducted the first interview and the assistant researcher participated as well as wrote down what the interviewees said and audio taped. Once each interview was completed the assistant researcher decoded the tape and was able to catch up the content said quickly. The main questions were then used to ask the interviewees again for the second and third times for the accuracy, credibility and verification of the data to make sure that it would be sufficient. Adviser helped approve before the data was taken for analysis.

2.4.2 Analyzing data

Content analysis has been applied. The data collected was opinion or attitude from interviewees. It is called evaluative data. It can tell emotional status, value, attitude, and intellectual opinion on the related topic of the interviewees (Supang Jantavanich, 2000: 36-37). The researcher has collected data from written record and audio taped record for indexing analysis.

2.4.3 Indexing (Supang Jantavanich, 2000: 44-64)

It is also called coding. Words have been selected for indices of collected data, which can be in words, sentences, concepts, hypotheses, or questions. Indices can be divided into three types as follows:

2.4.3.1 Index procedure

(1) The researcher can define words or sentences as personal index before the start of data collection. Words can be made as many as possible. These words derive from various frames of theories related to each research problem (Supang Jantavanich, 2000: 44-46). Once the field research is begun, other words found to have similar meaning can be recorded or compared.

(2) List of words as of the above will be improved after the data collection has been started. Then the attitude of the emic person will be used to improve words in relevance to apparent reality or in accordance to words from the interviewees. But it is not necessary to change every words or every time as the emic person uses. Words come from sources, etic person and emic person. Words from the folk terms have been used to tell the perception of other things and are used to replace words that researcher has set up. They frequently have better result for the following submission and analysis. Index improvement shows that the researcher has been delicate enough to accept attitude from emic person as well as tries to understand phenomenon from the particular attitude.

(3) Adjust the index in relation to folk term, eliminate old index that is not found and add new index. The researcher has to think of each index whether it can be linked with one another or not for the correct decision to add or to delete some of the index.

(4) Start to find definition of each index and make decision what name to be used for the index to cover the content. At this stage the researcher can cooperate with the assistant researcher to experiment name calling for index to cover the content of collected data. This is to verify the index set up by the researcher whether it is credible or covers the content or not.

(5) Field record is used to make index by writing index in front of or behind sentences of recording messages. Each page of data record can comprise of 8-10 indices. Then all indices should be written on one page as a handy reference. Index making should be done in accordance to data collection. And index can always be adjusted until the data collection is completed. Do not wait until the data is completed as it can be forgotten. Please note that the index should be in words or sentences not in numbers.

2.4.3.2 Summarizing and data reduction

The data index should then be summarized the researcher links data index together and write down in sentences or conceptual description concerning the characteristics of index. Summarizing in sentences will cover a larger extent of content. Once linking many indices together, the sentences become more abstract and can be drawn as conclusion.

2.4.3.3 Drawing and verifying conclusion

As of approved summarization and elimination of non-related data, the researcher will find fundamental findings, which are miscellaneous summaries. The researcher has to link these summaries together to draw a conclusion for solution of this research. Relations of miscellaneous summaries are linked together systematically for a good conclusion. The success of a conclusion depends upon completion of miscellaneous summarizing data as well as the eligible researcher. Eventually, once it is conclusion is a good piece, a report can be commenced.

2.4.3.4 Conclusion drawing

Conclusion drawing is evaluation of miscellaneous summaries in a set of comprehensive explanation. Once it is written as message, it will become findings and conclusion of a research. It has to however be done in a systematic way by linking summaries subsequently. Then all summaries have to be arranged in the same group by index. Summaries can be liked further to the level of study content until a group of summaries is achieved. Miscellaneous summaries in each group are then combined to become a larger conclusion, which is called assumption. Conclusion becomes more and more abstract.

2.4.3.5 Conclusion verification

Applying triangulation technique as stated above

2.5 Interpretation and presentation

The researcher has applied concepts and theories from sociology for the research analysis. The presentation of data collected from interviewees is based on conclusion drawn from various interview data. The research findings will be presented in Chapter 4 results of “masculinity” “masculinity in sexuality” and “Sexual health of married Thai men”, Chapter 5 discussion, Chapter 6 conclusion and recommendation. (Appendix: presenting interesting points as a supplement to this research study).

CHAPTER IV

RESULTS

“A masculinity which is defined as an embodiment of the cultural norms and social pressures that help to determine the role, rights, responsibilities and relations that are available to and imposed upon men, in contrast to women” (Greig, et al., 2000: 2).

As Greig, et al., (2000: 2) define the masculinity as described above and Doyle (1995: 2) says all males from their first day to their last is what we shall call the male experience. In the study of male experience most of the studying men found it helpful to distinguish two terms in the sphere of male experience, sex and gender. Sex refers to anatomical division of male and female based on observing biological differences. Gender refers to meanings people attach to each sex. Thus, sex indicates a biological characteristic while gender refers to socially or culturally defined feature associated with men and women. Although the male experience unique for each male given his particular statuses (namely family background, race, class, sexual orientation), the male experience develops on two different but related levels, a private level and a public one: the private level exists out of sight, within a male’s mental and psychological processes and it is not present at birth but rather begins to develop when a young boy has attained a certain degree cognitive wherein he is able to identify himself as male. At that attainment he is said to develop a masculine gender identity (Etaugh, et al., 1989: 769-773; Katz, 1986: 21-67; Money, 1987: 384-399). And the public level contains all expectations and norms, prescriptions and sanctions and stereotypes placed on male by his culture. Thus, the public level includes everything expected of one identified as male. Here, all the totality of the public level of the male experience is called the male’s gender role.

Both of these levels of the male experience are connected and it is easy to see how one can effect the other. For example, if expects its men folk to be aggressive, then a man who is not particularly aggressive may come to think of himself as less than manly, less than fully masculine because of how other treat him.

According to the theme “The perception of masculinity and sexual health practices of married Thai men”, the research has studied how under the context of Thai social and cultural patterns through which social and cultural norms are to be indoctrinated to build up the “masculinity” of married Thai men in Thai society in the private and public levels. Based on the analysis of thinking method of male, the perceptive ability of men who have had past experiences in gender identity and male gender experience and define what the masculinity is. In this chapter, by using a qualitative analysis thereafter testing its result with the specialist the researcher has presented the result of the study on the “masculinity” in the form of narrative description and quote the respondents real verbal expression accordingly.

In this chapter, the researcher will present the data collected in many variety of data compilation. The respondents, amounted to 28 married Thai men from 7 units in Arm Forces working in Bangkok Metropolitan area have been interviewed and presented in details as follows:

1. The social and cultural context of the study area
2. The general demographic and social manners of respondents
3. The perception of “masculinity” and “masculinity in sexuality” in

Thai social and cultural context

Part A: “Masculinity”

3.1 The perception of “masculinity” of married Thai men in the private level as accounted for men’s masculinity are as follows:

- 3.1.1 Physical appearance
- 3.1.2 Emotion and emotional expression
- 3.1.3 Spiritual expression towards the family

3.2 The perception of “masculinity” of married Thai men in the public level as accounted for men’s gender role are as follows:

- 3.2.1 The role of a strong man
- 3.2.2 The role of a fighter
- 3.2.3 Social role
- 3.2.4 Perception of masculinity and manhood in the

Thai socio-cultured context

3.3 Behavior and activity to show off “masculinity” towards the family

3.4 Summary of married Thai men’s masculinity perception

Part B: Masculinity in sexuality

3.5 The perception of “masculinity in sexuality” of married Thai men for monogamy and polygamy as follows:

3.5.1 The sex and sexual practice.

3.5.2 The attitude towards sex and gender role.

3.5.3 Definition of sexual relationship in a family life.

3.5.4 Conclusion about the perception of “masculinity in sexuality” of married Thai men.

3.5.5 Conclusion about the Perception of “Masculinity in Sexuality” of Married Thai Men.

Part C: Sexual health

3.6 Behavior and activities that expressed sexual responsibility for the family

4. The impact towards the sexual health practices of married Thai men due to the relationship of perception between the “masculinity” and “masculinity in sexuality” effect to their sexual health practices

5. The analysis of Thai married men’s paradigm of masculinity

The above mentioned accounts will be presented in details as follows:

1. The social and cultural context of the study area

Although, each military unit in the Army, Ministry of Defense has a diversity of their main responsibilities. Thus, the researcher has decided to apply the purposive sampling method based on the same and similar characteristics. Four persons out of seven having a similarly main responsibility of the combat unit and the remainders being similarly the same responsibility as special operation units. All those seven have a common responsibility on field exercise and operation almost all year – round.

This causes them leaving and staying distance from home. In addition, it also makes them taking risk to be vulnerable to their sexual and reproductive health as well as their families and although, for the other details of study area, name of military unit, geographical appearances and their working units, number of soldiers working in Arm Forces and context within surroundings, the researcher can not give any details because of strict military secret. Thus, the researcher will only present overall pictures of civil aspects as much the social and cultural contexts of the study areas as possible. These details are described as follows:

Accommodation pattern: Regarding to living conditions of military personnel in the study areas, some units are provided with living quarters based on their rights, somewhere for the providing accommodations are not available. Therefore, one type of military personnels live together with their families while the other live separately from their families. According to the main activities of military personnels is to have periodically field operation or almost all year – round, thus, it may be concluded that their living conditions in the study areas are rather distant from their families.

Image of the organization: In the level of boss, there will be highly qualified with administrative – wise to strictly command over their subordinates, particularly in controlling their behaviors and taking care of their living conditions. If there are some problems arising among the military personnels, those will be particularly solved, but generally be emphasized on economic and family problems. Apart from these, sex and sexual health are hidden and difficult sector of social problem to find out. Although most of them is often private problem, thus, the encouragement of certain part of military personnel to cooperate in providing informations to the research study is to allow those military units opportunity to perceive the sexual health or sex associated with social aspects and culture which are helpful to shape the masculinity that is difficult to explicitly define, particularly the “masculinity” and “Luk-pu-chai” in the Thai society. It is difficult to choose the military conscript as the sample groups because most of them have some overlapping. The new military conscripts must be fundamentally trained for two months as screening method for acceptance to further work in each military units, after that they will be check for their eligibility as to be able to comply with the regulation of each military unit and then they will be selected to work with various battalions. Therefore, those military conscripts are to be

recruited as sample groups come from various battalions and all of them get through screening procedure and expose to socialization process in their work place at a certain level. For those new military conscripts who in the next turn do not fundamentally receive training have lacking of socialization process or it may be socalled the marginalization group of military men. The latter group is excluded from this study.

Main activities of the organization: Each unit in the study area occupies with main activities of periodical field operation or all year – round. During the data compilation, the groups of respondents are in the period of the interception of field operation and waiting for the next turn. This causes the researcher unable to well designate the respondents' ages and the exact number of years of marriage. Those data obtain from the respondents particularly sent for interviewing from their units. In this study, the respondents are only the groups of married men and cohabitants.

Organizational culture: In order to make the military personnels relax after their main activities and create themselves for society, therefore, Arm Forces fix everyday of Wednesday afternoon to be the Sport day, on which the military personnels are able to choose to play such a kind of sport they are keen. This concept makes the military personnels relax from stress and strain after main activities and make it less thinking and clinging to sex at a certain level. It is also the way to build up the physical strength as well as the endurance.

In addition, the military bosses of some units give the slogan to realize the importance of the family which produce the positive impact to the military personnels and help encourage their activities. For the military conscript, it is found that they stay away from their families and their home towns located in various parts of the country. Taking leave in any case or in any occasion must follow the regulation. There is strictly practicing on regulation, for instance, the military conscripts will not be able to go out if they are not accompanied by the sergeant on duty and must be permitted before going out.

It may be concluded that the social and cultural contexts in the study areas for instance, living quarters pattern or living conditions, organizational feature, main activities of the organization including culture, organization having an impact against particularly data on sexual health, regarding sex as a private matter. In the Thai

society context, the researcher believe that the data obtained is reliable at a certain level because of organizational context in urban settings, civilization and product of urban development has much influenced on military personals, the respondents.

2. The general demographic and social manners of respondents

General data

Twenty-eight respondents are married Thai military personnels working in Bangkok Metropolitan Area (see table 1) their rank vary from lieutenant colonel to military conscript. It is divided into three groups, there are five persons in the first group (sub – lieutenant to lieutenant colonel), 13 persons in the second group (lance corporal to sergeant), 10 persons in the third group (military conscript). Their duties may be described into three categories: 1) specific capability, e.g. mapping officer (mapping officer working with the present King Bhumibol) 2) technical capability, e.g. rocket shooter, a radar operator, tank driver, trainer of new military conscripts and the like 3) administrative capability, e.g. the lower – level and intermediate – level bosses, secretary to department boss, clerk, general services. Every military personnel who has those responsibilities will be trained and well prepared to take care of King Bhumibol. They are aged between 20 to 49 years, five between 31-40 years twelve between 41-50 years. Ten were graduated Mathayom three and Mathayom six, eight are under – graduated from vocational schools and professional schools, seven were graduated from Lance – corporal school, from Mapping school and three were graduated bachelor degree from Chulachomkiao Military Cadet and university. Their lowest and highest number of years of marriage are 2 and 27 years respectively but average years of marriage are between 2-8 years and six are between 14-27 years. They live as real husbands and wives and live in the form of cohabitants. The respondents have different kinds of wives; 1) A husband has only one wife or monogamy. 2) A husband has several wives or polygamy which is divided into two forms. The first one, type A, a husband has the first wife and separate her later on. The husband has the second wife and then separate her again. He can do this several times and finally he will live together with the present wife. There are nine respondents whose couple with the first type. The second one, type B, a husband who

has more than one wife at the same time. There are three respondents in this group. The number of children (borne to the first wife and / or borne to the following wife) between 0-7 in average; eleven having no children, sixteen having children between 1-3 and one having 7 children. Average number of children is 1-3. Talking about their income, it comes from working of both husband and wife or husband alone. Some families have additional income by extra earning and some do not have any. The respondents incomes are different, ten having less than baht 11,000 per month, nine having between baht 11,000-20,000, seven having between baht 21,000-40,000 per month, two having the highest income of more than baht 50,000. The average income of the respondents is baht 12,000-21,000.

Life-style

The researcher will present the respondents' life – style or daily life, both their official responsibilities and private or family lives. What are their official responsibilities? Do their responsibilities have any effect on their families? How do they feel about their official jobs? How do they realize their career and uniform ? How the organization play an important role towards their private and family lives as well as official responsibilities? How do they spend their lives, private or outside the official responsibilities with their families? How to solve problems within the families, family economic status, how to gain their income, how to solve family economical problem, all the details will be presented based on the data of the respondents as follows:

Life-style with in the Official Responsibilities

The researcher has compiled the respondents' responsibilities (see table 1) which are divided into three categories as follows: 1) specific capability, e.g. mapping officer. 2) technical capability, e.g. rocket shooter, radar operator, tank driver, car driver, air – craft reporter, trainer of the new military conscripts. 3) administrative capabilities, e.g. the lower – level and intermediate – level bosses, secretary to department boss / battalion boss, clerk, general services. The respondents classified to be category I have to travel for field work across the country, therefore they will have little time to live together with their families - wives, children. The second and the third categories of the respondents' responsibility seem to be the office works but in fact every unit is a battling unit and special task forces so the main activities must be

field operation rather than the static ones. Although, it is not those capabilities available but the main responsibility is the battling oriented. Thus, every military personnel in any unit must be regularly on field practice twice a year. It takes each period of field practice three to four months long. That is why the respondents have to be distant from their families for a long period of time. These following statement come from the real words of the respondents:

“I have a wife, we separate and never live together” (Ukris, aged 49 years).

The respondents feel proud, particularly the second category of work, towards their duties under their responsibilities because these kinds of work need high capabilities. Asthey said that:

“I have been working as chief of rocket shooter and shot 17 rockets. Each of them cost baht million. He is proud that each fire of rocket hits the target. It takes a long time to be trained and I feel and I hit exactly at the target. My boss trust me and let answer some questions about rocket. I am very active man. Regarding to my boss' order, 95 missions has been achieved but 5 of them have not. If our boss never request to do something, it means we are worthless. In this case, I must seriously think of myself worthless, Oh ! my god he sent me to cut grass” (Detchwong, aged 43 years).

“To check up radar and clean radar system are proud in our responsibility and work. It is remarkable thing because there are general from Thai Army visiting radar base” (Satieen, aged 34 years).

“During younger age, I have several wives since nothing has to be responsible. Later on, I have separated them thereafter I have been better off. I am proud to what I am responsible. My children ever admire me that I am smart to receive several awards moreover my boss also admires me to do the best for him and Army” (Detchwong, aged 43 years).

Regarding to the uniform and army occupation, some respondents are proud, some are not. The reason why they do have proudness in dressing their uniform is that they will receive a warm welcome while they contact with other office out side better than that in casual dress, some are proud to follow the foot – steps of their ancestors. In contrast, some are not likely proud with the uniform if they have to do extra job,

e.g. drivers of passenger motor-cycles or others, colleagues will not pay attention to but women will do some. Therefore, during out of office work, the military personnels do not like the uniform dress while the young ones who live short time with their families still be fond of the uniform dresses both in and out of official hours. This makes them have permanent career as well as makes women satisfied with some talking. The followings are real words of the respondents.

“Mostly I do not like the uniform dress. Although thirty – forty percent of women pays attention to the uniform if he also drives motor – cycle but for drivers of passenger’s motor – cycle, no ones pay attention to. It is our proud wherever we contact will receive better services for instance, going to the hospital in casual dress does not much receive any attention.” (Khao, aged 31 years).

“In my family, my father is a soldier. In the past my ancestors were Khun – Luang, Khun - Pra, (these names were appointed by the King) then follow my father’s and ancestors’ footsteps.” (Chiravut, aged 46 years).

“On bus on the way back home, although, I sometimes dress in a camouflage, sometimes in a half – uniform dress, but the girl can tell I am soldier and then she will stare at me. I offer her a seat and sometimes talk with her. By this way, I will know women.” (Tong- Parn, aged 23 years).

“Just to say that I am a soldier, it means I am not unemployed. The girls are better satisfied than employing nothing or having other career.” (Sakda, aged 23 years).

How is the molding process through socialization of any organization vital to private life and life work? The respondents agree that the molding with rule, regulation, discipline used in the Arm Forces helps to have more sense of self – responsibility as well as duty – responsibility. These can be applied to our family life. The respondents give their real words after getting through the military socialization process as follows:

“Once I was nasty, worthless, spend-thrift, I asked money from my mother to buy books but I did not. When I earn money by my own feet, I really know that how is it difficult to get money. I must be under the rule, regulation, discipline and be endurance and be more responsible.” (Chinnakorn, aged 23 years).

“Prior to be a soldier, pursuing girl is funny. After coming into the military settings, I have learned the regulation, practicing how to be responsible. These make us perceive that we can not be good for – nothing with our family.” (Sayan, aged 24 years).

It may be concluded that such the ways of lives in working aspects, the respondents’ groups have different responsibilities, e.g. specific technical and administrative capabilities. Everyone is proud and joyful with one’s duty and responsibility. These proudnesses help them improve their family lives and solve problems within the families, especially money and other problems. Nevertheless, they have to live separately or to be distant from their families. According to their opinion, they all are proud of their career and uniform which help them easier to contact with health facilities. It is not so proud when they do extra earning outside or even tell their colleagues because they do not pay any attention but if it is a woman, she does a little attention. Soldier’ lives make them perceive such a rule, regulation, discipline and endurance and responsibility towards their duties and families as well as their own selves.

Private life

Among twenty eight respondents, each of them has his family different features, e.g. the younger aged groups and number of years of marriage between two to three years will live together as cohabitants with their different family lives from those of the older aged groups and number of years of marriage between five to thirty years. In this study, the analysis of data has been based on the latter groups because their family lives are general. In addition, the family lives of the cohabitants will be added. The family patterns of the respondents will be divided by the number of their wives as follows:

The family pattern of the respondents

There are two kinds of the respondents, family patterns. The first one is one husband and one wife (monogamy), the second one is one husband has one wife per time and then separate or several wife at the same time (polygamy type A. and type B.), he does like this so forth and so on and finally he lives with the present wife and the other one is one husband has several wives at the same time. These different family patterns will have an impact on the family responsibilities of each respondent (will be described under the heading of the respondents’ family responsibilities). The

respondents' children in each family is one to three in average and the most lowest and highest is one to seven respectively.

The stories within the respondents' families have different features in which contain such the respective problems, how to solve those problems including how are the economic situations of their families? From what do they get their income? What do they do beyond the office hours, hobby and earning extra money? All are real words from the respondents as follows:

1. Family patterns in monogamy.

Sixteen of twenty eight respondents practice monogamy's family. The lowest and the highest number of years of marriage are 5 to 27 years respectively. Most of them live not regularly together due to the responsible task. Both husbands and wives work are nearly equal number to husbands and wives with only husbands work. Usually, the respondents' families of monogamy do not likely have such a big problem, only a daily – life problems that can be solved including the inside family responsibilities, economic and other problems will be described in details as the analysis of the family's responsibility.

Economical status of the respondents with monogamy: The income of this group of the respondents ranging baht 9,000 – 35,000 come from husbands' and wives' jobs or only husbands' jobs including husbands having an extra earning. Non – regular incomes depend upon their families' extra earning or husband only. Some families without any extra earnings have to economize and spend their money with care. The families with extra earnings come from various kinds of businesses, e.g. selling tree, organized parking lots, tutors, gambling share, loan business, taking care of high – class persons (doing by the respondents' wives), motor – cycle drivers for passenger, taxi drivers out of official time, selling goods in the military co – operative stores, selling fruit – prickles, etc. The details are described as follows:

“I have gained benefit from one baht per pack of fruit – pickle, less buying and more expensive selling. During economic depression my business was stop. Due to (IMF) the factories closed, since then we have no more extra income but we still live.” (Suthep, aged 45 years).

“My wife play a gambling share, offering money loan, taking care of high class person (her boss) who needs a friend. My wife receives about baht 10,000 per month. I used to drive a taxi to raise money for building my house and then I quit.” (Chirawut, aged 46 years).

“My wife and I work in the military co – operative store (Px), selling gifts, drugs and others. We both receive 2,000-3,000 per month.” (Yim, aged 44 years).

“My vacation and eating outside are likely scarce and we have to economize for the sake of our family.” (Chaovalit, aged 41 years).

“Apart from only my own salary, I earn extra money from driving taxi after office hour from 23.00 and 24.00 hour.” (Boy, aged 28 years).

“If only I or my wife works, it is certainly not enough to spend money for our living so both of us have to do. In case having children, we will have money problem so we both have to raise money.” (Bun-Nha, aged 22 years).

“It is enough to live with my wife. My other career is to make glass photo-frames by orders or going out to seek for the beautiful picture and then make it. My wife sells foods. It is not sufficient if I do it alone.” (Buarean, aged 44 years).

“Our incomes are baht 13,000. My wife work as a housewife in the bosses’ houses. I earn extra money by driving motor-cycle before and after office hours.” (Yim aged 44 years).

2. Family patterns with polygamy

Feature I: Family pattern, polygamy type A. having one wife per time and more than one wife refers to a husband live with one wife at different time and later on they separate or divorce due to some reasons. Those family patterns face different problems, for instance, living together, raising children, family economical status and others. So far, the researcher has found that the respondents’ most main reason is due to economic point of view, since wives can not bear on husbands’ guilty and finally their wives have the other lovers accordingly. The following descriptions are real words about the respondents’ families.

“My first wife who got marry at the age of 21-22 years was divorced because of younger age and innocence. Besides, the surroundings-“friends” and “I am a soldier that it makes me highly spirited. When I saw a girl, I would like to ...but I do not have any gambling game” those things make me doing a mistake over the family. My first wife loved me very much, and I confessed that I did wrong. She asked to separate because she could not bear. I, then, agreed to divorce her. I had a wife but we never lived together and stayed separated all over. My second wife got marry at the age of 33 years, I was lieutenant at that time. My wife and I had no children. If we did, it was ready for me. The cause of divorce with her was not explicit. My third wife is a teacher in Lampang. I love her very much because she understands my life besides we get along and perceive in what I am going to do. She is such a girl needed.” (Ukris, aged 49 years).

“I have more than one wife and seven children. Six are women one is man. The first wife is forty-two years. She was divorced in 1940 and she has returned to live together again. I separated all other wives. The eldest child aged 24 years borne to the first wife with whom I got married while she was in Mathayom three. The children were taken with her and only the smallest (youngest) girl (her name Nong – Sai, Mathayom 1-2) lives with me and grandmother. My first wife with whom I presently live is in Chonburi while I live in the department living quarter. I go to visit her in Chonburi on Saturday and Sunday. I have a wife one by one, thereafter my first wife got angry and ran away when she knew the story of my second wife. Later on, I had 3, 4, 5, and again the second wife ran away when she knew about the third wife. I did the same thing and again the following wives, some ran away, some separated and finally I have returned to live with the first wife. She earns her living by selling food.” (Detchwong, aged 31 years).

“I separated without divorce with my first wife because she went out to do such a night work to support the family since she was not allowed but she did not agree. My second wife aged 21 years, a friend of my younger brother. Several wives make headache, the more we have wives, the more we have headache. A child has grown up while my old wife does not agree to divorce. This matter can not clear since she does not agree. For myself, if I live with someone I prefer to live with forever. It is not to live with this wife at one time and live with that wife another

time. If we like to have a new wife and we separate and have nothing to do with. But my old wife live in the living quarter so I have to take my children with my new wife to live with my parents' house at Lard-prao.” (Kao, aged 31 years).

“For me, I got marry for 16 years with three children borne from wives. We had sexual relations and separated one by one. I have two children with my first wife, one is male and the other is female, and one child with my second wife. The eldest child is eighteen years old and the smallest one is six years. The cause of separation from my first wife was due to having other lover. I was sorry, it was not likely to occur to me that I saw her lover in my bed after coming back of seeing my child to school. I was sorry and separated from her without thinking of killing them because I love my children. Although, I was looked down upon manhood's prestige, I did nothing. Before probing, I had on official visit to the border – province, actually we do not probe but we saw what made us think of money was not sufficient, she was overact in connection with social settings, making a quarrel and going with the guy having much money. If time is available, whatever them all. What do like this is for the money, if I tried the most effort if it is have to give up.” (Buarean, aged 44 years).

Economic status within the families of respondents with having one wife per time and more than one wife.

Feature 1 (polygamy type A.). When he lives with the present wife, both of them work to earn money, for some couples of husbands and wives, only husbands do extra jobs and receive high income sufficient to support their families, e.g. illegal lottery, taking care of restaurant, for intermediate income, e.g. scientific photo–frame, motor-cycle driver for passengers, watchman, taxi-driver outside of the office hours, etc. It is uncertain sometimes for income but it helps some lesser extents. In case of insufficient money, it is necessary to unconventional borrow money from other sources, they have to pay daily or monthly interests at high rate (at a rate of baht 20 per baht 100 loan per day). The family income of this group of the respondents ranges from the lowest of baht 6,590 to the highest of baht 50,000 (only one case). The average income of the respondents is baht 15,000 to 38,000.

Feature 2 The group of respondents with several wives at the same time (polygamy type B.). Each of them has different number of wives ranging from the lowest number of three to the highest number of five. This group has only three

persons who accept that it is the matter of horoscope to produce binding power and it intern becomes sympathy as well as love. All agree that it is not because of using money with love, but it is rather the sense of emotion and mentality. Some say that it is the matter of screening selection from among the cohabitants and they further say that a women does the same thing as a man does. This is the art of verbal expression to conquer love.

“It is not sex but it is the matter of fate which can not be corrected. Working through out a night times, it is good opportunity to contact with a girl without any suspect from the first wife. To have several wives are due to sympathy. It is not love but it is to help solving problems until well understanding each other. She has come to let us protect and clear what must be cleared for the sake of understanding. In my life, I used to radically clear by killing that I had to pay baht 500,000 for this event. It is not happy, getting headache to have several wives and many children. The children and wives sometimes are sick at the same time, in this case I can not decide (that I do not know) which one I am going to visit first, therefore, I have to ignore since this child belongs to this wife and that child belongs to that wife so I do not know which one I should visit and then drink liquor to sleep and sometimes go to the hotel and stay over night alone.” (Thawatchai, aged 35 years).

“To have three wives, one from Sakolnakorn, the second one from Kampaengpet and the last one from Bangkok. The first one has an available time to be taken care, good woman, good humor and lives with me for one more year, the second one for 6 to 7 months and the third one for 1 to 3 months. The second and the third ones do not have equally available time living together. Presently, I live with the third one. I observe that if it is which one is to be sincere. I do not know whether which one has the other lover besides myself. The third one, in Bangkok will live with me while I am off duty – Saturday and Sunday. Why do I have several wives because I need to know which one is the most sincere... Although both live together to aim for selection but I prefer most to the first one and select the one who loves me.” (Thanong, aged 23 years).

“Before having wife, I had two to three girls and live together as cohabitants, not married. In choosing a girl, a man will find out the one to be virgin and then make a decision.” (Ar-thorn, aged 22 years).

“I have four to five girls at the same time I believe that my present wife is virgin at the first sexual contact.” (Tong-Pan, aged 23 years).

“I am a car driver with five wives, three with legal marriage (some still live together, some being divorced, and two with non – legal marriage. The first wife aged 35 years with two daughter, the second one aged 32 years without a child. The third one aged 27 years with two sons working with a company as financial officer. The fourth one aged 22 years (Mathayom 6) working with a company, the fifth one aged 19 years with five months pregnancy learn at Ramkamhaeng University. The third one had some conflict in her office and she asked me clear that conflict so we continued to contact and then became sympathy (protection). The fifth one with early pregnancy had money problem, I support her for schooling.” (Boonchai, aged 34 years).

Income or economical status of the respondents with having several wives at the same time (Polygamy type B.): their highest income is over baht 50,000 stemming from the several extra earnings, e.g. taking care of money loan, taking care of restaurant and watchmen. Some have only their own salaries are those who have the imperfect families. A man choose a girl must have her own income and stands on her own feet. This is known to us that they make friends for the sake of screening selection so a man feel not doing any guilty yet without support her.

“I love everyone and continue to contact meanwhile I observe that which one love me most then I choose that one. A girl like a man is for screening selection. It changes, to day one can make a choice. Regarding to the sexual contact, it is common, not serious. The girl’s virgin is not important now, she does not care about virgin and she dose not realize that we conceive her.” (Thanong, aged 23 years).

“Everyone has one own salary, my wife has a rented accommodation. I seldomly use money. When I go to visit her I buy some things while she has had some already and eat as a small party. I use my words with her rather than money.” (Tong – Pan, aged 23 years).

“I earn baht 80,000 by taking care of money loan of my cousin. My job is to offer security that is to keep control of collecting money loan. My job is flexible, not fix during the office hour. They ask me to come alone and they let me return home if there is nothing happened but I have to work whenever I come and return home whenever I do. In case, I am not available, I call them. If I have some business or feel asleep, I ask for coming back or sometimes I stay overnight on Friday, Saturday. If I do not return home I do not see my children. I arrive home about four or five o'clock in the morning, and let my wife call to wake me up from the office.” (Thawatchai, aged 34 years).

How do the respondents spend the leisure time

Every group has some similarity in leisure time that one drinks with friends and some have daily drink alone at home but they can not do very often depending upon their opportunity and money situation. They try to use the leisure time for extra earning. Apart from these hobbies, recreation, sporting is up to various festivals and support from their own organization to utilize their leisure time for the benefit of sporting so that hobbies or other entertainment seldomly undertaken. Some play football on behalf of the army, some play it for fun, gambling like snooker game.

“I have played football since I was childhood, when I have grown up and played football and become the organization's sport-man.” (Boy, aged 28 years).

“I play snooker for the winner, sometimes for gambling for fun.” (Thawatchai, aged 34 years).

Some have hobbies by doing collection of image of Buddha and perceive the religion's feelings through the respective socialization of the families, e.g. parents, older relatives such as grandmother as inherited to their children. Some do a charity, merit on religious festivals and important day of life, e.g. birthday anniversary as follows:

“I myself is fond of Buddha's image, go to the Buddha's image shop but I collect stamps, all of them is mine now. My parents and grandmother will go to Buddhist temple before my marriage. I sit in meditation before Samdez-Puthachan-To. My wife build up tiered umbrella and joss house. Her concentration is focused on children, not often my wife prey because of focusing on children allover.” (Suthep, aged 44 years).

“Give alum to the priest on my birthday anniversary.” (Sergent Yim, aged 44 years).

Some do a charity according to religious festival likely on holiday or the important day of religion. I do not take any serious but it depends upon the convenience and free day.

“Sometime on Buddhist Lent Day, Buddhist all saints’ day, I go to do a charity and walk with candle light and flower around the Buddhist church with my children and wife.”(Kao, aged 31 years).

It may be concluded that the private and family lives of the respondents have one type of the general feature and the other type of cohabitant. The family of monogamy is able to be perfectly responsible, e.g. taking care of children, earning income to sufficiently support the families. As for the family with more than one wife including the one with one wife per time or having several wives at the same time as well, these groups try to do extra earning and have very high income that they can have wives at the same time without difficulties. According to the groups of respondents with several wives at the same time, they say having several wives it depends upon the fate and it is the matter of sympathy, relation and understanding rather than thinking of money. Especially, the group of cohabitant will use the verbal expression to conquer over women during their choice of real wives. By doing this, they do not think it is guilty or conceiving women while women do the same thing as well. Regarding to their hobbies and leisure time, the respondents earn extra money to support their families. In addition, they offer merit on festival day or important day, e.g. birthday anniversary, some having collection of Buddha image and stamps or playing games for fun and gambling, e.g. football and snooker.

Private life: Background for family support

The group of respondents living as true couple with family pattern and moderate status and monogamous practice has been raised at younger age before getting marriage as extended family under the warm patronage from parents as mentioned by the respondents hereunder.

“Until today I stay with my parents including my married brother and sister living close and having regular contact with warm atmosphere. After getting married, I similarly settle my family close to my parents.” (Suthep, aged 44 years).

“I live with my parents when I am a child. I stay with my grand mother during my school life. I am well cherished and can not be out of sight. I am unable to do with woman and have to wait until I have graduated from corporal school and have a regular work. Therefore I will.” (Sommai, aged 43 years).

For the group of respondents living as true couple or cohabitant with polygamy type A. and B. has been raised at younger age before getting marriage under the different patronage but they mostly have to fight and help themselves better than to warmly receive support as described by the respondents as follows:

“I stay with my grandmother since I am a child. After my grandmother’s death, I totally finish and have to fight by my own fate. Never get anything without using labor.” (Pisanu, aged 43 years).

“I have to get up at 5 o’clock and help my partners prepare things for selling and also my sister before going to school so I am almost late or even late almost everyday.” (Thawatchai, aged 34 years).

3. The perception of “masculinity” and “masculinity in sexuality” in Thai social and cultural context

Part A: Masculinity

3.1 The perception of “masculinity” in the private level

The “masculinity” in the private level is defined as a male life experience stemming under the mental and psychological processes of man without since born occurring. But it appears and develops following the child’s growing age through the perception and versifying himself to be “a man” which is due to the process of mental development coming to a certain level. He begins to differentiate himself from the others with based on gender cues, namely physical appearance, attitude, behavior and activities to show to be a “man”. All will comprise to be male gender identity. Therefore the analysis of perception of “masculinity” in the private level of the group of respondents who are married Thai men within the context of Thai society and culture are as follows:

3.1.1 The physical appearance

The group of respondents give their opinion about the physical appearance of the one to be a “man” that the outlook is the first importance. He must be looked strong and having personality to be a “man”, which is compatible with the former heroes, e.g. Nai-Kanom-Tom with short hair or, Nai-Chan-Nuad-Kiew who is muscular, tough, fighter. At present, even Thai man is not tough but we want them to be strong and to be 160-170 centimeters high. Generally, Thai men are short when they are compared with the male westerner but they are well conspicuously habit and respectful to friends. The followings are the respondent’s opinion.

“The prominent feature of Thai man is a kind of careful, respectable, strong, cheerful, friendly and playing pleasantly with friends.” (Thanong, aged 23 years).

“The conspicuous feature of Thai man should be tall and muscular, good-looking face, rich, smart and white skin, being educated and a kind of smartness being seconded to sweetish words. A non-smart man has a beautiful girl but a smart man has a kind of non-beautiful one because he (the former) dares to say with her.” (Sergeant Yim, aged 44 years).

“A man must be strong and good-looking face, highly educated, keen in everything but not be similar to leading actor in the movie. He must be able to successfully do every kind of work. He must responsibly follow-up thing already don’t without any ignorance.” (Pisanu, aged 43 years).

It may be concluded that the physical characteristics to point out the “masculinity” of the group of respondents is thought to be a physical appearance which is regarded as important factor to meet each other at the first time. Therefore, Thai man should be strong to be a man with muscular and tough bodies and former fighter-type, e.g. Nai-Kanom-Tom or Nai-Chan-Nuad-Kiew. Eventough, there is no today Thai man like that of the former one in the past, it is asked a man to be strong and to have an average height between 160-170 cm. Anyway, Thai man is rather to be medium-sized, he has such a conspicuous habit and recognition of the importance related of friends.

3.1.2 Emotion and Emotional Expression

The group of respondents has mentioned that a man is able to express emotion because of his masculinity he should do that. But the degree of greater or lesser extents of emotional expression depends upon the ability to control his own emotion as well as to keep up his feeling. Things used to well control the emotion are rationale, neutrals and staying away from those events. Sometimes, strong words may be used but it is not that level of damaging of physical structure. As a matter of fact, a man as human being has an endurance against any pressure and need to express any emotion, e.g. sadness will make them cry but they should not show off (even they like to show off) their aggressiveness by throwing, hitting. Whenever, there is an angry or aggressive emotion, they should have something withhold. The group of respondents has said “Soldier’s life has been trained to fairly well tolerate to any pressure.” Therefore, when they have to expose to the outer world, they must be physically and mentally stable. Those result from their training experience. Those who have never received such a training or never been controlled by the respective discipline and regulation are likely to be more sensitive. Some respondents say to the researcher as follows:

“I wait until anger calming down, then I start to talk.”
(Arthorn, aged 22 years).

“While my wife with dislike of doing housework is getting angry and expressing strong emotion because of lacking household orderliness. I devote myself to do something to halt her strong emotion. I think that it is a matter of good challenge to build up such an endurance against my wife’s bad temper.”
(Suthep, aged 44 years).

“Masculinity is to show off himself to be a “man”, to show off physical contour if it is a “man”. The perception of masculinity is to have a responsibility which should come first before any, even worse. Regarding to the emotional expression. I am able to control myself because soldiers are taught to be endured. If there is any pressure during working hours, we will talk among our friends to reduce that tension. We sometimes drink liquor to get away our pressure related to daily work or others.” (Sakda, aged 23 years).

“Be firm, not to be coquettish manner, being brave to think being brave to make a decision, not be very sensitive or not to be.....thinking. Be thinking of main problems-earning. In case of getting angry, I will stay calm where as I will be absent-minded when I become sad.” (Sergeant Boy, aged 28 years).

“Violence occurred certainly between husband and wife, it is not only man to be accused because both of them are sadists. Their lives are typically like that.” (Thong-Pan, age 23 years).

In relation with emotion, it may be concluded that the expressed emotions to reflect the “masculinity” of the group of respondents should be shown off to some greater and lesser extent that it depends upon the ability to have self-control of emotion as well as to be able to keep feelings by thinking of rationale or careful pondering (sometimes man always has no rational minded), indifference, staying away from that events. Those will help to have self-emotion control if someone wants to show off the aggressive tempers, e.g. in relation to beating, there should be some degree of holding as the group of respondents mentions that after they receive training about tolerance from their units help them to be fairly tolerable to any pressure.

3.1.3 Spiritual expressions towards the family

3.1.3.1 Spiritual expressions indicating “masculinity”: They were mental or spiritual feelings that individuals in the family had towards one another, for instance, connections, concerns and spiritual supports in addition to conventional feelings and responsibilities. These included extra-special expressions of love and concerns that parents had towards their children or between a husband and wife or among relatives of husband or wife or both (including spiritual support at a public level). The spiritual expressions within the families of the informants could be categorized as follows:

- Spiritual expressions within the family between husband and wife
- Spiritual expressions within the family between father, mother and children
- Spiritual expressions within the family between spouses and their relatives

Details of spiritual expressions within the family between husband and wife: The expression of spiritual support in the family refers to emotional bond that family members have towards one another rather than genetic relationship. It is an expression of interests in the values of individuals. This type of emotional bond varies in different levels, ranging from non-committal to self-like.

The informants in this investigation expressed emotional bond in different dimensions, for instance, between parents and children, husband and wife or among relatives. The spiritual support between parents and their children was as follows:

1) Positive spiritual support

It was the expression of spiritual supports and concerns of parents towards their children in addition to the basic roles of parenthood. They included

(1) Mutual spiritual supports by means of sacrificing their life and job opportunity in order to be close to their children and families. Children were the center of spiritual support that bound them together. They would do activities together and parents would take special care not to hurt their children's feelings. The expression of such an emotional bond of the informants was as follows:

“Sometimes I could sacrifice my life and good opportunities for the sake of my children. I am just a lieutenant and should devote to my work life and let the responsibility of raising my children be my wife's. I can't do that and I have to help her all the time. I have missed a lot of good opportunities because I am concerned more about my wife and children. I can be a father, mother and friend to my children.” (Chirawut, aged 46 years).

“We are concerned most about taking our children to school. I have to take turn with my wife. We organize schedules for him and let him explore what he wants to learn, never force him. We prepare foods and class schedules and everything for him. The children is the center of our universe. My child presently feels closed to me. He would ask to be with me when I am on night duty. When I have my son, the attention is focused at him. My wife and I take turn taking him to tutorial classes besides school. Sex has become an unimportant matter.

It doesn't mean that we are impotent but our major concern is our child. The bond is always at him, doing everything together. We think more of providing services to him than to ourselves. We would do anything to help him and we are proud of him as he never fails in his studies. If he makes mistakes, we never blame him or hurt his feeling because mistakes are not uncommon among human beings." (Suthep, aged 44 years).

"I take my child to school and do activities together, be they eating, going out, making merits or visiting relatives. We never separate from each other." (Sergeant Boy, aged 28 years).

The level of such an emotional bond existed among informants of all ranks who were monogamous.

(2) Building trust in children in order to be able to provide advice, counseling and instructions to them. The following were statements of the informants on how to build trust in their children.

"We feel concerned with and fully protect our children. I have told my children that if anybody talks to them, they should tell me and I would interpret their meanings. If they are shy, they could tell their elder siblings or their mother. I tell them not to keep it to themselves, especially topics about men because they are still inexperienced. I use high psychological tactics to supervise them at a distance, but to give them advice and counseling at a close range." (Wasan, aged 44 years).

"I am very closed to my son, giving him advice and playing sports with him. I give him full support on what he likes and wants to study. Regarding girl friends, I tell him to associate with everyone but not to take it seriously as it may not be good to his study. He will meet a lot of them in the future." (Sommai, aged 43 years).

The level of such an emotional bond existed among monogamous informants of all ranks.

(3) Spiritual bond of children played a part in correcting an unacceptable or deviant behavior of a father. The following statements were given by the informants with morally corrupted behaviors.

"My son waited for me to return home every night because I was having fun outside. He had waited and talked to me until I felt so

guilty that I stopped being a bad guy. One late night he was waiting for me and playing with his toys. When I came back, he said, “Dad, you are back. I am waiting for you.” Or one night when he was in bed when I came home, he woke up and said to me, “Dad, I was too sleepy to wait for you.” What he did and said to me really struck my nerve, so I stopped seeing my partner and didn’t even go to tell her why I ended our relationship.” (Wasan, aged 44 years).

“I will never let my child know about my badness. He must be better than me. I never ask him to buy beer or cigarettes for me because it’s not good. He gave me moral support until I was able to quit smoking. I don’t want anyone to hurt my child.” (Detwong, aged 43 years).

The level of such an emotional bond existed among monogamous and polygamous families.

(4) Despite having children with disabilities, e.g. Down’s syndrome, parents still gave them the best care and love as possible. An informant said that...

“My son suffers from Down’s syndrome, but I have put the utmost of my abilities to take care of him or get him better. I search treatments, visit specialists or become a member of the Down’s Syndrome Group in order to exchange information and support one another. I will never abandon him or love him less. I never loathe him or blame anything.” (Sakda-Big, aged 35 years).

The level of such a spiritual bond of parents towards disabled children was the highest that parents could provide. The informant led a monogamous family life.

2) A normal level of spiritual support in the family between parents and children could be generally seen, together with carrying out fundamental duties of the family. Nonetheless, economic problems were a major problem impeding parents and their children from expressing more spiritual bonds other than their normal duties of parenthood. Some informants had directly witnessed such a difficulty.

“I’d like to have a loving family, filled with material and spiritual bonds. So I have to prepare money and care for my children on a daily basis only.” (Sathian, aged 34 years).

“I am a polygamous and each of my wives has her own children. I have to make an attempt to visit all of them at least once a month. I would supervise my children at a distance but close supervision is the responsibility of their mothers. I can only provide them counseling and problem solution guidelines so they have to stand on their own. I can meet my children only on Sunday because I have to work night and day during week days. Although I have several wives, I love my children more than their mothers and I love my wives equally.” (Thawatchai, aged 34 years).

The level of such a spiritual bond was normal that parents were obliged to provide to their children. This bond could be found among informants whose family life was either monogamous or polygamous.

3) Negative spiritual bond in the family between parents and children.

“My son is a teenager running away from home and living with a woman without paying attention to his study. I help him by paying for the rent and utilities fees and ask him to take his wife home. Although he is a drug addict, I try to understand him and suppress my anger. But he resists because I have a new wife and children. He is jealous of his step siblings. I try my best to get him away from drugs and the woman by encouraging him to participate in a summer program so that he would quit his addiction. No matter how I have tried, he has revolted against my attempts. I try to give all my children equal importance and care, but he is jealous of his step siblings.” (Buarian, aged 44 years).

“My first wife’s children are under her care with my partial support. I have a son with another wife. When she learned that she was not the first, she took him away. I try to locate where they are. At least I could sign a permission for him for ordination in compensation with a shame that he is a fatherless child.” (Detwong, aged 43 years).

The negative spiritual bond that children have towards their fathers existed among the informants who led a polygamous family life.

4) For families without serious relationship with children or without, the levels of spiritual support were as follows:

For couples without serious relationship (cohabitants) and without children, they expected that they would be able to provide fundamental duties of fatherhood, warmth and care to their families because having a family meant sharing lives, love, care and warmth together as a family unit.

“When I have my own family, my ultimate goal is to spend my life and to give love and care to my soulmate and children until my final day on earth.” (Thanong, aged 23 years).

“I don’t have many opportunities to visit my family often. My wife lived in KhonKaen and I would buy sweets for my children whenever I visit them. I tell them how much I love them. The first day when I get home (once in a while), my children would ask to sleep with me because they say that they miss me. I also miss them very much and could take care of them instead of my wife.” (Athorn, aged 22 years).

The level of spiritual support between parents and children among this group of informant was of fundamental duties of fatherhood. For those still without children, they would only hope that they would be able to carry out the duties of being a father.

3.1.3.2 Spiritual supports in the family between the husband and wife. Spiritual supports between a husband and wife were spiritual connection beyond fundamental roles of being a husband and wife. The data were analyzed into two categories: positive and negative spiritual bonds.

1) Positive spiritual bonds between a husband and wife among the informants included physical and mental cares, for instance, reminding the spouse to see the doctors when getting sick or taking her to clinics or providing her medication. When his wife was pregnant, he would take her for a pre-natal care and take care of her until delivery. During delivery, he was by her side, taking care of the baby in place of her. He would avoid creating difficult situations for her or making her sad and be faithful to her, e.g., not screwing around with other women or being unfaithful. Furthermore, he cared her feelings by avoiding actions or words that displeased or upset her. Instead, he would make her feel pleasant by taking

over some household chores so that she would feel physically happier, alleviating her household burdens. He would get extra jobs to earn extra income so that she would work less. Moreover, physical violence was avoided at all costs, but building mutual trust between each other. In addition, he would be her confidant, providing advice and counseling. They also did activities together. Displaying affection was regarded as permanent and getting married did not mean to get a wife to accommodate sexual activities and urges. The informants told of their spiritual bonds towards their spouses as follows:

“I feel worried when she becomes ill. Though I don’t take her to the doctor, I would remind her going to see one. She could go by herself because her sister works at Wachira Hospital. For my children, I could be their father, mother and friend. My wife does not like to do housework or look after the children at night. I help her with everything, making the house orderly and habitable as well as raising birds. I am a domestic man, always available at home. I feel concerned about her. Whatever displeases her would be avoided and I would remember not to do it again.” (Chirawut, aged 46 years).

“I sometimes give her medicine or take her to the doctors when she is sick. We have lived together for 20 years and have never quarreled. When emotion boils, we would keep silent and talk it out when we have calmed down. Never has a single day do not I take her to work.” (Sergeant News, aged 44 years).

“I took her for delivery and stayed by her side until she gave birth.” (Athorn, aged 22 years).

“She is my one and only wife. I have never been unfaithful to her. She is jealous but I know that she loves and feels concerned about me. I drive a taxi to earn extra money and she is afraid that I might be in danger. She would call me all the time to see whether I am alright.” (Sergeant Boy, aged 28 years).

“I do household chores to alleviate my wife’s burden and try to earn extra money so that she could work less. In addition, I remind her to be careful going to work and while at work because my wife is a hotel

housewife working from 10 p.m. until 5 a.m. I am worried about her.” (Buarian, aged 44 years).

“I try not to make her sad or sorry, like not to frequently visit prostitutes because I’m afraid she would get diseases from me. If I have to, I will frankly tell her, but I have to check our budget whether it’s suitable to be wasteful. I am not a womanizer so she trusts me and rewards me by showering me with new clothes and gifts.” (Chawalit, aged 41 years).

“If I visit a massage parlor, I tell her so because she is pregnant. However, I rarely go there because it is not like being with my wife. She is more sincere.” (Sergeant Major Korsang, aged 35 years)

“I trust my wife and she also trusts me. When I go out to have fun with women, I tell her so. I never hide anything from her.” (Sathian, aged 34 years).

“I care for my wife and never create difficult situations for her physically or emotionally, like no womanizing, being unfaithful or using force. We discuss every topic together and I help her with domestic chores.” (Sommai, aged 43 years).

“I am her consultant and someone she can depend upon. I do not regard my love towards my wife and family as an expression of sexual desires. Love is something permanent, including doing activities together as well as socialization.” (Sakda-Big, aged 35 years).

Details of spiritual expressions within the family between husband and wife were as follows:

The level of spiritual bond that the informants had towards their wives was to make them happy and comfortable according to circumstances. Some had several wives but they loved them all equally. What they felt concerned more was their children, telling them how much they were loved and providing them sufficient money. Wives took care of all housework with little or no help from them, as shown in the following quotes.

“I just see that my wife doesn’t have a different life, with an obligation to look after me and our children. What I feel more concerned is my children.” (Buarian, aged 44 years).

“I have many wives but love them all equally. But I feel more worried about my children. I don’t help in household work as I have many houses. I live with the first one and she does all the housework.” (Thawatchai, aged 34 years).

The level of negative spiritual bond could also take place among the informants towards their wives. This was because their wives were ill-tempered and expressed their power in public, particularly at the presence of their husbands’ friends. As a consequence, physical abuse/violence was employed as a means to tame them. Hitting was commonplace when emotional outbursts or verbal exchanges occurred.

“I have never raped my wife, but have quarreled with her due to jealousy. I slapped her face once because she expressed her power over me while I was having a drinking party with my friends. I felt I lost my face and she went beyond the edge. So the face slapping show was on.” (Sergeant Yim, aged 44 years).

“I used to hit my wife once when she talked back and I lost control of myself. It was not intentional and I felt sorry for her. The cause was that she didn’t give in to my mother and my mother was also irrational.” (Wasan, aged 44 years).

The level of negative spiritual bond between husband and wife was an irregular phenomenon. The emergence of the phenomenon depended upon the wife or individuals causing the problem.

Besides the spiritual bond between husband and wife, it could take place within their environment, such as, their parents, relatives and society. Such a bond was both positive and negative, as experienced by the informants.

“I visit my parents every weekend and do laundry for my mother on Saturdays, but my father can do by himself because he is an ex-soldier. I was ordained to fulfill their wish. Our siblings love one another. My younger sister had stomach cancer and I took care of her until her death. We went out to do activities together. I take her children out with mine whenever I can.” (Suthep, aged 44 years).

“I like to have fun with and help my friends. I like to socialize with them.” (Wasan, aged 44 years).

“My wife and my mother do not get along well with each other because my mother is irrational. It’s a classic problem between mother and daughter-in law.” (Wasan, aged 44 years).

Conclusion all groups of interviewees have family sympathy between husband and wife at the level of positive obligation up to the normal level that the husband has a duty in family health, mentality and feeling. He must not make his wife sorry or have a sexual relation with other woman. He must help her in housework and let her join in the social party.

In view of negative relation, the group of interviewees said that in the past they used to be violent with their wives. At that time they were young and lacked of experience.

Sympathy between spouse with their relatives of each party or both, in the character of interviewees’ families and livings, they have sympathy to society such as parent, brother-sister, and relatives of each party or both. In the character of respectfulness, they respect their spouse’s relatives, e.g. visiting, taking care of parent etc. Followings are the interviewees’ statements. Sommai, aged 43 years said, “The father of my wife was sick. I took care of him. Hence, he loves me very much.”

Suthep, aged 44 years said; “My sister got stomach cancer. I took care of her until she died. After that I also take care of her children. Any time I take my family out for holiday I will bring them along. I did it since she still was alive.”

Chirawuth, aged 46 years said; “My family shares the visiting time to the parent of my wife and mine every weekend. I clean my mother’s clothes.”

The mental expression to family of masculinity of the group of interviewees of which families were in the type of monogamy and polygamy have sympathy at the level that they can sacrifice their lives for their children. Their mutual relation is based on their children. As for the sympathy at the negative level, it appears to happen with the family of polygamy. They act in

accordance with the standard duty of being the father because they have to cope with the economic problems. Hence, they do not have time for such responsibility. As for the ignorance family with or without a child realize that they will do their best as a standard duty of parenthood.

All families have family sympathy only at positive level and have sympathy to their relatives of each party or both.

3.2 The perception of masculinity of married Thai men at the public level

Perception on “masculinity” at a public level of married Thai men among the informants was found to be an expression of male role in the society, which would be divided into the following dimensions.

3.2.1 The role of a strong man

The informants defined the strong as physical or mental strength. It was not necessary to have strong personality, but to become strong as a man, such as, leadership in the family and at work, spiritual refuge of others, being helpful, humble and devoted, and not abusing or bullying women.

“For me, physically strong is not that important. I think it’s better to be mentally and spiritually strong with constructive creativity for life.” (Sakda, aged 23 years).

“A strong person should have good thoughts and leadership that could be a leader for his family and others. It’s better to be killed than be humiliated.” (Thongphan, aged 23 years).

“In my opinion, a Thai value is that man is the leader of the family. In my family, my wife regard me as the family leader, but I also give her respect by letting her supervise financial matters of the family.” (Sakda-Big, aged 35 years).

“Man has the quality to become a leader in his own opinions.” (Khao, aged 31 years).

“A strong man must be determined and brave to make decisions and express opinions. He must not be trivialized. Making a living is already a big problem.” (Sergeant Boy, aged 28 years).

“A strong person, regardless of genders, must be generous and hospitable and be a refuge for the weak. As a soldier, when travelling on a bus, people would regard me as someone they can depend on, not a drunkard who intimidates them.” (Wasan, aged 44 years).

“A strong person helps others without expecting something in return.” (Sayan, aged 24 years).

“A gentle man must not abuse women and be a good and grateful son to his parents.” (Boonchai, aged 34 years).

“A man should honor and not take advantage of women.” (Suthep, aged 44 years).

“A man should be polite to women.” (Khao, aged 31 years).

“A strong person must be gentleman-like, humble, helpful and devoted, without intimidating women and the weak.” (Ukrit, aged 49 years).

3.2.2 The role of a fighter

The informants gave the definition of a fighter in both abstract and concrete terms. In an abstract term, a fighter could fight to overcome economic and life problems. A fighter for his life in order to express his manliness or masculinity. In a concrete term, a fighter should be able to fight back enemies or strangers who crossed over the line of friendship. Being a fighter was in the bloodline of Thai people. We fought back enemies but made compromise with friends. The informants expressed their opinions on the role of a fighter as follows:

“Every problem has its own solutions, economic or other. Protecting children is a duty of the family leader. Whether we could win or not is another matter.” (Detwong, aged 43 years).

“Mentally, we are fighters and winning or not depends on our mentality. I am not a defeater or loser, especially with other men.” (Chawalit, aged 41 years).

“A man’s life is fighting. I like something with physical strength, fighting like a man.” (Sakda, aged 23 years).

“I don’t like to be looked down on. I’d rather be killed than be humiliated.” (Athorn, aged 22 years).

“If I don’t do any wrong, I wouldn’t run away. I would fight back to death. I’d rather be injured than dead. A man must fight for his life and must not cause difficulties to others. For me, I am what I am because I don’t make trouble.” (Thawatchai, aged 34 years).

“I think Thais are fighters by blood. We don’t have to be taught how to kick and box. The skill is innate. It depends on how they are brought up, to be fighters, not losers.” (Detwong, aged 43 years).

“When we have trouble, I can be at the front. My friends know of my habit. If they are in trouble, they discuss with me, indicating that I can protect them. I work hard and play hard.” (Theraphak, aged 21 years).

“With friends, I can compromise, but with enemies, I fight till death. I am a fighter, not a loser.” (Detwong, aged 43 years).

3.2.3 Social role

The informants define social role as behaving towards family and parents, which included taking care of family and parents, expecting roles of wife towards the family, entering monkhood as an expression of gratitude, being proud to be a descendant, being a father model to get oneself established, putting significance on friendship and regarding sincerity, punctuality, responsibility, generosity and devotion. Whiskey and cigarettes were not a means of friendship. Thai tradition should be preserved and social services should be provided. The informants expressed their opinions on social roles as follows:

“I try my best to look after my family. Just tell me what is needed.” (Athorn, aged 22 years).

“My wife should be a good housewife, taking care of the family, her husband. I feel satisfied when I return home and dinner is ready. I look after my parents and entered the monkhood for them. I become a soldier to look after people and society.” (Sayan, aged 24 years).

“I am proud to be a soldier because my father was in this career. I am the only one to follow his footstep. I am happy and proud to make him happy.” (Suthep, aged 44 years).

“I am proud to be in my father’s family. I want to become like my father. I look at him as my role model to get myself established.” (Theeraphak, aged 21 years).

“To be accepted as a friend of soldiers, one must be honest, punctual, sincere and responsible for his work.” (Suphan, aged 20 years).

“What is accepted among friends is generosity and devotion.” (Chinnakorn, aged 23 years).

“You don’t have to drink in order to have friends. What counts are sincerity and understanding.” (Suphan, aged 20 years).

“A Thai man must preserve Thai traditions. Do not mix western culture with ours. He should practice Buddhism.” (Sergeant Yim, aged 44 years).

“Helping society where we live could be a source of fame.” (Buarian, aged 44 years).

“I work for my country and for the public and become a worthy citizen of my parents and my country. I must be patient to fight obstacles of life. I must be strong and could not afford to be discouraged and weak. I got ordained for my parents and do my best to serve the society.” (Sayan, aged 24 years).

3.2.4 Perception of masculinity and manhood in the Thai socio-cultural context.

From interviewing with the informants, it was found that all of them gave the terms masculinity and manhood a similar definition. Manhood was roles of men at both individual and social levels. The same definition was interchangeable with masculinity among the informants. Manhood, according to them, included personality and expressions of opinions, emotion and mentality of a male person. It also included the definition of public roles of Thai men, such as, the expression of strength, being fighters like Thai men and life experiences of a man. An informant expressed his opinion on manhood as follows:

“Being a man should have various kinds of experience, with responsibilities and gratitude. He must have work to do and has been through all types of experiences as well as overcome all problems and difficulties so that he could become a man of the world. He must have direct experiences about women, whiskey, cigarettes and poverty so he knows and understands how a man’s life should be like.” (Awd, aged 21 years).

3.3 Behavior and Activity to show off the “Masculinity” Towards the Family

The group of respondents perceives that the “masculinity” given to family is to show man’s responsibility which is divided into three dimensions as follows:

- A) Responsibility given to himself
- B) Responsibility given to duty
- C) Responsibility given to family

Dimension A-B are mentioned before, so we will be presented only the dimension C: Responsibility is given to the family.

3.3.1 Behavior and activity to show off masculinity towards the family

The respondents’ responsibilities within the families. As mentioned earlier, the respondents’ life styles have been divided into two categories, one is an ordinary husband and wife living together and the other one is a man - woman couple living together as cohabitants. There are two types of husband and wife, husband with only one wife is called monogamy while a husband with several wives is called polygamy. Those two types have certain impacts to the respondent’s responsibilities within the families in various ways as follows.

- having responsibilities associated with money and expenses within the families

- helping to do various kinds of house-works

- practicing family planning

- decision-making within the families

- taking care of and raising children

In this context, the researcher based on their living together has made the analysis of the respondents' responsibilities within the families in various ways. The responsibilities within the families of the couple living together

3.3.2 The responsibilities of the husband with only one wife (Monogamy)

The groups of respondents with monogamy either living together as the ordinary families or living as the cohabitants have different kinds responsibilities as follows:

3.3.2.1 The responsibilities about money and family expenses. According to the perception of the respondents' responsibilities, it means the amount of money handed over to his wife from her husband for the family expense. It may be totally and partially given or nothing given to her.

Since the couples of husbands and wives in this group of respondents have two kinds of working, the first one only husbands work and their wives serve as housewives. The husbands may have the extra earnings, some may not. By this way, the husbands will be responsible for the whole family expense. As for the second type, both of them work thus, there will be several kinds of family responsibilities that only husbands are responsible, or they are both responsible and their wives are assigned to do the financial control.

The following expressions are the statements of the respondents, the only bread-winners (the first type) with extra incomes or none, given to the researcher that their wives still do the house wives' jobs and their husbands offer the overall expenses within the families.

"I am the only one to work and be responsible the whole things." (Boy, aged 28 years).

"Limit the expenses not to be exceeded the amount of money earned and both of us save our money and stand on our own feet without any dependence on the other." (Chirawut, aged 46 years).

"I am the bread-winner and my wife and I keep up all money. Both of us will carefully consult each other before spending our money to buy things." (Sommai, aged 49 years).

For the second type, both of them work and some couples may have extra earnings and some may not. The expenses of this type of the families have different features, e.g. each of them has the separated deposit of money in the bank and have a central pool or they mix their money and then divide them part by part for the respective expenses. The respondents' expressions given to the researcher are as follows:

“Each of us has a separated deposit of money in the bank besides we have a central pool of money.” (Sayan, aged 24 years).

“We put money together and then divide it into various parts according to the categories to be expended.” (Wasant, aged 44 years).

“Both of us have to work since either one of us does, it is not sufficient for our living. So we both have to earn money and have to spend more burden if we have children.” (Bun-Nha, aged 22 years).

The other type of the responsibilities and their expenses within the families of the couples (husbands and wives) is that the husbands are responsible to the expenses of the whole families, e.g. water supplies, electricities, telephones, and children's expenses but their wives only spend their own money.

“We separate keeping our money but I am responsible to support my children.” (Pisanu, aged 43 years).

“My wife spends the whole income she earns while I keep my money separated but I pay water supplies, electricities, school fee of children including their subsistent money.” (Suthep, aged 44 years).

“We put all our family incomes together and then my wife has been assigned to keep as well as manage them.” (Sakda, aged 35 years).

3.3.2.2 Helping to do various kinds of house – works.

The groups of respondents give the meaning referring to the house-work that it is to work inside the houses, e.g. washing and ironing clothes, cleaning and rubbing, kitchen work, taking care of home's securities, taking care of children before their wives return home and doing some little and simple repairments. The following statements are expressed to the researcher by the respondents as follows:

“Recently after marriage until now, I help my wife doing some because we have only one child. Anything my wife can do I let her do.” (Sommai, aged 43 years).

“My wife begins her work at 5 o’clock in the morning as I have to take care my children. Before going to school, I have to look after them, e.g. examining preparedness, cooking food for my wife to return home in the evening (I stay in the living quarter), doing house work. I train my daughter who help me pretty much. My son is still young.” (Chavalit, aged 44 years).

“I can do everything without any feeling that it is the matter of woman, I never think of that at all.” (Sakda, aged 35 years).

“I wash and my wife iron clothes. I am not good for ironing, if my wife is not free I employ outside for ironing. I occasionally cook, sometimes buy food packets from outside as things like that. My children and I help my wife but finally she has to repeat in what we do. Whatever I can do except washing the under wears.” (Wasant, aged 44 years).

The other facet of the respondents with monogamy is to help their wives in looking like participatory working that their husbands will assist their wives to do house-work to reduce the burden within the families.

“Both of us help doing works, I do washing and ironing while my wife cook. This is not fixed that it depends upon which one has more time available besides it also depend upon time available to take care of children for schooling. We use washing machine but my wife is afraid of unclean.” (Suthep, aged 44 years).

“Help my wife raising children including all others to reduce her burden. She is rather emotional set up. I agree to do for her pleasure and make her untried that it makes me happy and not serious. Today, I do ironing while my wife do cooking and washing and I also do cleaning work in my house before letting her complain about it.” (Chirawut, aged 46 years).

In some cases, the groups of respondents with monogamy think that the house-works are not husbands' duties besides wives have to be responsible husbands' personal matters, but for children, husband can do for them while their wives will be responsible for them on holidays. If their wives are in the stage of delivery, they can help them until their wives become strong enough to further their own work.

“My wife cook for children, taking care of them, washing, cleaning house. I help her little work on Saturday and Sunday while I stay at home. (Boy, aged 28 years).

“In connection with the house-work and my personal matters, e.g. washing and ironing clothes, polishing shoes occasionally I do concerning mechanical work, I am responsible. During taking care of little baby, I help he washing until she gets stronger. I do not likely admire her thus, she complains that I never admire her at all but I keep it in – mind.” (Sergeant Yim, aged 44 years).

3.3.2.3 Practicing the family planning. According to the perceptions of the respondents, the practicing of the family planning refers to the conversation about how to plan for the number of children, choosing the contraceptive method, decision-making to practice birth control, who will make the decision, how do they decide, who will be the recipients between husbands and wives, where are the sources of informations. The respondents have different ideas about the perceptions of family planning among the ordinary families with monogamy will practice the family planning and plan for the number of children ranging from one to two but the average actual number ranging one to three. They do not specify the children's gender if they were borne they will be loved and raised up. They will practice of birth control if it is not ready. They are several methods of birth control, e.g. oral pills, period control, outside ejaculation, condom, female sterility and abstaining from sexual intercourse. The most popular contraceptive method both the ordinary couples, husbands and wives and the couples-men and women living as the cohabitants is the oral pills, the second most popular is the outside ejaculation and the period control and the others including abstaining from sexual intercourse respectively. Some choose more than one method of birth control. The husbands agree to have wives shosen any method

that their wives must be responsible and regarded as their duties to practice the birth control and in turn have to be perceived whatever if it is associated with birth control.

For the couple – men and women living as the cohabitants, why they practice the birth control is that they are afraid of getting pregnancy since they do not yet get marry. This is the most important social aspect if it becomes pregnant they may have to have the induced abortion. The least popular in birth control is to use condom because it seems not natural, besides some become allergic to it or some temporarily use condom to avoid the side – effects of ever taken oral pills. After they can find out the newly non-allergic oral pills then they quit from using condom. Condom is the last choice to be used for almost all couples since condom is regarded as infidelity in love (to their wives). Details of condom use will be described in the article of sexual health. The respondents receive the contraceptive information from various sources, e.g. work places, friends or classes.

The groups of respondents describe about the family planning as well as the birth control and the wives' decision – making in birth control to the researcher as follows:

“I tell my wife to take the oral pills while I am distant, sometimes she does not. I myself then use condom or else use the menstrual period e.g. 7 days before and 7 days after of the menstruation. If it is not sure, condom will be used.” (Chinakorn, aged 23 years).

“I do not use condom and use the method of outside ejaculation. Sometimes base on the menstrual period control. Without condom it offers a good mood. Regarding to the family planning, I like a girl but a boy is alright. It will be good if it should be one boy and one girl. That is not now but later on after building high status.” (Supan, aged 20 years).

“I like to have two children, either a boy or a girl but I prefer a girl to a boy. Any way the boy or the girl is accepted and loves since we have to raise them. At present, I tell her to take the oral pills.” (Sayan, aged 24 years).

“My partner like to have many children because of the social block that we both are not married so we have to practice the birth control. I tell her to take the oral pills since we are not yet married and I myself use condom too (using two methods). While I buy her the oral pills I feel ashamed.” (Bun-Nha, aged 22 years).

“My partner takes the oral pills because we have sufficient children, three of them. We are afraid of not well raising them.” (Wasant, aged 44 years).

“I think that after marriage, I immediately want to have only one child either a boy or a girl. Both of us do not practice contraceptive method, I use condom in case of having sex with my wife (seldomly having sex) because I am afraid of having children. If know this, I like to have myself received the surgical sterility from the beginning but I do not since I am afraid of pain. Although, I am the soldier, but I am afraid of needle.” (Suthep, aged 44 years).

“I use the natural way of birth control that is to abstain from sexual contact. I use this method forever and still practice until today. My wife is allergic to oral pills (having dizziness). I also use the safety period plus abstaining form the sexual contact.” (Chirawut, aged 46 years).

“In connection with the family planning, my wife and I agree to have two children. My wife used to practice the family planning by taking oral pills but she was allergic to it so she quit taking it for a while. After my wife gave up taking the oral pills, I used condom until my wife has discovered the newly non-allergic oral pills then I stopped using condom. I do not care if I have to return to condom again.” (Sakda, aged 35 years).

Regarding to the respondents’ decision-making in birth control, they mention to the researcher that their wives are the ones to make their own decision as follows.

“My partner had surgical sterility, I do not think” Chavarit, aged 44 years).

“My wife ask for birth control” (Messenger sergeant, aged 44 years).

3.3.2.4 Decision-making within the families. The perception of respondents about the decision-making within the families means the conversation or the consultation to consider various matters before making any decision to do those things. Most of them will do buying and selling businesses or the expenses for pleasures and happiness within the families. It may be both of them to make any decision or it may be either one of them depend upon the respective matters

that the men or women should decide. Though, it is flexible, e.g. purchasing things to be used within the families, food stuffs, miscellaneous commodities for daily uses, their wives should decide. For the social fairs, the husbands themselves should decide, but the purchasing of big pieces or furnitures, necessities including half-necessities, they consult each other and have mutual decision. The groups of respondents give their words to the researcher as follows.

“If my wife wants to buy things for daily use, she will do it by herself that she need not to consult or inform any.” (Sakda, aged 35 years).

“For the decision – making of what to be used within the families, we mostly consult each other beforehand so as to avoid some duplication of purchasing.” (Wasant, aged 44 years).

“Before purchasing things, I will ask my wife to take a look first and then we consult each other if it is good, we both decide. If my wife intend to buy I let her do, finally I pay. Most of them are half-necessities, e.g. home – theatre set, if it is too much expensive we need a long decision.” (Suthep, aged 44 years).

“In case of decision - making, we talk each other before coming to mutual conclusion, sometimes I make this decision, sometimes she does it. It depends upon that particular matter, not fix though. If she buy things for children she can do it by herself but for the social fairs, travelling for a long distance, I myself decide it.” (Bun – Nha, aged 22 years).

3.3.2.5 Taking care of and raising children. The perception of the respondents about the taking care of and raising children refer to the husbands be able to take care of their children for their wives that are daily raising children including taking care and ruling of children. Regarding to taking care of and raising children, the husbands are totally responsible or taking care by both of them with dividing the respective duties according to convenience and suitabilities or their husbands never take care of their children because they live distant from each other, or they are not available, or they work hard, etc.

In the group of respondents with monogamy. There are all taking care of any raising children by themselves and sometimes their relatives and nurse - aid help them taking care of and raising children while they engage with the office works and with some businesses. Regarding to raising children, it is likely to aim at the small number of children with very sound quality. What they treat their children are the provision of foods and sometimes eat with them, washing and ironing clothes, taking care of children to school, play mate, take a bath, teaching them doing homework, finding out books to advocate their knowledge. When their children get sick or have congenital problems, e.g. Down syndrome they still love them and provide them as the best care as the parents can do. It may be said that because they live in the official living quarters while their husbands do. Anyhow, their wives still have to do house-work on the holidays or after returning home, they will do such house-works that their husbands and children can not do or they do not know how to do. The group of respondents talk to the researcher as follows:

“I have only one child so that we hope our child with well brought-up and raised with quality will finish the education. Later on, we do not care whatever the life-style of our child is, we further live as husband and wife.” (Sommai, aged 43 years).

“I have promise that I will do my best to raise and to support the education of two children. The eldest one was dead, the smallest girl aged 15 years is in Mathayom four. I help my wife’s house-work and wait for her returning home about 20.00 p.m. I also take care of my children to do homework and teach them during school vacation. I try to seek for the book from which I read them for teaching my children. I do washing and ironing clothes of my children everyday evening.”(Messenger Sergeant, aged 44 years).

“I have two daughters, one is in Prathom one and the other is in Prathom two. We both take care of and raise our children. My wife is responsible for house-works but I am the only bread-winner. I take my children to school thereafter I go to my office. When the office-hour is over, I drive a taxi until 23.00 p.m. or midnight before returning home. (Boy, aged 28 years).

3.3.3 The responsibilities of the one husband with several wives (Polygamy).

There are two types of polygamy, both in the groups of real husband and wife and of cohabitant, one (type A.) is that the husbands live with the last (present) wives since they have more than one or divorced, and the other one (type B.) the husbands live with several wives at the same time.

3.3.3.1 The responsibilities about money and family expenses. This group of the respondents is regarded to be the first feature that both of them work with extra income or without any extra income. Most of the husbands are responsible for the whole family expenses and they have to support their children borne to the former wives so they are not able to have their new wives. Because this group of respondents has the problem of money shortage which is the main reason to divorce or separate from the former wives. Thus, when they come across their new wives, they try to earn the extra money and their wives do too, e.g. trading, watchmen, motor-cycle drivers for passenger. If the extra income is not sufficient then they use the non-typical borrowing services but they have to pay the highly interest rate of twenty percent per day. The respondents talk to the researcher as follows:

“Both of us earn money, I try to do the extra job while my wife sell foods. It is not sufficient if the only one does.” (Buarean, aged 44 years).

“I earn extra money by driving motor-cycle for passengers near by my parents’ house. My parents take care of my child. I am short of money, thus I borrow it from the un-typical borrowing services with 20% interest rate.” (Khao, aged 31 years).

“My monthly income plus the income from my wife (maid) including the uncertain income from watchman’s work amounted to baht 200-300 per time.” (Sathian, aged 34 years).

For the second feature of the polygamy (type B.) with several wives at the same time. Their highest number of wives ranging from three to five. The responsibility and the family expenses given and each wife’s expenses are different from each other. The family with the real husband and wife, the husband is only the bread-winner and how the income is provided to each wife

depends upon her priority, e.g. the first wife will receive higher provision than those the second, the third and so on, respectively. For the couple - man and woman live as cohabitant, the man with more than one partner will not give money to his partner because mostly she has her salary and own income from working except sometimes she is short of money or badly needs of money she will ask from the man and gets it sometimes but not much. She is not given as a routine support, he will buy things and some necessities to avoid her burden whenever he goes to see her. This group of respondents talks to the researcher as follows:

“Usually, I do not give them. When anyone of them has no money, she asks for it.” (Thanong, aged 23 years).

“Everyone works and gets salary. She seldomly uses her money and lives in the rented house. Before going to see her I buy some things more if things are already available that we both eat a little.” (Thong-Pan, aged 23 years).

3.3.3.2 Helping to do house-works. For the respondents’ families with polygamy and living with the last wives (type A.), everyone can do all the house-works since both of them have to work so the husbands and wives have to do house-works when time is available. They teach their children while they are doing the work. Some regard that the house – works are the wives’ responsibilities, and they themselves ask for the family leader. When their wives are sick or after delivery they can do all for their wives. They can do all for children, thus when the children has grown-up they must do for themselves and parents. For the couple – man and woman living as the cohabitant, they are not be able to do all the house-works because they just temporarily live together which is nothing to do to the families. They do things only necessary not to be any burden to woman.

“I myself raise the children and do all for them. When I go back to Chonburi I will not do the house-works because it is my wife’s job. She has to be responsible in washing and ironing works including preparing and cleaning bed room. I help to take care of young children and they in turn do it for themselves as well as for their fathers when they grow up..... .” (Detchwong, aged 44 years).

“After her delivery or getting sick, I always help her. Besides daily works day I help her depending upon the available time since I have to earn the extra money by driving motor-cycle for the passenger.” (Khao, aged 31 years).

“I do nothing for her because we are not yet such the family of real husband and wife but I just do what I should.” (Thong-Pan, aged 23 years).

“In the past years, our two children were delivered by the cesarean section, my wife was not able to do anything. I had to wash even clothes stained with blood including baby napkins. I helped her do all because she had some difficulty to do.” (Ukris, aged 49 years).

For the second group of polygamy (type B.), with having several wives at the same times, they tell the researcher that they can do all but they do not. The reasons are that they are not free, time is not available and have to do the hard work. If it is after delivery or getting sick, they can do for her and for the baby or his child.

“I can do all, if it is my wife’s order, I have to consider it is reasonable or not.” (Sakda, aged 23 years).

“I do nothing, my wife will do all for me although, I myself can do all but I do not. My wife never complain even I do not do the house-works, e.g. washing clothes, washing dishes. This is because she may think I work hard. I myself can do it for my family, but not for others.” (Thawatchai, aged 34 years).

“I can help her if she has a problem on what she has never done but in case of she accidentally orders me to do something I will not do it. I have to think it over about what she orders me to do is closed to myself or what I am doing. To do thing according to our wife’s order is not afraid of her. Thus, it is likely rather my responsibility if she does not work. It must be thinking of her importance in doing a long day of work if we help her a little bit. It does not matter if we are not free.” (Chinakorn, aged 23 years).

3.3.3.3 Practicing the family planning. The group of respondents with polygamy (type A), the husband lives with the last wife, has a plan like other families to have only two children, one boy and one girl. The other wives like to have her own child (not a child borne to the former wife) Thus, this is the cause of why there are several children ranging from 3 to 7 persons. The husband must be responsible to all children and all his wives practice the various ways of birth control, e.g. the most popular are oral pills, outside ejaculation and vasectomy and condom use (the condom use will be described in the article of sexual health). Some do not agree to receive the method of vasectomy because he believe the fortune teller that is against nature. The respondents describe the statements to the researcher as follows:

“Because of my former wives having several children, so my wife (present one) has to practice the birth control.” (Sathian, aged 34 years).

“We agree to use the method of outside ejaculation and think of receiving vasectomy since I do not want a child anymore.” (Khao, aged 31 years).

“I myself use condom. According to my experience, some women have the side – effect after taking the oral pills, irregular vaginal bleeding, emotional instability, etc. I like my wife feeling happy and free from any difficulty. I live with her in peace and do not think of receiving vasectomy because I have been told by the fortune teller that it is against nature.” (Ukris, aged 49 years).

For the group of respondents with polygamy (type B), living together as the real husband and wife, their wives will take the oral pills and they never use condom because they think they have only sex among their wives. No family planning has been taken. For the group with polygamy (type B), living together as the cohabitant, the women decide by themselves to take the oral pills, some use the contraceptive device. The men never use condom either. The contraceptive injection is not popular since they are afraid of the difficulties in getting pregnancies. With the social reason, all women will practice the birth control. In this group of polygamy, the men will think of providing family planning only to whom

they agree to adopt as their real wives. They plan to have only one to two children because it causes some burden in raising children and it is difficult to earn money.

“All my wives practice birth control but I never do even using condom. I do not care if my wives refuse to have sex. Since I never have sex with the other except only all of them. For my opinion the birth control will be useful for those who have several children. It is rather difficult to have my four wives practiced the birth control because each of them likes to have her own child.” (Thawatchai, aged 34 years).

“My wife take the oral pills while I occasionally use condom depend upon it is available. She tell me that there is no problem if I do not use condom and that she will take the oral pills. I plan to have one child since it is difficult to earn money that we may become poor. In addition, we are not married and she is now schooling.” (Sakda, aged 23 years).

3.3.3.4 Decision – making within the families. In the group of respondents with polygamy (type A), their decisions are not certain that it depends upon what matter it is and the circumstances, e.g. the children borne to the former wives, the new wife as the step-mother just listen to the story without proposing any opinion or it may be little one if necessary. In deciding to buy somethings for the family use, if it is a big amount of money, they consult each other. In case of purchasing things for daily use, either one of them decide right away if it is necessary. The respondents talk to the researcher as follows:

“There are a lot of expenses, family expenditures are daily expenses thus, either my wife and I can make the decisions.” (Khao, aged 31 years).

“I have a teenager child of the former wife who never tell me sometimes what to do. My wife (last wife) as the step-mother do not dare to say thus, I myself have to decide, e.g. daily expenses going to school, school fee, pocket money for personal use. My child used to follow friend’s foot step. Since our family has a few money then, we have to economize that we have to make it clear.” (Sathian, aged 34 years).

3.3.3.5 Taking care of and raising children. In the group of respondents with polygamy, they raise their children by themselves and ask their relatives while they are not free to take care of their children, e.g. parents, mother in law. In the group of respondents living with their last wives (polygamy type A) most of them will likely raise the children by themselves including those of the former wife. Those children are both the ones to be grown-up and to be dependent children. The followings are the wordings of the respondents given to the researcher:

“I myself raise all children after we separate. I have three boys aged between 13 to 15 years. My new wife does not have any child. My wife work at night as the hotel’s house-maid so I have to take care of all the children I have to look after if their foods are available, if they do their home-works. If everything is alright, I will go to see my friend and drink.” (Sathian, aged 34 years).

“I help my first wife to take care of baby and I am taught by my mother in law how to stimulate my wife’s breast to prevent the obstruction of milk flow. I take care of my wife and do not have sex with her three to four months since she has cesarean section. When my children have grown-up, she will help doing the house-works.” (Ukris, aged 44 years).

“I myself raise children including washing and ironing. I do everything for my children.” (Detchwong, aged 44 years).

“I take care of all children, one boy and two girls. I live with my parents who occasionally help us taking care of children while we go to work or return home late due to engagement in business. I get up to send my elder sister selling the Chinese noodles and then I come back and have my children taken a bath and send them to school. After that I go to work. I teach my children to do some house-works and have dinner with them as well as play with them sometimes. I may drive a taxi until 21.00 p.m. to 22.00 p.m. and then return home.” (Khao, aged 31 years).

In the group of the respondents with polygamy type B, they mostly do not raise their children by themselves since they are not free and have no available time due to their engagement in duties and earning extra income. They let each wife take care of her children. They will visit each of them every week. Some of their wives live in up-country whenever they return home, they

help to take care of the children as everything as possible. The following are the statements of the respondents given to the researcher:

“The children live with each particular mother. I will visit each of them every week. I do not fix the time when I come to visit. I tell my children to be honest, to be adventurous lives. I do not like the homosexuals and let them go away. I ask my mother-in-law to take care of my children borne to the first wife because both of us have to work. My mother-in-law has raised them since they are very young and she has been given baht 3,000 per month for raising fee. Beside, I have to pay all for their milk clothes and others.” (Thawatchai, aged 34 years).

“While on working days, my child lives with my wife in the province (Konkaen) thus, when I return home, I help her doing all including baby’s napkin, fixing milk and taking a stroll with my child.” (Thong-Pan, aged 23 years).

The summary of group of interviewees of monogamy and polygamy is as follows:

1. Monogamy’s responsibility. The husband is the only one who earns an income. The second type is husband and wife has the jobs. The husband is responsible for family expenses

The majority of this group, the husband helps in house-work. All families have only 1-2 children and have birth control. The most popular method of birth control is medicine, outside orgasm, safe period counting and others respectively. Some people take more than one method. The husband leaves such responsibility to the wife. The last method of birth control is the condom. The interviewees got the information of birth control from the other sources such as office, friends, school, etc.

In view of decision-making of monogamy, generally the wife will make decision on the small matter such as food, sundry goods. As for spending the big amount of money they will jointly make decision but the husband will make the decision on the social matters.

The interviewees look after the children by themselves. They want children to grow up qualitatively. Some may have relative’s assistance.

2. Polygamy's responsibility. In view of family expense, the family under (A) type; both husband and wife work; the husband mainly seeks for an additional income. The family under (B) type, the husband earns an income and shares it among his wives based on their priority of importance. As for the ignorance family the male is not formally responsible.

The polygamy of (A) type will take part in housework. As for the polygamy of (B) type will not help with housework.

Regarding to the family planning, the polygamy of (A) type has a good family planning and birth control. The polygamy of (B) type pays no interest in birth control because he thinks it is female's responsibility. As for the ignorant family, male will have family planning with the female that he will marry.

Regarding to decision-making, the polygamy of (A) type will let the husband or wife to make decision for the routine life. If it is concerned with the big sum of money both of them will consult each other. The polygamy of (B) type will let each of them to make decision. As for the ignorant family, the decision depends upon their financial status.

Regarding to the looking after children, the polygamy of (A) type will do it oneself. As for the polygamy of (B) type, the wife will look after the children.

3.4 Summary of married Thai men's masculinity perception

From the analysis of the group of respondents' masculinity perception is concluded as follows:

3.4.1 The perception meaning related to masculinity at the private level of married Thai men.

The perception meaning of masculinity accepted by the group of respondents at the private level are included the most three important responsibilities which are self-responsibility, duty and family responsibilities. The second importance is physical appearance indicating so called "man", emotion and masculinity emotion and the last perception is mental expression with the family which is a kind of spiritual feeling. Each of them will be described in details:

The first category of masculinity perception is self-responsibilities which are meant to learn how to know rule, regulation, discipline, tolerance. All help to build up more concrete realization of self-discipline, duty and family responsibility. The second one is duty responsibility, being proud in what duty to be assigned. The proudness is brought to improve their family as well as how to solve family problems especially financial and other problems. The third one is family responsibility such as money and family expenditure, house-work, decision-making in family planning, other decision-making inside the family, raising children. These activities are varied depending upon the family pattern and style of living. The following explanation is the result of analysis in early phase of this chapter as follows:

3.4.1.1 In the general family with permanent living and monogamous practice or a husband with polygamous practice type A and B has different extent of responsible activities of the family as the following details. In connection with the financial and family expenditures, men have more responsibility than that of women but in some cases they have equal responsibility, men are most household responsible than women or in some cases men have equal household responsibility, for family planning men are decision-maker to let women have birth control but allow them to have right for selection of contraceptive method or in some cases both of them have joint decision-making. For the principle issues with having impact to their way of living and family future related to economical, social and health aspects both of them have joint decision. Apart from that, each of them has a right to decide what is thought to be daily life business or general issues. The last activity is to raise children with their own effort or occasionally ask some favor from their parents and respectful their relatives to take care their children because they are divorced or broken home.

3.4.1.2 The cohabitant family with monogamous practice or with polygamous practice type A and B have different extent of family responsibility as the following details: the financial issues and family expenditure. Men do not help to be responsible any, namely sharing household burden and decision-making but they do not try to create any burden for women. For family planning men decide to have women practiced birth control but allow them to have right to choose any contraceptive method. Most of them do not have children, so there

is not raising children activity. Some having children only their wives take care of them but their husbands have to work in the military services in Bangkok.

In connection with physical appearance of male masculinity, the group of respondents has the opinion that it must be strong so called “man”, being able to show off man’s body appearance as comparable to Nai-Kanom-Tom in Thai with short hairs or, Nai-Chan-Nuad-Kiew, a muscular warrior. Eventhough, Thai men will not be muscular but they should be strong with average high of 160-170 centimeters. Thai men are usually rather short as it is.

Regarding to emotion and emotion masculinity expression, the group of respondents mentions that men are just human-beings so they should express some emotion such as crying while they are feeling sad but not be aggressive (even they want to be) with throwing. Everytime when they are moody and aggressive, it must be able to stop or control their own emotion and keep it calm sometimes, the best method to control emotion is to use rationality, (men sometimes do not listen to rationality) and keep quiet or stay away. Sometimes, they use verbal violence but it is not that mental and body harm. The group of respondents says that men, as human beings as such have different degree of tolerance to some pressure, and of course it must have demand of some emotional expression. During military lives, they are trained to be well patient with any pressure therefore, in case of facing with external society, they have to be fairly tolerant. This is because of training as such. If any one never receives that training or never be controlled by rule, regulation and discipline will likely be easier sensitive. Finally, the perception of mental expression within the masculinity in family included affiliation, concerning attentiveness for each other within the family are spiritual and mental feelings beyond the functional responsibility feeling which is emotional affiliation belonging to each member to have for each other better than the concerned feeling according to the line of respective relation which is indicated to pay attention to each other’s value. There are several levels of this relation which is started from nothing (zero) to the utmost relation that it looks as if it is the same person. For the group of respondents belonged to social integration and Thai cultures, attentive expression within the family will be mentally shown off between societies such as husband’s or wife’s relative families or societies, friends, parts of whole society.

3.4.2 The masculinity perception at the public/social level:

Every family pattern and family living pattern in the group of respondents, all perceive the meaning of “masculinity at social level” or the most accordance of masculinity perception in Thai society is known as to demonstrate the gratefulness to parents by entering the Buddhist monkhood to return their kindness, being in the military services, taking care family and parents, being proud to carry on parent’s surname, following paternal life-style for way of living to build up themselves, faithful to friends, punctuality, sincerity, responsibility, having a good spirit, sacrifice, thinking that strong drink and cigarette are not friendship approach, maintaining Thai tradition parallel to Thai society, supporting society. The second most accordance is the masculinity perception role in society in the model of fighter which is meant in an abstract form such as a life-style fighter, i.e. being able to cope with life-problems, economic and social problems, being man fighter, fighting mind. This fighting is to fight for their own lives, for future living. Apart from one is the concrete fighting such as being ability to kicking and boxing or to fighting for self-defense as fundamental.

Perception of masculinity and manhood in the Thai socio-cultural context

From interviewing with the informants, it was found that all of them gave the term masculinity and manhood a similar definition. Manhood was roles of men at both individual and social levels. The same definition was interchangeable with masculinity among the informants. Manhood, according to them, included personality and expressions of opinion, emotion and mentality of a male person. It also included the definition of public roles of Thai men, such as, the expression of strength, being fighters like Thai men and life experiences of a man. An informant expressed his opinion on manhood as follows:

“Being a man should have various kinds of experience, with responsibilities and gratitude. He must have work to do and has been got through all types of experiences as well as overcome all problems and difficulties so that he could become a man of the world. He must have direct experience about women, whiskey, cigarettes and poverty so he knows and understands how a man’s life should be like.” (Awd, aged 21 years).

Part B: Masculinity in Sexuality

3.5 The perception of “masculinity in sexuality” of married Thai men for monogamy and polygamy

The researcher has analyzed based on the respondents’ personal way of live during their stay together as mentioned earlier. Their personal lives have some influence to express their idea, mental and emotional expression relates to sexual behavior of all categories of male’s sex. The followings are the analytical results in various dimensions of respondent’s idea and sexual behaviors.

3.5.1 The sex and sexual practice.

3.5.2 The attitude towards sex and gender role.

3.5.3 Definition of sexual relationship in a family life.

3.5.4 Conclusion about the perception of “masculinity in sexuality” of married Thai men.

3.5.5 Conclusion about the Perception of “Masculinity in Sexuality” of Married Thai Men.

The details of each dimension are as follows:

3.5.1 The sex and sexual practice.

The researcher has studied about the concept, sexual practice and sexual behavior of the group of respondents, sexual expression to conquer in love by using techniques, how to behave himself against women, opinion about virgin, learning and finding out sexual experience, opinion towards homosexuals, etc.

3.5.1.1 The group of respondents with monogamy living as a typical general family will have their concept that “love is a matter of concrete reality having its step of well prepare for real-life of living couple as well as the process of building up of family. There is a concept to be hold that “love” should be “one man one girl” (one man one love = Rack Diew Chai Diew).

1) How to conquer a women with whom we love is accounted for the same male sexuality in general.

“In the former day, if I am fond of my girl and decide to love her with concrete reality, I will talk with her “love game” without playing joke, since she has her parents so I have to approach them too.” (Sommai, aged 43 years).

“Fundamentally, I start talking with her first and make myself to be trusted and to be her minded – problem consultant, dependable person until it gradually develops to be affection, understanding. It is about two or three years before going to be married.” (Sakda, aged 35 years).

In dealing with women, politeness is to be used, not to be rude, giving her an honour, being reliable and do not love for other choices as some respondents say:

“I believe this woman is the “one” I love, then I begin to pursue with love game and come to good ending.” (Chiravut, aged 46 years).

“I never be rude to women, I think, we should better come with peaceful agreement. Give her an honour, whatever we do, do not make her loosing face” (Suthep, aged 44 years).

“I never realize woman looks like a toy. If I really expect in any one, I must have only one. It is true they freely make a choice. We have not to be self-fish to prefer catching many fishes with two hands. I make myself to be trusted by her and her parents. Due to travel to the distant place where it is expect to that it would not be able to return the same night as she then make a long decision and she finally asks permission from her parents for allowance. She has been allowed and we come back in time without doing any disreputation. Because of our concrete love, I do not think to trespass her during journey. I give her an honour and never do any gossip and I try to avocate eachother in a good way.” (Message Sergeant, aged 44 years).

2) Regarding to the concept about “Virgin”, the group of respondents has mentioned that because it is realized about the real- life affection so a woman to be selected should be full of honor and kept herself for her

lover. If a virgin is not found, it may be due to playing game or having sexual health problem. The followings are words from the respondents.

“I think, woman also is prone to select us. Because of our strong reality. When she has been selected, we believe she will keep up herself as typically well – trained Thai girl as having fully – minded Thai culture.” (Suthep, aged 44 years).

“I think, virgin is regarded as a part of single girl. As to be a single man, we give her an honour, it is likely to get the same return from her. In case of her hygienic problem from sporting, adventuring or former health problem it is likely acceptable.” (Sergeant Boy, aged 28 years).

3) Regarding to the perception and finding sexual experience namely, going to female sex worker, learning about sex, direct seeking for sexual experience, the group of respondents has mentioned about going to female sex workers organized by senior students but there is nothing very excited but condom has been used. Some are feeling disgust and looking down upon.

Then so such a service has been rejected. The followings are words from the respondents:

“I used to follow the senior students like younger brother accompanied elder brother without any offending. I come to 20 years so I try one with condom.” (Sommai, aged 43 years).

“I much condemn that kind of woman. What does it happen? Their lives come to that end. Anyway I never go to sex worker both before and after wedding. It is feeling indifferent even I already have my wife” (Chiravut, aged 46 years).

“I never go to the female sex workers but I have had sex with my couple before getting marry. Since then, I never have had woman any longer, I have now two daughters.” (Sergeant Boy aged 28 years).

4) Related to the opinion about men with homosexual behavior, the group of respondents has said as follows that day to day talk with them is O.K. but in case of long and close contact it is uncomfortable.

“I get nervous if I have to talk with them. I have to confess that each individual is different and cannot be corrected.” (Sergeant Boy, aged 28 years).

“I think that such a kind of man is a sin. We can have a big talk he does not look like us. I can not make myself close contact with them.” (Suthep, aged 44 years).

3.5.1.2 The group of respondents with polygamy

Sex and sexual practices: Definition of masculinity in sexuality could be derived from concepts and practices on sex and sexual practices of the informants. The focus was on sexual expression to conquer woman's love, treatment towards woman, sexual learning and experience, concept of virginity and opinions on gays and transvestites.

1) The sexual expressions to conquer woman's love could be done through verbal tactics to conquer her heart, which was considered a personal pride. It was the possession of her body and heart without any monetary expenses and expectation on financial gains from her. The informants set up a saying, “Winning her heart by verbal tactics is prouder than (winning it) by money.” The motivation of such a practice stemmed from having an interest in a woman, praises from friends on excellent courtship tactics, challenge from the woman, betting among friends (cigarettes or beer), and request from the woman for protection. The practices used by the informants were summarized as follows:

They included gift buying, taking out to eat for pleasure, using convincing words indicating reliability, leadership and established future, and using sweet fake words for sympathy and surrender. The tactics for woman's affectionate responses included flirting, attention-getting expressions, such as, having a drink together, talks for intimacy, asking for phone number or writing love letters. The duration of the expressions ranged from a short period to a year or several years. Such practices would decrease in frequency of use with age, as the following quotes of the informants.

“I bought her grapes everyday.” (Sommai, aged 43 years).

“I bought her beautiful clothes to please her because I loved her.” (Sayan, aged 24 years).

“I talked to her and made her pay attention to me. I talked to her on the phone on general topics and tried to do activities together until we become close for the whole family. I was also her confidant and spiritual consultant, which took 2-3 years.” (Sakda-Big, aged 35 years).

“I visited her as often as I could and took care of her. We have to observe her reactions towards our verbal actions. I talked to her to make her feel that I was an interesting person and she was happy to talk to me. But I have to make sure whether she tested me or not. I like a woman with long hair, fair complexion and plumpness. It would even be better if she has a good job and is financially secure.” (Pisanu, aged 43 years).

“When I go to a pub with my friend and there is an interesting woman, we would bet on who would be able to get her phone number or take her out (with money paid). I don’t do that way but I have my tactics to get her out with me without paying and I use my room as a place to take her to.” (Theeraphak, aged 21 years).

“Try to get her attention and make her interest in me, like walking past her and talking to her as an attention gutter.” (Sakda, aged 23 years).

“In those day, we used a drinking party as a place to court women. I met a beautiful woman and finally had sex with her.” (Sergeant Yim, aged 44 years).

“Women like talkative and tricky men.” (Akat, aged 28 years).

“I just talk to women casually. If they want to continue, I would be more focussed.” (Chinnakorn, aged 23 years).

“I knew her through my relatives. I wrote her love letters and bought her some gifts.” (Buarian, aged 44 years).

“My home is in Chonburi province and I work in Bangkok in Kiak Kai area by renting a house. I courted sales clerks and they didn’t ask me if I was married and I didn’t tell them either. When they found out later, they ended the relationship or took their children away. It was like I lied to them. I shouldn’t have done that because I have a daughter. I am afraid she might have to pay for my past actions.” (Detwong, aged 43 years).

“When I talked to women, I would tell them that I separated with my wife. I didn’t lie to them because we lived separately but their interpretation was that I divorced from her. I live with my children now. They should have known that a man of my age must have a family. I have never lied to them.” (Ukrit, aged 49 years).

“I have turned over a new leaf now. My daughter is a teenager and I feel ashamed to do such a thing. It decreases with my age increasing. Now I just focus on raising my children.” (Detwong, aged 43 years).

The motivations to win women’s hearts among the informants were as follows:

“I would talk to only women I am interested in. If I am not, I wouldn’t make any attempt.” (Detwong, aged 43 years).

“Before I got married, I just wanted to have fun with my friends. If any of us could get a woman, we would praise him for his outstanding action. But when we are grown up, we would be more careful.” (Akat, aged 28 years).

“Courting a woman is a personal ability. We never discuss women among friends and courting women is a personal bravery and ability.” (Buarian, aged 44 years).

“I talk to women and I am talkative and tricky. Most of the time it’s the challenge from my friends but it’s not successful in every case. It’s not something to be proud of, but it was the recklessness of being young. Initially, it was a man’s pride to get a woman as a toy. Most women I got were professionally established or sales clerks. If I went for the services of prostitutes in Saphan Khwai or Suthisan area, I sometimes didn’t have to pay. I paid for the drinks and we did it out of mutual affection.” (Detwong, aged 43 years).

“I wouldn’t be sweet and gentle with my wife because we are close and know each other too much. But for other women I want to have fun with, I would be sweet to them because it’s not a serious relationship. It lasts only a few days and we could go our own ways.” (Akat, aged 28 years).

“Generally, I am complacent because AIDS is out there, except with the challenge of women. It would be good for a man if he could buy her heart. He should talk her heart out until she is willing to establish the relationship. He shouldn’t force her to accept the relationship.” (Wasan, aged 44 years).

“I courted a marky but usually I don’t use the service of prostitutes. I make friend with women and if they are o.k., I would be proud of having them as I could conquer their hearts. It’s better than using money to buy them.” (Boonchai, aged 34 years).

“I am in touch with teenagers in my community and they would boast to one another that they have sex with women today. They think they could excel their friends but I don’t think so because whoever has money could have sex with prostitutes. It would be prouder if we could persuade a woman to have sex. Before I was a soldier, I worked in a sugar factory as a chemist testing the sweetness of sugar. I met my wife there and my friends and I bet whether who could get her as a girlfriend as her beauty was quite outstanding among her friends. We bet on a pack of cigarettes. We did this at work and the cigarettes were shared among us. Finally I won her heart and she is my wife now. Presently, women are braver than men as they dare the men to ask them from their parents. I don’t know whether they are just kidding. But men do not like to be challenged. I took her challenge and visited her parents 3-4 times. Then she agreed to stay with me. Daring her challenge, I know that she was willing to accept me.” (Thawatchai, aged 34 years).

“I could have sex with my girlfriend because my friends bet it for a case of beer.” (Theeraphak, aged 21 years).

“It’s a challenge our friends put forward that drives us to win, I guess.” (Chinnakorn, aged 23 years).

“Courting a woman is a challenge or women challenge men to get them. It’s similar to buying a pot and making a pot. The pride is different. If we could have a woman without paying, it’s prouder. Even for prostitutes, it’s more challenging to court or flirt with them first to establish mutual emotion. If you are good at women and make them adore you, you excel in your womanizing ability.” (Wasan, aged 44 years).

“To win a woman’s heart by courting and to win a bet in woman courting are the best of personal pride. It’s a matter of verbal tactics outdoing handsomer.” (Theeraphak, aged 21 years).

“A woman ran into a loan difficulty and asked me to solve it for her. I did and we were in constant contact. I could always help her whenever she was in trouble until we were bound spiritually. Finally, she is one of my wives.” (Boonchai, aged 34 years).

2) To treat a woman to win her heart was a charm of Thai men. To please or appease women and create personal charm, Thai men should use verbal tactics, physical, verbal, mental and emotional expressions as well as an ability to control their temper as follows:

(1) Using polite, gentle, friendly, romantic and reliable verbal tactics. The expressions should indicate leadership and readiness to get established in the future. They were aimed at winning womens’ hearts and accepting sexual relationship at will, as the following quotes of the informants.

“I am talkative, friendly and humorous. I could easily win women’s hearts and get them to bed.” (Thongphan, aged 23 years).

“Verbal use should be reliable and convincing women to see the ability of leadership and establishment of the future.” (Boonna, aged 22 years).

(2) Expressing the honor of women. Secret affairs should never be discussed in public and women were not taken advantage of and harassed. Men should be trustful and not oblige them, letting them have space and helping them when in need. Moreover, men should make women confident that they could help and protect them throughout their married life. The expressions should be gentle and

strong but not effeminate. Men should also be friendly, able to introduce themselves to women's parents and is the one initiating the courtship, as seen from the following quotes.

“Because she trusted me even when I took her to risky places, indicating that she loved me otherwise she would have refused. I could take her to places far away from her parents and relatives and stayed overnight with the two of us. She had a long thought before telling me to get a permission from her parents. They approved because they trusted me, knowing that she would be safe with me. We loved each other and I did not harass her sexually during our dangerous trip. I never talked behind her back and honored her, never making her into difficulties.” (Sergeant News, aged 44 years).

“I honor women and never take advantage of them.” (Suthep, aged 44 years).

“Talking about women in public is an act of disgracing them. We should not gossip them and talk behind their backs.” (Awd, aged 21 years).

“Building trust in her makes her confident that I could take care of and protect her when she is in trouble, like being harassed sexually.” (Theeraphak, aged 21 years).

“I think women look at men for their strength and gentleness, not effeminacy. Mostly men initiate the courtship, but for me, my wife said she felt sympathetic for me.” (Chawalit, aged 41 years).

“A man should talk friendly and funnily and physical appearance is also important.” (Chinnakorn, aged 23 years).

“I got to her parents and was proud to be welcomed because of my goodness and humbleness.” (Sommai, aged 43 years).

“When I court a woman, I always get to her parents because I used to have problems getting along with her parents. So I have to have a job first and get engaged later.” (Theeraphak, aged 21 years).

(3) Emotions, humorous and suggestive but no dirty emotion should be expressed. Positive emotional expressions should be conveyed to a woman's family. Appropriate place and time were also relevant for the

expressions. In addition, the ability to handle women's temper was a challenge to the ability to control man's temper.

"I can provide her assistance and protection and tolerate furious temper of my wife because I take it as a challenge of my limit. If a young woman can look after her elderly relatives, she is a good woman and I would choose her as my soulmate." (Chirawut, aged 46 years).

"If my wife is angry, I will be the one to compromise within the day. I crack jokes to make her laugh." (Sayan, aged 24 years).

It could be summarized that a practical method for Thai men to be charming and attractive to women was verbal ability and emotional expression, as an informant commented.

"I think the charm of Thai men depends on their verbal ability and emotion. Talk to women well and gently, flattering them and giving suggestive humors." (Ukrit, aged 49 years).

3) A need to have a fastest sexual experience. The informants told of their sexual experience in relation to learning about sexual relationship, and the coming-of-age rite of sex with prostitutes in order to show their peers that they were the best and not gays.

"My first sexual experience was when I was 13 years, with my classmate of the same age." (Sakda, aged 23 years).

"My first sexual experience was with an old woman. She did everything because I was inexperienced and too young, about 12 years." (Athorn, aged 22 years).

"I had my first coming-of-age rite of sex at the age of 17. I used a condom and she took oral contraceptive pills." (Theeraphak, aged 21 years).

"The coming-of-age rite of sex with prostitutes shows manhood of young men. It is a declaration that they are not gays." (Sathian, aged 34 years).

4) The concept of virginity. To be the first man of a woman was a personal pride, particularly, with the woman he selected as his wife.

“I search for a virgin and would be proud to be the first man for her.” (Athorn, aged 22 years).

“Virginity is important. It is the pride of man to be the first one. It is very important for me.” (Awd, aged 21 years).

5) Opinions on gays and transvestites, the informants expressed their opinions on the issue as follows:

“I can talk to them because they have a good sense of humor. I don't want to be close to them, their touches. I like the opposite sex better.” (Akat, aged 28 years).

“For gays and transvestites, get away from me. I hate them. I will teach my children not to become gays or transvestites.” (Thawatchai, aged 31 years).

As an overall picture, it can be summarized that for sex and sexual behavior, the informants with general family pattern which is monogamy will opinion seriously about love. Thus, the practice towards women to win their hearts is general male sexuality. They should treat women with politeness, good talk, honor, and do not take advantage of labor and sex. Their opinion that virginhood in single women is good. Should she have her health problem or other, it can be acceptable and understandable. For the learning of sex and sexual experiences, it is not important as one can adjust oneself. For instance, playing sports, getting some exercise, self-help sexually. For gays, they can talk to but might not get acquainted with. The informants with general family pattern with polygamy in A&B, and family with cohabitants both in monogamy and polygamy, have their opinion on sex and sexual behavior in a free manner. Sexual show off to win women's heart in terms of male sexuality in several patterns. The most using one is to talk to win her heart and thus feel proud for masculinity in sexuality. It is a kind of male charm as well. For instance, to know when to show his emotion positively, e.g. being humorous, have a polite talk. This charm is part of masculinity in sexuality. For idea on virginhood, the informants feel proud to be the first one for women and try to learn as soon as possible on sexual experiences from the age of 12-17 years old, so as to reconfirm that

he is not a gay. The informants are also not prone to be intimate with gays, up to the level of real dislike.

In connection with male sexuality the informant with general family pattern in monogamy comply with self-help sexually practiced and if having sex with female sex worker with condom. As for the masculinity in sexuality, they have the opinion that in order to win women's heart, ones must be flirtations sweet talks, giving out things. They must hold it seriously to flirt and love women, approach women's parent, be reliable for women's family, honor women, do not take any advantage over women's labor and sex, do not talk, be proud to be the first ones for women, and he is heterosexual role does not like to talk with gay.

With regard to the informants with general family pattern with polygamy type A and B, cohabitants with monogamy polygamy type A and B the informants have the opinion that sex and sexual behavior are matter of free manner and funny thing. Ones can win women's heart so they are proud, show off their sexual attractiveness, be proud to be the first for women, release their sexual desire soonest, be anti-feminist, seek for virginhood, induce various strategies to win women's heart, e.g. flirting, giving things out and asking for telephone number, be nice treatment to women, e.g. being polite, honor, not taking any advantage of them, have sexual experiences with female sex workers or try to be sexual expert since 12 years old, and show off not to be gay and he is heterosexual. For men with polygamy or several girlfriends, the informants stated that it is the issue of men who lack love and warmth, thus they may feel inferior about themselves in terms of their personality, their economic status, thus they try to find some women to compensate such feeling so as to be accepted by other men that they are also someone. The informants revealed:

“Some told me that there has been someone who condom them that they can not find a girlfriend of their own. Thus I try to flirt women so that I can be someone special as well” (Sakadyai, aged 35 years).

“I have seen people with many wives as their family has some problem over 10 years of living together. The family does not understand them so when they meet some sweet and understanding women, they escape. The

more they know, the more they escape from their first wives. When their friends praise them, they are so proud of themselves” (Joh Boy, aged 28 years).

It can be summarized that among the group of informants with general pattern of family with monogamy, the opinion is that sex is something serious and the couples should take into their consideration that Thai culture. For instance, the teaching about sex and sex education should be the duty of the parents with their best possible guidance. One's treatment to a woman, either with true love or not, should not be polygamy-prone and should not be selfish by being sexual-prone. For the problem of pregnancy with a solution of abortion, even though one does not have direct experience, one should at least be responsible and try to figure out the advantage and disadvantage of so doing. Is the abortion a reply for the society or for oneself, one has to think hard. In fact, if one is fully conscious and fully responsible, one will not do as one desires sexually as premarital sex, which leads to pregnancy and follow with abortion. The informants do not agree with the reasoning that one has sexual intercourse with their couples since it is safe and it is more secure than going to female sex worker. Marriage is a psychology for the building up of a secure family. It should not stress at spending a lot of money for the reception party. For the opinion on polygamy, the informants opine that it is a way to seek something for compensation for those without love and warmth, or those with inferiority economic wise. So, they use women as for compensation so as to be accepted by their peer groups. The expression for sex issue between men and women, they opine that it is in the form of quasi-dominant and quasi-equal with a double standard for sex that if men can do it, women can do it too. This has disadvantage since Thai society does not accept this fact since it is male sexuality or the expression of masculinity in sexuality, as follows:

From the informants' study analysis, it has been agreed upon that the masculinity in sexuality is referring to sex is something serious with nothing to do with polygamy, many girlfriends, selfishness to women. Men should have sexual responsibility without any notion that having sex with one's girlfriend is safer than that of female sex worker as well as without acting as per one's sexual desire which may be coming up with pre-marital pregnancy and abortion solution

thereafter. As for marriage perception party is the spiritual belief for building-up a family better than the wasteful spending a lot of money.

3.5.2 Attitude towards sex and gender role.

This included overall opinions on sexuality, which the informants expressed in the following dimensions.

3.5.2.1 General opinions on the significance of male and female.

3.5.2.2 Opinions on nature and right of sexual expressions between men and women.

3.5.2.3 Opinions on roles of men and women with regard to work and domestic ideology.

3.5.2.4 Opinions on the structure of decision-making and job responsibility of men and women

3.5.2.5 Opinions on professional opportunity of men and women.

The details of each dimension could be elaborated as follows:

3.5.2.1 General opinions on the significance of male and female. The opinions were concerned with equal significance of role of men and women by considering opinions on the selection of children's sexes.

1) The informants provided opinions on the selection of children's sexes that any sex would do as they were their children and they could love and raise both of them. The only difference was the preference to have a boy or a girl first. However, it was not a big deal and the quality of upbringing must be emphasized, as shown in the following quotes.

“Either a boy or a girl will do, but feeling of tenderness would be different according to their behaviors. I love them all equally.” (Suthep, aged 44 years).

“I am a little proud of having a son because he can carry on the family line. But a girl is o.k. At first, I don't think of this matter, just being my children. I think it's better to have a few but with quality. I feel sorry for abandoned children whose parents are irresponsible.” (Sommai, aged 43 years).

“I like children. A son or a daughter would be fine as long as they are good. If I have a son, I would like him to be a football player or a boxer. Only one thing I don’t want him to be is a drug addict. He could be anything, a gay or transvestite, because I cannot force him to be 100% man. He would not be my son if he were addicted. My eldest son is approaching 14 years now. For my daughter, it is the responsibility of her mother to teach and I am not involved. My son could find his own experience but my daughter can’t, I guess. So I don’t put any expectation on my daughter. We could only raise her physically. We could not impose anything on her life. It’s her choice. If I see her wearing a single string blouse or revealing clothes at night, I would have to instruct her on proper dressing. I am very concerned about her. We can only raise children physically. If we are too strict with them, they might run away.” (Thawatchai, aged 34 years).

“I prefer to have a daughter because there are many pretty dresses for them. It’s a pride to raise a daughter and my daughter is my inspiration for me to quit drinking and smoking.” (Detwong, aged 43 years).

“I don’t expect to have a son or a daughter. Any sex is fine but a boy would fulfill my dream.” (Athorn, aged 22 years).

“A boy or a girl will do, but I prefer a girl.” (Sayan, aged 24 years).

“A son would be a pride of the family and a daughter could also be raised. I think I could provide them educational support.” (Akat, aged 28 years).

“A son or a daughter would be fine as long as he/she is normal.” (Sergeant Boy, aged 28 years).

“It doesn’t make any difference for a son or a daughter. We could raise them all.” (Pitsanu, aged 43 years).

“I don’t expect anything out of this. They are my children and I love them equally, regardless of a son or a daughter.” (Buarian, aged 44 years).

2) Regarding child bearing, children would be raised and educated to become rational. Mothers took care of instructing daughters while fathers was in charge of instructing sons but did not neglect daughters either. In

general, the informants and mothers could educate sons and daughters equally. They were not specifically separated according to genders of children. Instances of child bearing that the informants mentioned were as follows:

“A son or a daughter would be fine and I would teach them to be good and reasonable.” (Boonchai, aged 34 years).

“I would take the liberal methods of child bearing, but we have to train them to be reasonable.” (Sergeant Boy, aged 28 years).

“I prefer to have a son because I don’t have to worry much about him. He should not be bullied. I would feel more worried about a daughter, particularly when she is helpless. If I have a son, I would educate him to be a gentleman.” (Chinnakorn, aged 23 years).

“I like to have a son and will let him make his own decisions. Help him when he has problems or let him learn from direct experience, like taking him to a disco with our supervision. For a daughter, I will let it be the responsibility of her mother to educate because they understand each other better. But the methods would not be different, letting them make their own decisions under our supervision and guidance.” (Sakda, aged 23 years).

“I like to have a daughter. She would be under our supervision until she is 20 years and has at least the high school education. If possible, I would like her mother to be with her all the time. She would not be allowed to work, except household chores, until she turns 20. After that, she is mature enough to be on her own. Reasons would be used rather than force. If I have a son, I would not forbid him from cigarettes or whiskey. Raising a son is not as difficult as raising a daughter because he can survive on his own. He could take whiskey and the like, but not at home. If I am told of the incident, I would deal with him directly. I want him to realize and rectify by himself. But liberal methods are not suitable for a daughter. Parents have to provide her close supervision. I like to raise my children according to my experiences.” (Awd, aged 21 years).

“I have my mother raise my children in the province and send them to private schools. I try to make them understand that we could not raise them by ourselves because we have to earn a living elsewhere. We could provide whatever they want. The main emphasis is that they should be attentive

to their studies and be good to their grandparents. What I can do is to cultivate them to be outspoken in a proper manner and not to become gays or transvestites because I don't like them. My sister-in-law once put cosmetics on my son and I told her not to do that. I tell him to play sports in order not to become gay. He should play sports and become strong and healthy. If I have a daughter, I would teach her social manners and etiquette and how not to be taken advantage of." (Boonchai, aged 34 years).

It could be summarized that the significance of male and female among the informants was relatively equal since they could raise children of any gender. As for preference for a particular gender, it was a matter of personal preference, not affecting the general picture of the opinions.

3.5.2.2 Opinions on nature and right of sexual expressions between men and women in order to achieve sexual equality. The opinions were derived from analyzing opinions on teaching sexual issues to children, differences of men's treatment towards women they were and were not serious with, opinions on pregnancy and abortion, pre-marital sex, necessity of marriage ceremony, sexual expression of women according to a saying "making marks", and being polygamous of men.

1) Opinions on teaching sex and sexology to children. The informants observed that during the influx of western culture, children could learn and pick it up fast, but they were not sure whether their understanding was correct. If possible, mother should educate daughters about sexual issues and fathers did to sons. Although, children could search the information about the topics by their own, they did not want them to have direct experience, such as, premature sexual relationship or risky sexual behavior among friends due to peer value or pressure, as the following quotes indicated.

"We should teach children about sex-related issues according to their ages, if they are inquisitive. The focus would be AIDS and pregnancy prevention, which would cause problems, not just having fun." (Sakda, aged 23 years).

"I think I'll let the mother handle these issues with daughters because they are close and speak the same language. I would take charge of sons, supervision and giving them reasons and correct ways." (Boonna, aged 22 years).

“I would be heart-broken if my children screwed around and were promiscuous. We should educate them to have restraints. Children may not know enough about this matter. It would be disastrous if they got pregnant.” (Buarian, aged 44 years).

“I do not approve of sexual behavior of present-day children. I would tell my children to practice restraint. I think family background is important whether children want to stay home and feel love or run away to be with friends.” (Sathian, aged 34 years).

Treatment of men towards women they were and were not serious with was different. For those they were not serious with, they would let their relationship get carried away according to circumstances, ending with sex. For those they cared about, they would ask their opinions and make attempts to build spiritual bond before sex. Pregnancy in really known, social reasons of particular individuals would dictate what actions to be taken, e.g. abortion or marriage.

“For a women I am not serious with, there are no obligations, letting things flow. Like taking her for a meal, nobody initiates and after eating, I would ask her where to go. She would say that it’s up to me. So I take her to a motel. There is no need to beat around the bush.” (Ukrit, aged 49 years).

“I am in a period of selecting my soulmate. So I think I would build a spiritual bond with her first before having sex. If things go wrong, I am ready to take full responsibility.” (Theeraphak, aged 21 years).

“I took my girlfriend out and got carried away. I would ask her if it’s alright, but she had to take contraceptive pills because we are not married yet. I don’t want to have fatherless child.” (Suphan, aged 20 years).

2) Opinions upon terminating pregnancy to wash their hands off the responsibility varied, depending on personal reasons, responsibilities and social situations. For instance, if a woman who liked to have fun got pregnant and forced the last man to accept the responsibility, he would refuse to take the charge. Teenage pregnancy should also be terminated. When a married man made a woman of social and professional status pregnant, abortion was unavoidable

otherwise their lives and careers would be ruined. If a single good woman was pregnant, the man should take the responsibility by seeking her parents' permission to get married even though he might be blamed by her relatives, as the following quotes of the informants indicated.

“If a fun loving woman got pregnant and forced me to accept the responsibility, I would have to think carefully.” (Awd, aged 21 years).

“If both are still students, abortion is inevitable.” (Theeraphak, aged 21 years).

“I would have to give her a thousand reasons to prevent pregnancy. If a life is formed, we will have to consult each other.” (Thanong, aged 23 years).

“If our relationship was secret due to careers, society or families, the woman should terminate her pregnancy. But if she insisted on keeping the child, we were able to raise him.” (Chinnakorn, aged 23 years).

“If I made a young and innocent woman pregnant, it would be irresponsible to terminate her pregnancy. A good solution was that the man should ask her parents for permission to get married even though her relative might not like the idea and blame him.” (Athorn, aged 22 years).

“If a married man made a good woman pregnant, it was necessary to get an abortion otherwise their lives and careers would be ruined.” (Wasan, aged 44 years).

3) Opinions on pre-marital sex. The informants observed that many young people migrated to work, live or study in Bangkok where nobody knew and cared for one another. Therefore, they could do whatever they wanted without a fear that someone from their villages would know. Casual sexual relationship tended to transpire easily without much prohibition or restraint. Furthermore, they believed that having an intercourse with one's girlfriend was a safe bet because they knew and were confident in each other at a certain degree.

“People in rural areas do not dare to have sex with their girlfriends because it's scandalous. But when they come to study in town, it's easier to have sexual relationship. I moved to live with my girlfriend after 2

months of seeing her. It's not lonely and we didn't have to care about friends and the society." (Theeraphak, aged 21 years).

"Having sex with my girlfriend is better and I feel safe and confident." (Sakda, aged 23 years).

"When two people have sexual relationship, spiritual bond would accumulate by days." (Awd, aged 21 years).

"If you are really serious about the woman, you have to talk to her first and things would be carried away." (Suphan, aged 20 years).

"I don't have sexual relationship with a woman with an intent to tie her up and have children. I would do that when I am too drunk to have a self control and I would be responsible for my action." (Theeraphak, aged 21 years).

Pre-marital sex could be carried out with the approval of both parties as well as their relatives. A woman was in a disadvantage in that she was not socially accepted. However, at present nobody made a fuss about this issue. It was regarded as personal adjustment of both men and women to see whether they could get along before marriage was carried out. If they could not, it's better to leave than get divorced later. Pre-marital sex was not masculinity but male sexuality. It was a relationship with mutual agreement to live together before marriage. It's like flirting with many beautiful women and wanting to have sex with them. It's male sexuality rather than masculinity.

"I think nobody cares about people living together before marriage. It's a mutual agreement from both parties with or without approval of their relatives. But socially women are not accepted as they are not legally married." (Chinnakorn, aged 23 years).

"Some people might think it's better to live together as a means to get to know each other before deciding to get married. It would be more shameful to get divorced later." (Thongphan, aged 23 years).

"I think spiritual bond between two people should be sufficient, though women may not be socially accepted. But it's more acceptable in present-day Thai society because they live their own lives without

paying attention to others like in rural areas. We don't have to worry about such an action because we don't care about the society." (Sommai, aged 43 years).

4) The opinions on whether a marriage ceremony was necessary were still controversial. Those supporting the idea were monogamous, stating that sex issues should be carried out with responsibility under traditional framework of Thai culture. They countered that to develop being a family, there were steps and seriousness about love and sex issues. They harbored the idea that sex was guilt. Consequently, sex should be bad out of the necessity to procreate with established family life. People with this notion of marriage were few in numbers. Those against the idea of marriage ceremony reasoned that it was a face-saving tactic of a woman and their relatives. Relatives and friends should be informed of their companionship and when they were financially secure, marriage ceremony could be held later, as the following quotes indicated.

"I am serious about having a family. When I love someone for life, I would try to make both of us understand and love each other before we get married and take a full responsibility as a man should do." (Chirawut, aged 46 years).

"I have been taught to follow traditional and social rules. We are not foreigners so Thai culture should be preserved. Eventhough a marriage ceremony's wasteful, it should be carried out for the honor of a woman who would be the mother of our children." (Suthep, aged 44 years).

"Whether it's necessary or not, it's a face saving of a woman. I don't think it's necessary. A declaration among family members and relatives should be sufficient in the first place. When we have enough money, we can organize the ceremony for the dignity of her parents." (Thongphan, aged 23 years).

5) Opinions on sexual expressions of women or "making marks" of women, the informants observed that it was an expression of sexual keenness and things had presently changed since women could express their interest in men more openly. They had the right to choose men just as men had the right to select women, making men be careful about the commitment from women. They further viewed that sexual keenness of women was something for fun, not to be

serious with as Thai society could still not accept such a behavior of women. It was analyzed that women of sexual keenness were mostly from families with troubled background.

“Teenagers of today bet one another about how many men they have had sex with. They are sexually fearless. Unlike women of olden days, they were discrete and lady-like. I think because they come from troubled families and are too materialistic. They wear revealing clothes. I feel sorry for their parents that their daughters have wasted their youthfulness.” (Ukit, aged 49 years).

“Nowadays women can court men first. Naturally men always have sexual desires and when women initiate, they simply respond in no time.” (Khao, aged 31 years).

“Women view that they have the right to choose men, but they have to remember that this is Thai society and practices are different from western society. If we follow western culture, there would be more problems. We should provide them knowledge and adults must be their cultural models, cultivating ethics since childhood.” (Akat, aged 28 years).

“Nobody wants to be serious with a promiscuous woman. It’s ok to have fun with.” (Thanong, 23 years).

“Women have more sexual desires than men because their sexual outlet is restricted. When they have sex with men, they would be addicted to it.” (Awd, aged 21 years).

“It’s not necessary to determine that men have more sexual expressions than women. When we are in bed, anyone can express his/her desires as much as one wants because the main purpose of sexual intercourse is happiness between the two parties. In my opinion, women’s exploitation is sexual exploitation. It’s a woman’s right to express her sexual desire, a right to seduce men. But how charming is such a woman depends on the viewpoint of a man. Could she become his housewife? Could she be the mother of his children? He shouldn’t exploit or take advantage of the woman, restricting her from doing this or that. I agree that women should not express her desires too much, but it’s alright for men because he has to attract the opposite sex.” (Sommai, aged 43 years).

6) Having many girlfriends or wives that expressed masculinity in sexuality included men's ability to use verbal persuasion to conquer women's love and sex. In some cases, it derived from mutual assistance and protection, indicating skills in human and financial management. It came with an extent of responsibility not to make everyone involved be in difficult situations. Having many girlfriends and/or wives at the same time could reduce inferiority complex of a man who regarded their women as a collection. However, some viewed such a behavior as the exploitation of women, regarding them as a sex object and increase of life burden.

“When I was young, having many women was something to be proud of. But when I am a grown-up, it's a headache and more responsibilities.” (Akat, aged 38 years).

“During teenage years, having a lot of girlfriends is something to be proud of among friends. They would tease me about how many women I have. I told them that it's personal ability and asked them jokingly whether they wanted any of them.” (Thongphan, aged 23 years).

“My having many wives stems from sympathy, not love. I help them to get out of difficulties in their lives and spent over 50,000 baht for their clearance and protection.” (Thawatchai, aged 34 years).

“I don't think it's fun to have several wives. Many friends of mine could rarely save any money because they have many women. I am strongly against having an unhappy and quarrelsome family, with financial shortages and a broken family due to having many women.” (Buarian, aged 44 years).

“I think if a man has 2 women at the same time, an equal right should be given to both. I think he is good at human and financial management as well as having sufficient money to support them. I prefer to have one at a time because problems are more manageable than having two at the same time.” (Sakda, aged 23 years).

“If I had money left, I would visit the extra one, but I would not bring her to live in the same house. I would provide her partial support as an indicator of being responsible. My present family would be the first priority. For other women besides my wife, I have to take responsibility partially,

giving them honor and assistance. I would provide them and their relatives help if I could.” (Detwong, aged 43 years).

“Having many wives reduces one’s inferiority complex or shows one’s authority or is regarded as a collection.” (Sakda-Big, aged 35 years).

“I would practice self-restraint if I saw attractive women because I don’t want to have more burdens.” (Akat, aged 38 years).

“A man having many women amounts to exploiting them. He wants all his women to live with him, which is impossible.” (Detwong, aged 43 years).

“A man should not have many women, regard them as a sex object and exploit them.” (Boonchai, aged 34 years).

“I used to have 3 wives at the same time. After I have children, I have only one because I feel sorry for the children. Not exploiting women is considered gentlemanhood.” (Wasan, aged 44 years).

7) The opinions on having many girlfriends/wives were the expressions of both male sexuality and masculinity in sexuality.

In terms of male sexuality, it was expressed via flirtatious actions, curiosity about new women, a quest with readiness in money, opportunity and time, a change of tastes, non-responsibility with mutual consent, sexual greediness with virginity and understanding as reasons of choice.

Male sexuality between mistresses and prostitutes was different since there were love, sympathy and responsibility involving in mistress. For prostitutes, it was sex for entertainment and release of sexual desires. Mistresshood required mutual consent due to verbal persuasion and tactics. Every man wanted to have a mistress if money, opportunity and time were favorable, as the following quotes indicated:

“Men are flirtatious, a part of male sexuality.” (Thongphan, aged 23 years).

“Having several wives is like trying new things. It’s a change of taste to avoid boredom.” (Athorn, aged 22 years).

“It’s better for a man to change partners without shouldering any responsibility. If both parties are ok, there would not be any commitment. There are lots of fun-loving women.” (Awd, aged 21 years).

“I have some women to choose for the one who could understand me. Virginity is important as it would make me proud to be her first man.” (Suphan, aged 20 years).

“If opportunities and money permit, every man would have a mistress. But family responsibility restricts us from doing what we want. I don’t like promiscuous women. I detest them and would not give a damn if they offered me free sex.” (Wasan, aged 44 years).

“When a man sees other men having mistresses, he just thinks about having one for himself. Just a thought without action.” (Sathian, aged 34 years).

“When I see beautiful women, I’d like to have a mistress of my own if opportunity provides.” (Sergeant Yim, aged 44 years).

“I don’t have any other women but I’d like to have one. It’s natural for a man. The thought is always there but family responsibilities are so overwhelming that it’s difficult to translate into action.” (Sathian, aged 34 years).

“Masculinity is not equal to having many wives, but is how he can make his woman happy.” (Sakda, aged 23 years).

“A man having many women to select from is like men being selected by a woman.” (Chinnakorn, aged 23 years).

It could be summarized that opinions on the nature and rights of sexuality between man and woman were considered double standard to judge sexuality and sexual behavior of women. The sexual notion was patriarchal because sexual behaviors of men indicated only male sexuality with a quasi-possession and quasi-equity because they presumed that sexual relationship was born out of mutual consent without commitment.

Male sexuality and masculinity in sexuality according to the opinions of the respondents could be summarized as follows:

For the positive side of masculinity in sexuality, the informants have the opinion that they do not want their sons to have direct experiences in sex or sexually risky behavior while for the negative one, they opine that it must build up commitment prior to having sex and be responsible if something goes wrong and take care if women become pregnant. Or else, it depends upon reasons and situations to support their decision-making on what should or should not abortion is needed. They believe to have pre-marital sex is to be more sure and safe than those of female sex workers from which one can learn the fastest way to begin having sex, e.g. one of them having sex at only 12 years old. They are proud to be the first ones for women. They are looking for virginhood, anti-feminist, having free opinion on sex and sexual behavior as it is something fun and being proud to win women's heart.

3.5.2.3 Opinions on roles to men and women with regard to work and domestic ideology. It was an investigation of respondents' opinions on whether and how there was equality of roles and responsibility between man and woman in terms of work and family. For the role and responsibility of man and woman in the family, all respondents expressed their expectations and opinions on desirable and ideal man and woman as follows:

An ideal family must be based on love, understanding, money, stable work, the 4 basic necessities and a love nest. Whether to have children depended upon mutual agreement but a family should be warm, full of love and honor each other. In terms of careers, some wanted to have a small business in their hometowns, leading a self-sufficient life with the two of them helping to establish family's economic status.

"It's easier to take a woman as girlfriend. But to share a family life, it requires stability, understanding and money. Money is important to be together." (Theeraphak, aged 21 years).

"We must make sure before committing that family life would be happy, warm and financially secure, without any other women in between." (Thanong, aged 23 years).

“I have to work in Bangkok and feel concerned about my wife. I want to get established in my hometown, leading a simple happy life as a family man.” (Thongphan, aged 23 years).

“My wife and I honor each other, never expressing displeasure. Honoring each other establishes mutual trust at a certain extent.” (Chirawut, aged 46 years).

“Men and women are now equal, leading each other and establishing family’s economic status. It’s not a matter of losing dignity, but of understanding each other.” (Buarian, aged 44 years).

The roles of man in the family included a family’s protector and supporter, responsible for his family. He should be able to take woman’s responsibility during her absence, such as, doing house-work, preparing meals, looking after children and doing laundry. He should also be responsible and faithful to his family.

“Mainly a man is still the leader of a family but he should consult his wife on domestic matters and help her with domestic chores to alleviate her burden. Children are the main focus to worry about, with a sense of responsibility.” (Khao, aged 31 years).

“I think man and woman can shoulder each other’s responsibility in the family. My wife can look after our family sometimes better than I can. Even I am gone, she can do it without my assistance. She is devoted to the family and I don’t feel worried if I am away because I know that she can do it without me.” (Athorn, aged 22 years).

“Once you are married, you should have your wife alone otherwise life would be a chaos. Man must be faithful to his family and try to do household chores. He should save some money in case of emergency and education of his children.” (Sathian, aged 34 years).

For expected roles of women in the family, a woman selected as wife should have a leadership qualification since man and woman were equal in terms of profession and domesticity. She should know how to manage domestic affairs and raise children properly. When problems arose, discussions should precede emotion and quarrelling. A man did not have to excel in everything. For

certain aspects, a woman could do better. Professionally, a wife might excel her husband, but in the family, the husband was always the leader, providing counseling and advice. Likewise, the husband might comply with his wife's requests, which was not regarded as yielding his leadership or power. It should be viewed as sharing ideas in order to establish and stabilize the family.

“A housewife should know how to handle domestic chores and economic conditions of the family. She should know how to correctly raise children. That should be O.K.” (Pitsanu, aged 43 years).

“It's not something bad or disgraceful to do household chores or raise children. We should help each other and be reasonable rather than temperamental. We should learn how to listen, not how to quarrel until it becomes problematic to children.” (Sergeant Yim, aged 44 years).

“Either a man or a woman could be higher in professional and economic status. But in the family, a husband and wife should counsel with each other. Nobody excels in everything so we should be supportive and assertive. It's not a disgrace for a man to follow his wife's instructions.” (Buarian, aged 44 years).

“To carry out a wife's instructions does not mean that one is afraid of his wife. It's rather a duty to alleviate her burden when one could. She has got too much work to do already.” (Thinnakorn, aged 23 years).

Opinions on selecting soulmates for cohabitants in particular, it must be based on understanding and financial status. Any woman could be a girlfriend, but for a wife more investigation should be carried out, such as, her background, mentality and an ability to adjust and accept each other. Moreover, virginity and pre-marital sex were not the most important issues, but it had to be monogamous. Both man and woman could select and be selected and both should be able to handle family duties.

“A man could have many women for selection and a woman could also select her men. Both could work equally well and woman could do better in some work. If I would have a child, it could be either a son or a daughter.” (Thongphan, aged 23 years).

“I have many girlfriends for selection to see whether one could accept the way I am. If she could accept that, I could also accept her.” (Thanakorn, aged 23 years).

“I love all my girlfriends. I want to search for the one who is most suitable for me.” (Thanong, aged 23 years).

“If we don’t know the background and mentality of a woman we love, it would be difficult to live together.” (Thawatchai, aged 34 years).

“I don’t know what’s the purpose of their being my companions. For me, I want to know who truly loves and is sincere to me. Nowadays, we have companions for the purpose of selection. Pre-marital sex and virginity are no longer serious matters. Men and women can do anything in equal terms.” (Thanong, aged 23 years).

“She could have other men and it would be ok if she returns. If not, just let her go.” (Sayan, aged 24 years).

It could be concluded that opinions on domestic ideology of man and woman’s roles were quasi-possession and quasi-equity because man still required leadership but wanted equality in the role of family bread-winners.

3.5.2.4 Opinions on career opportunities between man and woman, this is meant that according to opinions of all informants, how equal man and woman had for career opportunities, for instance, opinions on women in military career.

1) Regarding career opportunity and progress of man and woman, both could work in any field with equal opportunity and progress as long as it’s not opportunistic to use extra-marital affairs as a means for career ladder. Man and woman could work equally well, with a difference in details and thoroughness or who’s who.

“Man and woman could work equally well. One who works better can progress faster.” (Chinnakorn, aged 23 years).

“Man and woman can do any work. If you are good at your work, the consequences are yours.” (Wasan, aged 44 years).

“Man and woman can work, with consequences depending on one’s ability. I don’t look down upon female soldiers as they are all government officials.” (Sayan, aged 24 years).

“Man and woman can do any work. I don’t mind if my daughter would be a soldier. It’s up to her ability.” (Suthep, aged 44 years).

“Man and woman are now equal in terms of careers. It’s alright for a female soldier, military nurse or doctor. But for the squad, it should be men.” (Sergeant Boy, aged 28 years).

“It’s ok for a female soldier as military is not exclusively for men. Like accounting, women could do more thoroughly than men. It doesn’t have to be men only.” (Akat, aged 28 years).

“Man and woman can work equally well. Woman shouldn’t be exploited. If she works better, she deserves more advancement in her career.” (Boonchai, aged 34 years).

“If female soldiers participate in field operations, I would regard them as sisters. I don’t mind them because it’s their career of choice.” (Thongphan, aged 23 years).

“Man and woman can work, and man is suitable for military career. In the past, the value of man depended upon his job performance, but presently it’s who you belong to. Therefore, you have to have both your boss and your job performance.” (Pitsanu, aged 43 years).

“A woman soldier is cute, but there is none at my unit.” (Sergeant Yim, aged 44 years).

“Both man and woman can work. If I have a woman boss, I can respect her without awkwardness. If it’s my wife’s order, I have to see whether it’s reasonable. If it’s not, I wouldn’t do.” (Sakda, aged 23 years).

“A woman soldier is ok. I can salute her if she is in a higher rank. I don’t think man and woman would be different. We could work and exchange ideas together. Man doesn’t have to always be a leader.” (Theeraphak, aged 21 years).

“Some women are better off than men. My wife could easily be the head of the family. I think man and woman are equal professionally, depending on their aptitude.” (Athorn, aged 22 years).

“I would be proud if my daughter was a soldier. But if my son was a soldier, I was afraid he would be better than me. If that’s the case, he might be embarrassed to have a sergeant father. I think man and woman can work equally well, differing only in details and thoroughness.” (Detwong, aged 43 years).

“Man and woman can work. I think it’s ok if they could get jobs they are keen on and do not make trouble to others.” (Sergeant News, aged 44 years).

“It’s alright for a woman soldier, depending on whether their jobs are suitable for their competence and aptitude. Man and woman could work, though not as well and equally, depending on personnel competence or specialization. A man doesn’t have to be a soldier, but he should be in a decent job that contributes to the society.” (Sergeant Yim, aged 44 years).

“Any honest job is suitable for both man and woman. Gender should not professionally restrict people. If he works with me and is in a higher career ladder with his own ability, that would be fine as long as he doesn’t use sex as a means to advance his career.” (Sommai, aged 43 years).

“Anyone has an equal opportunity to work in their fields of specialization. My daughter is good. I think career advancement depends on individuals. Working people get more promotion than people who don’t.” (Chawalit, aged 41 years).

It could be summarized that career opportunity for man and women was equal.

3.5.2.5 Opinions on decision-making and job responsibility structure between man and woman. This is meant the opinions on accepting women holding administrative positions from low to high levels. It was whether the informants could accept administration by women and if their wives working in the same career held higher positions than they did. The purpose was to consider the concept of sexual equality.

In analyzing opinions of all informants on accepting a female boss, carrying out her commands and observing her mentality and working approaches, it was found that they could accept at a medium level, reasoning that operations would be carried out according to workline and line of authority. In general, they could accept at a certain extent due to professional equality of men and women. In the case of husband and wife being in the same career, particularly, military and the wife holding a higher position, it was found that the informants did not have such an experience. However, they thought that it was somewhat acceptable and to make things better, they were willing to change to other units in order to pave an easy way for her administration. There was nothing related to dignity and they would be proud of her professional advancement and honor. They also expected that she would understand and respect her husband as well.

“I think I could accept that as it was a line of work and duty.” (Sommai, aged 43 years).

“A soldier of my rank could accept orders of workline. I have no right to know whether she would be grumpy. As far as I have known from friends who have a woman boss, they are alright in carrying out their duties. Say “hi” to her when out of duty.” (Athorn, aged 22 years).

“As far as I have known, the husband would have himself transferred to another unit beyond her authority so that she doesn’t have to save his face and he doesn’t have to be her burden.” (Chirawut, aged 46 years).

“It’s not disgraceful to have a wife with a higher rank working in the same place. He should be pleased that she has advanced in her career and make her happy by giving her advice. He should get himself transferred to another workline to avoid awkwardness.” (Sakda-Big, aged 35 years).

It could be summarized that man and woman could be responsible for low to high levels of administration without any difference. It was perfectly acceptable and equal for man and woman to work together despite a woman holding a higher administrative position.

“Man and woman soldiers can do office work equally well, but I am not sure about field operations or leaders of the squads because I have never come across such a case.” (Sakda-Big, aged 35 years).

“For accounting and nursing, a woman soldier can do better than a male counterpart because she has a more in-depth understanding and thoroughness than a male soldier does.” (Sergeant Boy, aged 28 years).

It could be concluded that, according to opinions of all informants, man and woman did not differ in administrative ability. However, for field operations, they were not certain about women’s ability. It was thus a quasi-equality for the role of women in this respect.

As an overall picture, it can be summarized that the study of attitudes towards the sexual expression by the informants in terms of gender equality are as follows:

1) General image of men and women, when considering the concept of offspring gender selection by the informants, they opine that they do not select offspring’s gender and are particularly willing to take-care of any gender, thus it is the concept for gender quasi-equality.

2) Sexual expression by men and women is something natural and whether they should have the right in so doing for gender equality, the informants opine that there should be sex education to offspring, appropriate treatment towards women both of whom they are serious and not serious about, pregnancy solution by abortion, premarital sex, opinion on marriage reception party, sexual expression by female gender, polygamy or several girlfriends in men. From data evaluation, there is a finding that men are the actor and it is both nature and right of men to have their sexual expression. Women can not act equally as men, as it is not only unaccepted, but also it is against Thai culture and tradition, both in action and concepts. Thus, the informants opine for a quasi-dominant and quasi-equal for sexual expression by men and women.

3) Image of men and women, the division of role between them. Women have roles both within the family and in work equal to men or not. On this issue, the informants opine on ideal family pattern, role and duty of men and women within the ideal family, guideline for spouse selection. Men should have leadership but should have equal role as the bread-winner. The informants opine on this as quasi-dominant and quasi-equal.

4) Image of men and women. Their feeling towards occupation selection and chance for profession of them equal or not. Women's selection of soldier occupation and how much men and women have the chance and progress in their occupation. The informants opine that they both can work equally but may differ in details and the tenderness. How much one can get promoted in one's job. Women do not grasp a chance by using sex or flirting in getting progress. They can accept and are please about. Thus, the informants opine on this issue as quasi-equal.

5) Image of men informants. The decision-making and responsibility for one's position of men and women equal or not. It has been found out that the opinion accepts that women can be in executive position. The informants deem that both men and women have no difference in management. For field practice of soldier in women, the informants are not certain if they can do it since they do not have such kind of experiences. The informants opine on this issue as quasi-equal.

3.5.3 Definition of sexual relationship in a family life. The informants provided the definitions of sexual relationship in the family life as follows:

3.5.3.1 Sexual relationship was referred to sexual intercourse between husband and wife or sex partners, based on love or desire or both. It was a part of natural instinct of human-beings. If it was expressed through a wrong notion, belief or instinct and regarded as a boastful subject among friends, it was indicative of a mean mentality. Therefore, traditional conventions would be a controlling mechanism of the matter. Regarding sexual relationship between husband and wife, it was an expression of natural desire and instinct. For teenagers, it was regarded as natural and instinctive. The opinions of the informants on the issue were as follows:

“It is natural when a man and a woman love each other. It is like a need for sexual release.” (Buarian, aged 44 years).

“It's not the main component for everybody. For me, it's just another component of nature and instinct. If we don't know how to control it according to the moral framework, it would be an expression of a wrong

notion or belief. It would become a subject of just among friends.” (Sakda-Big, aged 35 years).

“For my wife, sexual intercourse is an expression of true love and relief of sexual desires.” (Sathian, aged 34 years).

“For teenagers, sex is a natural expression in line with age.” (Sergeant Yim, aged 44 years).

3.5.3.2 Sexual relationship was an emotional expression of warmth, bond, understanding, closeness and sincerity. It was a transfer of happiness of family life in physical and mental terms after mutual trust had been established. Sexual relationship thus was a component of family life. After having spent a married life, love expressed physically through intercourse would turn into mutual understanding, sympathy and spiritual support. This spiritual feeling was higher than physical one as a couple got older. More emphasis would be put on establishing the family and responsibilities. Sexual drives would decrease with age, therefore, refraining from or having fewer sexual activities was not problematic to family life despite family security. Sexual relationship was a matter of conscience rather than emotion. The conscience was derived from practicing Dhama and prayers. Consequently, sexual relationship was not the most important thing in a married life because it decreased with age. Children and soulmates would become more important than the need for raw sexual release.

“I think sexual relationship makes both parties happy and it is a transfer of warmth and intimate contact to each other.” (Sommai, aged 43 years).

“Within the family, I think, sexual relationship is a part of life. Frequency of the activity depends on many factors. It’s like giving happiness too each other.” (Boonchai, aged 34 years).

“It’s a transfer of mutual feelings to each other after trust is established.” (Theeraphak, aged 21 years).

“Sexual relationship is a part of family life, not a major one. It does not mean that having no sexual relationship would break the family apart. We base our marriage on love and love would lead to sympathy and spiritual support. Spiritual feeling is higher than physical one.” (Sakda-Big, aged 35 years).

“When you get older, sex is conscience. Conscience always outweighs emotion for me. Conscience is derived from practicing Dhama. I give prayers everyday if I could.” (Theerawut, aged 46 years).

3.5.3.3 Sexual relationship was referred to procreation, the continuation of family live. It was also about establishing a family, according to the following quote of an informant.

“Sex and my wife means she is a good mother. Simply put, it’s procreation to maintain the family line. In other words, it is to set up a family.” (Theeraphak, aged 21 years).

3.5.3.4 Sexual relationship was defined as possession of one’s wife, as one informant stated.

“In terms of sexual relationship, my wife must belong to me only.” (Thanong, aged 23 years).

For co-habitants, the definition of sexual relationship was in between a release of sexual desire and sexual instinct because they were still in teenage years. The implication of sexual relationship among co-habitants was virginity. It was a personal pride to have a virgin woman and accepting her as his wife. For those with a perspective of equal right to choose marriage partners, virginity was not as significant as mentality. For instance, they would be serious about the relationship when mutual understanding and adjustment were achieved. Some had a notion that sexual relationship was a part of courtship and sometimes sexual intercourse was borne out of curiosity.

“It is a search for a virgin person and I am proud to be the first man for her. I love everyone but could stay only with someone that I love and could get. along well.” (Athorn, aged 22 years).

“It’s curiosity and when a man loves a women, they should have sex together. In my case, we really love each other, plus having been carried away.” (Suphan, aged 20 years).

Definition of sexual relationship with prostitutes

Such a relationship was purely based on a need to release sexual desire, sometimes with an exchange of money. It could also be to prove his manhood that could conquer a woman’s heart or his verbal ability to

persuade her to surrender sexually. It was manhood pride and his sexual potency as well as fun to conquer a woman's heart.

“Sexual happiness with my wife is more fulfilled and sincere than that from a prostitute, which was temporary and unimpressive.” (Chinnakorn, aged 30 years).

“When I get women, they never pay me and I neither take it from nor give it to them. Women of bed partners are something new, not wives.” (Wasan, aged 44 years).

It can be summarized that all 4 characters received from the group of interviewees regarding the meaning of “sexual relation” of family life can be divided into 3 points that are as follows:

1) In view of biological meaning, the married male and female want to have sexual relation in order to relieve their instinctive sexual need.

2) In view of sociological, male marries female in order to generate new family and be as a descendant.

3) In view of semi-biological and semi-sociological meaning, male and female get married in order to have sexual relation and a descendant and to build up new family.

The highest number of group of interviewees who gave the meaning for first point is people who do not seriously have families. It is a group of one-man-one-wife and a group of one man with many wives. The highest number of group of interviewees who gave the meaning for second point is a group of one-man-one-wife. As for the third point, the group of interviewees who gave such meanings is the general family of one man with many wives showed the highest number. In view of having sexual relation with servicing female, all groups of interviewees gave a common meaning that it was a natural sexual relief that can be done by payment and mutual consent.

3.5.4 Conclusion about the perception of “Masculinity in sexuality” of married Thai men

In this research study the perception of “masculinity in sexuality of the group of respondents has been summarized. The concept of sexuality and male experiences have been documented such as the followings, the concept of sex and sexual behavior, attitude towards women’s and men’s sexual roles, meaning given to sexual relation, living situation of family or couple lives, concept related to sexual orientation of the respondents towards the expression of “ masculinity in sexuality”, therefore, the researcher has studied the concept of sexual orientation of respondents which is divided into two parts, one known as positive sexual orientation which is regarded the sexual practice is a kind of happiness and a matter of recreation, the other one known as negative sexual orientation which is regarded the sexual practice is a matter of restraining and thinking of the right tract, following morale therefore, sex is a kind of guilt.

The researcher tries to summarize the perception of masculinity in sexuality become a positive manner better than the negative one. In the negative manner, the meaning of sexual intercourse is living as a family or couple lives as husbands and wives to build up their own families and to produce off-springs. If it is sociological concept, sex and sexual behavior are regarded the matter of love in women or how to express love and interesting in any women must be reality, approach woman’s principal relatives, showing himself for acceptance from woman’s side, do not take any advantage over labor or sex, no sexual tyranny, showing sexual appeal by doing funny mood, politely speaking, good conduct and giving honour.

There is no provisional love, no selfish with woman, sexual practice is regarded as reality, sexual responsibility, never think of having sex with couple is to ensure more safely than that of female sex worker, never emotionally do according to sexual desire which will lead to pregnancy before marriage and induced abortion. It is believed that wedding ceremony is to make the spirit of building up the family which is not wasteful expenditure, be proud to be the first man of women. Of course, it is by nature and by right that, man and woman will similarly express sex matter. In this connection, the both group of respondents has an opinion that woman is able to express about sex but it may be good or bad end for her. Because of men’s sexual outlet is really a matter of male sexuality, but for that of woman before marriage, it is thought to be partially accepted at a certain level and

thereafter woman should be strict on monogamous practice because married woman is importantly determined by Thai society and tradition that she should practice monogamous principle. Eventhough, it is not that woman to be the victim of man's sexual desire, if we have to talk with man who behave himself like woman such as gay people, we can not do that with close tight because we are afraid to be taken it for grant of the same group. For the respondents living as temporary and general families with monogamous practice or one husbands with several wives (type A and B) has positive sexual orientation which affects to the perception of respondents' "masculinity in sexuality" in the negative way better than the positive one. Their opinion about sex and sexual behavior are free and happy game. When they are the conqueror in love of women, they become proud of having several wives or couples and to be the first man of that woman by finding out so called "virgin" from screening through temporary love approach and will have permanent love with virgin girl whom to be accepted as the real wife. At the same time they do not like their children having direct experience about sex or vulnerable sexual behavior before eligible sexual age. For their own opinion, they want to have early sexual experience or to seek for sexual expertise such as sexual learning practice, so they have sex at twelve years old.

There is sexual relation with couple before marriage because it is convinced and safe better than that of going with female sex worker. This sexual relation is regarded to exchange each other sexual happiness so any commitment is not to be made. If it is necessary to be responsible in case of woman become pregnant, reason and respective situation is to be considered and decided whether that pregnancy is accepted or if that pregnant woman is to be taken for induced abortion, again decision based on reason and situation is to be made. They have opinion that wedding ceremony is to keep "face" (not loose face) and give woman honor and money is thought as power. In case of talking with the man behaved like that of woman such as gay they will not closely talk due to much dislike sometimes. They think that having sexual relation within the family is to release sexual mood and having children, which is the biological and sociological perception.

In connection with the perception of "masculinity in sexuality" towards the attitude about the expression of sexual role between man and woman in the group of all respondents, there will be the same concept which is

allowed to have the equity to select gender of children. As related to the feeling towards sexual expression by nature and by right of man and woman, there is the same opinion as the role of man and woman in the family with half-dominance quasi-equity. But for the selection of occupation and occupational opportunity of both man and woman, there will be the same opinion as man and women are able in decision-making and to be responsible for duty with quasi-equity.

Part C: Sexual Health

“A man who does gender correctly would be relatively unconcerned about his health and well-being. He would see himself as stronger, both physically and emotionally than most women. He would see himself as independent, not needing to be nurtured by other. He would be unlikely to ask others for help.... He would face danger fearlessly, take risks frequently, and have little concern for his own safety” (Courtenay 1998: 21) or “real men don’t get sick.” (quoted in Harris, 1978: 82).

3.6 Behaviors and activities that expressed sexual health responsibility for the family

Responsible sexual behaviors and activities between husband and wife were classified as sexual health behaviors. It was referred to responsible sexual practices of married Thai men towards their wives with a focus on pleasure and safety. It was a combination of physical, mental, emotional and social sexuality by supporting and promoting personality. Relationship and love were for a perfect sexual health. In addition, sexual control and restraints must be conducted according to social and moral ethics.

In this investigation, sexual health and sexual health practices of Thai men that expressed as responsibility for their families were included in the following dimensions:

3.6.1 Physical behaviors of oneself and his sex partner, including overall physical cleanliness, correct cleanliness of sexual organs and cleanliness before and after sexual intercourse.

3.6.2 Protective actions to prevent oneself and sex partners from reproductive transmitted infections (RTIs), sexually transmitted infections (STIs) and HIV/AIDS, condom use and sexual double standard on condom use.

3.6.3 Sexual relationship with wives that led to mutual pleasure, without violence, pains or harms.

3.6.4 Whether force, rape, threat or physical assaults were used with wives when they had health problems or were unwilling to have sex.

3.6.5 When sexual problems were discussed with wives, whether there was an access to sexual information or exchange of information in verbal and non-verbal forms.

The sexual practices framework of the informants focussed on competency levels of sexual practices whether they were related to or in contrast with their perception of masculinity and male sexuality. From the data analysis, the results of sexual health practices in different dimensions were as follows:

3.6.1 Physical behaviors of oneself and his sex partner on overall physical cleanliness, correct cleanliness of sexual organs and cleanliness before and after sexual intercourse. It was revealed that in normal time, their bodies as well as sexual organs were cleaned with soap and water. For cleaning sexual organs before and after sexual intercourse with their wives, it depended upon emotional situations and levels of sexual urges. When in a normal state of mind, cleanliness would be done both before and after the intercourse. However, when getting drunk or in a state of uncontrolled sexual desires, such an activity was deserted completely. With prostitutes, cleanliness was hastily done in order to leave the brothels as fast as possible. For teenagers and practices during teenage years, they hardly paid attention to cleanliness, but when they got older and had more experience, they began to look after themselves since they had girlfriends or wives as an indirect incentive to pay attention to their cleanliness.

“I just take a regular shower because I don’t have any diseases.” (Akat, aged 28 years).

“I take a shower before bedtime and after intercourse, I have to brush my teeth and clean myself otherwise I won’t be able to sleep. My wife looks after her cleanliness like other women do.” (Sathian, aged 34 years).

“If men do not go to field operations, they would please their women by making themselves clean. But after field operations, women want to please their men by preparing themselves with techniques indicating that their men have been away for quite sometime.” (Buarian, aged 44 years).

“For cleanliness, my wife and I are very clean. We do it clean whenever we want.” (Ukrit, aged 44 years).

“For cleanliness, my wife was 2 or 3 times cleaner than me. Sometimes I would fall asleep while waiting to have sex with her because it takes so long time to clean herself.” (Suthep, aged 44 years).

For those informants having sexual intercourse when getting drunk or in uncontrollably high sexual desires, cleanliness was completely neglected before and after the intercourse. They were too drunk or too sexually aroused due to long field operations or being away from their wives in the provinces. When they visited their wives, their sexual urges were too overwhelming to control.

“Once in a long while, I would be in full force without using condoms. If I am not drunk, I would be clean, but if I am drunk or away from my wife for too long, it would be spontaneous. She would take care of the contraceptive pills.” (Thanong, aged 23 years).

“If I am too drunk or too sexually aroused, I would take care of cleanliness later. Actually, sexual diseases usually occur in unclean teenagers.” (Awd, aged 21 years).

“Most of the time we take a shower before having sex. I am the one who doesn't care much for cleanliness. My wife would tell me to clean myself first. She is always ready except during her menstruation.” (Chinnakorn, aged 23 years).

“If I am not drunk, I am clean. If I am drunk or have been away from my wife for too long, cleanliness can wait.” (Theeraphak, aged 21 years).

“If I am drunk, I would ask my wife for sex. She would resist and I would say to her that if she refuses, I would take her younger sister. She has to comply and that's it.” (Sergeant News, aged 44 years).

“I have already been aroused during a bus trip back home. I am away from my wife for the whole week. When I get home, I would jump to her. If she resists, I would rape her. Anything else can be dealt with later.” (Athorn, aged 22 years).

“I think a wife plays a part for her man’s cleanliness otherwise we wouldn’t do it. Unlike in teenage years, we still lacked experience and did not pay much attention to personal cleanliness. When we have a wife, we should care for her feelings.” (Thongphan, aged 23 years).

“When I visit a prostitute, I would be in a hurry, cleaning roughly and coming out.” (Suphan, aged 20 years).

“I think teenagers are promiscuous and don’t know how to keep themselves clean. When I was a teenager, I went (for prostitutes) whenever I felt like to release sexual urges without knowing how cleanliness was like. When I have a girlfriend, I look after myself to make her feel that I am clean. I’m afraid she would disgust me if I am not.” (Boonna, aged 21 years).

It could be summarized that cleanliness of bodies and sexual organs of the informants depended upon emotional situations and sexual urges. When they were drunk or had high sexual urges, they neglected cleanliness all together before and after having sex. However, when they were sober, they would take care of their cleanliness to please their sex partners or wives. For women, they took care of their cleanliness more regularly than their men.

3.6.2 Preventing themselves and their sex partners from contracting reproductive transmitted infections (RTIs), sexually transmitted infections (STIs) and AIDS when having more than one sex partners.

On the issue of preventing oneself from sexually transmitted infections, the informants stated that before they had girlfriends/wives or when they were young, some of them had the diseases while others didn’t. The former mentioned that they were painful and felt that it’s a necessity to avoid them at all costs. Some perceived their contracting the diseases as bad luck to meet such women. In all cases, they stopped frequenting prostitutes for a long time and only had sex with their wives. For those still often visit prostitutes condoms were used as a protection, particularly with women labeled as “stray chicks”. They were particularly fearsome

and at times double condoms were used to prevent their breaks and soapy water or disinfectants were used to wash their sexual organs after the affair was finished. For those not using condoms and becoming sick, they would stop their sexual activities and find out how they contracted the diseases because they never had sex with other women besides their wives (for informants having 4 wives or polygamy type B). Some got the diseases but had themselves checked before they got married or before the birth of their children. RTIs were not found among their wives except vaginal discharge or infected uterus, which could be cured by medication as the infections were not serious.

“In the past, I used to get STIs and they were acute and very painful. I stop visiting prostitutes until now so my wife and I do not get any diseases. She does not get pain.” (Sergeant News, aged 44 years).

“I used to get women’s diseases and blamed it on my bad luck to meet such women. My wife used to have vaginal discharge and she took medication or visited the doctors.” (Sathian, aged 34 years).

“I have never contracted women’s diseases because I have never visited brothels very often. I only sleep with my wife.” (Suphan, aged 20 years).

“I contracted the diseases 2 times. After I have this since last wife of mine, I always use condoms whenever I visit brothels because I am afraid that she would get the diseases from me.” (Buarian, aged 44 years).

“I have never had the diseases. I never use condoms with my girlfriend. When I visit brothels, I use two condoms at the same time even when I am drunk because I am scared.” (Theeraphak, aged 21 years).

“When I visit brothels, I use 2 condoms to prevent their breaks and diseases. When I return home, I soap myself 2-3 times during the shower.” (Boonna, aged 22 years).

“I didn’t use condoms in the past and got genital warts. When AIDS comes, condoms are necessary. If not used, strong disinfectants must be used to wash.” (Sayan, aged 24 years).

“I have never had women’s diseases because I have never visited frequented brothels frequently besides my four wives. If I had diseases, I would not use condoms and stop sexual activities. I would ask and investigate myself how I contracted them.” (Thawatchai, aged 34 years).

“I used to have women’s diseases. I have had my blood checked before marriage and having children and the doctor said I was alright.” (Chawalit, aged 41 years).

“When my wife has vaginal discharge or infected uterus, she either buys medication or sees the doctors and the ailments are gone in a few days.” (Pitsanu, aged 43 years).

For the informants who had never had the diseases, it was because their sex partners were strict about their cleanliness and checked their physical abnormality all the times.

“My wife has never had diseases because she is extremely clean and sensitive. She never has herself infected.” (Ukrit, aged 49 years)

It could be concluded that among those suffering from sexually transmitted infections in the past, it was due to their naiveness and inexperience so they were reckless. When they gained more experience, they became careful and paid special attention to prostitutes. If necessary, more than one condoms were used at the same time. For polygamous informants, they never visited prostitutes frequently and never used condoms with their wives because sexual activities were carried out among themselves only. For the wives of the informants, many of them suffered from vaginal discharge or infected uterus, sexually transmitted infections, and they were curable. For the informants never having STIs, it was because their partners were strict about their cleanliness and they were checking one another for sexual abnormalities all the time.

Furthermore, the informants provided opinions on using and not using condoms as follows:

The issue of condom use

Different dimensions of condom use were analyzed, e.g. whether the informants used condoms, why they did and did not use condoms and how they negotiate with their sex partners/wives when they wanted to use condoms so

that it would be acceptable for their partners or wives. In addition, they could tell the differences between using and not using condoms during sexual activity. The details were as follows:

The informants were divided into two groups, namely, those who used condoms and those who did not. Initially, the focus would be on the former group who comprised a minority. They used condoms without any reasons or excuses to support their use. Among these informants, condom use started when they first had sexual relationship with their partners because it was used as a method of birth control or to replace other birth control methods found to be ineffective or troublesome since they never used sexual services from prostitutes. For cohabitants, condom use was a social reason to prevent pregnancy and STIs as they were not married yet. One case stated that before becoming a soldier, he never used condoms, but benefits of condom use were obtained during his military career, creating a positive attitude to prevent himself. More importantly, condoms were viewed as a material to prevent pregnancy and sexually transmitted infections rather than a symbol of sexual bravery.

“Ever since we were together, she has always pleased me in whatever I do. She knows that I am scared of contracting STIs so she knows that I never visit brothels. It is not suspicious whether I use condoms or not.” (Suthep, aged 44 years).

“It’s no longer strange because we used them once as a birth control method. They can be used as normal.” (Sakda-Big, aged 35 years).

“Before I was drafted, we both had our blood checked and we were safe even without condoms. When I go back to visit her, I have to use condoms for 2 reasons. We are afraid she would be pregnant as we are not yet married and she is afraid of contracting STIs from me.” (Boonna, aged 22 years).

“Before I was a soldier, I never used condoms. When I am a soldier, I attended lectures so I understand the benefits of condom use. It’s better to prevent from than to die of AIDS.” (Suphan, aged 20 years).

“I regard a condom as an instrument to prevent pregnancy and STIs, not as a symbol of bravery. It’s not me and I wouldn’t risk myself with women.” (Sakda, aged 23 years).

For informants using condoms to prevent STIs, they were scared of the diseases especially AIDS. Consequently, when using services of prostitutes or other women besides their wives, they would always use condoms. Sometimes, two condoms were used at the same time and prostitutes were also afraid of contracting diseases from their customers. Certain brothels provided free condoms to their customers.

“When I visit a tea house or am drunk or sexually aroused, I would promptly finish the affair and leave the place. I wouldn’t stay there long and have a drink or something. I always use condoms because I am extremely scared of AIDS. Eventhough many women are ok without condoms, I would insist on using one and sometimes two condoms at the same time.” (Sathian, aged 34 years).

“I have stopped drinking and womanizing for a long time. If I visit a prostitute, I would use condoms because I am very scared of diseases. I used to have gonorrhea for over ten years in the past. I use condoms with other women but not with my wife. She used oral contraceptives.” (Sergeant Yim, aged 44 years).

“AIDS is like a death sentence and it may take only 15 minutes to get it. It’s better to use condoms because we don’t know whether women we have sex with have any diseases. If I use it with my wife, I would explain to her why.” (Pitsanu, aged 43 years).

“I never frequently visit brothels, but if I have an opportunity to, I would use condoms.” (Suthep, aged 44 years).

Other reasons for condom use included when contracting STIs from other women and wanting to have sex with their wives, they would make up excuses for using condoms to prevent suspicion. Certain cases used them to prevent pregnancy and responsibility when having many girlfriends at the same time. Others viewed that a sexual intercourse was not an expression of reckless adventure or bravery. They then used condoms all the time. Many of them used condoms to have sex with their wives/girlfriends during menstruation with the consent of their women.

“In the past, I did not regularly use condoms and got STIs. When I used condoms with my wife, she became suspicious and I had to make up excuses.” (Wasan, aged 44 years).

“If she has menstruation, I would use condoms. Otherwise she would be like a virgin, but actually it’s her period.” (Chinnakorn, aged 23 years).

“I would not risk myself for sexual bravery. I could risk other matters but not sexual.” (Theeraphak, aged 21 years).

“It’s acceptable for my girlfriend when I use condoms during her having menstruation.” (Akat, aged 28 years).

“I have many girlfriends and my sexual involvement is limited among them, not with other women. They take oral contraceptives to prevent their pregnancy. I rarely use condoms with them except when I am sure they would be pregnant and refuse to take the pills. I still select my women and am afraid they would entrap me. I use condoms with the ones not taking the pills because we are not ready to have children yet.” (Athorn, aged 22 years).

It could be summed up that there were several reasons for using condoms among the informants. It could be used as a birth control method when other approaches failed. In addition, a social reason played an important role in condom use since they were not married yet and the use was to prevent STIs and AIDS. Some informants used them when they had contracted STIs and wanted to have sex with their wives/partners or when their women were having menstruation. Others used them for the sake of safety, not bravery. Among cohabitants, condoms were used to avoid entrapment and responsibility when their partners got pregnant. One case learned of the benefits of condom use in the military and changed his sexual practice to prevent the dangers of STIs.

In this investigation, the majority of the informants did not use condoms when having sexual intercourse. The reasons for neglecting condom use varied from one informant to another. For those having sex with their own wives, they were certain that they did not have any STIs and their faithfulness could be trusted as well as their intimacy had come to the point where trust and situational assessment could be done. Some viewed that not using condoms was

regarded as honoring women because they were in decent professions, e.g. nurses or salesclerks. Others perceived that not using condoms for their first sexual relationship was an expression of sincerity to their partners since they could put themselves at risk for having unprotected sex. However, many did it to boast to or be accepted by their peers for risking themselves and as an expression of senseless and irrational leadership, which was an opinion of those lacking knowledge and understanding about AIDS. Still there were others regarding unprotected sex as a symbol of manhood, who could gamble their fate in peril by having sex with service girls unprotected. Nevertheless, some reasoned that condom use prevented their ejaculation because orgasm could be different between using and not using condoms. Others mentioned that using condoms was absurd for their wives, which was like putting an alien object into their sexual organs. Some women did not want their partners to use condoms because they wanted to ensure them, while others wanted to take revenge from men for spreading diseases to them. Some informants remarked that having unprotected sex with their wives was the transfer of deep warmth and spiritual bond between the two partners. However, in cases where condoms had never been used from the beginning, using them could cause suspicion of being unfaithful in their wives and partners, therefore, making it difficult to provide them hard and convincing reasons for their condom use.

“When a man would have sex with a woman, they have to court and learn each other for quite sometime. It’s not just anybody like when he is drunk.” (Theeraphak, aged 21 years).

“Condom use is good for birth control, but if my girlfriend already use a birth control method, I think it’s better not to use them because we should trust each other.” (Akat, aged 28 years).

“I used to have gonorrhoea, but presently I stop frequenting brothels. It’s not necessary for me to use condoms because I honor my partners. Some force me not to use them because they work as nurses or salesclerk. I am ok.” (Detwong, aged 43 years).

“I use condoms with my wife as a birth control method because she is allergic to oral contraceptives. I do not use services of prostitutes but I have sex with other women whom I have befriended with. I used it once with a nurse who told me to do so.” (Ukrit, aged 49 years).

“My first sexual intercourse with a woman that I trust is unprotected. If we have sincere sex with her, she would like it and be addicted to it. We should be adventurous. If we really love and are serious with her later, we would be proud of it.” (Awd, aged 21 years).

“It’s peer pressure to show that one is brave and trusts women. He likes to be a leader for his woman. He may have unprotected sex with prostitutes and is praised for his reckless adventure, which is a wrong notion. When another friend hears the praise, he also wants to be accepted, so he does the same thing another friend does. Thai people want to be praised, accepted and outstanding even in an incorrect way.” (Chinnakorn, aged 23 years).

“In the past, teenagers were reckless and irrational. They might not understand present circumstances where there is a risk of AIDS. Nowadays, there are weird diseases. When they grow up, their perspectives are changed. Outdated notions still remain among uneducated Thais.” (Suphan, aged 20 years).

“Unprotected sex is an expression of manhood because he can gamble his fate with risk or even death. He shows his bravery to women.” (Sathian, aged 34 years).

“I can tell that orgasm when using and not using condoms is different. Using condoms is unnatural with less happiness and ejaculation. It could be irritating and my wife doesn’t like it. I could use them if needed be, but I use them every time with prostitutes.” (Buarian, aged 44 years).

“My wife regards condom use as absurd. She can’t accept it for having an alien object inside herself.” (Chirawut, aged 46 years).

“If condoms are not used, direct contact is uninhibited between man and woman. If condoms are used, it’s like holding a woman covered in a blanket. The feeling is different. If I visit a prostitute, I always use condom because I’m afraid of AIDS.” (Wasan, aged 44 years).

“It doesn’t feel natural when using a condom and sometimes women do not know whether I have orgasm or not because she doesn’t feel it.” (Sathian, aged 34 years).

“For a girlfriend or a woman I just meet, condoms are used for prevention. For those I have known for a long time, I don’t use them. If women want to entrap us, they would try to prevent us from using condoms.” (Athorn, aged 22 years).

“If a woman wants to take revenge on men for transmitting her diseases, she would not allow them to use condoms. We have to know how to protect ourselves. A good alternative is to avoid such women. Nobody wants to have sex with infected women, except bad luck. They didn’t tell us that they were infected because they wanted to get revenge on men.” (Awd, aged 21 years).

“I think warmth and spiritual bond could be transferred more deeply without condom use. That’s why my wife and I never use condoms. If we have to, it’s ok for both of us.” (Sommai, aged 43 years).

“I do not use condoms because I do not have sex with other except my four wives. If I used them, I could have sex with any other women. So I do not as I want to limit myself with only four women. If I used them, they would be surprised because I have never used condoms with them. If they forced me to use, I wouldn’t sleep with them. If they has STIs, I would ask them where they acquired the diseases. I don’t know what to answer because I have never been forced to use condoms. I would prefer not to sleep with them if that’s the case. I am confident in myself because I have never been involved with other women. My family must have confidence in me as I have confidence in them. If I knew I had diseases, I would not used condoms but refrain from sleeping with my wives. I would investigate myself how I acquired them.” (Thawatchai, aged 34 years).

“I never use condoms with my wife and she knows how much I hate them. If I were forced to use them, I would stop having sex. If I used them, I don’t know how to explain to my wife. (Boonchai, aged 34 years).

It could be summarized that their reasons for not using condoms were self-confidence in their own safety, sincerity towards their partners, reckless bravery and an expression of manhood due to irrationality and lack

of correct knowledge about AIDS and STIs. In addition, they wanted happiness from orgasm without inhibition or expression of spiritual warmth and bond. Women wanting to entrap men would refuse condom use and some of them regarded a condom as an alien object in their bodies. It was also concerned with unfaithfulness and habit of not using them from the beginning.

Negotiation for condom use

The informants were composed of those using and not using condoms when having sex with their wives and/or sex partners, e.g. prostitutes, regular partners and others. They were required to give reasons to convince their partners for using condoms when they had to. The most convincing reason for using condoms, especially with their wives, was that the object provided better and exiting sexual senses because it could prolong their ejaculation. Other reasons included prevention of STIs and pregnancy. The level of acceptance in verbal negotiation in condom use depended upon background concept or beliefs of the women in the men as well as analyses of the men's previous habits. Efficiency of verbal persuasion thus relied on behavioral factors of the men, which the women used to analyze or weigh the reasons for condom use. The men also analyzed their women in that they could consult with and make decisions together, and the reason that their men could be trusted about womanization. The men and women in this group could talk things out and accept one another in every matter. The topic included condom use and there was no problem whether condoms should be used or not. For the men whose wives could not trust them about womanization, it was more difficult to win their women's trust about sexual matters, especially condom use. For this group, verbal negotiation on sexual and women's topics could be tough and risky to the point of breakdown and quarrel.

“It's no problem for me and my wife, except that she doesn't like the idea.” (Sommai, aged 43 years).

“I don't use condoms with my girlfriends. If I have to use, I would tell her so because I have been with other women and I am afraid that she would get diseases from me. I would talk to her to understand and she can accept my womanizing. I could use them without any problem.” (Thonphan, aged 23 years).

“I would raise the issue of birth control, not sexually transmitted infections as there is none for me. It could also prolong my orgasm besides being a birth control means. I never use condom with my wife as I am not sexually promiscuous. I had to suppress and endure the urges when my wife gave birth to our baby.” (Akat, aged 28 years).

“I would tell my wife to try condoms because we have not used them for a long time.” (Sathian, aged 34 years).

“I have never used them, if I have to, it is to prevent pregnancy rather than other reason.” (Thongphan, aged 23 years).

“I would talk it out to make my wife happy that I would not hve sex with other women and cause her harm. We use condoms to protect her since there might be something she is not happy about. So we use condoms to make her mentally happy.” (Wasan, aged 44 years).

“I would be reasonable and factual to her that condom use is to prevent pregnancy and diseases. Don’t think that I have stopped loving her.” (Athorn, aged 22 years).

“I would tell her directly that it’s to prevent pregnancy. We haven’t been together for a long time and it’s safer to use condoms in case she forgets to take pills or miscalculates her period.” (Boonna, aged 22 years).

“I would tell her directly that it’s a birth control means.” (Detwong, aged 43 years).

“Tell her that it’s prevention better than cure. She might be suspicious that I have been sexually naughty. Usually, she takes pills.” (Sergeant Boy, aged 28 years).

“It would be very unusual to use condoms with my wife since she trusts me that I would not fool around. She might think that I had contracted sexual diseases from sleeping with other women. It would be difficult to tell her that I visited a brothel. I think it would be absurd and she would be furious if I did. In my case, it would be hard to convince her to use condoms without anything wrong. It takes me to prove myself.” (Chawalit, aged 41 years).

“If had to use condoms, she might become suspicious that I had diseases because we have never used them before. The situation could get out of hand. For birth control, she takes pills and condoms would be used when pills run out. To solve the problems, I have to tell her that it is more sexually exiting to use them because people have different sexual stimulation. I would tell her that condom use stimulates my sexual desires.” (Buariank, aged 44 years).

For sex with prostitutes, negotiation for condom use was done to make them feel good in terms of diseases and pregnancy prevention. However, the most convincing reason was that using condoms was a part of sexual stimulation in men, as the following quotes of the informants indicated.

“It would be frightening to have unprotected sex. I would tell her that it’ is better to use them now than contracting diseases and die. If she refused, the game was over, no more sex. I don’t like to be forced upon.” (Boonchai, aged 34 years).

“We should be more diplomatic, like it is not safe so we’d better use condoms.” (Wasan, aged 44 years).

“If she said that we didn’t trust them or they might have diseases, it would hurt their feeling. We should say that it’s a preventive measure of pregnancy. (Phitsanu, aged 43 years).

“If she said that she was taking contraceptive pills, I wouldn’t believe her. I would tell her that using condoms would increase my sexual stimulation and tenderness. I think there are ways to avoid unprotected sex with prostitutes.” (Suphan, aged 22 years).

“I would tell them that they should try condoms as they would feel tender and their sexual stimulation would increase because of the lubricant.” (Thanong, aged 23 years).

“If I don’t know them before, condoms are a must. If they refused, it would be over.” (Theeraphak, aged 21 years).

“I don’t know how to convince them. Condoms are always used nowadays. I think it depends on whether we know our partners or not. If we don’t know each other at all, it’s imperative, but if we know each other at a certain level. It’s another story.” (Chinnakorn, aged 23 years).

“One possible was is to tell women that using condoms stimulates sexual urges. I think they would be OK and accept it.” (Athorn, aged 22 years).

“I would ask them to use condoms as a gesture that they are without diseases. I would tell them that I am married and I don’t know whether they are still virgins. We have to make it clear that we so not look down on them.” (Sergeant Yim, aged 44 years).

It could be summarized that negotiation for condom use with wives and sex partners included convincing them to perceive that sexual stimulation would be better with condoms. Their use to prevent STIs and pregnancy was a general tactic. For prostitutes, the same reasons would be raised in order to avoid hurting their feelings, as well as convincing them to perceive the importance of self-protection so that they could work longer.

Differences between using and not using condoms

The informants expressed their feeling between using and not using condoms while having a sexual intercourse as follows. It was not a natural feeling, more like masturbation despite prolonging ejaculation. It was like there was an obstacle lessening their mood, slippery, wearing a safety helmet or gloves or hugging a woman wrapped in a blanket. If either party was allergic to the object, it would be irritating and it had to be taken out during the action.

“It is not natural or responsive, more like masturbation, no intimate feeling.” (Chawalit, aged 41 years).

“Without it, is would be better. It is like having an obstacle lessening the mood.” (Akat, aged 28 years).

“It is like wearing gloves and holding something. The feeling is different form naked hands.” (Thawatchai, aged 34 years).

“It’s irritable and must be taken out, not wearing one. With it, the feeling is not intimate.” (Boonchai, aged 34 years).

“It’s not flesh to flesh, an obstacle and unnatural. It prolongs ejaculation because it’s too slippery and the feeling is not intimate so it takes time to reach climax.” (Khao, aged 31 year).

“I think ejaculation will be sooner without using condoms.” (Akat, aged 28 years).

“Using and not using condoms is different. I have a prolonged ejaculation without using them.” (Sergeant Boy, aged 28 years).

“I think it’s like embracing a woman wrapped in a blanket the true feeling is not perceived.” (Wasan, aged 44 year).

Sensations derived from not using condoms during sexual intercourse of the informants included tightness and friction that were pleasurable to the men. The responses were the same among the informants as the following quotes represents.

“It’s tight and provides better sensation, a pure joy. The feeling is different from using condoms, which is somewhat slippery.” (Chawalit, aged 41 years).

Consequently, sexual double standard from condom use among the informants was that with their spouses, condoms were used as a means of birth control, but with other women, condom use was meant to prevent sexually transmitted infections.

According to the concept of male sexuality and masculinity in sexuality, using and not using condoms during sexual intercourse could be summarized as follows:

Masculinity in Sexuality

- | | |
|--------------------|---|
| Using condoms: | <ul style="list-style-type: none"> -Social reasons, preventing pregnancy before marriage -Obstructing pleasure from natural ejaculation -Sexually stimulating and prolonged ejaculation -Having sex with spouses during menstruation (Power and Control) |
| Not using condoms: | <ul style="list-style-type: none"> -Being risky and adventurous -Expressing sincerity to women they first met -Honoring -Expressing bravery about women, praise from friends |

- Beautiful, warm and intimate emotional transfer between husband and wife
- Having many wives and exclusive sexual activity among them (Power and Control)
- Being ready to leave if refused sexual intercourse (Power and Control)

3.6.3 Whenever one has the sexual intercourse with one's wife, it has to be mutually satisfactory, without violence and pain, or other actions which might cause danger or not?

The researcher has studied the data from the informations given by informants, which can be summarized as follows: the informants want to have sexual intercourse with their wives or their lovers, both of which may express their body language and do not. For the group with body language expression, when they want to have sexual intercourse with their wives or lovers, the researcher has divided the direction of expression to be the mutual satisfaction with their wives or lovers in which there is the mood building-up and persuasion as the start of the mood, prior to the prelude. When it is time to approach the wives, e.g. by fondling, talking, or the use of body language, including the ability to utilize their sexual act. All of which will lead to the postlude stage.

The informants stated that how much one expresses their body language to each other depends on the condition and situation of their sexual feelings, whether they have been established beforehand. Or their sexual feelings have been gradually built-up from the intimacy between husband and wife. When one has their sexual feelings, regardless of being drunken or not, there will be an expression of body language most between husband and wife. Therefore, for this part of analysis, the researcher allows the informants to talk about their sexual intercourse with their wives in normal situations, meaning not being drunk, and let their own sexual feelings being accumulated due to the intimacy between the two. The researcher can evaluate the direction which the informants used with acceptance from their wives and thus creates mutual satisfaction as follows:

3.6.3.1 There is a mood building-up with body language, e.g. fondling, hugging, and observing if or not their wives have been responded to their sexual feelings. Most of the informants state “We can somehow tell.” Which will be wxpressed into Thai term of “Roo-Kan”. In some cases, the men will tell their wives that they now have the sexual feelings and at the same time observe how is their wives’ responses. From the way their wives caress them or hold their sexual organ with some dirty jokes, the stimulation for sexual feelings can then be aroused. The timing for such sexual feelings are not certain, but most is the time before bedtime or after both have finished their daily routines, e.g. after dinner and shower. Most of the time this happens in the bedroom, but for those with primary erectile dysfunction, premature ejaculation of spermatic fluid, they will change the place to the hotel which is located far away from their kids. Some sexual stimulations are the odor of shampooing or little hair around her sexual organ. Mostly, it is the men who start the process, since ladies are too shy to express her sexual needs Eventhough it is the turn of the women to get things started, there is nothing to be condemned as this is the happiness of the couples. There will be no teasing for this after completion of sexual intercourse. If it were the lovers show out as such, in Thai culture, it might deem inappropriate, as it is expected that women will always be the followers. Frequency of sexual intercourse is approximate 3-4 times weekly for the informants, the following are the informants’ statement given to the researcher.

“We would take a bath as usual but with some touches here and there, but not so often sweet talk. If she gets hurt at her womb or the strange positions hurt her, she will let us know. I am often away from home, so we will take turn approaching each other. Mostly, I am the one who gets started. After the sexual intercourse, we will talk on various issues, with perhaps some washing before going to bed” (Chawalit, aged 41 years).

“If I have sexual desire, I must get my wife. I am normally a bit drunk and persist my wife for sexual act. She then agrees it actually. Other lovers like it too.” (Akas, aged 28 years).

“We always keep clean as we hardly see each other. We normally start with health issue etc before I get started. Her response is always good, except when she is on her menstruation or she is terribly tired. I may

have to force her, but just a little bit, not actually a rape. She is my only girlfriend and we both get happy every time we meet each other.” (Boonnah, aged 22 years).

“I try, if she is ready, we do as usual, nothing special” (Supan, aged 20 years)

“We understand each other well since postlude is a very short period of time. Normally, I wait until she finishes or we both finish together. I never ask since we know each other well. After the sexual act, we will plan how we do with our family, not that we sleep back to back.” (Thongpan, aged 23 years).

“I am most ready while she is not, since she has not taken a bath. She usually responds well except when she is on her menstruation. When we live together, who is the first to start is nothing strange. Since I love her. If it were other women, I may think she is an expert. Eventhough she has been living with other before living with me, I still need her.” (Thongpan, aged 23 years).

“I start first and if she is okay with me, we go along. I always ask if she finishes or is she happy. We normally clean up after the sexual act. My wife is very clean and I do not have night life so no disease is concerned. We frequently have sex before we have the child. Sometime she will be straightforward by letting me know that she want to have sexual intercourse with me” (Chiravut, aged 46 years old).

“Watching a movie, video, or nude books, I can get some from my friends. My wife is not so interested in such media. When we just got married, I used to tell her many how-to for sexual intercourse. Now she is always a follower. Sometimes, she will say she misses me. Then I know her desire. I have to find time to come home to meet her. “ (Tanong, aged 23 years).

“I normally start first and she will respond if she is ready eg by hugging and kissing. I deem that act is more important than techniques. I always check how she feels since she will not say it out. I am confident that I am her first guy. I used to tease her that if I am dead and she finds another man, he might blame me of not teaching her about sexual intercourse. But we normally do not do things too far behind.” (Wasant, aged 44 years).

“We would plan for the future and ask how one feels, then we have the mood. We do not use condom since I do not go out at night. If she is really tired, I will feel considerate for her, so we just go to sleep. If I need to go out for night life, I will tell her. Sometime she is also the one who starts, it is okay. I do not like severe features, we should get the postlude stage together. It is better.” (Sayan, aged 24 years old).

“Whoever starts is good. Normally it is me. Then I help as she suggests” (Chinakorn, aged 23 years).

“Our frequency is about 4-6 times per month (only major wife now). Sometimes I have the problem of inability to finish, so I get more exercises and more rest. Usually I start first or sometimes she will indicate so. If I am too tired, e.g. from long driving, I will let her know. The frequency drops once I turn 40-41 years old. I may help her with mood stimulation and will ask how she feels after we finish. If I can not, she might feel a bit disturbed but she will turn to normal in the morning. Sometimes we use hotel instead. I have daughters and kids in the house, so I do not use nude books etc.” (Dejwong, aged 43 years).

“I really get into sexual mood when I smell new shampooing odor” (Theerapak, aged 21 years).

“I have many wives, I like those with little hairs. If there is a lot, I order them to get rid of it.” (Thongpan, aged 23 years).

“I and my wife normally get. along well, she likes my sex, and I am the one who get started.” (Athorn, aged 22 years).

“Mostly she is willing with us. We help each other out. I usually start since she is too shy, and we both are happy” (Tanong, aged 23 years).

“Frequency for sexual intercourse is 4 times a week when we just married. Now it is much less since she just has the baby” (Akas, aged 28 years).

“Frequency before having the baby is more, now only 3-4 times a week” (JahBoy, aged 28 years).

It can then be summarized that the informants have sexual intercourse with their wives or lovers in their normal situation, by not getting drunk, there will be a mood build-up by body language, expression, and observation. The phrase We can somehow tell or in Thai term of “Roo-Kun” means they want to have sex with” or sometimes it is a straightforward sentence that one wants the sexual intercourse. Observations are also made on the response of the wives part. Stimulation can be odor, hairs, or change from house to hotel. For the one who get started, it can be male or female. For male, it is nothing to be shy about as it is the happiness between the couples. There will be no teasing on wives for this. But if female who are not wives start the sexual desire, it is deemed not appropriate in Thai cultures.

3.6.3.2 In terms of stimulation after knowing the desire is there, there might be some fondling until it is the time for sexual act. Besides fondling, it can be hugging, kissing, caressing, using arousing words, of which the informants, statements are as follows:

“I always get started since we know each other well. Sometimes we also get injured as we follow some media. We do not use condom at that time, and we needed to visit the hospital. If she is too busy, I will not disturb her. Sometimes she indicates sexual her desire as well. I am satisfied with my size and I will fondle more so we can finish together. Some special features are available sometimes” (JahYim, aged 44 years).

“My wife is well responded. Sometime I also use some force specially when I am drunken. Sometimes we have sweet talk. I am the one who starts and I always ask how she feels after we finish. If she is okay, we do not start it again” (Akas, aged 28 years).

“We need not to disturb her if she is tired. Sometimes we also do not get to postlude, but my wife never says a word. Sometimes we get hurt since we are ready by mind, by not by body. If she does not respond, I quit, by finding some books. Then I get sound sleep. If she responses, we go along. If she does not want it, but I do, I have to go for my own masturbation. After the sexual act, we will plan for tomorrow’s dinner” (Jah-Karn-khao, aged 44 years).

“Sex is the matter between couples, but we both are shy since kids sleep with us. Sometimes we have to wait till the kids go to bed or stay at grandma’s home. Sometimes it takes months to be able to have sexual intercourse. She is so shy so all I ask is whether she is happy. We are not expert in this so we do not have much strange positions.” (Suthep, aged 44 years).

It can be summarized that how much the informants stimulate their wives or lovers depends upon the sexual desire at that particular moment. If it really has to go, then there is no stimulation. But if male can wait a bit, he will hug, kiss, caress, or talk to the wife. How to create happiness in sexual intercourse, the informants state that the use of techniques is useful. Some other features also involved, e.g. oral sex, the sodomy, etc. some of which is from nude movies. If the wife gets hurt, they will stop. Some too strange features will not be brought into use as the wife is our wife and the mother of our kids. Most said that “sexual act is more important than the size of sexual organ”. For male being crazy with the size, it indicates more sadistic characteristics of the couples rather than other normal couples.

“We treat our wives as usual with caress and kiss. We take turn in treating each other. We also suggest each other. After we finish, we discuss other things in the family. We clean up and then go to bed. We will do it when she is also ready and our position are normal.” (Buarien, aged 44 years).

“I am satisfied with the size I have, more important is techniques and caressing” (JahBoy, aged 28 years).

“If I go out for night life, I will tell my wife. When there is AIDS, I stop my night life. I will see how my wife responds and I always wait till she finishes. Sometimes she gets 2 orgasms, while mine is only one time. Techniques are more important than that of size, I think. We find and adjust positions which suit us” (Ukrit, aged 49 years).

“I go along with my wife, for me, techniques are more important than the size. We are faithful and steady to each other.” (Sakda, aged 23 years).

“We talk and caress at the same time. Such as, the topics on if or not she has taken the birth control pill or whether external gushing is needed. I always observe how she responds.” (Thongpan, aged 23 years).

“I do not use condom and I always the one who gets started. After we finish, we plan what we want to sell tomorrow. I am never concerned about the size. My wife is well responsive to me, that is enough” (Phitsanu, aged 43 years).

“For me, having sexual intercourse with my wife is as doing a homework, with others, we are trying new things. With my wife, we do not have to talk much. Sometimes we apply other positions, oral sex is something normal. My girlfriend has some chemical cleaner as she has high vocational educational background” (Phitsanu, aged 43 years).

“We talk before and ask each other after. We also do the general talking afterwards. Some jokes sometimes. Oral sex is something normal” (Sathien, aged 34 years).

It can be summarized that the informants hold that “techniques and acts are more important than the size”.

For the postlude, the informants will ask the spouse if she is happy. Should there be any change, or the topics may be on future plan for the family, about the kids, about some financial planning.

“We both are quite clean, I do not get drunken, and I care about her happiness. I will not bring disease to her. We finish together, always, it is a real feeling of love, warmth, commitment to each other. Though there are lots of information on sexual intercourse, we are not seekers for them” (Sommai, aged 43 years).

“I have to sometimes use a bit of the force and persistence. I take the chance when after a bit drunken and my wife wants to wake me up to take a shower. That is the time I approach her. Sometimes we have new features. Though I like to go for night life, but I do not agree with swinging. (Therapakdi, aged 21 years).

“She is in Lampang and I see her once in 2 weeks time. First, she does know anything about male and female in sexual intercourse, including the orgasm. Nowadays, she is an expert. She does what I advise. I do not like a real expert female who does everything for the male, since those female might be parlor girls, more than a wife” (Ukrit, aged 49 years).

It can be summarized that the informants will talk about how happy they are from the sexual act, more than talking about something serious. An overall picture of sexual act, in order to create mutual satisfaction between the couples, the wives have to be harmless, they treat each other on an equal basis, most by expressing male sexuality. For masculinity in sexuality is the way of happiness both for male and his partner, from following details:

Male sexuality: -Prelude
 -Love play
 -Sexual act
 -Postlude

Masculinity in sexuality: -Techniques and act for sexual happiness
 -Consider the orgasm between couples
 -Small talk after the finish
 -Whoever starts first is okay, but mostly it is male who does that
 -For general females, if she starts first, she seems to be an expert

3.6.4 When the wife had health problems or was not willing to have sex, whether the husband forced, raped, threatened or physically abused her.

In this dimension, the informants mentioned that most were trivial problems or the wives had infected or painful uteruses. When the symptom occurred, sexual intercourse would cease and the ailment was cured by visiting doctors or taking anti-infection drugs. Some had medical checks-up by themselves to lessen family burden. In certain cases, sexual intercourse as carried out during menstruation period with condom use and consent of women, especially after a long departure. In the raped cases, mostly when they were young and newly-wedded,

they raped their wives because they were young and wives were regarded as objects of possession after marriage. Sometimes the wife was upset because the husband did not provide financial support for the family. When sexual intercourse was non-cooperative or refused, rape ensued, as the following quotes indicated.

“During our long departure and my wife had a period when I returned, nothing could stop me since the urges were overwhelming. She had to comply otherwise I would visit a brothel, which was costly. We used condoms for this occasion.” (Thongphan, aged 23 years).

“When we have sex, she has no infection but pains. She would visit the doctor because she has a medical insurance.” (Phitsanu, aged 43 years).

“She used to have pains in her uterus, but not from sexual intercourse. I took her to the doctor and she was prescribed some medicine. The doctor said the space in her uterus was narrowing.” (Sayan, aged 24 years).

“After delivering the baby, she became painful and I wouldn’t insist. As I have said before, I am fundamentally very pitiful to others. I would stop according to my conscience and I don’t feel that it is an emotional suspension or what.” (Chirawat, aged 46 years).

“My wife looks after her sexual health so that she would not become a family burden. She has an annual check-up and has never had STIs.” (Sakda–Big, aged 35 years).

“I used to rape my wife and physically abuse her when I was drunk and she was still young. She was also under financial pressure because I didn’t give her money. I don’t do that anymore now.” (Sathian, aged 34 years).

Other violence in addition to sexual violence included verbal abuses, hitting and slapping wives due to quarrels, financial problems, stress and drunk. In some cases, it was meant to subdue them because they expressed authority in front of husbands’ friends during drinking sessions.

“Mostly it was verbal abuses rather than physical ones.” (Chawalit, aged 41 years).

“I used to slap my wife due to financial stress and I resorted to drinking. After money problems were solved, there is no more violence.” (Pitsanu, aged 43 years).

“I never raped her but slapped her once when we quarreled about jealousy. She showed her authority over me while I was drinking with my friends. I felt the loss of my face so the slap was a show that authority over her.” (Sergeant Yim, aged 44 years).

“It happened once when I was in the thirties and it was unintentional. We quarreled about my mother who was irrational and my wife talked back. I felt sorry for her later. If my wife committed adultery, I would take it as an insult to my dignity and she would pay the price for what she did. I am serious.” (Wasan, aged 43 years).

It could be concluded that forced sexual intercourse was imposed on their wives when they had health problems or were not ready, based on the ground that they were husbands and wives were supposed to provide sexual gratification to them. Such an instance was existent but rare. Other family violence included verbal and physical abuses, but they were in the past due to financial and drinking problems. When the problems were solved, such violence also stopped.

From the analysis of masculinity in sexuality of the informants on their sexual relationship with their wives or partners, it could be summarized as follows:

-Raping their wives because they were married and belonged to them (Power Control).

-Having sexual intercourse during menstruation despite wives' willingness (Power and Control).

-When wives got upset due to economic problems and refused to have sex, they were beaten and raped (Power and Control).

-Hitting wives in front of drinking friends because she expressed authority over him and humiliated him (Power and Control).

3.6.5 When one wants to talk about sexual problem with their wives, the informants will get access to sexual intercourse with information exchange, in terms of verbal and non-verbal communication or not.

From the study, the informants have received news and information from their secondary school education or from media, e.g. nude books, newspaper, and nude video. For those who love to talk with their wives regarding sex, some informants like to watch nude movies and stated that females like to talk about sex in their own groups, same as male. Techniques depend on how one likes, e.g. how females cry. For features, following nude movie is sometimes difficult to do like that. Strangest demonstrations are too hard to apply for use. One should deem that sexual intercourse has to be the readiness by both, some additional positions used, but both must be mutually happy. Sex positions regard as normal is oral sex, sodomy, but the most unacceptable one is ejaculation of spermatic fluid into female's mouth. Couple can talk about sex without being shy, as it is the matter of technique for mutual happiness. The informants learn to know views' sexual desire by using term "Roo-Kun" as the common expression between them and for male will observe their partner's response. Such as fondling, sweet talk, and caressing. The informants do not however agree with swinging as it is too westernized without thinking about the mind of females and with giving no honor to the mother of our kids. Male informants may do the swinging by themselves alone, without their wives involved. Nature will teach us sex so most informants do not seek information on this. Male usually starts first and observes how females respond. If female is not ready, male will stop.

"I read books but never let my wife do. She is not interested to know. X-movies and video are sodomy seen. I used to learn sexology from school but my wife learn from newspaper and television." (Chinakorn, aged 23 years).

"We learn from my secondary school book and try to initiate because of emotional drive" (Supan, aged 20 years).

"Mostly I have nude books in my office, it is O.K. to exchange ideas via column, in Daily-News newspaper there is telephone counseling etc." (Teerapakdi, aged 21 years).

"My wife does not like nude book or sex stories, for me, I like it, there are plenty of sex books in my office." (Boonnak, aged 22 years).

“My wife and I read books together and talk to each other if problem is available.” (Sayan, aged 24 years).

“I read nude books, watch nude movies, video with my wife” (Jah-Karn-Khao, aged 44 years).

“My wife and I watch nude video and movies and tell my wife with what position will practice. But do not follow everything, e.g. ejaculation of spermatic fluid into female’s mouth. Sodomy is O.K. for me” (Thongpan, aged 23 years).

“I used to talk with my wife who likes to see nude stuff” (Akas, aged 28 years).

“About taking sex, I think women know about sex the same as men do but they do not dare to say. They will talk openly sex matters among their group they may chat more, the same as men do, Men will talk how to make women be impressed better then the others.” (Akas, aged 28 years).

“It is not necessary to require sex stimulation it depends upon how ready the couples are. I can observe from her body language she then will tease, play to let me know and thereafter we have happy ending together.” (Theerapakdi, aged 21 years).

“We do not watch nude video at home since we have kids we go outside if we want to. My wife has her own gang for this.” (Chavalit, aged 41 years).

“I sometimes use nude stuff, but my wife is not interested in this so much. She always follows my suggestion.” (Jah-Karn-Khao, aged 44 years).

“I follow nude video, adjust some techniques, I do not talk about that much to my wife. She guides me by telling me to follow that video. Swinging is not good, but modifying and changing technique make us have unique sexual lives.” (Phitsanu, aged 43 years).

“For swinging, I reject since I do not have the right over my wife, must given women’s honor” (Jah-Boy, aged 28 years).

“No one can borrow my wife, Car-wife-gun can not be borrowed, for my wife, she can not absolutely be borrowed.” (Phitsanu, aged 43 years).

“Swinging is for westerners, I am not interested for having my wife share, but I can go alone” (Akas, aged 28 years).

“Swinging is queer. According to morality, we are ashamed to let our wives share in swinging game. For other women, it might be O.K.” (Buarien, aged 44 years).

“We are not interested to find out sex information, as it is thought to be a matter of natural learning. I will see if she is willing but if it is not I will quit.” (Chiravut, aged 46 years).

“There are plenty of sex information now. I am not likely interested in these nude stuff, so my wife is not.” (Buarien, aged 44 years).

“I never watch nude books or find out them for my wife.” (Jah-Boy, aged 28 years).

“My wife is not interested in nude book and video, real thing is better. Around my office, there are plenty of them here and there. I fully enjoy these with my colleagues” (Ta-nong, aged 23 years).

“If nude stuffs are available, I will just take a look, but I am not seeking for it” (Satie, aged 34 years).

“I never pay attention to sex, as well as my wife. I do not take any serious but read it anyway.” (Tawatchai, aged 34 years).

“I am afraid that kids will see nude stuffs sometimes we never pay attention to them so we do not have them.” (Suthep, aged 44 years).

It can then be summarized that the informants may seek or may not seek for sex information. Those who seek for may recall from their books during the secondary school. Reading nude books, newspaper, and seeing nude video, they agree upon that oral sex and sodomy are accepted as techniques of sexual relation to enhance sexual pleasure for both. Female do have their gang for sex talk as well. Males are avoided to accept swinging game.

From the above, we can see the masculinity in sexuality of the informant groups as a conquer in love. They disagree with the swinging concept but males themselves can do the swinging with other females. For body language, if female has sexual desire, it is a matter of sexual need.

Therefore, in the overall picture, those informants with positive sexual orientation will behave a negative sexual health better than the positive one. For example, the cleanliness and normal reproductive system before and after sexual intercourse, most of them will ignore because of their conscience and condition of sexual mood including sexual desire, since female are their wives. However, female or lovers can keep themselves clean more consistent than male. The sexual health practice related to prevention of sexually transmitted infections, most of the informants have ever been infected to STIs to greater and lesser extent during young age, because they do not often use condom, since in the past, there was only venereal disease.

Nowadays, there are severe sexually transmitted infections as AIDS. Thus, the informants have to use condom for extra-marital sexual intercourse. When they have sex with their own wives or lovers, they will ignore the use of condom since it is safer and more secure. Wives of this informant group used to have symptoms of diseases related to reproductive organs, e.g. infected womb, leukorrhoea which are not severe and they do not see doctor and buy drug for self-medication. In overall picture, in order to satisfy both party, the couples treat with half by half equality for having sex without any violence and doing any harm each other and equally express right in terms of sexual desire. Mostly, female will be shy and male has to observe female's sexual desire, which is known, in Thai term of "Roo-Kun". They will be building-up atmosphere of arousal of sexual desire, sexual act, then postlude. They will ask if the other party is happy. Some talk less.

The expression of masculinity in sexuality is the way to build up pleasure among the couples. Seeking out techniques and acts are more important than size (of sexual organ). The orgasm is the ultimate goal for the couples, between them who starts having sex first is not a problem if they are wife and husband. But for general other females or lovers, if they start having sex first, they will be considered as sexual experts. If sexual intercourse takes place without the

readiness of the wife, some informants do use a bit of the force to their wives sometimes, e.g. while their wives have menstruation, or even rape (when they were younger, now no more). Other severe violence not causing from sex, e.g. by doing verbal violence, hitting the wife as occurred in the past, the informants did so due to economic problem or when the wife demonstrated power over him in front of friends, which made him shameful. All these events have no longer existed since they deem it is not good thing to do. In seeking for sex information it is okay issue, nothing to be shy about. However, males do not agree on sharing his wife for swinging.

For the group of informants who had negative sexual value or had the perception of sex as a hold back action that should be under a frame of moral were the whole group who had normal or monogamous family pattern (except for one case). This group had positive sexual health practices resulting in the following behaviors.

3.6.5.1 Strictly practicing in body cleanliness in both self and sex partner in addition to discarding alcohol and other substances as some of the informants stated:

“My wife was 2-3 times more careful than me in cleaning her body. She always bathed herself so many times before we could have sex. Sometimes I fell asleep while waiting for her.” (Suthep, aged 44 years).

“Since having our child, my wife and I hardly had sex. My child was very cling to me so we were afraid that he might see us during having sex. If we were going to have sex, we had to send him to his grandma’s house. Sometimes he didn’t really want to go. So we had to do as he pleases since we love him so much. We had to be patience [about sex]. Anyway my wife didn’t like this stuff. At the beginning, she agreed to have sex with me because we were still active and really wanted to have children. After we had a child, sexual relationship between us were decreased.” (Chirawut, aged 46 years).

3.6.5.2 Protecting self and sex partner from sexually transmitted infections, reproductive tract infections, and HIV infection. All informants in this study took it seriously regarding sexual practices. Their sexual relationships were based on reasons more than just urge for sexual intercourse. Thus, this group of informants was more conscious and had more control when compared to the other

groups. As such, engaging in commercial sex or using sex for entertainment were not revealed. Moreover, the group was able to reasonably use condoms for sexual activities. The statements supported this theme were shown as follows.

“I am very disgusted with those female prostitute. I never visit the prostitute either before or after our marriage. [If I felt the desire] I could find my way out, e.g. exercise or play golf. I’d better used masturbation than visiting prostitute. I never caught any diseases. If needed, my wife and I could use condom and we had used it before. It was not strange to us. We used condom in stead of taking birth control.” (Chirawut, aged 46 years).

“I had only wife. Even though we had sex before our marriage but we never had any affairs. We were together until we now had two children. Using condom? We had used it before. My wife had no comments because she knew that I didn’t have any diseases. I used condom for birth control if my wife was not prepared.” (Boy, aged 28 years).

“I think that condom was not any strange. My wife and I could take it since we didn’t think that we used because I had any diseases from the affairs. We loved and trusted each other. The differences were only the feeling of use or not use. That’s it. We didn’t mind about using condom.” (Sommai, aged 43 years).

“My wife viewed condom as something weird. It was not natural. She didn’t like but accepted the reason and agreed to used it if necessary.” (Chirawut, aged 46 years).

3.6.5.3 Practicing sex in the ways that bring satisfaction without abusive, painful, and sense of danger. Prior to having sexual relationship, all informants always concerned about their wives’ consents. They were able to identify their wives’ sexual desire and respond to it promptly. In most cases, women were embarrassed eventhough they were desired. Between husband and wife, sex brought happiness to both parts, not something to make one’s to be ashamed. Men were able to observe from women’s act since they knew each other’s mind. Normal love-making position was preferred. Since the informants had never thought of women as their object, their wives had never caught any diseases. In addition, their wives had neither

painful intercourse nor sexual abuse. Sexual expression was thought as mind, mood, and feeling to expression their love. The following statements supported the above notion.

“I think that husband and wife could tell and understand each other’s needs. We were together for so long until we knew each other so well ...either my desire or her desire. If we both had desire, it was a lot easy. But if only I had desire, I had to persuade her. It was not that hard since I knew how to make her feel the same way as mine.” (Sommai, aged 43 years).

“My wife didn’t like this stuff [sex] that much. We had children because she wanted to satisfy me and we were still youth at that time....just got married. Since we had our children, she didn’t have any desire for sex. Anyway, if she wanted to have sex, she would let me know exactly what she wanted which was alright for me. We had only regular sexual activities, nothing exceptional. (Suthep, aged 44 years).

“After we had sex, we didn’t say anything...just clean ourselves then rest.nothing special. Sometimes we only asked about sex satisfaction but that was all.” (Boy, aged 28 years).

3.6.5.4 Never force the wives for sex or rape. From the interview, it was revealed that the informants had never battered their wives. The wives had not had any illnesses. If their wives were not ready for sex, they never force for it. The following statement expressed the notion above.

“My wife was healthy. I never persisted her to have sex with me. If she were not ready for it, I would find the way out myself. [To release my desire,] sometimes I read a book, it always made me bore and fell asleep. I used masturbation also but not very often...may be it was because of my age.” (Chinawut, aged 46 years).

“I thought that when someone battered one’s wife, it was because of jealousy, needed attention, or being together without love. After stay together for sometime, if they couldn’t adapt...quarrel and fighting were resulted. Like the other said, the more they fight the more they had children. Anyway, it was neither my habit nor my family. If the husband were a sadist, the wife would suffer from it.” (Sommai, aged 43 years).

3.6.5.5 Open communication between the couple.

When the informants wanted to discuss about sexual health with their wife, they did so in the open manner. It was not a shame. Sexual explicit materials such as X-rated movie, nude books and videos were not normally practiced. Sex was thought as a natural event. Only knew each other's sexual desire and used natural method could make greater relationships and not necessary to end up with sexual intercourse. It seemed unbelievable but some informants were focusing on the principles of Buddha. They prayed regular especially on the Buddhist holy day. Some informants collected image of Buddha as their hobby. Most of them had never had extra-marital relationship. The following statements came from the informants.

“We had never thought of anything special for us. Nature had taught us how to fulfill each other's needs. Sex position was not a big deal. We were happy from inside. We didn't explore any other ways to make our sexual activities differently.” (Suthep, aged 44 years).

“Most of the time, I prayed regularly on the Buddhist holy day. Collection the image of Buddha was my hobby. My wife had a shrine in our house. For sex life, I thought that it was enough when we had children. We put everything towards our children. At this age, there was no reason to be sexually active.” (Chinawut, aged 46 years).

To summarize, the group of informants who had negative sexual value had positive sexual health practices. Their behaviors included strictly practicing in body and sexual organ cleaning in both the informants and their sex partners before and after sexual intercourse, denies sexually transmitted infections, practicing sex in the ways that bring satisfaction without abusive and sense of danger, and concerning about the wives' physical and emotional readiness for sex. All the informants had sexual relationship in the ways that expressed their understanding without forcing. Sexual communication was also practiced. Furthermore, the informants had never sought for any sexual information. It was natural to know when each other had sexual desire and ready for sexual activities.

4. The impact towards the sexual health practices of married Thai men due to the relationship of perception between the “masculinity” and “masculinity in Sexuality” effected to their sexual health practices

One part of perception derived from the analysis of the respondents' masculinity perception is divided into three important aspects namely, self responsibility, duty responsibility and family responsibility. The family responsibility covers a wide-range including taking care of money and family expenditure, house-work burdening, decision-making in family planning practice, other decision-making within the family and raising children. One of those responsibilities related to the sexual health practice is the family planning that most of the respondents decide to have their wives practiced and have own right practiced any contraceptive method they like to. The most popular method of contraception is contraceptive pills and condom use is second most popular. Some methods produce undesirable effect to women's sexual health for example prolonged vaginal bleeding. The other effect is likely due to the perception of respondent's masculinity that is about the emotional expression in some case which is very aggressive manner like beating or rape. That way of doing is certainly harmful to women's mental and sexual health.

In connection with the perception of “masculinity in sexuality” which has an impact on sexual health, it is found from the analysis of respondents' sexual orientation in this research study that those who have the positive sexual recreation will have such a negative sexual health behavior more than a positive one (see detail in article 3.5). For the negative sexual health behavior include the negligence of cleanliness before and after sexual intercourse because men will say whenever they want to have sex, they must get it since women are already their wives. Men may carry sexually transmitted infections to their sexual partners, some do not care to use condom (some hate to use condom) when they have sex with their wives or sexual partners. On the contrary, when they have the extra-marital sex they will prevent themselves because they are afraid of AIDS. While their wives have menstrual period, husbands still ask for having sex by using condom (eventhough it is agreed by their wives), some commit rape to their wives because they are not able to stop sexual drive. For the positive sexual health behavior, there will seek the happy way of sexual

satisfaction between, themselves and sexual partners for example using ideas of “unique style and technique better than sexual organ’s size” that the group of respondents believe to offer better sexual taste when both talk about sex after finishing sexual intercourse. It is unusual that women start to have sex first. When ones realize the importance of their sexual climax including seeking for information on technique to boost sexual taste that is not a matter of shame. The respondents do not agree with the swinging game. In the day of younger people, they want to have sex since the age of twelve years.

The respondents with negative sexual orientation will have positive sexual health behavior better than the position one, i.e. there is well taking care of physical contour and sexual organ, there is no sexual promiscuity or extra-marital sex, free from any sexually transmitted infections, accepting condom use, never commit sexual violence to their wives. They wait for body’s preparedness before having sex and regard it as the natural instinct without any seeking for it. They do not think of it too much because of thinking of children as they grow-up. The younger people never think of direct learning and seeking experience about sex but they use after native method instead, i.e. exercise or self masturbation.

Therefore, it may be concluded that the group of respondents with positive sexual orientation will have the negative sexual health behavior better than the positive one such as keeping clean of body including sexual organ before and after sexual intercourse but most of them will forget it. This depends upon their realization and emotional fluctuation and sexual desire. Men are followed their wives but they or their sexual partners will always keep themselves clean better than men. In connection with sexual health behavior to prevent sexually transmitted infections (STIs) the group of respondents used to get those diseases to some extent because of lacking of condom use. In those days, there were only STIs, non-deadly diseases while there is at present AIDS, deadly diseases, it makes them use condom to prevent themselves when they have the extra-marital sex. In case of having sex with their wives or sexual partners, they never use condom because they ensure more about safety. Anyhow, some wives of this group of respondents will have symptoms related to STIs such as abnormal leukorrhoea, uterine infections, but it is not serious and most of them get medicine from dispensaries better than going to see physicians. In general, in doing

sexual interaction for the sake of joint sexual satisfactions of husbands and wives without producing sexual violence and harm or vulnerability, the respondents will equally treat their wives but women will be shy to express sexual mood from which men will observe the mood, desire of them that it comes to the word commonly used as “Roo-Kan (both of them know each other in connection with sex). There will be the approaching way of male sexuality to be used such as building up nice atmosphere, having preclusion before having sex and chattering each other and asking women about sexual satisfaction, but some having a few talk, showing their “male sexual masculinity” that is to enhance sexual taste between sexual partners and themselves such as seeking new technique and style to produce sexual happiness by applying the idea of “style and technique superior to sexual organ’s size”, having realization of climax between each other, talking between husbands and wives after sexual intercourse. It is not peculiar that women (wives) start to have sex first, but girl alone in general, who start or express their sexual desire or keen in sexual practice indicate that they are expert in sex. In connection with wives having physical and mental unhealthy, it is found that some of the group of respondents rape their wives during menstrual period or rape them during the younger age. Non-sexual violence committed by some of respondents are beating, scolding, because of economical difficulty or being cursed by wives before friends which make them ashamed. Those events are over at present since some of respondents recognize it as a bad thing, the group of respondents and their wives have the opinion that in seeking for new techniques to enhance their sexual taste is not a matter to be ashamed. Men can not accept the swinging game.

5. The analysis of Thai married men’s paradigm of masculinity

Twenty eight of married Thai men are in military services. From seven military units located in Bangkok Metropolitan Area have been analyzed by the researcher. The respondents have their own family lives and living as follows:

- 5.1 Living permanently as general family with monogamy
- 5.2 Living permanently as general family with polygamy

Which is divided into two types hereunder:

5.2.1 Living with each new wife after each divorcing the former one and living with the present wife.

5.2.2 Living with all of his wives at the same time.

5.3 Living temporarily as monogamous cohabitants or polygamous cohabitants type A. or B.

The researcher has collected and analyzed the informations obtained from the respondents by means of indepth-interview and check-list including their perception of “masculinity”, “masculinity in sexuality” the results of analysis are described as follows:

5.3.1 The paradigm of traditional masculinity.

5.3.2 The new paradigm of masculinity.

5.3.2 The transitional model of masculinity.

In addition, the paradigm as considered from the features of the group of respondents are as follows:

5.3.1 The paradigm of traditional masculinity: The following main features are considered to be the traditional masculinity.

5.3.1.1 Having an opinion that a man should be strong, tough and tolerable.

5.3.1.2 Having no sad expression and cry.

5.3.1.3 Showing off such a violence from low to high degree.

5.3.1.4 Regarding house-work as their wives' responsibility.

5.3.1.5 Monetary power is rather high (income from baht 30,000 to more than baht 50,000)

5.3.1.6 Seeking for sexual pleasure, e.g. to be proud to conquer in love of woman, having several partners or wives is to show such a tremendous. Having neutrally minded or non-spiritual support in family. No sexual responsibility.

There are five cases in this group: Ukris, Detchwong, Boonchai, Thawatchai and Pisanu. They are polygamy type A/B in stable family pattern.

5.3.2 The new paradigm of masculinity: For the group of respondents with new paradigm of masculinity from which the following features are considered hereunder:

5.3.2.1 Physical appearance (personality) is not considered important but it must be physically and mentally strong to be able in fighting against any life-problem.

5.3.2.2 Not showing off any violence.

5.3.2.3 Not showing off any bad mood, grievance, or if there is any it must be controllable that emotion to be fully expressed is only a kind of positive or funny story.

5.3.2.4 Regarded house-work as the responsibility within the family to mutually participated with full ability

5.3.2.5 Monetary power is available from low to high levels (from baht 6,000 to more than baht 50,000).

5.3.2.6 Love and sex are matters of reality so there should be consulting. mutual decision – making in every aspect. Mutual and equal responsibility within the family as well as sex issue.

5.3.2.7 Having highly minded feeling, having attentiveness and relation between parents and children, husband's and wife's relative and society with appreciation towards each other better than the functional responsibility.

There are five persons named Sakda – Yai, Suthep, Chirawut, Sommai. Sergeant Boy to be compatible with those features mentioned above. They all live like general families with monogamy.

5.3.3 The transitional model of masculinity: The paradigm of transitional model of masculinity will be determine by looking into the following features:

5.3.3.1 It may be strong, tough or having physical and mental strength.

5.3.3.2 Being able to control and show off some emotion sometimes whenever he wants to.

5.3.3.3 Showing off less to moderate degrees of violence.

5.3.3.4 Viewing sex as entertainment

5.3.3.5 Being family head, but equally bread – winner's right.

5.3.3.6 Having neutrally minded feeling until the functional responsibility within the family as well as sexual responsibility are neglected.

Eighteen of the group of respondents who have such a manner as described above are named as follows, Wasant, Boonserm (Messenger sergeant), Sangpol (Sergeant Yim), Chavalit, Buarean, Vuthichai (Khao), Sathien, Kriang, - Krai (Air – Force), Odd, Theerasak, Arthorn, Thongparn, Sayan, Boon – Nah, Thanong. Chin – Nakorn, Sakda, and Supan. All of them have the family lives and ways of living along the line mentioned above.

It may be concluded in this study that the “masculinity” of the group of respondents of drawn a conclusion the other way that there are three types of “masculinity” as follows:

1. Five of the group of respondents may be defined as a traditional masculinity. They live like those of the general families with polygamous wives of both type A. and B.
2. Five of them may be defined a new paradigm of masculinity. They all live similar to general families with monogamous wives.
3. Eighteen of them may be defined as transitional model of masculinity. They live like general families both in the form of permanent couples and cohabitants within the context of monogamy as well as polygamy type A and B.

CHAPTER V

DISCUSSION

The study aim to examine married Thai males, perception on male masculinity and masculinity in sexuality, and its influences on sexual health practices. Findings derived from data analysis on chapter four indicated relevant issues which has to be discussed more in details within the theoretical and other related studies framework as follows.

Issue I: Meaning drawn from married Thai males' perception on male masculinity would be discussed as follows.

The informants perceive mostly on their masculinities at private level in terms of oneself, job and family responsibilities. Secondly is the perception on physical appearance and psychological attributes. Lastly is the perception on psycho-spiritual expression within the family.

Their male masculinity perceptions at public level are mostly emphasized on Thai norm, official obligation to return their parents good deeds, being soldiers, family care and the fighting rolls, as strength respectively.

The above result indicated oneself responsibility is socialized by organization With regard to the informants background context, they mention "Formerly" I was a bad boy. I asked mom for money to do something instead of buying school books. So when I have to earn for myself, I realize how hard it is. I have to be in order, patient and responsible. (Chinakorn, aged 23 years). While the other (Sayan, aged 24 years) mentioned "Prior being a soldier, it was very pleasurable to... Being a soldier socialize me a lot on life disciplines, so I could not do wrong for my family anymore".

With regard to the job responsibility, the proudness of work assigned was resulting in the job responsibility. They learned more on both working and family life goal and success. While Detchwong (aged 43 years) mentioned "As younger, I had

several partners, no much work to do. When I stopped such life experiences. I have worked better. So I am proud on my work. My children are also proud of being my children as I have got plenty of prizes. My superior also appreciates me a lot as my duty makes the Arm Forces well known in public, so am I. Another one (Satient, aged 34 years) explains his work “while I have examined the radar system, I feel proud of my work. Because it is an outstanding work of the organization. The higher rank lieutenants have to look radar before the military mission all over the country.

The above statements strongly indicated that as men got married, they expected the success on work. This finding was in accordance with Levinson’s stage theory of adult male development (Doyle, 1995: 81) It stated that male at the period of setting down (23 – 40 years) had stability’s on work and friends with their older children. So they could provide more family income. They felt satisfied their working lives. It was the beginning stage of the middle age life period (above 40 years). They had more consciousness and value on masculinity drawn from the success on work, life values and stable marriage and family lives. Their needs emphasized more on work and economic status.

Their perceptions on physical appearance are mainly personalities, action as Thai famous fighters. Although it is rarely to be Thai traditional styles but they are expected to be strenuous and fighting-minded men. Sakda (aged 23 years) explain males’ physical appearance that Thai males’ attributes may be fsimilar to Nai Kanom Tom who has short hair or Nai Chan Nuad Kao whose appearance is strong as military men and good fighter.

He states “for myself, although I am not really strong but I am really life struggle. I try to do my best”. Odd (aged 21 years) mentioned “Being a good man, we have to demonstrate all attributes defined of being man, good looking. I do not mean really good or bad. Men should be responsible, care of parents, and doing work. Men should have several life experiences, so nobody could tell me a lie. We have to win. We have to fight with all problems. Less life experiences, innocent or being with parents were not manly. Being a man, we should experience with all life events in terms of working, girlfriends, drinking, smoking. I had experienced all.” The early stage of male adulthood, men played key roles of typical males on their strength and

brave. It is derived from socialization and Thai history of nationality, ethnic influences.

Thai males masculinity is particularly defined as fighter, returning the parents their good deeds, and being soldiers. It is the product of cultural reproduction. Socially meaning of good deeds to parents is being monks. It is a Buddhist belief. Such performance is believed as post death life of parents to heaven through holding monk's yellow robe . Being soldiers is privileged for Thai males.

It should be concluded that the social construction of masculinity is the product of cultural reproduction within its socio-economic, cultural and national history context. It is noted that masculinity at public level demonstrated only fighting and being strenuous. The bread-winners role are not found.

The males' bread-winner role is one important role in the family. Within the informants' context of urban lives, their lifestyles are more depended upon monthly salary than the traditional agricultural lifestyles. So their living styles have been changed.

They are not the producers for consuming but they earn money within the changing lives in urban area as consumers. It is masculinity crisis. Due to such form of working lives, so men could not live only by the money they earn but do the wives. Boonma (aged 22 years) mentions "We both work for money. I do my extra-job while my wife sell food. It is not sufficient if I work alone".

So, men's bread-winner roles could not be found. It is accordantly found with the concept of Thai men at present which it promotes the occupational selection and progressive equality. The analysis also indicates the occupational equality between men and women both single and married lives including men's restrained emotional expression. The controllable emotional expression is socialized by soldier training of strong disciplines and under pressure solutions. Being soldiers is highly patient. Sakda (aged 22 years) states one of other statements that "...I try to control my emotion. Being a soldier teaches me how to cope with pressure. We always talk with friends to release our tension. We occasionally drink alcohol in order to release my tension on work and so on". While Wasan (aged 44 years) states that "I could not control my moods when I am extremely angry. As being older, it could be controlled

for sometimes. Being a man should be like this. We are more aggressive than women”.

This is the product of organizational socialization. It quite affects the controllable behaviors of emotional expression among Thai men who are the soldiers. It is similar explanation of the responsible behaviors on themselves, job and family.

Their spiritual emotional expression in the family or the complementary roles are higher found among the marriage and monogamy family pattern than other. They care for each other between father, mother, children, husband, wife and relatives or other social networks. It demonstrates the nature of Thai habits which is emphasized more on expressive values than instrumental ones. Due to Thai traditional lifestyle is agriculture-based society with complementary roles. It is “Long Kak” exchanging of labor inform. It also remains nowadays although it is seldom seen, especially in the urban area. Since the extended family blood in former days is still remained. So the complementary roles in the family is seen although the family has been changed to nuclear family.

When the family background is brought into consideration, it clearly indicates that they were born in the extended family and warmly cared by parents, grandmothers. While the other group of informants with polygamy both marriage and cohabitant, their former family lives were struggle. So their spiritual emotion and telling for others were quite poor.

Issue II: Meaning drawn from Thai married males’ perception on masculinity in sexuality would be discussed as follows.

The perception on masculinity in sexuality is studied within the framework of gender relation or couple relation, male dominant and submissive power on women. They perceive masculinity is sexuality as follows.

The informants’ sexual orientation’s derived from the concept of sexuality are two patterns. They are positive and negative sexual orientations. Both marriage and cohabitant family patterns and polygamous couple patterns demonstrate the positive sexual orientation. They perceive sexuality as pleasure and entertainment both heterosexuality and extra-marital sexual relation. Although they perceive that it is an improper behavior but the double standard of sexuality influences was stronger.

The informants wives accept such behaviors only if it is not disturbed the family economy and couple relation. Finding in is accordance with other several research works (Abilasingh, 1991: 15; Chanpen, et al., 1994: 14; Ford & Kittisuksathit, 1996: 109; Supamethaporn, et al., 1993: 253; Thong U – Thai, 1991: 85) that women accept the husbands' visiting the commercial sex workers. It does not mean the husbands love them less. Only it should be time consuming or family economic burden or contact the diseases, such husbands' performances are permitted. It is also the conditions when their husbands have to work in other place or during military mission.

With regard to the other findings it indicates Thai social beliefs of males' sexual desires is as natural outlet of masculinity. So it is socially accepted for men to release sexual desire either they are single or married in any occasion (Knodel, et al., 1996: 183).

The negative sexual orientation is found among marriage and monogamy family pattern. Sexuality and sexual practices are planned. They are exclusively different from other group of marriage and cohabitant/polygamy family pattern with positive sexual orientation.

While couple sexual behaviors of all family pattern are accepted by the initiation of sexual performances among women. So marriage and monogamy sexual practices demonstrate more the sexuality equity than marriage polygamy couple which demonstrate party sexual equity.

The masculinity in sexuality perception indicates gender equity among both polygamy and monogamy couple patterns in terms of child sex selection, occupation and occupation opportunity, decision power and work responsibility. Partly gender equity is found in terms of the natural sexual expression between men and women. It is the women's rights of feminist influences. So the sexuality inequity ideas with in the social norms, tradition and double standard of sexuality lifestyles are loosen.

The women's right have influenced more on occupation and other related issues than on sexuality right. However, men accept more in sexuality, so party gender equity on sexuality is then, seen, especially their rights in several partners relation and extra-marital relation. Men reuse such rights due to the economic crisis except those men with higher economic power.

It could be concluded that males' perception on masculinity in sexuality were within the framework of gender equity and partly equity for sexual practices.

Issue III: Women's status analysis among informants' wives.

The data derived from informants provide the investigator's insight related to informants' wives. They are 1) couple relation level in the family and 2) security in women's health. The details are as follows:

1. Level of couple relation in the family: Informants with marriage and monogamy family pattern demonstrate new paradigm of masculinity. They are responsible for household economy. Their wives are powerful in household economy management and also wives' own salary as well. Men participatively do the housework for either their daily lives or any crisis events. They highly care for each other in family members. They are couple partnership both at private and public levels. They let their wives make decision over women's bodies for the family planning either birth control or conception.

Men also rear the children in terms of teaching, training, caring and educating. Men could perform maternal roles equivalent to their paternal roles

It is summarized that the level of husband and wife relation among monogamy couples are quite warm, highly complementary roles. and romantic love relation. It is the household resource capital. Their power relation is quite equal and fostered. Therefore, women's status among wives are equal and to foster family lives.

Furthermore, informants' families whose their family patterns are polygamy type A, husbands demonstrate traditional male masculinity. So wives' status and couple relation in the family are quite different. Their gender equities are partly. Husbands would take major roles in family economy providing, while wives are responsible for the money their husbands paid to them.

Since the husbands have to bring some amount of money for their children who were born by the former wives and for their own personal affairs, e.g. Recreation and other related unknown affairs.

Wives could not concern the husband's money anymore. Wives could spend only their own money. Actually, wives have to share some amount of money for the family expenses, because of the inadequate husband salary.

The birth control and contraception decision-making are women's affairs, since it is perceived as women's concerns. Although wives could make decision, but their decision are influenced by gender roles socialization . The wives' status, then, are less equity than monogamy family.

Since couple relation in the family is considered in terms of division of labor and power relationship. It indicates that informants with marriage and monogamy family pattern is highly participated all family tasks. They are responsible for providing income and support the family expenses. Wives take charge of family economy and do their own money. Most of the informants' wives are working women, e.g. teacher, office personnel. While only one of them is a housewife, but she is powerful to manage the family economy.

Since love relation among couple, the informants willingly shared the housework for the family or wives and children happiness. They love and care the family lives. So they prepare and cook meals, do the housework and childcare as possible as they could. They also provide warmly educating the children and socially respect their wives. They give their wives opportunities to choose family planning methods, to work and to contact with relatives of friends including other household related affairs.

It is summarized that level of family relation among this group of the informants are highly warm and complementary. They share the division of labor and their power relation are equal.

The division of labor among informants with marriage and polygamy type A and B seem to be a family burden which they have to escape. Women have to do all housework task. Men permit their wives to take charge only the money they give for the family expense. Wives could take charge of their own money. Husband has to take care of children born to the former wives and other necessary family related expenses as well. Therefore, the division of labor among this informants' group is partly sharing.

2. Women's security: At present developing social system, married women have to work in order to support the family lives, especially in the urban area. Married couple have to take care of their own lives and they are nuclear families. Women chose their partners with the respect to the men's family responsibility

characteristics, especially financial support for family lives. Therefore, the more the women's security are the more husbands' take the responsibilities for family expenses. It indicates the power of resources or male's salary sharing and then it is brought back for the family welfare. The finding is similar to Morakot's study (Morakot Srisuk, 1999: 102). It reveals that since women have the economic negotiation power or are able to take charge of the whole family economy, they are highly economic stability. As well as the women who are highly power of economic negotiation, they also gain the money from their jobs besides the ability of family economic management. It also affects women's body security, because one factor related to domestic violence is family economic problem, not only the psychological affect. Women would maintain good health and well-being if women were secured for the expenses to care themselves. Lack of money, women would delay their health care in order to keep the money for the family affairs. Women's employment could promote women's better health. Thus women's security is related to the division of labor and couple power relationship.

Issue IV: How is male masculinity perception of the respondents towards sexual health?

The followings are the content of respondents' masculinity pattern briefly summarized from the researcher's analysis appeared in Chapter IV. It is divided (by using Indexing methods) into three patterns according to respondents' behavior as follows:

1. The first group, considered from the respectively demonstrated character is traditional masculinity. Five of respondents named Ukris, Detwong, Boonchai, Thawatchai and Pisanu are included. The followings are main features of this pattern, namely, having an opinion that a man should be strong, tough and tolerable, having no sad expression and cry, showing off such as violence from low to high degree, monetary power is rather high level, seeking for sexual pleasure as an entertainment, having positive sexual orientation concept, having family responsibility, having low family sexual responsibility having moderate to low spirits. This group of respondents has permanent living family pattern with polygamy practice type A and B, but it is this kind of traditional pattern of type B more

prominent than that of type A (due to each individual having different characters), Totally, they have the respective characters as mentioned above by applying the Indexing methods.

2. The second group taken into account from the demonstrated character is modern masculinity or new paradigm masculinity. Also, five of respondents named Sakda Yai or Sakda big, Suthep, Chiravut, Sommai, Jah-Boy are included. The followings are main characters of this pattern namely, physical appearance is not considered important but it must be physically and mentally strong to be able in fighting against any life problem, not showing off any violence, not showing off any bad mood, grievance or if there is, it must be controlled, emotion can be fully expressed to be a kind of positive or funny story, house-work regarded as family responsibility that husband must fully participate, monetary power is available from low to high level, love and sex are reality or negative sexual orientation, it is thought that it should have scope and consciousness and sexual responsibility, giving are equality in every aspect such as mutual consulting and decision-making in every case, sharing equal family and sexual responsibility, having attentiveness, missing, affiliating between father-mother-children, husband and wife, relatives and society are appreciate value of each other better than duty responsibility, having high spiritual feeling. This group of respondents has permanent living family pattern with monogamous practice.

3. The transitional model of masculinity is considered from the expressed feature. Eighteen of respondents are included and named as follows: Wasant, Boonserm, Jah-Karn-Khao, Saengpol (Jah-Yim), Chavalit, Buarean, Vutthichai (Kao), Sathien, Kriangkrai (Arkart), Odd, Theerapat, Arthorn, Thongpan, Sayan, Boon-Na, Thanong, Chinakorn, Sakda, Supan. They had the opinion that man must be strong, tough or having physical and mental strength, being able to control emotion sometimes and to showoff some emotion as required, being able to express less to moderate degree of emotion, help wife's household burden in some occasion if time is available or in case of necessity such as wife falling sick or wife's delivery, having monetary power from low to moderate level, seeking for sexual pleasure since sex is regarded as an entertainment or having positive sexual orientation. Ask for being a family leader who has equal right as family bread-winner, having duty

responsibility within the family or having moderate spiritual feeling. This paradigm will be found in every living family pattern except monogamy marriage family.

The above three informants' masculinity patterns affected sexual health behaviors as follows:

3.1 The personal hygiene care among modern masculinity group is quite fair practices, during and after the sexual intercourse. It is quite better than the other groups of masculinity pattern, either or neither traditional nor transitional pattern. Because this way of being modern masculinity pattern among the informants, their sexual health orientation was negative. Therefore, their sexual behaviors were on basis of nature thoughts as Suthep (age 44 years) mentioned " My wife is more hygienic care than me 2-3 times before the sexual acts. Sometimes, I've waited till I have slept before, because she takes a bath for several times. It indicates that the women are powerful for the hygienic care over men. Buarean (age 44 years) mentioned. "As I am free from the military mission, I think the men would like to please women. So we have to take care of our hygiene. We have to please when we have sexual intercourse. By the way, as we come back home from the military mission, the women try to please us. She could be well prepared for us. Some non-verbal performances make us know of their sexual needs, e.g. you have been away from me for several times, you have to make love with me".

Being masculinity, men belief the hygienic care belong to women. Women are leaders, men are followers (Barker, 1996: 51; Granulles, 1998: 17; Vale's & Olavarria, 1997: 9-15).

3.2 Informants' preventive behaviors to sexually transmitted infections. The prevention behaviors among the modern masculinity pattern group are quite good. Men never visited the commercial sex workers prior and after marriage or no extra-marital sex. Both husband and wife never contact any sexually transmitted infections. Only uterine pain are found in few cases while the other two groups of the traditional and transitional masculinity patterns whose sexual orientation are positive, they perform sexual experiences earlier in adolescent, prior and after marriage. They perform sexual relation to demonstrate their sexual competitive abilities and challenges, for the sexuality winners. They perceive of getting sexually transmitted infections as they visit the prostitutes who have been already infected. But

they are unlucky. Satien (aged 34 years) mentioned “Once I get the diseases from the woman. I’m unlucky to meet such ladies. My wife have gonorrhoea, she takes the medicine for sometimes and for sometimes I take her to see the doctor.”

Furthermore, both groups’ opinion about the condom use for safe sex depend upon the level of fidelity and trust of each other. Sometimes, condom refusal is a mean of trust on women. Satient (aged 34 years) mentioned “condom refusal demonstrate the real man who are brave to take any risks. It’s a real man.”

They also resist and refuse to use condom when they perform sexual intercourse with wives. They believe that they ever visit the commercial sex workers, although they have several partners. Thawatchai (aged 34 years) mentioned “I never use condom because I never visit the commercial sex workers. I perform sexual acts with my four wives. Only if we use condom, it means that we could perform sexual intercourse with others. So I perform sexual acts with my four wives. I have several partners, if I use condom, they would be surprised, because I never use it before. If she asks me to use it I would never perform the sexual acts. If she contacts diseases, I must ask her from whom you have got the diseases. If I’m forced to use the condom. I don’t know how to do, because I’m never do it before. So I don’t know how to answer. In this situation, my solution is sexual performances’ refusal. I never use condom, because I have self-confidence, as I never visit the commercial sex workers. Therefore my family has to trust me also. Although I feel like getting the diseases, I still never use it and never perform the sexual experience. I should rethink of what’s happening to me.”

While the modern masculinity pattern group accepts the condom use with wives. But they never use it because they never visit the commercial sex workers. Sommai (age 43 years) mentioned “I never use condom, because our sexual acts mean the exchanging of warm feeling among lovers. But if we are asked to use it, we could do. No problem, we could accept.” Negotiation for condom use, all patterns stable that a dialogue should be based on prevention purposes. It benefits to both men and women, either wives or other partners. It is in accordance with that found to Fachel Leal, 1998b: 35; Meglioli, 1998: 56.

At present, the situation has changed, because the informants’ visiting experiences indicate that the women suddenly wear the condom

to men without negotiating, while men also desire to prevent themselves. Chinakorn (aged 23 years) mentioned “Don’t know how to motivate. At present we have to use. It depends upon the familiarity with each other. If we don’t know each other before, it’s better to use. Instead, we know each other, it’s not necessary.”

Therefore, the traditional and transitional masculinity groups demonstrate the masculinity and prove their masculinity by having several partners, and sexual experiences, to conquer in love and risky sexual health practices including the power over wives as refusing the sexual acts if they are forced to use condom for safer sex. It is in accordance found to those mentioned by Alexis, 1999: 15; Fachel Leal, 1995b: 65; Figueroa & Liendro, 1994: 53; Granulles 1998: 17; Gysling & Benavente, 1996: 36; Liendro, 1995: 43; Meglioli, 1998b: 13; Olavarria, et al., 1998: 56; Shedlin & Hollerback 1981: 278-296.

While the modern masculinity pattern group, they are able to adjust behaviors regarding to safer sex in cooperation with both partners.

3.3 Partners’ sexual satisfaction. The modern masculinity pattern group whose sexual orientation is negative, their sexual acts are more based on couple’s readiness or sex mutually sexual desire than the other two groups. Since they try to seek for styles and sexual performances’ techniques in order to achieve their mutually sexual desire, e.g. for playing, sexual talk in relation to sexual satisfaction of each other.

The male masculinity and masculinity in sexuality of the traditional and transitional masculinity patterns are similar to the masculinity definition on basis of strength. It leads to and more the competitive mind and thoughts to conquer in love than the modern masculinity pattern group.

The modern masculinity pattern group demonstrates the masculinity in abstract manner; e.g. both physical and psychological strength in order to conform with his life problems. (Barker, et at., 1997: 166-196; Doyle, 1995: 126; Valdes & Olavarria, 1998: 33).

3.4 Violence regarding to sexual abuse. The traditional and transitional masculinity pattern groups perform more violence than the modern group, because of higher economic power than their partners do; eventhough wives are

working including their higher ages and power relation over the wives. So they could express any emotions to the partners. Satien (aged 34 years) mentioned “Formerly, I ever raped and battered my wife. Today we are quarreling, but I never rape her since then I raped my wife, because we were just married, she was still innocent. So I penetrated her. I was drunk also. My wife was under pressure, because I was always drunk. My family was lack of money. When my wife was angry and refused to have sex, so I raped her. Pisanu, (aged 43 years) mentioned “I ever kicked my wife because shortage of money. I was serious, so I got drunk and hit my wife. Now, my economic problem is solved, so I never hit her.” Yim (aged 44 years) mentioned “I never rape my wife, but we are quarreling. I ever hit my wife when we had the first child because she exercised her power over me in front of my friends when we were drinking. I felt shy, so I performed my power over her in return. I hit her.” While Wasan (aged 43 years) said “marriage and monogamy family pattern of his behaviors was found stranger than other men in the group.” His sexual health orientation was negative and his masculinity pattern was transitional. He performed physical violence to his wife. Wasan (aged 43 years) mentioned “When I was thirty, I even hit my wife because she scolded me, I felt angry. Since then, I never do it I fell some pity to her. We quarrel because she does not obey my mother, while my mother is not rational. If my wife perform the extra-marital relation, I would kill her. Such behaviors blame me a lot.”

Male masculinity and masculinity in sexuality among the traditional masculinity and transitional masculinity pattern groups regarding to sexual abuse and domestic violence are caused by gender power relation and other related problems, either economy or wives’ behaviors. It is in accordance found to Goldner, et al., 1990: 343-364; Kaufman, 1989: 19-64; Montoya, 1998a: 64.

3.5 Husband and wife communication in sexuality. The modern masculinity pattern one group uses the body language to express the readiness of the related sexual information. The first group is interested in sexual education while the other two groups gain the sexual information from friends, sex movies including couple body/verbal languages. Jah-Kan-Khao (aged 44 years) mentioned “I read the book, my wife also read. We share our ideas when any problem occur.”

In conclusion the modern masculinity pattern the group perform the positive sexual behaviors every dimension. While the traditional and transitional masculinity

patterns perform the negative sexual health and sexual behavior, on a basis of positive sexual orientation. It is in accordance found to those presented by Barker & Loewenstein 1997: 166-196; Population Council Bolivia, 1994: 57.

CHAPTER VI

CONCLUSION AND RECOMMENDATION

The study on the masculinity perception and married Thai male's sexual health behavior aim to examine the extent of Thai males perception or having defined on masculinity, masculinity in sexuality, their sexual health practices and also the influence of such perception on married Thai males' sexual health practices. The qualitative research method is used. The key method of data collection is the in-depth interview through the interview guidelines of 28 key informants / respondents. The data is validated and reliability accepted by the triangulation technique. However, the data is collected by several methods of the qualitative research, such as the in-depth interview, focus group discussion, and check-list. The data is content analyzed, together with the indexing technique. The induction from the respondents real situation on the life experiences is presented. The related concepts and theories on sociology, psychology, anthropology, sexuality and gender are used for the data interpretation.

The socio-cultural context of the study site would be explained in terms of the general socio – demographic characteristics of the respondents/informants, masculinity perception both private and public levels, the behaviors and activities of family masculinity and masculinity in sexuality perception, sexual health behaviors in relation to family responsibility, the relation between the masculinity perception, masculinity in sexuality and sexual health behaviors are also presented in this chapter. Then, the model of masculinity is analyzed.

Conclusion

The results are summarized as follows:

1. The socio-cultural context of the study site.

The study sites are purposively selected from 7 Royal Thai Army Forces Office of the Ministry of Defense, located in Bangkok. They are 4 officers of combat military and 3 offices of special task forces. Their main responsibility and duties are quite similar to each other in field exercises and operations almost all year round (8 months in a year). The military men have to depart from home and families far away during each military mission. With regard to the physical and geographical security, the study sites, then, could not be detailed and disclosed. So, the life-styles of the military men are presented, instead. Two characteristics of their living styles are those residents whose accommodation are single houses or flats depending upon their right and rank, while the others have no houses or flats at all. Their ways of living are categorized by both position and residents. The military men, the key informants/informants/respondents, are quite departed from the families and spend the leisure times in sport playing.

2. The informants'/respondents' general socio-demographic characteristics.

- 2.1 In general, 28 respondents are married their military men, ranked from lieutenant colonel to military conscript. They are 5 sub and lieutenant colonels, 13 lance corporals to sergeant and 10 military conscripts. Their three characteristics of duty responsibility are professional specialist, position or technical specialist, managerial and administration. Their ages are 20-49 years old. The educational level are primary school to bachelor degree. Duration of marriage is 2-27 years, 2-8 years in average. Their family life patterns are both marriage and cohabitant. Monogamy and polygamy are both found. Their average number of children is 1-3 children. Their average family income is 12,000 – 21,000 baht. The sources of income are from both their monthly salary and special job of couple.

2.2 The working life

Most of the informants are proud of their jobs, especially the position or technical specialist, e.g. a radar operator, rocket shooter, etc. the informants have various opinions towards the military uniforms. They are proud of the military uniforms, because of the benefit as they are welcoming. They also proud of the uniform, because it is parents' profession, especially the younger military men. They felt satisfied and are proud, so they dress both office and non-office blouses. Those who felt nothing as it is only the uniform. Such feelings belong to those who have worked for more than ten years long.

2.3 The personal life

With regard to sample selection, the married males spend their lives with sexual partners both legal and illegal couples, marriage or cohabitant are informants. So their couple patterns are both monogamy and polygamy families.

Since the study aims to examine the informants' sexual health behaviors, its study, then, emphasizes the couple and family live-patterns. The analysis and interpretation related to the couple and family lives are as follows:

2.3.1 Marriage and monogamy family.

2.3.2 Marriage and polygamy family divided into two characteristics as

type A: is one partner and living with recent wives

type B: is more than one partner and spend the lives with several partners simultaneously.

2.3.3 Cohabitants, with both monogamy and polygamy which it should be either type A or type B.

The details of the study conclusion are drawn from the analysis and interpretation among the informants whose couple and family life patterns are mainly defined as item 1-2. The conclusion of cohabitants is additionally analyzed. The overall analysis and the analysis by couple and family life patterns are as follows.

The 11 informants' personal lives are marriage and monogamy. Their ages are 28-46 years old (average 44 years). Duration of marriage is ranged from 5-26 years (average 8-20 years). They have 1-2 children. They spend their family lives as wife and husband. They have to leave their families for the military mission. The salary is 9,000-35,000 baht. It is the total family income which come from both staple and other special incomes. Only one family which the husband has to earn regular and special job. The informants' expenditures are quite reasonable and also save the money, including they try to earn more from special job. The family background, in the past, they were warmly raised in the extended families by their parents. While others were also warmly reared by relatives. Their adolescent perspectives of love and family are quite matured. At present, they occasionally and economically spend the leisure times for social drinking with friends. Some spend their leisure time for earning money. Their hobbies, recreation on sport playing are depend upon on special occasion, e.g. traditional fair and supports from the organization.

The 7 informants' personal lives are married and polygamy practices. Their ages are 31-49 years old (average 34-44 years). They have 2-6 children. Duration of marriage are ranged from 2-27 years (average 2-5 years). They spend their lives with recent wives or married wives (those with more than one partner could manage and divide their times effectively). Their salaries are 11,000-38,000 baht (the great amount of money from special job are excluded). The income earned from couple regular and special job. It is noticeable that those informants who spend their lives with more than one partner have higher gain of salary (ranging from 30,000 to more than 80,000 baht). The family's expenditure is based on reasons and needs. The family background in the past, they were occasionally reared by their parents. They had to spend their lives alone for sometimes. They also spent their adolescent lives with pleasure in love. The family lives happened accidentally. The leisure times were the same as the other group.

The 10 informants' personal lives, cohabitant and polygamy or monogamy. They are military conscript. Their ages are 21-24 years old. They have 0-2 children. Duration of marriage they spend with their sexual partners are ranged from 2-7 years. Their income are about 4,000 baht. Some informants' sexual partners

could earn by themselves, so they spend their own money. From adolescent lives till present, their love perspective are quite pleasurable. Their partner selection is based on understanding and sexual relative satisfaction. The family background is from different family lives, warmly or lonely, from rural area. They spend their leisure times, the same as the other group.

3. Informants' masculinity perception

Doyle (1995: 131) explained on what is made a man into a masculinity male, as to make a biological man into a complete psychological man. This study defined how males perceive themselves as masculinities, the socio-psychological integrity. Comparing to their word, it is similar to "Look Poochai".

Masculinity in terms of the personality, thoughts, psychological and emotional aspects is defined of being males or masculinity at private level. As well as, their meanings of male roles are defined as being monks, to pay respect to parents, being soldiers to perform power and strength of Thai males, which are males' life experiences at public level. Therefore, the informants' masculinity perception divided from this finding are as follows.

3.1 Masculinity perception at private level.

The informants' mostly perceived themselves as masculine at private level. Firstly, they have to take responsibilities in three roles. They are responsible for themselves, their jobs and families. Secondly, they perceive on their biological man characteristics, their expression and emotion. Finally is their perception on psychological dimension. The followings are details.

3.1.1 Being a man, they have to take three responsibilities. Firstly is the responsibility for themselves defined as handling rules, regulations and disciplines and also being patient in order to increase awareness for oneself, job and family responsibility. Secondly is the responsibility for the job. They are proud of their jobs assigned which has influenced their family's lives in turn. They could cope family crisis, especially the economic problems and also other related issues. Thirdly is the responsibilities for family. The activities are main provision income providers, housework done, decision made on family planning and other household related

mothers and child care. These activities are varied with regarding to the family and couple relation patterns which are defined in previous chapter as follows.

3.1.1.1 Marriage family and monogamous couple or polygamy type A and B. They have the house-work done in various ways. The husbands are more concerned in household economy than their partners. A little are found equal sharing. Husbands are also main decision-making on family planning, a little are found mutual decision made. While other household related matters which influence the family lives in the future in terms of socio-economic and health issues, couples shared decision-making. Other daily lives, ones could make decision for oneself. The last activity is childcare. They take care of the children by themselves in the family. Sometimes, when they have to go outside, their parents or relatives would take care. Some families could not care their children due to the separation or broken family.

3.1.1.2 The cohabitant couple, both monogamy or polygamy type A and B. The income generating, housework and household decision-making are exclusively on women, but they are not women's burden any more. Men are regular on occasionally visiting the women. Men mainly make decision on family planning but women are allowed to choose any methods of contraceptive use, most of them have no children. Only women who have children will take care of them.

3.1.2 Males' perception on biological masculinity characteristics. It is expressed of physically strength attributes similar to their formers Thai man "Nai-Kanom-Tom", the great boxer or "Nai-Chan-Nuad-Kaoi" the fighter. Although Thai men are not physically strength but they should be strong and healthy with average height over 160-170 centimeters, Comparing to western men, Thai men are dominant for open-minded and friendly personality.

3.1.3 The emotion and expression of being men. They perceive themselves as ordinary men. Men, as women, also could express their emotion for sometimes, like crying when they feel sad. In reality, they have to hide and express in an aggressive way, e.g. throwing somethings when they are angry. Reasoning is the way they used to control their emotional expression, or make it easy or move away from the events. They scold for sometimes but it is not harmful. They also mention that they have to be patient to any pressure in different ways, sometimes,

they need to release. According to being military lives, strongly trained to be patient, so they have to express in military way with rules, regulation and disciplines.

3.1.4 Lastly is their perceptions on psychological expression. They are feelings of care and mutual relation in the family. It is a sense of spiritual and psychological expression, beyond the feeling and action through the responsibility defined. Not only blood relation but also the expression bonding are founded, the demonstration of interesting mutual valuing. Various levels of bonding are defined, from no bonding to true bonding as being a person. Within the Thai socio-cultural context among the informants, the mutual relation in the family is the psychological expression between wife-husband, father–mother–children or neighbors, e.g. husband and wife’s relative family or friends. Children are mainly centered of bonding in the monogamous marriage family. The mutual relation of the polygamous marriage family are functional performed as being parents. A little are found a negative relation between father, mother-in-law and son or daughter in-law.

Couple affection among monogamous marriage family are ranged from normal to positive views in terms of psychological and physical health, including social affairs. While polygamous marriage family’s couple affection are normal. Both did their best for each duty.

3.2. Masculinity perception at public level

All patterns of family and couple perceived the meaning of “masculinity at public level” or male role in Thai society. Male role in good deed practices to parents of being monk, being soldier, family care, parent care, family name holding, father as role modeling of economic provider are essential to practices. Friendships are also important in terms of loyalty, punctuation, sincerity, responsibility, sacrifice. They also perceive that alcohol and cigarette consumed are not route of friendship making. They follow the good traditional practices and devote to any social affairs. The other male roles perceived are the great fighter in terms of achievement and success. They are strength to struggle with any life and economic problems for their future survival lives. Another meaning of visible fighting is the fighting blood of kicking or boxing for the purposes of protecting themselves. So, Thai men often are seen as fighter to protect the friend group or demonstrate of being group leadership. It could be accepted if the fighting is among the friends. But they

do not escape any more when they are quarreling with others. Lastly, they perceive themselves as physical and psychological strength.

Even the personality attributes are not really seen as strength, but they could demonstrate as leadership personality, family head, team leader, helping relation, gentle, modesty, women respect and sacrifice.

3.3 Masculinity in sexuality perception.

Masculinity in sexuality is understood within the structure of gender relation which are dominant/submissive relation between gender or patriarchal power. This study concludes the finding within the structure of gender relation derived from the concept of sexuality which is aimed to study sexuality attitudes and attitudes towards gender roles which is aimed to study gender equity as follows.

Informants' attitudes towards sexuality answered from the findings are the conquer in love, the opinion on virginity, sexual experiences, the female of sexual acts.

Lastly, they hate and refuse to talk with those homosexuality behaviors. Couple sexual relation is meant sexual desire releasing which is biosocially needed to have children. (They also needs children as biosocial explanation.)

The finding on attitudes towards gender roles in relation to sex selection of their children, gender rights on sexual expression, gender roles in family, occupation and opportunity among male and female, power on decision-making and working responsibility are partly general equity.

4. Masculinity male and in sexuality perception in relation to sexual health practices among married Thai informants.

The findings indicate three main responsibilities of masculinity male. They are oneself, job and family responsibilities. Their family responsibility in relation to sexual health practices are decision-making in family planning which the informants make the decision and let the women use and choose the contraceptive methods. It indicates partially gender equity. Less are found participative decision-making. So the preference contraceptive method used are pills and condom respectively. Some female methods are harmful to women's health.

The other male perception in masculinity which it is expected to be related to sexual health practices is the expression of aggressive emotion, e.g. wife battering, kicking or marital rape. It affects both women's physical and psychological health.

Their perceptions on masculinity in sexuality are both sexual recreation and sexual guilt. The informants' sexual recreation attitudes demonstrate the negative sexual health practices. They are lack of reproductive health care because they pay attention more to sexual release. They believe that their wives are healthier. Their disease preventive health behaviors are also quite poor. They ever contacted the reproductive tract infections as they seldom used the condom before marriage. Since AIDS epidemic, at present they have to use condom when they have performed the extra-marital sex. They generally refuse to use condom with their partners. They believe that it is safe from diseases. While it is found that the informants' wives face with reproductive health problems. They have rheukorrhoea, infections in the uterus. It is not really severe, so they take some medicines. Their sexual performance is quite safety without pain or any harmful forces. They are quite equal gender roles.

Women felt shy to express the sexual desire "Roo Kun" male sexuality expressed in term of creating love atmosphere, for playing and ended up with climax. Some men also ask women's feelings of pleasure. They also learn more techniques and style of best sexual response as "styles and techniques of sexual performance are better than bigger size of male sexual organs". They are aware more on climax stage of each other and post sexual act discussion.

It is also possible for women to initiate sexual activities. Women would be seen as sex experts if women initiate or express their sexual needs. The marital rape seen in a few informants in the past, e.g. sexual intercourse during the menstrual period. Other domestic violence from other related causes also are seen, such as scolding, battering. It was because of the economic problem in the past or as wives demonstrated power over men during peer meeting. They felt shy. At present, they have already stopped all these performances. For searching related sex information couples agree to learn more about sexual technique. It could be done. Men could not accept another type of exchanging sexual partners named "Swinging". However, they prefer to have sexual experiences at 12 years old.

The conclusion of informants' sexual attitudes is that the more sex is viewed as pleasure, the more negative sexual health practices is performed. In contrast of sex's views as guilt, they perform quite healthy sexual practices.

5. Informants' masculinity model

5.1 The masculinity characters among informants are concluded into three models. The followings are informants characters derived from in-depth interview, focus group discussion and the questionnaire or check-list form of masculinity. Detail of each model of masculinity are as follows:

5.1.1 Traditional masculinity, five informants whose family and couples patterns are marriage and polygamy type A and B, men demonstrate the following characters.

- physically strength and patient
- unmanly emotional expression denied, e.g. crying minded-upset
- being aggressive ranged from minority to majority
- only women are housekeepers
- being high economic powerful (income earned from 30,000 –more than 50,000 baht)
- enjoy all sex related matters, e.g. proud of powerful over girlfriends, having several girlfriends and partners. Visiting the commercial sex workers (or other extra-marital) are their sex entertainment.
- low to moderate spiritual feeling, in terms of poor responsibility to their families and even their family sexual health. This masculinity character is found among 5 performants whose family and couple pattern are marriage and polygamy type A and B.

5.1.2 Partnership masculinity five informants whose family and couple patterns are marriage and monogamy, men demonstrate the following characters

- physically and psychologically strengths are more cocerned that the physical appearance in order to cope life threats.

- no unmanly expression, e.g. sadness, minded-upset.

They have to control and express in positive way or humor senses.

- no aggressive performances, but assertiveness

- being low to high economic powerful (income earned from 6,000 – more than 50,000 baht)

- love and sexuality are parts of life. Being controlable and responsible.

- sharing each other in family and sexuality related matters.

- highly spiritual feelings, more helping and affective relationship between parents, couple, children, relatives and other social networks than family functional responsibility.

These masculinity characters are found among 5 informants whose family and couple patterns are marriage and monogamy.

5.1.3 Transitional masculinity, eighteen informants whose family patterns are both marriage and cohabitant and couple patterns are monogamy and polygamy type A and B. men demonstrate the following characters are as follows:

- either physical strengths appearance or both physical and psychological strengths.

- potentiality in emotional control and could express in proper manner for sometimes.

- low to high aggressive feeling expression

- occasionally housework done, e.g. when their wives get sick or deliver the baby.

- low to moderate economic powerful (income earned 4,000–25,000 baht)

- viewing sex as entertainment

- being family head, but equally bread-winner's right.

- moderately spiritual feeling, and being responsible for family matters, low to moderate family sexual health responsibilities.

5.2 Masculinity model in relation to sexual health practices.

The traditional masculinity model is mostly affecting the sexual health practices. Sex is entertainment, pleasurable and male potentiality demonstration. Heterosexuality is preferable. Sexuality could express in aggressive performances including sexual violence. Their responsibilities for family sexual health are poor. The transitional masculinity model is also found to affect the sexual health practices. Sex is entertainment and pleasurable. Aggressive performances in sexuality are less than the traditional masculinity model. Their responsibilities for family sexual health are poor to fair.

6. Masculinity in sexuality in relation to sexual health.

As mentioned earlier, masculinity in sexuality is understood within the structure of male and female relations which are dominant/submissive relation between gender or patriarchal power. Two concepts derived from the study are :

6.1 The concept of sexuality reveals two patterns of sexual orientation. They are positively and negatively sexual orientation. The informants with positive sexual orientation demonstrated partly gender equity in sexuality and sexual behavior. This pattern of sexual orientation affects sexual health practice, e.g. refusal for condom use. Sex for pleasure and entertainment. While the informants with negative orientation demonstrated participatively in sexuality and sexual practices which highly affect sexual health practices.

6.2 The concept derived from informants' attitudes towards gender roles in relation to gender equity. The informants' partly gender role equity and their sexual expression affected gender roles in the family. The family planning is one activity of gender role in the family which women bear for birth control that the men let her choose the method use. While sexual roles between husband and wife, men accept women to express sexual needs or attitude towards the sexual performance. But for non-married couple, it could not be accepted. Abortion is also accepted which it could depend upon reasons and needs that may be harmful to women.

Recommendation

1. Policy implication

Sexual problems are not only caused by socio-cultural factors but also by individual and environmental factors. Therefore, the policy aimed to solve the sexual problems, especially for the married couple the family planning base. Participative gender roles should be learned through couple behaviors promotion for gender roles and sexual responsibility. As married couple are essential social strengths. The following are recommended.

1.1 Pre-marital program

Adult sex education for pre-marital couple should be trained. The scopes of learning cover the sexuality responsibility male involvement in family. Office of marital registration is recommended for handling the programs to serve the new couple with package lesson learned as bride gifts. The pre-marital counseling clinic is also recommended.

1.2. On marital lives

At the earlier stage of marital lives, the couple have to adjust their way of life to fit other. As the first birth of family, mother is more concerned in childcare than husband relation. It affects the sexual relation in terms of the minimal rate of sexual performances. So, the husband or newly fathers have to adjust their lives. Some men could not adjust their marital lives, because they demonstrate the positive sexual orientation. Sex is pleasurable and entertainment for them. Lack of better understanding between husband and wife widen the marital lives. While the media enforces men to perform the positive sexual orientation especially when men are invited to have socially drinking and visiting the sex workers. So it is essential to promote the married couple with 2-5 years of marital life the chances for sex education training courses. The topics should cover sexual health at each stage of lives, some sexual related diseases, incontinence and so on. Even the media plays the important roles in providing sexual related informations. But the media promotes men sex arousalment than sex education, which it affects the audience's perception to different views of sex education. Therefore, the government should encourage the

health services for couple. At present, only one clinic named “Term Rak ” in Somdej Chao Phraya Hospital is available for couple.

1.3 Cohabitant couple

Since women and men are loosen the sexual restriction. The increasing rate of pre-marital sexual relation for the experimental experiences is found as they expect to discover the partner who come along with both psychological, thoughts and sexuality. Some men find the virginity from their partner. This pattern of attitudes is harmful to Thai traditional belief of premarital virginity. It is also the double standard which it causes the gender role bias. Therefore, the responsibilities in sexual relation among the young adult should be promoted, especially for these migrant young adult who leave their parents’ eyes. So they lack of the sexual responsibility. The social services, could be promoted in order to create the sexual responsibility awareness among young adult, and to learn how to form the warm family not the broken family as seen nowadays. The family institution, then, seems to be weak and could not live that cope with either economic or health problems. So the cohabitants could not prolong their family relation. The evidence of broken home is found. The family problem cycles, finally and socially as well as such values and attitudes will be to the coming generations.

1.4 The sexuality related informations in Thai Society.

The presentation of the sexuality related information through mass communication should be urgently in government consideration. What about the advantage and disadvantage of the informations disseminated as Social Network in response to sexual information should be established to serve for sexual inferences correction or implementation of the government policy in relation to sexual informations.

2. Implementation recommended

2.1 Social network establishment as a source of sexuality related informations. Information source on both knowledge and sexual practices should be provided through networks, coverage both rural and urban area. The public relation should be openly and widely done. It is not done by only the Ministry of Public Health but in relation with other institutions, e.g. the Ministry of Social Development,

Department of Public Relation, the educational institutions both in and out school settings at all level, etc.

2.2 Sexuality related informations ought to be provided through mass communication derived from sexuality education experts from the educational institution or Ministry of Public Health and other concerned agencies. All institutions should work in cooperation to develop the appropriate sexual information program, covering social relation (not only the sexuality) between males and females through all kinds of mass media. The effective and accessible mass media should be emphasized in order to promote understandings and knowledges. The informations would be one mechanism of modifying sexual orientation. Values, beliefs and gender equity.

2.3 The pre-marital and partner couple clinics should be improved and organized by the sexual experts. It is place of counseling services for the pre-marital couples in relation to sexuality and gender understanding, sexuality responsibilities, socializing, sexual values on husbands and wives, parents' roles, the parents' performances as role models of their children on gender equity and sexuality responsibility at the earlier ages.

2.4 Some sexuality related socio-cultural constructs, e.g. the condom use among the couples should be transferred in terms of promotion the positive attitudes towards the condom use. The health education for couple should be promoted in order to encourage the couple's condom use. Wife and husband's communication in relation to family matter, sexuality and sexual health should be promoted. Model of male's responsibility for diseases prevention should be developed including the model of men's acceptance for women's empowerment. Health education program for males' involvement in reproductive health improvement should be established. Life skill program for men to release peers' sexual pressure should be established. Health education program for sexual responsibility should be developed. The training courses and role models in Thai society would be encouraged in order to support the couple's better understanding and decision-making.

3. Recommendation for further study

3.1 With regard to the purposive selection of samples, the military professions were samples of this study. Therefore, the masculinity and masculinity in sexuality defined, could not really be the representative of all professions. Other professions and samples from Thai males should be included, which will benefit for planning in response to men's needs.

3.2 The socialization process from birth to adulthood takes long times, the study of masculinity, masculinity in sexuality defined at each stage of human development should be studied in order to examine factors related to men's masculinity perception. The findings, then, could crucially be planned to transfer sexual orientation and gender equity.

3.3 Sexuality related research should aim to improve males' sexual behaviors responsibility through health education program and practice role models at all ages of human development.

3.4 Sexual health situation in Thai society at present is essential to study females' sexual orientation, since women are working and gender equity influences in order to exchange sexuality informations in relation to male perception.

3.5 The qualitative study is recommended for examining the sexuality problems with regarding to the socio-cultural sensitivity issues. Therefore, the careful deductive interpretation is needed.

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APPENDIX

APPENDIX A

ANNEX 1: PRIMARY INTERVIEW FORM

THEME: THE PERCEPTION OF “MASCULINITY” AND SEXUAL HEALTH OF MARRIED THAI MEN.

1. Name..... Surname.....

2. Name of office..... Responsibility.....

Place of Contact

House tel..... office tel.....

Time available

3. Age.....Yrs. Married.....Yrs.

Wife

hived Separated

Children

Yes No

4. Certain sexual informations required by reseach study. You can openly answer including agreeing with or not agreeing with some points your answer

- being glad to answer openly
- being shy
- not sure

5. What does “masculinity” mean.....

.....

.....

.....

Direct ask further details from

Kulchalee Tantiratanawong

Tel. 0-2929-8729

APPENDIX B
ANNEX 2: A CHECK-LIST FORM
MEANING OF MASCULINITY IN THAI SOCIETY

Please write the right mark (✓) according to your own opinion related to the meaning of masculinity in Thai society (1-20) in to column 1, 2, 3, 4, 5

Table 1 Meaning of masculinity in Thai society

Meaning of masculinity in Thai society	Completely agree	agree	not sure	not agree	Completely disagree
What is “masculinity” in Thai society					
1. Man must be muscular, strong, tough.
2. Man with body abnormality such as ear deafness, blind, leg deformity indicates not be a man.
3. Man’s illness is regard to be ashamed since it show one’s weakness, friend being ashamed for we are not strong but he is.
4. What man think and act are always reasonable
5. Crying or feeling sad, man can do too.
6. Man is able to express and aggressiveness while he gets angry.

Meaning of masculinity in Thai society	Completely agree	agree	not sure	not agree	Completely disagree
7. Man Is the one to order his wife and children do all things he wants to.
8. Man is able to fight, throw something, always hit.
9. Real man must be heterosexual only.
10. Man must be self-dependent and self-making decision.
11. Man with multiple lovers, couple or wives at the same them is a kind of proudness.
12. Good man must be breadwinner and take care of family by his own effort.
13. All men should drink liquor for social purpose and friend's acceptance.
14. Men must be leader.
15. Men must be sincere.
16. Men must be responsible.
17. Men must be able to produce children.
18. Man must be self-confident
19. Men must be self-dependent.
20. Men is fond of using forces, racing fighting.

Meaning of masculinity in Thai society	Completely agree	agree	not sure	not agree	Completely disagree
21. Men must control his emotion and keep it calm in his mind without letting other perceived.
22. Men must have firm decision-making in order to let his friend, children and wife being afraid of.
23. Men has duty to protect and prevent children and wife from danger.
24. Men will loose his masculinity when he is conquered by woman in racing game in society.

Please write the right mark (✓) according to your own opinion related to the meaning of masculinity in Thai society (1-20) in to column 1, 2, 3, 4, 5

Table 2 Total score of a check-list form Meaning of Masculinity in Thai Society

Meaning of masculinity in Thai society	Completely agree	agree	not sure	not agree	Completely disagree
What is “masculinity” in Thai society					
1. Man must be muscular, strong, tough.	6	16	2	4	-
2. Man with body abnormality such as ear deafness, blind, leg deformity indicates not be a man.	-	-	-	19	9
3. Man’s illness is regard to be ashamed since it show one’s weakness, friend being ashamed for we are not strong but he is.	-	1	2	20	5
4. What man think and act are always reasonable	4	3	7	13	1
5. Crying or feeling sad, man can do too.	5	20	1	2	-
6. Man is able to express and aggressiveness while he gets angry.	2	13	6	7	-
7. Man is the one to order his wife and children do all things he wants to.	-	1	3	16	8
8. Man is able to fight, throw something, always hit.	-	2	5	16	5

Meaning of masculinity in Thai society	Completely agree	agree	not sure	not agree	Completely disagree
9. Real man must be heterosexual only.	15	7	3	3	-
10. Man must be self-dependent and self-making decision.	2	15	2	9	-
11. Man with multiple lovers, couple or wives at the same time is a kind of proudness.	-	3	8	13	4
12. Good man must be breadwinner and take care of family by his own effort.	-	8	5	14	1
13. All men should drink liquor for social purpose and friend's acceptance.	-	2	7	14	5
14. Men must be leader.	6	15	6	1	-
15. Men must be sincere.	9	19	-	-	-
16. Men must be responsible.	11	17	-	-	-
17. Men must be able to produce children.	-	2	9	16	1
18. Man must be self-confident	10	16	2	-	-
19. Men must be self-dependent.	2	4	6	14	2
20. Men is fond of using forces, racing fighting.	2	4	5	15	2
21. Men must control his emotion and keep it calm in his mind without letting other perceived.	2	26	-	-	-
22. Men must have firm decision-making in order to let his friend, children and wife being afraid of.	4	16	6	2	-

Meaning of masculinity in Thai society	Completely agree	agree	not sure	not agree	Completely disagree
23. Men has duty to protect and prevent children and wife from danger.	14	14	-	-	-
24. Men will loose his masculinity when he is conquered by woman in racing game in society.	3	2	5	16	2

Step 2 Answer to check-list technique will be done fifteen minutes before group discussion. The result to answer the meaning of masculinity in Thai society through check-list according to higher to lower number of answer frequency are as follows:

Table 3 Results of answering questions to be “completely agree” by respondents

Meaning of masculinity in Thai society	Number (case)
1. Real man must be heterosexual only.	15
2. Having duty to protect and prevent children and wife from danger.	14

Table 4 Result of answering questions to be “agreed” by respondents

Meaning of masculinity in Thai society	Number (case)
1. Man must control his emotion and keep it calm in his mind without lettering other perceived.	26
2. Crying or felling sad, man can do too.	20
3. Man must be sincere	19
4. Man must be responsible.	17
5. Man must be muscular, strong, though.	16
6. Man must be self-confident.	16
7. Man must have firm making decision in order to let his friend, children and wife being afraid of.	16
8. Man must be self-dependent and self-making decision.	15
9. Man must be leader.	15
10. *Man has duty to product and prevent children and wife from danger. (*this point of question has two kids of opinion that are completely agreed and agreed; each of them has equal amount of opinion.)	14*
11. Man is able to express on aggressiveness while he gets angry.	13

Table 5 Result of answering questions to be “not agree” by respondents

Meaning of masculinity in Thai society	Number (case)
1. Man’s illness is regarded to be ashamed since it show one’s weakness, friend being shamed for we are not strong, but he is.	20
2. Man with body abnormality such as ear deafness, blind, leg deformity indicates not to be a man.	19
3. Man is the one to order his wife and children do all things he want to.	16
4. Man is able to fight, throw something, always hit.	16
5. Man must be able to produce children.	16
6. Man will loose his masculinity when he is conquered by woman in a racing game in society.	16
7. Man is fond of using forces, racing and fighting.	15
8. Good man must be bread winner and take care of family his own effort.	14
9. Man must be self-dependent.	14
10. All men should drink liquor for social purpose and friend’s acceptance.	14
11. What man think and act always reasonable.	13
12. Man with multiple lovers, couples or wives at the same time is a kind of proud.	13

In the in depth-interview questions of the same contexts as appeared in check-list form have been quoted from the highest score given by the respondents.

Table 6 Show details of respondents in the sample group

No.	Rank	Duty	Age	Education	No. of years of marriage	Family income		No. of children		No. of wife	
						Husband	Wife	Male	Female		
1	Lieutenant Colonel	Mapping office	49	Graduate from military mapping school	2-3 (last wife)	18,000-	20,000-	None	1 (Son of first wife)	1	>1*
2	Major	Mid-level military chief	35	Military cadet	5	16,240	-	Car park rent	1	-	1
3	Mapping officer	Mapping officer	44	Sub-certificate	14	14,800	7,000	None	-	-	1
4	Lieutenant	Secretary of Director General	44	Bachelor degree	16	15,000	12,000	Wife: tutor	2	1	1
5	Captain	Assistant mapping of the present King	46	Graduate from military mapping school	26	10,000-	10,000-	Wife's: money loan, share(s), taking care of hight society woman bye wife	-	1	1

No.	Rank	Duty	Age	Education	No. of years of marriage	Family income		No. of children		No. of wife	
						Husband	Wife	Male	Female		
6	Sergeant major	Driver	34	Vocational Certificate (Electronic)	8	10,220 ⁺	15,000	Husband: money loan collector	1	-	>1** **Having than more than one/time >1*
7	Sergeant major	Rocket shooter	43	Mathayom 6	27 (first wife)	13,000	-	Husband: Taking card of restaurant, Sailing ill-legal lottery	1	6	
8	Sergeant major	Administrative officer	43	Vocational Certificate	5 (Last wife)	13,000	3,000	Sailer in cooperative store	-	3	>1*
9	Sergeant major	Document officer	44	Educational certificate	17	13,000 ⁺	6,000	Sailer of flowers, nursery trees	-	1	1
10	Sergeant major	Administrative officer	44	Mathayom 6	8	13,000	Waitress	Husband: Motor cycle driver	2	-	1
11	Sergeant major	Motor-cycle driver	41	Lance-corporal school	15	9,000	9,000	-	1	1	1

No.	Rank	Duty	Age	Education	No. of years of marriage	Family income		No. of children		No. of wife		
						Husband	Wife	Extra earning	Male		Female	
12	Sergeant major	Tank driver	44	Lance-corporal school	3 (Last wife)	11,000	Sailing food	Husband: Husband: Maker of photographic frame	1	2	>1*	
13	Sergeant major	Administrative officer	43	Bachelor degree	19	13,000	-	-	-	1	1	
14	Sergeant major	Car Driver	44	Lance-corporal school	8	13,000	-	-	-	-	1	
15	Sergeant major	Typist	31	Vocational Certificate	5	6,590	Daily worker 100/day	Husband: Husband: Motor cycle driver	1	2	>1*	
16	Sergeant	Redar operator	34	Lance-corporal school	5 (Last wife)	9,000+	4,000+	Husband: Husband: Guard	3	-	>1* (with former wife)	
17	Sergeant	Air traffic officer	38	Lance-corporal school	8	9,000	-	-	-	-	1	
18	Lance Corporal	Communication officer	28	Bachelor degree	8	6,090	-	Husband: Husband: Taxi driver	-	2	1	
19	Military Conscript	General services	21	Mathayom 6	2	Salary & Perdiem	-	-	-	-	-	>1*
20	Military Conscript	Attached to regmen	21	Vocational Certificate	2	Salary & Perdiem	-	Factory worker	-	-	-	<1* **more than one wife at the same time

No.	Rank	Duty	Age	Education	No. of years of marriage	Family income			No. of children		No. of wife
						Husband	Wife	Extra earning	Male	Female	
21	Military Conscript	General Services	22	Mathayom 6	3	Salary & Perdiem	-	-	-	-	>1*
22	Military Conscript	General Services	23	Mathayom 3	3	Salary & Perdiem	Factory worker	-	-	-	>1**
23	Military Conscript	Trainer of new conscripts	24	Mathayom 6	7	Salary & Perdiem	9,000	-	-	-	1
24	Military Conscript	Trainer of new conscripts	22	Mathayom 6	2	Salary & Perdiem	-	-	-	-	1
25	Military Conscript	General services	23	Mathayom 3	2	Salary & Perdiem	-	-	-	-	1
26	Military Conscript	General services	23	Mathayom 3	2	Salary & Perdiem	-	-	-	-	1
27	Military Conscript	General services	23	Vocational Certificate (electronic)	2	Salary & Perdiem	-	-	-	-	>1*
28	Military Conscript	General services	21	Mathayom 6	2	Salary & Perdiem	-	-	-	-	1

APPENDIX C

ANNEX: 3 INTERVIEW GUIDE

The perception of masculinity and sexual health practices of Thai married men

1. Beginning to talk.

- 1.1 Introduce our self.
- 1.2 Tell the respondents the objective of interviewing.
- 1.3 Talk in general with the respondents to build up familiarity.
- 1.4 Ask the respondents to take a tape record.

2. Back ground of the respondents.

- 2.1 What are their ages? How long and what their ages when they were married?
- 2.2 What are their level of education and from which school did they finish?
- 2.3 How much are their monthly incomes? Do they have any extra income?
- 2.4 Try to lobby about how are their economical status.
- 2.5 Do their wives work? If they do, ask them, where and what kinds of job they do; if not, what else they do.
- 2.6 How many children do they have, how many are boys and how many are girls? How old each of them is? Are they schooling or working? Do they plan and make any decision to have how many children?
- 2.7 How are they proud with their boys and girls? How do you rear up boys and girls differently or similarly?
- 2.8 Do they have any drug addict? Do they smoke, do they have alcoholic drink and do they plan gambling?
- 2.9 Do they have any peer group and always get together? If not what do they do then? Are their friends from inside or outside office?
- 2.10 What do they have any activity when they get together? Why do you love to select persons from this particular group? What mostly are they doing when they meet?
- 2.11 What are acceptable among you and your friends in your group while they get together?

- 2.12 Do you drive fast or make a race on driving? Are you used to come across very often with accident when you are driving?
- 2.13 What are your everyday businesses?
- 2.14 How do you take a rest when you want to?
- 2.15 Do you have any hobby or extra work?
- 2.16 Do you have any vacation with your family? If you do, what are you doing?

3. The Questions to assess sexual health (for married Thai men)

- 3.1 How do you keep your sexual organ healthy, without diseases and good functional?
- 3.2 How do you practice to prevent yourself and your sexual partners free from sexually transmitted diseases?
- 3.3 What do you behave when you want to have sex with your wife?
- 3.4 When you want to have sex with your wife while she is unhealthy or not well prepared, what is your decision?
- 3.5 How you ever used to talk with you wife about your sexual desire or sexual problem? (How are verbal and / or physical expressions)
- 3.6 How do you act when you and your wife are infected with sexually transmitted diseases e.g. gonorrhea? (How is your responsibility?)
- 3.7 Do your wife talk with you after finishing sexual intercourse, if she does, what does she say?

The Questions to assess sexual health (in details)

- 3.8 How do you keep your sexual organ healthy, without diseases and good functional? (Division of the questions into details)
 - How do you daily keep your sex organ clean?
 - How do you keep your sex organ clean before and after sexual intercourse?
 - Have your sex organ ever been inflamed or bruised? How do you try to prevent or treat it?
 - Have you ever tried to observe some abnormalities in your sex organ? If it is abnormal, what is your decision?
 - Do you use condom while you have sex with your wife? Why? Give reasons.

3.9 How do you practice to prevent yourself and your sexual partners free from sexually transmitted diseases? (Division of questions into details)

- During your presence with your current wife, have you ever gone sometimes with some girls (extra-marital with commercial sex worker or your casual partners) or regularly gone?
- Having gone with some girls, how are your steps to be used?
- Have you ever had sex with other girls?
- With whom do you have sex? (Regular sexual partners new sexual partner, sex workers)
- Do you use condom? (Every time having sex), why and what is this reason?
- Have you every tried to use condom meanwhile you are rejected by your partner? Why, what is this reason.
- Do you talk to your partner and have them agreed to use condom? How do you approach her?

4. What do you behave when you want to have sex with your wife? (Division of questions into details)

- Have you had to drink alcohol before having sex with your wife?
- How are you prepare or create arousing mood before having sex?
- How do you behave (by verbal and physical expression or non-verbal) when you want to have sex with your wife?
- Have you ever asked your wife about physical preparedness and sexual mood before having sex?
- Do you have every time the same sexual desire as your wife when both want to have sex? Who is mostly the first start of having sex?
- How do you know by yourself when your wife has sexual desire and want to have sex? (verbal/non-verbal or physical expressions)
- What do you think about the size of your sexual organ?
- Have your wife ever painfully complained during sexual intercourse?

5. When you want to have sex with your wife while she is unhealthy or not well prepared, what is your decision (Division of questions into details)

- Does your wife have some problems with her sexual organ?
- Does your wife have sexual ulcers or painful sexual intercourse?
- Have you ever taken your wife for treatment of ulcers due to sexual intercourse?
- Have you ever had sex with your wife while she is sick or sexual unhealthy?

6. Have you ever used to talk with your wife about your sexual desire, sexual problem, and sexual information? (Verbal/non-verbal or physical expression) (Division of questions into details)

- Are you interested in finding out of sexual information? From where and how are you going to search for?
- What are your sources of information (friend, newspapers, panoramic book, video)
- Have you ever talked with your wife about sexual desire of sexual problem? (verbal and non-verbal or physical expressions)
- Are you interested in swinging game: If you are, Why?

7. What is your advice when your wife asks for consultation about her pain and abnormality in sexual organ, e.g. vaginal discharge, and genital ulcers?

8. Have you ever thought or their causes or because of what, your wife has abnormality in her sexual organ?

9. Have you ever thought of checking your blood for venereal diseases or AIDS? If you have, why?

10. Masculinity

- Is it to be strong, tough, charming so call in Thai word “Chai cha tree” isn’t it?
- Do all physically disabled person, deaf, blind, often-ill lack of masculinity, don’t they?
- Do men always do everything right, don’t they?
- Not to make any shout.
- Is it able to show power, angry, severity towards others, isn’t it?

- Man is never ill or illness is thing to be ashamed, isn't it or, illness is regarded to be ashamed because it is indicated weakness, isn't it?
- Doing love affairs in order to have many lovers is to be pound, isn't it?
- You are wholeheartedly pleased to buy gifts and others and give them to the girl you love, isn't it?
- Are you fond of having sex all girls with whom you are doing love affairs, aren't you?
- Are you fond of being sponsor whenever there is party among group of friends, aren't you?
- Are you fond of having your friends admired you are charming young man, aren't you?
- Are you the only one the earn money for your family, aren't you?
- What are your responsibilities at home?
- Are you pleased that your friends raise you to be "Khum-Phan Muang Thai"?

11. Masculinity in sexuality

- What kind of occupation is suitable for male to be attractive for female?
- Should female be a soldier? Is the same career being able to do love affairs?
- Are gay men available in military services? Should they be available?
- Do you have such a friend with many partners? Do you agree with this idea? If you do, why?

12. Sexual Inferiority

What do you think about the following word or motto?

- In the sense of "Look-poo chai" automobile, wife, gun are not allowed to be exchanged.
- Liquor, girl, horse, gambling game is generally male's norms.
- Offering wife with freedom in sexuality is wrong decision (swinging game)
- Just say no and stand firm on your own feet, not to follow other people's opinion, not to be fear of others is sexuality.
- You have sexual intercourse with girl because
- Why do you have sex with such a casual partners?
- What do you talk to the girl that you agree to accept her or your true wife?

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