



Barhosts' Narratives : Sexuality Phenomenon in the Thai Society

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Abstract

This research is a qualitative study aiming to tell the narratives and analysis on consumer culture, to consider on fighting and negotiation of femininity and masculinity as well as to indicate sexual relationship with a question, i.e., how did femininity and masculinity in the way of Barhost relate to sexuality and feminism under Social Constructivism Paradigm? Since sexuality is currently hidden with several social codes including norm issues, beliefs, and morality, persons who have different preference on sexuality regarding sexual behavior, sexual satisfaction, or sexual desire, became social defendants. The researcher obtained 9 persons with direct experiences to tell the narratives who created the meaning of this phenomenon that was the reflection of fighting and negotiation as well as to be consistent with sexual norm. It was found that Barhost and living was considered as negotiation with consumer culture, roles on creating personal identity by connecting with social identity whereas fighting and negotiation with femininity and masculinity was based on the norm defining the set of ethics via different interpretation and meaning. The concept of feminism influenced on the roles of Barhost, i.e. although women were defined by the criteria and sexual knowledge to lack of bargaining power, Barhost was considered as a phenomenon building bargaining power against sexual overwhelming authorizing higher power to men. The narrators proposed fighting and negotiation with this power via different methods.

Introduction

Although Thai society is currently open to the concept of “sexuality”, development of concepts, theories, and research methodology on sexuality fail to meet with the actual situation of cultural operations and customs occurring in Thai society due to the existence of mythology on “gender”, for example, creating the norm on heterosexual, masculinity, and femininity.

Consequently, research on sexuality are unable to avoid such mythology. The theme of this research, i.e., women visiting host bars, some people in the society have the opinion that “This behavior is inappropriate with good culture of Thailand.” This is caused by the belief that Barhost visiting is not an acceptable sexual behavior of Thai society. This opinion is reinforced by the social condition that is dominated by conservative sexual and

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family ideology with the belief that Thai society has good sexual pattern therefore people in this society should comply with such pattern in order to prevent problems that are not under sexual norms supporting Thai society (Kaewthep & Sae-kuay, 2004).

This research is conducted by using the concept of feminism and sexuality with various perspectives on patriarchy, physical and sexual control or sexuality of women by considering that women were victims of sexual violence, silence of women on sexuality due to lack of sexual negotiation and physical control, experiences, definition, women's sexual thinking and belief, and women's sexual desire based on women's decision making (Vance, 1999, pp.40). As a result, this research emphasize is on the complex elements of sexuality consisting of sexual definition, sexual identity, sexual tastes, partners and relationship, definition on partners and relationship, sexual desire and sexual pleasure. In addition, sexual behavior and sexuality are also defined under specific social contexts as well as sexual roles, biological factors, and power relations (Parker & Carballo, 1999). Sexuality is socially created and considered as a complexity of social, economic, and politic dimensions.. Sexuality is considered as a study and definition or meaning in the dimension of sexual experiences (Pongsapich, 2005). To define meaning on sexuality, it is necessary to be based on the perspectives of the owners of such problems or experiences. Such knowledge was taken through the pattern of behavior of men who were Barhost and women who used services in those host bars. Inconsistency among pattern, belief, and perception of people in society was based on the concept of patriarchy attached by Thai society, i.e., Patriarchy society is a kind of society with sexual structure defining status and position of males to be higher than females as well as giving value on masculinity over femininity (Kuenkaew, 2013; Eisler & Loy, 1998, pp. 165). The important tool in maintaining and is inherit in a patriarchy society is the gender systems definition and establishment of roles, duties, power, status, value, and sexual relationship that are different and unequal between males and females as well as between female and male bodies through various social institutions, for example, family, culture, tradition, religions, educational system, mass media and folk media, arts, entertainment and advertisements, public health system, political system, administrative system, etc. These social institutions are responsible for training and teaching female and male populations to be

consistent with the same direction. This gender system repeatedly generates and supports patriarchy to be stable and strong until the general population considers this system as normal and unchangeable even in this decade with economic, cultural, and political condition that may enable women in some groups in Thai society to be promoted as leaders with higher status as well as to approach power in all systems of society. The specific phenomenon of a group of persons or women with accessibility to status and power in some institutions, for example, business organizations are not often obtained from gender but educational level, power sources of family lineage, spouse status, economic power or other personal abilities. This phenomenon may not be the evidence confirming that there is any change on sexual equality in system or in social structure of Thailand. If we consider the violence and sexual discrimination that exists in the society, we note that these problems are evidence confirming that the structure of institutions in Thailand is still under patriarchy or is dominated or controlled by men strongly. Patriarchy culture teaches many women to accept and surrender to being controlled and possessed as well as to believe that femininity is inferior to masculinity.

It is the norm for Thai women to "be reserved" without having any sex before marrying, what Thai society ideally demands as "creating good Thai women in order to become a "lady" with complete qualifications of housewife who can look after all family members including parents, husband, children, and siblings. In addition, women are taught to be innocent and should not pay much attention to sex until they are afraid of sex. Consequently, they lack knowledge to build sexual relationships with the opposite sex. Teaching Thai men and women based on the above ideology is considered as teaching men to hurt women unconsciously. In addition, it is also considered as the process aiming to control sexuality of women more than that of men (Archavanichkul & Sae-kuay, 2008).

This research takes the analysis of concepts such as sexuality, feminism, consumer Culture and relates the concepts to the phenomenon where women use bar host services in host bars in which they buy drinks as an hourly service charge from a Barhost. The study questions the "reality" of bar host service usage in Thai society under the point of view that such reality does not exist for discovery but are created by people whether such reality refers to natural rules, psychological rules, medical rules or social rules. The reality is created by people completely.

Objectives

- 1) To analyze the impact of Consumer Culture on the life of Barhosts.
- 2) To study the negotiation between femininity and masculinity.
- 3) To analyze the relationship between sexuality and Barhosts in Thai society.

Conceptual framework

This research is focused on the stories of Barhosts: Phenomenon on Sexuality of Thai Society and based on 4 major concepts including consumer culture, identity, sexuality, and feminism and conducted by using a research methodology called narrative approach, which is a research methodology under social constructivism (Tan, 2005).

This research is linked with the concept of consumer culture, which emphasizes on setting the goal of happiness and life with consumption. Among capitalism system with huge manufacturing, the large quantity of products and services can be obtained. This economic reflection is considered as consumer culture that is the relation system between humans and products that are also important activities for human's life and social organization (Havanon, 2012). Under consumer culture, humans tend to consider that the center of living is owning things and they also believe that owning things is important for obtaining satisfaction or dissatisfaction in life. Individuals would negotiate with all demands that were occurred at the same time to be accepted and consistent with their own context on living influencing on the way of life, economic, social, and political structure, and value systems in Thai society whereas individuals did not consume necessary value or value on utilization of those things. On the other hand, they consumed symbols caused by possession or ownership of those things, for example, condominiums were beyond residences because they represented symbols conveying other types of value. In host club, women who were buyers did not pay for happiness as the owner of hourly services of Barhosts but they paid for value of ownership, power, satisfaction, desire, dignity, liveliness, enthusiasm, and affection. Ideology of freedom exchange in consumer culture defined meaning on the condition that individual had his/her own power with independent reasons and thought to make decision or do what he/she desired, i.e., he/she was able to purchase products based

on his/her satisfaction for his/her ultimate benefit (Havanon, 2012). Culture under the scope of bar host phenomenon provided more alternatives of living and some symbols that came along with bar host phenomenon caused persons who created and those who were created by this phenomenon to build satisfaction on their life in the society, emotion, and spirit through new relationship formats. When the society was driven to consumer culture where people had more choices with diversity of things that were used to be believed to be only one thing, importance of grand narrative was gradually decreased leading to allowing other types of narration to occur in Thai society, for example, happiness of women to make some conversations and dating could be obtained from other men that could be chosen by them without any limitation that such men should be husbands, lovers, or boyfriends. Existence of Barhosts was considered as a space opened for disobeying and challenging the norm of femininity and masculinity (Pongsapich, 2005) supervised by the societal ethics. Men and women complied with such social norm repeatedly stressing identity, roles, and duties of femininity and masculinity as well as roles and duties that both genders were attached by sex discourse. In the perspective of feminist who considered that women were supervised and controlled by knowledge standard on sexuality causing them the lack of bargaining power. Sexuality for feminists was power, control, and fighting in various dimensions including dimensions on desire, behavior, practices, body presentation, behaviors, manner, sexual attractiveness, relationship, and sexual intercourse. As a result, the relation between sexuality and identity was tightened in the light of self-definition and perspectives of other persons on such persons (2013).

This research aims to unfold the creation and existence of Barhosts and persons with related interaction through the major perspectives on consumer culture that were conditions, factors, and drives, by connecting the way of life of Barhosts and buyers. These things represented social identity found by Barhosts and buyers that enabled them to create happiness, satisfaction, dignity, and desire to be themselves through the framework of sexuality combining femininity with masculinity. This is represented through experiences and the way of life of an individual who selected to create their own life, give meaning and value, as well as selecting this life experience by himself/herself.

Research Methodology

The research tool was an In-depth interview with extensive questions in order to enable narrators to give meaning and experiences on Barhosts. The obtained data were analyzed by using narrative analysis that applied elements or parts of a situation or story that occurred with a person to give meaning and interpretation in order to create stories in lieu of separating stories into parts in order to present interesting issues of the research (Havanon, 2009). The term, “the configuration of data”, is the connection between circumstances and actions that is required to be based on the storyline. When the storyline is formed, the important circumstance unfolds the story. The storyline enables the author to know which circumstance or element is necessary for writing the story. However, it did not mean that all information was necessary for creating the story because any information that was not contrary to the storyline without any support of the story may not be necessary for usage as a part of the research results. Since people have several experiences, ordering was more important for applying experiences to create stories than that of daily experiences. The story that was the final work of the author must be consistent with information but it had to be ordered with definition that was not shown in the information (Havanon, 2009).

The research guidelines of narration believe that the reality that occurs in the daily life of a person is caused by interpretation and definition related to context of such person. Individuals create social reality or the world they live along with other things therefore the reality is not fixed but it is created in each social context. Consequently, reality could exist under perception of people in various forms and people could perceive which things exist based on this created reality. The use of narrative approach helps to perceive how people create identity of Barhosts based on their perception, how actions, relations, and events mean to that person, and the processes creating these meanings consisted of 2 parts including subjectivity and intersubjectivity (Havanon, 2009).

Since the narrators were not the informants in the narrative approach, the researcher had to listen to all stories and connect those stories with personal experiences of the researcher and to participate in the conversation. As a result, the relationship between the researcher and narrators was based on equality therefore stories affected to the researcher on thinking methods, attitude, and feeling towards any story. To write the

stories, the researcher must reflect on things that are occurring with the researcher in the research process. The research methodology of narrative approach made things claimed as “knowledge” by the researcher to have background and knowledge was not objective but it was mutually interpreted and created by the researcher and narrators.

This study was conducted by using narrative approach from narrators divided into 2 parts, i.e., part 1 was 4 men who worked as Barhosts in three field study areas for collecting data including Hi-society Bar, Err Infinity Bar, and Pleonwarr 88 Bar that has been operating since 2012 up till now; part 2 was 9 women who used bar host services in the same three field study areas as mentioned above. As a result, there were totally 9 narrators. The criteria on selection of narrators were Barhosts who accepted consumer culture and women using bar host services who have battled and negotiated with sexual norm, femininity, masculinity, and sexuality.

Results

“Bar host” is the name for calling men who provided services in host bars including talking, drinking, playing games, and being friends to satisfy women mentally. Women are able to choose men that would become their friends with minimum service fee of 3 drinks per night or around 1,000 baht. However, Barhosts who were lucky and satisfied by women may earn over 10,000 baht per night. The following results of narrative research would reflect battle and negotiation with sexual norm on sexuality and acceptance of consumer culture as follows:

“Khim” was the eldest and only son of his family. His father wanted to see him achieve in his education as high as he could, such as becoming a doctor or graduating with a doctorate degree. His father thought that being a doctor could make him rich but Khim had insufficient abilities. What he could do was pass his examination without achieving good grades. When his father realized that he could not make his dream come true, Khim was violently blamed and physically hit by his father until he had to leave the house and stay with his friend. He had to work for a living at many places until he became a bar host. Khim was successful with this occupation and earned income from “drinks” bought by his customers. Khim knew that men who sold happiness to women were considered by Thai society the same as prostitutes. His father used to say to him that “I thought you could be

better but you can be only a prostitute!" **The story of Khim reflects** a trap of Consumer Culture. In addition, his father was also trapped by Consumer Culture he classified which occupations Khim should do not based on high income and evaluated occupational characteristics through a sexuality lens.

"Khom" was a young man who wanted to be admired by fashion, in his own opinion, i.e., to look like a Korean guy who did plastic surgery that could enable him to reach better social status and higher income. Khom had a chance to work in a host bar and earned a lot of money therefore he decided to resign from a factory and his university. One day, Khom had a lover and he tried to use his life as a normal office worker but he was familiar with the comfortable life as a bar host therefore he was unable to have love like other people who worked at daytime because he was completely a part of the bar host cycle. **The story of Khom** reflects the identity of individuality of persons to reflect identity of group. Identity of bar host was based on appearance therefore consumer culture related to Khom's created identity.

"Sunny" had been taught since he was young that he had to be good at learning and his parents always compared him with his elder brother who could pass the test and became a policeman. Sunny found that his parent admired government officers and regular salary therefore he felt that he was insufficiently loved by his parent. Therefore, he wanted to become the pillar on financial support of his family. A friend in his group suggested he work as a bar host and he had to "pretend" as a man although he was a LGBT. During his work as a bar host, he felt that his life was gradually better until he could really be the pillar on financial support for his family. However, he was negatively considered by his parent and they also suspected what he did for living until he could earn a higher income than his elder brother. Anyway, his parents were glad to get money from him. **This story reflects** similar things as found in Khim's story. Sunny's parent defined some "occupations" as honored and admired occupations although such occupations earned insufficient money for the family. On the other hand, bar host seemed to be embarrassing occupation that should be hidden. Moreover, the problem of Sunny was also considered as a complex problem because he had to hide his LGBT status.

"Man" was a good looking guy who became a superstar of bar hosting. Man properly planed his life even the number of customers, income earned from drinks and monthly income therefore his life was quite

systematical. Man thought that he had to be professional for doing everything and he always worked based on professional standard, i.e., understanding customers' feeling, and being a good friend for talking. Man had no sexual intercourse with customers but he used to have a deep relationship with a customer until they became husband and wife. At that time, he quit working as a bar host and lived with his wife but his love life had to end because money obtained from working as a bar host was higher than working as a general officer worker. **The story of Man reflects** a different perspective of bar host who did not have sex with customers as understood by general people. Man thought that having sex with customers was not professional. Although money was important for bar host, Man also had his ethical standing.

"Em" was a single woman who was polite with good human relations. She graduated in a Bachelor of Administration Program from a private university and worked as a property sales clerk. Em was good at her work and she could become the Assistant of the Head of her department within a few years. It could be said that Em was successful with her work life. However, she was not lucky in love because Em was hurt by love many times. When she had a boyfriend, every boyfriend asked her to have sex but she always listened to her mother's request for "not having sex before marrying". One day, her friend invited her to join a birthday party at a host bar and that was the first time she knew some Barhosts. Subsequently, Em visited host bars several times until she became a regular customer. Her suffering from worrying that she had never had sex with her boyfriend before marrying was gone because Barhosts had never asked her to have sex with them. They provided her services as demanded by her without any promise and request. Em accepted that she was happy without having any boyfriend. **The story of Em reflects** the identity of Barhosts who create imagination and dream of relationship with men in host bars, i.e., to be considered as couple, to be in a relationship, and sexual desire as demanded by Em.

"June" is a confident person who graduated with a Master Degree from overseas. June considered that all things in the world were under conditions and negotiation as well as exchange. Sexuality was considered as happiness. June could have sex with any man she felt satisfied without considering femininity and masculinity issues. Moreover, she was also materialistic and she always used expensive things to show her richness. June thought that money could buy everything until she

visited a host bar one day as invited by her friend. June found a bar host who was completely her type so she bided for buying his drinks with a large amount of money. June thought that he would agree to have sex with her but she was disappointed because her money was unable to buy sex from such bar host. **The story of June reflects that** the culture on money can buy everything June desires and indicates that the power of money and consumer culture. On the other hand, denial of such bar host transformed the feeling of June on sexual relationships because she just learned that money sometimes can't buy sex but it required love, respect and dignity of each other.

“Prae” is a cool woman who loves dressing up and wearing makeup. She was a bar girl in a bar located at the heart of the city. Prae first visited a host bar as invited by a bar host who visited her bar. Prae thought that her occupation was not different from bar host because she gave happiness to men while Barhosts gave happiness to women. In her opinion, she had negative thinking with Barhosts because she thought that Barhosts was the cause of broken family. If any husband knew that his wife visited Barhosts, there may be an unpeaceful situation in the family. However, for herself who was also a bar girl, she felt that she could accept when men visited bars. **This story reflects** the concept of feminism could be able to explain the concept of Patriarchy giving power and roles to men, femininity and masculinity defining dos and don’ts of women while men could do more actions.

“Gel” is a lovely girl from the southern part of Thailand. Gel was a “mistress” of Mr. Chat and she had been supported by Mr. Chat. Mr. Chat bought her a house and a condominium as well as supported her education until she graduated with a Bachelor Degree in Bangkok. Her parents acknowledged and agreed to allow her to be the mistress of Mr. Chat. Her life meet change when she visited a host bar due to her loneliness. Although she confirmed that she had no profound sexual relationship with any bar host, Mr. Chat was still angry and harmed her. Even her parents were angry with her behavior. Mr. Chat sought revenge by selling her car and kicking her out from the condominium. Gel had to rent a dormitory located in front of her university and supported her own education. **This story reflects the Patriarchy concept** is deeply fostered in Thai society. Her father and Mr. Chat decided that Gel had to be the mistress of Mr. Chat and it was not a big deal if Mr. Chat’s wife did not perceive this fact. In this case, Gel was a “victim” of relationship

under Patriarchy. Visiting host bars was the solution to eliminate her loneliness but she was being pressured by this society without any ability on negotiation.

“Nualnoi” is 65 years old and a widow. She is a strong smart woman with business abilities. She could build her family’s financial status until she earned income of 100 million baht. She could support her children to continue their study in UK but her husband who followed her children to look after them had sexual intercourse with their maid therefore she divorced her husband and gave him a house in the UK plus a big amount of money and assets to her husband. Nualnoi looked after her children until they were married and had their own families. Subsequently, Naulnoi met a bar host whose name was Win. He was a young man that was younger than her youngest son. Both of them built a relationship until they loved each other. However, her children disagreed with this relationship and pressed her to divide assets and properties because they were afraid that Nualnoi would give all her money, assets, and properties to Win. Although Naulnoi already divided her estate to all children, they were not satisfied and inspected her condominium whether she lived with Win or not. Both of them were separated for comfort and Nualnoi visited host bars 2-3 times a week. **This story reflects** the feeling of her children that were grown up in modern society. They graduated from schools in a country that respect the dignity of humanity but her children had never thought of sexual desire and sexual imagination that was the rights of people . Nualnoi tried to bargain by dividing her assets and properties to her children but her children still thought that there was still a large amount of assets that was hidden for them and would be given to the young man, Win. Therefore, consumer culture was considered as the mechanism of battle and negotiation.

Discussion

1) To analyze the impact of Consumer Culture on Barhost’s way of life.

This research emphasizes on social identity as a kind of image created under cultural context. Individuals tried to make their image to be consistent with social identity that was generated through language system, knowledge system, rules and regulations in order to confirm membership of such society (Feungfusakul, 2000). In Consumer Culture, product consumption was a part in building social identity and success under

Consumer Culture that made individuals feel that they were able to build their own identity and social group. Simultaneously, identity building of Barhosts was also compared as stepping one leg on sexuality and the effort to build identity of Barhosts also affected to sexual roles and status. Although Barhosts thought that entertaining customers was esthetics, arts, profession, and dignity, sexual criteria, rules and regulations attached and defined thinking, belief, attitude, value giving, and actions of individuals on gender. Consequently, both Barhosts and women who were customers of Barhosts made conflict, negotiation, objection, or surrender. However, Barhosts and women built a new set of identity for Thai society.

The way of life of Barhosts and women in maintaining their life in Consumer Culture among sexual frameworks consisted of sexual thought and belief as well as physical image, sexual response, desire, imagination, affection, satisfaction, feeling, and deviant behavior from society's sexual norm made them to resist, bargain, and struggle against the former set of identity. As a result, Consumer Culture found in this research was considered as the concept that could be applied by people in the society to define the future of intimate persons, for example, stories of Khim and his father whereas his father gave value to being a doctor as admirable occupation that could gain both reputation and money but Khim chose to be a bar host. However, this occupation was not admired in anyway therefore his father had negative feelings with this occupation. Although this occupation was able to build relationship between Khim and products conveniently, Khim was not accepted because the image of bar host was not consistent with social identity (as defined by his father). His father's demand that Khim work as a doctor with high income that could be conveniently spent was judged by social norm that this kind of Consumer Culture was fair.

In this research, findings of Barhosts such as building new identity of Barhosts through physical appearance. The story of "Khom" mentioned a man who did all types of plastic surgery based on Consumer Culture that was represented through illusion and desire to do everything to make himself look good. Khom was the representative of consumption and symbol of good looking for giving value to himself under the concept of consumerism. However, this created physical identity was not related to sexual orientation of women who chose to use bar host services. Physical identity was only the first impression for choosing. Simultaneously, the story

of "Sunny" also reflected complex sexual identity because Sunny was a LGBT but he had to live in a Patriarchy society so he had to hide his LGBT identity to work as a bar host. Findings of this research that Barhosts had to work professionally without any sexual intercourse with customers. Since "Man" had sexual desire that was realization and feeling on his own body and that of other persons, especially the body of a sexual partner, sexual desire made him feel good to have good looking body and know how to treat his body. Consumer Culture produced various kinds of products and the channel chosen by Man was going to fitness in order to build his body to attract sexual desire of other persons that was considered as cultural identity created by society and expected that all social members had to comply with such identity.

2) To study the negotiation between femininity and masculinity.

Black and white thinking made norm of heterosexual would be superior than any other type of sexuality and became power exercised for ordering and controlling society to be under opposite sex system that was social norm of heterosexual that was formed and become the undeniable reality. The example of "Em" who was a normal girl that was under dominance of trying to be a "lady" as defined by her parent. However, the solution of Em was bar host services that fulfill sexual desire and sexual orientation of Em releasing her from bondage of imagination as a good lady. On the other hand, "June" thought of herself as extremely confident and on equal rights and sexual identity that was transformed upon, i.e., women turned to build their own confidence and women were able to choose how they have sexual behaviors and identity without attaching to the norm of heterosexual. This had challenges (e.g., having sex with a man that was not her husband, having many husbands, and starting flirting with men, smoking and drinking, enjoying nightlife) were behaviors of June and they were a reflection of heretical sexual actions. Women highly dared to express themselves sexually because they could depend on themselves economically without any support from husbands or men. This reflected that women were not good or bad based on sexuality but there was unclear border on such consideration. Sexual identity was defined via context on situations, environment, and society. For society and family of "Gel" another woman who visited host bars, her parents represented social power that applied the norm of heterosexual to establish rules and regulations.

Such norm was created to support social knowledge that became conservatism on considering sexuality based on judgment of moral value. This moral sexism was generated by power relations. Gel's parents gave value to Patriarchy by making their daughter to be a mistress of Mr. Chat although Mr. Chat already had a wife. When she visited host bars, her parents could not accept it and punished her violently. Mr. Chat did not realize that he violated the norm of his family. On the other hand, he responded to such action of Gel violently through various ways until Gel lost and had to surrender to the strength of Patriarchy dominated by Mr. Chat and her parents. Gel chose to fight back by generating a new way for her life and to realize the desire of power of a woman, that she has the right to be free from former social and family framework. However, a person who was unable to bargain with social rules and regulations on heterosexual was "Nualnoi" who worked and built her own financial status until she had plenty of assets and properties. When she was over 60 years old and wanted to spend her life with a young bar host at the end of her life, such love was the way to respond to the remaining sexual power, her love life was covered by inappropriateness for an older women to have a younger husband who was a bar host; this was represented by the obstructions caused by her own children that tried to make her change. This story was another example that the owner of this story surrendered to social rules and regulations. Although Nualnoi possessed a large quantity of assets and properties and could live in a consumer culture elegantly, she had to surrender to these strong rules and regulations.

On the other hand, "Prae" was a bar girl who visited host bars. Normally, women who worked in nightlife business and Barhosts often had deeper sexual relationship than going out due to the same kind of occupation, working hours, and spare time. However, since Prae was the owner of the story with no trust on Barhosts and accepted Patriarchy, she could accept that men could visit bars while women should not visit host bars because there would be some family problems.

3) To analyze the relationship between sexuality and Barhosts in Thai society.

Barhosts are thought of as prostitutes by Thai society because of the concept on sexuality that are stressed and repeatedly generated in Thai society via media, educational system, cultural system, and living system until it becomes the main belief, hindering other kinds of thinking and methodology. The reality used by

Barhosts for living in the society was fighting, struggling, and resisting against the discourse on sexuality. The life of Barhosts is in a Consumer Culture that is a trap of Barhosts and persons related to Barhosts as well as other persons living in the society.

Barhosts are a reflection at the micro level that can be compared as a flashlight for shining on the mythology in the macro level that covers the way of life of people, i.e., being dominated by structure of capitalism, making all things to become products, even men or women. Consumer Culture is the result of modernization with distribution of products, manufacturing and services that can be bought and owned by individuals. The process of trading and production mechanism was stimulating consumers to demand products that are not functional products but they gave sign-value referring that those objects are meaningful when they are related to other means leading to value of interpretation based on sign. Meaning of objects or products were compared with the value of purchasing therefore objects or products gave connotative meaning and value of objects was based on price that was interpretation of value's meaning with relation to cultural factors. Therefore, sign system is responsible for passing on meaning of objects, products, or services with the process of transformation, reduction, closure, and deviation of status of all people in a society to perform normal things. Consumer Culture makes consumers realize their own power to select and purchase objects, products, and services based on their purchasing power.

This research was consistent with the research of Chahongrum, Tantopas, Manorom, and Sudjai (2013) aiming to study on reproduction of ideology on Patriarchy in texts of compulsory education under Basic Education Curriculum B.E. 2551 of the Ministry of Education. The important finding of this research was that Patriarchy system was continuously reproduced and passed on in texts of compulsory education in Thai Language Learning, Health Education and Physical Education Learning, and Social Science, Religion, and Culture Learning. Influence of this ideology is reflected in the superiority of males and inferiority of females by presenting image of femininity that is full with sexual oppression in illustration and content of those texts that are divided into 4 dimensions as follows: (1) family life and marriage where females are expected to play the roles of good daughters, wives, and mothers by complying with orders of husbands and fathers; (2) work life where females are limited and must be responsible for

housework, family, or looking after people like maids, teachers, nurses; (3) male and female roles where females have to be neat, gentle, obedient, and reserved with affection, loyalty, and sacrifice for husbands even their own lives; (4) female beauty where females were expected to have beautiful appearance, polite manner, and be ladies in order to respond to demands of males that could be seen clearly in texts, especially female didactic literary works that are completely written by men. This is considered as domination of males and sub-domination of females based on power relations leading to power over ideology and the effort to maintain ownership of such ideology of males through reproduction, creation of acceptance process, and surrender to exploitation of females, which makes females to accept or comply with such ideology without suspension. It was found that there were some contents and illustrations in texts that met or be consistent or had implication conveying ideological reproduction of "Patriarchy" with ingenious mechanism of social institutions including schools with teachers performing duties on producing and reproducing the set of thinking and belief on Patriarchy plus with culture on femininity and masculinity in society defining how males and females have to behave themselves, for example, society in Thai culture teach women that women have to be neat and speak quietly without rude words while men are not expected to be like that or women who were wives had to comply with orders of husbands as well as the should pay more attention on being wives and mothers more so than on success of work life.

The concept of such research was consistent with Feminism culture with the concept of Patriarchy defining that femininity was different from masculinity as well as defining dos and don'ts of women. Even sexual orientation, satisfaction, desire, independence, and imagination were also defined by Patriarchy that emphasizes on demands of Patriarchy culture.

Suggestions

1. Currently, barhost occupation is not legal while Barhosts are employees of nightspots that are legally established. Although Barhosts earn a high income, they do not pay taxes, while taxpaying is considered as social acceptance that bar host occupation is another social occupation that should be accepted the same as other occupations in this society.

2. Barhosts are in the same status as that of "illegal economy", for example, lotto, casino, brothel that are considered as economy or social organizations classified as shadow economy that is still existed in society but cannot be disclosed because they are contrary to rules, regulations, or the main stories of the society. Therefore, building acceptance of feminist organizations is necessary for representing realization on sexual desire and sexual orientation that is human nature.

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