Effects of Language Usage in News Reports of Sexuality in Thai Media: Gender Identity Conflict

Wattanee Phoovatis[1]

Abstract

This research aimed to examine effects of the language usage in news report of sexuality in both Thai language printed and online media in which its effect leads to gender identity conflict. This research was a qualitative research. Content analysis was employed to examine sexuality news presented in Thai printed media and online media from 2014 to 2016. In addition, the researcher conducted in-depth interviews with mass communication academics, mass media professionals and human rights activists, in total nine people. It was found that online media cover more sexuality news with language that reflects sexual discrimination and negative sexual generalization than print media. The use of language that was against Yogyakarta Principle in Principle 1 and Principle 2 was also higher than the one that does not violate sexual rights at the rate of 2:1. The sexual discrimination and negative generalization were mostly found in headlines, especially in entertainment and criminal news. The reason for using words which violate human dignity and reinforce different opinions toward sexuality came from education, different values on diverse sexuality, negative attitudes on sexuality and incorrect sexual recognition. Therefore, using those violations in language could lead to sexual identity conflict. As there was repetition of media production that contains bias and lack of respect for human dignity, it reflects the sexual misperception of Thai media. To decrease the gender identity conflict, the mass media should study and create understanding of sexual orientation, as well as be open for opinions from diverse sexual groups in the society.

Keywords: Sexuality news, Thai language usage, gender identity, conflict, Thai media

[1] Assistant Professor, Department of Broadcasting and Digital Journalism, Bangkok University

School of Communication Arts, Bangkok University

E-mail: wattanee.p@bu.ac.th

Introduction

Sex is a subject related to the lives of people from birth to death and our personal sexuality is a result of biological and religious influences. These factors determine each individual's sexual lifestyle through roles, norms, and attitude (Yingpaiboonsuk & Karuhadej, 2011; Boonmongkon, 2008), which can affect their sexuality at any time to respond or to act according to the sexuality frame in the society. Our personal sexuality also relates to the events under social aspects in term of the social norms, morality, and sexual culture for Thai culture concerning the topic to be presented. (Achawanitchakun, 2004; Weitz, 2003). Recently, Thai society has begun to open up and accept the display of sexual identities more than before, resulting in a higher number of people who reveal themselves that are not male or female according to what the society determines. By observing the revealing sexuality expression of celebrities and students, it shows that everyone has the right to choose and express his or her own sexual identity without worrying if they will be looked upon as misfits or strangers like we did in the past.

While media are responsible for reporting information, educating people including expressing ideas, coordinating relationships of social activities together, and suggesting correct solutions to society's ills (McQuail, 2010), some media groups use improper and discriminating language which represents people from different sexualities and sexual discrimination with bias, for example, the headlines that say "แก๊งกะเทยฉุนรุมยำฝรั่งเละหลังถูกปัดซื้อขายบริการ"/Gaenggatoie ChunRumyum Farung Lae Langtookbpat Seukaiborrikan/ (Trans.) "Angry homosexual gang assaults white people after being refused to buy sex" (Website MThai.com, 12 December 2015) , "กะเทยแสบแอบอ้างเวดดิ้งดังยักยอกหลายแสนบาท"/Gatoie Saep Aepaang Cheuwaytdingdang Yakyok Laisaenbat/ (Trans.) "A bitter homosexual, who pretends to be a famous wedding studio agency, embezzles hundreds of thousand baht", (Nation TV website, 7 January 2016), "จับสึกอดีตรองสมภารอมนกเขาด.ช."/Jabseuk Adeetrongsompaan Omnokkao Dekchaai/ (Trans.) "Forced to leave the Buddhist monkhood, ex-deputy abbot giving oral sex to a boy", (Website INN news, 30 January 2016). These indicate that some media still lack sexual diversity understanding and the

suitable way of choosing words and messages which cause those individuals to feel out of place and differ from normal. These media insult in their coverage the sexual diversity concept of a human-being, without concerning the negative effect of using bias, denunciation, and false generalized image language. Consequently, sexually diverse people become individuals who have no identity in the media area and in society. Through this implication, the news coverage can build a pent-up frustration about the representation of sexual diverse individuals leading to a potentially violent situation (Fongkaew, K., & the other, 2015). Hence, the researcher is interested in studying the Thai language use of sexuality-related news, and effects from using media language which create sexual conflicts in printed and online media. The topic is also interesting for study in order to establish Thai language usage guidelines for presenting sexuality news and media.

Research Objective

2.1 To compare the language usage in sexuality news reports between Thai language printed and online media in Thailand.

2.2 To study the problems and effects of the language usage in sexuality

news reports over gender identity conflicts in Thai society.

2.3 To study the guideline for the language usage in news reports of sexuality in Thai media.

Literature Review

Problem Definition

The terms and definitions below are always evolving and are often interpreted differently by people. They are provided below as a starting point for discussion and understanding. **Gay**: A sexual and affectional orientation toward people of the same gender; **Gender identity**: A sense of one's self as transgender, queer, woman, man, or some other identity, which may or may not correspond with the sex and gender one is assigned at birth; **Homosexual or Homosexuality**: An outdated term to describe a sexual orientation in which a person feels physically and emotionally attracted to people of the same gender. Historically, it was a term used to pathologize gay and lesbian people; **Sexuality**: The components of a person that include their biological sex, sexual orientation, gender identity, sexual practices, etc; **Sexual Orientation**: Sexual orientation is an enduring emotional, romantic, sexual, or affectional attraction or non-attraction to other people. **Stereotype**: A

generalization applied to every person in a cultural group; a fixed conception of a group without allowing for individuality. When we believe in our stereotypes, we tend to ignore characteristics that don't conform with our stereotype, rationalize what we see to fit our stereotype, see those who do not conform as "exceptions," and find ways to create the expected characteristics (LGBTQIA Resource Center, 2018).

The Yogyakarta Principles

The Yogyakarta Principles were adopted in November 2006 at Gadjah Mada University, Yogyakarta city in Indonesia. With 29 human rights experts from twenty-five countries, they developed an authoritative statement of the human rights of persons of 'diverse sexual orientations and gender identities.' Since then, there have been significant developments both in the field of international human rights law and in the understanding of violations affecting persons of diverse sexual orientations and gender identities, as well as a recognition of the distinct violations affecting persons on grounds of gender expression and sex characteristics (Yogyakarta Principles organization, 2017). Pisan Likhitphrichakun (2008) stated that the principle of Yogyakarta is an international principle that refers to the use of human

rights laws between countries for the main issues of the difference of sexual preferences and sexual identity as follows. Principle 1 – the rights to use the human rights that are international: every human, born with freedom and equality with honor and rights and every human regardless of sexual preference or sexual identity, has the same complete human rights as everyone. Principle 2—the rights for equality and the prohibition of discrimination: every human should receive the total protection of human rights without discrimination due to differences in sexual preference and sexual identity which include separation, hindering, exception, limitation, or discrimination by referring to the cause of different sexual preferences and sexual identities, which has the purpose or effect for equality within the laws, equal protection by laws, the acceptance of the right to have rights, the use of complete human rights, and basic freedoms to be eliminated or be incomplete. The discrimination of different sexual preferences and sexual identities generally occurs with other discriminations including sex, race, age, religion, disability, health condition, and economical status. Principle 19—the rights to have an opinion and to express the opinion: every human has the rights to have opinions and to express them

without discrimination of sex and sexual identity. These rights include the expression of identity or self through verbal communication, body language, dress, body characteristics, name selection, or other phrases, including having the freedom to search, receive, and distribute information and every type of concept relating to human rights and sexual variety through any means of communication which is not limited by location.

Concept of Gender and Sexuality

Gender has a role in the society and the culture of men and women which is learned since
their birth and shaped by the ideas of others and constantly changing according to social conditions, economics, culture, and beliefs (Phueakhom, M., 2008). Therefore, the identity of sexual status is a personal identity for each individual and unique according to the feeling inside that individual, whether male or female, and is a cultural expression that is created by the power of sexual status, language, and other characteristics (Foucault, M., 1990; Giddens, A., 1992; Elson, J., 1990; Caplan, P. ,1991). Sexuality means 'Lifestyle of sex that is shaped by values, norms, systems of thought and practical methods relating to desire, sexual expression, thought about a love couple, ideal couple life,

and sexual activity' which is a system of concepts and behaviors that have meaning in society in the dimensions of politics, economics, society, and culture that are determined and create meaning for sexual subjects in many aspects (Achawanitchakun, K., 2011: 44; Boonmongkon & the other). This causes sexuality to not be limited in only the dimension of action but much broader in the sense of sexual desire and identity (Songsampan, C., 2008; Yingpiboonsuk & Karuhadej, 2011: 46). The creation of sexuality comes from several factors which are families, friends, and cultures, These factors were identified in the research of Wilasinee Phiphitkun (2002) and Bussakon Suriyasan (2015), who studied sexuality discourse in newspapers, identity and sexuality in Thailand, and found that sexuality discourse is primarily an ideology while the discrimination of the cause of sexuality and sexual identity continues, a point that is accepted in international laws and the development of human rights which creates even more interest around the world to discriminate against people of sexual diversity.

Research Methodology

This is a qualitative research. Purposive sampling method was used during the data collection process. The

first group of data was collected from nine people from human rights activists, media professionals, and a media scholar in Thailand. The second samples are the news that was presented on three Thai printed media and four Thai websites during 2014-2016 from Thairath newspaper, Dalily News, Khodsod newspaper, Manager online, Matichon online, T-News online, and Post today online. Two instruments are used in this study. The first instrument is content analysis and in-depth interviews. The second instrument is documentary analysis by collecting related documents and news about language in communication, sexuality, and gender identity.

Findings

The news analysis on the sexuality aspect appears in printed media a total of 24 volumes and shows words, sentences, and phrases which are used in the 27 related sexuality news articles. These articles contain sexual discrimination and language usage that create negative images and are against the Yogyakarta principles 1 and 2 in the total of 63 sets of words separated into 13 set words for headlines. An example of a headline is "สาวประเภท2 กรีดหน้ารัสเซีย"/Sao prapaytsong greetnaa ratsia/ (Trans.) *"A homosexual slits the face of*

a Russian" (Khaosod newspaper, 2015). This includes the lead of four sets of words of which an example is "คดีวิปริตทางเพศ"/Kadee wipparittangpayt/ (Trans.) *"A sexual pervert case"* (Daily Newspaper, 2015). For the neck words of six sets of words, an example includes "รวบหนุ่มขอนแก่นหมกศพเกย์คู่ขา"/ Raupnum Kongaen moksop gaykookaa/ (Trans). *"Seized a man from Khonkaen who hid a dead body of his sex-partner"* (Trans.) (Khaosod newspaper, 2015) and for the body for 38 sets of words, examples include *"A woman who loves a woman, a man who loves a man, gay, tom, lesbian, second type of woman"* Moreover, the caption of photos for two sets of words such as "แสร้งทำทีเป็นกะเทย" /Saeangtamteebpengatoie / *"Pretending to be a homosexual"* (Thairath newspapaer, 2014). It shows in Table 1. However, the sets of words that are not within the scope of language that discriminate sexually do not create overall negative images and are not against Yogyakarta principle 1 and 2. The non-discriminating language contains a total of 34 sets of words divided into headlines of two sets of words such as "ละเมิดสิทธิทางเพศชาวสีรุ้ง"/ Lamertsititaangpayt chaoseerung/ (Trans.) *"Violating the rights of the rainbow people"* (Dailynews newspaper, 2015). The lead consists of two sets of words,

such as *"The couple of men"*. The neck consists of a set of words, such as *"alternative sexuality."* The body contain 28 sets of words, such as *"The group of people with a different sexuality from their original sexuality,"* and the news photo caption contains a set of words *"The group of men loving men"* (Dailynews newspaper, 2014).

From analyzing the sexuality news of four websites, it is found that words, sentences, and phrases in the 25 related sexuality articles are in the scope of sexual discrimination and are against the Yogyakarta Principle 1 and 2. They consist of 80 sets of words, divided into headlines of 18 sets of words such as "เก้ง"/Gayng/ (Trans.) *"A barking deer"* the lead of 11 sets of words such as "กะเทยเมาแตะแมว"/Gratoie maotae maew/ *(Trans.)* "A drunk homo kicked a Cat" (T-News website, 2014); the neck of

three sets of words, such as "คู่รักเลสเบี้ยน /Koolaytbian/ (Trans.) "A lesbian couple;" and the body of 48 sets of words, such as "พฤติกรรมเบี่ยงเบนทาง เพศ/Preut pdi gam biangbayn tangpayt/" "deviated sexual behavior." It shows in Table 2. The sets of words that are not within the scope of discriminating language do not create overall negative images and are not against the Yogyakarta principle 1 and 2. The non-discriminating language has a total of 46 sets of words, divided into the headline of six sets of words, such as *"Transexual Male;"* the lead of two sets of words, such as *"alternative sexuality;"* the neck of six sets of words, such as *"The same sex marriage;"* and the body 32 set of words, such as "Sexual status that is different from the status at birth" (Manageronline, 2014).

Table 1. Thai Language Usage in News Report of Sexuality in Thai Print Media

News Structure	Words/Sentences/ Phrases	Number	Criteria Factors of Thai Language Usage in News Report of Sexuality			
			Thai Language Usage		The Yogyakarta Principles	
			Sexual discrimination	Negative Stereotype	Human dignity	Non-Discrimination
พาดหัวข่าว (Headline)	ทอม ข่าวสด (19 เม.ย.2558)	1	✓	-	✓	✓
	สาวประเภท 2 กรีดหน้ารัสเซีย (ข่าวสด 31 ก.ค.2558)	1	✓	✓	✓	✓
	จับคู่เกย์รับมีเซ็กรุนแรง(ข่าวสด 3 ต.ค.2558)	1	✓	✓	✓	✓
	กะเทยจับสุนัขโยนตึก (ข่าวสด 30 ม.ค.2559)	1	✓	✓	✓	✓
	ไลน์เกย์ (ข่าวสด 30 ม.ค.2559)	1	✓	-	✓	✓
ความนำข่าว (Lead)	สาวทอม (ข่าวสด 19 เม.ย.2558)	1	✓	-	✓	✓
	ตุ๋ย (เดลินิวส์ 21 ม.ค.2558)	1	-	✓	-	-
	คดีวิปริตทางเพศ (เดลินิวส์ 3 เม.ย.2558)	1	✓	✓	✓	✓
	คู่เกย์ (ไทยรัฐ 31 ก.ค.2558)	1	✓	✓	✓	✓

Table 1. (Continued)

News Structure	Words/Sentences/Phrases	Number	Criteria Factors of Thai Language Usage in News Report of Sexuality			
			Thai Language Usage		The Yogyakarta Principles	
			Sexual discrimination	Negative Stereotype	Human dignity	Non-Discrimination
ส่วนเชื่อม (Neck)	สาวประเภทสอง (เดลินิวส์ 31ก.ค.2558 และ 30 มกราคม 2559)	2	✓	-	✓	✓
	รวบหนุ่มขอนแก่นหมกศพเกย์คู่ขา (ข่าวสด 3 ต.ค.2558)	1	✓	✓	✓	✓
	อมนกเขาเด็กขาย(ไทยรัฐ 5 ม.ค.2558)	1	-	✓	✓	✓
	อมนกเขา(ข่าวสด 14 มี.ค.2559)	1	-	✓	✓	✓

Table 2 .Thai Language Usage in News Report of Sexuality in Thai Websites

News Structure	Words/Sentences/Phrases	Number	Criteria Factors of Thai Language Usage in News Report of Sexuality			
			Thai Language Usage		The Yogyakarta Principles	
			Sexual discrimination	Negative Stereotype	Human dignity	Non-Discrimination
พาดหัวข่าว (Head line)	สาวประเภทสอง (ผู้จัดการออนไลน์ 5 ม.ค. /3เม.ย./19ต.ค.2558)	3	✓	-	✓	✓
	เกย์ (ผู้จัดการออนไลน์ 13 ม.ค./31 ก.ค.2558/6มี.ค.2559และมติชนออนไลน์ 31ก.ค.2558)	5	✓	-	✓	✓
	เก้ง (ผู้จัดการออนไลน์ 19 ต.ค.2558)	1	✓	-	✓	✓
	กะเทยพัทยา"เมาโหดเตะแมวกระเด็น (ไทยรัฐ 22 ม.ค.2558)	1	✓	✓	✓	✓
ความนำข่าว (Lead)	กะเทยพัทยา"เมาโหดเตะแมวกระเด็น (ทีนิวส์13 ม.ค.2558)	3	✓	✓	✓	✓
	กะเทยเมาเตะแมว (โพสต์ทูเดย์ออนไลน์ 13 ม.ค.2558)	1	✓	✓	✓	✓
	สาวหล่อ (ผู้จัดการออนไลน์ 3 เม.ย.2558)	1	✓	-	✓	✓
	คู่รักกะเทยแซ่บ (ผู้จัดการออนไลน์ 31ก.ค.2558)	1	✓	✓	✓	✓
ส่วนเชื่อม (Neck)	คู่รักเลสเบี้ยน (มติชนออนไลน์ 27 เม.ย.2558)	1	✓	-	✓	✓
	เกย์ (มติชนออนไลน์ 7 ก.ค..2558)	1	✓	-	✓	✓
	ใช้ปากกับอวัยวะเพศของเด็ก (ผู้จัดการออนไลน์ 30 ม.ค.2559)	1	-	-	✓	-

The language usage in presenting news in term of sexism and creating negative images is against the Yogyakarta Principle 1 and 2. This language usage comes from the incorrect learning process, therefore, these sets of words are widely used widely only in the group of female-male and there is no set of words for gender and sexual diversity groups. Moreover, Thai media still lack knowledge and correct understanding of sexism and attention on language usage which can be considered as hateful feeling towards this group of people without any reason. This behavior leads to the reproduction of sexuality discrimination and shows that some Thai media still have negative images on sexuality and diverse gender ideology. It is rooted in collective learning and giving values to differences which become an ideological mechanism inside a person (Naiyana Suphaphueng, 2016; Chantalak Ruksayu, 2016; Banyong Suwanphong, 2016; Surasak Chirawasmongkhon, 2016; Ruj Komonlabut, 2016; Mana Trirayaphiwat, 2016; Pramet Lekphet, 2016).

All sampling groups agree that the effect of improper Thai language usage in sexuality news creates sexual conflict between gender diverse people and the surrounding people, who lack of correct understanding, physical violence from parents ,and punishment from teachers. This can also lead to discrimination and hinder normal life; for instance, some people are not able to work as teachers because of sexual identity and being bad role models by being transgender. The above information reflects the credibility and form of mass media because the improper language usage in the media is hardly controlled and shows no responsibility to the whole society. The government must legislate laws to control such a media practice.

The practical guideline suggested by sample groups of research is that they should educate the positive attitudes of sexuality to children and juveniles, starting from family to educational institution levels. The children should respect human rights, sexual equality, and the acceptance of different sexual preferences. Society should listen to different opinions and arrange meetings between the media and human rights activists who work on sexual diversity issues in Thailand. The purpose is to specify words and language that should be used or should not be used. Another important thing is to create a learning process in order to create better understanding on sexuality

topics for everyone in society because laws and regulations may not be able to solve all social issues.

Discussion

The findings suggest a tendency to use words/sentences/phrases that are in the scope of infringing on sexual rights, creating negative discrimination, and violating the Yogyakarta principle 1 and 2 more than the offensive language in a ratio of 2:1, such as "a homosexual throwing a dog from a building," "mean homo," and "a peeping gay peeking at a gas station staff." After comparing the number of words that are found between the Thai daily newspapers and news websites, it is found that the sexuality-news-presentation on news websites has more variety of words which match the idea (Brenda, M., Marie, S.A., Lynne, W., 1990; Giddens, A., 1992; Elson, J., 1990; Phiphitkun, W. & Kanpai, K., 2004; Fongkaew, K, 2008) that asserts that most of the mass media emphasizes the presentation of news relating to people of sexual diversity uniquely. By presenting only some parts of the male-female aspect, some media communicate with bias and consider the source of information personally. Moreover, the words, which are against human rights on the headlines of online news,are higher than in Thai daily

newspapers which matches the idea of Bangyong Suwanphong (2016) and Khemika Yamarat (2015), who said that the presentation of news with sexual discrimination in online media tends to increase because of high competition in the market. Also, the presentation of the news through online media must be instant and have an interesting story which may create strong words that are less filtered compared to the main media.

The discriminatory language usage causes conflict relating to the gender identity of people with different sexual preferences in Thai society because it can create a cycle of bias which lacks the recognition of human dignity and the support for people in society to have a correct understanding of sexuality. This fits the research of (Levon, E. & Mendes, R. B., 2016; Phiphitkun, W., 2004; Yingpiboonsuk, U., 1992; Brann, J., 2005; Boot, I., Peter, J., Oosten, J. M. F., 2012), who found that the discourse relating to sex in newspapers has the main ideology for sexuality that connects to the physical and is presented through several discourses, such as the discourse of sexual violence and sexuality which connects to the physical, beauty, and traditional sexuality. In this way, the meaning of sexuality is reduced into a

fragment and the presumed image reflects the problem of clear communications relating to sexuality in Thai culture.

The scholars in mass communications, scholars in sexual rights, representatives of the Thai Journalist Association, and organizations that relate to sexual rights view that Thai media still uses language that is sexually discriminating and creates presumed negative images (Klaisingto, P., 2010) in the news of sexuality. They also agree in the same way that this is true especially in crime news and entertainment news. The reason comes from the learning process that is incorrect, false sexual attitudes in society, and media that has a negative attitude towards sexuality or sexual ideology in Thai society. These occurrences match the idea of (Weitz, R., 2003; Saengma, J., 2002; Reingold, B., 2000; Phingkanon, B., 2005; Andrew, D., 2015), who stated that the use of language that causes misunderstanding or slander can create a bad reputation for the person who is in the news of the reporter and newspaper. Therefore, good

.

writers must be concerned with the correct use of language because the media has an influential impact on readers, both direct and indirect. It can causes the written language to become an example for readers, which is a responsibility of reporters that cannot be denied.

As a result, the news presentation method on sexuality topics should be based on career ethics and reporting straightforwardly with the respect and honor of humanity together. They also must be open to listen to opinions from people with different sexual preferences and choose proper words to present news of sexuality instead of using improper words that violate sexual rights of other people such as people across sexuality, same sex lovers, alternative sexuality, diverse sexuality, sexual status that is not the same as at the time of birth, same sex relationships, and people with sexual tastes that differ from original sexuality; and there should also be laws that state a clear punishment

References

Achawanitchakun, K. (2004). **Woman in Political Discourse, Sexuality and Right, Sanitation, Reproduction**. Bangkok: Amarin Book Center.

Andrew, D., (2015). Socio-Communication Style in Sport: A Perceptual Investigation Focus on Sexual Orientation and Communication in the Game of Football. **Florida Communication Journal**, 43(20): 77-90

Banyong Suwanpong. (March 22, 2015). Board of Committee on Ethics, Thai Journalist Association, Interview.

Boonmongkon, P. & the other. (2008). **Sexuality in Popular Media: Risks and Promotion Context   in Sexual Health**. Bangkok: Institute for Population and Social Research Mahidol University & Woman's Health Advocacy Foundation.

Boot, I., Peter, J. & Oosten, J.M.F. (2012). **Sociosexual Orientation and Multitasking Influence the   Effect of Sexual Media Content on Involvement with a Sexual Character**. Conference Papers International Communication Association (January 1, 2012).

Brann, J. (2005). **The Effect of Hysterectomy on Sexual response and Sexual Identity**. [online]. Available from http://www.articlesfactory.com/articles/womens-issues/the-effect-of- hysterectomy-on-sexual-response-and-sexual-identity.html.   (July   15, 2015),

Brenda, M., Marie, S.A., Lynne, W., (1990). Gender Pattern in Social Touch: The Impact of Setting and Age. **Journal of Personality and Social Psychology**, 58(4): 634-643.

Caplan, P. (1991). **The Cultural Construction of Sexuality**. London: Routledge.

Chantalak Raksayu. (25 April, 2016). An Activist for Human Rights for the Group that has Sexual Diversity and Founder of Uanchari Foundation, Interview.

Elson, J. (1990). **Am I Still a Woman? Hysterectomy and Gender Identity**. Philadelphia: Temple   University Press.

Fongkaew, K. & the other. (2008). **A Study of Gender Identity, Sexuality and Gender Identity Performance in Media**. Pilot Research. The United Nations Development   Programme (UNDP) Thailand.

Forst, Chris. (2002). **Reporting for Journalists**. U.S.A. New York: Routledge.

Foucault, M. (1990). **The History of Sexuality: An Introduction**. Translate by Robert Hurley.   Great Britain: The Penguin Book.

Giddens, A. (1992). **The Transformation of Intimacy: Sexuality, Love, and Eroticism in Modern Societies**. CA: Stanford University Press.

Jetsada Taesombat. (29 April, 2016). Coordinator for Thai Transgender Alliance, Interview.

Khemika Yamarat. (2010). Sexual Partnering among College Student: Challenge against Traditional Sexual Control. **Journal of Population and Social Studies**. 18(2): 68-86.

Klaisingto, P. (2011). Structures of Thai Crime News Headlines: Reflection of Gender Ideology in Society. **Journal of Language and Culture**, 30(2): 67-82.

Levon, E. & Mendes, R. B. (2016). **Language, Sexuality, and Power: Studies in intersectional Sociolinguistics**. New York: Oxford University Press.

LGBTQIA Resource Center. (2018). **LGBTQIA Resource Center Glossary.** [online]. Available from https://lgbtqia.ucdavis.edu/about/index.html

Mana Trirayaphiwat. (April 28, 2016). **Mass Media Communication Scholar**, Interview.

McQuail, D. (2010). **McQuail's mass communication theory**. 6 th ed. London: Sage publications.

Naiyana Suphaphung. (April 29, 2016). **Human Rights Activist and Coordinator for Teenarat Kanchanauaksorn Foundation**, Interview.

Paramet Lekphet. (April 8, 2016). Vice President of Rights and Freedom, **Thai Journalist Association,** Interview.

Phiphitkun, W. & Kanpai, K. (2004). **Sex and Communication in Thai Society**. Research report. Chulalongkorn University.

Phueakhom, M. (2008). **Am I Still a Woman?: Gender Identity, Sexuality, and Sexual Health of A Woman Who Have Undergone Hysterectomy**. Thesis. Master of Arts, Graduate school, Mahidol University.

Pisan Likitprechakul. (Translator). (2008). **Yogyakarta Principles: Application of International Human Rights Law in Relation to Sexual Orientation and Gender identity**. Bangkok: National Human Rights Commission of Thailand.

Reingold, B. (2000). **Representing Women: Sex, Gender, and Legislative Behavior in Arizona and California**. NC.: University of North Carolina Press.

Ruj Komonlabut. (March 7, 2016). Mass Media Communication Scholar, Interview.

Saengma, J. (2002). **A Discourse Analysis of Sexual Freedom in Q&A Column/Program of Thai Mass Media**. Thesis, Faculty of communication Arts. Chulalongkorn University.

Songsampan, C. (2008). **Sexual Non-Thailand - A Buddhist with Controversial Issues Striptease Songkran**. [online]. Available from http://prachatai.com/journal/2011/04/34129 (April 25,   2015)

Surasak Chirawasmongkhon. (March 20, 2016). Commission for the Ethical Control of Thai **Journalist Association**, Interview.

Suriyasarn, B. (2014). **Gender Identity and Sexual Orientation in Thailand**. Bangkok: International   Labour Organization.

Thetela, P. (2001). "Critique Discourses and Ideology in Newspaper Reports: A Discourse Analysis of the South African Press Reports on the 1998 SADC's military intervention in Lesotho". **Discourse and society**, *12*(3): 347-370.

Wilasinee Phiphitkun. (2004). **Discourse of Sexuality in Newspapers.** Supporting document for a Meeting of a group of experts and working group to determine vocabulary for presentationof news relating to women in the mass media. Thai Journalist Association, Bangkok, 11September 2004.

Yingpaiboonsuk, U. (2010). **The development of an interdisciplinary general education course   to raise undergraduate students' sexuality awareness**. Dissertation. Faculty of Education, Department Educational Policy Management and Leadership. Chulalongkorn University.

Yingpaiboonsuk, U., & Karuhadej, P. (2011). **Students' sexuality in Rattanakosin province case   study at Suan Sunandha Rajabbat University.** Research report. Suan Sunandha Rajabbat   University.

Yogakarta Organization. (2017). **The Yogyakarta Principles Plus 10**. [online]. Available from http://yogyakartaprinciples.org/(March 14, 2018)