

Discourse “eat boys, become immortal”: The reflection of conflicts between Thai women and Thai social values

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ABSTRACT—This research aims at studying the discourses from various genres on the Internet containing the sentence “กินเด็กเป็นอมตะ” (eat boys, become immortal) or the same meaning in order to discover the conflicts between Thai women and social values. By using Critical Discourse Analysis in all examples, the following conflicts were found: A Thai woman should not love a younger man; Thai women should not be single; Thai women are not equal to men; Thai women can overpower men but it is inappropriate; Love between Thai women and younger men is materialistic and temporary; The discourses reflect the conflict of love in real life and ideal love; Because of the fading boundary between love and sex, her thoughts and actions are different from the past.

Keywords: Thai woman, Thai social values, Thai culture, critical discourse analysis

Introduction

Much linguistic evidence, such as proverbs, lessons, laws or literary rhetoric, reflects Thai women’s identity that has been created in a role the way men want. The result is an inequality in society which has led to the mobility of rights and living of Thai women. Jarernphorn (2005, 6-8, 260-261) indicated that 1987, it was the beginning of a clear change in Thai women’s rights in many dimensions. There was the praising and glorifying of women in many fields, particularly, in business, trade and investment, and even in the political field with female politicians. It is evident that this change in Thai women’s rights was in line with a knowledge and understanding of Western women’s rights.

As Thai society changed due to foreign cultural flow and Thai women themselves were better educated, they realized the rights and the equality they should have. As a result, the power of men became shaky and unstable. This has led to the mobility of women at every level and has included their own behavior. By searching the term “eat boy” or “be immortal” on a search engine, the researcher found that the communication phenomenon occurred around 2012. Thai people commonly communicate with the message in a funny way. Speakers tend to be around 30 years old and above, mostly female and LGBT, who have the sexual orientation of a woman. They call themselves “ป้า” (aunts) and often talk about their love of eating, wanting to eat boys or buying a boy to eat. This is a metaphor comparing “eating a boy” to making love or having sex with a younger man and as a result to “become immortal” with the refreshment or happiness. This discourse is used to talk and communicate in a variety of channels from personal conversations to journalism. It has become a phenomenon of discourse which may be linked to the identity, role and thoughts about love of some Thai women that have been by the influence of social change.

Aim and method

This research aims to study the language of the discourse, namely, “eat boys, become Immortal”, which appeared on the Internet in 60 discourses which contain the term “eat boy, be immortal” or “eat boy” or “be immortal” in a context related to love, sex or relationships. The purpose is to find conflicts using the process of critical discourse analysis and the method consists of content analysis at a micro level perspective of both written and oral studies and a social context analysis or macro level perspective which includes issues related to power and inequality among groups in society (Phanphothong 2013, 45-50, 62).

Micro-level analysis:

The core sentence of the discourse

The core sentence of the discourse can be divided into three parts. The first part mentions the person who does the action or the subject, such as the word ‘aunt’. The second part is a description of the action,

i.e. eat the boy, and the third part is the result of the action, i.e. immortality. The researcher separately describes the following.

The first part talks about the person who does the action or the subject. There is the use of female pronouns to call oneself or others a middle-aged woman, including ป้า (aunt or auntie), ป้าแก่ (old auntie) or sometimes even อีป้า (old hag). Addressing a person in this way is a rhetorical device or exaggeration. It is also used in addressing other genders, for example, the words ลุง (uncle) or เขี่ย (elder brother) for males. However, this research focuses on females because the researcher was not aiming to collect data which is used with males or other alternative genders.

The second part is the action of the discourse. This includes the words ‘eat boy’, ‘eat young man’ and ‘buy to eat.’ The word “eat” in this sense has the metaphorical meaning of making love or having sex. For the term เต๊ก, the direct meaning refers to a young child. Childhood is the period of pure, innocence and naivety. In the use of the kid metaphor to refer to lover, there are two implications: pure brightness, youthful, active and cheerful,

The third part is ‘be immortal’ or ‘undying’ or sometimes ‘the elixir.’ Here there is the use of metaphors in a similar way. This comparison links to the tales or the beliefs of the old culture or which admire good health and endurance. So, there is the production of medicine and the searching for raw materials to cook all food which is believed to give them eternal life. Furthermore, immortality also comes with youthfulness and permanent beauty. When immortality is the ultimate goal, ‘boy eating’ can also become one of the desires of many Thai women as well.

To conclude, the core sentence of the discourse consists of 3 parts which are the doer ‘aunt’, the action ‘eat boys’ and the result of the action to ‘be immortal.’ They are a series of messages which are usually used in communication or interpretation together but can be separated depending on context when the communication occurred. However, when they appear together, this means old women or the transgendered who demand love or to have sex with younger men. Also, this way of using the message may be used to refer to oneself or to other females.

Internal context

This type of context surrounds the message. It helps the message recipients to understand and interpret and it is the condition for choosing the words to communicate in the message as well (Angkhaphanichakit 2014, 48-49). To analyze the discourse requires an internal context analysis to examine the hidden meaning. The researchers found issues of meaning that reflect the conflict between a woman’s love and the values of society as follows.

1. A Thai woman should not love a younger man.

This is the main issue that is reflected in the discourse. It can be seen from using many linguistic strategies that indicate a negative meaning.

ต่างวัยแล้วไง?! (1) คนบันเทิงหญิงถูกมอง กินเด็ก (2) แต่ความรักแฮปปี้สุดๆ (3)
[Different ages, and so what?! (1) Celebrities are criticized “eat boys” (2) but their love is very very happy.(3)] (www.thairath.co.th/content/800536)

The meaning of this example looks positive but the presupposition can imply unconcern (1), the selection of the verb “to criticize” and its passive voice form* (2) and the opposite result that indicates so much happiness from the decision (3) reveal the hidden different meaning. These linguistic strategies reflect the negative attitude of a Thai woman in love with a younger man that strongly influences Thai people, both those surrounding and, especially, women who are in this kind of relationship. Even if they wanted to follow their own desires, they are concerned by social perspective towards them.

2. Thai women should not be single.

Because the content of the discourse is about love, couples and marriage status it often links to the issue of single status concern. This can be seen in the word “โสด” (single or unmarried status) in many messages. From the lexical strategy in the internal context, the nega-

* In Thai language, ถูก is put in front of the verb to transform it into the passive voice form and it is always used for terrible meanings such as: he is hit (เขาถูกตี), a car is stolen (รถถูกขโมย).

tive perspective of society towards the single status of Thai woman is also shown.

นิยายรักที่ว่าด้วยเรื่องการตามหารักแท้ที่ยั่งยืน...กับการพิสูจน์ความเชื่อที่ว่ากินเด็กแล้วจะเป็นอมตะ...นิยายที่ทำให้กำลังใจเหล่าสาวโสด (1)...ร่วมลุ้นไปกับสาววัยหลักสี่ที่ริจะหัดเคี้ยวหญ้าอ่อน (2) ที่ฟุ้งดิกรีชายหนุ่มที่สาวโสดอยากได้เป็นแฟนแห่งชาติ [Love novels that talk about finding where true love is... and the approval of the belief of ‘eating boy to be immortal’... Novels that encourage single women (1)...Let’s cheer a 40 year old woman who dares to chew young grass (2) whom all women want to make a national husband.] (www.readawrite.com/a/64ef2ea64628f8637405b177544a8c7a)

In this example, choosing the verb “encourage” (1) to use the single women can imply that single status is a disappointed or hopeless status and, in the same way, using the verb “dare” in the phrase “dare to chew young grass**” (2) shows that love with a younger one is hard to achieve for those old and single women. In other words, those women are not worthy of young boys.

3. Thai women are not equal to men.

In this conflict issue, discourse users have the opinion that Thai Society still has the perspective that aged women can have younger lovers but society has not given them a chance yet. Users of the discourse usually compare their rights, actions and behavior with males”. This shows that they are still concerned about gender inequality in society.

เดี๋ยวนี้อะไรๆ มันเปลี่ยนไป ผู้หญิงก็รักกับผู้หญิงได้ ผู้ชายกับผู้ชายก็รักกันได้ ฉะนั้นถ้าผู้หญิงมีอายุจะรักเด็กมันก็ไม่ผิด (1) หรือผู้ชายแก่จะหลงรักก็เด็กๆ เดี่ยวนี้มันมีทั้งหมู่บ้านเลยมั้ง (2.1) มันเป็นเรื่องปกติของสังคม ผู้ชายแก่ๆ รักเด็กผู้หญิงเล็กๆ ซื้อมัน ซื้อรถให้ เพื่อปลดปล่อยอารมณ์ ไม่คิดบ้างเหรอ ว่าผู้หญิงที่แก่ก็อยากจะได้เด็กเหมือนกัน (2.2) [“For now, everything has changed. Women can love with women, men can love with men. So if aged women are going to love with a younger one, it’s not wrong. (1) Or an old man loves a young girl, might happen in all villages these days? (2.1) It’s normal. Old men who love younger girls buy

** “Chewing young grass” is a part of the Thai proverb “an old cow chews young grass”. Young grass can be a metaphor for a young man.

them houses or cars to release their emotions, don't you think that old women want to have boys as well. (2.2)] (thaich2.com/news/detail.php?id=146)

This message example uses the strategy of giving examples to explain the conflict of aged women whose love is not equal to other genders such as LGBTs (1) and males (2.1, 2.2).

4. Thai women can overpower men but it is inappropriate.

The discourse has a relation to an interpretation about sexual power regulation or relationships as well. Calling oneself or a person “aunt” or an older person is considered in terms of power because Thai social values admire children who pay respect to their elders. In this meaning, using an older person to address can suggest that those young lovers are obeying and under control.

...บางครั้งการที่สาว ๆ อายุเยอะกว่าเขา มันจะทำให้เรากลายเป็นผู้หญิงบ้าอำนาจ (1) เจ้าก็เจ้าการไปทุกอย่าง (2) ประมาดว่าเรื่องนี้เพื่อฉันเถอะ ฉันแก่กว่าเธอ ฉันผ่านมามากหมดแล้ว...ถึงเราจะแข็งแรงแกร่งแคไหน ก็หัดทำตัวเป็นผู้ตามเขาบ้าง (3)... [Sometimes when a woman is older than a man, it will look like she is power-crazy (1), bossy in everything (2). It's like “believe me, I'm older, I've been through these all before... Even though we are mighty, we must try to be followers sometimes (3)] (goodlifeupdate.com/lifestyle/62851.html)

Therefore the internal context of the example reflects the role of some women who can overpower men. However, it also indicates that society still accepts women who play the follower role more than the leader role as in this message that use a modification strategy. The adjective “power-crazy” (1) and adjectival phrase “bossy in everything” (2), that describe the power of women, both have a negative meaning. Thai modern women realize this value so they need to keep their potential only for the right occasion (3).

5. Love between Thai women and younger men is materialistic and temporary

Because the discourse has mentioned the relationship between “aunt” and “boy”, the internal context emphasizes the age, beauty,

youthfulness, appearance, fitness, strength and especially sexual performance.

...มาดonna ราชีนีเพลงป๊อป ตกเป็นข่าวแยกทางกับไอ้หนุ่มรุ่นลูก อาบูบาคาร์ ซูมาโฮโร่ วัย 26 ปี ที่เกิดในไอวอรี โคสต์ และเด็กกว่าเธอถึง 32 ปี ไปได้ไม่ทันไร ก็ได้หนุ่มๆ หล่อๆ ใหม่ๆ สดๆ มาตามใจเรียบร้อยแล้ว คราวนี้เป็นนายแบบชาวโปรตุเกส เควิน ซามปาญโญ่ วัย 31 ปี ลำบากตรงสเปกเธอเลยทีเดียวนะ และแน่นอนเด็กกว่าเธอ 27 ปีด้วยกัน... [... Madonna, the Queen of Pop, became news when she broke up with teen 'Arboubakar Sumahoro, 26 years old, who was born on the Ivory Coast and is younger than her by 32 years. But suddenly, she's already got a young, handsome and fresh man to heal her heart. This time it is a Spanish model, Kevin Sampayo, 31 years old, who is muscular as is her type and, of course, he is younger than her by 27 years as well...'] (<http://www.siamdara.com/hot-news/inter-news/1100768/album/201706222048504>)

With the characteristics of such communication, society looks upon this group of women as having to look at love in terms of objects, appearances and looks. They can buy love or sex with money. On the other hand, society looks upon “the boy” who is a lover as having a relationship only in the hope of money, reputation or objects. This is because society stereotypes are that older women are not as beautiful as young women, so their love is not from the heart but for other reasons, as in the following examples.

...ส่วนคนที่ชอบเปย์เด็ก อันนี้ภาษาอังกฤษเรียกว่า Sugar mamma! มันคือสาว ๆ อายุเยอะ ที่งานการดี มีหน้ามีตาในสังคม แต่ดันไม่มีผัว!! (1.1) (Oops!) (2.1) เลยต้องหาทางระบายชักหน่อย (3.1) โดยการหาเด็กเปย์เล่น (3.2) โดยหารู้ไม่ว่าเด็กพวกนี้ก็คือ Gold diggers ที ๆ นั้นเอง (1.2)... – แหมम्म (2.2) ก็คุณอายุมากกว่า ผ่านอะไรมามากกว่า ประสบการณ์มากกว่า แน่นอนเงินได้คุณยอมมากกว่า...อยากได้สามีเด็ก ทำงานเก็บเงินไปจ๋าาา...” [...people who like to pay for boys are called 'Sugar mamma' in English! This means old women who have a good career and fame but don't have a husband!! (1.1) Oops!! (2.1) So she has to find a way to release her needs (3.1) by paying for boys just for fun (3.2) but never knows that these boys are 'Gold diggers... (2.2) this is because you are older, have been through many more things, have

more experience and, of course, you have more money.... Want a young husband? Save moneyyyyyy...] (<https://www.facebook.com/slangaholic/posts/1499888846697844>)

Readers can interpret the negative aspect toward the relationship between an older woman and a younger man by many strategies. The first strategy is choosing English words to define an old woman such as “sugar mamma” and the young man as a “gold digger” (1.1, 1.2). The second is a sarcastic exclamation such as making a slip of tongue (2.1) and sarcastic admiration (2.2). The last one is the lexical strategy of choosing words and phrases that insult this relationship such as “release her needs” (3.1) and “paying boys for fun” (3.2).

6. *The discourses reflect the conflict of love in real life and ideal love.*

The discourse context reflects the popularity of loving a young person, especially appreciating a young male superstar so that it relates to the hashtag phenomenon “สามีแห่งชาติ (National Husband)”. This term is commonly used by Thai women and means a famous male person whom Thai women are crazy about as if they want him to be their husband.

ยอมใจชะนีไทยสายมโนจริงๆ ที่จู่ๆ ก็มีแซชแท็ก #สามีแห่งชาติ... หนุ่มดีที่ฮอตที่สุดตอนนี้ หนีไม่พ้นหนุ่มเจเจ ด้วยความขาว ตี เกาหลี น่ารัก .. ไม่เว้นแม้แต่แก๊งกวาง สาวแท้ที่หมู่บ้านหัวเมืองยังเคลิ้มไปกับรอยยิ้มละไมไทยแลนด์ของน้องเจเจ เอาชะเอวยากก้อคิดพิรอกผู้เยาว์เลย ดักดีหิวมาทำสามีได้ กะจะให้เซ็ด... [Totally give up to imagine-type Thai women because suddenly there is the hashtag #National Husband... The hottest Chinese looking guy at this moment is no one but JJ with his whiteness, Chinese looking, Korean style, and his cuteness... Not only homosexuals but all women in the country are attracted by JJ’s warm smile. He makes people want to commit child abduction, knock him off and make him their young husband...] (www.wongnai.com/articles/most-wanted-celebrities?ref=ct)

Sometimes, the internal context reveals that a woman who has husband or lover who is old or of the same age, usually uses the discourse to mock her lover in terms of sexual ability which is not as good as “the boy” in her dreams.



Figure 1. Sarcastic meme (<http://www.hajungbay.com/category/HubbyBoredom/> เปื้อน...ผัว.html)

Recently, when I frequently talked about Charyl Chap-puis***, my hairy husband would make green eyes at me and ask ‘Is he your husband?’ I want to retort that if I have sex with him one time or two times would be great. Really really great life! (1) Sick of husband!

Even though it is a meme the ironic joke (1) reflects another dimension of Thai women’s love. While they have love in real life, they also have love in their imagination where they can express the idea that they love or like someone very clearly. Unlike in the past, the expression of love is not the proper way of women.

7. Because of the fading boundary between love and sex, her thoughts and acts are different from the past.

Talking about love is appropriate when it is not about sex. In other words, it is suitable to talk only in a private area (Jarernphorn 2005, 216-217). However, when “eating boys” can be accepted and interpreted by the recipient whether to look at love or look into sex, discourse users are more comfortable when communicating in public areas. The blurry boundary of love seems to reflect the desire of Thai women to be clearer that it is not only the mental joy but also sexual pleasure but the frame of tradition and culture that pressures them not to communicate what they need freely.

Whether the discourses are kept from various types and forms it appears that society views love between Thai women and younger people in a negative way. Thai women who are affected by this discourse

*** A famous soccer-player who is designated as one of the “National Husbands.”

are divided into 3 groups: single women, old women and women who love younger. These 3 groups are the ones that are criticized by society. Even if they have a modern personality or mind, they are still under the influence of old traditional values. This results in conflict in their minds about their role. At the same time, the conflict also reflects the change in Thai women whether in terms of power, leadership identity and characteristics of love or relationships with both the dimension of reality and the dimension of imagination. Also, the form of love has changed more objectively.

Macro-level analysis: Historical and social context

There is much linguistic evidence that suggests that the former Thai society expected women to play a role that men defined according to a patriarchal ideology where the male is superior and the woman's role is that of good slavery, a good daughter to her parents, a good wife to her husband or a good mother to her children. There are words that reflect the role and identity of the ideal women, such as ladies, mothers or hind legs of elephants (followers). Thai society has set the role and space for women to live in and follow for the benefit of men. (Phanich 1998, 254-255; Chahongrum et al. 2013)

For Thai women, even though they live under men's command, they cannot claim so much for their rights because of the social conditions and the culture within the power of males. When Westerners brought in knowledge and technology, women became more educated. They also brought in the concept of rights and liberties, equality and gender equality. Thai women started to develop ideas and their views started to change. When foreign countries developed knowledge, there was a new field that studied rights, roles, ideologies and issues related to women. Then, it became widespread in Thailand that women's rights and gender equality were increasingly demanded.

More and more, Western media has affected the idea of modern women in various Asian countries, including Thailand. Whether in the form of films, TV programs, novels, fashion magazines, documentaries, music videos, etc., all media has influenced the idea of identity and the ideas of Thai women. Especially in love and relationships, the flow of Western media has played a very important role for Thai women. They have started to dare to express themselves about love and



Figure 2 : Images of Korean artists and actors (music.sanook.com/2362697/ and <https://www.daradaily.com/news/47179/read/>)

sex. They have dared to be free from oppression. They now dare to do what before only men could do. This effort is also clearly supported by the three waves of media.

The first wave is the arrival of foreign culture that affects Thai culture. It is the popularity in society of the up and coming Korean entertainment culture, which has been gaining popularity in Korean

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Figure 3 : Images of Thai artists and actors (koatidnews.com/4926-2/; teen.mthai.com/variety/123242.html)

culture through young, well-known young artists, as well as actors in dramas and movies. It became a favorite among teenagers and Thais before the television and the media in Thailand expanded this trend

by importing Korean dramas, movies and more music. As a result, its popularity began to expand.

The next wave is the mainstream media and alternative media in Thailand that are furiously responding to the flow of Korean culture. Whether TV shows or movies, they usually involve a love story between young men with good looks and of a young age. Even though it is love for the same sex, in the eyes of most viewers who are female, there is often pleasure with those characters or actors. With more and more popularity, it has become a discourse “สามีแห่งชาติหรือผัวแห่งชาติ” (National Husband) which means that the actor is popular or frenziedly followed by women, (as if) females across the country wished to be his spouse. For these reasons, the discourse “aunt eats boys, become immortal” has been supported by the media and the popular discourse towards young men is as mentioned.

The last supporting wave that the researcher noticed was the supportive flow of discourse related to the identity of Thai women which has changed into a more confident, strong and courageous manner. Since 1987, due to being educated and influenced by Western culture, this change has begun to widen in Thai society. It started with a group of artists, actresses, celebrities and business women who showed off their standpoint of being confident women together with their lifestyle philosophy. As a result, it affected the positive image of modern women as a women of a new generation with much of the talent and reputation. Women who are powerful and successful have unquestionably become a pervasive topic.

Being a woman with this new idea is not limited to love and relationships but includes work, family and living in every dimension. They do not have to follow men and some of them show that they can live without a man or a loved one. Thus, some Thai women have broken out of the group which follows the old tradition and have become a group of women with modern ideas. This group is not worried if they are single. They do not worry whether they are old or who they are going to love. Their happiness is not due to their husband or lover but is created by themselves, such as in their appearance, currency, success in work or by doing satisfying activities. They also dare to communicate their ideas. Success in their lives is not a matter of having a spouse or having to treat a husband but they are at liberty and have the power to do follow their own desires. However, most of the evidence indi-



Figure 4. (Top) A topical poster of an online article about a Thai female superstar, “10 super strong single moms” (entertain.teenee.com/thaistar/177392.html)

Figure 5. (Bottom, left) The title picture of a Youtube video, “Superstar that is very rich and beautiful.” (www.youtube.com/watch?v=Vuf4gC0-uFA)

Figure 6. (Bottom, right) A commercial banner for an online store, “Ready?? To be very thin, beautiful and rich” (deskgram.net/explore/tags)

cates that they cannot be fully independent because Thai society which is in the cultural flow of “Old semi-new” is still the society where they have to live.

The discourse “pretty and very rich” and the discourse “buy or pay to eat” result in women valuing more materialistic pleasures. The discourse encourages women to stand on their own. This idea is in line with the supportive discourse “เซิดซูแม่เลี้ยงเดี่ยว” (admire single stepmother). This became a phenomenon where pregnant women without their husbands showed off their strength together online

and it became a controversial issue in society for a while. This self-insistence is also in line with the identity of confidence through the discourse “หญิงไทยไม่แคร์สื่อ” (Thai women care nothing) which means they are brave and confident enough to express opinions or decisions on matters.

Thus, the discourse “eat boys, become immortal” is linked to other discourses promoting the new ideals of Thai women to create popular trends or phenomena in society, with the changing role of women. The courage to talk about love and sexual orientation, which are hidden, develop into a discourse that reveals the identity of another group of people in society, including single women, unmarried women and old women who are often pressured and framed in terms of love based on values or old social norms. The discourse lets these people have the opportunity to change role from those who have fallen under the control of the original tradition to a voice to which society must pay attention.

In addition, the discourse “aunt eats boys, become immortal” also has obvious results in terms of communication. The first aspect is the issue of love for younger people. It is a new challenge in Thai society. In addition to the Thai entertainment industry that has taken this issue into account through movies or dramas which focus on teenage actors, there is an outbreak among Thais who use this discourse as a communication point, in items such as pages, memes, hash tags, etc., as well as links to other issues in everyday life and it turns towards communication in broad society. Another aspect of communication that the discourse supports is the linguistic phenomena of women who call themselves or the older ones “Aunt” or “Grandma.” A woman who calls herself this way does not really have a kinship status or sufficient age to be aunt or grandmother but such an address can make their conversations sound fun and colorful.

It is concluded that Thai society is related to this discourse in terms of both the creators of the discourse and the recipients of the discourse. In terms of the creators, the social framework and the decline of the female population work as oppressors. Together with the support of both domestic and foreign media and also the support of other discourses, they lead to the creation and extension of this discourse. In terms of the recipients, Thai society is influenced by the results of the discourse that link to other discourses which have a consistent

ideology of women. It also provides opportunities for three groups of Thai women: single women, old women and the group of women who love the younger. Originally, they are pressured and their loves are usually limited by the society but this discourse has helped the society to be concerned more about their roles, thoughts and problems. In other words, it is the start of common communication topics in society and a linguistic phenomenon.

Conclusions

The researcher found conflicts between love and social values in 3 groups of Thai women, namely, single women, older women and women who love younger men, and Thai social values. The root of conflict has been formed since the past. Patriarchy caused pressure on Thai women about their love and husbands. Then Western culture spread to Thailand via Colonization and Globalization and along with it came equality and new roles for woman which Thai women needed in order to set themselves free. Until the age of the Internet and online communication, Thai women were influenced by the modern woman image which was constructed by the international and Thai entertainment media.

The researcher also found from the conflicts that a valuable love in Thai values is a love which is separated from sex and object. This idea still remains and plays an important role in Thai society. When this social value is combined with a decrease in the male population who like women, these oppressions are reflected in the discourse “aunt eats boys, become immortal” that they use to tease or to communicate the righteousness of their love. However, because of this discourse, they have become more and more involved in society. The media and related entities have made this discourse widespread but even if Thai women have developed thus far, they still have to live in Thai society as before. To directly refuse the main discourse, which in this case are cultural and traditional values, may bring some problems to their lives. Thus, they use indirect means of communication to express her desires, to create rights and power for themselves through irony and humor, and to reduce conflicts that may arise from not following tradition in a compromising manner.

Implications

What the researcher mentions in the conclusion can be explained by Radical Feminism Theory that is based on the inequality which Patriarchy has caused to women (Sangkhapanthanon 2016, 287-288). Thai women's loves were limited due to the values and expectations of society that regarded the role of Thai women based on the old tradition that continues to the date. In other words, they should not be single but, at the same time, they should not have a husband or lover of a younger age. And because sex or love cannot be expressed publicly, they must keep love in their private space but, at the same time, be open to others to join in the decision. For the culture which the society itself is composed of, new and old people together with complex and various values, whenever they open their minds to the ideas of people around, many values from those people will have a greater effect on their suffering. Moreover, because Thai people are so dependent and attentive on each other, most conflicts do not come from "outside" people but from close people, such as friends, relatives, parents, etc., who try to get involved in their lives and decisions. When women cannot escape from these close people and the attitude cannot be changed that easily, a choice that most Thai women make is to choose to handle the conflicts that are reflected in the research to tease the notion of "eating boys" in funny way or be silent or indifferent to those pressures.

However, society has developed the identity of a group of women who are brave enough to think and take action, be confident and ready to dominate men. As a result, a group of women chooses to "eat boys" and be indifferent to the social value framework. Consequently, from the dimension of conflict with culture and society, Thai women are divided into two groups. The first group is a changing group but they have not yet abandoned the old values. The second group is the liberal group that entirely accepts the change and also calls for society to be open-minded and to accept their role and ideas to a greater degree.

When old identity begins to disappear along with the end of the old age, the identity of women in the new generation of materialistic love and women who have the power to live on their own, will soon become the replacement. This phenomenon will certainly affect Thai society in the future. The first issue will be the blurred boundaries of

love and relationship. This issue shows that the ‘space’ of women’s love has changed dramatically. From sexual boundaries which are personal, it has become public and has become a fun topic to commonly talk about. In accordance with Aeawsriwong (2014: 171), it is said that culture changes all the time. Sometimes a change can be rapid because it is affected by external influences. Private spaces and public spaces will be more “blurred” or blended together. Even though this blurring shows the good side of the freedom of ideas for women who have many benefits, such as the receiving of more accurate sexual information, acknowledgement of desires or sexual desires and access to sexual problems which leads to solutions. However, communication about vague and easier sex and love is likely to marginally affect adolescents and groups with socio-economic status. This is because people of this age primarily learn and exchange experience about sex and love with friends. (Bunyanuparbphong 2004, 73-74 and Nilpad 1998, 107).

As a result, if the data or content about sex is not broadcast with guidance or inserted with a good attitude towards love and sex, this data will turn out to be a stimulus for sexual desire instead. (Sinlapasuwan 1993, 127-128). Even though proper sexually transmitted disease prevention increases and sexually transmitted diseases decrease, however, the stimulation will result in younger teens having more sex. Expert doctors consider that this phenomenon will lead to unwanted pregnancy problems and illegal abortion, while the new born babies are not taken care of effectively. (Arunakul 2016)

The next issue is the modern female identity. Their self-confidence and self-reliance, which is related to living without men, is a new symbol of success. This identity is associated with fewer marriage statistics while the statistic of divorce is rising. This impacts on the population of the next generation and aged society. For this reason, Thai government projects aimed only at supporting pregnant women with supplements or giving benefits to pregnant women are a policy that solves consequences not the root cause. If the government wishes to increase the population of the country in order to reduce the severity of the phenomenon of an aged society, the project should consist of public relations to publish the perspective of good relationships within the family and also make it the dream of Thai women to have the goal of a warm family. This is to balance the discourses so that Thai women will not focus too much on the new identity

In the core sentence, “Aunt (ป้า)” or those who are referred to by this discourse, must be older or at least senior but not too aged or old since there is no use of this discourse with the word grandmother and grandma. This is because Thai society has an idealized image of aged women as a good example. They follow tradition and cherish being a lady. They are also considered to be a dependable place for their children (Poonsri 2010, 172-174). On the other hand, middle aged women, who the discourse is usually used with are not innocent women but packed with many experiences as they have lived full lives. They understand love and female feelings and are still full of lust and sexual desire. Even though they are old, they do not abandon the actual world and live with religion as is Thai society’s perspective towards senior women. Using the word ‘ป้า’ (aunt) is related with the idea of Thai society about women of this age considering they are more fluent in sex than women of other ages. This can be seen in many Thai morals, for example, ‘กระดิ่งจาลนไฟ’, ‘แม่มะพร้าวเนื้อตัน’, ‘โกแก่แม่ปลาช่อน’, which means that all women in middle age have experience and they are good at love and, especially, sex.

However, an awareness of the status of “aunt” does not always match with the truth. Many times the researcher found with direct experience that those who call themselves “Aunt” may not be old or actually have the relative status as an aunt. The word ‘ป้า’ (aunt) in this respect is considered to be hyperbole or exaggeration. Addressing oneself in this way also reflects the regulation and superiority that Thai society admires in the seniority system. Thai society gives rights and empowers older people to receive respect and trust from the younger people. Representing oneself as an aunt or grandma even though that person is not old enough or does not actually hold that status is considered as another way of showing their power.

Finally, the use of metaphorical terms of the core sentence can also reflect the thought of women as explained in the deconstruction theory of Jacques Derrida. The approach of this theory is to decompose the text and question its meaning by considering the decomposed text with its presuppositions and rhetorical forces. The important principle of this theory is binary opposition analysis that can highlight and criticize high culture and mass culture which can reveal the hidden meaning that pretends to be unnecessary but is, in fact, highly necessary (Chantavanich 2014, 234-238).

As indicated before, Thai social values do not accept that women express their love and sex stories in public and especially, it is forbidden if the case is about “Aunt (ป้า)” who has such relationship with “เด็ก (Boy)”. Here comes the use of the metaphorical verb “to eat (กิน)” in the core sentence to talk indirectly about her desires. The word “กิน” in the Thai schema has the principle metaphor of “1) putting something into a container” and the motivating metaphors are “2) getting rid of something”, “3) hitting something”, “4) damaging something”, “5) getting something”, and “6) eating is temptation” (Singnoi 2006, 82-100). The metaphors 1) 3) 5) and 6) relate to sexual actions. In the nature of sex, the woman is taking or getting the body and the feeling of the man into herself like a container and also the bumping sound is like hitting. Her sexual feeling is temptation. When having sex becomes eating, the thoughts and expectations of women change from passive to aggressive because eating contains concepts of putting something in the mouth, no need to wait or be shy but possible whenever hungry.

By this, the concept of กิน is deconstructed from “eating” to “having sex” because the negative concealed meaning of sex is replaced by the other word. Consistent with “be immortal (เป็นอมตะ)”, this metaphor deconstructs the concept of love and sex from the activity of reproduction to be an activity that can absorb nutrients in the body for good health or immortality. This evidence is the flow of meaning which Derrida calls in French “difference” (Chantavanich 2014, 237). When immortality is the ultimate goal of life, the boy is idealized to be the ultimate value of lover so the discourse will praise skincare cosmetics and anti-aging surgery in order to make women young as long as they have the chance for their goal.

Suggestion

Even though the senders or generators of the discourse play important roles in constructing and spreading the value of the discourse only 8 from all 60 samplings of this research can imply a female sender. The anonymous characteristics of online communication have caused the obscure discussion about senders.

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