

Audience Expectation Towards the Image of LGBT Films

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The Asian Conference on Media, Communication & Film 2018
Official Conference Proceedings

Abstract

The objectives of the research on Audience Expectations for the Image of LGBT Films: A Case Study on Thai LGBT-Related Films are: 1) to study the audience expectations for LGBT films; 2) to study the presentation approaches of the image of LGBT films in the future; and 3) to plan for the presentation of content and image of LGBT films in the future. The researcher applied the Qualitative Research method together with in-depth interview and formal interview with respondents. Research findings were that the potential perspectives towards third-gender characters should be developed and avoid devaluing them to only being humorous characters like in the past. Also, third-gender characters should be given more in-depth and realistic characteristics as human beings in society who are not isolated or just ridiculed in screenplays. The future of LGBT films is expected to be better in the manner that the identity of LGBT films is not embellished or maligned, leading to misunderstanding in society. Instead, LGBT films should show LGBTs as regular people and help adjust the image of LGBTs in society for more understanding and positive perspectives as well as social acceptance and equality in the future.

Keywords: expectation, image, LGBT-related films

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I. Introduction

At present, our world has become a world that connects cultures through the network of the Internet according to the saying “The world has become one or it is a Global Communication Infrastructure from the use of computer or the Internet in communications,” (Robert J. Carbaugh, 2008). Therefore, the expression of cultures that used to be unacceptable has started to reveal itself. One of them is the group of lesbians, gays, bisexuals, and transgender or LGBT. If talking about the presentation of artistry in films and the expression of the roles of LGBT in 2015, there was the first Bangkok Gay Film Festival 2015 (Attitude Magazine, 2015), which allowed the roles of LGBT to step up for the first time as an expanding culture of Thailand. In fact, the growth of LGBT films might be something the Thai society thought on their own. For instance, it was said that the year 2015 was the year that this type of movie was supposed to grow by leaps and bounds. From a total number of 70 Thai films, only 4 films were LGBT, which were Summer to Winter, My Bromance, 1448 Love Among Us, and Love’s Coming.

Then, in 2016, there was the 2nd festival. Only 2 Thai films were presented on LGBT, which were The Blue Hour and How to Win at Checkers (Every Time). In 2017, there was Present Perfect, I Love You, and Fathers. In 2018, there was the film called “Malila The Farewell Flower.” Looking back, the movie called Ho Tao Taek and Ghost Station talked about people in this group from a humorous point of view and the characters had to be clowns that supported the mood of the main characters who were males and females, which provided a negative perspective to LGBT people.

From the saying, “Image is a picture that each person creates from the feelings of each individual towards other things. References are facts and experiences,” (Phot Chaichansukkit, 2007). Thus, we can interpret that things that happen are mixed with the facts from society, attitude, or ideals in that society. The image of LGBT films was directed in a ridiculous way and disagreed with the facts. Therefore, things that happen are not only a matter of art, but they are also a matter of social, environmental, and psychological factors of how a big group of people looks at another group who is about to push themselves upward as one of the cultures that is valuable in society. However, LGBT films are only beginning to be accepted from the outside, and the truth is, society still does not understand. Thus, for a clear presentation of LGBT films, we should promote this type of film in order for society to move forward and accept sexual diversity to become together as one in a sense of aesthetics, and accept this group of people as humans with in-depth dimensions, not only as clowns. The problems should be eliminated to present a guideline for good narration and promote LGBT films to become beautiful and have an aesthetic art that is equivalent to males and females. In the future, the researcher hopes that we will be able to see and learn the human thinking process through the cinematic arts of LGBT people with accuracy and dignity that is equivalent to males and females since it is a diversity of arts that should happen in the world of arts. It should not be categorized or look down on the truth of humans that we are different.

Therefore, the researcher would like to study the “Audience Expectation Towards the Image of LGBT Films: Case Study of Thai LGBT Films” in order to develop a viewpoint of the image and the rights of expressing freedom of cinema in LGBT films to become one of the accepted cultures and as a guideline in developing the content of LGBT films truly.

II. Research Objectives

1. To study audience expectation towards the image of LGBT films.
2. To study the guideline in presenting the image of LGBT films in the future.
3. To plan the presentation of the content and the image of LGBT films in the future.
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III. Research Procedures and Research Methodology

The study about Audience Expectation Towards the Image of LGBT Films: Case Study of Thai LGBT Films used qualitative research in the form of research questions and formal interviews by conducting in-depth interviews. The sample was selected by using a purposive sample. All interviewees for data collection were those who had watched LGBT films, which were divided into 4 groups. All of them were related with the cultures and expressions or viewpoints towards the LGBT, and were able to provide useful information to complete this research. There were 27 people who have watched Thai LGBT films, which were:

1. LGBT who have watched Thai LGBT films.
2. Normal men and women who have watched Thai LGBT films and represent the people with the genders that society deems as universal.
3. Film directors who have watched LGBT films and who represent the people who produce and create the image of the films.
4. Leaders or the claimants of LGBT rights who have watched LGBT films and represent the people who call themselves the third gender.

IV. Results and Conclusion

The researcher explains the results, which are separated into the subjects as follows:

1. Audience expectation towards the image of LGBT films

1) In the LGBT who have watched Thai LGBT films, the results were divided into the following:

1.1) The image of LGBT films was divided into 2 aspects. For expectation that was appropriate with the presentation of this type of film, it was found that this type of film was presented and produced to show society that this group of people were real people and they needed love and understanding just like general

people. It was also an indirect way to tell society to become more open-minded. Though it did not occur quickly, at least it could represent a gender by telling a story about love and sincerity and creating a standing point for the third gender. However, for expectation that was inappropriate about the film, it was found that many Thai films nowadays have made the third gender into victims. It was also sex discrimination by portraying the third gender as not humans who can feel happiness, sadness, loneliness, and love. The humanity of the third gender was also reduced. Growing children might recognize that it was natural for the third gender to behave like that. This attitude is embedded deeper unconsciously when it is better for this deep root to be removed slowly. Moreover, there were also other different expectations that LGBT who are religious should not be made into films because Thai society is a Buddhist society. The wrecking of religion is very risky to the moral precepts of Thai people as people may not open their minds to watch the film in the first place.

1.2) For expectation towards the image of Thai LGBT films, it was found that in social issues, the research composed the information and mutual opinions of LGBT from the interviews on the expectations towards the image of LGBT film, which found that it should not emphasize too much on sex or precarious pictures because beautiful love does not need to be sold through sex scenes. However, there were other opinions that there should be sex scenes because sex scenes were beautiful and romantic, just like with normal men and women. It should not be presented in an unconventional way to get ratings because it would force an attitude that the third gender has different styles of sex.

1.3) On family issues, it was found that the content should accept LGBT family members in the family. For example: Parents that accept and encourage their son to become the third gender. It should also create a new social condition where it is natural and that eliminates the prejudice of the audience as much as possible. It should be presented that being LGBT is not wrong in society.

1.4) On social issues, it was found that non-sex discrimination should be presented. The third gender should be seen like normal men and women. There should be the presentation of issues of marriage and being an LGBT family with children. Conflicts between men/women and LGBT should not be presented. Harmony and a peaceful coexistence should be presented.

1.5) For expectation towards the future of Thai LGBT films, it was found that there was a need for more LGBT films. The existing films were too few, and it should not be thought that the audience size is less than the real situation in society where LGBT can go anywhere they want. Also, the content must be rich and publicized with the truth in a beautiful way.

2) In men and women who have watched Thai LGBT films, the results were divided into the following:

2.1) The image of LGBT films were divided into 2 aspects. For expectation that was appropriate for film presentation, it was found that this type of film was presented and produced to show society that the image of LGBT films allows for a wide selection of genders and reduces sex discrimination. This group of people

was brave to reveal more of themselves to society, which was a guideline for a happy co-existence and it was another way to respect the rights of other people. However, for expectation that was inappropriate to the film, it was found that there was mockery of the third gender and a separation that the normal gender and the third gender were in different groups, not looking in a holistic way. Moreover, there was the insertion of abnormal violence in the third gender, which makes people think that LGBT characters are very jealous. Eroticism was also presented in more abnormal ways. LGBT characters were also being expressed in a boisterous way. Men and women presented their expectation towards the image of LGBT that the content should not lead the youth to have sexual deviation in improper ways because the youth have a low ability to make distinction.

2.2) For expectation towards the image of Thai LGBT films, it was found that the viewpoint of LGBT who are successful in work should be presented for other people to know that any gender or the third gender who have many abilities can make their lives successful and become good role models in order for society to know that any person, no matter their gender, can be smart. This group of audience did not expect the films to be too complicated since it was still new in Thai society. The content should be separated and presented in a way that society can preliminarily accept. Then, tell in-depth stories for true meaning.

2.3) On family issues, it was found that it should mainly focus on the importance of husband or father because Thai society still adheres to or holds on to men as the leader of the family. The father is the main factor that leads a family to become or not become something. If the father is accepting, LGBT would be happy to reveal and accept themselves. They will not feel discriminated and receive full love without feeling guilty of being LGBT, which will bring advancement to oneself and other people around them in a good way. Moreover, the wife or mother should be the one who provides support in terms of thought and living since the mother is female by nature. Therefore, the mother is more sensitive than the father and should be more understanding.

2.4) On social issues, it was found that society has not been as widely accepting as it should be. Some people had no tendency to accept LGBT and see the third gender as people with a brain disorder or deformity who were not born straight. Therefore, the films should be made to reduce the gaps by presenting in a harmonious way and acting like water that seeps through a sandpit. The content must not be too heavy and try too hard, which might make the third gender look like a group that is asking for too much attention or space. Instead, it should be gradual, allowing society to look in a harmonious way. Moreover, LGBT films should be produced in a large number for the people to feel shocked and adapt themselves until it becomes normal.

2.5) For expectation towards the future of Thai LGBT films, it was found that the number of Thai LGBT films was still low because producers did not truly see the importance of the power of the third gender. The number of films should be increased, but not too many. It should be gradually increased for society to open up and for the films to eventually be integrated with society.

3) Film directors who have watched LGBT films

3.1) The image of LGBT films is divided into 2 aspects. For expectation that was appropriate for film presentation, it was found that LGBT films are an area for the LGBT to express themselves, along with their attitudes, lifestyles, and human needs. It is an area to express themselves to society. However, the expectation that was inappropriate for film presentation was assigning third gender characters with less value than natural men and women. Normal people still look at the third gender with a look of degradation. There is too much mockery of the third gender and too much presentation of precarious scenes or sex scenes in order to get sales volume with these scenes. In reality, there were many things that can be presented in many ways.

3.2) For expectation towards Thai LGBT films, it was found that the production of Thai LGBT films in the future is speculated to be better because many film directors are producing more films about the alternative sex and have improved the film scripts to be more advanced and are starting to get away from humor like in the past. The issues that should be presented are an acceptance from society, the family, and family members who have influence on the third gender to express themselves, which is acceptance as a normal human. Moreover, third gender characters can be funny, but not too funny with no substance. It should be made as a personal humor like with normal people.

3.3) On family issues, it was found that family members were really important in looking past the third gender as being a problem. The family is the first institution that the third gender youth has to coexist with. A basic acceptance is something that should be done for advancing the production of films about the third gender, and to implant the value that the third gender is a normal gender, and for the art of this group of people to become accepted.

3.4) On social issues, it was found that society should implant, support, and accept the third gender. It should not only be about the film, but also the acceptance of their lifestyles and creativity. The directors see that the third gender is rebellious to the traditional culture and is gifted in terms of creativity, which can develop the arts to be advanced and for society to receive new things.

3.5) For expectation towards the future of Thai LGBT films, it was found that at the present time, Thailand should have more presentation about LGBT films due to the growing market. Also, Thailand is the capital of LGBTs because our neighbor countries, such as Indonesia and Malaysia, are Muslims, where being a third gender is a serious crime. Therefore, there should be more support in producing more films.

4) Leaders or the claimant of LGBT rights who have watched LGBT films

4.1) For expectation that was appropriate for film presentation, it was found that the presentation and the production of these films were to present to society as confirmation of the liberty and rights of human equality through the films, that this group of people exist and are living among the world population with pride. The films place an importance on informing the existence of the third gender. On

the other hand, for expectation that was inappropriate for film presentation, it was found that many previous films had been poorly presented. The third gender was made as an object for the fun of their friends and was used as a selling point of being the victims only to entertain the main genders.

4.2) For expectation towards Thai LGBT films, it was found that the presentation for a better image of LGBT should be presented in a realistic way. The individuals should not be too good or too bad, by promoting a normal view without discrimination or bias. Also, the sex scenes should be removed because the previous films often used sex scenes as an allurements and made the image of LGBT to be erotic, like they are lacking and yearning for sex.

4.3) On family issues, it was found that the family is an important motivator. Parents must understand the viewpoint of their child's gender and support their living freely. Moreover, there should be films that present the resistance towards the family institution, affirmation in what they become, and the survival of being a good person. In real society, there are many third gender people who can live their chosen lives and be happy without receiving the acceptance from a disagreeing family and without violent behavior.

4.4) On social issues, it was found that the roles of people in all class levels and careers should be presented for other people to know about the normality of the third gender that they do not have a mental illness and are not freaks. For example: It should be presented through athletes, politicians, or even street cleaners or garbage collectors. Also, the role of LGBT in religious ways should also be presented because we have seen from social media that there are lots of LGBT monks or nuns. It is interesting to know what those people think to live their lives like that.

4.5) For expectation towards the future of Thai LGBT films, it was found that the leaders of LGBT see that the growth of LGBT affects film presentation and a better image of LGBT films in the future since now there is an increasing growth rate in the arts of these people every year. Especially in Thailand, there is more disclosure and the presentation of other branches of arts apart from the films.

2. Guideline in presenting the image of LGBT films in the future

In the guideline in presenting the image of LGBT films in the future, the researcher conducted the overall study and found that:

The most important issue was the social issue. Society was quite prejudice in the presentation of LGBT films because they did not understand the overall elements of this group of people and could not really differentiate since it was a new thing for this group of people to reveal themselves in terms of arts, emphasizing the films in this research. The guideline for a good presentation should be in a way that society can gradually absorb and become familiar with until becoming harmonious by going along with the social conditions at that time. For example: The presentation of LGBT films in different careers and social contexts from a low-class level to high-class level. Slowly injecting into society the attitude of recognizing and being more open to the third gender. If the film directors tried to

make content in the way that was forcing acceptance to receive fast feedback, the researcher thought that it would be inappropriate because society will see that this group of people are asking for too much space in society. At this point, it must be seen from the view of the majority of society that LGBT at the present time (B.E. 2561) is still new and it is just a new ripple that has hit the shores of attitude of normal people. Therefore, it should not be forced too much. Normal people should be familiar with them and accept them eventually.

The following issues are about the family. The content in most previous Thai films was often too repeated and never got away from the family and the family problem of not addressing the matters that should be addressed. Therefore, in the presentation of a good image in the future, it is appropriate to talk about the family issue, which can link to social issues because the family is considered to be a society for LGBT to express themselves and reveal their preferences in order to do other things in the future. Likewise, if the film can present the methods in making a family accept them naturally and not only an imaginary idea, the foundation of family with LGBT will become more considerate. According to the function of the films regarding knowledge, it stated that the films will lead the family to become more open, which is the foundation that can enhance the life quality and quality of LGBT arts.

The next issue was the expectation towards the image of LGBT films. The appropriate thing to do is to tell people that the LGBT population exists and lives with everyone until everyone eventually forgets it. It is a space to reveal the arts, way of life, and thinking process. It is also the difference between males and females. Overall, society will receive something new to develop the arts system. It is progressive that advances and presents new things apart from the conceptual framework of normal women and men. However, for the inappropriate thing to do, it should get away from humor and ridiculousness because the LGBT have more dimensions of being human. They do not want to be insulted or for someone to act like they are only clowns in scenes or even in real life. Films were very influential and could make LGBT people look abnormal by overacting and unrealistic roles.

For expectation towards the image of LGBT films, the researchers collected information from the synthesis that the films should get away from the same framework, find a new way to narrate the story, and present something new that is easy to digest in order to launch a new image of LGBT for normal men and women audiences to absorb easily and remain in their mind unknowingly for the acceptance to truly come from their mind.

For future expectation towards LGBT films, there should be more films to express the viewpoint of LGBT and to see the presentation in other aspects. Since the films are considered to be a kind of art, if people receive good and consistent information, they will understand. The films can repeat their understandings until acceptance occurs, which allows overall the LGBT films and LGBT people to have more space in society.

3. Plan in presenting the content and image of LGBT films in the future

In the overall perspective, the researcher synthesized the content for the plan in presenting the content and image of LGBT films in the future into 5 aspects according to the conclusions, which was the marking of an answer in each issue. It can be concluded that:

The first issue in planning for the presentation in the future was the image of LGBT films, which was divided into 2 ways: 1) Appropriate way and 2) Inappropriate way. The researcher will talk about the appropriate way first. The content should support the third gender to reveal their ideas and attitudes in realistic ways because it can be the way to tell society about the thinking process and the analysis of the third gender. For example: The viewpoint of the third gender towards society; political conditions; institutions from small units like the family to bigger ones in society; and the space of the third gender that they want, like expression in terms of arts or other media, such as social media, to be in a realistic way in the present time. However, in the inappropriate way, the film content was ranked at the top. If we look back on many Thai films, there were insulting and abusive. Therefore, the mockery, nonsense, and rude content should be cut out as well as the attitude in looking at the third gender as a group of people whose position was reduced from reality. For example: Turning the mockery into jokes both physically and mentally, or from the films in the scripts or body language, such as disdained looks, like a release of stress through the film script more than just being a character in a story.

On social issues, the thing that should be talked about in this issue was bringing the third gender to make the film script in a different way for society to know, which is a good way for the presentation and to be able to be in harmony with society. For example: Bring LGBT people in other careers to present to society that anyone can be LGBT. It is not wrong, like being soldiers or politicians. We should develop films to tell the future audiences that the LGBT are among us and live with us in all class levels. When society feels that it is not uncommon because all careers and class levels can be LGBT, society will truly accept the third gender.

On family issues, the family is the first social institution that can relay conflicts and how to solve the problems with reason and clear logic, not unreasonable acceptance that can create a fake image for LGBT to become worse. The acceptance of the third gender in the family should be presented. For example: A mother who fights with the idea of a social condition that there should be only men and women in order to open her mind to accept her LGBT child, which is still a difficult thing to do now. This will be the thing that makes normal audiences or families with LGBT learn how to open their mind by solving the problems and compromising. There should be the presentation of a warm atmosphere in the house. In the cinematic way, this is the first function that normal audiences will receive, which is emotional. The audience will look back at their situations or their family condition, which can link to the social issue because the acceptance of family members is the base that can make the audience believe that LGBT characters can live in society. Also, a family

background that can support the life and preferences of LGBT wholeheartedly, not to overcome anyone or social rules with no reason.

For expectation towards the image of LGBT films, it should be presented in a realistic narration. LGBT are like normal humans. They are good and bad. They feel love, greed, anger, and lost in society. We should narrate everything in the same point of view as we narrate about men and women with the same viewpoint and in-depth dimension of being human. Love, greed, anger, and feeling lost are important things that need to be relayed in a way for the audiences to feel that the producers did not compliment the third gender and make the audience feel uncomfortable and unnatural. It should be gradually narrated until it becomes the same texture with the audience so that the attitude in accepting the third gender is absorbed, not forced.

For future expectation, there should be more LGBT films in the future because Thailand is the capital of LGBT in this region since our neighbor countries are mostly Muslims and there are many prohibitions on the third gender. At present, the researcher has done the research and found that the LGBT market is growing. There are more works from the LGBT and more claims of rights. Therefore, the films should be combined as a part of these changes. Films are one of the arts in 7 branches. The film must guide, present, and create choices for the future of the audiences.

V. Discussion

From the study, the expectation towards the image of LGBT films was separated into clear issues, which were the appropriate presentation and the inappropriate presentation. In the inappropriate presentation, most previous Thai films made LGBT objects to create color for the films with no importance as characters that continue the story with the substance. For example: Making the third gender to become clowns and be insulted, mocking, and discriminating or using the third gender to produce sex scenes, which makes the image of the third gender as self-indulgent all the time. There is no substance in the human dimension, such as love, greed, anger, and feeling lost, or emotional depth. Moreover, most films often look at the third gender with bias and determine the roles in their mind that the third gender must have a bad image and should be corrected. For the social issue, it is to open the space and the identity of the character to have a standing point and to widely express their sexual preferences in society and the public, which allows the society to absorb the existence of the third gender. It is also the creation of cult as an alternative for the audience. It should relay the story to delete the negative image of the third gender for society to stop being discriminating and respect the liberty and rights on selecting a gender and personal preferences.

For expectation towards family issues, it should be presented straightforwardly if there will be acceptance or no acceptance. In the aspects of acceptance and support, it should not be presented in an easy way because, in reality, when more than 2 people are living together, complications often follow. For sexual orientation, the third gender must also accept the disagreement from parents because the family is the first institution that the youth have and is considered to

be the first society that humans have, which is the implantation of ideas and acceptance of LGBT from the family. According to the research of Piyarat Mateng (2003), it can be concluded that homosexuals often separate from the family in childhood and realize their homosexuality since they were young. When entering adolescence, they will start to feel doubtful in their sexual orientation. Then, they try to find knowledge from many places, slowly accepting, and adapting into their own sexual identity. Therefore, the family is another important point. According to the interview, the family often has a problem in accepting the third gender or not accepting at all. The results were shown differently in the cases of acceptance and non-acceptance. Moreover, it is in accordance with the research of Stephen and Mulin (1982), which studied the relationship between the size of the city and the tolerance to the behavior of sexual deviation. The result found that those who live in the city area for a long time would accept gays more than those who have domicile in the country. In the point that the researcher studied the population in Bangkok, the capital has more factors for acceptance since it is the source of a combination of cultures and concepts of the country from a population that lives in each province and spends their lives in Bangkok, creating diversity of expression and ideas until becoming a habit. From the interviews of all 4 groups, most of them will accept and are able to live together due to the diversity of cultures that are mixed in the capital.

For expectation towards the image of Thai LGBT films, the sex scenes should be removed or else it should be beautiful and emphasize the romance and humanity. Previously, films often sold these scenes to get ratings and the third gender was being looked as those who were obsessed and looked at sex as the big thing in their lives. In fact, the third gender has many things to present. The last aspect was the expectation towards the future of Thai LGBT films. From the interviews, there should be more films as a space for people in society to accept and act as water seeping into a sandpit for normal people to know more about the third gender.

Moreover, according to the opinions of all 4 groups of interviewees, there was the expectation that expressed the individual needs, which was in accordance with the expectation of Clay (1988) who said that the expectation towards the actions or the situations is speculation for a good future, good hope, the level, or the probability of the hopeful thing. According to this saying, the researcher discussed that all 4 groups hoped to see the future of films in a good way and the elimination of the bias from traditional thought that made the third gender like the clowns of society. Another thing that the researcher saw in Thai society and experienced in real condition was that the number of LGBT is more than we can cover our ears and eyes in society. Nonthawat Nambenchaphon (2017) stated that Thailand is the capital of LGBT due to the social condition of the neighbor countries, like Indonesia and Malaysia, where there are many Muslims and films about the third gender cannot be made.

It is also similar and in accordance to Rat Laphirattanakun (2006), which stated that an image is our mental picture. The image of each individual towards something does not only consist of facts, but also the imagination. Therefore, it can be shown that society has started to open up and have the imagination about images of LGBT films and LGBT people in a good and more beautiful way.

There was the point that LGBT films should be pushed forward to the market of the LGBT market because the LGBT market is growing continuously each year. Therefore, the image of LGBT people is getting better respectively. Hence, it was caused by the thought of people as a whole towards the change in the image for the better.

Also, this research has shown that the domicile is important to the acceptance and the expression of the gender. The research studied the population in Bangkok and had identical information. In the age range and social condition that the researcher separated the social issues, it was found that the social condition of people in each period provided different attitudes. The co-existence in a big society at the present time provided a harmonious thought in society and the elders started to have an attitude that the third gender is acceptable according to the period, which is in accordance with the research of Phimonphan I-Sonphakdi (2011). From the study sample, it was found that the majority of the sample could not accept LGBT in 4 characteristics, which were men acting like women; women acting like men; men who love men; and women who love women. The transgender was more acceptable than the homosexuals. The attitudes of the sample were different in each age range. The young group had more acceptance than the older group. Gen Y had the most acceptance. The oldest and the least accepting group was Silent Gen/Greatest Gen, which showed that the growth in different periods, the socialization and cultures, experiences, the learning from society, and information provided the differences in attitude of each generation. Other significant factors that affect the acceptance of LGBT with significance statistics were gender, marital status, education, religion, region, and residence. The researcher conducted the research and found that the media that played a role in the case of the researcher was the films, which made third gender feel proud and accept themselves or other people with pride of who they are and it is a space for the LGBT to feel that they are a part of society and not different. It is similar with the research of Kangwan Fhongkaeo (2007) with the qualitative research in 5 branches, which were television, Internet, radio, printed media, and films. It was found that most informants were satisfied with their own identities due to 1) the realization that the media presented the perfect image of genders until becoming idealistic; 2) the realization that the media presented the image of only one extreme aspect of the genders; and 3) the realization that the media presented the image of genders that were embellished to be outstanding.

VI. Suggestions from the Research

1. According to the results of the expectation towards the image of LGBT films in the aspects of society, family, expectation towards the image of LGBT films and the expectation in the future, the film directors in this research
2. According to the guideline in presenting the image of LGBT films in the future and the aspects of society, family, expectation regarding the image of LGBT films, and the expectation towards the image of LGBT films, the film directors in this research

3. According to the plan in presenting the content and the image of LGBT films in the future and the aspects of society, family, expectation regarding the image of LGBT films, and the expectation towards the image of LGBT films, the film directors in this research

VII. Suggestions for the Future Research

1. This study was a qualitative study by using interviews as the data collection instrument. Therefore, if there is further study regarding this subject, there should be a quantitative research in order to get in-depth results by using a questionnaire to get more in-depth information from the sample.

2. In further study, there should be specific research about the scripts of LGBT films in order to get the more effective and wider information.

3. In further study, other internal factors that affect the production of LGBT films should be studied.

4. This study was only for Thai films. Therefore, in the future, there should be the study of foreign LGBT films.

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