

Chapter V Conclusions and recommendations

The primary focus of this study is to understand the working milieu of the male-to-male sex workers in Shanghai, China, to appreciate the background causes for underlying male-to-male sex work, and to perceive the entire process of their experiences. An in-depth study on these male-to-male sex workers in Shanghai, China, was conducted as to when they leave their hometowns, how did they come to grip with their sexual orientation and yet return to face the issue of forming a traditional family (by marriage). How could someone who has been living in a country and society steeped in patriarchy, come to work as a prostitute for males?

How strong are the forces of internal anxiety and external pressure upon these men's inner world? These are the core questions which this study intends to pursue and explore.

After the research motivation for this study was crystallized and the author became acquainted with these men, one realized that all of these men engaged as male-to-male sex workers had within their personal background some skeletons they wish to have left alone in the closet. Their inner worlds are both bitter and complicated.

This is also the reason that this study employs qualitative analysis, through which to possibly penetrate the world of these men's hearts, analyze their individual family backgrounds, living predicaments, interactions with the broader world and social pressures, and other aspects during the interview process.

The third chapter has already portrayed the reorganized and concentrated results of the interviews with the research participants, and the fourth chapter has explained the research analysis constructs. The researcher desires to integrate discussions on the content of each chapter with oral interview data to reach and substantiate conclusions. Moreover, the researcher engages in a dialogue with the theoretical constructs mentioned throughout the paper to provide in-depth consideration.

This chapter therefore emphasizes on these four aspects: formulating the conclusions, providing discussions, suggesting recommendations and acknowledging the limitations of the study. The researcher also hopes to provide detailed recommendations for

future policy formulation and practical guidance related to the subject matter.

Finally, this chapter will try to elucidate the many limitations of this present study and provide guidance for future research efforts.

5.1 Conclusion

We begin with the research results with the 15 MB, where we can gain understanding of male-to-male sex workers who are willing to engage in the male-to-male sex trade as well as the traditional marriage, from the perspectives of their sexual orientation, economic status and overall social environment.

(A) From the sexual orientation point of view

Among the male-to-male sex workers in this study with the exception of one participant who was a heterosexual, the majority of the participants in this interview were all closet homosexuals.

This means that the majority of the interview subjects, while living in the rural countryside, were fond of males but kept this sexual orientation in their heart, compromising to the expectations of a closed-off society. Consequently, they learned to get along with the opposite sex, and even formed families and raised kids together.

The 15 male-to-male sex workers with the exception for Wang Wei, who felt that he was a heterosexual, were homosexuals. Although Wang Wei perceived himself as a heterosexual and clearly wanted to quit working in the male-to-male sex trade, he admitted that if circumstances pressed him again, he would still engage in the male-to-male sex trade line of work.

In accordance with the traditional Freudian school of psychoanalysis, homosexuality is formed as a result of environmental factors. Many of the MBs from the countryside share common sexual experiences with other boys, such as sleeping together, masturbation, etc. In the more densely populated countryside where living conditions are relatively poor, it is quite common to see many boys sleeping together in one room, thereby increasing the opportunities for the boys to develop intimate contact.

Furthermore, due to the lack of information access in the countryside, a majority of

people have never even heard of the word “homosexual. “As a result most of the MBs do not object to this kind of behavior. For those who grew up in the countryside, hugging and embracing males or masturbating for each other is considered commonplace. It was only after they have moved to metropolitan where they started to engage in sexual relations with other men, they gradually identified their sexual orientation. Therefore childhood experiences actually contributed to these MB’ s acceptance of the male-to-male sex trade.

Additionally, Bieber surmises that the formation of some male homosexuals results from the presence of too many females in their home environment. In an interview with these MBs, Wang Xiao stated that he enjoyed dressing in very fancy clothes and dressing up as a girl since childhood. Xiao Zhang put on cosmetics before going out and all of his money went into buying cosmetic products. Xiao Yun has long desired to become a girl and he performed a self-castration. We could infer from these information that their family environment played a large part in the formation of their sexual orientation. When they first came to the metropolitan, engaging in the male-to-male sex trade had reinforced their identity on sexuality, which allowed them to accept engaging in the male-to-male sex trade

All of the 15 interview subjects in this study have already undergone the phase of exploring one’ s personal sexual orientation. With the lone exception of Wang Wei, the other 14 subjects all expressed their fondness for males. Hence, while we cannot confirm that sexual orientation is the primary factor behind the willingness to engage in the sex trade, we can claim that sexual orientation indeed serves as an accelerant for the male-to-male sex workers’ willingness to sell sex to the same sex. The psychoanalytic scholars also argue that many of those engaged in the sex trade are homosexuals or sexually frigid personality types, and therefore have a stronger motivation to engaging in the sex trade (Huang, 1996). This mirrors what the interviewee Xiao Wei said about sexual orientation serving as one of the tools of the MB’ s trade.

However those who sell their bodies to others men still face the marriage pressure from their families and this paternalistic Chinese society. In other cases, some had mostly expressed their preference for other males in the countryside. However, due to the closed-off environment, most of the male-to-male sex workers, for example Ma Shan, Yangyang, Boss Wu and Mr. Gu···etc, had dated some girls or had intimacy with them

upon returning to the countryside. Ma Shan was even married and had a child, and Mr. Gu' s ex-girlfriend even had an abortion for him.

Solving problems is a type of transformation (Ormord, 1990); hence one' s past experiences can help a person resolve their problems. This is done by applying transformations from past experiences to their current context. This scenario takes place when a male-to-male sex worker reaches a certain age and starts to bear pressures for marriage. He will apply prior experiences with heterosexual dating to conceal this own sexual orientation, and even enters into marriage. For those male-to-male sex workers who cannot veil their sexual orientation, they will nevertheless want to engage in a fake marriage with the objective of giving their families and the society what they want.

(B) From the economics point of view

All of the research subjects indicated that the main reason for becoming an MB was to make money. Money became the focal point of these MB' s lifestyles because they grew up in very poor rural areas and suffered from the pressures of an impoverished environment and unfair society. Among the 15 interview participants, 13 of them came from the countryside and their parents were mostly farmers. Although China began reforms in the rural areas since 1979, the present gap between the rich and poor in China' s cities and rural areas remains very substantial. The results of the interviews indicated that many farmers in China have an annual income below RMB 1,000. Such a small income is not nearly sufficient to support a family, whereas incomes in the cities are often couple of times more than those incomes in the countryside.

Many rural families invest all their hopes for a better future in their children. In order to secure better competitiveness for their children in the future, they invest in children' s education or even apply to the government funds for student loans, because the rural incomes cannot support students' massive tuition costs. Nonetheless, the burdens of their student debts are sources of heavy pressure. In rural areas, the education which students have received at great expense is still not comparable to that of the city. Moreover, China is a connection or "guanxi" in the Chinese language, oriented society. Rural families often find absolutely no connections to help them find jobs. As a result, graduation spells unemployment and great economic pressure, and many rural youths come to

Shanghai in search of their fortunes. However as they run into brick walls and run out of resources, selling their bodies becomes an easy road to increasing their wealth and a means of survival.

Many MBs did not even have the chance of completing any higher education at all. Among the 15 interview participants, we discovered there were only 3 MB who completed a secondary education, one received a vocational high school diploma, and the rest were only either elementary or middle school graduates. Due to strong labor needs and poor living standards in the countryside, most of the MB had to leave home to work at a young age, in hope to improve their families' living conditions. For them, seeking employment is fraught with difficulty.

These MBs' experiences reveal that they are truly victims of socioeconomic pressures. Their family poverty and lack of valuable skills translate into lack of social competitiveness, and these MBs are forced to use the original assets they have to make money. These results are what Merton referred to in his work *Social Structure Anomies* the relationship between social structures and behavioral aberrations. Simply put, the society overemphasizes on a common objective (especially money) with unevenly distributed means of achieving these objectives. The MBs, due to their limited competitiveness and scarcely available means, have trouble finding legal means to make what the society considers as an acceptable living. The only alternative for them is to transform their bodies into a commercial product by selling sex, despite of the result of their suffering and tormenting.

Most of the MBs' behaviors are in violation of their parents' expectations for them; hence they prefer to at least conform to their parents' wishes: get married and carry on the family name. On the other hand, the work performed by these MBs are against the basic morals in the Chinese society, so they choose to get married to avoid being abnormal among the majority of people and to create a false impression of normalcy with others.

(C) From the social environment point of view

China's social environment is undergoing great transformation in both ideology and system. First, the mindset of the Chinese people has diverged from communism due to the development of capitalism. The emergence of the commodity economy society

enables people to pursue a material life and leave virtues of contented living behind. Such attitudes are reflected in people's zealous pursuit of money, constant dreaming of sudden fortune, measuring everything in monetary terms, and pennywise profits. In the past, China focused more on the competent individuals, whose conducts and virtues were the measure of status. Now with the formation of a capitalist society, wealth has become the standard measurement. The impact of the worship for mammon on Chinese people now results in people using the money as criteria for interpersonal activities.

Such a society gradually developed a positive attitude towards prostitution. Sensations, attitudes and affinity distance are all determined by the amount of wealth. Rich people have a higher social ranking while poor people are treated with disrespect. The interaction among people is determined by their clothing. The mocking of poverty over prostitution diffuses throughout the whole society. In fear of contempt, people go above and beyond what they could afford to pursue vanity and luxury, squandering to a ruin until bankruptcy.

The prevalence in mocking poverty over prostitution also has the same impact on male-to-male sex workers. Money surmounts the immorality of selling their bodies; more emphasis is placed on the amount of money only. The rampancy of money has reached to the point of pennywise, and now money not only accounts for objects of courtship but more so for the pleasures of material life and social status.

Prostitution became a means of pursuing money. Even what the heterosexuals considered "easy" money for MBs, now draws envy from heterosexuals and thereby attracts them into working in this field. A Top-down atmosphere in pursuit of money floods the society, where most people now believe that money represents all and becomes the focus of attention; money symbolizes social status and power, and any means of attaining wealth is acceptable regardless of whether social norms. People are willing to do anything for more money. Under such a mammon environment, more heterosexuals have joined the line of MB in order to get more quick money.

Because the MBs pursue the values bestowed by the mainstream society, and the expectations from their parents and family, marriage has become an inevitable process for the majority of MBs. On the one hand, it is their means of "deceiving" the society;

parents would not be humiliated in a traditional society. This is the way for the parents and the MBs to be tolerated in the society.

In terms of social system, male prostitution is a challenge to a patriarchal society. If decriminalization of prostitution is considered a transformation from patriarchy to human rights, then male prostitution is essentially changing patriarchy into the concept of equality.

People like Jen-peng Liu and Nai-rong Ding (1998) believe that the Chinese-speaking world has always taken the implicit policy of "unspoken tolerance" on homosexuality. The consternation denoted here is the conversion and modification of circumstances through a subtle Confucian culture, while in fact; the impact is far greater than the apparent harm done through terrorism. Just like Ni Chiachen (1996) claimed, "Another manifestation of discrimination is to turn a blind eye" (Luo, 2004). Therefore, with respect to the issues of male-to-male sex work in Shanghai, most members from the top social ranking to the bottom civilians show an attitude of ignoring the male to male sex workers. Even the guardians of social system (police) do not arrest these MBs in most cases unless they are reported and actions are absolutely necessary.

Also most of the police can sympathize with the MBs' background of poverty and know very well that it is hard to survive in Shanghai city for them. So they will usually let the MBs go.

In addition, the male sex workers differ from female prostitution in the Chinese market in that there are no organized crime groups controlling the Chinese MB market, therefore avoiding exploitation problems. The society's blinded attitude actually contributes to the MB market this way.

There is no threat on the MBs' personal security because there is no organized crime. Unfortunately, although there is no threat from the organized crime groups, the police still charge a "protection fee" .

5.2 Discussion

This section consists of a comprehensive conclusion based on "male-to male-sex worker trades," the "dialogue with the literature and history," and the "dialogue with

oneself,” and conducts a study with dialogues discovered from past studies. A comparison of the results obtained in this study with literature can prove that results of past researches do not coincide with the past researches, or that they were not covered by the research theme. Researchers will attempt to compare and analyze based on the existing data, in order to provide a better understanding to the male-to-male sex worker group.

A. the phenomenon of male-to-male sex trade

Presently there are few studies with emphasis on male-to-male sex trades. In the male juvenile sex trade research conducted by Zheng Su-dan (Shu, 2006), Zheng cited the patterns, channels, motives, and purpose of juvenile sex trade. These will hereby be compared with the male-to-male sex workers in Shanghai.

For men and men engaged in sex acts in comparison with past studies can be found in this study

Item	Past study (mainly boys)	Current study (mainly adults)
Patterns of transactions	A single Internet way (prostitution)	More diverse massage and sexual intercourse patterns
Channels	Access to Internet chat rooms	Friends, community base
Sex subject	Male	Male
Transactions motive	Internet access, spur of the moment behavior	As a profitable source of income
Purpose of transaction	Physical or psychological factors	Economic factors

(a) Male-to-male sex workers in Shanghai trading is seen as a channel to make fast money

According to this study, respondents indicated that they have agreed that the sale of the body is a tool or method for making money, and have repeatedly emphasized that money is the main reason to become a MB. This conduct differs significantly from the popular and free one-night stand behavior among the homosexuals. Studies on the Taiwan

boys' sex trade also had different discoveries. Simply put, few males from the homosexual circle would treat sex as a means of making profit, but the MBs in Shanghai believe that sex is a solution to solve economic pressure and a means of survival.

This behavior has been seen in past studies. Girls facing economic demand were also forced to find a timely and rapid access to economic resources, and this coincides with the phenomenon of sex trade (Cheng, 1997; Wey, 1999; Hwang, 2000). In sum, the researcher believes that males and females reserve the same concept of prostitution.

(b) Male-to-male sex workers in Shanghai trading is a sub-culture created by social oppression

In comparison with most other boys in sex trade, the study found that the majority of MBs in Shanghai come from a poor rural area and most of them tend to become rich and successful. They would do anything to leave their hometowns and make a living in the big city. They expect to make more money and offer better material life for themselves and their families. As a result, their goals tend to be “hard to reach” based on their own social status and social resources.

The researcher found that the majority of the MBs upon arrival at Shanghai were reluctant to sell their bodies. They never expected to make profits from their bodies. Most of their engagement in sex trades have been initiated by homosexual friends or client suggestions and triggered by socio-economic oppression, self-expectations, or expectations in sudden success (Structural tension theory, Merton). Furthermore, due to unequal social opportunities, most of the MBs have not attained good education and neither do their families have good social relations. This results in a consistent and conventional behavior of prostitution among the MBs. The researcher believes that these Shanghai MBs could be explained with sub-culture theory, in which their sexual orientation differs from heterosexuals because of social oppression. They are first forced to identify with male-to-male sex trades, confront their sexuality, or to be introduced by other homosexuals into conducting sex trades.

Scale	Mainstream culture (large)	Sub-culture (small)
Elements	Societies, The majority of the values and beliefs	Societies, Specific groups of values and beliefs.
Membership	Members of the community as a whole	Members of some groups
Homogeneity among the members	Lower	Higher
All the normative	In line with The value conveyed is likely to be the norm itself	May not comply with Sometimes in violation of social norms or illegal
Examples	Heterosexual culture	Male-to-male sex workers

(c) MSM in Shanghai trading is in need of attention and care

Through previous studies, researchers found that very few studies have emphasized on the male-to-male sex workers, not to mention the comparison between male-to-male and female sex workers. Most of the researches were aimed at male homosexual temperament or sexuality. The present study actually found that a few MBs do not have the general idea of self-protection. Moreover, their awareness of HIV prevention and sexually transmitted diseases remain at the stage of superstition; some even believe that by taking Chinese dietary food, they are able to enhance resistance and immunity against AIDS.

The above observations repeatedly reveal that these MBs are in need of social care and help. They are most likely to be directly exposed to the hazard of HIV infection. On the other hand, these people are also at high risks of spreading sexually transmitted diseases. In the absence of effective advocacy and concern for these people, these diseases

will inevitably become difficult in effective control and management.

Whether in China or in other countries, efforts put forth by the women's organizations progressively reduced gender differences, if not full equality. Women began to receive a certain degree of protection in many social issues. On the other hand, issues related to homosexuality also receive an increasing amount of attention through the consistent advocacy from many human right groups. Even within the closed Chinese society one can find mutual aid groups and pride parades for homosexuals.

In contrast, male-to-male sex workers fear that the exposure of their work would be harmful toward themselves and their families, due to conflicts between their work and traditional social position. This fear of exposure has led to many MBs living without insurance and drawing client insults and oppression. In present China, Le-Yi institution is the only organization working on providing counseling visitation for these MBs. The expenses of the institution are subsidized by funds from other organizations, and the institution has only two members. The institution lacks both human resources and financial resources. It is not hard to imagine the difficulty in helping the immense number of MBs with such limited resources.

MBs are in need of social and public concern, but such efforts cannot be completed through a single group. The society should overthrow its current social standards and value classification, evaluate human values and needs with a tolerant manner, and seriously look into each individual and his or her work. It is only by understanding and helping those needy people can we achieve a happy and prosper world.

B. Dialogue with literature and history

Before conducting the research, the author has interviewed a number of strangers with “judgmental awareness.” These strangers believe that the root cause of MBs is that MBs chose to do it. Some people believe that there is nothing wrong with being an MB, but most people think that MBs would corrupt our social values. Apparently, many of these people judge MBs with today's moral values, while most of these values were built under a heterosexuality-oriented society. Moreover, these strangers believe that apart from

selling bodies, these MBs also trampled over their dignity as men. The behavior of selling bodies as commodities is considered an individual choice, so the MBs have been out casted further and further away from the patriarchy society. They have been stigmatized and addressed as the scourge of the nation. The various names such "Yutao," "Longyang," and "Duan-shiu," given to the MBs all depicted the image of these people in the eyes of historians.

Even when the society is more open, we can still tell what the general public thinks of MBs from the names they are using: "the one who sells" or "the goose." This implies explicitly that in the eyes of the public, MBs are not even qualified for proper human names. They are merely a merchandise to be traded in the eyes of others. Thus, it is not difficult to understand the lack of care and support from the Chinese community. Under social closure and absence of legal protection, MBs would be afraid to expose themselves. Simply put, the stigmatization on these MBs cannot be removed as long they fear to expose themselves. In Shi-Nan's book of "The Secret History of the Chinese male prostitute," he attempted to employ a lot of historical data to reveal the ugly truth behind the feudal ruling in advocacy of courtesy, morality, righteousness, and shame. However, due to limitations on a specific time-space background, we could easily find from his introduction that MBs played a major role in history. MBs have always been portrayed as the scourge of a nation in various historical materials; this also proves a disguised historical character and position of MB as well as a misunderstanding from the general public.

Tong Ge is both a writer and a homosexual. We observe from his investigation on the MBs and found the results to be quite objective and fair. Perhaps it was the experience of being arrested as a gay at a young age; he treats MB works from the perspective of a gay. Consequently, he proposed the argument of "absolute poverty." He believes that there are many causes that lead to becoming MBs, which he described using "relative balance." Many external factors have contributed to absolute poverty for MBs while they have no abilities to change this poverty. The resolution is to use prostitution in exchange for economic income and in turn change their relative poverty.

Tong Ge's theory is comparable to the U.S. sociologist Merton's tension structure.

The tension structure theory asserts that in a capitalist society-oriented environment, everyone becomes rich and perhaps they would want to drive luxury cars or wear designer clothes. This becomes a common “value” recognized by society and a goal which everyone attempts to achieve through certain systems and approaches. However, MBs lack such social resources to achieve this goal, and they could only rely on prostitution to make up for their own deficiencies. This for Merton is a disorder and deviant behavior caused by social faults.

The writer thinks that regardless of the “absolute poverty” by Tung Ge or the tension structure by Merton, there is a certain interpretation for MBs involved prostitution. The writer believes that prostitution is not a social disorder or deviant behavior, but an approach to make up for the social fault. Freud's view on "sexual instinct" is the core of human spiritual activities. Human behavior is driven by the driving force of sex. In the eyes of Marx and Engels, prostitution is a product of capitalism, and the difference between a wife and a prostitute lies on that sex should not be dominated by principles of reality but the principles of happiness. In this manner, male prostitution is merely a type of work, and it deserves protection from the society. This should be the start of decriminalization and de-stigmatization for MBs. Marx further explains that sexual liberation and freedom will bring the liberation of human nature and freedom for each individual.

In this way, the MBs can go back to the fundamentals of human nature and make their own choices. They not only can place importance on their bodies, but they also can avoid deceiving themselves by hiding their sexuality or going into marriage.

5.3 Discovery

In addition to motivations mentioned in chapter one, the reason for selecting such a research topic is to contribute and express the writer’s concerns toward groups on the edge of society. The writer does not intend to contribute to humanity and society, find special recognition with the study. The writer simply believes that every person is born

equal, and nobody's identity or nature should be trampled upon because of social rankings or family backgrounds.

In view of the MBs background, it seems that MBs are in constant sacrifice for their families. It is as if homosexuals living in poverty are destined for a lifetime of tragedy. They lack the equal opportunity to compete with others. They were born with inequalities in life. Neither social resources nor government forces could help them due to their natural sex signs.

During the course of study, the writer repeatedly asked himself, what kind of social resources and aids are available for these MBs? The answer is none. If even homosexuals need to live under disguise in a world dominated by heterosexuals, then the MBs have no chance of survival. If Gia-gin Ni's (1996) belief on gay issue of "Another manifestation of discrimination is to turn a blind eye." holds correctly, then it seems that the society does not even see disguises.

The writer now holds a different perspective on life after acquainting with these MBs. To be more precisely, the writer discovered tenacity in life after coming into contact with this work field. The writer is happy to have known these MBs because now he learned the significance of survival and extreme tolerance through interaction with these people. The original perceptions of MBs as "dark" and "materialistic," have been torn off one by one. The writer originally held a prejudice on the MBs for the fact that they are willing to do anything for money. However, the writer has clarified those biased opinions and discovered their vitality through interaction with them and listening to their words. All the prejudices of their willingness to sacrifice dignity were based on the easiness of prostitution. The writer also perceives their logics in life and how they turn the dark side of life into beauty. Despite the social pressures that often weaken them; they have learned to find the silver lining through hopes and expectations of life.

5.4 Research limitations

1. Limitation on study subjects

Due to the use of qualitative research to explore issues of representation and inference, the focus of this study was not on the inference. Consequently, the concern of whether the

samples represented the entire population is excluded from discussion. This study did not intend to present a universal principle with the life experiences of 15 subjects; therefore we cannot infer other MBs' lives from the study. This is a limitation for the study.

Because this study involves a Chinese social taboo and the fact that male prostitution is a secret industry, the study has requested the only charity organization in China to select 15 male MBs as the participants for the study to reflect both generality and representation. The study expects to explore the current status of Shanghai MBs and discuss little-known facts through 15 participants from different work environments and backgrounds. This also sets constraint for the study.

The subjects of study mainly consist of Shanghai MBs. These MBs came from a variety of workplaces such as halls, saunas, parks and self-employment, as well as different hometowns such as Jiangsu, Hebei and Shandong. The question of whether these different backgrounds can reflect the true status of MBs in different provinces of China has become a limitation for this study.

2. The limitation of the research space

The sampling of this study is in China, and therefore space limitation also sets another constraint for the study. Due to the fact that MBs are nomadic, participants do not usually stay in one province for long even though they have been requested to leave name and contact numbers after the interview. Therefore, the follow-up of these samples or the answers to these unanswered questions became relatively difficult, if is possible to do another deeper research.

3. The limitations imposed by the researchers

The writer is not a social work major. As a result the writer was unable to accurately uncover more secrets hidden through interviews and analysis. Moreover, many things are unclear because of the taboos in the sex industry and male prostitution, and because whether some participants could have deliberately concealed facts or only said what they wanted to say. The writer has never been trained to analyze content of conversation;

therefore whether the guiding direction was right has yet to be determined.

Furthermore, the writer is from Taiwan while the subjects of study are male prostitutes in China, and the identity between the two became a sensitive subject for the interviewees. Although it is only an academic research, the interviewees often avoided talking about some issues, which indirectly sets limitation on the study.

5.5 Suggestions for further research

1. Follow up on whether any male prostitute left the MB industry, went home and got married

The purpose of this study was to explore the values on money and marriage for the Shanghai MBs under the alienation. The mentality of the Shanghai MBs, who have left home under economic pressure but later want to return home, merits further study. However, this mentality requires more factual data for support. In other words, after a mentality investigation, more quantitative follow-up will be required as well. The factual records or the investigation of how many male prostitutes could truly leave the industry and return home to get married and even have children, becomes the evidence proof for this study. However, all of these will require long-term follow-up with immense amount of material and human resources, and cannot be achieved in a short time.

2. Comparing MBs in research of other countries

Male-to-male prostitution do not pertain to just the Chinese industry. Male prostitution in Thailand is an open industry, something that even became an attraction for tourists. However prostitution in Thailand is in fact illegal. The sex industry in Thailand has an estimated size of 20 million workers. Sex industry accounts for 3%R of the GDP in Thailand. Sex industry may be illegal, but it is tolerated among adults as a voluntary transaction. The openness of the Thai sex industry is world-famous, which also makes Thailand a place for sex tourists. Many sex workers came from poor and rural areas and voluntarily joined this industry. Many Thai people disapprove of the legalization of prostitution. Some people, in particular the religious leaders, have opposed for moral

reasons.

This situation can be further compared with that in China. The religious pressure in Thailand and the Confucian moral ethics in China both oppress the pursuit of sex. However, regardless of how strong the external social forces might be, no measure could stop mankind's pursuit of sex. The MBs industry among countries indeed merits further analysis and comparison.

3. Analysis on male and female prostitution

Women and men in different social environments go through the same behavior of selling their bodies in exchange for money. The individual's personal qualities, background, family relationships and the allocation of social resources could be compared and analyzed, and this will contribute immensely to further understanding of these two different social groups. On the legal level, some people believe that legalization of prostitution will increase protection for women in prostitution, whereas some oppose believe that violence and profiting could hide behind the legalization of prostitution. Although legalization of women prostitution may increase the control of women from crime organizations, violence takes a smaller part in male prostitution market than in women prostitution. The trends and answers will require further exploration. Nonetheless, conducting a comparison and analysis on the male and female sex industries will contribute in the understanding of the long-term dispute over legalization of prostitution.