CONSIDERING ALTERNATIVE SEXUALITY IN THAI SOCIETY THROUGH MICHEL FOUCAULT'S CONCEPT

HATCHAKORN VONGSAYAN

Department of Local Government, SuanSunandhaRajabhat University, Thailand
E-mail: hatchakorn.vo@ssru.ac.th, hatchakorn@gmail.com

Abstract— This article discussed about the change of diversity of alternative sexuality in Thai society by analyzing Michel Foucault's concept to point out the mythologies of sexual release under the paradigm of modern society, which is just a discourse that conceal the domination. Revelation and increase of acceptation, these are only adaptation according to new ethics norms which identify that even alternative sexuality is not a bad thing or sin, it is needed to be controlled as well as forced to neglect some of its forms. These are not freedom of choice for identity acceptation or individual value.

Key word- Alternative Sexuality, Michel Foucault

I. INTRODUCTION

Michel Foucault's new sexual concept about bio-power which integrates expectation of modern public controlling human lives, related to the bond of citizenship creation which are gender, sexuality of individual person. These are products of power occurred from sexual discourse that limit the appropriate and warn inappropriate sexual behavior which cannot be controlled by the law [1]. However, post modernity society which is believed that sexual release occurred leading to acceptation of various individuality and respect to the increasing choice-making and sexual taste identifying, however, contrast with the fact towards these understanding, especially alternative sexuality in Thai society.

To describe the change of sexual diversity of alternative sexuality in Thai society throughout the past decade, this article consider Michel Foucault's concept to present that the mentioned change is not the step of true freedom, but it is only new discourse moving together with sexual movement in the present context ingeniously. This article consists of the following analysis; alternative sexuality controlling, minority of alternative sexuality under the image from media, appearing of alternative sexuality people both in form of individual and organization which can be seen clearer in term of quantity and disputation about limited sexual diversity and not understanding sexual flow of human.

II. LITERATURE REVIEW

The analysis had a scope in Thai Society which is used in 'Michel Foucault's concept' as the main frame in order to present a perception and understanding of this analysis.

III. METHODOLOGY

Research documents, literature review, data analysis from many resources, for example, textbooks about Michel Foucault, research about alternative sexuality in Thai society and related academic articles.

IV. RESULTS AND DISCUSSION

The word 'alternative sexuality' in this article means other sexuality which is not people who have love or sex with opposite sex that is usually be defined as alternative sexuality of minority group, the third gender, gay, lesbian, hermaphrodite, cross-gender or LGBT which are words that homosexual right organizations usually use. The interesting of alternative sexuality phenomenon in Thai society shown in the change of sexual diversity in the past decade reflecting the conflict of acceptation due to social rank or open within the limited concept making alternative sexuality people in Thai society who be able to reveal themselves needed to follow the fixed and narrow pattern.

Thai society is changing in positive way about alternative sexuality acceptation considering the role and quantity of alternative sexuality people.

However, this phenomenon is only the illusion that absorb the norm limitation occurred from the relation of power within oneself without realization, becoming the surrender to the oppress and the effort of modern public to strengthen its power. Therefore, the mentioned change is the change to control rather than to release individual sexuality to determine their own identity freely and truly. The important issues about the change will be separated into 4 points as follows:

The first points is alternative sexuality control in Thai society still be the direct control through education system and family-campaign network. Thai society is different from modern western society in Victory age or communism countries which have cultural revolution. It is strict about relationship of the

homosexual couples in every case which defined as forbid thing needed to be got rid of [2]. Also, it is defined as a sin especially homosexual people who are defined with oppress definition from knowledge and power of public, for example, judged as sexual abnormal or perverts. These bio-power also related with people creation, identity definition, and some set of ethics leading to concordant with public strength in period of nation building as well.

While Thai society change into incomplete modern, frame of idea controlling new social regulation depends on basic power and knowledge which integrate and apply western culture based on traditional belief that still have effect on administration. Buddhism, related directly to public ceremony and have the majority of Buddhists doesn't form direct condition about the right of alternative sexuality much (this doesn't mean that it has no effect at all). Considering arts, legend, and literature showing the exist of alternative sexuality for a long time in history [3]. Even it is unaccepted or understood, it is not a forbidden thing in term of ethics or serious sin. This basic effects the direction of change into alternative sexuality control which is quite indulgent and compromise nowadays.

Kritaya [4] studied alternative sexuality control in Thai society by studying opinion of officers in schools and private development organizations about sexual things that society tell them to do and not to do. Some parts of forbid things from 100 items are you must dress your gender and must not have sex with homosexual. These examples are revealed through cultural power and discourse of sexual standard. However, power of these disciplines is decreasing continually. This is a result of origin frame of idea about indulgent alternative sexuality that former mentioned as well as new generations be able to connect with media and new knowledge in various ways more conveniently.

Second point, minority of alternative sexuality under the image that media present; all kinds of media have their important roles in IT era and information media. The convenient and quick approach affect high-cost media manufacturers and invest to expand the publication via internet be able to lead the norm pattern significantly. In term of contents, it can be seen that to respond to marketing demand and new taste that pleasure media consumers, publications and movies increasingly and continually reveals the story of gays, lesbians, and lady-boy. However, the direction of presentation and giving value, media give minority to alternative sexuality people in some ways through the whole picture of hermaphrodites and gays in every aspect. rather than revealing acceptation and movement for the right and equality [5] such as joker who is entertain around without any ideas, publishing crime committed by alternative sexuality people with discrimination or clear specific identity language, and present the concept of good appearance (teenage gay or lady-boy beauty queen) of alternative sexuality people, as a result, creating acceptation in specific class. Also, emphasizing with the exist of 'wanna be' award in lady-boy beauty queen stage as well as the presentation of aggressive character and behavior which reflect mental disorder or uncontrollable emotion of themselves. These are the images presenting that alternative sexuality people are outstanding special or strange people both in positive and negative ways can emphasize the difference and full of value adding as well as social expectation which is more than normal level.

These are expectation of society toward alternative sexuality and setting the frame limiting the ways of revealing in the level of individual media consumers and also institutions that shape preliminary society. These happened among virtual-open atmosphere and tender control which is absorbed day by day that reflect the new pattern of tactfully forcing without providing freedom of making choice to determine one own identity at all.

The third point, a large amount of appearing of alternative sexuality both in person or organization form since 2002. The lesbian organizations which are responsible about right protection of homosexual called Aunjaree group impel Thai public to accept that homosexual is not abnormal or pervert [6]. Meanwhile, in that range of period, a number of many organizations which working about alternative sexuality right were increasing. The issue that public interested in and fought to public were sexual right for non-selective treat, AIDS right, equality right, etc. Quantity of population who braves to reveal themselves clearly were also increasing in the level that affect reproduction rate [7]. Although the increasing of revealing people to present the exist of alternative sexuality identity can be one of the way getting the acceptation and reflecting whole picture of alternative sexuality in Thai society in positive ways, it is another story for acceptation and sexual release which is truly individual identity without expectation. This phenomenon was only alternative sexuality adding under the given condition of the society. At the same time with steps of identity making to be welcomed make this alternative sexuality looks more outstanding and not overcoming sexual identity definition that hidden within male-prominent concept and world of heterosexual (The researcher will discuss about this point more in the 4th point).

The fourth point, the discussion about sexual diversity limited not understanding of sexual flow in human in the study of Jackson, 2000 informs the classification of new gender in Thai society as well as new words for calling alternative sexuality dynamically, related with gender, sexual way, love taste, having sex, such as, Gay King, Gay Queen, Seur Bi, Tom, Dee, Katoey, lesbian, dide, etc. After considering this study, the

researcher found that in nowadays context, word producing to classify new gender still happening continually in the form of Cyber world that affect new generation people which have more specific characteristics and less formal than previous time, for example, Adam means male who loves Tom, Angy means male who love both female, Gay King, Gay Queen, be able to have sex with both leader and follower role except with Katoey, etc [8]. Similar to the previous three points, the changes of sexual diversity of alternative sexuality in form of this sexual classification are illusion of progress and release of sex in Thai society, because these still press identity under the umbrella of "homosexual" which finally is not useful towards truly understanding of sexual diversity. These are also be the trap making minority sex outstanding and forced them to accept this willingly more. Condition for sexual controlling and bio-power command individual to attempt to define himself or herself according to the classification given from social norms. It is not diversity itself that impels taste and pleasant freely.

Therefore, individual confused who they are because they need to live in the classified society. it is like they trying to put themselves in the basket that society adjust and expect. Unfortunately, individual also need to be honest living in that basket without understanding sexual flow of human. In fact, it is no need to strict that (no conditions, no commitment, no evidence) someone who define himself Gay cannot be able to like female in their life or Gay Queen possibly likes Gay Queen that is not defined in the basket of nowadays to fit in. Moreover, when we say we like which sex does not mean that we need to like everyone that sex. Therefore, the exit of this problem is not attempt to find another new basket to put the new word in, because it has no end and it is impossible to win against sexual flow which is specific taste related to one own's definition and no need to tell anyone. Therefore, when we talk about sexual diversity, it has no diversity at all under the change of alternative sexuality in Thai society. Even it seems there are many choices, it is much less than amount compared with sexual flow of human. It becomes limited sexual diversity under the illusion that we believe it is acceptation and freely sexual release. We frequently found that alternative sexuality people and general people usually have questions about the new relationship whether it is normal or not, are you alright?, Are you too strange?, or discourse saying 'It is more tough to live nowadays' making alternative sexuality people who live outside the basket feel uncomfortable with themselves, while other people around feel uncomfortable to understand new gender that is not defined in the basket. The society also insults and questions toward alternative sexuality people who cannot meet the expectation of qualification of each basket. As a result, these are under the condition of minority.

CONCLUSION

Thai society is changing in term of sexual diversity of alternative sexuality with factors of alertness and political freedom, the growth of public and equal sexual right organizations, and the growth of IT era and information technology in the present context. With slightly considering, this change is positively dynamic affects role acceptation of alternative sexuality people in Thai society which may related to the expand of human right realization in other aspect in Thailand. However, when we consider harder with Michel Foucault's concept through four mentioned points about alternative sexuality control in Thai society, minority of alternative sexuality under the image that media presents, the appearing of alternative sexuality both in individual and organization level can be seen much clearer in term of quantity and discussion about limited sexual diversity and not understanding of sexual flow in human. The researcher found that virtual state similarly to sexual release according to framework of modern society is the discourse to hide dependent state.[9] The indulgent shows only the adaptation of bio-power more tactfully and also reflects that social power which controls individual's life dynamically, so we cannot consider it roughly.

REFERENCES

[1] Chantavanich, S., "Thritsadi Sangkhomwitthaya (Sociological theories)," Bangkok: Chulalongkorn University, 2010, P.286.

[2] Read more in Gutting, G, "Foucault : a very short introduction," Oxford : Oxford University Press, 2005.

[3] Archavanitkul, K., "Phetwithi thi kamlang ja Plienplaeng pai nai Sangkhom Thai (Sexuality Transition in Thai Society)," JPSS, pp. 43-66, 2011, P.48. Ibid. P.57.

[4] From Seminar of Direction of Thai Gay Movie, Thailand.

[5] online resource https://anjareefoundation.wordpress.com/

[6] Prasartkul, P. and Vapattanawong, P. "Khwammaisomdun khong Prachakorn Chai lae Ying nai Prathet Thai (Imbalance of Male and Female Population in Thailand)" JPSS, pp. 4-16, 2008, P.13.

[7] online resource https://pantip.com/topic/32454981

[8] Jirapongsuwan, S, "The Freeman in Everyday Life," BUSINESS ECONOMIC, SOCIAL SCIENCE & HUMANITIES (BESSH), Vol. 277, Issue 7, pp. 64-67, August 2016. P.67. (Suan Sunandha Rajabhat University, Bangkok, Thailand.)

★★★