

# The Narrative of Male Homosexual: Identity of Self Reliance in LGBT Elderly in Chiang Mai

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**Abstract** –This research has an objective to study on the identity of self-reliance in LGBT elderly in the format of male homosexual from childhood to old age as well as problems and obstacles in the life of male homosexual in Chiang Mai, which there are some informants. The data was collected from one selected elderly male homosexual. This research is a qualitative research conducted by using autobiographical method through life-experience storytelling. The research result shows that the development of self-reliant of male homosexual elderly consists of 3 factors, which are influence from family, social environmental factors supporting relationship building, and relationship factors of informants with others.

From the three factors, it can be seen that they are an important part in forming self-reliant identity in male homosexual elderly in forming of identity in male homosexual or other sexual orientations. Some have to face with ambiguity, confusion, and uncertainty. There might be only a few people who can continue forming identity smoothly. This is due to the behavior or the forming of identity is considered by society to be homosexual and abnormal. However, awareness of gender diversity is increasing nowadays, which leads to more acceptance of different sexual orientations in the society and helps informants to adapt and rely on themselves in forming their identity until today. The problems that informants are facing include health problems due to aging and employment in elderly age.

**Keywords** –elderly, LGBT, Gay, self-reliance, Identity, Chiang Mai

## INTRODUCTION

Nowadays, the study on gender diversity of those who are different in terms of sexuality from social norm which are called lady boy, gay, transsexual, tomboy, and lady is becoming more widespread. Though there are more researches studying on alternative sexual group, negative stigmatizing is still appearing in different social events, which is wrong attitude[1].

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From the studies of United Nations Development Program (UNDP) and United States Agency for International Development (USAID) found that people in the group of gender diversity around the world are still facing with problems and discrimination in many aspects including lack of employment opportunities, unfairness in receiving health care services, shelter, and the opportunities in accessing education [2]. Moreover, they are lack of legal freedom like same-sex marriage.

In Thailand, there is a research topic called Tolerant but unaccepting: The myth of a Thai “gay paradise” [3], which mentioned about Thailand that it has been seen from some foreigners and Thais as a country that accepts gender diversity quite well. This has been known widely until today and used by Thai authority to promote tourism to foreigners within the gender diversity group. At the same time, people in the gender diversity groups in Thailand are still facing with problems in living their lives. Therefore, Jackson called Thai society as “tolerant but unaccepting” for homosexual and gave a conclusion that “Thailand as a gay paradise” is just an illusion. This is due to the norm of heterosexual awareness becomes way of thinking in Thai society, which makes gender diversity truly unacceptable [4].

Although Thai society attempts to understand the meaning of Homosexual, social action still has the adverse beliefs that these people are abnormal, and they create problems in communities. From family reaction to them, their parents do not welcome the marriage

between people in this group. Practices or traditions conducting in various institutions in daily lives consist of social norms by defining specific duties for each gender. For example, women that were born must marry with only men, and those who violate social rules are subject to get social punishment [5]. So, this reason for discrimination against gender is different from social norms.

Therefore, in Thai society, homosexuality is not only disagreement by law but also deviated behavior from social norms. Consequently, homosexuals are condemned as People with sexual aberration and abomination, and they obtain discrimination in the professional field. According to one type of sexual relationship behavior between female and male sex in one society, sexual behavior may be valid and acceptable. On the other hands, the same type may not be accepted in another society which is considered a violation behavior beyond the scope of traditions and culture in the society that has been practicing for generations [6].

This includes the unsuccessful of Spouse Act enactment in Thai context. From the report called "Being LGBT in Asia" conducted by United Nations Development Program (UNDP) and United States Agency for International Development (USAID), the study in Thai context found that governmental policy still fails in protecting the rights of its citizen with gender diversity equally. An obvious example would be there is no supporting law or a union establishment for people with gender diversity and there are only 2 genders; male and female. There is no law protecting gender diverse person from hate or discrimination, though civil society of people with gender diversity starts to push forward for protection law for themselves [7].

From aforementioned example, it can be seen that Thailand is still lacking of LGBT laws that cover in all area including law for elderly. Therefore, there is a need to study on the context and social changes of this issue in order to understand and search for methods for self-reliance in new generation of elderly within the LGBT group, which is likely to increase in Thai society. This will emphasize on the study of methods in developing self-reliant capacity and preparing to live life valuably in old age, as well as improving life quality. This includes to live their life in accordance with civil rights properly.

From what mentioned above, the researchers are interested in studying on the way of life of LGBT elderly in the group of male homosexual in terms of male homosexual identity when in the society and life

in the past until the old age, as well as problems and obstacles in the way of life of male homosexual elderly.

Therefore, the Content framework covers informants' background in terms of relationship, primary family, and relationship with the spouse's family, which includes the detail on sexual relationship and family. The benefits of the research help to understand the way of living of LGBT elderly in the group of male homosexuals from childhood until old age. Know the problems and obstacles of LGBT elderly in the group of male homosexuals from childhood until old age in Chiang Mac in order to use as a way to help and improve and know the process in building identity of LGBT elderly in Chiang Mai.

#### **OBJECTIVES OF THE STUDY**

The study aims to determine the way of living, problems, and obstacles of LGBT elderly in the group of male homosexuals from childhood until old age in Chiang Mai.

#### **CONCEPTUAL FRAMEWORKS AND THEORIES**

Based on concept synthesis and relative theories, World Health Organization'[9] defined "homosexuality" as the same sexual satisfaction with the same gender as yourself. Most of them may or may not have a physical relationship with one another, and those who have homosexual behavior are not considered mental disorders. Halderman and Yarhouse and Burkett, quoted in Sue, Sue and Sue [10] reported that homosexuality is not considered a person with mental disorders but may examine as a sickness, alcohol dependence and petty illness that can be cured. However, this changed view is influenced by two objections. Firstly, many psychologists think that heterosexual behavior could not be regarded as a criterion for judging other sexual behaviors. Also, homosexuals themselves argue that they have mental health and sexual orientation which are just one of the varieties of sexual expressions. Many studies supports that most homosexual people embrace their sexual deviations and do not feel harassment for homosexuality [11].

In Thailand, the definition of homosexuality is the desire to have sexual relations with same-sex people [12]. This type of sexual behavior between women is often referred to as lesbianism, whereas men or women who are satisfied with both sexes may be female or male to be specified as bisexual. In general, bi-sexual love is often homosexual, though they have the ability to love the opposite sex and be satisfied as appropriate.

Describe homosexuality is a sexual behavior between persons of the same sex which can be both male and female. However, males are higher than females and the ratio is approximately 3 to 1. This type of sexual behavior is most commonly found in the amount of sexual behavior that is different from the way people generally practice [13].

According to many definitions, homosexuality is characterized by behavior, in which homosexual behavior must arise primarily from personal satisfaction. Therefore, homosexuality is considered as person sexual relationship is satisfied with a person of the same sex. Homosexuality may come in the form of having real sexual behavior or just a fantasy. People are either lack heterosexual motivation or have only a little, but they have a greater incentive of same sex.

The National Human Rights Commission [14] considers homosexuals, such as women, men, or homosexuals belonging to the definition of the person who has "lesbian, gay, bisexual, and transgender/transsexual (LGBT)"

Moran [15] reported the term experience includes emotions, feelings, imaginations, dreams, expectations, and beliefs. Students are able to understand their consciousness by focusing their attention on things they need to study. It exists only in the physical world, but it can exist in the imagination and memory. Education without any prejudice leads to pure truth.

Duangwiset [16] stated that Thai academicians apply western theories of gender and gender orientation, which can be divided into 2 periods. The first period occurred during 1947-1987, which psychiatrists and psychologists took important role in creating knowledge about homosexual behaviors. This explains that gay, ladyboy, and lesbian are those who have a behavior of sexual deviation, social problems, and these behaviors were influenced by western culture not the culture that existed before. This idea was explained with the concept of karma in Buddhism that those who become gay, ladyboy, and lesbian are the result of karma from previous life. So, in the present life, they are born in the wrong gender. Knowledge in psychiatry and Buddhism led to a discourse on "transgender" and "unnatural" that are widely spread in family unit and educational institutions. It is a mainstream knowledge that created myth for gay, ladyboy, and lesbian until today.

Moreover, the research on a topic of Tolerant but unaccepting: The myth of a Thai "gay paradise" Jackson [17] mentioned about Thailand that it has been seen by foreigners and some Thais as a country that accepts gender diversity quite well, which this becomes

widely aware until today. So, Thai governmental agencies use this perception to promote Thai tourism to those foreigners with gender diversity. At the same time, people with gender diversity in Thailand still face with problems in their daily life. Therefore, Jackson calls Thai society as "tolerant but in accepting" for homosexual people and conclude that the perception that Thailand is a "gay paradise" is just an unrealistic myth due to the norm of heterosexual is the main stream concept in Thailand, which led to the unacceptable issue of gender diversity [18].

Seidman and Weeks [19] stated that social constructive idea believes in autonomy of sexual orientation, which exists in the experience of gay and lesbian at all age. At each period, sexual orientation is defined and given value differently. However, sexual orientation is just a definition of category, which is fictional, that makes identity of gay and lesbian has clear background. Therefore, politic that drives gay and lesbian identity reproduces sexual orientation categories into opposite couple (heterosexual is opposite to homosexual). For this reason, identity of sexual orientation persists problems within itself that makes academicians and gay and lesbian rights workers fall under scientific paradigm which believes that sexual desire is stable and has a clear cut [20].

Moreover, Foucault [21] has explained clearly in the book called *The Order of Things* (1966) which pointed out that identity of human is the production of history in the era when different branches of science arose including psychology, sociology, ethnology, and sex education. Therefore, identity of sexual orientation (female, male, gay, ladyboy, and lesbian) is techniques of the self, which Foucault sees that sexual orientation is a form of control - not only related to politic, but also related to creating identity, household, and relationship. Sexual orientation is a tool for modern governors to use in controlling behavior of people in order to make citizen to become beneficial labors.

From theories mentioned above, we can see that male homosexual tend to give more importance on emotions, feelings, and personal issues, as well as love, understanding, and life experience in society, which the researchers used as conceptual framework for this study.

Limitation of research in this study is of an individual. Therefore, it is just a part of, but not all about male homosexual.

## **MATERIALS AND METHODS**

This research was conducted within Chiang Mai municipality area in Chiang Mai province because it is multicultural area such as cultural diversity, ethnic groups, or even in terms of gender identity. For this reason, Chiang Mai municipality is a place that gathers a lot of diversity and there is a flow of outlanders. This reflects that Chiang Mai is a multicultural city with ethnic, religious, and gender diversity. Therefore, the researchers choose Chiang Mai to be the area for studying.

### **Research Design**

The researchers utilized Qualitative Research Methodology by studying on autobiography through life history as the main method in studying the way of life of male homosexual elderly. The data were collected through interview with the main informant who is a male homosexual elderly that researchers are familiar with since the informant's childhood. Therefore, the main informant was pleased to disclose his information. The researchers had a conversation with the informant in order to collect the first part of supporting data to complete the objective with the following format and research methods.

### **Participants**

The data was collected from one selected elderly male homosexual.

### **Instrument**

Tools used in collecting data: In this study, we built a guideline for the research on the corresponding question as the tools used to collect data. The questionnaire consists of the objectives and concepts of this study and related theories. The content of the questions is easy to understand and open-ended questions. In addition, the questionnaires have to be approved and be corrected by the advisor. In addition to open-ended questionnaire, we carried out experiments using either research tools or in-depth interviews with the sampling group. Then, we corrected the in-depth interview according to the recommendations of the sampling group. We also utilized books and tapes to profoundly record data from questions in every interview. For every interview, an appointment was arranged in advance to determine the duration, time,

and place used in the interview. In order to understand this study, we explained the basic information of the research project to informants, and they were able to make the decision to participate in the research. They can cancel the interview immediately if they feel uncomfortable. When an interview appointment occurred, the location and time depended on the availability of the data provider.

### **Data Gathering Procedure**

Documentary Research from related concepts, theories, and researched includes Thai and foreign text. In-depth Interview by using questions that relevant to the objective was used to gather data. Presented information is told by the main informant through interview and interview record by using a voice recorder in order to consider on informant's life experience inclusively and without mistakes.

### **Ethical Consideration**

To observe highly confidential nature of the study and the interviews, no particular names were mentioned in the study. The identity of the respondents was undisclosed. No personal opinions were given by the researchers, only information and results based on the data to be gathered. The research participants should not be subjected to harm in any ways the results or findings of the study. The study considered high respect of the dignity of research be prioritized and full consent should be obtained from the participant prior to the study.

### **Data Analysis**

After collecting all related documents, information from the interview, and transcribing, the data were categorized according to studied topics and events by organizing content systematically. Results of studies were analyzed according to objectives by describing in writing from the acquired information. Then, verify on accuracy once again, as well as sum up the results, discuss, and provide suggestions.

## **RESULTS AND DISCUSSION**

### **Characteristics of informant**

The informant's gender is male. His sexual orientation and character are expressed like an ordinary man, but sometimes act like woman. The way he walks and talk are still like a man. However, in terms of sexual orientation, he is fond of men.

In agreement with Archavanitkul [22], gender status is the gender that society defines, roles, and responsibilities. When they are born as males or females, society and culture shape the roles. For example, men should be the leaders in their families, while women should be followers. Also, society and culture portray gay, ladyboy, tomboy, and lesbian with different roles. On the other hand, sexuality is values, norms and systems, methods of thinking, methods of expression, expression of sexual desires, couples, and relationships with society and culture.

### **Family characteristics and social environment**

The informant possesses different gender identity, especially on lover, because he is male homosexual whose gender is male. Currently, he is 62 years old and graduated with a Master degree. In terms of family background, the informant came from a big family with father, mother, and 6 siblings: 4 female and 2 male. The informant is the 4th child. Their hometown is in Doi Saket district, Chiang Mai.

In his childhood, he was brought up with his mother and sister due to his father is a government officer who had to be appointed in other cities. The informant and his mother did not travel with his father. So, he stayed with his mother together with grandmother, sisters, and brother in Chiang Mai. Most of the time in his childhood spent with his sisters and children in the village, which most of them were girls. So, most of the time, he played and did activities like girls such as cooking, dressing up dolls, rope skipping, and acting in a role play of selling things etc.

When he was 7 years old, he started going to school where most of his friends were girls. He did quite well at school. During his school years, he liked to do girl activities like playing with dolls, dancing, sport cheering. He did not like boy activities like playing football.

In his teenage years, when he was around 17-18 years old, the informant started to consider on his sexual orientation. Sometimes, he was confused, as there was no one give him advice on his male homosexual behavior. He was curious from his feelings that differs from others and thought that he might be male homosexual. However, the society at that time still did not accept the existence of the third gender. So, the informant was afraid to consult with others and could only kept it to himself. He tried to hide his feelings and not accepting himself, though he needed love and yearning to know about the love of male homosexual. As the society around the informant rarely encounter

with gay couples, until working age, he could admit and reveal himself to closed people. He started to be in love with the same sex and have homosexual behaviors. The informant has sexual interest with the same sex and tried to search for a man to be his lover as male homosexual. From then on, though people around would look at him negatively that he is physically and mentally abnormal, it cannot change his life.

The relationship with male friends, the informants are closed with male friends who are not his lovers, but there are some men who do not want to be acquainted with the informant. This is due to the fact that they do not accept the informant and see him as strange, acting like girls, and not like other ordinary men. So, they don't want to be friend with him.

### **Feelings and behaviours that express true self**

His first romantic relationship was in the form of male homosexual. The man was good looking, polite, quiet, and nice. He is 5 years older than the informant. They knew each other when the man came for a meeting at the informant's office. The informant really liked this man, because he was nice and not talkative like other men he met. Moreover, he did not reject or object to the informant. He accepted, understood, was sincere and honest throughout the time they were together. In the beginning, both were each other first love, which made them uncomfortable on how to behave. The informant learnt more about his lover. After being in the relationship for some time and got closer to each other, they started to hold hand, lay on another laps, tease each other, and advise each other on every issue. It was warm and happy. At that time, the informant felt that he was the luckiest person to have a lover who can also be a brother, friend, and everything. So, his lover is very important for his life and they are together until now. Throughout the time they are together, there are some people tease them. Both of their parents acknowledge of their relationship and did not oppose. According to information providers, *"At first time, I brought my male girlfriend to the house, mom did not say anything because she realized that we were only friends and came very often. As soon as she later recognized that we were dating, she was shocked. However, she showed neither any likes nor dislikes to us. When my dad knew our story, his dad was so angry as a consequence of our relationship. He thought that my male girlfriend has deceived us and always shows the dissatisfaction."*

The informant always consults with his partner on his family problems. At the end, the informant could no

longer bear with his family problems and decided to stay at his partner's house, which his partner's family does not object to the informant at all, as they are very familiar with each other. His partner's parents are peaceful and like to make merit. They are general contractor. The informant's partner is obedient, well behaved, and doesn't drink alcohol. The informant also said that though he is not interested in women, he doesn't want to dress like women.

### **Fulfilling family life**

When the informant was 38 years old, he had been in the relationship with his partner for 15 years. They wanted to adopt a child with the expectation that the child will look after them when they get older. So, they submitted documents to adopt a boy from an orphanage house. Currently, their adopted son is 30 years old and married with 1 lovely daughter. The son is now living with his wife and daughter, but still cares for the informant.

The informant said that:

*"When we reached a point where we wanted to create a family life. Also, we would like someone to take care both of us when we are old. We, therefore, consulted the boyfriend regarding the adoption, so that he can take care both of us when we are sick or unable to help ourselves."*

The informant's life nowadays after living together with his partner for 30 years, male homosexual life style is more accepted in Thai society than it was before. Different sexual condition and living with same sex are not considered to be unusual because they behave properly in their daily life and do not trouble others.

### **Life at old age**

The informant is now 62 years old, while his partner is 67 years old. Both of them are often sick and have congenital diseases like high blood pressure. When there is time, both the informant and his partner visit nearby hospital by using elderly benefits to get free treatment. They started doing exercise to keep them healthy and adapt the way they do exercise to be suitable with their age like walking, arms exercise. They also try to eat all the 5 food groups 3 meals a day and avoid eating spicy food. When get older, they have to take care of their health better according to the doctor's advise, while their adopted son always concerns about them.

The relationship between the informant and his partner, they are always taking care of each other. When one got sick, the other would take to the hospital and

helping each other. For the relationship with outsiders, they are relying on each other, participating community's activities, attending meetings for elderly, and participate in other activities like cooking and baking.

On the issue of health for the elderly of lesbian, gay, bisexual, and transgender (LGBT) groups, these elderly groups have the rights of to receive free treatment according to the rights and welfare policy of the elderly in Thailand (Department of Older Persons, Ministry of Social Development and Human Security [23]). This policy is good to help the elderly and people who do not receive benefits from their affiliation units. In addition, this study considers this policy to be a guarantee for LGBT people in old age who are not civil servants, do not receive social security rights, do not have children to take care. But they can still have the privilege of the elderly who can reimburse medical expenses.

In Thailand, no legal support for homosexual marriage. In addition to the legal aspect, if they want to purchase life insurance from private companies, their partner is not eligible to be a beneficiary. Furthermore, this insurance premium is also more expensive than normal people due to the higher risk of illness. In agreement with Boonprasert [24], she reported the problems of homosexuality and his partner that loan companies usually denied credit of tomboy or gay couples. Besides, life insurance companies refuse to accept insurance contracts that specify the spouses as the beneficiary. The spouses not only is entitled to give consent to their partner medical care but also have no right to reimburse the medical expenses until the loss of the spouses.

The informant is optimistic and has good relationship with family. He always assists his neighbours and gives consultancy on different issues to reduce stress and make himself happy. On Buddhist observance days, he always take his partner to make merit at the temple nearby, which is a good way of spiritual anchor. Environment around his house is convenient and comfortable, as it is close by a market, public health center, and their relatives. So, they do not have any concerns on security.

### **Obstacle in living the life of male homosexual elderly**

There was some confusion when first discovering himself that he is a male homosexual, which is different from others in the society. There was no one who can give him advice. So, it was quite difficult to reveal himself to people around because he needed to make the

decision alone without any advice. So, this made him confused to make decision and its result. When entering teenage, he started to have a relationship with the same sex, which made him decided to reveal himself to closed people around. So, he could face with other problems from tradition and social culture without concerning on outsiders whether they can accept him as a male homosexual and prove himself to be able to live like others.

When he was under the spotlight of people in the society and the society did not accept his true identity as a male homosexual, he needed to conceal himself and had limited space in the society. To reveal himself could only be done to his lover or people in the family. He then did not care whether the outsiders will be able to accept who he was as a male homosexual. He thought that we each live our own life and make a living with honest jobs is enough.

During old age of the informant, he utilizes his previous experience in socializing. However, some group of people, especially men, do not accept his characteristics, action, dressing, and talking. This does not make him uncomfortable in living his life because he gives importance on his lover and family who understand him and accept his true self, as well as provide advice and solutions to his problems.

This study shows that identity formation or expression of the male homosexual towards their families, friends and society is becoming more and more accepting of gender identity. Due to their behaviour to prove themselves, these groups do not bring trouble to their families, so that the adjustment or maintenance of sexual identity does not require many adaptations.

However, social transformation is still important to maintain their sexual identity because factors to cause homosexual was family and social environments which have generated the sexual identity. We think that these factors influence their adaptation and sexual identity formation. In agreement to Worawong [25], homosexual people do not feel suffer or confuse from sexual personality. On the other hand, the conflict of their feelings related sex is caused by the society that is unable to accept their sexual identity. In other words, it may mean that suffering or the inability of the homosexual people to adapt is due to inappropriate social support.

## Discussion

The informant shows that Thai society does not accept the existence of other sexual orientation other

than the mainstream ones: female and male. Moreover, the society stigmatized that other sexual orientations are abnormal. From that limitation, the informant could not express himself and identity, as well as could not ask for consultation for problems he encountered due to the differences of sexual orientation. This is relevant to the research called Tolerant but unaccepting: The myth of a Thai “gay paradise” [26], which mentioned that Thailand as a “gay paradise” is just a myth and not realistic. This makes other sexual orientations cannot ask for consultation or reveal their identity as much as it should be.

The informant shows that the environment he grew up in was surrounded by his mother and sisters or even at school he spent most of his time with female friends. This is relevant to the idea of Foucault who sees that sexual orientation is a form of controlling, which is not only related to politic, but also related to creating identity, household and relationship. Therefore, sexual orientation identity (female, male, gay, ladyboy, and lesbian) is “techniques of the self”.

Moreover, informant is homosexual, which people around and society did not accept in the difference of gender identity as it should be. This is relevant to the idea of Theptien [27] which stated that homosexual behaviour is seen by family, relatives, friends, colleagues, and society as different for admiring same sex. The unaccepting of having a relationship with the opposite sex according to mainstream sexual idea is rebellious against rules of family to reproduce descendants and take care of new members. This includes the encountering with to be kept an eye on, observing, or controlling from people in the family that want the informant to change his feeling and behaviour to be a mainstream sexual orientation according to the traditional concept.

Currently, the informant sees that male homosexual or other sexual orientations other than the mainstream sexual orientation are more accepted in Thai society than in the past. Having different sexual orientations, homosexual relationship, or relationship beyond gender frame are not something unusual when behaving properly in the society and troubling others. This is relevant to the idea of Sonya Andermarh which referred to in Ramingwong [28], stayed that the change of culture results in homosexual relationship becomes public issue not personal issue anymore. However, sexual expression of each identity of each sexual orientation should be in a well manner and proper according to sexual moral in each society, which does not cause damages to the society.

During the old age of the informant, his family understands and accepts his true self and he can talk about his problems or consult with his family. This is relevant to the research of Mengsan, [29] which studied on male homosexual way of life: the case study at Koh Sukorn sub-district, Palien district, Trang province. The research result found that family and friends accept, love, and understand about the true self of male homosexual. Importantly, self-acceptance is another important issue in developing identity of male homosexual because if we do not accept what we are, we cannot overcome prejudice, stigmatizing, unable to bring acceptance from the society.

## CONCLUSION

From the study of “The Narrative of Male Homosexual: Identity of Self Reliance in LGBT Elderly in Chiang Mai”, it shows that the development of self-reliant identity in male homosexual elderly consists of 3 supportive factors, which are: (1) The influence of the family: the relationship between the informant and the family relationship. Family is part of influencing thoughts and the informant's self-view; (2) The environmental factors existing in society, including the influence and perception of education. The factor affects the creation of relationships and perceptions of various varieties according to the context of each age and society that Informant; and (3) The factors of the relationship of the informants with various groups. Most of friends are female and a group of friends who have the same sex. It is a factor that affects the views and ideas, and the factor has a great influence on the perception of sexuality and self-acceptance of information providers.

From all 3 factors, it can be seen that it is important in the building of the identity of the elderly gays, and the development of that identity has inevitably shaped a data giver because that identity is formed by giving meaning to the experience rather than experience by itself. In addition, the creation of male homosexual identity or other sexual groups still have to face obscure, confusion and uncertainty. Only a small part can carry or smoothly build his identity because the behavior or the building of the identity is still under the strain of society such as deviant, warp, abuse, and reproach. Due to the lack of acceptance from that society at that time, even in the school itself, it was part of being stigmatized and making a difference from other peers. The education system in Thailand at that time was not open about different sex, and Thai textbooks do not teach self-acceptance in their

sexuality, even Textbook for citizenship did not teach to understand and recognize equal dignity of humanity. Both in the textbooks did not mention freedom to be yourself. The health education course did not provide knowledge about gender, including different sexuality in the society because Thai society itself still had myths about only females and males. In contrast to current situation, awareness about gender diversity is becoming more widespread, and the concept of sexuality has emerged as a new awareness, as well as being aware of more rights and freedoms in society, resulting in various sexual groups has become more accepted in society as well. The informants themselves have been able to adapt to various social contexts and be self-reliant under their own identity creation to the present day.

In addition, education is also a part of creating a space for gender diversity groups. For example, in Multicultural Education class under Faculty of Education, Chiang Mai University, we focus on living together with cultural diversity, including social classes, races, genders, languages, religions, disability, and others [30]. Also, in Potency Citizenship program, the main courses of the Rajabhat University groups throughout the country that emphasizes on conduct that shows respect for human dignity, accept differences of people, equality, respect the rights, freedoms, and peaceful coexistence in Thai society and the world community via peaceful way [31]. Another example is class groups in

Adolescents and Popular Culture, Family and change, Gender in Southeast Asia, Cultural studies, Elderly groups and population changes, which focuses on issues of gender diversity, gender identity, family status, marriage, and development [32].

Another example is a concrete policy in sexual adjustment for gender diversity to allow the dress of students according to the sexual orientation of Thammasat University. This official announcement permits to dress according to their sexuality, including dressing, taking classes, taking examinations, attending training, and participating graduation ceremony. Also, they can use official pictures dressing according to their sexual identity for contacting general work. This announcement has been effective from 9 June 2020 because it is suitable to specify the guidelines for students and the dress code of students whose gender identity or sexual orientation does not match the gender of origin to prevent discrimination from sexual orientation or gender identity.



According to the Yogyakarta principles on the use of international human rights law on issues of sexual orientation and gender identity, these people should be protected from sexual abuse, honor, prestige, and human dignity as well as to protect the right and freedom of expression in someone's identity or identity through speech, posture, dress, body style regardless of that person's sexual orientation or gender identity[33]

Nonetheless, the problem that most informants face today is health problems due to their own aging and the occupation in the elderly period, including the inability to access certain welfare states as they should due to gender restrictions that are different from the mainstream gender.

### RECOMMENDATION

Society and people around should try to understand and support activities of male homosexual elderly, as well as give importance of dignity and identity of male homosexual. Moreover, society should open up an area for male homosexual. Male homosexual elderly should be provided with support on health and advice in order to reduce risks of sickness in elderly. There should be a support in terms of educational curriculum and publication on discrimination prevention for male homosexual and other sexual orientations. Moreover, educational curriculum should encourage on knowledge and understanding of one's own sexual orientation, as well as accepting oneself, having good understanding on behavior and self-care properly according to sexual orientation, and provide knowledge to young people on different genders. Government should support on equality of access to public health and protection of rights for those with gender diversity in terms of law and national policy. Limitation of research is this study of an individual. Therefore, it is just a part of, but not all about male homosexual.

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