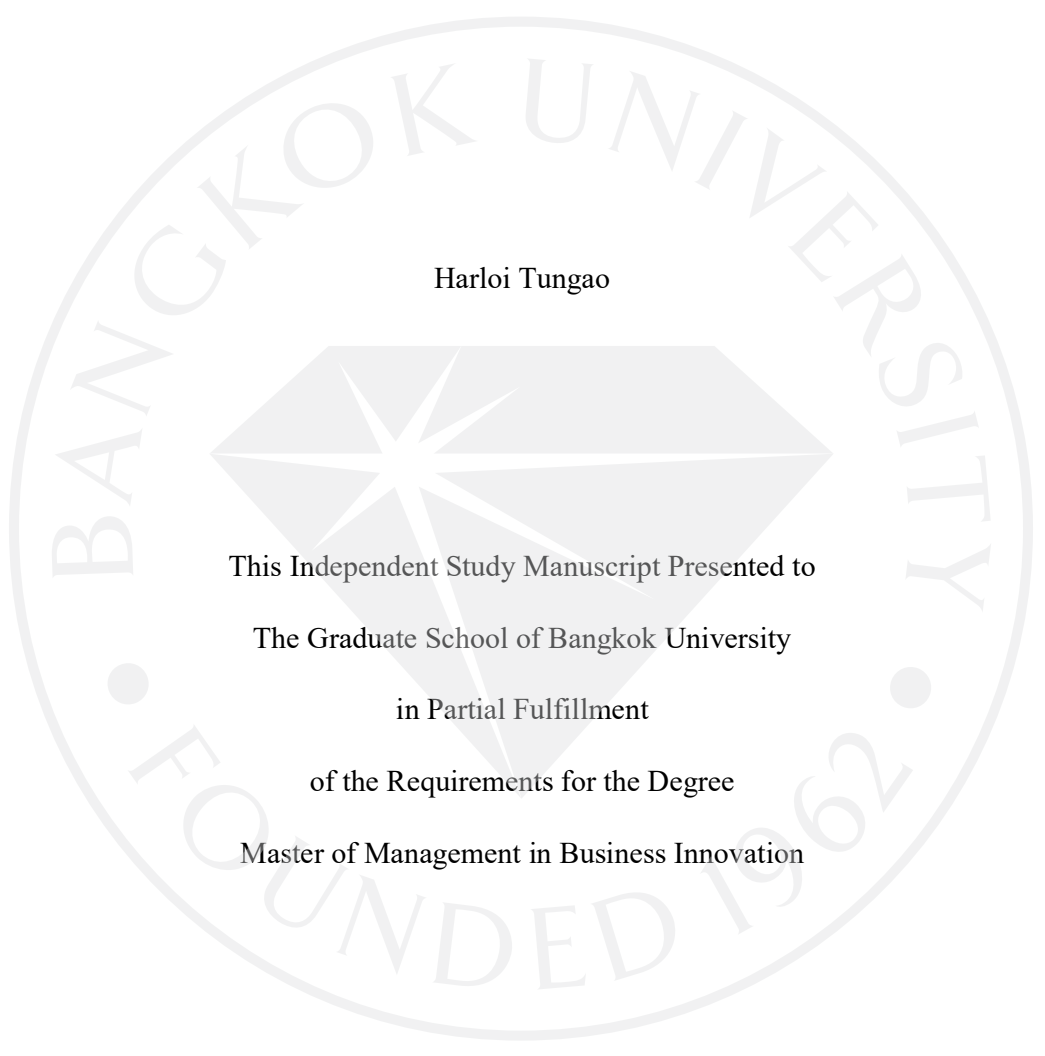


INNOVATIVE MEDIA AND ENTERTAINMENT BRAND FOR LGBT+ ACCEPTANCE
SENSEMAKING: A LONGITUDINAL COMPARATIVE ETHNOGRAPHY BETWEEN
THAILAND AND THE PHILIPPINES



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Harloi Tungao



This Independent Study Manuscript Presented to
The Graduate School of Bangkok University
in Partial Fulfillment
of the Requirements for the Degree
Master of Management in Business Innovation

Academic Year 2021

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This manuscript has been approved by
the Graduate school
Bangkok University

Title: Innovative Media and Entertainment Brand for LGBT+ Acceptance: A
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Tungao, Harloi. Master of Management in Business Innovation, July 2021, Graduate School, Bangkok University

Innovative Media and Entertainment Brand for LGBT+ Acceptance Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines (pp.561)

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ABSTRACT

Thailand and the Philippines are among Southeast Asia's most LGBT+ friendly countries; however, there are still claims of discrimination and behaviors that are not entirely accepting. In social development, media and entertainment (as a kind of communication technology) are essential platforms for transforming various levels of societal LGBT+ Acceptance. As a result, the research takes an ethnographic approach, comparing LGBT+ Acceptance in Thailand and the Philippines, as a prelude to conceptualizing a Media and Entertainment firm dedicated to fostering Full Acceptance. While contextualizing LGBT+ Acceptance and Diffusion in both countries' religion, medical science, politics and law, family, education, employment, and business structures, the study examined the currently overlapping concepts of Prejudice, Tolerance, and Full Acceptance (the study's level of acceptance). In this vein, common sense knowledge (more than scientific knowledge), as inputs of social norms, influence acceptance levels through sensemaking. Media and Entertainment artifacts are deemed to be knowledge sources for sensemaking through their inherent capacity of sensegiving (dissemination).

Therefore, the study gathered six (6) tenured and expert professionals from their respective nations' media and entertainment industries who self-identify as LGBT+. With three (3) respondents from each country, participants replied to compacted Life Story Interview questions to cover the study's thirty-year period and unearth the deeply entrenched contexts or hidden knowledge critical to meaning creation and interpretation.

The study believes that the conjuncture, if not intersectionality, of Gender and Social Class Inequalities impact varying levels of LGBT+ Acceptance. Hence, LGBT+ issues are secondary to the more significant issue of Gender and Class Disparities. The media and entertainment sectors, in particular, are areas of LGBT+ employment segregation. Full Acceptance will be accomplished by almost eliminating, if not wholly erasing, the gender and class inequities. Thailand is more accepting (tolerating) than the Philippines, owing to the better integration of the LGBT+ concept into areas of inequities both in media and entertainment and on a social level.

In response to the ethnography's finding that non-acceptance of LGBT+ is rooted in the intersectionality of class and gender inequalities, the research proposes a Media and Entertainment brand that is oriented on the concept of "negotiated brand." The concept will enable an iterative cycle of sensemaking, sensegiving, and sensebreaking on various bespoke communication strategies (and various levels of diffusion mechanisms) with embedded open innovation capabilities directed at segmented stakeholders to drive the media brand's long-term development.

Keywords: Diffusion of Innovation, Open Innovation, Media and Entertainment, LGBT+, Acceptance, Tolerance, Prejudice, Intersectionality, Negotiated Brand, Sensemaking, Sensegiving

ACKNOWLEDGEMENT

The accomplishment of this study concludes my journey as a Filipino foreign (graduate) student in Thailand who risked his career in the Philippines, distanced himself from his family, and pushed himself into an environment in quest of positive "CHANGE." It has been strenuous to deliver the study technically and emotionally since it is my most thorough endeavor to address my community and identity as an LGBT+. Unintentionally, I landed upon an LGBT+ issue that resonates with me and alludes to what I want to - "CHANGE." Completing this study with the pandemic in the backdrop will be impossible without the support of the following individuals, some of whom have unexpectedly provided me with so much assistance.

To my adviser, Dr. Chulatep, I would like to express my gratitude for your constant supervision during this research and motivate me to think critically in more extensive and expanded ways. I am also thankful to Dr. Xavier for the comments post oral examination. Many thanks to our MBI program coordinator, Khun Kesara, for being our empathic mother and friend throughout our time at Bangkok University - your persistence, enthusiasm, and competence are unparalleled. To Dr. Timo Ojanen of Thammasat or Mahidol University and Dr. Peter A Jackson of Australia National University, I would like to express my gratitude for sharing your great work on Thailand's LGBT+ community and advising me on how to proceed with the study. Additionally, I want to convey my gratefulness to Dr. Peter A Jackson for sharing his story, which encouraged me to pursue this line of study. I want to express gratitude to Dr. J Neil Garcia of Ateneo De Manila University for laying the groundwork for the Philippines' LGBT+ community. Additionally, I would like to thank Khun Vitaya Saeng Aroon of Thammasat University for his assistance as an active respondent and assisting me in recruiting respondents same goes for Dr. Kangwan Fongkaew of Burapha University. I want to express gratitude to Alyssa Azanza (through Marigel Maniego) for providing technical and moral help.

To my respondents and experts in the media and entertainment industries, Khun Vitaya Saeng Aroon, Khun Tannia Tanwarin Sukkhapsit, Khun Marut Sarawat, Perry Lansigan, Jervi Lisaba, and an undisclosed respondent, I would like to

express my sincere gratitude as they entrusted me with their precious life stories, which gave this research life and a heart.

I dedicate this work to my late father, Haron, who passed away while completing the paper. Through this inquiry, I understood your culture as a Muslim devotee in the Philippines from a Christian like myself. "Inna lillahi wa inna ilayhi illahi raji'un." I offer this research to you to my lovely mother, Dr. Loida, who has always been a source of strength and a critic of my gender and sexuality. I hope this sheds some insight into your part as an academic and my mom.

Overall, I give thanks to the ultimate creator for his abundance. The Glory Be to God!

Harloi Tungao

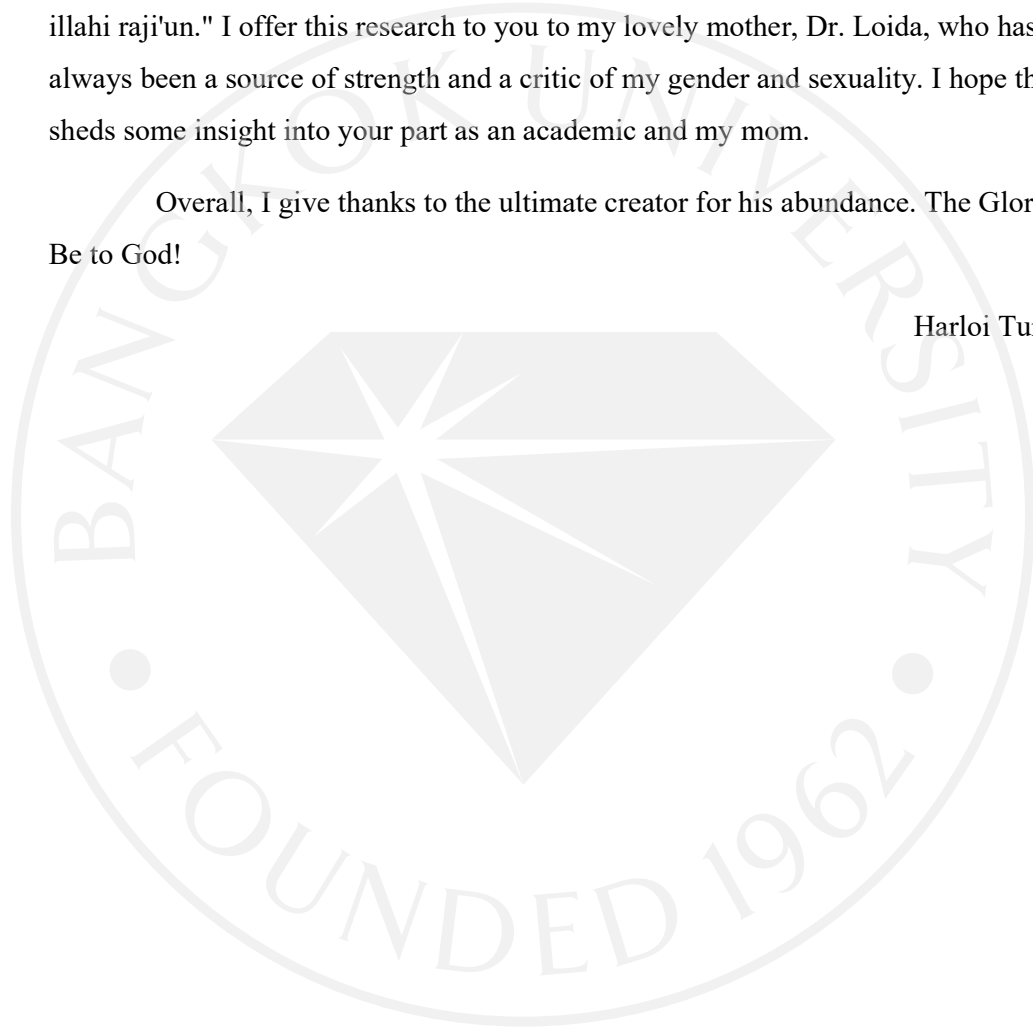


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CHAPTER 1

INTRODUCTION

1.1 Research Background

"I respect his religious beliefs, but the basis of our laws is not the Bible. It is the Constitution where the tenet of equality is enshrined." – Philippines' Legislator, Transwoman, Geraldine Roman (KAMI, 2017)

In a plenary discussion over a bill prohibiting "Sexual Orientation, Gender Identity, and Expression (SOGIE) based discrimination," the First Transwoman Legislator of the Philippines made the statements above as a counter-response to Manny Pacquiao (world champion boxer turned lawmaker). Pacquiao cited the Holy Bible, sacred scriptures for Roman Catholics, the country's dominant religion, to argue that men should wear men's clothing and women's clothing for females. Such exchanges were amongst the never-ending polarizing views about the righteous management, implementation, and application of Gender and Sexuality. Despite the 1987 Philippine Constitution's guarantee of separation of church and state, Roman Catholic fundamentalism and morality significantly impact legal policies that mediate social issues (Manalastas & Torre, 2016). Although the Philippines has a comparatively favorable public stance against homosexuality, with 73% approval (Pouster & Kent, 2020), LGBT+ people's experiences and struggles remain far from being solved. In educational institutions, LGBT+ Filipinos raise gender insensitivity to current curricula, rampant student harassment, anti-LGBT policies (i.e., required haircuts, masculinity tests), and bizarre agreements (i.e., Contracts not to disclose sexual orientation and gender identity). Since completing their studies, LGBT+ employees face challenges throughout their careers. From recruitment to dismissal, throughout compensation packages, career development, and other talent retention methods, there were accounts of unequal treatment, discrimination, and exclusion by accused companies (UNDP, 2014).

Healthcare-wise, reports of the widespread stigma of LGBT+ populations, especially transgender groups and men having sex with men (MSM), are infected with

HIV. Other health challenges and a lack of clinical support services are listed, including relative specifics about sex reassignment treatments, hormone replacement therapy, mental health needs relating to the mentioned sexual changes, and other LGBT+-related concerns, including depression and anxiety self-acceptance, and relationship problems. LGBT+ on their respective Filipino families are also vulnerable to violence, brutality, and bigotry. Youthful gay people are victims of abuse because their parents cannot impose their sexuality or marginalize their victimization based on their identity. LGBT+ as guardians and heads of their family themselves are explicitly treated unequally by law as there are no clear rights for LGBT+ spouses or partnerships specific to medical and burial decisions, joint property management, custody of children, insurance benefits, government social security, and other privileges granted to married and unmarried heterosexual partners (UNDP, 2014). In the face of long-standing challenges, LGBT+ groups found support and assistance from self-organizing LGBT+ institutions. The Sexual Orientation Gender Identity and Expression (SOGIE) Act prohibits violence against LGBT people in some city government ordinances (Javines & Leon, 2018). Relationships and connections between LGBT+ people have been aided by the Internet's widespread use and success, enabling everyone to share their experiences and provide mediums for disseminating relevant LGBT+ knowledge (UNDP, 2014).

Thailand, on the other hand, being one of the Philippines' closest neighbors, adheres mostly to Theravada Buddhism, with Islam and Christianity as minor religions. Despite non-theological identification of LGBT+ resistance in the Buddha's teachings, the orthodox Buddhist population maintains that gender ambiguity is a karmic consequence of unethical sin. In parallel, many LGBT+ young people in the education sector are subjected to abuse, discrimination, and intimidation by teachers and peers allowed by laws and programs that exclude gender diversity awareness and security. Oppressions do not end post-education as most LGBT individuals stay closeted to secure employment and to progress in their careers. Job prospects are visible in the entertainment and shop clerks, beauticians, waitresses, and the sex industry. They face obstacles to their health and wellbeing due to unequal access, expectations, and provisions on health care. Domestic abuse and harassment are faced

by LGBT+ youth in their homes, often leading to disqualification due to the family's fear of embarrassment. LGBT+ individuals' execution of their filial responsibilities, mobilization of their social capital and economic wealth, and LGBT+ organizations' endurance and dedication to the cause of human rights both help to reduce and manage social inequalities (UNDP & USAID, 2014). The aforementioned unfavorable views are parallel with the argument that Thailand is one of Southeast Asia's most LGBT+ friendly countries (Manalastas et al., 2017). Nonetheless, the country has LGBT+ advocates and support groups in place to fight the unfavorable attitude. As a result, Thailand's passage of the National Gender Equality Act (Sanders, 2019) is a more advanced legislative milestone than the Philippines.

In terms of Thai mediascape, LGBT+ is depicted negatively, especially in news coverage. The portrayal of a transwoman and gay men as stereotyped comic relief characters is evident, and traditional television only features people of different sexual orientations and gender identities (Fongkaew, 2017; UNDP & USAID, 2014). The Philippines, on the other side, share the notion as LGBT+-based coverage primarily highlights stereotypical portrayals of gay comedy relief, close-ups and macho homosexuals masking real identities, lesbians as security officers, transgender women as celebrities who are victims of mainstream rejection bigotry (Estella & Löffelholz, 2019; Garcia, 2008; UNDP, 2014). Despite the patterns of representations, some pictures stray from popular depictions and show gradually more favorable perspectives of LGBT+, such as the Boys Love (BL) genre that Thailand borrowed from Japan and the Philippines simultaneously adopted from Thailand (Baudinette, 2020).

As a result of the juxtapositions above, LGBT+'s contradictory approvals and results resound and continue to be a source of concern for all segments of society. Hence, Further scholarly publications continue to shed insight on the phenomena. The studies seek to establish the concept and context of Prejudice (or Discrimination) concerning (In)Tolerance (or conditional acceptance) and in respect to Full Acceptance (Arat & Nuñez, 2017; Dovidio et al., 2005; Forst, 2017; Hjerm et al., 2020; Oberdiek, 2001; Sumerau et al., 2018). However, their concepts have primarily focused on explaining a single outcome or comparing two outcomes, rather than

describing a broader spectrum of outcomes ranging from the highly negative (Prejudice) to the highly positive (Full Acceptance) and a middle ground that either shift to negation or remains unbiased (Tolerance). Consequently, when all ideas are formed simultaneously, the lack of conceptual clarity is most likely the origin of numerous and unaligned attitudes. Furthermore, the historical emergence of LGBT+ in both nations, particularly (Garcia, 2008) and (P. Jackson, 2003; P. A. Jackson, 1997b), has revealed patterns of LGBT+ that deviate from the dominant male-female hierarchy. However, there has been an equal improvement in women's status in society. LGBT+ advancements are not occurring together. Thus, questions into the possibility of gender performances being disturbed by social class barriers were made reasonable, but the collection of literature was not yet extensive (Hutchings, 2000; Ojanen et al., 2019). Additionally, several studies recognize the media's capacity to resolve and sabotage LGBT+ representations (Baudinette, 2020; Baytan, 2008; Diaz, 2015; Fongkaew, 2017; Garcia, 2008; P. Jackson, 2002; P. A. Jackson, 2011). While LGBT+ talent has achieved popularity and great exposure in the media and entertainment industries, the approach has been characterized as Tolerance (conditional acceptance) (E. David, 2015; Leon & Jintalan, 2018; Tan, 2013). With the challenges mentioned above and developmental areas in mind, the research should influence societal attitudes toward LGBT+ Full Acceptance by conceptualizing a media and entertainment company that fosters Full Acceptance outcomes while contributing more clarity to the broader concepts of Acceptance, Tolerance, and Prejudice concerning Gender, Sexuality, and Class, with a particular emphasis on LGBT community.

1.2 Objectives of the Study

The study's objective is to develop a media and entertainment firm dedicated to promoting LGBT+ Full Acceptance. In order to stimulate conceptualization, the research examined the various degrees of Acceptance, namely Prejudice, Tolerance (or conditional Acceptance), and Full Acceptance (Arat & Nuñez, 2017; Dovidio et al., 2005; Flores & Park, 2018; Forst, 2017; Hjerm et al., 2020; Oberdiek, 2001; Sumerau et al., 2018), in order to shed light on distinctions and conduct a critical

review of areas of overlap. On top of that, the study demonstrates the intersectionality or conjuncture of multi-level inequalities of Gender and Class (Hutchings, 2000; Ojanen et al., 2019) in shaping various degrees of Acceptance outcomes, with a particular emphasis on the Media and Entertainment industry as an example of segregation for LGBT+ professionals (or conditional acceptance) (Busakorn Suriyasarn, 2015; E. David, 2015; Garcia, 2008; Leon & Jintalan, 2018; Ojanen et al., 2019). Additionally, the study sought to incorporate the Adoption Actors Characteristics of LGBT+ Acceptance diffusion as an additional layer of causation in determining various Acceptance outcomes (Givan et al., 2010). Furthermore, general common sense knowledge (Wagner et al., 2002) is highlighted as the dominant factor of social sensemaking (Jashapara, 2011) that influences mainstream perception and behavior. In that sense, Media and Entertainment are critical to the phenomenon through the inherent sensegiving (Giuliani, 2016) mechanism. Hence, the bottom-line insights will inspire the foregrounding concepts and characteristics shaping and defining the future media company's approaches and strategies.

CHAPTER 2

LITERATURE REVIEW

This chapter recounts theoretical and empirical analyses, focusing on how historical developments influenced LGBT+ acceptance in Thailand and the Philippines, as well as current normative claims regarding Acceptance, Tolerance, and Diffusion of Innovation in general. In this report, I propose to use the word LGBT+ to refer to the whole gender and sexuality continuum outside of heteronormativity. My former association with a non-profit society consisting of Employee Resource Groups from the financial services sector and its affiliations to promote a supportive and equitable working atmosphere for LGBT+ in the Philippines has influenced the term usage. The concept LGBT+ appears to be used by supranational bodies (e.g., the Council of Europe), other organizations, and occasional scholarly writings. However, it should be remembered that the research does not advocate its widespread use over other terms in all relevant applications.

2.1 The Ambivalence in the Discourse of Acceptance, Tolerance, and Prejudice

As described in the preamble of the United Nations, “to practice tolerance and live together in peace with one another as good neighbors,” tolerance is commonly accepted as a necessary component of a healthy democracy and world order. It is often promoted as a term to which society and individuals can strive, mainly when problems occur and politicians make extensive attempts to make the world a more tolerant environment (Hjerm et al., 2020). Tolerance is often used as an alternative to racism, discrimination, and bigotry. Indeed, it is known as virtue as well as a general reaction to violence. Although, according to many reports, tolerance is an ambivalent, polysemantic, and polarizing term. Some claim that tolerance entails enduring what is unacceptable when it communicates disapproval, revulsion, or contempt rather than neutrality or reverence for others accepted (Arat & Nuñez, 2017). According to other research, empathy is correlated with a permissive mindset toward a disadvantaged group. The definition continues with the premise that one must first conquer bias to be tolerant. A more inclusive culture is characterized by the

fact that it has been less prejudiced. On the other hand, an additional study has described tolerance as a collection of underlying values and behaviors that enable people to coexist amid their differences. Rather than dwelling on starting bias, the strategy relies on personal responses to the existence of a wide variety of beliefs, attitudes, and lifestyles. By integrating preference into their calculation, these experiments have potentially struggled to operationalize the term (Hjerm et al., 2020). Tolerance was also closely coined to Acceptance. It is argued that total tolerance would mean appreciation and acceptance. These theories stress two main points: first, conflict is necessary for equality to occur, and second, conflict is essential for tolerance to exist. Second, toleration requires sufficient normative rationale or services (Forst, 2017). Although these expressions of appreciation and acceptance in the context of tolerance are consistent with the process known as "conditional acceptance," individuals respond to improved social tolerance for minority groups by conveying acceptance in limited or incomplete ways, extents, and conditions. Conditional Acceptance is motivated by what they refer to as "boundary maintenance," which refers to conserving representational, spatial, or other distinctions amongst dominants and subordinates. For instance, conditional acceptance motivated by boundary maintenance can be seen as preserving the existing infrastructure of inequality by accepting or tolerating some minorities but not others, using examples of past changes to dismiss inequalities, and empathizing with marginalized communities personally while abandoning the structural frameworks that sustain inequality in place. In such instances, inequalities are preserved by adjusting the current structural environment partially (Sumerau et al., 2018). Thus, it is necessary to emphasize that tolerance (and even complete tolerance) does not imply universal "Acceptance (Oberdiek, 2001)." Nevertheless, it is claimed that acceptance, not tolerance, is the actual antithesis of subjugation, exclusion, and forced assimilation – forms of Prejudice (Arat & Nuñez, 2017). Prejudice means antipathy motivated by erroneous and rigid generalizations. It can be stated or felt. It may be aimed against a group or a particular member of that group. It is entirely random, unchangeable, and typically manifests before any actual genuine interaction with the target of the prejudice. Antipathy encompasses all actors in the prejudice context who are both the source and object of prejudice, i.e., ingroup and outgroup (also includes

intergroup stereotypes and prejudice targets' mechanism to veer away from the outgroup) (Dovidio et al., 2005).

While, Acceptance will push complete equality acceptance, contributing to the road of civil rights and fully recognizing completely valid rights, personhood, and protection (Arat & Nuñez, 2017). According to some global LGBT+ research, acceptance refers to the degree to which LGBT communities are seen positively and inclusively by people in society, both in terms of an individual's attitudes toward LGBT people and in terms of an individual's stance on LGBT policies (Flores, 2019). Additionally, Acceptance is a different means of feeling, thinking, and doing, even if this is neither ours nor one that we are inclined to embrace. It is not to say that one should despise own methods of feeling, thinking, and doing. By refusing to accept a notion, one is not committing to the position that there are no viable alternatives in adoption. One may agree or disapprove of different features, but they are generally acceptable and not more flawed than one's own, i.e., they are not for us to adopt for the simple reason that they do not come naturally to the individual, and this comes along with removing own stances of prejudices (Oberdiek, 2001).

As several studies have demonstrated, Tolerance has been entwined and conflated with the notions of Prejudice (from the intolerant side) and Acceptance (from the entirely tolerant side) (Oberdiek, 2001). For the sake of this study, prejudice is defined as unfavorable sentiments against a target (out-group) based on erroneous and inflexible assumptions. Tolerance will be defined as the presence of prejudice, i.e., bias, but the actor (in-group) of prejudice chose to restrain, and the absence of negative feelings on the part of both the actor and target of prejudice, as they both agreed and satisfied that the target shall be encapsulated within the framework of the dominant and subordinate, i.e., conditional acceptance. At the same time, Acceptance is defined as the optimal and complete realization of personhood resulting in equality. Furthermore, this study's acceptance descriptions shall align with the thirty-eight (38) Yogyakarta Principles (see Appendix F for the list). The nature and rationale of the Yogyakarta Principles are narrated in section 2.3.3. of this chapter.

When it comes to applying homosexuality tolerance and acceptance in the Philippines, Tolerance and Acceptance are based on agonistic disparities, such as gays

being in the minority relative to non-gays. There has been a line drawn and a distinction made in terms of rank and openness or approval but mixed with derogatory conclusions (Garcia, 2008). Despite mainstream visibility, LGBT+ does not imply high levels of social approval, but rather public support for confined, conditional, and exclusive occupational niches, as well as perceptions that portray LGBT+ groups as having a restricted range, depth, and ability (E. David, 2015; Leon & Jintalan, 2018; Tan, 2013). While homosexuality is permissible in Thailand as long as it stays concealed and silent, it only becomes indecent and liable to legal action when it becomes too apparent or loudly public. The state was a culture that was queer-tolerant but not queer-accepting (P. Jackson, 2002).

2.2 Diffusion: Application to Social Movements

Diffusion is a term social scientists use to describe the dissemination of innovation through direct or indirect channels through social system members. Diffusion effects are commonly found, for example, in the implementation of emerging technology, policy initiatives, political regime transitions, and the area of social movements. Diffusion is dynamic and ongoing rather than contagious; it is a matter of political learning rather than an imitation of one particular political model. The processes that encourage social movement diffusion are not always the same as those that promote other forms of Diffusion, such as technical, administrative, or political innovation. Competitive demand and structural influence are not prioritized in the spread of social movements and rely more heavily on "cognitive liberation" political learning processes (Givan et al., 2010).

Diffusion material, or the diffused innovation, may occur through two main aspects of social movements: behavioral and ideational. The behavioral factor is concerned with the spread of protest techniques or collective action repertoires. On the other hand, diffusing developments will happen on an ideational level through the proliferation of collective action frames that identify challenges, priorities, and objectives. Social movements partake in a complex and open battle "for developing ideas and interpretations" to organize activists. Frames are, therefore, "interpretive schemata" which provide context to mutual struggles. They decide which arguments

or complaints are selected as focal points of dispute, how they are represented concerning typical desires, principles, or ideologies, and how they are clustered or divided in the organization of various constituencies. The diffusion mechanism is defined by four types of participants, according to classical diffusion theory. First, there are innovators, who are the adventurous first actors to embrace an invention. Usually, innovators have links to individuals outside of a given social structure, and it is by these connections, innovations are incorporated into the system. Second, some early adopters help legitimize creativity in the minds of those who have yet to embrace it. In the language of protest cycles, innovators and early adopters can be thought of as the key to "early riser" campaigns, helping set a protest cycle in motion. Third, the late adopters (sometimes called late risers) take their time with the adoption process but still want to embrace the innovation, mainly after much thought. Finally, the nonadopters have yet to implement the innovation (and may never do so). The "early risers" appeared to combine surprisingly supportive frameworks for the shift, more significant planning, and more diligent execution of the paradigm than the "late risers" (Givan et al., 2010). Early risers typically benefit from significant encouraging structural advantages, but this eventually gives way to action through campaigns marked by less favorable structural conditions for movement, leaving late risers to rely on the excellent experience of those that came before them. Late risers' attempts are likely to be strongly affected by the achievements of those that came before them. Although early risers may benefit from more favorable systemic circumstances that facilitate mobilization, they face more significant institutional restrictions than late risers, who, despite certain structural drawbacks, are better placed to benefit from the contributions, errors, and achievements of those who came before them. Early risers had a greater relative risk of facing their first assertions, while late risers met a lower relative risk. Early risers may reveal opponents' vulnerabilities that might not be apparent before they are confronted. The active case of early risers disrupts other organizations' enforcement mechanisms, removing any of the barriers that subsequent mobilizers could overcome to embolden backers. Early risers' activities build "master frames" that can pry open social doors, allowing other groups' demands to flow in (Beissinger, 2004). The classic "S-shaped curve of diffusion" represents the acceptance rate of a given invention, which has embraced the innovation generated by

these four categories of actors' behavior. Diffusion is a function of connections between different organizations and other strategic innovation mechanisms rather than a process of contagion (Givan et al., 2010).

Diffusion processes may be categorized as relational, non-relational, or mediated. Individuals and organizations have several immediate, interpersonal networks that make up relational mechanisms. Since they are founded on interpersonal trust, network links are a relatively effective medium through which knowledge can flow. People that belong to the same movement organizations, for example, are exchanging information, connecting, and promoting the propagation of social movements. Individuals act as knowledge conduits around corporate borders, and they often have multiple organizational affiliations. Non-relational mechanisms are those that have no direct connections but still cause movement to propagate. The means may be much more effective, but interpersonal trust and power do not help bear an idea since people are not directly communicating. The shared cultural awareness of related activists or groups in different places, known as "attribution of similarities," is one form of the indirect tie. While they are not explicitly related, activists who identify themselves similarly to other activists can mimic others' behavior. The mass media and electronic media often play this role, thus serving as virtual indirect diffusion networks. Brokerage or mediation is a third diffusion process similar to non-relational diffusion except that persons and organizations are not directly related. In mediated diffusion, actors are similarly linked to a third actor who can disseminate information and actions. The broker or mediator is an essential diffusion facilitator in such situations, but mediators' desires, values, and priorities may affect the diffusion mechanism. The position of NGOs, for example, is crucial in the dissemination of the anti-GMO movement from Western Europe to developing countries. Diffusion can promote systemic reform in the context of new legal and legislative mechanisms for handling social claims and addressing controversial problems. Diffusion is often a critical element in changing the reach and scale of divisive politics. It can turn a small uprising into a national and a transnational movement (Givan et al., 2010).

2.3 Social Representation and Sensemaking, Sensegiving, and Sensebreaking

A social representation is defined as the group's collaborative elaboration of a social object to behave and express. The elaborated object obtains social reality as a result of the group's depiction of it. As a result, subject and object are not considered functionally distinct. So, an object exists in a context of activity since it is part of the individual or group's behavior (Wagner et al., 1999 cited Moscovici 1963, 1973). Outsiders must have a different interpretation of this shared knowledge. Thus, groups give each other a backdrop to differentiate them (Wagner et al., 1999). When a group's identity is endangered, a social representation arises (Wagner et al., 1999 cited Moscovici, 1976). Social representation theory is based on symbolic coping. An anchoring reaction is a type of symbolic coping. It must be named and given qualities to be discussed to help the group grasp the unknown phenomena. Due to its rarity, the group lacks representation. Similar to categorization, existing representations are utilized to name and comprehend (Wagner et al., 1999). Thus, via people's experience and memories, the unknown is incorporated into pre-existing knowledge systems and structures by assigning its attention (or time), value (or judgment), hierarchy (or categorization), and a label (or denomination) (Mannarini & Veltri, 2020). Hence, they are common sense under a consensual universe where such communications flow. It does not require an expert position since people who see themselves as equals can voice opinions and create their theories. So individuals may be amateur psychiatrists, physicians, and the like, unlike scientific knowledge inside a reified knowledge universe. The scientific knowledge is organized in a hierarchical framework. The "official reality" is imposed by changing thought systems in this universe. The reified universe is exclusive since not everyone qualifies. Those who have achieved specific skills are welcome here. They have their communication routes and a shared language and conceptual repertoire (Nuno-Gutierrez et al., 2008 cited Moscovici, 1979). The following are summarized in Table 2.1.

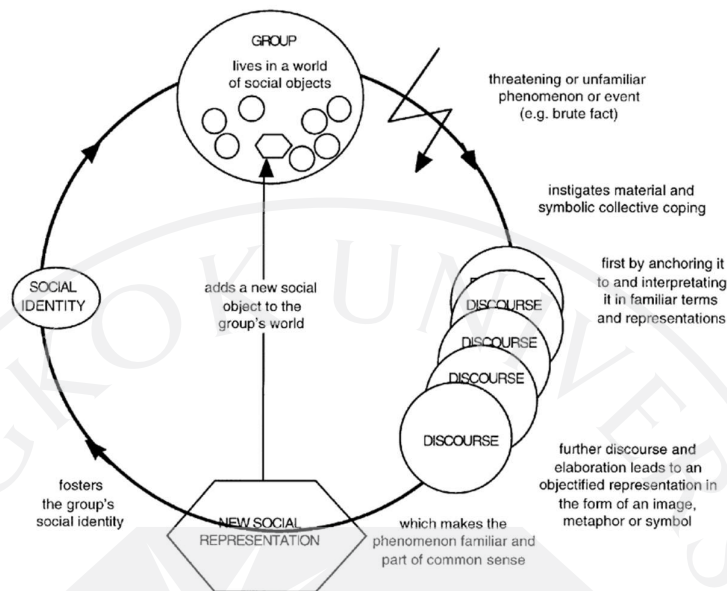
Table 2.1: Material and Symbolic Coping

Coping Mechanisms	Knowledge Universe	Type of Knowledge	Actors Involved
Material Coping	Reified Universe	Scientific Knowledge	Experts (i.e., Researchers, Psychologists, Physicians, Regulators, Bureaucrats)
Symbolic Coping	Consensual Universe	Common Sense Knowledge	Mostly not experts (i.e., Amateur psychologists, physicians, lay people)

Like anchoring, conventionalization helps people grasp unfamiliar words or ideas. This technique exists for both individual and group recollection via serial replication. Media and personal discussions today sustain communal symbolic coping speech. Groups of all kinds maintain a homogenous personal and media dialogue. Homogamic communication indicates that people talk with those who share their views and read publications reinforcing their ideas over opposing views. Social groups with little communication are more prone to developing their interpretations of new or dangerous occurrences (Wagner et al., 1999). Most individuals get their views, perspectives, and representations from reading their favorite newspapers, periodicals, or textbooks and watching their favorite TV shows. Their reliance on media communication increases when a phenomenon's proximity to their immediate life area decreases (Wagner et al., 2002). Objectification is the process of giving socially represented knowledge a shape. It means to create an emblem, metaphor, or cliché to represent new phenomena or concepts (Wagner et al., 1999 cited Moscovici, 1984). The resultant trope is neither scientifically accurate nor authentic. A group that accepts or rejects an image is decided by the group's experiential reality and the

members' consensus. The array of images, metaphors, and tropes accessible for objectification is limited by the living situations of communities (Wagner et al., 1999). Hence, social representations are not static. They instead communicate common-sense information in communicative forms that only survive as long as a community believes in them. “Negotiation, opposition, creativity, and transformation” are all part of the process of forming Social Representation and social knowledge. Media communication, along with informal and daily communication, is regarded as having a significant role in transforming novel items, mainly technical and scientific subjects, into comprehensible and valuable forms of social knowledge that everyone uses daily (Mannarini & Veltri, 2020). Those mentioned above can also be described in Figure 2.1. Some argue that it is not novelty or unfamiliarity that drives individuals to interpret. It responds to issues and circumstances when their opinion is sought, whether in a discussion, media consumption, or voting. Hence, it is driven externally than internally (Wagner et al., 2002).

Figure 2.1: Schematic Depiction of Sociogenesis of Social Representation



Sources: Wagner, W., Duveen, G., Farr, R., Jovchelovitch, S., Lorenzi-Cioldi, F., Marková, I., & Rose, D. (1999). Theory and method of social representations. *Asian Journal of Social Psychology*, 2(1), 95–125. Retrieved August 26, 2021, from <https://doi.org/10.1111/1467-839X.00028>

Sensemaking is concerned with making meaning of complicated and uncertain situations. Individuals and organizations can gain 'situational awareness' by understanding the intricate relationships between people, places, and events. It is the observation and knowledge of the environment and how it may affect the future. People with solid situational awareness can interpret new facts using mental models from prior experiences in complicated situations. Sensemaking is the process that leads to situational awareness. Sensemaking occurs when an individual detects a discrepancy between their prior experiences and new observations. Sensemaking involves changing and refining the mental representation of experienced things. In a consensually designed, coordinated system of activity, sensemaking is a stopover. Usually, people look for reasons to restart their interrupted activities. With difficulty, sensemaking shifts to alternate action or further contemplation. They were labeling and categorizing produce meaning in sensemaking. These representations can be

categorized socially. Sensemaking is about upgrading plausible tales and narratives with new observations. Dialogue, negotiation, persuasion, and denial generate new acts (Jashapara, 2011).

'Sensegiving' is the practice of influencing others' sensemaking and meaning building to redefine reality (Glola, 1991). It is the notion of distributing justifications from sensemaking, including normalizing and legitimizing realities while delegitimizing others. Sensegiving shuts off alternative interpretations of reality, inhibits sensemaking, and limits who may participate (Giuliani, 2016). Entrepreneurs utilize metaphor extensively to create a mental picture of their surroundings and communicate that vision to others (sensegiving). Metaphors are powerful tools for articulation and premise establishing (Hill & Levenhagen, 1995). Sensebreaking (or unmaking) emphasizes how organizational members must break sense to give sense. It implies "meaning devastation or breakdown." Contradictory data disrupts a person's sensemaking process, causing interruptions in the scanning, interpretation, and learning dynamics. Questioning, reframing, and redirecting behaviors can lead to good evolutionary or learning events, or rather, failures. In summary, sensemaking is concerned with identifying reasons for particular phenomena; sensegiving is concerned with disseminating a justification; and sensebreaking is concerned with adopting a new justification (Giuliani, 2016).

2.4 Assertions to Disapprovals: Social Views towards LGBT+ in the Philippines

2.4.1 The Presence of Religion

The roots of gender non-conformity in the Philippines can be traced back to the 15th century when a Babaylan led society. Also called bayoguin, babay, balayan, and binabae, the babaylan was a spiritual leader and ancient priestess identified as a biological woman. While on the other hand, there were also male babaylans who took on the appearance of women to get the spirits to pay attention to their words, these men adopted the lifestyle of "effeminate men," posed as women, partnered with men, and were considered virtuous by the preceding era (UNDP, 2014). They achieved relatively high standing in the Philippine community due to respect for women and

their own (Garcia, 2013). Besides, there is a substantial history of indigenous and/traditional acceptability of same-sex identities. Sodomy was prevalent both among aboriginal men and women (Cardozo, 2014). Simultaneously, Islam's presence amongst those Malay peoples extended to the southern Philippine islands in the 14th century, gradually becoming the region's dominant religion (Roces & Roces, 2013). Unlike the animistic babaylan, however, manifestations of homosexuality are considered immoral and punishable by Allah and doomed to seclusion or even death (Jocson & Researcher, 2020).

The babaylan concept has disappeared after a vast societal landscape transformation has materialized after the Spanish regime colonized The Philippines from 16th to 19th century. A significant component of the invasion was the dehumanization and destruction of the Babaylan aggressively as the Spanish fought the women and called them “she-devils” and “Satan's minions” (correctly representing the role of Satan) (Cardozo, 2014). The ancestors' most significant holy relics were profaned and torn to pieces. The authority embedded Roman Catholicism that made the country mostly quiet about gender non-conformity (Manalastas & Torre, 2016). Sodomy was noted as defluctive procreation practices, deemed a moral weakness, which is temporary, conquerable, and every mortal is susceptible. Further, the Spanish brand of medieval Mediterranean machismo wreaked and degraded native women and gender crossers' status progressively. As the centuries have passed, the pre-colonial woman-like man “bayoguin” known in Tagalog regions of Luzon transformed into bakla, which initially meant “confused” and “cowardly.” On the other hand, Islam retains a stronghold in the southern Philippines, which enabled the area's kinship groups to fight Spanish colonization successfully and vigorously for 400 years. While Muslims comprise a small minority of the Philippine population—approximately 5%—contribute to their cultural identity. The majority of Filipino Christians feel patriotism and appreciation for the Muslims' fierce resistance to colonization (Garcia, 2008; Roces & Roces, 2013).

Despite the (neo)colonial traces that Americans, after Spanish colonial times, have to put in place to Philippine culture, Roman Catholicism, initially instilled by the Spanish regime, remained intersecting dominant to views about sexuality. Mainly

because, arguably, the early attitudes of Americans towards sexuality rooted in Christianity ideals (Garcia, 2008). Regardless of the imperial regime, the following religious passages from the Old and New Testaments were used to condemn homosexuality: the creation tale, the story of Sodom and Gomorrah (from which the Sodomy act originated), the Holiness Code, Saint Paul's convictions, and the Pauline lists of vices (Debra, 2001). For example, a later-established and well-known protestant church, Iglesia Ni Cristo, led by a Filipino, translated these scripts and became more fundamentalist, expressly rejecting homosexual activities and gender religious communities. Further to that, there had been Christian movement-sponsored reparative therapies to heal the homosexual tendencies and manifestations of the person (UNDP, 2014). Specific to the Philippines' Roman Catholicism stance, the notion condemns the sinner but not the sin. There is an emphasis that homosexual acts are disordered; however, it is only the act that is evil but not the sexual tendency. Hence, for the homosexual to be free from sinful sexual acts, they need to refrain from same-sex sexual activities. This stand can be attributable to St Augustine's theory of privation of evil, looking at sin as not unsubstantial or reality but the act of turning away from good. In sexuality, perversion or deviation is the show veering away from the interest (Garcia, 2008). According to the Roman Catholic church's position, an autonomous Catholic movement called Courage Philippines seeks to offer "spiritual counseling for males and females with same-sex desire" for them to live chaste lives consistent with the Roman Catholic Church's teaching on homosexuality (UNDP, 2014). Beyond denial and tolerance for homosexuals and transgender people, there has been a particular church for the LGBT+ community, the Metropolitan Church Community, that provides a haven from discrimination and an alternative to worldly environments. The church, started in the United States, was founded by a Protestant priest who had been excommunicated because of homosexuality. Apart from the Philippines, the MCC now operates in over 15 countries. They suggest that we should read the Bible "in fresh eyes" to find refuge and the hope of salvation. To comprehend any writing, the reader must recognize the context. Understanding who is reading, to whom it is presented, why it was composed, and the culture in which it was written all affect the text. Additionally, they assert that the Bible originated as an oral history and was then written in native writings over many millennia. Recognize

that translation involves comprehension and subjective judgment, implying that translators and copyists are still human, whatever the most substantial efforts. Today's interpretation of the scriptures can vary from the original linguistic form they were written to, potentially altering their meaning. New science knowledge, societal developments, and personal experience contribute to developing new ways of reading the Bible. They argue that God always knows everyone from the moment someone is conceived in the woman's womb. Thus, much like he made heterosexual brothers and sisters, he created all, even homosexuals. It is a divine blessing and can not be defended. Sexuality, on the other hand, is not to be the central focus of one's personality. Anything, including sexuality, should be centered on God's religion. According to their interpretation, homosexuality is not condemned; instead, desire and physical negligence from heterosexual and homosexual kinds are condemned. They believed that those who oppose homosexuality in Christian scriptures must be taught, not rejected. They will still be welcomed as refugees because the MCC insists that salvation is universal and unconditional and that no church has the authority to take it away (Debra, 2001). As the world's largest non-Christian minority religion, Islam is widely believed to teach that homosexuality is immoral and punished by God. The Qur'an contains passages that condemn same-sex conduct, including the tale of the prophet Lot. Most Muslims believe that "engaging about homosexuality or transgender problems is a matter of sin and blasphemy, not of distinction and plurality." Nevertheless, in the Philippines, other faiths such as Islam are not as outspoken in their opposition to LGBT people as the Catholic Church is. As a result, few, and often just anecdotal, data are available on the persecution faced by LGBT members of these religions (UNDP, 2014).

2.4.2 Medical Arguments about Gender and Sexuality

As the Americans introduced a new conception of "gender and sexual identity" in the Philippines in the early 20th century, the entire governmental and public sectors became more Americanized in parallel. The gendered "psychosexuality" concept from the West was introduced as the scientific explanation of a bakla. In the Philippine context, this is a discourse about kalooban where genitally sexed "external-body" (labas) and interior selfhood (loob) are mutually

exclusive relationships. In effect, bakla's identity has been re-casted into perversion or self-contradiction as this binarism materializes loob and labas difference (Garcia, 2013). For the bakla, Transitioning of the gender from male to female is accomplished via loob. The loob essentializes desire to the opposite sex only and denies the possibility with the same sex or something else. Indeed, a specific application of Freud's oedipalized model of "arrested" sexual and gender identification in the realm of psychoanalysis theory, where regardless of what kind of genital body it is housed, all desires manifested are heterosexual, and homosexuality depicts an arrest in normal sexual development (Patajo-Legasto, 2008). Such Western psychological explanation and reasoning have extensively regulated the bakla biomedical discourse and "sexological consciousness," making them indicators and implications of American colonialism and neocolonialism, which became more apparent in the Philippines after achieving its sovereignty independence 1946 (Garcia, 2008; Patajo-Legasto, 2008).

Consequently, it has been a dominant expression to use bakla to mention transvestites and effeminate homosexuals. They have to be effeminate. It is also referred to as boys who are less active in games and outdoor activities. They thought it was amusing, funny, and have coarse humor. Public display of erotic affection must be visible between two males, where one is effeminate, and the other is not. The former is only considered bakla, and the non-effeminate guy, though engaged with non-female, is straight. There is an apparent distinguishment between looks, appearances, and occupation. It is further defined as less of a man and incomplete woman, a state of undecidedness, or mental confusion – hence, a phase. Furthermore, the Bakla is pejorative and social status was approximately close to that of the Western psychosexual invert, minoritized individual. Western theories of male homosexuality, i.e., ego psychology's Freudian-inspired etiologies of homosexuality, feminizing male homosexuals, and western culture of patriarchally attributed effeminate phobias. These are especially evident through the emergence of Western infused biomedical institutions practicing a psychiatric or psychological style of reasoning, where there are nuances of further explanation about transvestite (cross-dressing) and transsexual distinctions, explaining that male to female transvestite is not transsexual so long as he can have an erection while cross-dressing.

In the 1970s, sexual reassignment surgery modalities were introduced through the West's further medical innovations and advancements. Although, sexual deviance remains abnormal and specifically a “psychopathological” or a mental disorder (Garcia, 2008). Psychoanalysts have either viewed this deviation as either but not limited to the impact of the reparative attempt of the human body to realize sexual pleasure when the heterosexual way proved to be threatening or influenced by pathological relationships between children and parents, where the gay child has a distant violent father binding his seductive mother (Baughey-gill, 2011).

The 1990s has contoured the course of categories of homosexuality in Filipino culture by major influential factors. Although it has been apparent that bakla as a phase is no longer pertinent as it evolved into something of an identity, or born with it, but imperfect. The upsurge of the AIDS epidemic worldwide has targeted and promoted LGBT+ stigma coupled with the Philippines society's existing macho and homophobic culture. The term “MSM” for “Men having sex with men” as a sexual behavior descriptive labeling was highly utilized for medical awareness purposes, explicitly preventing the virus's spread. Garcia argued that Holmes capitalized on MSM as a viable alternative to bakla and limited to sexual acts which exclude homosexual orientation but otherwise practice abstinence and celibacy. The term has enabled the resurfacing of masculine-comported male homosexuals to have a specific distinction away from bakla or gay (Garcia, 2008).

In the medical field, the Psychological Association of the Philippines creating a policy resolution on LGBT non-discrimination based on their SOGIE. The policy re-affirms that same-gender sexual orientations are healthy and non-disordered, aligning with American and worldwide psychology and health bodies (Manalastas & Torre, 2016).

2.4.3 Political and Legal Landscapes

The barangay was the first largest pre-Spanish social unit. It was founded on kinship and shared reliance and usually included fewer than one hundred households. Typically, its members were divided into four distinct classes. They were divided into the top class (referred to as maginoo in Tagalog, bagani in Manobo, dato, or datu in Bisaya), several nobles, free citizens, and slaves. Additionally, the latter were

frequently attached to their leaders through their dependent status and blood relations. The chiefs enjoyed political and social supremacy. Essentially, their situation was predicated on his ability to mobilize the barangay's labor force. Chiefs status was hereditary, which strengthened his legitimacy and numerous social influences bolstered his standing. They served as the barangay's arbitrator of customary law. A chief retained his rank and aided his inferiors by distributing some of his riches, most notably by ritual feasts centered on meat and rice wine (Pearson, 1969). These chieftainships remained inherited, and women were treated in the same dignity as men in the ruling houses (Best, 1892). A fractured environment, the power-diffusing impact of cognatic descent and polygamy, and a lack of territoriality as a result of plentiful land and low population densities resulted in a political climate of segmented and autonomous polities of differing scale and influence, kept together by visionary leaders skilled at exploiting dynamic coalition networks. Alliance-structured tributary regimes developed the wealth that could be manipulated politically instead of territorially organized tributary structures, agricultural intensification achieved by recirculated laborers (slave-raiding) instead of capital expenditures, primarily through the financing of traditional luxury artisans, and interisland trade and conquering for gold and other prestige goods (Junker, 1999). Slaves are therefore inherited, and if they marry a free man, their offspring would be half free and half enslaved, according to interval conditions (Best, 1892). The conquest by the Spanish had an impact on the current authority relationships in the Philippines. Simultaneously, Islam expanded but was firmly rooted only in the southern Philippines, something the Spaniards could not control, including the mountainous province of Cordilleras. For the remainder of the Philippines, political and religious affairs were usually handled by the same persons in the territories. They were catholic priests who were often the only Spaniard who's entirely residing in a pueblo, the municipal government's primary unit. The Spaniards in Manila and Madrid set policy. The barangay has been elevated to the smallest unit of government's status, while chiefs have been renamed cabeza de barangay. Other positions are changed. Among the cabeza's responsibilities was the management of the polo (forced labor) and vandala, enforced purchase schemes, and the gathering and distribution of tribute money to the regional capital. As the number of local encomiendas (commission charges to citizens) reduced, this latter became more

important. Some principals, not just the cabezas, aided the parish priest (Pearson, 1969). At the house and even in the public domain, women were effectively inferior to men. They were segregated in monastery schools and expected to spend a period in congregation and prayer, depriving them of some leadership. However, women from the underclasses dominated retail trading and the economy. However, some ladies might obtain education and become instructors or midwives, the lowest occupation available to them as those of prostitutes (Mcferson, 2002). American colonists usurp the long-established Spanish regime. The Americans' stated goal is to ready the Philippines for eventual independence. Hence, they implemented activities of a diverse array of democratic government agencies. One modification was the expansion of the vote by eliminating electoral requirements; the other modification applied the elective concept to various tiers of government (Lande, 1968). At this time, a new woman's development was observed. Thus, the modern woman spoke English, had American-style training in the Philippines or overseas, and was engaged in a job outside the home, usually in public service, school, the arts, or commerce. Men wore Americana suits, while contemporary elite women wore saya, highlighting women's links to heritage or nationhood (Mcferson, 2002).

From those mentioned above prominent colonial forces, the Philippines' legal system has been appropriately shaped and characterized as a synthesis of Roman (civil law) and Anglo-American (common law) law systems. Civil law governs family relationships, land, succession, contracts, and criminal law. Simultaneously, the common law statutes and standards govern civil law, statutory law, corporate law, negotiable instruments, taxes, pensions, labor relations, and monetary law. The Philippines has a republican government modeled after the United States, with the presidential, judiciary, and legislative branches. The Senate, with 24 members, and the House of Representatives, with 285 members, comprise the bicameral legislative body (Feliciano, 2014). From this legislative landscape, the Liberation of Gay movement in the 1990s was positively seen in this decade as the first LGBT politically inclined lobby group, LAGABLAB (Lesbian and Gay Legislative Advocacy Network) buy-in from Senator Miriam Defensor Santiago to push for Anti-Discrimination Bill passage in the legislation (Cardozo, 2014). The bill proposes the

general inclusion of the LGBT community as an addendum to the non-criminalization of homosexual acts and other related manifestations. Due to the legislative branch's dominance of major political parties, Republic Act No. 7941 established the party-list method of elections in 1995 to "promote proportional representation" for "marginalized and underrepresented sectors" as well as minor political parties in the House of Representatives. Labor, peasantry, women, children, indigenous populations, the sick, disabled, veterans, and overseas workers are among these segments. Representatives from party lists make up 20% of the House of Representatives overall membership. Eligible electors have two seats in the House of Representatives general elections: one for their congressional district delegate and one for a party-list representative. A party-list will win a seat in the House of Representatives if it receives a minimum of 2% of the total party-list actual votes nationwide, with a limit of three seats. Ladlad was created as the "first national political party in the Philippines that advocates on the lesbian, homosexual, bisexual, and transgender cause," with the vision of "creating a gender-sensitive and protected world from all forms of sexual discrimination" as a result of this platform. Ladlad has consistently backed the Anti-Discrimination Bill. This bill would find such "discriminatory actions" against all those based on sexual orientation and gender identity "unlawful." Denial of access to medical, other health, and public services, including the military; the refusal of admission to or dismissal from educational institutions; the rejection of an application for or revocation of professional licenses or governmental certifications; and denying access to or use of public establishments, amenities, and resources, including the military. Election commissions have disqualified the party-list on many occasions for inclusion in national elections due to a lack of merit or constituency and religious immorality. Both of these grounds are settled, particularly the argument of "religious immorality," when the Supreme Court ruled that religious opposition alone lacks governmental interest to warrant exclusion while the government acts for secular reasons. Despite the founder's educational and technical experience, the Ladlad's founder attempted to run for Senate but was disqualified by election commissions based on being a nuisance nominee. This ground was not resolved, so the coalition refocused its efforts on winning a parliamentary seat as a party-list candidate. Ladlad produced history in the Philippines and abroad on

May 10, 2010, when it became the first LGBT political group to run in a national election. However, in 2010 and 2013, the party did not receive enough votes to win the seats. The party was delisted again in 2016 due to insufficient vote figures in previous elections. The party had decided not to run as a party-list candidate in 2019 (Coloma, 2013).

The motion to recognize "Sexual Orientation, Gender Identity, and Expression" or "SOGIE" as a legal term circulates in the bills relating to LGBT+ equality awaiting ratification by the legislative branch. The definition was explained in the Yogyakarta Principles text, which was produced due to a convention to lay out how current international legal principles could apply to "SOGIE." The 2006 convention was formed in response to historical discrepancies in UN decisions on universal sexual and gender issues. As a result, an independent international committee of human rights experts was established, consisting of scholars, lawyers, United Nations experts, and non-governmental organization experts. In 2017, an appendage of 10 principles to respond to unique forms of violations by "gender expression" and "sex characteristics" (SC) was enshrined in the revised document named "Yogyakarta Principles plus 10" (Mcginley & Horne, 2020). Since then, the concept of "SOGIE-SC" or "Sexual Orientation, Gender Identity, Expression, and Sex Characteristics" based on non-discrimination has been leveraged and integrated by Filipino LGBT organizations and advocates diversity and inclusion initiatives. One successful example is local ordinances that prohibit LGBT discrimination through the SOGIE framework in 19 cities and six provinces in the Philippines (Zachary Frial, 2018). Furthermore, Congresswoman Geraldine Roman, the first transgender woman to vote for the Philippine Congress, brings in hope for sensitive laws on sexual orientation and gender identity (UNDP, 2018).

LGBT rights such as gender identity recognition and same-sex marriage remain not legal in the state, and private same-sex activities are not criminalized. There were programs in place at the state, administrative, and private organization levels that addressed and protected LGBT+ victims of violence and discrimination. The ones related to education and the workplace will be covered in their pages. Much of the municipal ordinances of "SOGIE" include admission to public buildings,

comfort spaces, and entrances to facilities such as restaurants, bars, shops, and other places. Though ordinances are a new way to claim transgender and LGBT rights, they face difficulties in enforcement. Except for those from the barangays, all ordinances entail "Implementing Rules and Regulations" (IRR) before being enforced. Despite precise requirements in specific ordinances requiring IRRs to be drafted within a given period, attempts to fulfill these criteria have been sluggish and piecemeal. On a national level, there were attempts to use current laws to campaign for women's rights, such as the Magna Carta of Women, but the inability to define "woman" as sex assigned at birth or a gendered identity remains a barrier. The non-visibility of provisions relating to non-heteronormative people tends to be a cause of unwelcome discrimination. As a result, Senator Risa Hontiveros' anti-discrimination bill focused on "SOGIE," which the LGBT+ community and supporters endorsed, is powerfully proclaimed (UNDP, 2018).

2.4.4 Educational Involvement

Even though Spain controlled the Philippines for over 300 years and implemented Eurocentric church-dominated education from primary to higher education stages, the structures and framework of post-independence educational development were primarily influenced by the American colonialists. Scholastic philosophy, culture, systems, programs, and curriculum design from the United States were readily absorbed into governmental and non - governmental education across the archipelago, particularly in the more developed and modern provinces. The strong influence of American "value systems" and conceptual viewpoints on contemporary Filipino literacy has colored a colonial or, more precisely, neo-colonial ideology in which "western" concepts and traditions are considered "superior" to local and nationalist understandings of the Filipino history, current, and future (Welch & Mok, 2016). Following the EDSA people's movement, the Aquino government ushered in a new age in education. New ideas originated and were embraced by civil society, education for the people, democratic and appropriate literacy, and education as a right rather than a privilege. The Philippine Constitution of 1987 stipulates that public secondary education shall be delivered free of charge. As a result of the state laws, general primary and high school attendance have increased. As a result, every Filipino

child's right to public education has become a parental obligation. However, many who can afford it want to send their children to private schools due to concerns over quality (Durban et al., 2012). As a result, gender dichotomous or heteronormative overarching principles, rendering the program less sensitive to non-heteronormative strata (UNDP, 2014).

Apart from the program, LGBT students face inequality in schools and colleges, which jeopardizes their educational performance. Multiple Catholic schools, for example, have expelled LGBT pupils based on their sexual orientation and gender identity. Also, at several well-known open-minded and liberal colleges, sexism is evident, as shown by a professor's refusal to use feminine pronouns to refer to a transsexual woman against her appeal. Some colleges do not allow transgender people to use the toilet of their choice (Tang & Poudel, 2018). There have also been reports of transgender women being forced to shorten their hair, dress masculinely, and look conservative to be approved for admission the next academic year. However, certain transgenders have been exempted and required to dress as women if the transsexual appeared beautiful. On top of these, fellow students and the school personnel (UNDP, 2018). The examples presented above are only a couple of the traumatic experiences that LGBT+ people have in their everyday lives, adding to the anxiety of coming out. Because of depression, anxiety, or suicidal thoughts, these students are unable to finish their studies. In the late twentieth century, the LGBT community began to gain traction. To combat the bias mentioned above manifestations, specifically from the educational field, Neil Garcia of the University of the Philippines and Ronald Baytan of De La Salle University taught its first gay studies courses in 1994.

Furthermore, the LGBT student group Babaylan was formed in 1992 at the University of the Philippines (UP). UP Babaylan's core events include education and awareness, annual UP Pride, collaboration with HIV clinics and other groups advocating for LGBT rights, campaigning for anti-discrimination legislation, and delivering necessary resources to LGBT students. UP Pride is one of these celebrations that has been designated as an official university campaign (Tang & Poudel, 2018).

Furthermore, the "Anti-Bullying Act of 2013," "Child Protection Policy 2012," "Anti-Child Abuse Act of 1992," and "Department of Education Department Order 45: On School Uniforms 2008" were enacted to ban such acts of violence and prejudice against LGBT youth in education. These regulations include a wide range of administrative and criminal cases that can be used to combat segregation in schools and colleges to some degree. However, others criticize the implementations and awareness of these laws, particularly among educational institution personnel and the Department of Education itself, for example, the Department of Education does not keep records of actual cases for "Child Protection Policy 2012," and a public elementary student filed a lawsuit in principal's grounds of not allowing a student to wear a uniform based from the principal's preference. The judge assigned to the issue favored the principal. Per the "On School Uniforms 2008" policy, the implementation of school uniform policies in public schools is not mandatory (UNDP, 2018).

2.4.5 Familial Ties

The Filipino family plays a more significant part in its members' lives and the nation's more extensive social and political existence. The typical Filipino family unit consists of a husband, wife, and biological or adopted children. Furthermore, the Filipino kinship system is "bilateral," which means that a person's relatives are estimated to include both the father's and mother's families. In a bilateral family system, all sides of the family's families and heirs are recognized and regarded reasonably. An infant's birth solidifies the new family's position as a productive entity in Philippine society, and it is celebrated with great fanfare. Children are also respected as potential helpers in the everyday economic lives of rural farm families. Children are often forced to augment their families' modest income by working odd jobs among the urban poor. In either case, all families, wealthy or poor, accept children in the hopes that they can provide for their parents as they get old. The number of children a man's father determines his masculinity, and wifehood is determined by giving birth. Both of these standards harm a couple who cannot have children of their own and must adopt. Since the Filipino male's orientation is that of a provider whose actions carry him away from home, child-rearing is mainly the mother's responsibility, at least in the early stages of development. In the case of a

male child who might later follow his father outside the house, her responsibility is lessened. Because of her intense engagement with her offspring, both male and female, the mother gains a role in the family's successful authority that the male cannot match. A married couple's distance will increase over time, particularly as the husband becomes more of a stranger and a visitor in his own home. Since divorce is not a choice for escaping an unsatisfactory marital partnership, the husband may eventually be tempted to seek refuge in extramarital affairs (Rodell, 2001).

Throughout this traditional and highly stereotypical family narrative, the LGBT has been fighting to be acknowledged and accepted. According to some observational research, the tradition of secrecy and parents' ambivalent heterosexism is still prominent in LGBT communities. The norm of secrecy believes that parents are already aware of their children's gender identity and sexual orientation; as a result, there is an unspoken "don't ask, don't say" approach, which can be traced back to total heterosexism, in which parents believe LGBT is false, immoral, and sinful (Docena, 2013). There are prominent unspoken cues that suggest opposition, even though the dismissal was not always spoken (Joseph & Joseph, 2012). Some parents prefer sons to either become philanders and wife-beaters rather than a bakla. However, parents allow their child or themselves to be friends of a homosexual but never their sons and daughters to engage in homosexual affairs. Some psychological claims have also surfaced, claiming that a mother's dominating forces drive a homosexual person at home, where they are under the control of a female, making crucial financial and family decisions. If male dominance succeeds in overcoming this, homosexuality is no longer an issue. The misogynistic critique was directed at this claim, attributed to Freudian ideas (Garcia, 2008). In either case, it has been reported that LGBT youths' guardians may neglect to protect or abuse them and that violence against LGBT youths is under-reported. At worse, they are subjected to abuse and discrimination in the ostensibly safe environment of their families. For example, some statistics show that children are subjected to elevated verbal and physical violence levels by their parents, with the greatest levels found in those who do not fit other gender roles (Joseph & Joseph, 2012). According to anecdotal accounts, underage gay boys are working as sex slaves in Cebu City. Since his father beat him after he learned his son

was gay by throwing him in a sack and physically abusing him, one of them began selling sexual services when he was just ten years old (UNDP, 2014). However, this study's unique characteristic seems to be participants' assumption that most Filipino families would not mind having a gay son due to a generally held belief that gay sons care toward their parents (Joseph & Joseph, 2012). The emergence of the LGBT community in the new millennium showcases the notion that homosexual relationship has become an alternate route to traditional family structures as an LGBT forming a family. Nevertheless, the patriarchal double standards are visible in unmarried relationships whose bakla partners have another female partner. Bakla is often perceived to give his partner money, and he is sufficient to be a mistress as he wanted his partner to be regular having a heterosexual partner (Garcia, 2008). In contrast to straight married couples, LGBT Filipinos are viewed unequally in various respects because they do not have the right to marry. "Neither spouse in same-sex and transgender-heterosexual relationships has specific protections over hospital and prison visitations, making care and funeral choices, exchanging shared estate, custody of children, health coverage, and other advantages accorded to married and unmarried opposite-sex couples," according to the study. Similarly, "the living spouse of a dead same-sex partner does not offer government-managed social security or health care (UNDP, 2014)."

2.4.6 Prospects and Unlikelihood of Job and Business Opportunities

The Filipino tradition of a "double standard" between what men and women could do can be traced to gendering work's social practice. The fundamental idea is that boys and young men do not belong in the house and derive their recreation and belonging from events outside the home in men's world. As a result, the men carry up more responsibilities on the farm and work in the nearby cities. With a few exceptions, such as teachers, men in urban areas often have work that requires them to leave home, and gender job distinctions are as sharply marked in the city as they are in rural areas. The steering premise that men do not work in the house explains the young Filipino male's aversion to being involved in household matters, prevalent housekeeping tasks of any kind (Rodell, 2001). However, the gendering dynamics mentioned above shifted over the last 15 years. Women in the Philippines' workforce

are more likely than men to serve in white-collar jobs, such as professionals and clerks. Service employees, political offices, and particular interest organizations all have an even gender split at the associate specialist level. Men outnumber women by a wide margin in labor, farming, commerce, and unskilled labor. Women are governed by education, service activities, human well-being and social work, retail trading, and housing and food service activities. Construction, transport, agricultural production, administrative and support services, and information and communications are all dominated by men (C. David et al., 2018). There have been noteworthy developments in LGBT+, but the longstanding identification of bakla with appearance and transition has led to them being historically employed as hairstylists, beauticians, models, entertainers, talent agents, and wedding planners remains influential. Several bakla hairstylists and couturiers enjoyed immense social prominence regarding employment opportunities because of the growing demand for parlor and fashion design industries, especially glamorous events such as gay beauty pageanties Santacruzán (religious procession ramp modeling). Even though not all have been wealthy, there are unusual patterns where at least every city or barrio had at least one bakla manicurist, hairstylist, or couturier. This kind of unwavering reliance by the public on beautification jobs delivered by the bakla is not parallel with other careers. Other companies will still hire homosexuals knowing they are one; however if the homosexual comes out with confessions and sharing all of his sufferings, the company shall unhesitatingly dismiss the employee. These kinds of varying attitudes effectively niched the bakla to only limited career opportunities bounded by their minoritizing to the Philippines society (Garcia, 2008). Transwomen's limited career options include actors, dancers, hairstylists, stylists, make-up artists, and sex workers in the entertainment industry. They did, however, gain corporate employment as a result of the increased presence of call centers as a result of global corporations' outsourcing activities. These occupations, along with call center jobs, are referred to as "purple-collar," a term that refers to the occupational segregation of transgender personnel in specific positions, employment, and sectors. Since they do not have to show themselves in person, transwomen in call centers enjoy conversing with customers as a woman, as though they are making an avatar for themselves. Managers believe transwomen have provided emotional labor to relieve organizational pressures

and stress by injecting laughter and entertainment. There were trans-segregated spaces, which proposed that gender diversity should be incorporated into corporate organizational culture. However, problematic practices such as following specific company rules to cut hair to appear manly, overt transmisogyny behaviors, obstacles to upward mobility, and other penalties to restrict the outperformance or "loudness" of trans femininities were also found (E. David, 2015). Discrimination may arise during the recruiting, pay assignment, benefit, promotion distribution, and employee retention processes. Surprisingly, if an LGBT+ employee has a strong affiliation inside the organization, they will be shielded from these inappropriate practices. It has been found that without a "backer," they would not be able to obtain the desired position, whether it is in government or the private sector. LGBT+ people who own shops, factories, and other active economic institutions were also listed as self-employed. They were, however, nearly identical to own-account jobs, which consisted of small-scale, one-person activities, such as freelance make-up artists, salon managers, and freelance authors. It should be remembered that their jobs did not provide them with a consistent monthly income, so they turned to the "Five-six" loan scheme, which is an unregulated lending system that charges borrowers 20% interest. Employer recognition limitations against LGBT+ based on their identity and gender fuel the alternative of being self-employed. As a result, they like to start small, risky businesses under their individuality to express themselves more freely. And if they have the autonomy, they are also susceptible to negative consumer action. A transgender woman, for example, was turned down by a customer after it was discovered that she was not a woman. However, there have been reports that show that LGBT+ people are already happy with their employment. When it came to the facts, however, it was suggested that this was not entirely so. Since these workers have no alternative, they perceive discriminatory acts as natural because they are not restricted at their present job. As a result, no level of disappointment with work was reported (UNDP et al., 2020).

According to a survey to calculate the SOGIE inclusivity index, 17 percent of the 100 organizations have SOGIE policies in effect, echoing the purple-collar manifestations in BPO industries. To be more precise, they are firms with foreign

headquarters that specialize in outsourcing. The remaining businesses, both private and public organizations operating in the Philippines, do not have any SOGIE policies. In 57 percent of cases, there is no mention of "Diversity and Inclusion" in their strategies. According to the respondents, no LGBT employees have approached managers to consider having SOGIE-based practices in the workplace (Philippine LGBT Chamber of Commerce, 2018). There are regulatory protections to deal with the apparent abuse and bigotry against LGBT+ people in the workplace, but they have substantial restrictions. For example, the "Labor Code of 1974" is the private sector's national labor regulation. The "State shall afford labor rights, encourage full employment, and guarantee fair job conditions" is explicit. However, since the legislation is silent on gender identity and speech, employers have used it as an excuse to refuse to hire, fire, or deny LGBT people benefits. As previously reported, some international corporations engaged in those operations; usually, BPOs such as call centers have diversity and inclusion policies. The local counterparts establish strict non-discrimination laws based on SOGI on recruiting, advancement, access to benefits, and coordinating, mainly because their parent corporations mandate diversity. Although the national legislation is silent on the issue, a few also allow non-married workers' spouses to receive "partner health benefits (UNDP, 2018)."

2.4.7 Indulgence, Restraint and Legal Inclusiveness

Hofstede introduced different facets of national culture as predictors of collective phenomena that separated members of one society or category of people from others. One of the dimensions was an indulgence, which refers to a proclivity to allow comparatively complete fulfillment of regular and straightforward human pleasures such as enjoyment of life and amusement. On the other hand, restraint represents a belief that such pleasure should be limited and governed by strict societal norms. The indulgence side applies to having a good time and loving life in general, not satisfying human desires. Pleasant feelings, optimism, the value of recreation, less spiritual discipline, individuals who feel good, greater sociosexuality, and freedom of expression are only a few examples of indulgence. On the other side, restraints encourage cynicism, unhappiness, a tight culture, religious discipline, pessimism, low

sociosexuality, and restricted freedom of expression. The Philippines ranked less indulgent than Thailand, making the former more restrained (Hofstede, 2010).

"Hiya," which means shame, was the most important social value associated with Filipinos' restraint. Hiya is a common social punishment that causes a profound emotional realization that one has failed to live up to society's expectations. It is the uneasy sensation that comes with realizing you are in a socially unacceptable situation or doing something socially unacceptable. Hiya is a socially influencing power. A sense of hiya limits a person's conduct while opposes or approves public behavior. Your self-esteem increases and falls based on how much you respect your own hiya in public. Being socially mocked, openly chastised, failing to fulfill expectations results in hiya, or a lack of self-esteem. On the other hand, to be without hiya is not to believe one has behaved poorly and refuses to conduct in a manner disapproved by the community. This mark immediately results in loss of approval within one's party, if not the entire culture. A Filipino who lacks his family's love becomes a social outcast and a depressed human (Roces & Roces, 2013). In the form of "hiya," LGBT+ Filipinos must understand a situation related to a bakla, a degrading word typically used to ridicule, and how this shame tends to act as a core affect around which a sense of self is structured (Garcia, 2013). As a result, despite a deep desire to come out, it is overwhelmed by a significant fear of rejection, especially from parents, families, peers, and others. The prevalent rationales that they may add stigma to the family name and that they may face reprimanding actions, especially from their parents, exemplify derogatory views against gay men and their sexuality, as well as notions that becoming gay is false, immoral, pathological, and sinful (Docena, 2013). It has been symbolism derived from this narrative that has been used for artistic expression by music. For instance, the song "Sirena" (Mermaid in English) tells the tale of a bakla, chronicling their battles with their father and other men in the community over sexuality and gender. The song is about a father interrogating his son while he dunks his bakla son to the drum. The "Walang Hiya Ka! Wala ko anak na bakla" (Shame on you! I do not have a bakla son) in verbatim attempts to evoke the public's view of bakla's undignified status (Zachary Frial, 2018).

Legal inclusiveness refers to the degree to which formal, normative legal norms accept and protect the interests of homosexual, gay, bisexual, and transgender people. The Legal Environment Index (LEI) was created to periodically determine each country's legal inclusiveness on a scale ranging from no inclusion to total inclusion. This index includes the following legal standards: Decriminalization of homosexuality; open military service; anti-discrimination protections in the workplace; anti-discrimination protections in public accommodations; adoption rights for same-sex couples; legal marriage recognition; and constitutional guarantees requiring non-discrimination based on sexual identity. Since then, the Philippines has been included on the Decriminalization scale (2) because legislation has never criminalized LGBT+ activities. The LGBT Global Acceptance Index (GAI) is a public opinion research instrument for LGBT+ acceptance. According to the report, countries with a high LEI often have a high GAI and vice versa. In terms of press freedom, the Philippines was designated as partially free. However, the research shows no correlation between GAI and LEI in the least press-free societies and a correlation between GAI and LEI in more press-free communities, the study disclaimer that the latter's correlation is not optimal. In terms of the rule of law (the degree to which authorities are considered to trust and stick to social norms, resulting in the standard of contract compliance, property rights, the judiciary, and courts, as well as public safety), the Philippines has a flawed rule of law. Countries with a lax rule of law demonstrate no correlation between the inclusion of LGBT people and progressive policies (Flores & Park, 2018). When these factors are compared to Indulgence and Restraint, press freedom is strongly correlated and a vital factor for indulgence, while the rule of law favorably correlates with restraint to maintain order. As the Philippines is a comparatively restrained region, according to (Hofstede 2010), the partially free press substantiates the statement but undermines it in terms of the rule of law, as measured by other indices (Flores & Park, 2018).

2.5 LGBT+ Mediascape Review in the Philippines

Communication media were presented in printed artifacts of newspapers and writings in the Philippines' early history. The Spanish regime replaced the existing

indigenous forms of communications, i.e., information or rules written on trees, leaves, and bamboo tubes. Back then, the media dynamics illustrated the conflict between the Spanish regime, enforced norms and conducts dictated by the Kingdom, and Filipino nationalists advocate for social reforms and seek national independence. Due to nationalists' demand for political restructuring, the communication print mediums have expanded through the utilization of literature, music, and arts (Rosario-Braid & Tuazon, 1999). Snippets of LGBT+ narratives were expressed in the poem-novel *Florante at Laura*, a well-acknowledged Filipino written literary work in the Philippine History that creatively fanned Spanish discontentment flames rule back then. Balagtas used bakla to occupy mental confusion and undecidedness, which remained unresolved, fearful, and weakened (Garcia, 2008). The introduction of new newspapers, other mediums of modern media, and embedding Communication discipline in the Philippine education system were seen in the 20th century when Americans took over Spaniards' rule for several centuries. As the print media continues, Films (1904), Radio (1922), Communication Education (1936), and Television (1953) prevailed for general public consumptions in parallel with the significant geopolitical changes that happened globally, especially when the Philippines regained its independence from Japanese and Americans after the second world war.

Regarding Films, the genre showcase was transformed from Spanish Zarzuela stories and colonial independence themes to narratives of more “adult” and realistic or acceptable characterizations and plots (Rosario-Braid & Tuazon, 1999). In connection with LGBT+ in early films, local production Sampaguita Pictures produced *Kaming mga Talyada* film in the 1960s featuring beautiful male matinee idols to act bakla, aligned with the theme talyada: swishy, weakling, and unprincipled. Characters performed female chores like knitting, cooking, soprano-singing, and hairstyling until their father forcibly enlisted them in the army and ended up to beautiful female partners accordingly (Garcia, 2008). In the 1970s, frontal nudity, rape, and sexual violence-themed bomba films became the staple of Philippine cinemas featuring female sexy stars engaging in a mix of hard and softcore pornography. This genre's surge is in unison with the government sequestration of all privately controlled and

owned newspapers, magazines, radio, televisions, and other media communications as per the imposition of Martial Law. Bomba films were argued to be the government's counter-information as "free press" amid highly censored and intimidated mass media (Rosario-Braid & Tuazon, 1999). Coupled with bomba films are LGBT+ characterizations in films which exemplified loud and funny faggot of a colorful character bakla particularly in comics-turned-movies portrayed by the King of Philippine Comedy, Dolphy. Dolphy's bakla movies contented to be capitalizing on homosexuality as a laughing stock, attributable to being "handicapped," which gays are never capable of reproducing. Besides, depictions of married and closeted homosexuals having extramarital affairs with same-sex, lower social status bakla in coping with being a parent, and lesbians who got into prohibited drug businesses are popular themes. In the 1980s, assertions of feminist consciousness allowed non-typecasted bakla to unfold on the Philippines silver screen. Feminist films often involve a strong heterosexual woman who affirms the parallelisms of struggles and oppression of women and gays (Baytan, 2008; Garcia, 2008).

The 1990s of the LGBT+ still resonate with the dominant views of their marginalization in the society, even for a successfully middle-class and educated urban-dwelling musical icon like Lady Valerie, a pre-operative transsexual whose fame arise in this decade. She said men would have relationships with gays when the price is right. For other associations, such as one-night-stands, it only happens out of lust or curiosity. She speaks on behalf of her experience of having a married lover to a heterosexual woman and having a child while the wife explicitly knows that his husband has an affair with a cross-dresser. For this decade, the affinity between women and LGBT+ struggles is pertinent and observable in Filipino theater plays organized by Philippine Educational Theater Association (PETA) aside from films. Familiar storylines were patriarchal domination and oppression to women using Spanish and American men persona and struggles of a straight-acting gay to come out and disown himself. These narratives are similar to the 70s and 90s, but the difference exemplifies that these straight-acting gays and their lovers knew they are homosexual and not mixed with a bakla and heterosexual partner.

AIDS resurfaced as a pandemic in 1990, and it has been widely the content of the news especially. Unfortunately, homosexuals had been the center of this discourse were some news outlets showcased statistic after statistic of infected homosexuals, proclaiming them to perform sorts of perverse acts of “drinking urine” and “eating shit.” The contents were presented as a factual and credible section and not a writers’ editorial or opinion. Another novel category, “MSM”: men having sex with men, had emerged in this decade, which is very observable in writings and broadcast contents of Margie Holmes, a famous psychologist specializing in sexuality and family planning. In a particular television show, four professionals from several sectors of the society were featured in that segment's condition shall be pretaped, and their faces will not be captured. According to them, they were men who are having sex with men (Garcia, 2008).

Further to this, there are reinforcements of gay literature in the 1990s, which started in the 1980s. Mainly to help increase gay awareness were the published books by Danton Remoto and J Neil Garcia’s *Ladlad*, an anthology of Philippine Gay Writing. The book rendered dissemination of knowledge how Spanish religiosity and Western medicalization have contoured the minoritizing of gay men, on the top of creative expressive writings of the poem, plays, and stories circulating from gay men avenue to reveal their realities, secrets, hopes, and dreams (Remoto & Garcia, 1994; Suarez, 2017). In parallel, LGBT writing related to lesbians, such as *Tibok* and *Lesbian Primer*, were released as resemblances of lesbian activism in the 1990s, and the first newspaper dedicated to LGBT, *ManilaOUT* (UNDP, 2014).

Mass communications of the 21st century evinced contrasting representations and apprehensions towards LGBT+. As the Philippines media synchronously adapt to the new media medium such as digital media, LGBT+ images are continuously questioned and challenged. A highly exposed LGBT+ related story in media was the murder of a Filipina transgender by a U.S. Military soldier in the Philippines. Images depicting transgender’s life and death are vastly circulated by news outlets and social media within and outside the Philippines, where the most striking pictures are her beaten face, and the dead body slumped in the toilet bowl. Two more cases of transphobia received media attention. First, the entry denial of a trans fashion designer

on a high-end bar as the establishment's dress code does not allow cross-dressing men. Second, a dismissal of a transgender employee from her work alongside 96 other workers without explanation by a local beverage company (Zachary Frial, 2018).

Furthermore, the use of "conversion therapy" is controversial among Filipino parents, psychologists, as seen by a clinical psychologist's television interview. Such statements have received attention, including formal ethics complaints that were a precursor to creating a directive to the institution affirming the inherent dignity and equality of LGBT+ and non-discrimination based on sexual orientation, gender identity, and expression (Manalastas & Torre, 2016). Another notable media phenomenon, Vice Ganda, became popular in the Philippines, with programs and T.V. commercials where he often wore women's clothing, engaged in campy jokes, and lip-synched pop music videos. Vice Ganda's movies, concerts, albums, and television shows are top-billed, consistently making him an A-list star of his network. The success is relatable to the King of Comedy's stereotypical images, Dolphy of bakla, as campy and hyper-feminine.

Nevertheless, this time, Vice Ganda is aligned with his identification as a bakla, unlike Dolphy before, who identifies himself as heterosexual. Charice Pempengco is a concrete example of a story that received much public attention, particularly on the depiction of tomboys in Philippine media. After several years of experiencing international fame in Asia and the West, he became a tomboy on Philippine national television, where he discussed estrangement from his family, lived with his friends' house, and affected his female partner. Aside from personalities, "My Husband's Lover," a first teleserye drama broadcast in a primetime television spot, depicting explicit focus of hidden homosexual relationship has gained viewing clamor in parallel with Vice Ganda and Charice's presence in entertainment. The teleserye is a love triangle between discreet masculine gay men, his married partner seen as perfect mother and housewife, and his long-time gay lover who has more effeminate mannerisms. The plot is different from stereotypical images of bakla like Vice Ganda's, and there had been resolution with wife where homosexual partners ended up together (Diaz, 2015). Themes veering away from a preponderance of stereotypical bakla representation have also been seen in more complex expressions of bakla

subject in more affirmative gay films produced by non-mainstream movie houses (Baytan, 2008). Throughout history in the entertainment business, celebrity success was often determined by the number of project offers, guest appearances on entertainment programs, and if such guest appearances garnered considerable viewer engagement, i.e., television ratings. The beginning point and critical factor in all of them is the public's successful recall of celebrities. However, popularity may be gained if the public recall results in initiatives and guest appearances that are both engaging and profitable. Recall of a celebrity by the public may be either good or bad. One strategy for increasing audience memory is to publish gossip and scoops about the celebrity. In this respect, members of the entertainment press are crucial since they produce print and online media outlets. Thus, one strategy for managing public perception is for the celebrity and talent manager to be extra friendly to secure controllable write-ups on the celebrity advantage (Reyes, 2007).

In 2020, a pop genre called the Philippines Boys Love (B.L.), directly influenced by Thailand's series *wai*, gained significant popularity. The rise of the popular culture resulted in the acquisition of broadcasting rights of a mainstream television station (ABS CBN News, 2020) and, mud rush of producing 'Pinoy B.L.,' locally produced versions and adaptations of 'Thai BL,' that are running 36 shows (10 of which are forthcoming) which broadcasted through digital platforms or Over the top televisions (My Drama List, 2020a).

2.6 LGBT+ Story in Thailand, the Philippines' LGBT+ Friendly Neighbor

2.6.1 The Presence of Religion

As scholar-monks, pre-modern Asia's Buddhist religious scholars were an aristocracy within an elite, as they were amongst the very few citizens in their communities who could withdraw from earthly life to pursue the holy calling, and they were literate, in contrast to the rest of the population. Like religious intellectuals worldwide, Buddhist theologians' abilities were recognized both inside and beyond their institutional environments. Theologians were regarded as worthy adversaries and providers of divine authority and temporal legitimacy by the influential and wealthy leaders of the political elite, such as leaders and business people (R. Jackson &

Makransky, 2000). According to historical evidence from the Indo region, female Buddhist monks (bhikkhunis) were ordained alongside male Buddhist monks (bhikkhus) during Buddha's time. There are references to bhikkhunis in the 'Songs of the Elders' preached to the bhikkhus. The spread of Buddhism was facilitated dramatically by women and became much more vital to people's wellbeing. Discrimination against bhikkhunis, on the other hand, started after Buddha's death. In the 11th century, Buddhism vanished in India and reappeared in Sri Lanka. Popularly feminist argument: The Women's Deprivation in Bias of Buddhism or the claim that the Buddha became absorbed into a form of Vishnu have been given as possible reasons for the breakdown of Indian women, in general dwindling of women in particular (Schmidt-Burbach et al., 2015).

Buddhism was traded via land and sea channels. Since the development of written texts originated in India, it developed into a pan-Asian institution. When written scriptures were available, the thoughts of Buddhist philosophers were maintained, transported between countries, and adapted from one tongue to another. They became a form of currency within the Buddhist world's elite circles in this way (R. Jackson & Makransky, 2000). Several kingdoms and people had animistic practices in archaic periods (before 1500), including modern-day Thailand. The Sukhothai Kingdom is the forerunner of contemporary Thailand. Sukhothai adopted the Buddhist faith, conventionally known as Theravada Buddhism, from Sri Lanka to Nakhon Si Thammarat (Schmidt-Burbach et al., 2015). Since then, Buddhism has become an integral part of Thai identity. The later advent of Christianity and Islam, which had a relatively small population in comparison to Buddhism. Islam is the most numerous minority faith in Thailand, followed by Christianity. Islam spread to Southern Thailand after its foundation in Malacca. Additional Muslim immigrants worked in various official capacities at the Ayudhaya Kingdom's court. They came to Thailand for socio-political purposes, including communism in China and Burma's nationalism. Buddhism is associated with instilling in Thai personalities an attitude of permissiveness, compassion, non-interference in the lives of others, and nonviolence. Since then, Thailand has accommodated and accepted Islam's religious stance by encouraging them to engage in politics and providing them with opportunities to excel

in work and education through their religious complexities and norms while refusing to call for Buddhism's doctrine to be changed (Yusuf, 2016). A short historical summary is interspersed with discussions of Thailand's political and medical literature review sections for Christianity. Buddhism is generally anti-sex, and heterosexuality and homosexuality are portrayed as similarly repulsive causes of pain (Jackson & A, 1998). Buddhism offers a philosophical basis for man's hierarchical dominance over females in the light of gender. According to the overarching Buddhist belief of karmic repercussions for past lives' wrong deeds, Buddhists claim that a woman's birth means past lives' demerit. Rebirth as a mortal means that one does not have enough karma to complete the chain of rebirths but just sufficient to be born upon this mortal world, which offers merit. There are records of the Thai Queen of Sukhothai praying to be reborn as a male by her merit, which is arguably proof of her acceptance of Buddhist women's injustice. As a product of past lives' misdeeds, the wife's experiences were arguably backed by a tale of an adulterous husband who was mutilated as an animal for five hundred lifetimes and resurrected as a woman and kathoey for five hundred lifetimes too. They were not permitted to become monks and had little access to additional Buddhist services due to an androcentric religious order. Female bodies have been exposed to polluting and defiling attitudes and traditions. As an illustration, consider the defilement regarding menstruation. Females that menstruate are deemed impure and therefore prohibited from participating in religious practices and locations organized by men. Additionally, their lower garments denote their frailty and unmanly nature. A common Thai proverb compares women to "buffalo" rather than humans and effectively makes them men's property. There are karmic consequences of heterosexual misconduct, in which men having intercourse with an unmarried child are perceived to be stealing from the father's house (Jackson & A, 1998). These views toward women continued even though extant Buddhist scriptures specifically affirm that women will achieve enlightenment without first reincarnating as males, and misogynistic texts are uncommon in Buddhist scriptures. Additionally, such concepts are arguably conflated in Buddhism and Brahmanism faiths, most notably polluting female bodily processes. The origins of this concept can be traced back to Ayutthaya's Brahmanic traditions and traditions when Brahman practices were used to create sacred gems and amulets to shield soldiers during the war. When magical charms

came into touch with menstruating women, they were useless. A fascinating aspect of Buddhism that is also relatable to women is its perspective on beauty. According to Buddhist logic, attractiveness results from spiritual goodness. The reasoning allows for the possibility of a beautiful person being ugly, an ugly person becoming attractive, or a bad person becoming morally decent (Esterik, 2000). Buddhism's paradoxical attitudes toward women are inextricably linked to their perspectives on man homosexuality and transgenderism. There are four gender forms mentioned in texts: man, female, ubhatobyanjanaka, and pandaka. Ubhatobyanjanaka is a general term that applies to hermaphrodites; thus, pandaka is a general term that corresponds towards male transvestites and homosexuals. From a karmic perspective, such forms of sexual assault in the past may lead to an individual engaging in homosexual behavior in the present. These offenses include adultery, prostitution, sexual interference with one's son, and sexual irresponsibility by failing to care for the pregnant woman. According to some research, pandaka or kathoey is one of the karmic causes of physical impairment, muteness, madness, blindness, deafness, and intellectual disability. Karma manifests itself from birth in hermaphroditism and continues to manifest itself after birth in the form of transvestism, transgenderism, including homosexuality. Although hermaphrodites cannot achieve nirvana, kathoey can if they devote discriminating wisdom (panya) to the mission of spiritual salvation. The acts and wishes are merely embodiments of outworking karma and not sources of potential karma accumulation. Additionally, homosexuals are associated with the Buddhist concept of anicca, or impermanence. According to certain research, they are evolutionary perversities, peculiar yet necessary components of natural processes. Other research concluded that the kathoey had already lived plenty in hell and must not be judged based on their karma. Their afflictions cannot be alleviated, only sustained. As a result, a strong tolerating attitude toward their life is essential. Throughout culture, Buddhism has been inextricably linked to politics. In particular, during the 1980s, the determining force of karma was denounced as rationally backward and morally nationalist as substantiation for bureaucratic centralization state and military rule. In effect, the reformers sought to engage in Buddhism, emphasizing people's propensity to improve their conditions rather than on something arising from karmic effects. However, in homosexuality, particularly as the AIDS

crisis grew, the modern reformist interpretations of Buddhism facilitated the emergence of a more concentrated anti-homosexual diatribe. While conservative traditionalists who continue to believe in karma's deciding force take a somewhat more laissez-faire stance on homosexuality. Nonetheless, the circumstance effectively established homosexuality as a distinct identity in Thai culture (P. Jackson, 2003). Despite the shame and lack of recognition faced by the LGBT+ community within Theravada Buddhism, an ordained monk has stepped forward to defend LGBT+ rights. When monks usually discourage discussing gender problems, Phra Shine Waradhammo has been outspoken that Buddhist teachings help LGBT+ and anyone seeking to alleviate their suffering. He mentioned that LGBT+ individuals are still human and that treating them contradicts poorly to Buddha's teachings. The widely held belief that current LGBT+ identities are karmic repercussions of previous lives' wrong acts, such as adultery, was used by the religious domain to define their identities as derogatory. He concluded that society, rather than karma, forms the hardship of LGBT+ people. The people in charge of the situation are the ones that cause LGBT+ people to suffer. For instance, if an employer considers an LGBT+ candidate solely based on their skillsets and not on the contradictions in how the applicant dresses and the sex assigned at birth, there is no pain. Overall, karma may be just a myth (Motherhood.co.th, 2020).

2.6.2 Medical Arguments about Gender and Sexuality

Thailand's early medical sources can be traced back to the 15th century, when the people used herbal medicine to treat their patients. India, Khmer, and China's influences affected early medical practices even further. The widespread use of Westernized medicine in Thailand can be traced back to the early Ayutthaya period when Catholic Europeans introduced it. Hence, Western medicine's intensive dissemination in conjunction with the Christian faith began (Charuluxananan & Chentanez, 2014). However, it was not until the late twentieth century that medical and testable theories for gender deviation became available. Thai discourses in the 1960s associated hermaphroditic kathoeyes with transvestism and transsexualism. Clear public views trying to conflate transvestism, transsexualism, and hermaphroditism made an effort to restrict the denotation to kathoey unique to

hermaphrodite failed. The philosophy of karma, an ancient scientific-Buddhist theory, has been attributed to biology by claiming that the genetic code that defines a person's physiological and behavioral creation is identical to the karmic destiny.

Hermaphrodites had physical disabilities, while gay men had psychiatric disabilities.

Transvestism and transsexualism were later differentiated from hermaphroditism, with the latter being for "real kathoey" and the former being for "fake kathoey."

Since the early 1960s in Thailand, Freudianism and its variants have dominated much of the discourse on homosexuality. His theory on homosexuality, specifically the oedipal complex and psychoanalysis, which essentially pathologizes it, has become a prevalent anti-gay ideology, particularly in the 1970s and 1980s. The implementation of this term coincides with the return of a growing number of Thai graduates from American universities, as the United States, in particular, has given significant military and financial assistance to Thailand, including the sponsorship of a substantial number of Thai grad students to pursue their education in the United States. Even though homosexuality is no longer considered a behavioral illness or a sexual defect by the American Psychiatric Association in 1973, Thai scholars have used psychoanalytic and behavioristic causation models. Thai psychologists have concluded that a human being's sexuality reflects both homosexual and heterosexual propositional forces but that individuals with average sexual growth suppress homosexual factors. Friendship and social interaction, sport, poetry, and other artistic activities also convey repressed emotions. Those who demonstrate their homosexuality do so because their gay desires are not suppressed. Homosexuality is also a product of family discord and ineffective child-rearing. Mothers who are domineering, manipulative, or seductive can render their sons alienated from men, and fathers who are distant and unfeeling can exacerbate this feeling. The proponents of the anti-homosexual paradigm argue that individual homosexuals should be treated with psychotherapy to avoid the birth of more homosexuals by family involvement. It is further emphasized that parents must raise their kids appropriately based on the sex at birth (P. A. Jackson, 1997b).

The Ministry of Public Health, Thai Medical Council (the medical profession's self-regulation entity, chartered by the state), Royal College of Psychiatrists of

Thailand (an advisory, research, and regulatory organ), and Thailand Nursing and Midwifery Council are some of the medical, legal and technical bodies that should be concerned about the well-being of LGBT+ Thais. They seem to have shown varying degrees of openness for the LGBT+ strata from the late twentieth century to the present day. In policy manuals, Thailand Nursing and Midwifery Council, for example, lists LGBT+ topics like homosexuality alongside drugs of addiction as health concerns for Thai teens. According to the Royal College of Psychiatrists of Thailand, openly gay specialists will not become psychiatrists (Section et al., 2016). In Thailand, sex reassignment surgery (SRS) and other associated surgical procedures have become increasingly common and legal (UNDP & USAID, 2014). Thailand has been a hotspot for transgender tourism and is a significant stop for Western and other transgender travelers undergoing gender affirmation surgery. Thailand has emerged as a national center for the global transgender rights movement, including gender reassignment surgery (P. A. Jackson, 2011). Concerns have been raised about its lack of supervision, especially regarding its access to teenagers. As a result, the Medical Council responded by releasing legislation prohibiting such surgeries in minors and requiring approval as scientifically recommended by two psychiatrists, each of whom must be Thai; those aged 18 to 19 must have parental permission. The Royal College of Psychiatrists of Thailand is also required to offer further advice on treating people who seek SRS. Even though it is legal in Thailand, this practice is not protected by its compulsory healthcare scheme. Furthermore, this accessibility is mostly by surgery for male-to-female transgender individuals, which can be very expensive. In addition to the sex reassignment procedure, the transitional phase for transgender people involves several procedures and phases. Female-to-male sexual reassignment surgery is more difficult to come by, less advanced, and much more costly. To be eligible for SRS, a person must present two medical records confirming that they have Gender Identity Disorder (GID) or are a transsexual, living as the opposite gender after one year before surgery, and be in good mental health to deal with the transition (UNDP & USAID, 2014).

Returning to the medical support needed for SRS, Thailand's Royal College of Psychiatry has released a series of recommendations for psychiatrists and other

professional doctors to follow in the "treatment of gender dysphoria and transsexualism." These recommendations support the classification of 'transsexualism' as a mental condition that must be handled only under medical care. This position aligns with the Ministry of Public Health's "International Classification of Diseases" ICD-10-TM and the World Health Organization's ICD-10. The recommendations are identical to those published by the World Professional Association for Transgender Health. However, unlike the seventh edition of the WPATH guidelines, which acknowledges that "being transgender, non-binary, or gender non-conforming is a form of diversity, not pathology," the Thai guidelines allow no such qualifiers. The Department of Mental Health stated that "links between same-sex love persons" have already been excluded from the International Classification of Diseases, 10th edition, Thai Modification (ICD-10-TM, the new version provided by Ministry of Public Health, 2012, referring to the ICD-10 issued by WHO, 2010 (Section et al., 2016).

In the 2000s, the HIV/AIDS outbreak reached Thailand simultaneously as the queer boom. The number of newly infected people in the state has risen, and gay people and other men who have sex with men (MSM) and transwomen or kathoey have borne a disproportionate share of the blame (UNDP & USAID, 2014). The (MSM) is known as chairakchai, which means "people who love men" in Thai. The newly coined Thai term chairakchai may reflect Thai homosexual men's ongoing struggle to equalize their sex/gender identity in Thailand. It was said that the term chairakchai functions similarly to the term yingrakyong, which was invented by a Thai lesbian group (Singhakowinta, 2016). The 'Law and Order Campaign,' which began in 2003, imposed draconian and legal laws on gay venue managers that provided contraceptives and lubricants. The "crackdowns on gay bars, pubs, and saunas" included publicly visible sauna arrests, public shaming, and nudism of arrested clients and employees, as well as the selling of humiliating photographs to the Thai newspapers. This proposal was a complete reversal of Thailand's 100% condom campaign, which acknowledged that although sex work was immoral, condoms in sex locations were a public health benefit." During this time, popular HIV/AIDS prevention resources were increasingly disappearing from gay venues. Although the

situation has improved, there are still obstacles to providing adequate preventive services” (UNDP & USAID, 2014).

2.6.3 Political and Legal Landscapes

The city-state classified as mueang was the fundamental political entity of the pre-Siam or Thailand bordered Khmer-Mon area in ancient times. Mountain, lake, and sea stretch isolated settlement areas from one another. For protection against threats, pests, and diseases, the villages remained concentrated into mueang centers. Mueangs are governed by jao, who was originally in charge of land management and agriculture. The initial settlers also were an elite who had preferential rights in land in exchange for the duty to bear weapons as necessary, later migrants are dependants of the elite, and slaves have had no access to the resources. As a result, hierarchical formation began. Mueangs have successfully battled hegemony to one another by enacting a "segmentary state," in which superior mueangs rule over inferior mueangs, using an "emboxment" system. The ruler's son or other kin were often sent to reign over the vanquished mueang. On the other hand, the subordinate king could be forced to bring a daughter or sister to marry his overlord, as well as a son to serve in his legion; these charges acted as bribes for the subordinate's continuous allegiance. In special circumstances, the overlord can bestow a royal or noble spouse on the subordinate, who may also act as an informant. Since then, the ruling descent and clan have persisted. The Sukhothai Kingdom originated as the birthplace of modern-day Thailand, preceded by the Ayutthaya Kingdom (Chris & Phongpaichit, 2014). Gender stereotypes varied dramatically depending on social class. Women did their fair share of labor among average citizens. In rural households, maternal and paternal lineage was given equal weight, and inheritance was divided evenly between men and women. Plenty of the ritual experts of the spiritual traditions that coexisted with Buddhism were women. The ladies have powerful personalities, distinct economic roles, and a great deal of autonomy. However, women were regarded as commodities by royalty and nobles. Patriarchs gathered wives to increase their lineage. Families used daughters to create dynastic ties. A woman was only the property of a man in law, firstly her father, until her partner (marriage law was essentially a bond of sale from parent to spouse), and probably a master if she was sold as slave. Women in

court poetry were depicted as symbols of perfection and plot instruments, not as people with roles and personalities. Back then, the sakdina government, a structure of service nobility of inland areas allowed to own, was in charge of these gendered traditions. The Sakdina rulers were considered coarse and uncouth by common citizens. The growth and maintenance of upper-class family status had begun by amassing enough wives to deliver sufficient promising sons for political ranks and enough females to create elite marriage networks. They comprise ethnic Thais, Chinese businesspeople, and the royal family itself. King Rama 1 to 5 had several children and mothers ranging from 42 to 82 and 28 to 37. The Chinese merchants, known as jao sua, had risen through the ranks of society thanks to their links to the royal court. On behalf of the king and top courtiers, they served as merchants. While they may have other spouses in China, the majority of them married Thai women. In the early nineteenth century, however, enslavement was much more prevalent in rural areas. Others were enslaved due to debtor as a part of violence. Some sold themselves or, more commonly, their offspring, other relatives, or certain subordinates into servitude. The law codes established a pricing structure focused on age, gender, and other factors. Slavery was passed on over the generations. Later on, a wave in entrepreneurship among Chinese immigrants was seen, followed by other communities, resulting in new business culture. Gender dynamics continued to represent this societal divide in this sense when women's status as legitimate possessions of men was challenged. More upper-class women started to assert to have a say in choosing a husband and claimed to contribute to the family-owned business, becoming especially significant for this class. Perhaps since "the stipulation considers a female like she is some water buffalo," King Mongkut scrapped a husband's entitlement to sell his spouse or child without her consent. He did, however, reinforce conventional upper-class families' rights to regard women as possessions. He ruled that low- and middle-class women might select their husbands, but not for high birth since their choice could influence the family's prestige. A man could also buy a slave as a bride and then resell her, according to the 1868 amendment. Mongkut reinforced the father's legal authority over his wives and daughters, especially in families with over 400 sakdina. The control of the great households was also dependent on the deployment of daughters. Later on, the Western powers emerged due to their

advancement theories, technology, gadgets, and religion. The royal stance was initially to hold the Westerners at arm's length. On the other hand, the elite proposed that increased western trade and freer labor, and access to emerging technology would boost economic development that would favor government and private businesses. As a result, King Mongkut invited John Bowring, the governor of Hongkong, Britain's opium stronghold, to negotiate the "Bowring Treaty." This compact removed royal monopolies, equalized dues on western and Chinese shipping, and gave British civilians extraterritorial powers. Following Bowring, several treaties with other Western countries were signed. The treaty also marked Siam's shift away from China, which had been the priority for the previous 150 years, and toward the west (Chris & Phongpaichit, 2014). There was no effort to fully overhaul all facets of gender and sexuality to replicate Western ideals in their entirety. Rather, the Siamese state used legal and bureaucratic modes of influence to portray heterosexual relations as civilized, thoroughly 'clothe' the people, and visually separate the genders for many decades. Westerners find the apparent 'sex mystery' resulting from premodern Siamese fashions' comparatively 'unisexual' character almost as upsetting as the overt 'nudity' of Siamese skins (P. Jackson, 2003). As King Chulalongkorn succeeded his father, Mongkut, he adopted Western ideas and essentially replaced old political order with the nation-state model, allowing Siam to defend its boundaries from British Burma and French Vietnamese as a buffer state. The sakdina rule (Thai feudal states) changed from fragmented to authoritarian and unified. The reform aims to establish the state's responsibility to defend its people and advance. They are responsible for educating people, as well as improving their mental and physical skills and welfare. It would also eradicate ancient rituals like corvee and slavery. When Western trends became stronger, so did the way people dressed in cities. Many Thai and other people wear only a wrap-around lower fabric, with some females getting a second cloth loosely wrapped around their upper body, which was considered semi-barbarous. The elite reacted to certain farang attitudes that suggested a connection between clothing and society. As a result, men and women in the court wore tailored robes all over their bodies until the city of Siam was entirely dressed. Social status has a major impact on gender stereotypes. Males were influential in many of the city's elite communities. The traditional bureaucracy had been entirely male, influenced by its warrior position,

and this principle was carried forward into its new incarnation. Until the 1910s, Chinese migration to Siam was almost entirely male, and the traditional entrepreneurial family was pure patriarchy. Women, on the other hand, became a tool for dynasty building and diplomacy. They helped the family's next generation by producing sons and bridging ties with patrons and associates. Women were not powerless in any way. Some women had important positions within the palace, such as looking after the treasuries. Money and property given to a bride at marriage remained hers alone under the constitution, and some wives used it to start their businesses. Some Chinese patriarchs wanted to leave at least some land to their daughters, partly to honor Thai tradition and partly because sons were more likely to travel across the family's geographic network, while daughters were more likely to remain put. In the active community, women played a somewhat different part. They were successful. They had such a stronghold on the street and canal markets that the government named women as market supervisors. They cultivated rice and vegetables on the district's outskirts (Chris & Phongpaichit, 2014).

At the beginning of the twentieth century, sodomy was a criminal offense to get the Siamese legal code into line with European civilizational norms. Because of the reciprocal provisions included in trade deals with Europe, Japan, and the United States, these laws were studied. The entire population of Siam was considered androgynous, with no 'civilized' divisions between men and women. Both same-sex marriage and cross-dressing are curiously absent from the colonial era record for Siam. To the French and British, Siam was associated with heterosexual excesses rather than homosexuality (P. Jackson, 2003). In 1932, the nation went from an absolute monarchy to a constitutional monarchy under the government of Phibun. To signify a central cultural turning point in the country's history, 'Siam' was changed to 'Thailand,' which no longer connotes uncivilized images but has a more modern-day appearance (P. Jackson, 2003). The desire for authority to be returned to the people than the monarchy was the driving force behind the transition (Chris & Phongpaichit, 2014). About the fact that no single cause of homosexuality has been prosecuted under this statute, Thai police have continued to ignore the provision, ignoring consensual same-sex acts as they have in the past. This legislation established the

Thai legalization of homosexuality, but Thai police disregarded the provision, ignoring voluntary same-sex acts as before (P. Jackson, 2003).

Before World War II, Thai titles lacked a gender indicator. For female speakers, it was customary to be referred to as 'ee' and 'ai' and for males.' Both Mr (nai), Miss (nang-sao), and Mrs (nang) were formalized at the time of King Vajirarudh. Phibun expanded this by establishing a "Committee for the Establishment of Personal Names," which included society scholars in listing Thai names, genders, and gender designations. The committee's final report was released, and personal terms were made public. The new male and female pronouns have appeared in the modern language of Thai. Many genders have arisen in the way of polite words, such as khrap for men and kha for women. Before this point, Thai laws and agencies have overlooked issues of same-sex and transgender people. In Thailand, Chiang Mai has the first record of cross-dressing, which the locals refer to as pumia. In the nation's capital of Bangkok, transsexuals are almost invisible. Following World War II, political rivalries arose to demand their values for implementation in Thailand. In parallel, the private adult non-commercial consensual act of sodomy was decriminalized (UNDP & USAID, 2014). The provision was eliminated as part of a revision to rid the legal code of outdated and anachronistic ordinances as, for the record, Thai enforcers violated the anti-sodomy legislation and did not consistently uphold the anti-prostitution laws (P. Jackson, 2003). The last quarter of the twentieth century saw Thailand's culture transform at an astonishing speed, owing mainly to the growth of the middle class and their consumption of international cultural goods as they became adapted to global preferences and ideas (Chris & Phongpaichit, 2014). This political transition has shaped Thai conceptions of "face" and "good image." The nation will now present symbols that are consistent with acceptable, ethical, and valued behavior that should be shown by corporations, law enforcement, citizens, and the monarchy. Failure to adhere to anticipated expectations causes "face loss" or "damaged image," which causes fear, guilt, rage, and aggression. In terms of gender, conventional masculinity and femininity are "morally proper within the confines of marriage." Homosexuality and transgenderism and manifestations of heterosexuality such as plural marriages and adultery are confined. As a result, divisions to project

"face" and "good image" in the public and private domains. From a Thai or Western view, the concepts have been further dimensioned. When Westerners' behavior is hostile but not so much from a Thai's perspective, the Thai authorities intervene in favor of the Westerners. As a result, state enforcers have attempted to limit the public presence of homosexuals and transgender people, who are considered private. Authorities have sought their assistance to encourage policies that benefit the general population, such as the tourist industry. As a result, there is a big grey area and conflict between the public and private spheres of LGBT+ notions (P. Jackson, 2002).

Political unrest in Thailand took place in the twenty-first century, and after the coup in September 2006, the military government ousted former Prime Minister Thaksin Shinawatra from power. Before 2006, former prime minister Thaksin Shinawatra's nationalist policies contributed to closing large numbers of heterosexual and gay entertainment venues because of a pronounced decline in patronage. Moreover, the mainstreaming of LGBT rights issues on the Thai political scene to discussions on controversial subjects, such as allegations over "gay monks" among Thai Theravada Buddhists, is under debate on the meaning and grounds of monastic codes and human rights, have been up for critical discourses. Furthermore, the increasing engagement of queer advocacy on justice issues and the significant legal and policy developments. The liberalization of attitudes to homosexuals, lesbians, and kathoey in society has contributed to the presence of the homosexual community in Thai culture. Lesbian organizations have consistently become more visible than gay male organizations. Anjaree, a queer organization, has been Thailand's most dynamic and outspoken LGBT+ organization. People from Anjaree can obtain assistance from the "National Human Rights Commission" (NHRC) to advance LGBT+ matters, where a "Sexual Diversity Network" (SDN), a consortium of numerous LGBT organizations, has arisen. The "Yogyakarta Principles" have been adopted by the NHRC and the SDN. The "Constitutional Drafting Assembly Intentions" Document, which explains the rationale and definition of "phet," which includes provisions in Thai constitutions, is their most important achievement. It comes after previous efforts to have requirements such as "sexual diversity" and "sexual identity" were unsuccessful (P. A. Jackson, 2011).

Indeed, the upsurge of the LGBT+ movement offered new ways for the community to further cultivate their community and society's status. However, the complete guidelines on LGBT+-related issues in the Thai legal system were seen lacking. An example is marriage rights and LGBT being allowed to get married in Thailand, which cannot register a marriage because of breach of “Civil and Commercial Code Section 1448 and 1458.” The “Civil Partnership Bill 2018” does not have full access to the matter, particularly the right to marry a same-sex partner (Saengmaneejeeranandacha & Sonsuphap, 2019b). The Gender Equality Act has only been a partial achievement as it has given effect to non-binding equality provisions in the constitution. If gender inequality has been found, specific government departments, private companies, and individuals will be mandated to take remedial measures. Non-compliance can lead to criminal charges. Efforts are underway to pass a gender identity bill, but the process is lengthy. The Life Partnership Bill, which the Cabinet approved in December of 2018, will go to the Council of State. It managed to bring the concept of partnership acknowledgment on public discourse for the first time, building momentum for law reform regarding family law (marriage, abortion, and reproductive rights). Four ‘out’ LGBT+ senators from the Future Forward Party were elected in the parliament. The party got the third most votes but is now seated alongside other opposition parties. Three were chosen based on party lists, while one was elected from an electorate. Tanwarin Sukkhapisit, a film director, placed high on the party's list, guaranteed victory, received widespread publicity. However, in 2020, the Constitutional Court dismissed her due to his current stakes in media firms. (Sanders, 2019).

To re-emphasize, in Thailand, the underlying definition of LGBT categorization incorporates identity, gender, and sexuality, and the concept of phet and is fundamental to all legal, scholarly, and common discourses of gender and sexuality. Categories of nonheterosexual identity are kathoey (male-to-female transgender), tut (flamboyant transgendered boy), gay king (sexually insertive gay boy), gay queen (sexually receiving gay boy), tom (masculine lesbian), dee (lesbian), ying rak ying (women who love women), and bisexuals (Baudinette, 2019; UNDP & USAID, 2014). The list is also widening and improving since, according to

progressive and scholarly experts progressivism, Thailand is heading towards a more LGBT+-inclusive culture, in which gender fluidity and diversity are called for to further equal freedom (Saengmaneejeeranandacha & Sonsuphap, 2019).

2.6.4 Educational Involvement

The earliest record of formally defined education in Thailand could be traced to Ramkhamhaeng the Great, the ruler of Sukhothai, who adopted a standardized Thai script in about 1283, paving the way for propagating the Thai language knowledge. The training was primarily limited to Royal Courts or Buddhism's socio-religious background, which enveloped Thai culture in the decades that followed. Despite the emergence of Jesuit and Dominican missionaries into Ayutthaya from the 16th century, the historical record shows that Westernization did not continue smoothly. Many people saw missionaries' teaching as a challenge to Buddhism, which led to 140 years of opposition to missionaries and Western educational influences. In the 16th and 17th centuries, however, Thailand underwent a “highly fragmented” form of imperialism as foreign merchants, the advocate of Western pedagogy, traditions, and ideologies started to penetrate the Kingdom of Siam. King Taksin did not accept French missionaries back into the kingdom until the late 18th century, and Christian missionaries returned during the rule of Rama II (1809–1824), taking schools with them. According to history, Prince Mongkut grew up in a Royal Court that welcomed Western ideas and was trained in English from a young age. King Mongkut's ability to read and write English affected several events in the ensuing years, including a closer relationship with the United Kingdom, the introduction of Western medical practices, and the encouragement of Western education. Thanks to his predecessor's influence, King Chulalongkorn successfully reformed traditional Siamese education to a new structure of Thailand's Westernization. Since then, the Thai education system has undergone transformative reforms, including free primary education for all, regardless of social status or caste (1932), accelerated development of universities (1973 onwards), and the First Long Range Plan, which focuses on civil society and business needs (1990-onwards) (Nicholls, 2016). Despite these changes, urban children appear to outperform their rural peers in educational achievement, and rural households continue to report financial challenges as one of the most significant obstacles to their

children continuing in school. Educational costs include both direct and indirect expenses, such as tuition, learning supplies, and transportation, as well as opportunity costs, such as revenue from all sources, clawed back when each child is enrolled in the class. The direct schooling expenses are seen as a more significant burden than the lack of children's contribution to the family's economy. In practice, boys have long been considered a more substantial investment than girls, especially in impoverished people where only a few children can attend school. According to their parents, Sons will gradually become household leaders, and men will have more civil service opportunities. However, there is another operating trend that favors investing in daughters' education. Thai women, according to some parents, are much more reliable remitters of income earned than men. Thai families anticipate the daughters to look after them as they age and assist in the family company's maintenance and eventual takeover. Nonetheless, families' savings in sons outnumber those in daughters when furthering their careers (Pattaravanich & Williams, 2005).

In Thailand's education, gender perspectives have been adapted from Western traditions. The Ministry of Education, for example, has followed Western tradition by encouraging women to wear 'standardized' middy blouses and skirts, while boys are permitted to take shorts and tops. Both wore little yards of cloth across their waists when they were younger (P. Jackson, 2003). Gender markings, it may be argued, describe the distinction in the plurality of areas of schooling. For example, women professors are outnumbered in the arts and culture, while men are highly represented in engineering and the sciences (Vichit-vadakan, 1994). The portrayal of men and women and their supportive imagery was unbalanced in some textbooks and instructional resources. Men are sometimes depicted or alluded to as superior to women, i.e., courageous and powerful leaders. Women, on the other hand, are depicted as sweet and courteous. These prejudices were also visible in terms of professions. Biases like these in textbooks simultaneously reveal and reinforce a lack of gender sensitivity and tolerance among pupils, instructors, and families (UNESCO, 2018). Furthermore, extracurricular sports have gender distinctions, such as boys participating in Boy Scout groups and girls participating in alternate activity opportunities. Men's typical signifiers have been pants, pens, and cameras, while

women's distinguishing features have been lipstick and women's accessories (P. Jackson, 2003). As a result of these underlying aspects of discrimination, there seems to be a troubling educational environment for the LGBT+ population. They face challenges in getting a degree, studying at their preferred universities, and choosing a profession in which they are truly passionate. Many families of transgender children do not accept their education and deter them from high-status fields such as science, law, or engineering, preferring them to be excluded in such jobs, much as they do with their heterosexual sons and daughters. On the other hand, family members urged some transgender respondents to pursue “softer” areas of study such as humanities and social science. Some parents of trans youth believe that film and service employees will provide them with better opportunities, and they have encouraged their children to develop skills that will enable them to work in the informal sector. Aside from parents, teachers often instill in students what areas they can pursue. Some examples include preventing transgender students from pursuing careers as surgeons and advising them to pursue careers in medicine instead because becoming a surgeon necessitates a “normal” mental condition. Others are reporting being prevented from pursuing careers in psychiatry because they are mentally “abnormal.” Teachers would be “positive role models” for pupils, so transgender students are usually prohibited from joining the teaching field. Teachers also wanted them to have “unique talents” in cultural practices such as dancing, performing on stage, flower arranging, and organizing events. Many students said they were chosen by teachers or elected by their classmates as class representatives or leads in academic performances and activities such as debates and athletics, especially volleyball. According to some teachers, in comparison to other male students, “girlish” boy students rarely pose difficulties at school and often engage in school events. These qualities are in line with the educational system's values. Even if it is seen as a preferred choice, such a definition may be troublesome for some LGBT+ people. For example, When an LGBT+ student arrived at his current school, he was labeled an “empty-handed kathoey,” suggesting he had nothing else to cover for what some see as his flaw – being a kathoey. The outright imposition of certain universities and government officials against LGBT+ is often an obstacle to schooling. For example, in the late twentieth century, the Council of the Rajabhat Institutes approved to bar homosexual

students from 36 of the country's most prestigious colleges, fearing that they would set a bad precedent for future teachers. The measure was implemented because homosexuals were thought to be grumpy. The order was given in response to a male pupil's violent assassination at Chiang Mai University and proof of a prohibition against "wrong-gendered" citizens. Although it violated universal human rights, the Education Secretary declined to reverse the decision, claiming that homosexuals are no distinct from drug addicts who need care and should not be role models for children. The prohibition was repealed in 1997, although there is no proof that this law has been enforced. Since there are issues found for both males and females in Thai curricula, the background for the LGBT+ population is undoubtedly impacted. Under the framework of "sexual deviations," sexual and gender diversity subjects were required to be learned. Though the content of textbooks, as allowed by the core guidelines, varies by publisher, the scope of sexual deviations covers references to sexual habits and desires and other "deviant" behaviors such as excessive masturbation or paraphilia. At the height of Thailand's AIDS crisis, Thai language texts, book chapters, and academic articles on transgenderism and homoeroticism problematized the new identities, insinuated attempts to prevent, treat, and cure transgenderism, homoeroticism, and discussed how rates of homosexual contact were changing (P. Jackson, 2002). Physical and verbal harassment and social alienation for offline and online communities were other external and derogatory encounters for the LGBT+. Whether online or in-person, bullying is widespread in Thai culture and is arguably a societal phenomenon that severely limits students' well-being and educational opportunities or is considered LGBT. Many Thai schools lack a clear policy to discourage bullying based on a student's alleged LGBT status or to offer assistance to victims of such bullying, so the campuses may not see this teasing or bullying as an issue needing special attention. Nevertheless, when the issue became apparent in some colleges, ad hoc prevention steps were implemented, allowing feminine male students to separate bedrooms from many other male students on such a boy scout camp. Any schools have standard policies in place to deal with bullying, in particular by pupils. Relationship-building practices, virtue reinforcement, fraternity programs, naming teachers as "father teacher" or "mother teacher" responsible for monitoring individual pupils, and efforts to resolve bullying issues by

mediation are examples of those interventions. LGBT+ people would be labeled as "sexually deviant" or "biang ben thang phet," a term that many teachers already use. Some teachers also use the word "mentally disordered" or "phit pokati thang chit," which they believe is an authoritative definition of a defect that some pupils have and for which they have been given "sympathy." School uniform standards are another common source of concern for LGBT+ students. These problems are particularly prevalent among transgender youth. It could be used as a weapon in bullying and the problem of proper toilet use. These are the first questions that LGBT+ people have when deciding on a potential school, college, or university, and they would ideally select the institutions that are the most comfortable and accepted in this type of setting (Busakorn Suriyasarn, 2015). There have been significant changes in scholarly writing debate on same-sex marriage and transgenderism at the turn of the twenty-first century, veering away from the previous discourse that certain ideas became problematic due to inadequate family socialization and isomorphic with misgendering. LGBT+ research fields in academia have grown to include anthropology, sociology, and history, in addition to clinical psychology. The surge was heavily motivated by well-known advocates in Thailand who are known to be affiliated with research universities, hold advanced degrees, and have a long history of feminist activism (P. A. Jackson, 2011).

2.6.5 Familial Ties

The Thai family is the country's most fundamental (and perhaps most important) structure. Any part of life, including social, legal, and moral roles and obligations, is shaped by the family. It is not unusual for multiple generations (as well as extended family) to share a home. Children perceive from their parents what is and what is not appropriate conduct. While the father is the household head, the mother plays an important role, especially in money management. Children are taught to honor their parents from an early age, despite being regarded with empathy and leniency. This ethic instills a sense of duty in youngsters, who are supposed to look after their elderly parents (London, 2000). In the early stages of their lives, Thai children may face gender inequalities in their Thai homes. Thai parents preferred to invest in their male children over their female children, especially in education. It is

because males would become household chiefs in the future and have more work opportunities. As a result, the girls become less trained and educated (Pattaravanich & Williams, 2005; Vichit-vadakan, 1994). One common way for sons to repay their parents is to undertake a highly meritorious act by becoming a Buddhist monk, thus transferring merit to his parents, especially the mother, who cannot become a monk. In effect, the daughters were under duress to assist their parents and siblings financially. Some of the wealthier citizens, on the other hand, hold a concubine in a separate house. The said setup was used as a status symbol in some circles (Jones, 2014). Furthermore, the polygamy component is due to women's socialization as "beauty culture" objects, her main feminine asset. In other words, beauty is seen as a woman's pass to success in life, i.e., finding and keeping a good husband. Women, especially Chinese women, are often encouraged to marry to give the family "face." Having older unmarried daughters is considered a source of humiliation. When a woman marries, it implies she has been "chosen" and granted the wife's title, elevating her family's standing (Sinnott, 2004). Socioeconomic influences have determined the geography of a Thai family household. The function of the family has been somewhat undermined due to family members, particularly young and middle-aged people, city and overseas migration for work opportunities, mostly from rural areas, where at times the father as head of the household can no longer sustain complete control over children's decisions and choices in life, such as marriage, job changes, and migration decisions (Vichit-vadakan, 1994).

The Thai family's tradition of "saving face" or protecting the family's image in society's eyes significantly influences LGBT+ children (UNDP & USAID, 2014). Physical discipline, financial deprivation, isolation from family gatherings, eviction from the home, and social deprivation concerning peers were common among the youngster. Parents are known to curse their offspring, but they have no choice but to bear it and continue to be as good a child as possible. Parents see LGBT+ children as a personal disappointment or a lack of confidence and feelings of frustration, terror, shame, humiliation, or confusion (Yadegarfar & Meinhold-bergmann, 2015). Many cases of abuse by family members, such as a father who raped a homosexual 14-year-old girl, are among the worse cases (UNDP & USAID, 2014). The most severe issue

in LGBT+ families arises during the transition from childhood through adolescence. Adolescence is a crucial period of a person's life where they begin to shape their personalities and become more self-aware. Uncertainty in puberty and the physical changes that occur render children vulnerable. Any derogatory behavior they encounter from their families about their gender identity, especially for LGBT+ children during this confusing period, may significantly negatively impact their emotional well-being (Yadegarfar & Meinhold-bergmann, 2015). Some reports have highlighted the importance of the family's socioeconomic standing in combating public prejudice. Bullying is avoided by those from powerful families as the abuser would be concerned with the following consequences. Furthermore, LGBT+ from powerful families can present a case and advocate for their rights, such as the launched case against the university for the dress code to be modified, claiming that it will not be practicable without the family's financial resources. However, if the middle-class family is not welcoming, they would be the first to denounce their LGBT+ child's identity. For instance, the need to follow the family's class requirement of attending medical school (which is more accessible to the middle classes and above). In effect, LGBT+ people must follow rigid dress codes and tolerate unnecessarily insulting comments from non-accepting authorities (Ojanen et al., 2019). To achieve approval from their parents and family friends, LGBT+ children must satisfy their filial obligations. For certain LGBT people, considerations such as appearance and treatment during illness and the availability of food and sustenance determine their virtuousness and family approval level. In a heteronormative Thai family society, the LGBT+'s ability to care for themselves and their parents renegotiates their autonomy or buys room for their identities (Ocha, 2012; UNDP & USAID, 2014). Some families were okay with their children having a relationship with someone who was LGBT+. The family can be casual about their children's lifestyle at times. However, they also feel out of place when they are with other people for fear of not being welcomed. If an LGBT+ person chooses to marry and have children in a heterosexual relationship, the family is much happier for their children to grow up in that way. Despite those mentioned above partial and complete rejection of LGBT+ children, there have been reports of a group of people accepting an LGBT+ couple, especially Tom and Dee, and even marrying them. The villagers

also assist in the planning of their elaborate wedding ceremony before the after-party. They had a brideprice ceremony and a ceremony to show homage to the spirits, as intimate affairs require consent from the family spirits, and partners who do not have a ceremony until having sex are also thought to have insulted the spirits (Sinnott, 2004).

2.6.6 Prospects and Unlikelihood of Job and Business Opportunities

As the family is the most important circle of support for Thais, the workplace ranks second. The perfect workplace should provide a sense of comfort to an employee, with their department head or line boss acting as a father or mother figure. He or she must be somebody that can count on and trust. In exchange, the person embraces the hierarchical arrangement and refrains from interrupting others (Jones, 2014). Like Thailand, women in Southeast Asia are traditionally afforded lesser opportunities than men, with women from marginalized ethnic groups and socioeconomic backgrounds having the fewest. In Thailand, women tend to have a stronger status in the organizations studied. Thailand has some women in senior management roles, business owners, and government leadership positions (Hutchings, 2000). The round of Thailand's globalizing market, amplification of international communication trading networks, and utilization of emerging technologies since the 1960s have created work opportunities mostly for men, especially in the area of automobile driving, gas pumping engine operation, radio receiving set setup, and the use of primary new machines and equipment. International travel has become more competitive due to the commercialization of air travel industries, leading to the rapid development of tourism industries in non-Western societies (P. A. Jackson, 1997a). At the time, Thailand was an important location for the growth of the U.S. military and economy. Foreign investment was encouraged due to the Thai government promoting and increasing foreign investment. More businesses and services geared for American employees and Western expatriates arrived in Bangkok than anywhere else in the country. The mass exodus of rural farmers migrating to urban areas to work for the new factories and services. As internationalization markets and interactions begin to expand, women quickly start calling themselves something foreign - "tom" and "dee," and "gay" was commonly recognized as a developed and well-defined term

of self-reference among education and middle-class Thai males until the 1980s (Singhakowinta, 2016). The English word “tom” comes from the word “tomboy,” and the English word “dee” comes from the last syllable of the English word “lady.” For most Thais, alongside numerous toms and dees, the term "dee" mainly refers specifically to ordinary women (phuying thammada), people that were attracted to masculine partners with either feminine and male bodies. Dees are defined to be interested in either males and toms. Tom is perceived as a transgendered female with a heart, inborn masculine spirit (Martin et al., 2008). Nevertheless, the majority of LGBT+ people face discrimination in different forms and levels of work and profession. They face discrimination in finding work, moving up in their careers, and receiving social security benefits (Busakorn Suriyasarn, 2015). Discriminatory recruiting policies, widespread in Thailand, significantly restrict the job options for "Saw praphet songs," or transgendered men and women. People are routinely turned down for jobs because of their age, gender, image, or ethnic origin (Cameron, 2006). Transgender candidates are automatically disqualified under administrative laws and policies. At the interview point, LGBT+ job applicants are regularly turned down. The majority of interview questions focused on gender identity, such as “why did you pick this sex, why do you choose to become a male/female, which toilet would you use?” rather than information or work skills. “We have laws here, but we are open-minded. Is it possible for you to serve in the female uniform?” Teasing, taunting, slurs, and insults, physical attacks such as hitting and kicking, sexually explicit or derisive remarks, abuse, unwelcome contact (from both men and women), sexually harassing (by health officials), and rape or alleged gang rape were among the incidents of violence and sexual abuse identified by LGBT respondents. Many gay and lesbian employees are subjected to workplace rumors and provocative remarks or probing questions regarding personal relationships and desires, such as "why aren't you married? Are you gay?" Questions like "why do you work there," "are you HIV-positive," and "do you have AIDS?" are posed to LGBT NGOs' employees. Because of their gender identity, some transgender respondents were turned down for work in retail sales, restaurants, and call centers. Many hotels in the hospitality industry do not employ kathoeyes or toms unless they are beautiful. Toms are usually relegated to housekeeping away from visitors, and kathoeyes or male to female transgenders are not

employed for the front desk. Moreover, if an LGBT+ person is hired, there are always obstacles to overcome in job advancement. When their identity was exposed, many LGBT in white-collar occupations said their reputation was harmed. In the government sector, civil servant reputation is significant, and charisma was a factor in promotion as a justification, which being LGBT violates. The Civil Service Act has been used in the past to set the tone for arbitrary interpretation, allowing those with discrimination towards LGBT people to condemn LGBT applicants and label them as “morally flawed to the point of being socially objectionable.” They prefer to mask their sexuality in academia for fear of compromising privileges. There have also been gay employees being fired arbitrarily because of their sexual orientation or gender identity, arguing that the educator is not a good role model for children. In effect, more LGBT+ respondents preferred to serve in non-governmental organizations or the informal field or become self-employed instead of going into public service or traditional occupations where they cannot express themselves freely. They can prefer freelance occupations such as sales, computer engineering, construction, interior design, modeling, make-up artists, and public relations outside of the workplace. Any LGBT+ people who lack technical skills prefer to work in small-scale entertainment and sex work. Surprisingly, certain companies favor such LGBT+ people in specific situations. Some manufacturers in industrial sites may prefer tom staff because they are thought to be as “nimble” and “detail-oriented” as women while still being “strong.” Toms was always punctual and able to do some job, and they took only a few days' holiday and had no painfully long leave, including maternity leave. Prejudice in the workplace effectively segregates LGBT+ employees into niche workstations and environments (Busakorn Suriyasarn, 2015). Despite the obvious impediments, there have been competent practitioners who have overcome them. Some well-known “saw praphet song” have excelled in various fields, including kickboxing, acting, fashion, and the entertainment industry. Their achievements and variety in talents and pursuits go a long way toward dispelling myths, but they are nevertheless seen as outliers (Cameron, 2006). Some toms had more job prospects because their employers relied more on their abilities and viewed them as men who could do the job. They point out that workplace recognition is based on “how you handle yourself,” how to adapt to various classes of individuals in different contexts,

and how to apply the “soft” and “hard” approaches as needed. Some pleasant experiences aren't only confined to the urban professions. Some kathoeyes in the North also sought employment as spiritual mediums in rural areas, according to reports. They are known as kathoey maa-khii, and they somehow project as a deity or ancestral "force" with a true or imagined attachment to their kin. The job does not protect them from mockery or discrimination in society, but their new position as spiritual mediums gives them a new recognition level, especially among the elderly. People respect them and come to them for guidance on various topics, including relationships, work, and, most often, a lottery winning number. The majority of kathoeyes in the divine mediums network provide value-added services like floral arrangements and arts and crafts (as gifts to the deity/spirit) and event planning (finding entertainment, food, and drinks) (Busakorn Suriyasarn, 2015).

Bangkok's gay identities, "rainbow" cultures, and economies have flourished in the earlier twenty-first century. There has been a noticeable mainstreaming of LGBT+ cultures in all domains. The following have been observed in private enterprises concerning markets involving LGBT+ populations. First, the increase in the number of commercial companies has acknowledged the importance of the LGBT community and taken advantage of the industry's buying power by focused niche ads and crossover marketing aimed at the LGBT community, especially in fashion magazines. A term denoting the economic importance of queer customers in Thailand is known as the “purple baht.” Purple is a well-recognized “queer” color, and the term “purple people” is a frequently used phrase for homosexuals and kathoeyes. The end of the Thaksin administration, and particularly the end of its morally interventionist Social Order Campaign, saw increased cultural liberalism. As the gay middle class grows in Singapore, Hong Kong, Taipei, Kuala Lumpur, Jakarta, and Manila, Thailand has seen a surge in gay man tourism. Third, a new demand for the Thai gay lifestyle has opened up among middle and lower-class gay youth and adults; a cut-price version of the initially high-class version of the Thai gay lifestyle has become affordable to the masses (P. A. Jackson, 2011). In the early 2000s, there was a 15% growth in commercial gay venues from 165 in 2003 to 216 in 2007. Three new gay

zones emerged in industrial areas farther from the central business area (Singhakowinta, 2016).

2.6.7 Indulgence, Restraint and Legal Inclusiveness

In the Philippines portion, Hofstede's Indulgence and Restraint variables were briefly addressed as predictors of collective phenomena. Thailand, in comparison to the Philippines, is more indulgent (Hofstede, 2010). Thais are usually polite, modest, and conflict-avoidant since they are trained to control their feelings and avoid overt disputes from an early age (Schmidt-Burbach et al., 2015). To be more specific, the Thai construct related to their degree of indulgence is their desire for fun, or "sanuk." When it comes to having a good time, Thais are notoriously social. Sanuk can be seen in various festivals, life-cycle events (such as birthdays, marriages, ordinations, and funerals), athletics, hobbies, nightlife, television, the arts, and jobs, to name a few (Cooper, 2008). It is, in reality, a routine and essential part of daily life. Thais agree that all about life can at least attempt to be enjoyable. It is argued, for example, that Thai people value jobs not so much as a metric of achievement but rather on the degree of sanuk that can be accomplished (Rodell, 2001). It can also be viewed as releasing strain built up due to the preoccupation with preventing confrontation from maintaining personal networks. Since playfulness reduces stress, social criticism delivered in a lighthearted way is more appropriate than serious allegations (P. A. Jackson, 2011). From a Buddhist viewpoint, having fun is encouraged, particularly as one considers the inevitability of pain. The word "sanuk" is a form of continuous "sabai," which means "pleasure" and "comfort." The traditional mixture of Thai casual experiences, which love the fun atmosphere, and festive activities with minimal disclosure of individual psychological depth, makes Thai masters of relaxation, according to others (Komin, 1991). Sanuk expresses their sense of individualism in a culture that demands a high level of conformity to different standards and behavior rules partially due to Thais' aversion to conflict, rage, and aggression. Sanuk can act as an emotional shield against life's more challenging aspects (Kislenko, 2004). Thailand's indulgence is said to compensate for its restraint manifestations. One recurring theme would be their skepticism towards "status" and their need to escape losing face as a product of losing that "status." Good social

standing is not often and exclusively determined by how much money Thais make. Since civil servants and teachers (ajarn) are highly esteemed, many Thais aspire to be one of them. Status can also be seen in people's clothing, automobiles, and homes (Jones, 2014). Also, bride payments and dowries remind how cultural traditions emphasize modesty and virginity, allowing the bride and her family's socioeconomic status to increase (Schmidt-Burbach et al., 2015). Unconventionally, Male sex workers have worked for clients such as married women whose husbands could no longer fulfill their sexual desires, mistresses, older women, widows, visitors, and kathoeyes. There are clear trends among sex workers who want sex for gratification and financially support themselves (P. A. Jackson, 2009). Traditionally, the media has portrayed LGBT+ people, especially kathoey and tuts, as comedic reliefs, jokers, and clowns that deviate from normalcy, whether in print, movie, radio, or television. They were used in the press, for example, to attract readers' interest even though they had little to do with the news reports (Fongkaew, 2017). They are comedic characters in films and television, but they will still end up sad and hurting in every way (P. A. Jackson, 2011). In fact, "Tootsies and the Fake," a film about feminized male and queer characters, was 2019's highest-grossing film in Thailand (Bifan, 2021).

The legal inclusiveness index (LEI) measurement and the LGBT Global Acceptance Index (GAI) overview were covered in the Philippines' part. Thailand's LEI scores are in the median of the scale (3). Since 2005, there has been some inclusion, implying that there has been some recognition in addition to decriminalization. The decriminalization of homosexual acts was repealed in the twentieth century and has been unchanged until now. Thailand's LEI improvement can be attributed to the addition of "phet," or gender, in the 2006 constitution's general anti-discrimination provision. The enactment of the "Gender Equality Act" in 2015 was a pivotal event in the country's SOGIE growth, as it made it illegal to discriminate against anyone "with a different appearance based on his/her anatomy by birth." The LEI vs. GAI report compares Thailand's press freedom to that of other countries. Given Thailand's status as a "not free" press, a connection between LEI and GAI cannot be identified because there is no association on least press-free societies (Flores & Park, 2018). If we reconcile this to Thailand's degree of indulgence, the

level of press freedom cannot be used as evidence (Hofstede, 2010). The statistics suggest a favorable though not so statistically meaningful relationship between LEI and GAI and the degree of the rule of law in Thailand (Flores & Park, 2018). The criminalization of same-sex acts at the turn of the twentieth century is an example of this. Despite the clause, no significant police records indicate that this has been implemented (P. Jackson, 2003). Also, the unawareness of anti-discrimination legislation and practices is a manifestation. According to the findings, 1% of non-LGBT+ respondents and 7% of LGBT+ respondents are aware of Thailand's anti-discrimination regulation, while 50-70 percent are completely unaware (World Bank Group, 2018). Nonetheless, it can be argued that Thailand's lack of restraint is due to their degree of disposition against and enforcement of the rule of law.

2.7 Media Coverage of Thailand's LGBT+ Identities and Communities

From 1283 to 1931, the Thai alphabet was considered the first communication system used continuously in Sukhothai, Ayutthaya, and Rattanakosin. It was disclosed in 1832 that Western presence expanded with the introduction of a printing press using the Thai language. Early performing arts in Thailand provided peculiar narratives of the community as male and female characters in traditional Thai theater are performed by same-sex troupes. Historically, only the women of the royal court participated in plays called "lakhorn nai" or "theatre of the inner court," serving both the roles as male and female and contrasted with the same scenario, "lakhorn nok" or "theatre outside the palace." played by men on both male and female characters (P. Jackson, 2003). Lakhorn nai was a mode of entertainment reserved only for kings; nobody else in the empire possessed this form of art. Generally, it was done inside the palace during royal ceremonies. Dual gender markings were found on the garments of male and female characters, with the former wearing a cone-shaped crown, a tight stitched sweater, trousers, a necklace, a belt, bangles, and anklets, and the latter wearing the same but with a long skirt and shawl in place of pants. Additionally, it was defined by the execution of masculine and feminine actions. For instance, to play a female character successfully, it is important to behave and think like a female while being male in reality. Female characters must have flowery

voices, swing their hips when walking, and be generally attractive and elegant. These genres evolved from lakhon chatrī, which first emerged in the earlier fifteenth century during the Ayutthaya Kingdom for animistic rituals, spirit worship, and expressions of gratitude to Gods. Lakhon chatrī's repertoire is based on Buddha incarnation stories and Thai folktales, in which the recurring roles are hero, heroine, antagonist, and clown, all of whom were played by an all-male cast (Intamool, 2005). In the meantime, all forms of same-sex theater ended by the middle of the twentieth century (P. Jackson, 2003). It runs parallel to Phibun's effort to homogenize the nation by establishing national pictures, a portion aimed at appeasing heterosexual viewers, mostly Westerners (Intamool, 2005). Same-sex and female troupes continue to do classical dramas even in the twenty-first century but play them less often. There are few examples of men playing female characters in classical plays. There have wholly supplanted gender stereotypes in the theater "lakhorn chai jing ying thae" and effectively performed male and female characters by men and women actors, respectively (P. Jackson, 2003). For the lakhorn nok and lakhorn nai, the producer or director of the contemporary versions of these Traditional Thai performance arts prefer homosexual or kathoey performers than heterosexual performers portraying female characters, which is consistent with the Thai tradition of learning dramatic arts, where body image, talent, and personality are the primary factors considered to be fit for characters (Intamool, 2005). Arguably, these are examples of segregation jobs, or more precisely, a purple-collar ghetto, and the condition offers a comparative benefit for LGBT+ individuals, specifically homosexuals and kathoey in this case (E. David, 2015; Ojanen et al., 2019). These plays continue to occur and are usually coordinated by Thailand's Fine Arts Department, part of the Ministry of Culture. The majority of viewers are female, and they favor male performers. One explanation is that when male performers are ordered to do wild acts and utter naughty words, they are more suitable than female performers. They are still respected and revered for kathoey artists as long as they maintain a high level of feminine elegance while maintaining a reserved, respectful, and gentle demeanor (Intamool, 2005).

In King Mongkut (1844), an American missionary first issued a newspaper called the Bangkok Recorder. Its vast majority of articles are linked to official events,

commerce, miscellaneous, and other reports from the U. S. The films were first imported from Japan in the 1920s by Japanese merchants. Later on, people in large cities choose American, Chinese, Indian, and European imported films, and Thai started to create local films which became popular nationwide. The new public radio service began in 1930, with the primary objectives of giving commercial, culture, commoners, and educational news for both workers and consumers. Formally, during the second war, the radio was primarily used for the execution of national objectives. The following year, additional television stations were created that were mainly state-owned and received some public support. Mass Communication in Thailand began at Chulalongkorn University in 1939 but was abandoned in the 1950s. In 1971, a contingent department of mass media and public relations was created. The Department of Journalism was established at Thammasat University and Chiangmai University (Kaithong & Yongvanit, 2018). A forthcoming literature review would examine the growth of Thai LGBT+ images and narratives in print, video, television, and the Internet.

In print media, the nationally circulated newspapers to promote gay and transgender identities emerged in the 1960s. The Thai press's public revelation of gay men in Bangkok in October of their actual gender paradigm in response to the reimagination of transgenderism and homosexuality in 1965 was a watershed moment for gender in Thailand. Darrell Berrigan, an American expatriate in Bangkok, was the subject of intensive media scrutiny and a month-long study that explored his sexuality following his murder in October 1965. Competition among Thai media for breaking news about the murder focuses on columnist opinions and mental health experts' claims about homosexuality. Another significant finding in this article was that male sex workers that refer to themselves as “gays” said to be sleeping with foreigners were described as "sleeping partners." They brought up the point that these men were conventionally attractive. The fact that these sex workers had once been thought to be young men who made money. It is recorded that there were 200 “sleeping partners” outwardly working as public servants and actors (P. Jackson, 2003; Singhakowinta, 2016). Further advice to gay men in newspapers and magazines in the 1970s and 1980s was to conform to heterocentric societal values and have casual gay sex on the

side, specifically with a male prostitute (P. A. Jackson, 2011). Constant distribution of more daily magazines increased the prevalence of “Kathoey,” “gay,” and “tomboy” topics. Hence, the country started accepting the idea of gay men controlling national gay media in the early 1980s (P. A. Jackson, 2009). Eventually, in the 1990s, gay magazines could be purchased at every newsstand or second-hand bookstore and street stall in the country (P. A. Jackson, 1997a). Also, Thai women have been involved in the Thai gay rights movement. In effect, pro-gay activities have become a common topic in Thai women's magazines—the distribution of ten new Thai-language magazines in 2007 alone. In 2008, Thailand's first and only Thai commercial magazine in history, “Tom Act,” was created (P. A. Jackson, 2011).

Since the 1970s, the Thais have had been better accepting of gender-fluid feelings again. The latter half of the 1980s and later began to reflect this in increasing portrayals of gay and transgender people on stage, with a regulation that an adult must accompany young children. Military governments had repressed creative speech in the 1970s, so there was a significant leap forward in the LGBT+ representations in cinematic media between 1973 and 1976. Concerning gender/sex minorities, no effective measures have been taken before this period, as in television in the end: a gay boy falls in love with a real woman. The question of bisexuality was brought up for the first time and was never addressed before concerning the inclusion of kathoeyes and lesbians. It is expected that non-pornographic movies portraying gay and transgender lifestyles will sometimes be banned (P. Jackson, 2002). Nevertheless, Thai gays, lesbians, and transgender women started to work their way through the media despite this. Several LGBT-themed Thai films, including ones that concentrate on kathoey characters played for laughs and masculine-oriented gays, have appeared recently. Mass production of this traditionally middle-class form of gay culture is an underlying cause of another boom in the early 2000s. Here are some noteworthy titles: “Iron Ladies,” “Rainbow Boys,” and “Love of Siam.” “Iron Ladies” portrays the life of kathoeyes. They respect each other, and their unity further reinforces their collective relationship. Additionally, their peers and family members are willing to communicate about their sexuality. The movie is not to say the Buddhist ideas on suffering are false: Pia is heartbroken when the male character Chat departs her for a

“genuine” female; on the other hand, self-confident Pia chooses to go to China embarks on a new life and new opportunities. The movie's popularity helped bring about other film productions, which show athletes fighting for an equal share of the limelight in athletics and those attempting to become part of the military. The movie emphasized the sense of personal assurance, the lack of suicidal attempts, and the connection to the surrounding community. In that respect, the subsequent series of kathoey films builds on the previous one by giving them a sense of personal responsibility. However, this department rarely challenges the overarching power dynamics, and it will instead act as a valuable part of Thai society. Due to a lack of sanuk characters, some movie box office struggled. Furthermore, this results in the cultural reification of the actors or their inability to be taken seriously. On the other side, "Rainbow Boys" is based on a book of the same name written by Alex Sanchez. The movie was the House RCA's fifth-highest highest-earning movie for six weeks. To fight stereotypical perceptions of the Thai people in media, Cyberfish Media was the country's first Thai gay media organization and created this movie. Gay people are seen as a pressing social issue because of a lack of good self-images and a strong sense of pride. This type of independent film achieved a level of commercial popularity that opened the door for discussions of gay rights issues in Thai cinema. Filmmakers would capitalize on a potential consumer shift in attitudes toward homosexuality if made more widely visible. The 2007 movie *Love of Siam* revolves around two aspiring working-class high school students in Bangkok. The movie was praised for being relevant to social issues, its impressive performance, and a sad yet vague conclusion. Nonetheless, with columnists and the government-owned MCOT mentioning it, the gross profit of 40 million baht was below expectations. Few people protested that they had seen a homosexual film while others championed its importance, resulting in becoming one of the most debated films of the year. *Love of Siam*, however, saw great success shortly after its publication. Once fans arrived in large numbers to see an extended director's cut in January 2008, seats were snapped up as fast as people, amongst them large numbers of young men, began waiting in front of the theater box office. The film was self-consciously marketed as a teen film without revealing its homosexual themes, and it was not over-dramatized but had

clear implications on all types of love being covered in the movie (P. A. Jackson, 2011).

Television tends to deal with gender issues collectively in Thailand than the print media. In the state-controlled institutions and networks, some interventions have occurred. The market has typically questioned the state-defined standards that television audiences follow. Restrictions on media coverage of gender and sexual minorities arise in the light of these worries over potential increases in the incidence of homosexuality. Some television personalities go so far as to see it as to characterize LGBT people as bold because of media obsession with their coming-out stories. Therefore, they call for barring kathoeyes and gay men from soap operas and even treating homosexuality. Although official depictions of homosexuality are limited to and can be tolerated if kept secret, it must not be evident to the general public. In 1980, when the effects of the Cold War decreased, and the country experiences an economic improvement, transgender and effeminate characters began to be more prevalent in Thai TV series (lakhorn). Laughable kathoey roles are often used in Thai dramas for the sake of additional flavor. Nonetheless, the prime minister attempted to ban kathoey in the media after worries that naive young people could misuse the term. In the end, it was thought to be non-democratic, concerning be autocratic. Therefore, instead of excluding, broadcasting has chosen to set limits on the number of kathoey images. In the late 1990s, Tom and Gays' characters encourage tourist growth and travel in Thailand by the Tourism Authority (P. Jackson, 2002). At the turn of the century, various lesbian, lady, and tomboy characters appear on free-to-air television chat shows and game shows. Mass television gay portrayals became apparent in 2004 when the government worried that the number of gay characters increased. A government official was said to have said that these actions should be done behind closed doors. The controversy here was not with homosexuality itself but rather its public exhibition (P. A. Jackson, 2011). Despite this having been corrected, domestic portrayals are mostly about heterosexuality, especially in lakhorn. The traditional plot centers on partnered men and women being obstructed by a female antagonist. However, in the story, the characters are happily married at the end. In 2014, a notable series aired on MCOT in a nontraditional style, entitled "Lovesick the Series,"

which highlighted the romance between two high school cis-boys in a more accepting manner. After the second season, the show moved to a mainstream T.V. station. From that point on, this subset of lakhorn has always centered on handsome young men dealing with their confused youths' sexualities and unrequited love (Baudinette, 2019). From 2015 to 2020, T.V. and digital channels, 87 Thai dramas aired on television networks and digital streaming platforms (My Drama List, 2020b).

The Internet begins in Thailand in the mid-1980s when the Prince of Songkla University and the Asian Institute of Technology established the Thai computer Science Network (Kaithong & Yongvanit, 2018). However, many Thai Web pages and online LGBT networking increased significantly during the 2000s. The wealth of diverse people in the 21st century had created a vehicle for reconsidering categories that came into being during the second half of the twentieth century when queerness was conceptualized by print media. The startling growth of Thai-language web pages, discussion forums, chat rooms, and cell phone use has only been analyzed in a limited manner so far (P. A. Jackson, 2011). An advancement occurred in digital communications, most notably in the progress of social media later on.

Approximately 37% and 27% of the population were Internet and mobile Internet users, respectively, while 32 million people were interested in social media in 2015 (Schmidt-Burbach et al., 2015). When this technology has been more widely adopted, the new media offers a venue for communicating, purchasing, playing sports and distributing media material to be delivered online. Digital streaming platforms called "Over the Top" acquired re-run or on-demand rights for content initially aired on terrestrial televisions on fixed time (InfoQuest Limited, 2019). The recent lakhorn, locally called series Y and Boys Love in English, in television that positively represents same-sex relationships were also re-run in the digital stream; more often, these lakhorn were exclusively broadcasted digitally only. Most of the storyline revolves around how good-looking young men experience same-sex romance and confusion while navigating their teenage lives. This genre is initially made to appease female audiences (Baudinette, 2019). Interestingly, the romantic relationship in Boys Love is circling about their distinctions of top-bottom roles or seme and uke markings. The top refers to the dominant partner in the relationship, while the bottom

refers to the submissive partner. The seme is usually more mature, taller, and muscular (and often less androgynous) than the uke (Prasannam, 2019). Hence, the performativity is attributable to the conventional masculinity and femininity of males and females.

2.8 Conceptual Framework

According to a literature review, some feminist researchers concluded that alongside gender, class plays a significant role in deciding job opportunities and chances of thriving in the workplace (Hutchings, 2000). An analysis between the intersectionality of socioeconomic status and gender argued the same trend using observational evidence from the LGBT+ population (Ojanen et al., 2019). As shown in Figure 2.2., the framework constitutes the dominant gender differences, disparities, or hierarchies of social groups, and the various features of adoption actors embracing LGBT+ inclusion are embodiments of society's complete acceptance, tolerance, and prejudice toward the excluded group. If the parameters are less than the intersection, they are said to be conjunctures. In both nations, the deeply ingrained patterns of male and female performativity and discrimination shape perceptions of LGBT+, as the identities within the concept are oriented toward masculinity or femininity. Along with gender concepts, social stratifications are intertwined. The classes are described in terms of religious roles, political power span, family lineage or heritage, and socioeconomic factors such as educational achievement, job status, and business opportunities. Finally, it illustrates how the adoption actors in LGBT+ inclusion are inextricably linked to gender and class differences to form attitudes. Simply put, innovators and early adopters accepted the danger of structural limits and consensus defiance. Once openings have been developed, late risers add to them with fewer restrictions and more structural advantages. At the same time, the laggard will be the most recent adopter or will be thoroughly stubborn. These traits were found to be consistent around the intersectionality of gender and class stratification.

Following the suggested theory from Kimmitt & Muñoz (2018) and (Glola, 1991) as shown in Figure 3.2, the study will employ a secondary order conceptual framework that deconstructs a cyclical perspective of sensemaking, sensegiving, and

sensebreaking as applied to instances of enterprises campaigning for social issues. The theory describes two fundamentally diverse ways to sensemaking (problematization and solution) and sensegiving (evocation), both of which may be switched to by overcoming barriers (sensebreaking). The idea will be used to examine the Innovators' and Early Risers' Adoption Characteristics of LGBT+ Acceptance. Innovators and Early Risers seek to connect concepts that exist outside of a given social structure and to legitimize novel creations (Givan et al., 2010), just as entrepreneurs operate on the precipice of what they do not know and enact significant changes through sensemaking, sensegiving, and sensebreaking approaches (Kimmitt & Muñoz, 2018).

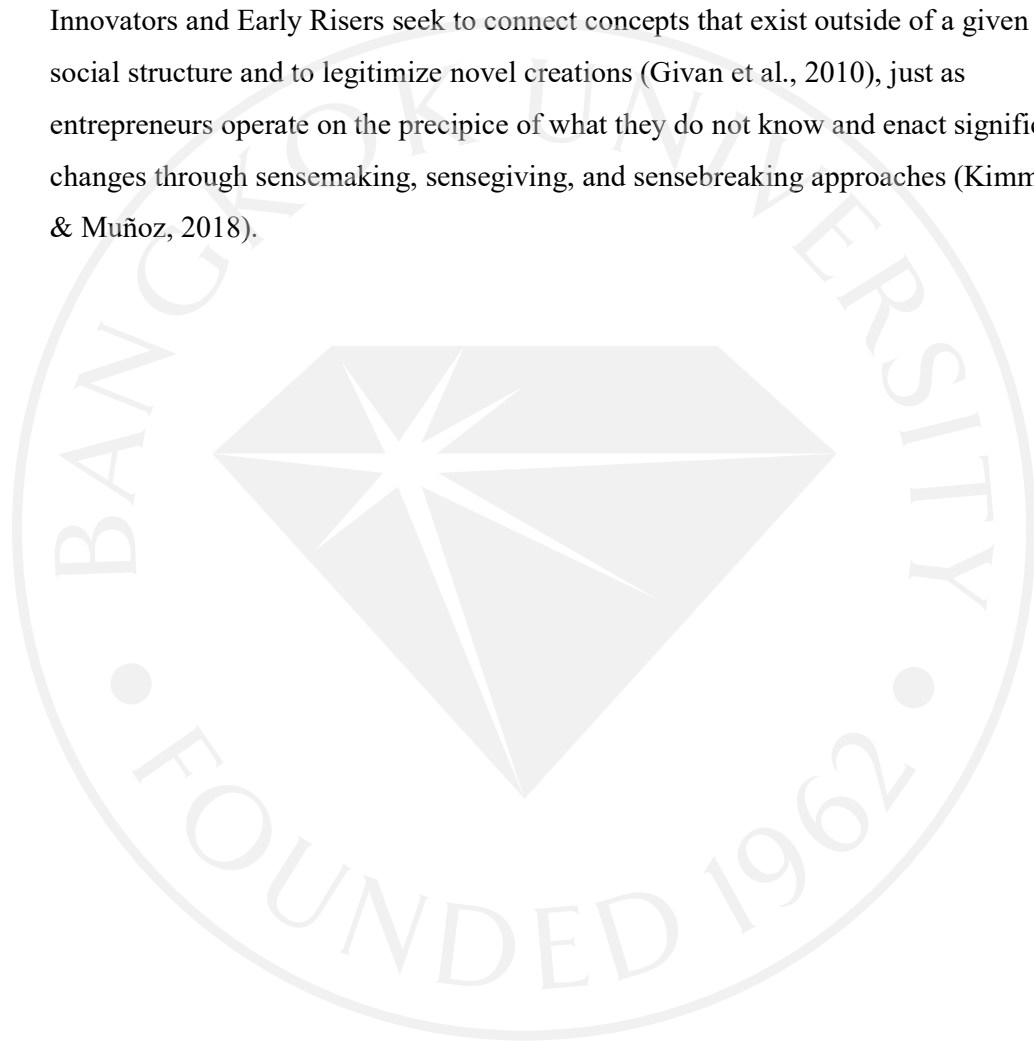


Figure 2.2: The Parameter Conjunction or Intersectionality in Shaping LGBT+ Acceptance in the Media and Entertainment Industry

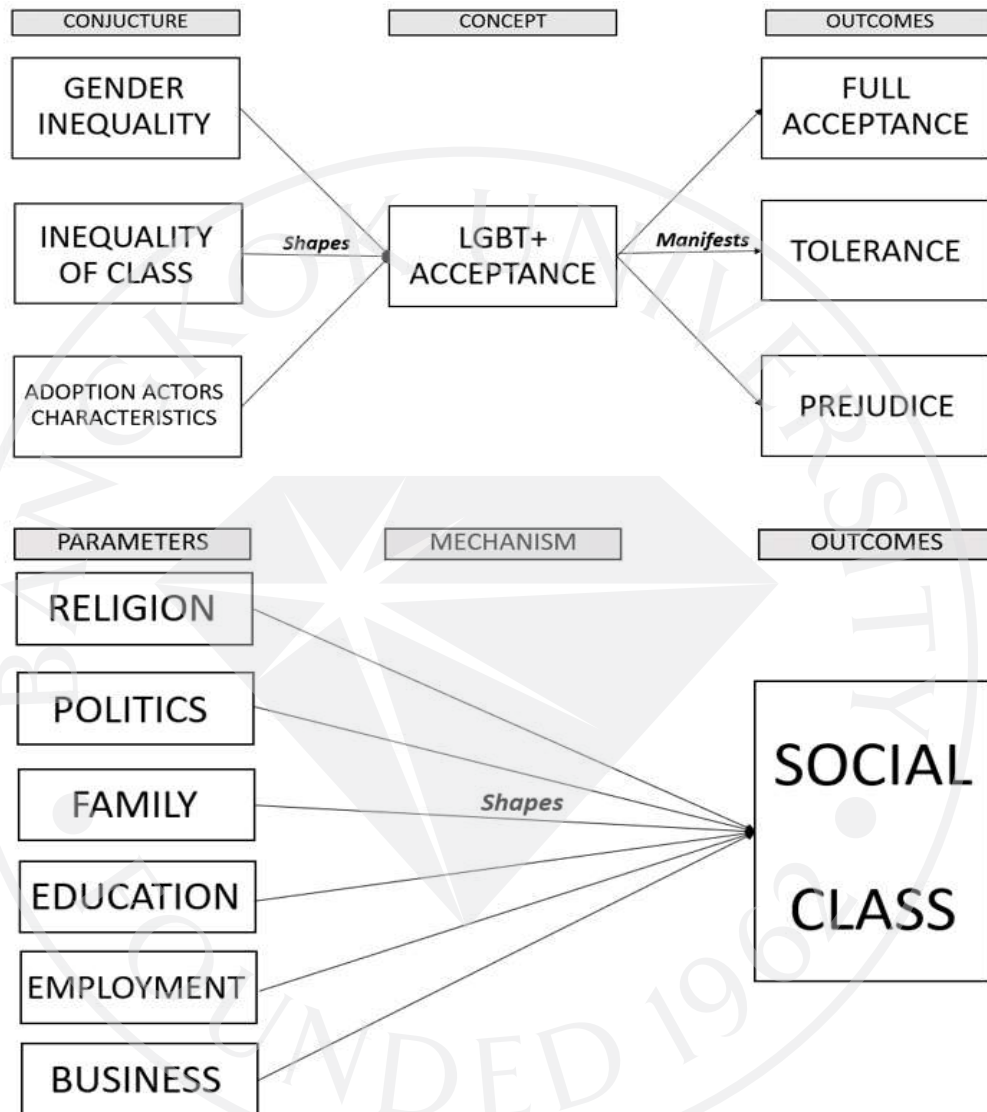
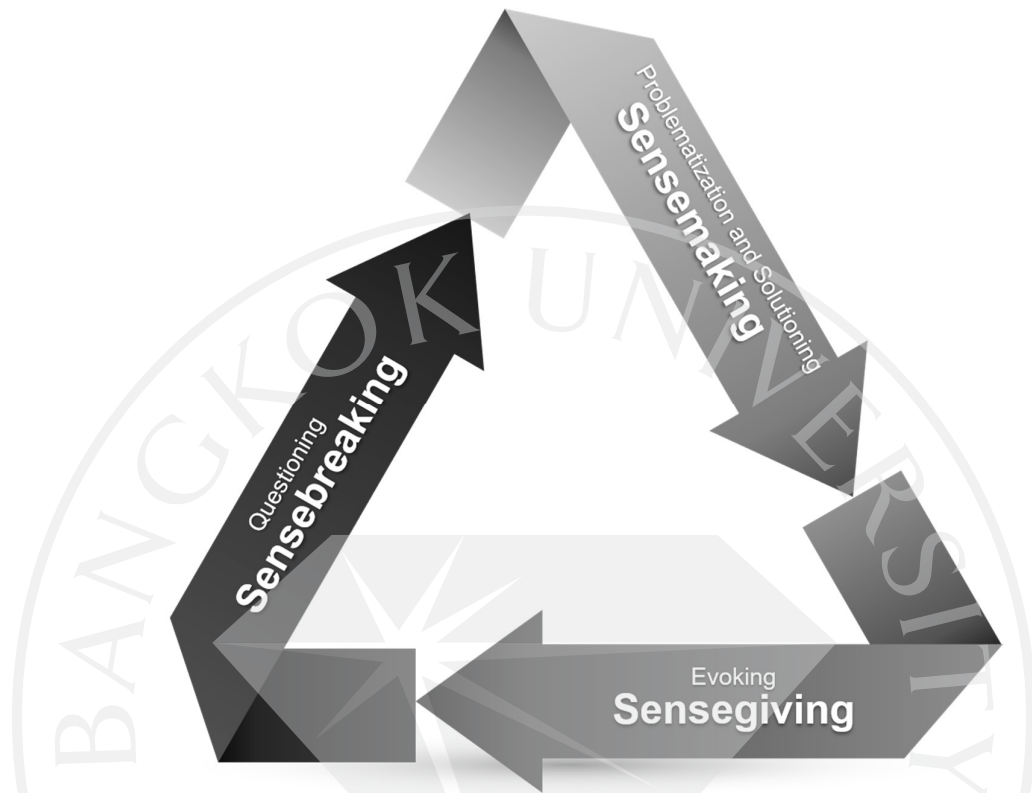


Figure 2.3: Sensemaking, Sensegiving, and Sensebreaking Model



Sources: Adopted from Glola, D. A. (1991). Sensemaking and sensegiving in strategic change initiation. *Strategic Management Journal*, 12, 433–448.

Kimmit, J., & Muñoz, P. (2018). Sensemaking the ‘social’ in social entrepreneurship. *International Small Business Journal: Researching Entrepreneurship*. Retrieved August 31, 2021, from <https://doi.org/10.1177/0266242618789230>

2.9 Conclusion

The Philippines and Thailand are intrinsically linked and have evolved with significant similarities and variations. Both nations have effectively embraced a single majority faith while retaining some religious minorities, which transnational powers throughout history have brought on. Both have God figures, but Theravada Buddhism mainly focuses on the enlightened teachings of Buddha (a human being), and selected Brahmanic and animistic beliefs adopted in Theravada Buddhism arguably inspire the God aspects. Both religious teachings have emphasized women's subordination to men in monastic responsibilities, reversing previous ideas that women or even women-like beings (early Philippines' animists only) could participate in religious leadership and responsibilities. LGBT+ identities are much more limited in Christian scriptures than in Buddhist scriptures, precisely defining alternative sexual orientations and sex characteristics against heterosexuality. Although there are distinctions, most conventional conceptions regard them as acts of sin and retribution. As a result, a rejection stance is taken. Other important observed behaviors included a focus on coexistence and embracing the individual but not the sins, with restricted access to particular monastic responsibilities, if not outright exclusion. From the beginnings of Buddhism in Thailand and Christianity in the Philippines until the early twentieth century, the religious conflict around LGBT+ was invisible, if not limited to both countries. The early risers of contention are seen in the later years, where they assert that LGBT+ people are religiously acceptable and should be granted religious access on an equal footing as those who already do. Both authors call for rethinking meanings and re-analyzing their contexts in light of current truths, perceptions, and experiences. The primary advocates for these are also ordained religious personnel. While they are similar from those perspectives, their divine result framings are distinct (salvation for Christianity and an end to suffering for Buddhism), as dictated by their respective religions' overarching teachings.

Religion has been intertwined with both countries' political and legal landscapes, especially in their early years. Religious principles have been used to consolidate state power and form legal systems. Countries vary in colonization types, but they all exhibit the same governing and subordination classes distinct in size and

transnational roots. Consolidation of religion, polity, and legality effectively established social hierarchies and primarily dual-gender markings that have persisted over time. Arguably, the result amplified women's and other gender variants' subordination in all spheres of society, which is more pronounced in the dominant and upper classes. The middle class sees opportunities when not just men dominate the retail trade environments. With the Philippines' attainment of independence, there was an explicit legislative provision separating church and state, ensuring that political stances are distinguished from underlying concentrated religious forces. Although Thailand's anocracy is bound by the constitution and headed by a Prime Minister, the monarchy retains significant influence due to the religious belief in being the most righteous man. Before World War II, Thailand's difference from the Philippines was the gender markings on clothing and linguistics associated with Western colonial and political powers. Nonetheless, parallel to the landscape evolution, women's status improved steadily but not at the same rate as LGBT+ despite identical lateral patterns. Women's emancipation was most visible after World War II, which ushered in a new age of interconnectedness among nations, and the trend toward independence began. These days, women are more visible in senior and central roles in both the public and private sectors and face subordination to men somehow. For Thailand, this is the latter phase, during which they must follow Western ideologies while maintaining their indigenous values. LGBT+ has not flourished as much as women do. A significant trend and contention for equality began in the late twentieth century with almost identical fields of argument, but the LGBT+ political scene's early risers came from the realm of feminism in Thailand, whereas gay movements in the Philippines. Both countries recently elected LGBT members to their legislative bodies, while Thailand's Tanwarin Sukkhapsit was later barred due to her holdings of media firms. Nonetheless, Thailand passed a more inclusive legislative act, the Gender Equality Act, while the Philippines debated an anti-discrimination bill for more than a decade. Both countries' activists are continuing to call for the implementation of SOGIE-SC from the Yogyakarta Principles to form future constitutional actions that are more inclusive and recognize gender and sexuality.

From a medical perspective, both nations have pathologized non-heteronormative acts in tandem with Western scientific arguments. The distinction is that while the Philippines framed it as solely empirical, Thailand framed it as ancient scientific to complement Western pathologization. As a result, conversion therapy to heterosexuality has been proposed as a treatment option. Despite the stigma, sexual reassignment surgery has been adopted, with Thailand leading the way in Asia. When World Health Organization de-pathologizes homosexuality and transgenderism, local medical laws must follow, as shown by the Philippines' Psychological Association's policy resolution. Despite this alignment, some medical practitioners have suggested conversion therapy for both nations. LGBT+ people in both countries faced stigma during the AIDS pandemic, while Thailand received more government support than the Philippines. As a discipline, the medical sector is widely regarded as unsuitable and unadvisable for LGBT+ individuals. In school, Western influences have influenced both nations and resulted in a curriculum that is more Western-centric. Thus, the prevalence of dual-gender markings practically extends to school regulations such as uniforms, haircuts, and bathrooms. LGBT+ people are unable to assimilate in this sense, and as a result, various forms of abuse and intimidation occur. Even more notable in Thailand, an institution-wide LGBT+ ban was enacted, though it was later repealed. Despite this tradition, Thailand achieved more suitable structures in uniform versatility, owing to the state's Gender Equality Act. There were no prominent differences in access to education by ethnicity, as accessibility is heavily affected by economic class. Family is at the heart of both countries' concerns, affecting each family member's life. In both nations, men and women have distinct roles to play. Often, LGBT+ children are not welcomed by their family members due to their ambivalence in such situations. However, this may be renegotiated until they can perform their filial responsibilities. Children may be friends with another LGBT+ person, but their parents would not encourage them to be like them. A financially comfortable family can potentially support an advocacy case for the LGBT+, but a non-accepting family would likely disapprove of the LGBT+ child. Both countries prohibit LGBT+ weddings, but Thailand distinguishes itself from a narrative from a village where Tom and Dee were married in front of a truly embracing community as if they were married men and women. Both nations have increased employment

prospects over the years, both domestically and globally. Through educational and experiential contexts determine work access, there was significant gender discrimination in all industries. LGBT+ individuals, especially those who articulate femininity overwhelmingly, have long been favored in the creative fields of music, entertainment, aesthetics, and communication. On the other hand, they were largely prejudiced based on their SOGIE recruiting, talent management, appraisal, and employee leaving phases outside their preferred niche. They concentrated on multinational corporations with local operations given the current global diversity and inclusion programs, while most domestic corporations lack these strategies and policies. If they are uneasy, they would rather start their own companies and operate as freelancers to increase their autonomy. Their industries and freelance jobs follow a similar niche trend, which includes sex work. Nonetheless, some sources indicate that LGBT+ will succeed in their unusually considered careers by properly posing and treating themselves to obtain occupational respect. For all of the above parallels, in rural Thailand, mostly marginalized kathoey's have renegotiated their position in society by serving as a spiritual medium often patronized by the elderly. This type of action can be attributed to the Philippines' earlier babaylan, which no longer exists. Regarding chosen cultural views, the Philippines is more restrictive than Thailand (which is more indulgent), a finding that can be cross-validated using gender-based empirical evidence. Regardless of the distinction, they are motivated by their respective dominant social conventions rather than their requirement to strictly adhere to their current legal standards. As a result, the enforcement of regulatory standards has been constrained and, in certain cases, obstructed by existing social expectations that conflict with one another. Both countries have used media to reflect social realities and express different perspectives, if not shared by all, on issues that elicit greater public participation. Though it has been claimed, depictions in all forms of media can be significantly shaped and impacted by their owners, whether private or government. Nonetheless, the world of communication media was undeniably dominated by transnational influence, most notably Western ones. Gender imbalance patterns became quite visible in the mass media. Especially for effeminate LGBT+ individuals, they are often embraced and patronized as comedy relief and laughing stocks, as shown by high ratings and box office success. The actors featured in such

films achieved considerable popularity in television and film, mostly relegated to humorous roles. Other topics common with effeminate LGBT+ included their vulnerability, unresolved relationships, and hidden lovers of men who may or may not love them but have undoubtedly provided the men financial support. The news media often reports these stories that place a high premium on sex, wealth, and polygamy, all of which can elicit violence against LGBT+ people. Early risers have arisen to combat structural biased representations of the media. Although they come from a variety of cultures, they are all unmistakably LGBT+ activists. They have produced content that uplifts, inspires, and supports the LGBT+ community, whether by print, radio, television, or electronic media. Since the scope is often restricted or niched and small, survival has often been a concern. In recent years, there has been a growing trend of participation in Thailand's sub lakhorn genre known as Boys Love or Series Y, which initially tapped the online media portal before being picked up by major television channels. The genre was argued to be a hybrid of Japanese Yaoi and the clamor of Korean-pop. This cast includes two in love characters whom attractive young men play. The genre is largely geared toward female audiences but has significantly grown beyond that demographic. Such popular culture has inspired The Philippines, which now has its iterations, though these are currently limited to online channels. Intriguingly, it is only in Thailand that early dramatic arts were performed by either an all-male or all-female cast, even though the characters were required to be either male or female. These types of dramatic performances were embraced back then, and even the monarchy had its troupe. Currently, these plays are organized by an arm of Thailand's Ministry of Culture and continue to be well-attended by targeted Thai viewers.

2.10 The Gap

While there has been a longstanding gender imbalance, the inequality in class is entwined with gendering issues (Hutchings, 2000). The class disparity impacts the stance but is not the only significant factor influencing adoption. The report would emphasize the media and entertainment industries despite the LGBT+ community's prominence and popularity. A dearth of research has shown that these could be

examples of segregation work, in which various classes of LGBT+ are stereotyped for particular occupations (Busakorn Suriyasarn, 2015; E. David, 2015; Garcia, 2008; Leon & Jintalan, 2018; Ojanen et al., 2019; Tan, 2013). A research gap was identified that both countries tend to adhere more to dominant social norms than legal and scientific standards despite their varying cultural views (Hofstede, 2010; P. Jackson, 2003; Manalastas & Torre, 2016; Section et al., 2016). The study predicts this is due to the general common sense knowledge (Wagner et al., 2002) as input of social sensemaking (Jashapara, 2011), which are disseminated through sensegiving (Giuliani, 2016) mechanisms (for which media artifacts play a significant role).

2.11 Research Questions

With the reasons as mentioned earlier, further to accounting the particular period starting the late twentieth century as the beginning of Thailand's LGBT+ growth in activism, visibility, and recognition in all sections of LGBT+ everyday lives, the following research questions are identified:

RQ1: Why has Thailand been more accepting of LGBT+ people than the Philippines over the last three decades regarding religion, education, family, employment, business, politics, and law?

RQ2: Why are there more opportunities for LGBT+ in Thailand's media and entertainment sectors?

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Research Design

Qualitative research using an ethnographic method was used to conduct the desired degree of descriptive analysis to juxtapose two distinct geographical and cultural backgrounds, Thailand and the Philippines, to unearth the variations between the two entities that would motivate and address the research questions.

3.1.1 Qualitative Research

Qualitative research was used to answer the research concerns and accomplish the research goals. In simple terms, qualitative research is a method for gaining knowledge about social life. The paper's central focus is related to the history of how contemporary qualitative study developed its richness as a cornerstone of academic inquiry. The social justice revolutions of the 1960s and 1970s, civil rights, women's, gay, and peace movements, ultimately resulted in significant shifts to the intellectual environment, including the formulation of new study issues and the reframing of several previously posed research problems and associated research approaches. There was a push to incorporate individuals who had previously been marginalized through social research or to include them in ways that strengthened assumptions and validated oppressive relationships. Researchers developed a greater awareness of power dynamics within the research framework. The qualitative practice has a tacit or overt social justice component based on the practitioner's status and objectives and the nature of the project at work. Indeed, qualitative approaches to research are often used to investigate, describe, and explain social phenomena; to unwrap the meanings that people adhere to activities, circumstances, events, or artifacts; to develop a thorough understanding of any aspect of social life; to develop "thick descriptions" of people in authentic contexts; to explore new or understudied areas; or to establish micro-macro associations, enlightening relations between individual people and communities as well as between administrative and cultural environments. It includes studying others and the self and the nuanced relationships

between individuals and communities, including self entanglements while recording social life, including exposure to the commonplace and ordinary and the exceptional. The approach entails analyzing others and oneself and the intricate relationships within individuals and groups. Participants in this analysis are not situated or shifting outside of the programs but are embedded within them. Thus, qualitative inquiry is an engaged mode of information construction about the natural environment and human experiences, and qualitative researchers are intrinsically linked to their ventures (Leavy, 2014).

3.1.2 Ethnography and Comparative Approach

This study collected and interpreted data using ethnographic approaches. Apart from establishing rapport by interviewing witnesses, transcribing documents, compiling genealogies, mapping areas, and maintaining a journal, the technique delves into "thick description," with the goal of ethnography becoming a stratified hierarchy with meaningful frameworks. The data are, in reality, the ethnographers' compositions of the research participants' constructions of what they are and their fellows have in notion. The aforementioned subtle difference of the composition is masked because most scholars need to understand whether a particular occurrence, ritual, custom, concept, or something is insinuated as context material before examining the thing explicitly. The ethnographer is confronted with many intricate conceptual constructs, which are superimposed on or entangled with one another, odd, unusual, unstated, and must be first comprehended and then made. Ethnography is analogous to attempting to decipher a fading international manuscript, full of ellipses, inconsistencies, dubious emendations, and sensationalistic commentaries, yet written in fleeting examples of formed actions rather than conventionalized graphs of tone. Ethnographers search in a broader sense of the word, which includes far more than conversation. Thus, the ethnographer deciphers social discourse by transforming it from a fleeting phenomenon that occurs only in the moment of its existence and can also be consulted (Geertz, 1973). Additionally, ethnography (or critical ethnography) enables researchers to take a values-based approach in supporting rights and fairness, founded in LGBT+ legitimization, for which the minority has historically been labeled as different and out of the normal. The approach is used to criticize the

complex and overlapping social markers (in this case, gender and class) stated in interviews and extant literature. As traditional research has already justified the dominant's viewpoints and interests, the researcher becomes critical to expanding common knowledge and is willing to overcome barriers and bottlenecks to access the unheard and untapped voices and experiences of LGBT+ subjects. Thus, the researcher is not just a participant interviewer but an advocate, promoter, and champion of the culture despite cultural oppression (and its subtleness). These efforts are directed toward developing constructive strategies for envisioning and enacting a just future (C. Johnson & Parry, 2015).

Thailand and the Philippines, two Southeast Asian countries with a less hostile attitude toward LGBT+ people, were chosen as study subjects because these two distinct geographical locations exemplify rich historical-cultural complexities. Thus, a comparative approach would be beneficial in identifying parallels and illuminating variations in distinctions, which will provide insight into the study objectives. The methodology would recognize novel procedures, meanings, and behaviors by comparing data from both topics concurrently. The juxtaposition will have the analytic benefit of illuminating how behaviors subvert traditional understandings of phenomena, why current theories are inadequate for a given subject, and how seemingly obvious political definitions become less evident when presented through topics. Additionally, comparisons assist researchers in challenging established definitions, generating novel comprehension, guarding against the danger of viewing particular contexts as required representations of larger bodies, and assisting in discerning situations which are challenging to comprehend alone or without a reference benchmark because they may not be instantly evident until they are directly contrasted. Subtle similarities and differences may be almost as crucial as prominent ones in this context because they can both lead to the research's primary results (Simmons & Smith, 2019).

The scholars, who mostly conduct a qualitative analysis, do not place a pre-existing framework on the results but rather allow for novel themes. When working concurrently, the researcher must be present and mindful of the data's complex essence, thematic connection, intersectionality, including emergence toward theory

formation. Thus, in addition to inductive methods, deductive ones can improve analytical acuity and facilitate detailed thematic classification (Williams & Moser, 2019). The researcher then identified initial guiding mechanisms for stimulating and motivating meaning development during the thematic study. Thematic technique interpretation, superimposing on the reviewed literature, successfully utilizes the inductive-deductive method of sense formation from the conceptual framework. The frameworks were discussed in detail in the preceding chapter as a definitive examination of the gathered literature.

3.2 Data Collection

3.2.1 Interview Process

Since ethnography is a form of field research that requires long involvement in a natural environment and first-hand interaction and exploration of a specific societal or cultural setting by participant observation, the type of interview used in this study would serve as a compensatory mechanism, as there are practical concerns associated with implementing participant observation for the duration of the study. This analysis made use of the life story interview. The life story interview is a contextual, ethnographic, and field research technique used to elicit knowledge about the emotional nature of an individual's overall life experience (J. M. Johnson & Rowlands, 2012). Life stories will assist the researcher in developing a better understanding of the variety of potential functions and values that occur within human society. The approach can be used to describe an individual's position within the social order and to justify or validate experiences by examining the moral, legal, or social significance of a given circumstance. It will help the researcher understand a social reality occurring beyond the narrative represented by the story. Additionally, it may be used to describe the narrative as a social construct and an individual's view of social issues, trends, and political forces or how members of a community, age, or cohort see such events or movements. In terms of mystical-religious questions, life stories will shed light on individuals' most significant challenges and triumphs, their firmest beliefs, their quests, where they could have been shattered, and where they've been made whole again. Indeed, a person's life story will include a particular

worldview, a personal ethic, a personal belief structure, and a personal philosophy, as well as beliefs of what is social, if not politically, right, and how life should be lived. Researchers could examine how contemporary life stories align with what we now know about the cosmos, how people make sense of the world in which we exist, the "thickness" of relations through time, or the individual's vision or perception of what life and reality are. Finally, life narratives have a long tradition of being necessary for people, especially for communities underrepresented in science, such as women, when it comes to topics of gender discrimination (Gubrium & Holstein, 2002). While the research aims to capture as much evidence as possible from full-length life accounts, the premise was to condense them as much as possible for logistical reasons. From the participants' childhood to adulthood, they were asked pre-determined open-ended questions, allowing them to answer in whatever way they pleased. The pre-determined questions include prompts for participants to explore their life stories based on their life stages (childhood to adulthood) and inquiries regarding LGBT+ acceptance. If the answers to the previous life cycle questions were relevant to the subsequent ones, the above questions might not have been repeated. Appendix A contains the full interview instructions. Additionally, the guide questions were augmented with follow-up points as required, resulting in a semi-structured format (Thomas, 2013). The semi-structured interview should enable the interviewer to extract essential knowledge from each participant while also allowing for more in-depth exploration to probe other rich accounts of the participants' experiences (Belotto, 2018). The one-hour interviews (at maximum) were conducted through an online communications program rather than in person because of the unsuitability of personal meetups (for Thailand's participants) due to the COVID pandemic and accessibility issues (for the Philippines participants), as the researcher was based in Bangkok at the time of the study's conduct. This interview resulted in audio recordings. Following that, the discussion was verbatim transcribed in the English language. Where necessary, a Thai-English interpreter assisted the interview process with successfully translating all responses into English in the case of Thailand respondents, and the researcher translated Filipino scripts into English in the case of participants from the Philippines.

3.2.2 Recruitment of Participants

The samples were intentionally selected to comply with the research objectives, using the purposive sampling approach effectively. These units should be chosen to achieve the broadest possible facts and viewpoints on the research topic. These units need to include those with contradictory facts or perspectives, particularly given the importance of checking competing explanations (Yin, 2010). Additionally, in ethnographic analysis, respondents are often selected for their unique experience of an environment, known as an informant, who may be a long-standing member of the group or organization. The source may hold a position of authority within the organization or society that enables the researcher to access other participants. The informant must possess factual information about the community and show communicative ability (J. M. Johnson & Rowlands, 2012). As a result, the study hired LGBT+ self-identified Thai and Filipino nationals who are workers and talents in the media and entertainment industries. According to the literature review, respondents in the media and entertainment industries are more likely to regard their limited gender-related prospects as a victory than a ghettoed career. Given their tenure and multi-faceted exposure in the sector, they qualify as informants of their own remit as well as for other critical actors of the industry as they engage with them whether directly or indirectly, i.e., advertisers, talents (both in front and behind the camera), different levels of managers, authorities from social entities, and the general public. Additionally, the LGBT+ community, identified as Lesbian, Gay, Bisexual, Transgender, and other identities on the term spectrum, was reflected in the participant pool to have a more comprehensive view of gender and sexuality. They serve as rough representations of the spectrum as they can share first-hand information about themselves and other people connected to the story's context. Hence, aside from confessed context, third-party and external perspectives shall be extracted from the lens of the respondents. Six participants were chosen, three from the Philippines and three from Thailand. In qualitative analysis, sample size assessment is still subjective. While it is critical to determine saturation logically, the standards for saturation are not universally agreed (J. M. Johnson & Rowlands, 2012). Nevertheless, the study asserts that the respondent's variations would stimulate and resolve the research objectives.

3.3 Data Analysis

3.3.1 Coding

Thematic analysis is a commonly used technique for qualitative interview analysis, which will be used in this research to generate interpretative explanations of the empirical data. Themes would be the keys to comprehending the interconnectedness of all data using this approach. Themes may be obvious or concealed inside the document. Thus, patterns shift between foreground and background during the interview and are often present and shown by inferences drawn from perceived objects (J. M. Johnson & Rowlands, 2012). For coding purposes, the analysis will use Grounded Theory techniques. This research method was used to collect data on the respondents and highlighted third-party actors' social actions concerning the setting of their reported experiences. The research employed a bottom-up method to unearth categories that may have been missed in the analysis of Chapter 2's preceding categories and preconceptions. Thus, the reconciliation of categories derived from the interviews and relevant literature enables the examination of data from several perspectives, which effectively supplements the need to be critical in ethnography that data of the unheard community should be unraveled (extracted from Grounded Approach) more than the justifications of the dominant community (literature review). Additionally, grounded theory delves behind the surface and digs into the scene (Atkinson et al., 2001) to uncover connections between outcomes and social climate (Denzin & Lincoln, 2008), which parallels ethnography's thick descriptions objectives (Geertz, 1973). For instance, LGBT+ respondents' implicit meanings and actions, demonstrating how LGBT+ and non-LGBT+ behaviors and perceptions are shaped by social knowledge via sensemaking (by conditions and phases), describing their outcomes (in this study, acceptance levels), and making connections between multi-level disparities and general social knowledge (Denzin & Lincoln, 2008). Open, axial, and selective coding strategies are used to continuously compare, minimize, and consolidate data. Atlas.ti was used as a platform for coding. Before and during the coding process, the researcher is cognizant of the diverse structure, thematic connection, intersectionality, and discovery of possible theory formation. The first level of coding is open coding, which establishes a vast thematic domain in which data can be gathered. The emergent themes from open coding can

further simplify, match, and classify the themes using axial coding. The relationship between themes is expressly stated, analyzed, and organized at this point. The third layer is selective coding, in which divisions are explicitly integrated and cohered from the ordered data from axial coding. The researcher is now on the verge of building definitions based on a sequence of coded results. Indeed, it is assumed that the layering of coding would develop definitions that will answer the study questions (Williams & Moser, 2019).

3.3.2 Reliability and Validity

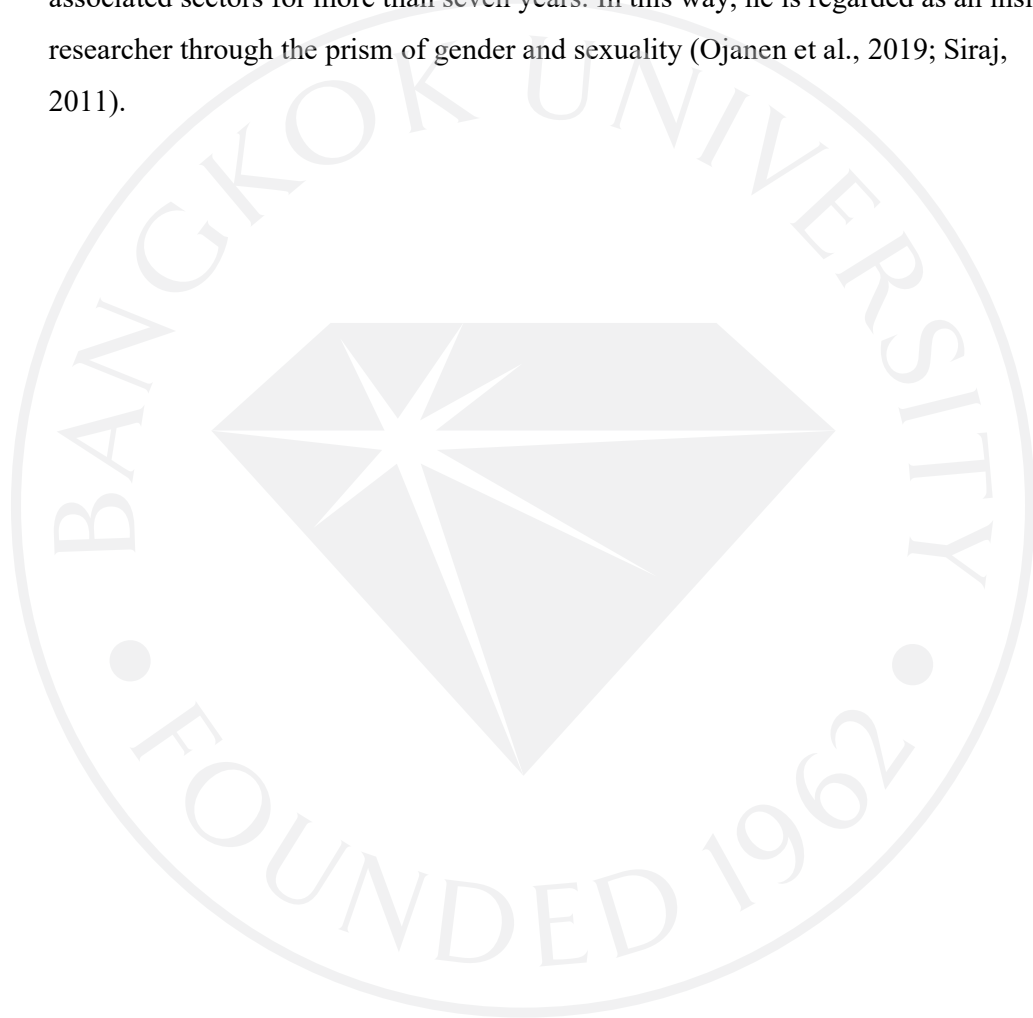
Trust and support in the study results were established using participant checking and peer debriefing processes. The validity protocol is transferred from the researchers to the study's members with member checking, critical in maintaining legitimacy. It entails returning evidence to research participants to verify the details and the story account's authenticity (Creswell & Miller, 2000). The researcher asked participants to review the post-interview transcriptions for this report to provide feedback on the narratives' general consistency and authenticity. Participants' statements are first incorporated into the overall story. The following layer was peer debriefing, reviewing the evidence and analysis process by familiarizing the research or phenomena being investigated. The external reviewer serves as the mirror by which reputation is established. A crucial framework is activated due to the close relationship between the outside critic and the qualitative researcher. By enlisting peer debriefers, researchers extend authority to their findings (Creswell & Miller, 2000). The researcher consulted two people with experience conducting qualitative studies for this report. The first has a long track record of working on LGBT+-related issues in Thailand. However, since this scholar's involvement was irregular due to other obligations, another Filipino person was invited to bridge that gap. While the individual from the Philippines has no prior experience with LGBT+ research subjects, this individual is reasonably aware of the issue due to the researcher's intimate interactions with this individual.

3.4 Ethical Considerations and Research Positionalities

Ethics are critical in any research activity, but especially in social research, which involves human subjects. Ultimately, required ethical protocols include avoiding damage and discrimination towards targeted participants (Leavy, 2014). As a result, the study introduced several confidentiality safeguards to secure the participants' identities while also developing a sense of rapport and trust with them and preserving the credibility of the research process (J. M. Johnson & Rowlands, 2012). These interventions included providing participants with an informed consent form, a confidentiality agreement after the interview, and the right to access the transcribed interview (partly discussed from the validity section). The consent form (attached in Appendix B) was signed before the interview and included guarantees of secrecy, such as masking information wherever possible to prevent readers from connecting the research to a specific individual. When conducting the interview, the researcher was aware of potential emotional signals indicating that participants could indirectly require confidentiality. For the Thai participants, the researcher needed the assistance of a Thai-English interpreter when necessary to facilitate contact. However, the researcher had stipulated that the interpreter follow these secrecy procedures. Following the interview, participants were granted an end-of-interview confidentiality form (Appendix C) to express their precise data usage and confidentiality desires. Additionally, the researcher submitted the encrypted transcription in masked documents to the participants to clarify the narratives' finality (J. M. Johnson & Rowlands, 2012). The audio recordings were also encrypted and deleted after the written narration was completed. The researcher advocated for these layers based on their familiarity with the targeted respondents and their desire for secrecy, especially in the media and entertainment.

This study recognized that all elements of this analysis are influenced by the researchers' private, technical, and political commitments. Though research participants are regarded as knowledge carriers and co-creators, qualitative analysts are also critical tools. Participants and researchers are technically consistent in such a sense. As a result, the researcher designated this space for providing his high-level personal information. The researcher is of Filipino origin and self-identifies as gay. It

is understood that before the establishment of this article, he had not written scholarly inquiries on this topic. He is, however, an LGBT+ advocate who gained experience and awareness of the disadvantaged community's pressing needs and problems through his affiliation with an inter-company network of Employee Resource Groups advocating for diversity and inclusion in the Philippine financial industry and its associated sectors for more than seven years. In this way, he is regarded as an insider researcher through the prism of gender and sexuality (Ojanen et al., 2019; Siraj, 2011).



CHAPTER 4

FINDINGS

4.1 Introduction

This chapter summarizes the findings from the data gathered to address the research questions: a.) the reasons for Thailand's higher level of LGBT+ Acceptance than the Philippines in terms of religion, politics, family, education, employment, and business; and b.) the drivers of the abundance of LGBT+ professionals in the media and entertainment industries. The chapter is divided into sections that cover the high-level background of the respondents and their synthesized and evaluated interview responses. The overarching sections are organized into three primary areas: Prejudice (4.3), Tolerance (4.4), and Full Acceptance (4.5), which correspond to the levels of LGBT+ Acceptability. Two (2) key themes appeared for each result of Prejudice and Tolerance, whereas five (5) were concluded for the outcomes of Full Acceptance. Each of the major themes will be thoroughly discussed. Simultaneously, the elements influencing the results, namely Gender Inequality, Class Inequality, and Characteristics of Adoption Actors as well as Innovators and Early Risers way of sensemaking, sensegiving, and dealing with sensebreaking, will function as subsections (i.e., sections 4.3.1.1., 4.4.1.1., 4.5.1.1.) of the primary outcome themes. Gender Inequality, Class Inequality, and Adoption Actors Characteristics all feature several themes. Appendix F has further detail on how the themes and codes were created in many layers. Sankey Diagrams are used to graphically depict the co-occurrences of the factors themes within the context of the Acceptability outcomes. Within each part, the study of Thailand and the Philippines instances is juxtaposed. Please refer to Figure 4.1 for assistance on this sectioning.

4.2 Profiles of the Respondents

Six (6) respondents, three (3) in Thailand and three (3) in the Philippines, were interviewed, which lasted for a minimum of one (1) hour and a maximum of two (2) hours. The participants chosen were self-identified LGBT+ individuals with extensive

years of experience (minimum of ten years) in the media and entertainment industries and ages spanning the bulk of the thirty (30) years coverage of this research. Additionally, their capabilities as informants and subject matter experts on consumer, production, and supplier perspectives on media and entertainment, along with their LGBT+ gender and sexuality identities and life experiences, made them well-suited to stimulate the rendering of required data. As a result, they are insiders with breadth and depth of knowledge and the necessary communication skills to transmit critical descriptions and settings. Furthermore, their selections were made to obtain a complete picture and broader perspectives on profiles such as LGBT+ gender and sexuality (LGBT+ categories or amount of openness), religion, media exposures, and occupations, to mention a few. The following is a brief biographical report of each respondent and a high-level descriptive summary (see Table 5.1):

Thailand

1. Vitaya Saeng-Aroon (Thai: วิทยา แสงอรุณ): A 53-year-old gay Thai born from a lower-middle-class family in Central Thailand. He earned a Bachelor of Liberal Arts from Thammasat University in Thailand and a Master of Media Studies from the New School in New York City, USA. He founded Thailand's first LGBT+ media organization following more than a decade as a business section publicist for a large print media outlet in Thailand, where he began his career in the sector. He began his career in print media and transferred his experience to the newly established LGBT+ media group, which expanded beyond print to include radio, cinema, and television. He presented himself as a heterosexual guy and remained a closeted homosexual man until his latter years in the print media.
2. Tannia Tanwarin Sukkhapsit (Thai: ทัณญ์วาริน สุขะพิสิษฐ์): A 47-year-old Thai national from Northeast Thailand born into a middle-class family, earned a Bachelor's degree from Khon Kaen University's Faculty of Humanities and Social Sciences and attended Master's degree in Communication Arts from Chulalongkorn University. Both universities were located in Thailand. Tannia was well-known by the public and mass media as Thailand's first transwoman, "kathoei," in the Thai parliament

(Boonlert, 2019). However, the researcher highlighted in an interview that Tannia's self-identification is not limited to any gender and sexuality category but simply as a human being. As a result, this profile's description is non-gendered. Before becoming a politician, Tannia is a long-time LGBT+ advocate, director by profession and performed various other capacities on and off-camera while promoting and incorporating Thailand's mediascape necessity for gender sensitivity.

3. Marut Sarawat (Thai: มารุต สาริวัต): A 64-year-old Thai from Central Thailand. He is a member of a minority Muslim group in a country dominated by Theravada Buddhism. He is gay and a graduate of Thammasat University in Thailand with a bachelor's degree in mass communication for television and movies. He is a well-known director with decades of expertise in popular Thai cinema and television lakhorn.

Philippines

1. Perry Lansigan: A 47-year-old Filipino gay native of Southern Luzon, the Philippines, and raised from a middle-class family. He is an alumnus of the University of Sto. Tomas, Philippines, attended a Bachelor's degree in Communication Arts with a concentration in Broadcasting. He is well-known in the Philippine entertainment industry as a talent manager for high-profile celebrities and influencers and the founder of a firm specialized in events and artist management. Before becoming an organization leader (and even today), he works as an executive producer and showrunner for a major television network's musical shows and competitions.

2. Jervi Lisaba: A 33-year-old pre-operative transwoman from the capital area of the Philippines. She graduated from the University of the Philippines with a Bachelor's degree in Broadcast Communication and began her career as a production writer and assistant director. Later in life, she became a television celebrity and host due to her creative imitation of a senior female news anchor, which earned her the name "Kaladkaren Davila," a comedic twist on the news anchor's name "Karen Davila." It

was worth noting that in her early years, she self-identified as gay and transitioned as a woman in the middle of her career.

3. Ursula (not her real name): A Filipina from a sub-urban village in Central Philippines who self-identifies as a lipstick lesbian or a feminine expressing lesbian. She is over 30 years old and a well-known star in the Philippines and abroad. By far, she is the most fragile responder in the study, as her gender and sexual orientation are unknown to the public, but her marriage to a heterosexual partner and motherhood of their children are.

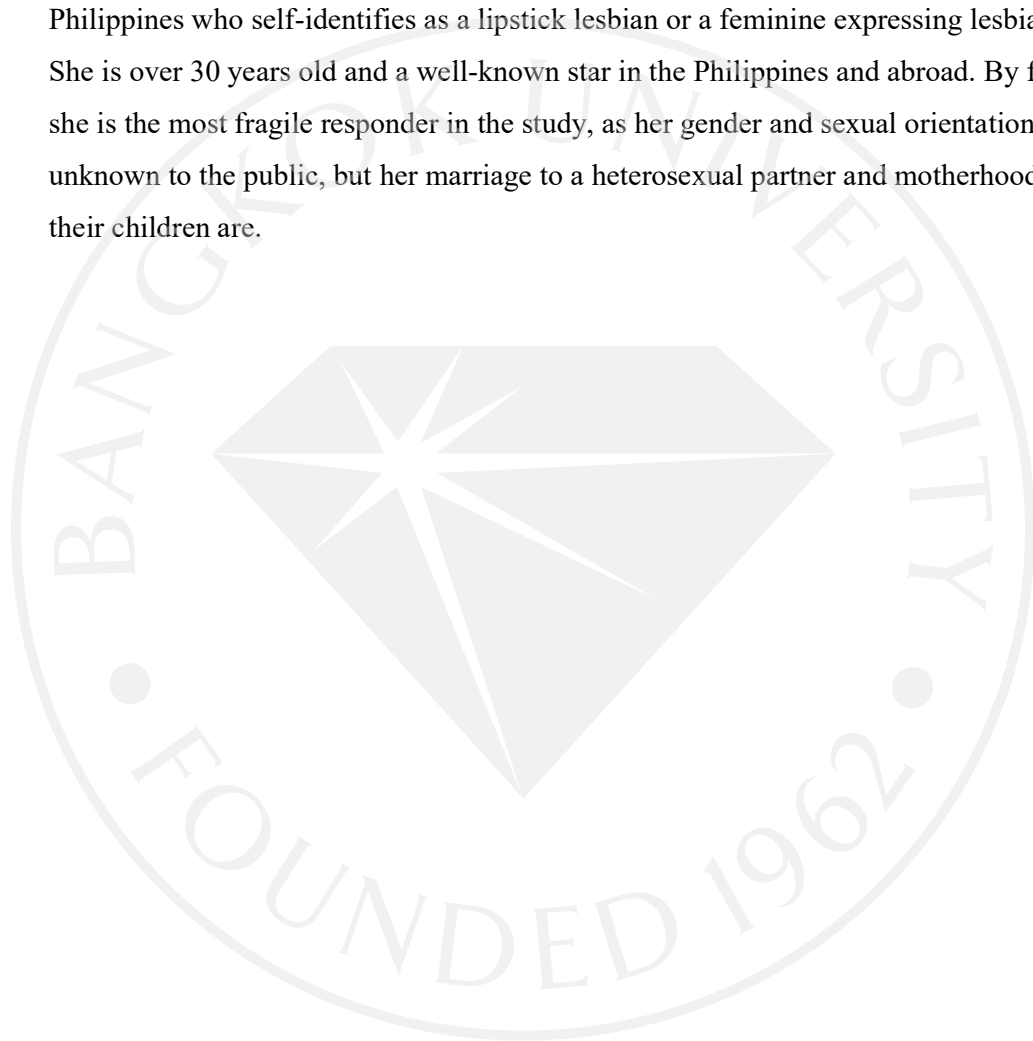


Table 4.1: Respondents' Description Summary

ID	Name	Age	Marital Status	Religion	Location	Self-Identification	Occupational Background	Years of Experience (Media & Ent)	Media Type Exposure
TH1	Vitaya Saeng-Aroon	53	Single	Theravada Buddhism	Thailand	Gay	Founder of LGBT+ media company, Business Publicist, Host, Producer, Educator	27	Print, Television, Radio, Film, Digital
TH2	Tannia Tanwarin Sukkhapisit	47	Single	Theravada Buddhism	Thailand	Non-gendered	Member of Parliament, Director, Actress, Writer, Producer, Educator	23	Television, Film, Digital
TH3	Marut Sarawat	64	Single	Islam	Thailand	Gay	Director, Actor	36	Television, Film, Theater
PH1	Perry Lansigan	47	Single	Roman Catholic	Philippines	Gay	Founder & CEO of Artist Center, Executive Producer, Showrunner	30	Television, Film, Digital
PH2	Jervi Lisaba or "Kaladkaren"	33	Single	Roman Catholic	Philippines	Transwoman	Host, Asst. Director, Writer	12	Television, Digital
PH3	Ursula*	30+*	Married	Roman Catholic	Philippines	Lipstick Lesbian	Celebrity	15+*	Television

* Ursula's name was a pseudonym, and her years of experience and age were not exact numbers as per confidentiality purposes.

4.3 Prejudice: Enigmatic Dark Climate

Two significant prejudice themes, namely "Obsessive Concern" and "Antipathy," were discussed in this section. Concurrently, the themes for Gender Inequality, Inequality of Class, and Adoption Actors Characteristics were described under each Prejudice theme.

4.3.1 Prejudice: Obsessive Concern

Discrimination, intolerance, and subjection were noted frequently across a range of ages and socioeconomic statuses. As individuals fall under the LGBT+ spectrum, they are highly likely to be vulnerable, whether in Thailand or the Philippines, particularly in the early years until the 1990s. Despite the numerous variables influencing LGBT+ rejection, the most prevalent feeling expressed by these distraught persons was their "Obsessive Concern," the first major theme to be presented under Prejudice outcomes. Due to persistent dread of criticism, the agonies are primarily self-processed and without the assistance of others, cementing their attitudes to trust nothing and no one except themselves. As targets of prejudice, LGBT+ respondents demonstrated intropunitive reactions, tormented by fears of being insulted and humiliated by non-stigmatized individuals, and as a result, experiencing profound emotions of insecurity. Their excessive worry and sensitivities cause them to be suspicious of even little indications. As a result, most people, particularly the dominant group, see LGBT+ with extraordinary vigilance, sensitivity, and deep-seated suspicion (Dovidio et al., 2005). The respondents' self-doubts, questioning, and weight of concealment about their LGBTness were mainly focused throughout their formative years, but not exclusively, since different sorts of queries surface throughout time, particularly in schools, workplaces, and public and private lives. As gays and lipstick lesbians in the Philippines (3 respondents) and Thailand (1 respondent) have stated:

"I did not know yet I'm gay in my early years. I feel that it was mixed. Actually, not mixed; I was confused. I would say maybe I knew it back then, but I don't know what it is called. Is it normal? Is it okay to be like this?" -Perry, 47, Philippines

"I was alone, right? Talking about it, like talking to myself, like what happened to you? So, what is this feeling? It's like I ignored it because it's not the norm for me. I thought it will just pass. I thought that maybe this is just weird. Maybe I'm just weird. So I felt that time that was weird. So I tend not to talk to people." - Ursula, 30+, Philippines

"The message to me was that you must not tell your feelings to anyone in the world. I told myself that if you wanted to keep it as a secret, it meant that only you knew it, not anyone else. Once anyone knows, it's no longer a secret. And you're going to be in danger." -Vitaya, 53, Thailand

Several respondents viewed their existence and life as useless and purposeless, with the never-ending cycle of unresolved mystery and struggle relentlessly hitting the LGBT+ internal self. For a Thai gay responder, it was perfectly okay for him to die naturally even on earliest:

"So I have negative image about myself all the time, when I was very young, that came to my decision that I should not live long in this world, I want to die very fast." - Vitaya, 53, Thailand

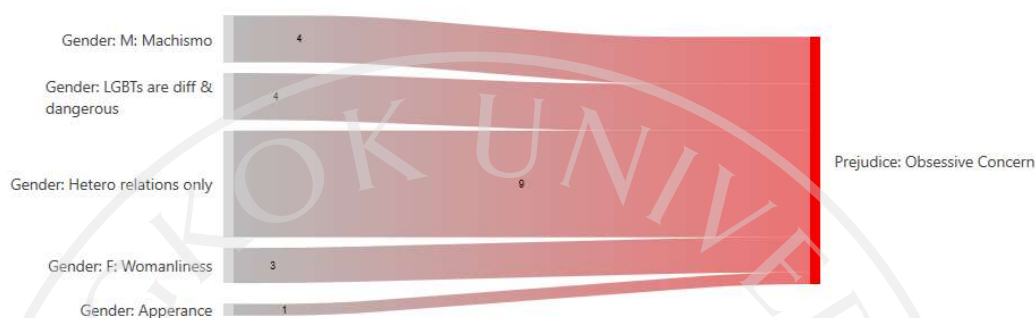
In the case of the Philippines, they either attempted or took their own life as a final resort to escape the cycle of agony and suffering.

"I discern back then that suicide will end my suffering. At least if I end my life, all are done." -Perry, 47, Philippines

"One of our friends, the choir member died because his two brothers found out that he was gay. So he committed suicide." -Ursula, 30+, Philippines

4.3.1.1 Gender Inequalities: Obsessive Concern

Figure 4.1: Factors of Gender Inequalities Impacting Obsessive Concern Outcomes



This section will explore the causes and norms of gender inequality (namely, heterosexual relationships, LGBTs are different and dangerous, Machismo, Womanliness, and Appearance). The first cause is heterosexual relationships ('Gender: Hetero relations only' in the figure). It describes male and female desire or vice versa as the only ones permissible and acceptable. Additionally, anything that deviates from this order will not be considered or approved. Thus, the respondents' narrative reflects favorable sentiments from admiration, attraction, and love, among the most potent emotions stated. However, regardless of how intense their attraction is, they must conceal their emotions and leave no indications of attraction outside of heterosexuality. Both respondents in Thailand and the Philippines said that this element resonates more strongly with them as they manage their media and entertainment business careers. For Thailand, the most practical and secure method of expressing favorable feelings was through the employment of technology that concealed the sender's true identity:

"I sent him a text message from the computer in the newsroom. The computer system got private message to each workstation. So I started hitting on him by sending text messages. That's like a secret admirer." – Vitaya, 53, Thailand

While in the Philippines, a so-called non-heterosexual relationship has materialized, it is subject to full privacy restrictions that only those involved in the

relationship should be aware. Therefore, the condition is intended to address the heterosexual partner's status, which is mainly narrated as follows:

"I need to hide it as the other party wants privacy on this matter. I hide from my friends to my family, to my industry. Because my so-called partner or that person I fell in love with wanted privacy. I will respect that. Because of the industry and also because of the society as well." – Perry, 47, Philippines

Additionally, the media and entertainment industries and the general public in the Philippines view heterosexual relationships as "natural" and without complications (Patajo-Legasto, 2008; UNDP, 2014). Thus, as a lipstick lesbian married to a heterosexual spouse, she was perceived by the public as someone without concern, although deep within her - it was a frightening feeling:

"I'm normal for them. I'm someone had no issues because I've shown people I am married. I've shown people What is the definition of this? that have a kid. So now, They think I am normal but for me, I was in agony because I couldn't say anything about myself." – Ursula, 30+, Philippines

The heterosexual matching normalization was augmented with particular and specified patterns of expression and behavior associated with masculine or feminine characteristics (see 'Gender: Machismo', and 'Gender: Womanliness' in figure). It resonates with but is not limited to an individual's looks, daily activities, and sorts of individuals with whom they interact. In other words, guys should be macho, powerful, unbeatable, leaders, aggressive, gruff, and extroverted. In comparison, the female should be kind, subdued, playful, amusing, and spend most of her time indoors (UNESCO, 2018). The gender-specific outward expressions were all described by respondents in the Philippines, who added that others around them overtly verbalize them. With heterosexuality serving as the prominent norm of gender construction, those identified as LGBT+ are viewed differently and perceived as a risk by default per respondents (see 'Gender: LGBTs are different and dangerous' and 'Gender: Appearance' in the figure). Without going into detail, the implication of being LGBT is that the individual is profoundly perceived as distressed and uncertain, accompanied by impending danger and tragedy (Busakorn Suriyasarn, 2015; Garcia,

2008; P. Jackson, 2002; UNDP, 2014). This concept affected both respondents' lives, both before and during periods in the media and entertainment business. As a result, respondents want genuine assistance but are fearful that it would worsen the situation once they started to share their sentiments to others as the participant from Thailand stated:

"In the days that you did not have anyone to talk to, you didn't have resources that you could rely on, like a bookstore. I was still thinking being gay was a sin, like being crazy, having troubles in the mind." – Vitaya, 53, Thailand

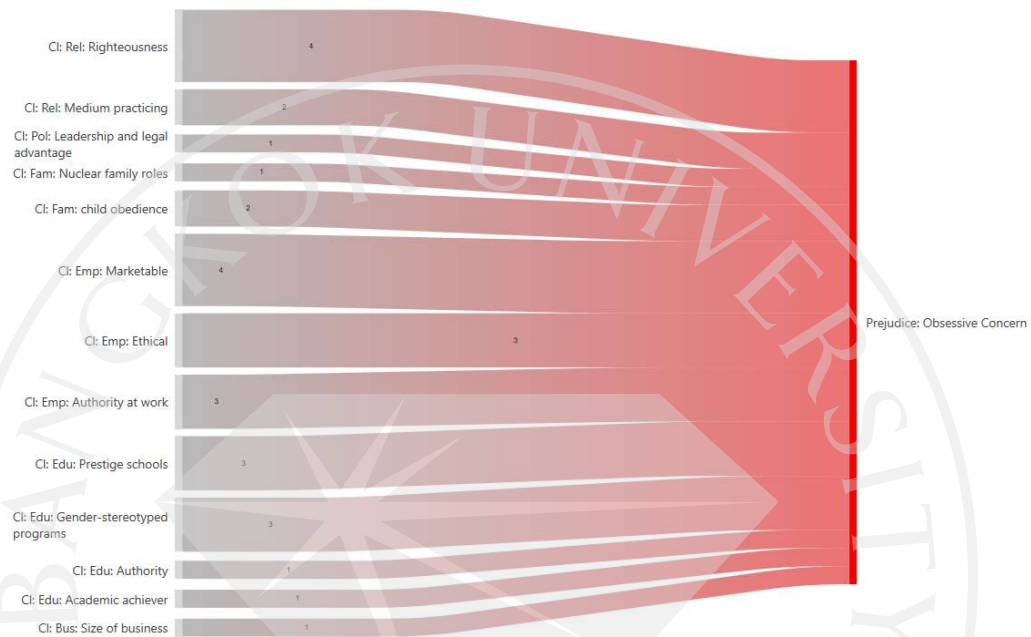
For the Philippines, it is fortunate that a supporter was identified as a visibly LGBT+ individual. However, in light of prevailing LGBT+-restrictive beliefs, it was urged to remain silent:

"I have told a senior celebrity but he advised me. No... Don't tell anyone. People are so judgemental here." -Ursula, 30+, Philippines

"To us, it is a management decision. People will focus more on your gender rather than your projects." – Ursula's Manager, Philippines

4.3.1.2 Inequalities of Class: Obsessive Concern

Figure 4.2: Factors of Class Inequalities Impacting Obsessive Concern Outcomes



In the Philippines, the requirement to always be proper in line with religious, moral standards (Garcia, 2008; UNDP, 2014) increased the amount of repression experienced by LGBT+ throughout their lives, with the ‘Obsessive Concern’ of the respondents being most focused in their early years. In this line (see ‘Cl: Rel: Righteousness’, and ‘Cl: Rel: Medium practicing’ in the figure), as the primary religion in the Philippines is Roman Catholicism, the respondents identify themselves as Christians regardless of how devotedly they practice it. It is established that a climate or atmosphere that promotes tight and vigorous enforcement of religious practices, brands, or images significantly affects the LGBT+ propensity to remain silent (Manalastas & Torre, 2016), further casting doubt on gender and sexuality. The gender construction promoted by a group of Catholic devotees may be traced back to their childhood, school, and even job experiences. For instance, a family that is keen on imbibing the Christian religion, a Catholic school marketed as a divinely guided learning environment, and a media and entertainment industry that must cater to a predominantly traditional religious audience are just a few of the setups that force the

LGBT+ individual to constantly question his realistic perspective and body phenomenon, which are managed mainly by themselves. For the moderately practicing and less devout persons, there was no clear correlation that it alleviates the internal pain of LGBT+ persons, as they continue to be in doubt and anticipate or envision harm connected with revealing their ongoing agony. Although, regardless of the conditions, they attempt to seek God's assistance. They believe in God's omnipresence and intervention in human affairs. However, they are frequently prepared to accept and comprehend if they had not obtained shelter due to their awareness that they did not deserve it in the first place as mere sinners (Debra, 2001; Garcia, 2008; UNDP, 2014). As the Filipino transwoman put it:

"Am I a sinner? Do I deserve to go to church and hear mass? But I continue. I am nonpracticing, actually, but I have my faith in God. I pray at night. I lift all my worries to him. But in terms of religion, I don't think I'm a devoted Catholic." – Jervi, 33, Philippines

Going back to religious righteousness, specific to schools, Catholic-branded institutions in the Philippines (Welch & Mok, 2016) were connected with higher prestige classes since they are privately held institutions available to those with privileged socioeconomic standing (see 'Cl: Edu: Prestige schools' in the figure). Thus, the internal battle of an LGBT+ individual to determine if he or she fits into the system comes into play, where the safest course of action is to remain silent regarding gender and sexuality. Naturally, pupils should seek assistance from school officials (see 'Cl: Edu: Authority' in the figure), i.e., instructors. However, because the school is Catholic and there is no evidence of an educational syllabus addressing the LGBT+ phenomena, it was decided to reject the notion of seeking support. In terms of higher education, respondents from Thailand and the Philippines report encountering an educational milieu characterized by loosened righteous religious components. However, there were gender segregation portions that problematize the LGBT+ students to fit in the context that they will be safe, which means that their chosen program at the university will not eventually disclose their identities (see Cl:Edu: Gender-stereotyped programs' in the figure) (Vichit-vadakan, 1994). According to some Thai and Philippine respondents, liberal arts and education programs are

attended mainly by girls and LGBT+ individuals who display femininity, i.e., gays. It is somewhat reassuring that there is a potential that climate may become more inclusive as a result of LGBT+ exposure. However, others choose not to since their misery and enormous anxieties have obscured them. As respondents in Thailand and the Philippines stated:

"I did not want to choose liberal arts at all. If you got to a liberal arts faculty, you would probably be thought you were a gay man anyway because few guys studied there. Some 80 percent were women. I was so stressful then. I was not really happy then." – Vitaya, 53, Thailand

"We are in education. So there's a lot of gay people that they can just express themselves, but some of them cannot. But I understand that I kind of like, understood the time that people can just say something about their gender, because they're scared like me." – Ursula, 30+, Philippines

The general public's heteronormative norm has affected the degree of expansion, exposure, and possibilities available to a particular media and entertainment celebrity. To be a successful celebrity, personality, or influencer, one must be marketable to the viewing audience. For the incidents in the Philippines, it appears as if it was assumed that being heterosexual would likely placate all types of viewing crowds. As a result, employers, producers, and other staff members preferred them while undertaking commercial ventures. For a celebrity, prospective chances are most frequently determined by the success of past endeavors, meaning the general public's recall of a celebrity resulted in more demands in projects that ended up being highly engaging and profitable (Reyes, 2007). As a result, those who have continuously acquired projects in the sector have developed a strong reputation for demand (see Cl: Edu: Authority at work in the figure), leading celebrity hopefuls to work harder to construct portfolios that would earn them an individual standing. While heterosexuality may not necessarily ensure an aspirant's success in business, it should not severely impede the process. Whereas non-heterosexual self-identified individuals, or the LGBT+, said that their gender and sexual inclination would have a detrimental influence on their work at any moment owing to their sheer marketability

and credibility to the public. It is attributable to the notion that LGBTness revelation is a scoop or news that would be engageable but will not highly probably result to project demands (Reyes, 2007). As a result, the resolution is to conceal the actual LGBT+ gender and sexuality as agreed upon by the personality, artists' management, employer, and client. As an artist manager's approach for his artist's entry into the show business industry:

"As a manager, if I have a talent in the LGBT community and he or she wants to enter the industry. I will tell him or her if you have this kind of preference. And you are still entering the industry. Can you please keep quiet about this until I positioned you out there? I will be the one personally telling that person. When the artist has successfully entered, I can unfold and undress them gradually." – Perry, 47, Philippines

Due to the artists' desire to prolong their careers and mitigate the danger of demand decline, they have opted to repress their authentic expressions of their LGBT+ gender and sexuality, as the amount of prejudice varies across the LGBT+ spectrum, i.e., a lesbian is much less favored than gays. As the talent manager and celebrity lipstick lesbian have stated:

"The Philippine audience is still conservative. In fact, there are a lot of celebrities who can't reveal themselves. Because once they go out, they know their career will be ruined." – Perry, 47, Philippines

"The lesbian on the other hand is nasty. The lesbians are even less accepted in showbusiness. The gays are more accepted." – Ursula, 30+, Philippines

In the worst-case scenario, to successfully assure that artists conceal their true gender and sexuality during the duration of the needed engagement, a contract that expressly prohibits artists from disclosing their LGBT+ gender and sexuality was made:

"It's in the contract not to tell people about you and being gay. I've known a lot of people from the advertising company, they're like some.... Okay... you cannot avoid saying "Oh, but the person is gay." – Ursula, 30+, Philippines

In the instance of published media, the Thai participant shared a story on how ethical ideals (see 'Cl: Emp: Ethical' in the figure) restrained his natural feelings and actions associated with his LGBT+ gender and sexuality. As a credible news and information dissemination specialist in the print media scene, one of the primary ethical standards is to offer high-quality output while cultivating and developing client relationships only for business purposes. The term "client" refers to the entity or group profiled in a newspaper for public relations interests. There is an underlying feeling of reverence that should be maintained and recognized sustainably by both ends and the public. Therefore, it is unpleasant and unethical for a publicist, regardless of gender, to engage in romantic or sexual entanglements with a client. Although the participant cited no written rule, it is clear that this strand of ethical expression is a very influential, intense, and persistent unwritten circulating thought that publicists should adhere to at all times. Thus, the Thailand participant suppressed his thrilling, beautiful, and wonderful sentiments toward the customer, whom the former felt to be returning in an inexplicit amorous manner. Finally, the ethics surrounding relationships, which are unique to news media production, trumped the developing romantic relationship between the publicist and client. It was deemed completely unethical, resulting in public repercussions, such as being the gossip headline within the organization. Additionally, the fact that one is LGBT+, which defies heterosexuality, the public's gold standard, magnifies the seriousness and weight of unethical behavior (P. Jackson, 2002). As stated by the Thailand respondent:

"A guy from a company I was reporting in the news was hitting on me. He's a senior executive. I was hiding all myself, even though that guy was hitting on me. I knew we had feelings for each other. I was so afraid of my privacy and my professionalism as a reporter. You would never do that, sharing the bed with your new sources or a business executive." – Vitaya, 53, Thailand

In this line, the explicit and implicit feeling of authority in the workplace and industry affects the degree of obsessive LGBT+ concern (Hutchings, 2000; Ojanen et al., 2019). In Thailand's case, authority is defined as the seniority, breadth of control, and responsibility of an individual in the workplace. For instance, younger personnel

were expected to primarily follow, agree with, and conform to their elders' habits and thoughts (Jones, 2014). Thus, in a context where it is hugely likely that LGBT+ gender and sexuality will not be acknowledged and recognized, an LGBT+ junior would have needed to conceal his identity even more if his peers, particularly the seniors, were not on that side. Thus, to get professional experience and exposure, a junior LGBT+ professional must gather his strengths to survive and grow in his professional career. As the answer from a Thailand respondent stated,

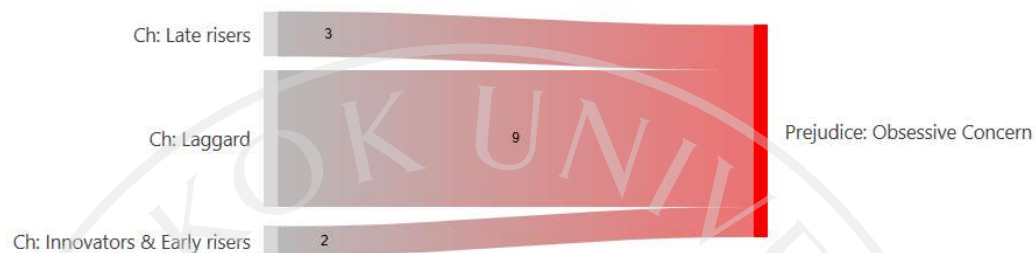
"In a meeting, they got a news to discuss about a gay guy or kathoey. Some guys, who were seniors, made fun of about it. The whole room burst into laughs. I felt like an ant, very belittled. I felt angry. It's just like something burning inside of me. I wanted to shout out: Stop laughing. But because you were hiding in the closet, you got to shut up. Because if I said some things, I would be revealed. And because I was not a senior reporter, I got to hold your tongue. That way you survived." – Vitaya, 53, Thailand

Per Thai respondent, the authority is also inextricably linked to the association of the professionals' workplace. It indicates that the degree to which the public and industry view its legitimacy, reputation, and professionalism provides a different hue of thinking for LGBT+ individuals while hiding their gender and identity. The general public views companies that display higher levels of the traits mentioned above were categorized higher than those that display lower levels. The framework either exacerbates or alleviates the weight of repression and hypersensitivity associated with LGBT+ gender and sexuality internal struggle. As one respondent in Thailand noted,

"A female reporter, from a very small publication, found something in me. I really hated her. She must have noticed something in me. Maybe I saw a good looking guy and she might have seen me seeing the guy? But you got nothing to do because you were still hiding in the closet. You had to be quiet. Another was that she was from a smaller publication. Plus, she was younger than me, a junior reporter. I was above her anyway. I used that to cover my bad feelings. Oh, should I bother with that small publication is just no name." – Vitaya, 53, Thailand

4.3.1.3 Adoption Actors Characteristics: Obsessive Concern

Figure 4.3: LGBT+ Adoption Actors Impacting Obsessive Concern Outcomes



The LGBT+ respondents' Obsessive concern outcomes were surrounded by persons that mock, dismiss, and condemn the LGBT+ notion. The laggards of LGBT+ Acceptance displayed some humiliating practices. Further details of these laggards may be found in the next section of prejudice, as they are inextricably tied to the topic at hand. What is critical to emphasize here is that such laggards, whether they do it on purpose or unintentionally due to other prevalent conditions, influence LGBT+ persons' choices to conceal their true colors. In effect, they recognize, even on their own, that their emotions were abnormal and incorrect, if not for the fact that their gender and sexuality were. Hence, they are the laggards (see 'Ch: Laggard' in the figure) of themselves, mainly exhibiting self-directed or intropunitive prejudice responses (Dovidio et al., 2005). It resonated, particularly more with the Philippines case, both before and throughout their tenure in the media and entertainment industries. At one point in her life, a lipstick lesbian stated:

"So what I felt was, for me, a very abnormal thing. It's like Whoa, what's wrong with me? Am I weird, so I tend not to talk to people." – Ursula, 30+, Philippines

There were late bloomers (see 'Ch: Late riser' in the figure) who recognized, if not entirely accepted, the LGBT+ concept in this line. According to the Philippines' views, it is either motivated by a desire to control romantic entanglements or a strong

sense of Acceptance following a critical examination of life. Hence, they have gone through the legitimacy process (Givan et al., 2010) of the LGBT+ concept. Despite changes, the notion of being imprisoned in a box of repression persists because of lagging external causes. As the lipstick lesbian put it,

"I cannot just live like this; I cannot live a lie. I want to be me. I don't want to die lonely. I don't want to die sad because I didn't express myself."– Ursula, 30+, Philippines

Based on a mostly repressed and tight environment of anti-LGBT+ sentiment, those who view LGBT+ as an acceptable notion are innovators and early risers (see 'Ch: Innovators & Early risers' in the figure) who early detect flaws and vulnerabilities in the social structure (Givan et al., 2010). They see that the issue was not with LGBT+ identity but with how externalities interpreted it adversely. As a result, the LGBT+ community delves into an intropunitive response of disapproving of their inner selves. Furthermore, if romantic entanglements are ever executed, it adds another element of complexity, conflict, and ambiguity to managing couples' relationships and how they will fit into a constrained setting. In this synthesis, the call to provide solutions has been articulated by the innovators and early risers who confront the discriminatory environment that negatively impacts LGBT+. They believe that disseminating knowledge or raising awareness is critical to resolving this and influencing more significant populations to demonstrate non-prejudicial behaviors. As a result, they selected their respective media platforms as effective, notably print (for Thailand), television, and social media (for The Philippines). As they put it:

"I think about many people have different experiences, but most of the experiences or negativities, about being gay, and then develop into many ideas and behavior that they cannot know and explain. Every gay man in a relationship carries these things negatively inside. So I think this is something that we should look more into. So I'm planning to write a new book." – Vitaya, 53, Thailand

"There is a lot of improvement necessary in the Philippines. A lot of people are still misinformed. They don't know precisely what LGBT+ means. They don't

know exactly what the SOGIE equality bill means. Having this platform will be a miss if I will not leverage from this." – Jervi, 33, Philippines

4.3.2 Prejudice: Antipathy

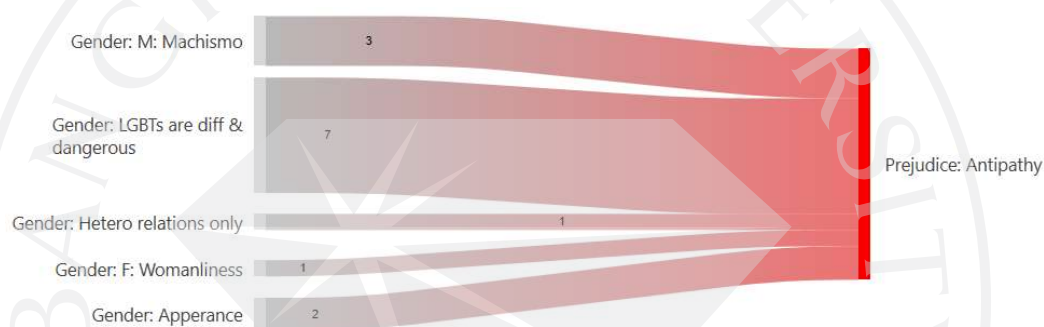
Another manifestation of Prejudice was 'Antipathy,' motivated by erroneous and rigid generalization fostering a climate of hostility to the target of Prejudice (Dovidio et al., 2005); in this case, the LGBT+. This section details all of the respondents (from both countries) identified externalities of unfavorable attitudes that influence how the LGBT+ community performs and is perceived. In this perspective, the lens will focus on what LGBT+ saw from the outside than on what they processed within. Nonetheless, this Antipathy's discriminatory consequences greatly impacted the LGBT+ community's internal mental battle. LGBT+ respondents had been routinely mocked and humiliated before and during their careers in the media and entertainment industries. They were viewed as simple outcasts and were frequently excluded from everyday group activities. Identified extremely unappeased individuals cannot tolerate the mere presence of LGBT+ individuals, if not much alone their existence. Notably, the pattern of mocking, bullying, and depriving LGBT+ (outgroup) of what the ingroup conveniently experiences has been a widespread routinary activity. It was a domino-like cycle of physical and verbal abuse, with the most vulnerable victims being those who have explicitly identified and expressed themselves as LGBT+, as they seem magnets of difficulties, disruptions, and disputes. The Philippines and Thailand's respondents are on the same page on this issue, and this cycle typically begins in the early phases of a child's life, particularly in school. Additionally, the abuse was not perpetrated just by heterosexuals but also by certain members of the LGBT+ community, which is a response of a co-target of prejudice to distinguish self from the devalued group (Dovidio et al., 2005), as seen in Thailand's instance. As both nations' respondents stated:

"People felt it disgusting before. It's like "Iwww ano ba yan (what the hell) bayot (dialect term for gay), tomboy. "Bayot ka", "bading ka" something like "jokla", so, they bully." – Ursula, 30+, Philippines

"My brother got mocked. People called him names, like "soft crab," because of the way he walked. He said a group of feminine (kathoey or gay) students tried to recruit him to be a member. That group tried to recruit him, but he did not like it. So that group attacked him too because he was not joining the group." – Vitaya, 53, Thailand

4.3.2.1 Gender Inequalities: Antipathy

Figure 4.4: Factors of Gender Inequalities Impacting Antipathy Outcomes



The dividing anticipated heteronormativity behaviors of being macho and aggressive for biological males and soft and gentle for biological females (UNESCO, 2018) effectively separated the LGBT+ as a deviation from this pattern and hierarchically lower than those stated. In this line, it may be argued that males (see ‘Gender: Machismo’ in the figure) are more dominant than females hierarchically in toughness and aggression. Thus, a gay who is physically masculine but exhibits female-like actions and feelings is de-ranked as homosexual because he is incapable of showing the qualities and behaviors expected of a guy (Garcia, 2008). When linked with masculine qualities, the qualities related to femininity (see ‘Gender: Womanliness’) were regarded as lacking something solid and grand (Jackson & A, 1998). Male supremacy over females and the LGBT+ community was not unique to this aspect. The pattern of men and women hierarchy may also be extended inside the spectrum of the LGBT+ community (see ‘Gender: LGBTs are diff and dangerous’ in the figure), regardless of whether they exhibit masculine or feminine characteristics.

In other words, the male and female characteristics associated with any LGBT+ identification create a hierarchical structure analogous to male dominance over females (Garcia, 2008) as the Philippines' responders stated:

"If you are gay, they bully and look down at you. They think that you can not do things men can do." – Perry, 47, Philippines

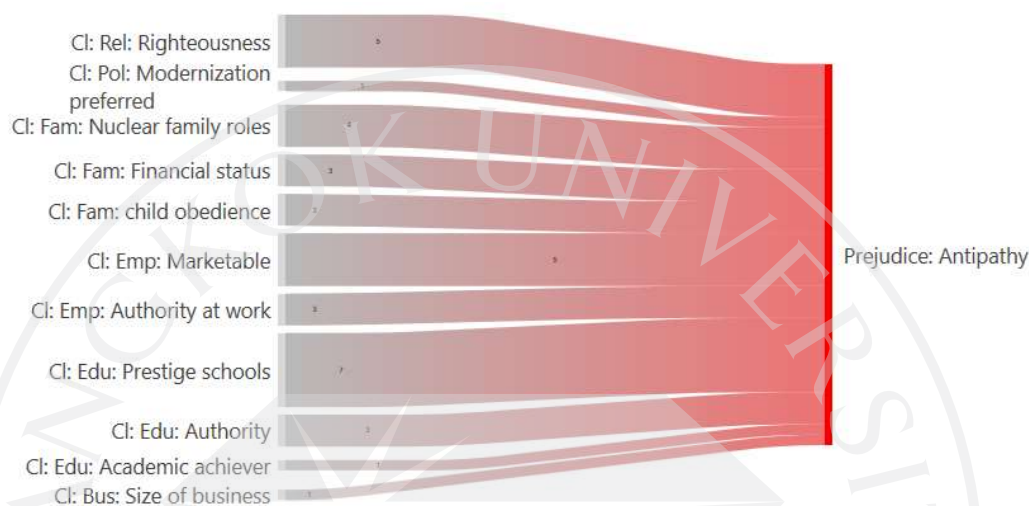
"During my time, there is a stigma about being effeminate. If you are not a masculine gay, you will not have a lover. You are not welcome" – Jervi, 33, Philippines

Particularly in Thailand, the LGBT+ identity was viewed as dangerous, insane, or mentally ill (Busakorn Suriyasarn, 2015; P. Jackson, 2002; Section et al., 2016). Apart from public perception, this concept was persuasively proved and artistically communicated using a media platform. There were claims, notably in the early years of the Thai respondent, that kathoeyes can harbor malignant thoughts, spread negativity, and commit horrible acts. They are described as someone destructive and prone to dark manifestations, if not a demonic figure. As determined by the Thai responder, the media portrayal had firmly established a negative tone for being an LGBT+ during his formative years, for which he has to remain silent and rectify in due course. As he continued to share:

"There was a movie. In Thai, the title was 1974's Khon Kin Mia (A Man Who Eats His Wives). A lot of people died in that house. So the police came to investigate and then it was revealed on the wall. They found a big painting picture. There's in the picture was a portrait of a woman. And that's a man dressed as a woman. And that's the murderer." – Vitaya, 53, Thailand

4.3.2.2 Inequalities of Class: Antipathy

Figure 4.5: Factors of Class Inequalities Impacting Antipathy Outcomes



Before the respondents' careers in media and entertainment, they recognized patterns of gender-exclusive schools, particularly all-boys institutions, whenever they highlighted specific instances relating to their gender and sexuality. Additionally, such schools are branded as religiously based academic entities (see Cl: Prestige schools in the figure), which primarily are the result of early period Westernization (Nicholls, 2016; Welch & Mok, 2016). The entities' gender exclusivity and religious branding provide an aura of distinction and intellectual superiority to both countries. There were no indications that religious branding was absent while gender-exclusive or vice versa diminished the status aspect. Thus, a solely Catholic or gender-restricted school will continue to be seen as a unique institution. In this sense, LGBT+ students suffer in these schools since their religion does not openly endorse their identity and because gender uniformity is inextricably linked to the expected behaviors and mindsets associated with a particular gender. Thus, any divergence from the uniformity should be denounced by stakeholders (students to administrators) inside academic institutions, whether by ridicule or diplomacy. In this manner, the degree of power was emphasized within this type of arrangement. The authorities (see 'Cl: Edu: Authority' in the figure) as decision-makers and those accountable in the school can

set the tone for which components should be righteous and should not, ideally fitting with the institution's broader brand or goal. Particularly throughout the elementary and high school years, administrators' and instructors' directives are as good as the golden truth, which pupils are less inclined to contend is erroneous. In this regard, the concept that LGBT+ mindsets and actions are unacceptable and that the answer is to conform to heterosexual binarism norms. It is equivalent to exemplifying unfavorable views toward LGBT+ students, whether in complicated or subtle ways. It successfully conveys to an LGBT+ pupil the message that they are in the wrong and must be rectified, as the authority of righteousness implies. As an interesting view of a transwoman in the Philippines stated:

"There was this guidance counselor. I can't remember if that's a seminar or counseling or whatever. It was a Catholic school. The gays were summoned. Then, we have a sort of activity or workshop on how to react to certain situations. It's more like being masculine and feminine. It's more of like, you know, adhering to the norms of a boy or standards of being a girl. Per my understanding, they want to instill that if you are a boy should act and react in specific ways." – Jervi, 33, Philippines

In this line, particularly in Thailand, the function of the ideal nuclear family (see 'CI: Fam: Nuclear family roles' in the figure) becomes apparent, referring to the proper mix or balance of male and female characteristics inside the home, with father and mother as male and female parents and male and female children. As father and mother have anticipated gendered performances to perform within the family, the male and female offspring act as an extension, if not prepared, of their father and mother's expected gendered performances (London, 2000; Ocha, 2012). Interestingly, the family's financial capabilities affect the family's ability to negotiate an optimum family structure combination as per the respondent's claim. Due to Thailand's recognition of extended family (London, 2000), which entails keeping solid relationships with relatives, a family with more financial means might negotiate adoption from a financially unable family to support their children's needs and desires (see 'CI: Fam: Financial Status' in the figure). As stated by a Thai respondent, a boy is preferable, even more, if the family is already overflowing with females (Pattaravanich & Williams, 2005). Even though the adopted kid is not a direct

descendant, the family is prepared to welcome the child wholeheartedly by showering them with benefits such as a comfortable lifestyle and a decent education. In other words, the parents were prepared to spend their hard-earned money to bring a family boy into the house. In effect, a family with a lower socioeconomic position that gives up their direct offspring kid will accept this pragmatically while retaining the child's direct offspring status and preserving bloodline relationships with the biological parents. With the expectation that the child would be "masculine," it presents a dilemma when the youngster is suddenly recognized as LGBT. There is a possibility that the receiving family with a high financial standing will reconsider the arrangement, and more frequently than not, the adopted gay child will have difficulty determining how he will place himself in the situation. From the perspective of the sending family with a lower socioeconomic position, there may be a re-evaluation of all factors, including the receiving family setting, as to why it turned out this way. Alternatively, the ill feelings that may have been suppressed and unspoken may be triggered to surface due to this troublesome scenario. Somehow, the prejudice is twofold: the LGBTness itself and the gender-dominant environment that molds LGBTness. Hence, faulty and rigid generalizations (Dovidio et al., 2005). Thus, disputes over gender norms and familial expectations were added to the problems LGBT+ aside from reviewing their gender and sexuality. As the LGBT+ resort, the choice was to conform to traditional gender norms or display non-gender-specific behaviors inside and outside the home that would delight and reassure parents (see 'Cl: Fam: child obedience' in the figure). As stated by the Thai respondent:

"Because our family was not a well-to-do family. My father had to give up my big brother to his sister with higher financial status. My father's younger sister adopted my oldest brother as a family boy. But my mother got upset with this. She knew that my big brother was not manly, and he acted feminine. My mother blamed my father for sending him to that family because that family was all girls. So my mother believed that it was the environment that raised him as feminine." – Vitaya, 53, Thailand

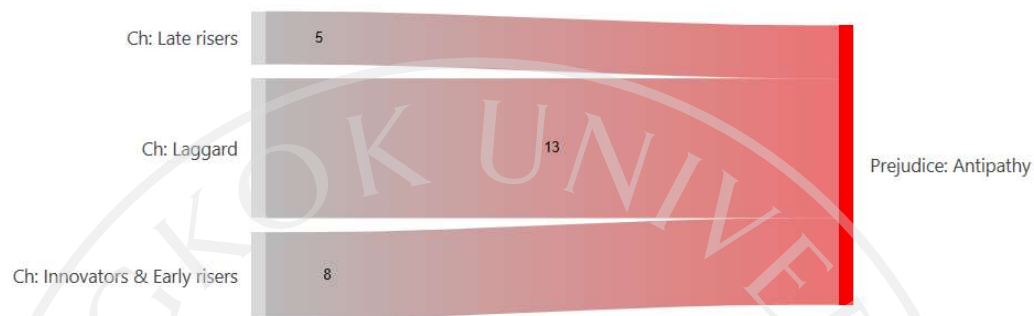
Per the Philippines' respondent, there existed a notion that gays and lesbians were unmarketable in the media and entertainment industries (see 'Cl: Emp:

Marketable' in the figure). There were overtones, particularly for lesbians, of not having a chance in the industry compared to gays, owing to the latter's visibility in show business. Apart from the expected disapproval of the viewing audience, companies seeking to leverage the celebrity's fame ensure that LGBT+ endorsers or presenters are avoided. It is more in line with the prevailing religious morality in society, to which both the employer (brand) and the viewing masses subscribe (see 'Cl: Rel: Righteousness' in the figure). The brands that are gravitating toward this activity are those with staunch Christian convictions. It was even revealed that LGBT employees are prohibited from working at specific firms, further exacerbating the public outcry about LGBT+ activities, particularly in their non-heterosexual relationships, which has resulted in symbolic celebrations just like heterosexual couples marrying. These behaviors were condemned as sinful and contrary to God's will (Debra, 2001; Garcia, 2008). With this backdrop, there is an air of improbability around any commercial endeavors lead by an LGBT+ star, and celebrities who are new to the business are particularly vulnerable to this since they lack an evident and established market. In other words, the marketability is dictated by the public and employers (meaning producers and brands), who are in authority to make critical decisions in pushing commercial endeavors regardless of risky and rewarding outcomes. As a result, the resort's purpose is to conceal celebrities' LGBT+ identity. Suppose they came out as LGBT+ early on. It is most probable that demand will decline, as the celebrity is most likely regarded as a heterosexual personality. As said by the lipstick lesbian:

"I've known people in showbusiness who ended their career. People speculated already about them, but then they chose not to tell people because it can ruin their life - their showbiz life. I've known this person, and he says, I'm so into telling people about my gender. He was from a reality show. Many admire him. He is so cute as a guy. People crush on him. But then when he told people that he's gay, oh, he was done. So no more, no more from him. He was still so young in the business. He was so proud. And it's like, I'm gay. No one hired him anymore in the business when they found out that he's gay." – Ursula, 30+, Philippines

4.3.2.3 Adoption Actors Characteristics: Antipathy

Figure 4.6: LGBT+ Adoption Actors Impacting Antipathy Outcomes



The laggardness toward LGBT+ Acceptance dominated these antipathies, prejudiced narratives, which share many of the same characteristics as the Obsessive concern discussion. However, what is noteworthy here is how innovators, early risers, late risers, and laggards utilized media. Particularly in Thailand, innovators recognize the problem in the LGBT+ community, particularly for the kathoey as insane, and comedic relief on television generated or performed by the laggards. Innovators perceive a chance to form a group that will call out imperfect representations of LGBT+ in media by negotiating with another media professional with the expertise and knowledge necessary to negotiate the media industry. On the other hand, when an innovator or early riser creates material that attempts to rectify negative stereotypes about LGBT+, the laggard's opposition comes into play through his leverage, i.e., power over decision-making. Thus, it is as if two entities are engaged in a tug of war to enhance or mitigate Antipathy's negative consequences if not entirely eradicate. The most intriguing example was a video created by an innovator demonstrating the environment's severe laggardness against LGBT+ while also incorporating aspects of awareness comparable to the positive realization about LGBT+. The laggards in power prohibited this picture because it was too demeaning, but the innovator argued this is realistic. As the non-gender responder in Thailand stated:

"The movie (Insect in the backyard) was about a kathoey dad who is dressing like females. He has one son and one daughter who is not accepting. They just left the

house, the family to live their own life. Then, one day they became young prostitutes. They encountered many kinds of LGBT communities that are more diverse, so they eventually understand their dad. The rating committee banned the film. I fought in the court for around five years." – Tannia, 47, Thailand

4.4 Tolerance: Unmasking the Facade as “Not” Acceptance

This section discusses the second type of outcome, Tolerance. Two (2) key themes emerged from the study: "Recognition with Reservation" and "Limited Opportunities." As with the prejudice section, each of the issues under Inequality of Gender, Class, and Adoption Actors Characteristics will be discussed in detail in each outcome.

4.4.1 Tolerance: Recognition with Reservation

From an environment that despises, if not violently opposes, the existence of LGBT+ people, this section covers their acknowledgment and embrace by the public, but on specific and different degrees of extent (Ojanen et al., 2019; Sumerau et al., 2018). ‘Recognition with reservation’ explains the environment which can tolerate some thresholds, but there are still expressions, behaviors, and mindsets that must be controlled if the LGBT+ community wants to place itself in a more accepting atmosphere than the prejudiced one. There were no lesser than, if not zero, instances of violence identified from the respondents' narratives (three (3) from Thailand and two (2) from the Philippines). Tolerating attitudes have been the most prevalent expressions of both the Philippines and Thailand in the years succeeding the 1990s (Garcia, 2008; P. Jackson, 2002; Leon & Jintalan, 2018; Tan, 2013). Without a doubt, it represents a step forward and betterment from the gloomy environment of prejudiced times. However, it is fascinating to observe how attitudes on LGBT+ tolerance vary according to someone's gender and sexual orientation. The thresholds mentioned above are impacted by various prevalent variables, which are expected particularities of the LGBT+. Meaning, LGBT+ individuals who do not meet the conditional criteria are less probable, if not entirely unwanted. To a certain extent, these ideas were seen as the optimal level of Acceptance (Oberdiek, 2001; Sumerau et

al., 2018), particularly in light of success stories, owing to the permissive atmosphere of Acceptance. For instance, the LGBT+ community has been acknowledged by prominent persons, LGBT+ individuals have improved their socioeconomic positions, or the LGBT+ community has made a significant impact or contribution to their respective sectors (Diaz, 2015; Garcia, 2008; P. Jackson, 2002; Sumerau et al., 2018). As a homosexual man from Thailand put it:

"I have to be successful in my job and what I was doing. I focused on that, and then I have to prove myself that I could do a good job. That is the only way that everyone can accept me; that's the only way." – Marut, 64, Thailand

4.4.1.1 Gender Inequalities: Recognition with Reservation

Figure 4.7: Factors of Gender Inequalities Impacting Recognition with Reservation Outcomes



This section discusses the tolerance that results from the fact that LGBT+ people are different and concerning (see ‘Gender: LGBT are diff & dangerous’ in the figure) (Busakorn Suriyasarn, 2015; Garcia, 2008; P. Jackson, 2002; UNDP, 2014). The idea is derived from a source of gender righteousness, namely heterosexual expectations. In this line, especially in the Philippines’ case, machismo, or the expectations of harsh and powerful male look and conduct, was singled out as a significant source of bias for the view that gays are different. However, in this situation, the denial was not as forceful as in prejudiced results but instead focused on disagreement, as expressed vocally in everyday interactions. In this sense, LGBT+ people have been let to express themselves, but there is still an expectation of

instilling the belief that heterosexuality is the golden rule and that LGBT+ people are still fundamentally different and wrong. As per respondent, the public frequently misconstrued negative actions committed by LGBT+ that are not gender-related as usual LGBT+ inclinations. While good actions that are not gender-related and intentionally performed by LGBT+ may not have the same weight as the above-mentioned negative behaviors in the public's perception association to LGBTness. Thus, the negative connotations associated with LGBT+ persist, but they are accepted in the sense that they exist, if not easily averted. As a gay from the Philippines has stated:

"Some gays are undisciplined—That's why gays are often judged. I aspire to enable more people to succeed within their minds that, look that's Sir Perry. He's gay, but he was able to deliver them successfully. He's different from those gays." – Perry, 47, Philippines

In the instance of Thailand's case, the interaction between anticipated outward appearance and specific characteristics (see 'Gender: Appearance' in the figure) shaped LGBT+ recognition (P. Jackson, 2002; Ocha, 2012; UNESCO, 2018). In a nutshell, the minimal criterion was to dress and portray themselves as heterosexual respective of whether their given sex at birth was male or female while admitting their LGBT+ status. It implies the guy must maintain short hair, refrain from using makeup, and dress in men's clothing, to mention a few. While females are permitted to have long hair, apply makeup, and wear clothing like dresses. Actually, the females are impacted by the Thailand's "beauty culture" (Sinnott, 2004). Thus, gays will be accepted if they wear male clothing, and lesbians will be tolerated if they wear female clothing. However, some instances go beyond that tolerance, allowing LGBT+ to express themselves in ways that deviate from the usual behaviors associated with their sex given at birth. In this respect, it is frequently viewed as an advancement and non-regression, particularly for LGBT+. However, it poses a difficulty to some extent since it is believed that LGBT+ must be consistent, which means that once someone decides to identify as LGBT+, there is no going back as per Thailand's respondent claim. In this instance, it led to internal problems for LGBT+, as they sometimes feel

uncomfortable confiding in those expressions. As expressed by non-gender in Thailand:

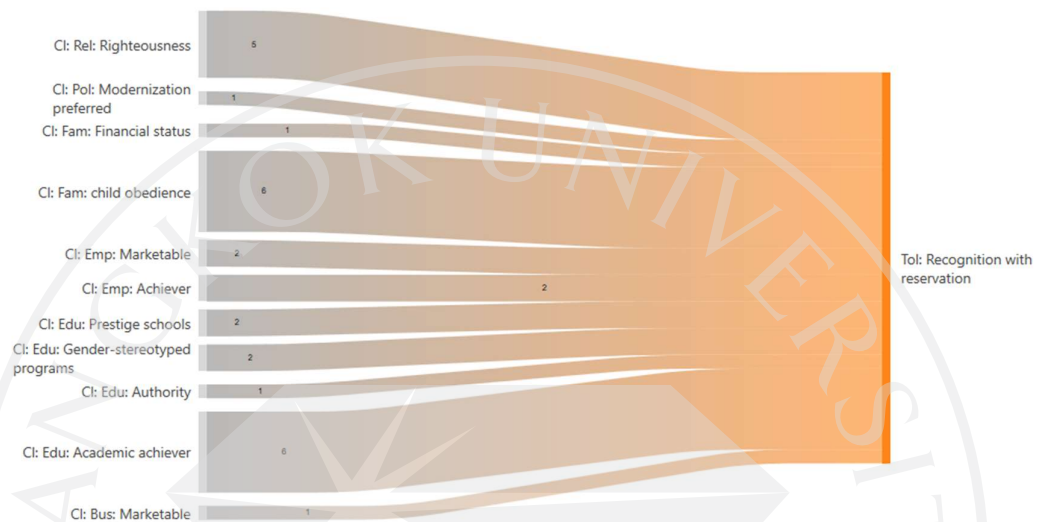
"To become a female (kathoe) with a good body with long hair, like beautiful hair, and I had to take care of myself. I go on a diet or shave my legs. I felt so tired of being a woman. I felt become a woman is exhausting. I locked myself in a room for one week. I cut my hair short. I somehow like a man, and then I start questioning myself that if my parents or the people will still like me like this? Will am I still be an LGBT or not?" – Tannia, 47, Thailand

Furthermore, in Thailand, the treatment of LGBT+ was peculiar and a source of concern, to the level that it needed to be permitted based on exceptional circumstances and concerns. In other words, it was authorized under restricted circumstances, in contrast to other media content that prominently portrays heterosexuality (P. Jackson, 2002; P. A. Jackson, 2011). As the homosexual community in Thailand has shared:

"The male-to-male characters, kathoe is allowed to perform both on stage and TV. But, on film or anything, they are prohibited until the Broadcasting of digital TV. Series Y and gay series broadcasting are allowed after the late-night program - around nine or ten at night. But before that, it is prohibited. I think it's going to be good to place on that time for the children under 15. It's not a good program for them to see. This program or sex program can be played after midnight." – Marut, 64, Thailand

4.4.1.2 Inequalities of Class: Recognition with Reservation

Figure 4.8: Factors of Class Inequalities Impacting Recognition with Reservation



Religious righteousness (see Cl: Rel: Righteousness in the figure) molded LGBT+ acknowledgment with restrictions in a way that is both criticizing and accepting. The disapproval stems mainly from an alleged mismatch of the behaviors expected of each sex given at birth (Garcia, 2008; P. Jackson, 2003). Whereas in the case of tolerance, the manifestations of good behavior as a religious devotee while adhering to relevant social modernization (see ‘Cl: Pol: Righteousness’ in the figure), which in Thailand is the influence of the West (Chris & Phongpaichit, 2014; P. Jackson, 2003), can help manage the disapproving attitude and, under certain circumstances, can result in approval. Thus, conditions were requiring LGBT+ to comply with the applicable and dominant religious-political standard. As the gay in Thailand said:

"In Muslim culture, they (gay) are single right. People treat them like a priest or an angel. The key is how you behave and express yourself in Thai society properly. In Muslim families, becoming a good person means making donations, helping poor

people. My father went into a Catholic (American) school despite being Muslim. Maybe, that's the reason he is more open to me as gay." – Marut, 64, Thailand

Being an exceptional and obedient child (see 'Cl: Fam: child obedience' in the figure) at school and in the home is always connected with promoting LGBT+ Acceptance. In the case of Thailand, filial obligations come into play to renegotiate tolerance results from the LGBT+ self, family, and others' perspectives (Ocha, 2012; UNDP & USAID, 2014). It is not limited to childhood but continues into adulthood when the LGBT+ individual must be successful in their area and capable of supporting and assisting the family. It is a way of repaying the family's efforts in raising an LGBT+ child. These endearing actions of LGBT+ toward their family and others have served as evidence or confirmation that LGBT+ is beneficial, essential, and valid to their families and society. Being an exceptional individual also resonates in the Philippines setting, where the LGBT+ community, particularly gays, are regarded to be dependable in extracurricular activities in schools (see 'Cl: Edu: Academic achiever' in the figure) such as entertainment, arts, and communication (see 'Cl: Edu: Gender-stereotyped programs' in the figure) according to the Philippines' respondent. By default, the instructor, in authority, and the majority of pupils agree with this concept. Possibly, the idea above stems from the fact that university programs in communication have been defined as being for gays. As a transwoman in the Philippines has put it:

"It was a stereotype that when you are a guy, and you attend to mass communications. It means you are gay. They expect if you are a guy, you will pursue engineering or science courses." – Jervi, 33, Philippines

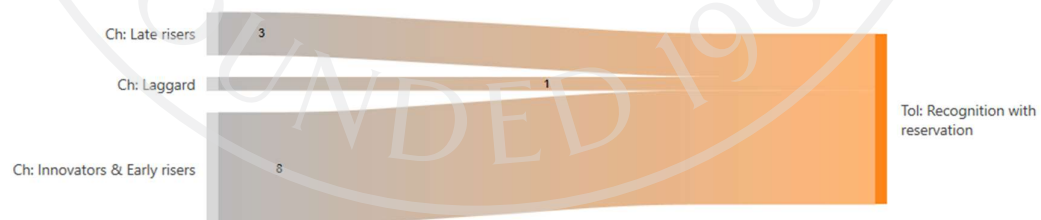
However, it is worth noting that, despite the preconception that communication classes are confided in by female LGBT+. The media and entertainment industries have varying degrees of tolerance for LGBT+ individuals depending on their occupation (see 'Cl: Emp: Marketable & Achiever' in the figure). The feminine LGBT+ was deemed more viable in the entertainment industry, but it was considered impossible in the news media as narrated by Philippines' respondent. The notion was motivated by an unspoken rule separating talents from the news and

entertainment industries. Generally, regardless of gender, abilities were confided in one of two categories. The segment of news broadcasting is known for its high standards of ethics, trustworthiness, and respect. In comparison, entertainment was more fluid and adaptable in terms of branding to encourage interactions. In this sense, the hurdles for LGBT+ professionals entering the news media realm might be one of two things: a.) the section from which they came or, more applicable for them, which is the entertainment (E. David, 2015); or b.) an LGBT+ news personality does not match the credibility and respect standards needed to be branded to the viewing public. As said by the transwoman:

"You can't be a TV Host and newscaster at the same time. It's very rigid. In terms of our culture, a newscaster should have credibility, respectable, etc. In my case, I'm also a comedian; I think so I do stuff comical. I don't believe, so newscasters do that. But given the opportunities, I can veer away from that and focus on Broadcasting. Still, there was no transgender broadcaster in the Philippines." – Jervi, 33, Philippines

4.4.1.3 Adoption Actors Characteristics: Recognition with Reservation

Figure 4.9: LGBT+ Adoption Actors Impacting Recognition with Reservation Outcomes



The laggardness (see ‘Ch: Laggard’ in the figure) is evident on the opposing side, which continues to have a negative image of LGBT+ but cannot exert much force or effort given that there is already widespread recognition of the LGBT+ group in terms of delivering value for certain particularities. As a result, the tolerant atmosphere makes it more difficult for laggards to impose their anti-LGBT+ sentiments. They frequently express their displeasure whenever they notice faults, the

majority of which are not gender-related. The innovators and early adopters (see 'Ch: Innovators & Early risers' in the figure) of LGBT+ Acceptance recognize tolerance as a step forward and a milestone for LGBT+ Acceptance in this section. Despite increased exposure and success for certain LGBT+ persons, they continue to see problems and lack of critical components necessary to affirm the community's equal standing. To prove the problem's validity, they seek more knowledge regarding LGBT+, gender in general, or other previously unrelated concepts but have been changed to make sense in light of the issue. The realization occurs either via adaptation and leverage of other people's practices or through critical and painful self-discovery on placing LGBT+ in the dynamic. After crystallizing the issue, innovators and early risers could devise remedies that would advance tolerant viewpoints. They are pioneering efforts that have not been undertaken previously, despite the inherent risks. Once the resolution concept is defined, they will garner support from late risers who see the resolutions' plausibility and desire (Givan et al., 2010). In this regard, the media has been utilized to raise awareness and stimulate discussion about the subject. However, it may be argued that some features commonly accepted by the viewing audience must be incorporated in order for the LGBT+ theme to be viable and marketable. As the gay respondent in Thailand has stated:

"I hosted a radio show, starting from community radio, and later went on the mainstream radio channel: FM. 102. It was also the first gay radio show on the mainstream frequency. It was at that time in my life that we helped a lot of people. I got two friends to help me as co-hosts. We read news worldwide, gave comments, and did Q&A about health, HIV, love, and relationships. When we did the radio show, I used the name: Bangkok Radio For Men. I used the term Men because I did not want to get negative feedback." – Vitaya, 53, Thailand

4.4.2 Tolerance: Limited Opportunities

This section will address the second tolerating outcome theme, 'Limited Possibilities,' referring to the segmentation and isolation of particular groups of individuals, LGBT+, from job opportunities (Busakorn Suriyasarn, 2015; E. David, 2015; Ojanen et al., 2019). More tolerant manifestations in the media and entertainment industry's job arena shall be discussed in this part. Indeed, the

entertainment business has been one of the most attractive grounds for LGBT+ to grow and gain prominence in the sector. All of the respondents, both Thailand, and the Philippines, share this perspective. Further to as evidenced by gay superstars and LGBT+ successful professionals behind the scenes, including but not limited to writers, directors, talent managers, actors, and producers (Cameron, 2006; Diaz, 2015; Garcia, 2008; P. A. Jackson, 2011). On top of the prevailing atmosphere that LGBT+ require to thrive in the industry, their possibilities may be recognized in specialty sectors, which primarily segregates them into projects most suited to them as determined by employers and the viewing public as per respondents' narrative. Artists and celebrities are keenly aware of this setting. For instance, gays should exhibit feminine characteristics and mannerisms while remaining extremely humorous and engaging (Baytan, 2008; E. David, 2015; Garcia, 2008; P. Jackson, 2002; P. A. Jackson, 2011). Generally, these presentations are very desirable from both the production and audience perspectives. It has been a significant component of the flavoring of a performance, a play, a film, and other forms of entertainment. Although celebrities who self-identify as heterosexuals can play LGBT+ roles, male actors, in particular, can play homosexual (feminine or masculine) characters (Garcia, 2008). They can switch between portraying homosexual and heterosexual male characters. In contrast, gays were constrained to gay roles that included but were not limited to comedic relief and supporting characters. As both Thai and Philippine respondents noted:

"One of the central stereotypes of kathoey is to be funny or making a parody of something. So it's not really 100% open space for kathoey to drive the other roles."
-Tannia, 47, Thailand

"The product's end result won't be credible, or they will laugh at it once a "bading" (gay) actor portrayed a guy role." – Perry, 47, Philippines

4.4.2.1 Gender Inequalities: Limited Opportunities

Figure 4.10: Factors of Gender Inequalities Impacting Limited Opportunities Outcomes



In Thailand, the kathoey instance has been emphasized as unique and connected with the negative (P. Jackson, 2002). This is not limited to non-LGBT+ individuals; even LGBT+ individuals ridicule others colloquially (see ‘Gender: LGBT is diff and dangerous’ in the figure). Additionally, it was labeled as contagious and detrimental to society. As a result of these prevalent sentiments, there was doubt, if not outright resistance, about the presentation of kathoeyes on television networks (P. Jackson, 2002). In the Philippines, on the other hand, while there is still some perceived unpleasantness associated with bakla roles in Philippine culture, the novelty of bakla superstars is bolstered by their capacity to be effectively funny. As attractive and bankable as they are, they are entrenched in positions circulating on this peg as much as possible. As a result, convincing the audience that they would perform heterosexual roles will be challenging, as the viewing public has a preconceived notion that the celebrity is LGBT+ as stated by the respondent. Additionally, celebrities who identify as LGBT+ will generate uncertainty or misalignment with the intended consequences of entertainment outputs by presenting gender and sexuality roles that differ from their own. With the rise in popularity of gay celebrities, it was discovered that lesbian superstars have difficulty establishing a presence in the media and entertainment as stated by another Philippines’ respondent. While homosexuals are included in LGBT+ and both gays and lesbians have historically been viewed as distinct and deviant from heterosexuality, it is widely accepted that gays have a greater chance of success in the business than lesbians. Thus, in this manner, the hierarchy of access to opportunities became apparent, with heterosexuals benefiting

more than LGBT+. Although, within the LGBT+ community, there is a hierarchy of accessibility in which gays benefit more than lesbians. As reported by two responders from the Philippines:

"Let us say this openly gay comedian, and then I will turn him into a straight guy who will be a brother of someone. People will not believe him even if he can portray the character well. Even he has an outstanding performance as a brother of this family that he is representing. But, it's common knowledge, and everybody knows that he is gay. It's like the audio and videos that can't be matched—they off sync." – Perry, 47, Philippines

"In the Philippines, gay is for comedy. The lesbian, on the other hand, is nasty. The lesbians are even less accepted in show business. The gays are more accepted. Their perception of tomboy is butch. And for gays is like Vice Ganda (hyperfeminine gay superstar). They perceive lesbians should look and act like a male. How about me as a lipstick lesbian? I just want to be beautiful." – Ursula and her manager, Philippines

4.4.2.2 Inequalities of Class: Limited Opportunities

Figure 4.11: Factors of Class Inequalities Impacting Limited Opportunities Outcomes



Marketability (see 'Cl: Emp and Bus: Marketable' in the figure) is critical for an LGBT+ worker to succeed in the media and entertainment industries. Celebrities, in particular, must be convincing to the viewing audience to build media exposures

via entertainment results or commercial ads (Reyes, 2007). According to the respondents, viewers had to believe the celebrities' portrayal of themselves to the broader public. Hence, the public recall to a celebrity may be either good or bad, is essential as these serves as a common knowledge consumption by the viewers (Reyes, 2007). In gender and sexuality, self-identification and performance concerning entertainment results were essential since there is an expected mix and match required for the audience to accept the celebrity's uniqueness as the respondent has shared. In the Philippines, particularly among the bakla, the most marketable combination is to identify as bakla and perform as bakla in performing and dramatic arts. Typically, the marketable bakla is a comic, a laugh track, or a supporting part for lead female characters. The public's explicit and widespread understanding of individuals' identity as homosexual complements their presentation as gay in performing or theatrical arts. It becomes the celebrity's own brand image or trademark, a specification or set of distinguishing features promoted to the viewing public, which at times can be in forms of gossips (Reyes, 2007). As mentioned in the gender section, the LGBT+ community will most likely be inclined in the presentation and roles they self-identify, whereas heterosexuals have greater freedom to perform heterosexual and LGBT+ roles. In LGBT+ celebrities, the barrier to conquer is enormous if they attempt to seek straight roles, as there is typically a consensus among producers and the audience to put LGBT+ personalities in LGBT+ roles. However, there are instances when straight actors are cast in LGBT+ roles because of their outstanding performances, highly welcomed by the audience (see 'CI: Emp: Career mobility' in the figure). Regardless of their gender and sexual orientation, the great demand for personalities to represent LGBT+ roles has influenced the development of future projects since LGBT+ performances delight the audience and stimulate participation. For LGBT+ personalities, there has never been a time when a straight character was in great demand to be played by an LGBT+ actor. Nonetheless, straight celebrities have a more significant number of chances than LGBT+ celebrities. In this instance, it is simpler, more convenient, and seen to have a greater possibility of penetration for new entrants and aspirants to enter the sector if they disguise themselves as heterosexuals and do not reveal their LGBT+ status from the outset. As stated by the responder from the Philippines:

"One of my male actors was cast as "Dading," which means "Bading na Daddy," a gay father. After that, his roles had been like that because his portrayal of being gay was convincing. On the flip side, when he was cast on a guy role, the people couldn't be convinced easily. They relate to you as your previous character. For example, the viewers will say, he's gay... he's gay.. like that. That's why the perception of the viewers is so hard." – Perry, 47, Philippines

In the instance of Thailand, it supplanted the requirement to profit financially from the commercialization of entertainment outcomes. As narrated by the respondent, the producer, who raises cash and covers production costs upfront, is motivated by the desire to profit from his entertainment venture. As a result, it will prioritize specific factors that will produce income and attract additional consumers. Typically, even if the role is LGBT+, they will cast a well-known heterosexual star to increase the likelihood of investment returns. Thus, if profit maximization is a priority, the LGBT+ will be less desired in numerous cases. Additionally, it was acknowledged in most situations that packaging media material that is targeted only at LGBT+ or a subset of LGBT+ would make it less appealing for producers to invest. As a result, it has been necessary to rebrand it to connect with both LGBT+ and non-LGBT+ consumers to increase market demand. As the gay in Thailand has stated:

"We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: My Husband Is Gay, written by a businesswoman who found her husband was gay after getting married for 30 years." – Vitaya, 53, Thailand

4.4.2.3 Adoption Actors Characteristics: Limited Opportunities

Figure 4.12: LGBT+ Adoption Actors Impacting Limited Opportunities Outcomes



In this section, laggards (see ‘Ch: Late risers’ in the figure) were identified as individuals who conceal their identities notwithstanding LGBT tolerance out of fear of being stereotyped in LGBT+ careers or being excluded from other possibilities enjoyed by straight personalities. In other words, they distance themselves if not denying their membership in the devalued group (Dovidio et al., 2005). As a respondent shared, the minoritized LGBT+ community tends not to strive more since they are typically confined to specific positions determined by major stakeholders who undertake entertainment projects. As a result, they ingested a close-minded viewpoint and closed themselves up to other alternatives, abandoning their idealistic outlook favoring a more realistic approach to career planning. One reason media and entertainment professionals feel hesitant to advocate for LGBT+ inclusion is a dearth of representation in the media. That is, they accept LGBT+ but are hesitant because they cannot envision a tangible person flourishing. Moreover, they fear the consequences of being the first in such a space and will not succeed. Thus, to mitigate risk, they seek or wait for a successful model to emulate or a lever to control the initiative's obstacles and dangers. In other words, these late risers (see ‘Ch: Late risers’ in the figure) seek an atmosphere conducive to a unique idea that appears productive and advantageous. In this line, while innovators and early adopters (see ‘Ch: Innovators & Early risers’ in the figure) recognize the limitations of marketability, they discovered strategies to manage bottlenecks in a way that benefits both the commercial and LGBT+ advocacy results. One method is to seek out another

advocate or support system that will assist in achieving such goals. Meaning, As the respondent from Thailand shared:

"The book (My Husband is Gay) would help women in the same trouble. The author was nice. She flew from Colorado for the book launching and promotion. Her book was about the real stories of 29 or 30 women who got married to gay men and found later. Some of them were thinking about killing themselves. I hired a friend of mine to translate the book and also presented it to the distribution company. We got signed up, and that's the first book from Cyberfish Media. Our book got good reviews." – Vitaya, 53, Thailand

4.5 Full Acceptance: 'Beyond Tolerance' to Reality

Five primary 'Full Acceptance' themes were explored in this section: 'Freedom of Expression,' 'Recognition,' 'Righteousness,' 'Gender Agnostic,' and 'Great Vision.' Based on their coherence, five topics are separated and organized into two sections. Simultaneously, the topics of Gender Inequality, Class Inequality, and Characteristics of Adoption Actors were discussed under each 'Full Acceptance' subject.

4.5.1 Full Acceptance: Freedom of Expression, Recognition

Acceptance of LGBT+ individuals to express themselves freely and be recognized on their merits rather than by default elicited negative sentiments that were mainly observed before the 1990s. Per the principles enshrined in Yogyakarta, the 'Freedom of Expression' aligned with principle numbers 1, 2, 19, 20, 21, 22, 33, and 36, while 'Recognition' is associated with numbers 3, 24, and 31 (see Appendix F for the descriptions). The shade of increase in LGBT acceptance was somehow seen by all respondents with their life in higher education and continues to get highly noticeable through their jobs in the media and entertainment sectors. However, these are still only available in specific settings and are not yet abundant. Thus, the manifestations of desired LGBT+ freedom of expression and recognition stay as concepts awaiting implementation and enablement. From the data gathered in interviews, this shade of Full Acceptance is heavily reliant on the reversal of

prejudicial results. LGBT+ people and society perceive and believe that LGBT+ are not suffering or being suppressed due to the former's gender and sexuality identification (Arat & Nuñez, 2017; Dovidio et al., 2005). LGBT+ people have the freedom to do, say, think, and feel their true selves without fear of penalties. As a result, they will feel empowered and self-sufficient to follow their true interests. There would be an enabling atmosphere for individuals to thrive, whether autonomous or not, as they accept themselves and become comfortable with their honest thoughts and feelings. Thus, concealing, disguising, or even eliminating their actual identities is not an option. It is to take note that the emancipatory expressions should be available not only to LGBT+ individuals but also to straight individuals, particularly women. As stated by the responder from the Philippines:

"I know there's a lot of married people not expressing themselves because, for them, it's not normal. That's just like what I felt before (concealing my LGBT+ identity). It's not normal because they're scared to tell people they are scared to be judged. So I want to be an advocate of that thing. I want to let people learn to express themselves, especially the women who are like me." – Ursula, 30+, Philippines

Simultaneously, the path to LGBT+ Acceptance is paved with the necessity for acknowledging their identities and the entire range of possibilities they can achieve or assist in achieving. The acknowledgment is centered on their objectives and aspirations without restricting or impeding their progress toward those goals, and society fully acknowledges the LGBT+ distinction from straight male and female gender and sexuality. Essentially, it establishes an equal opportunity for heterosexuals. LGBT+ desire a greater quantity and visibility of role models to build their confidence and encourage them to envisage and actualize themselves to greater heights. In general, this freedom of expression and acknowledgment will result in emancipatory results for LGBT+ and increased levels of contentment. As shared by the responder from Thailand:

"No matter what if someone is a straight man or straight woman. Suppose someone can produce things that are good quality work. And, he or she also has to create it even better, to make it at a level better than par so to uplift the quality of the

LGBT to a better level, not just the notion that straight is perceived to deliver consistently." – Marut, 64, Thailand

4.5.1.1 Gender Inequalities: Freedom of Expression, Recognition

Figure 4.13: Factors of Gender Inequalities Impacting Freedom of Expression and Recognition Outcomes



There appears to be an apparent link between women's engagement (see 'Gender: F: Womanliness' in the figure) and establishing an environment of freedom of expression and recognition for LGBT+. Such may result from their problems with their anticipated gender and sexuality performance as women, i.e., beauty and subtlety of womanhood. Women can empathize in that they are constrained in ways that make them feel oppressed and uncomfortable. They become upset by the gendered standards to which they are required to comply and constantly disagree. This, in some ways, echoes the usual response to prejudice, in which ingroup relationships are strengthened when closer connections to similar problems are discovered (Dovidio et al., 2005). Particularly in Thailand, these comparisons may be gleaned from the respondents' production and dissemination of media content initiatives. For instance, despite the content's LGBT+ subject, most buyers, viewers, and appreciators are female. The LGBT+ theme (see 'Gender: F: Womanliness' in the figure) media content is primarily intended to promote emancipatory attitudes toward the LGBT+ community. However, a constant novelty was generated by the female viewers' group, especially for male sex assigned at birth LGBT+. As a result, it became a media

offering to consider not only the LGBT+ community but also women. As the Thai responder put it:

"Rainbow Boys (title) got a lot of female followers. It was like we gain confidence from the non-fiction and fiction books. They assured us that there was a demand out there to produce new media to support being gay was all right." – Vitaya, 53, Thailand

4.5.1.2 Inequalities of Class: Freedom of Expression, Recognition

Figure 4.14: Factors of Class Inequalities Impacting Freedom of Expression, Recognition Outcomes



Both respondents from Thailand and the Philippines underlined the liberty of their LGBT+ manifestations, particularly gays, throughout their university years. Notably, in the 1990s, the universities' notion of non-gender exclusivity enables less-restrictive expressions, particularly in attire and behavior, to mention a few (see 'Cl: Edu: Prestige schools' in the figure). However, it is worth noting that these are the feelings of openly and visibly gay people and do not include closeted and other forms of the LGBT+. This paragraph discusses the lack of prejudiced consequences discussed in the preceding section. There were no gender-related impediments to their mobility and professional advancement as they navigated the world of media and

entertainment later on (see 'Cl: Emp: Career Mobility in the figure). It is true solely for non-celebrity jobs, such as production assistant, acting coach, producer, talent coordinator, and director. Career mobility is inextricably linked to the desire to be good and create high-quality work, not just for personal fulfillment but also to earn the respect of colleagues and essential stakeholders. Particularly in Thailand, professional authority impacted workplace acceptability (see 'Cl: Emp: Authority at work' in the figure). A powerful individual in the workplace can overcome unfavorable perceptions regarding LGBT+. It stems either from their receptiveness to the LGBT+ idea or from their appraisal of the prior job quality of a particular LGBT+ professional impacted by adverse attitude circumstances. Somehow, the latter arguably can also be a form of conditional acceptance, tolerance (Sumerau et al., 2018). Given their critical role as decision-makers in the media and entertainment industries, prominent individuals or authority in the workplace can counteract resistance or expand possibilities for LGBT+. LGBT+ will be seen positively, and prospects will be evaluated based on how and what business outcomes they provide. Additionally, the consumer public's demand influenced recognition (see 'Cl: Emp & Bus: Marketable' in the figure), as they were ready to spend money and time on LGBT+ media material. As a result, the marketability of LGBT+ material has been stated and recognized. However, it did not appear that the consumer public immediately recognized LGBT+ media instantly, as per the respondent. The deployment began in sectors outside mainstream media, such as small-scale print media or occasional but consistent column contributions to newspapers. Once a definite need was demonstrated, it has now spread to other forms of media, including radio, cinema, and television (in order). Apart from authority at work, the influence of prominent firms (see 'Cl: Bus: Size of business' in the figure) may assert the acknowledgment and expression of LGBT+ through many media forms. After establishing media platforms, they used them to exert influence in venues where LGBT+ were stigmatized. In Thailand, for example, they highlighted a Buddhist monk who has monastic obligations and is widely regarded by Buddhist followers for his advocacy of LGBT+ inclusion within religion (see 'Cl: Rel: Righteousness' in the figure). Another example is an LGBT+ person assuming political responsibilities (see

‘CI: Pol: Leadership & Legal advantage’ in the figure) as a result of prior media exposure. As stated by two responders from Thailand:

"One of the executives wanted to set up another TV Channel to get into entertainment area. The station needed something new, a new face to a new kind of show. So I suggested him that I could do a gay radio show and turned to TV. One episode, I was really amazed by what he (Buddhist monk) explained about being gay and about not being sinful. It was very appealing to allow people to let go, feeling comfortable with themselves. It was like a breakthrough for gay men in the aspect of being in the religion." – Vitaya, 53, Thailand

"My happiest moment in life as an LGBTQ is that she's with the first kathoey dressing like females to be seated as a member of parliament in Thailand. I'm so proud of that. I am happy that I unlocked that door." Tannia, 47, Thailand

4.5.1.3 Adoption Actors Characteristics: Freedom of Expression, Recognition

Figure 4.15: LGBT+ Adoption Actors Impacting Freedom of Expression, Recognition



Innovators and early risers have heavily influenced LGBT+ Acceptance through recognition and freedom of expression (see ‘Ch: Innovators & Early risers’ in the figure). Although, in the case of Thailand, there were prior innovators or early risers who inspired subsequent innovators and early risers. As a result, they eventually become late risers. According to some respondents' narratives, the barrier to Acceptance was overcome via love entanglements because of the environment's discriminatory effects and image. Thus, the LGBT+ romantic interest can affect the degree to which prejudiced and accepting outcomes occur. Being persuasive was the

defining characteristic of an inventor and early riser in Thailand and the Philippines. Whether on a person-to-person or mass communication scale, these adoption actors successfully conveyed the appropriate message and reached the target's emotions to their core. They possess the necessary abilities to overcome obstacles and deal with the topic's sensitivity (Givan et al., 2010). Thus, the influencing capabilities resonate intellectually and emotionally since they serve as the default LGBT+ acceptance example. Persuasion was bolstered by the respondents' determination in both nations. That is, their attitude for implementing and conquering their chosen technique or plan was so steadfast and clear. They have this unbreakable attitude, which means they are determined to pursue their objectives regardless of the quantity or scarcity of raw resources. In the case of Thailand, there were additional characteristics that complemented the persuasiveness and resolve. They demonstrated a willingness to apply their previous knowledge to pertinent LGBT+ subjects through their activities. It is consistent with the demand to create and provide LGBT+-themed media content as a media and entertainment professional. Concurrent with the need to acquire subject matter knowledge was the desire to include notions that are not yet highly applicable to the current LGBT+ environment. In other words, innovators and early adopters look for and dissect potential connections that may be used to make an attempt more enticing, distinctive, and relevant. They create novel answers to persistent issues by fusing previously unrelated notions. As a result, they produce unexpected results by being courageous and enthusiastic in their exploratory and adventurous endeavors. While exploring and accounting for unrelated topics, optimistic thinking outweighs negative attitudes toward uncertainties and ambiguity. With the qualities above, such as knowledge, a solid commitment to progress, and optimism, innovators and early risers were well-equipped to confront and assert the problem and the influential and significant individuals to implementing the change (Givan et al., 2010). These individuals may be in control on a local scale, such as individual or family unit, or larger scale, such as the community or the country. Thus, these characteristics reflect their commitment to accomplishing such things for themselves and others. As the respondent from Thailand has stated:

"As a member of the parliament, I drive two major points: marriage equality and the entertainment industry. The law indicates marriage between men and women. Instead of men and women, if we draw the law by individual to individual. It will never be gender-related in this topic. I want to do something like how Koreans drive their entertainment business for the Thai entertainment industry. So the vision of the Thai government or the Prime Minister has to be changed." - Tannia, 47, Thailand

4.5.2 Full Acceptance: Righteousness, Gender Agnostic, Great Vision

Acceptance of LGBT+ persons also shows itself in being gender agnostic, having a great vision, and being righteous. The 'Righteousness' is aligned with Yogyakarta Principles no: 16 and 21 (See Appendix F). While, the 'Gender Agnostic' and 'Great Vision' relate to principle no: 21 and the overarching concept of Yogyakarta, SOGIE (Sexual Orientation, Gender Identity, and Expression). Both cases in two countries demonstrate that, beyond a sense of belonging and equal treatment in society, a gender agnostic stance entails the non-segregation of gendered characteristics and performance, blurring if not eliminating the expected unwritten categorization ingrained in both countries' cultures. Disparities will be decreased, if not abolished, due to this notion, and everyone will be regarded as usual despite their idiosyncrasies. Thus, rather than starting with the gendering notion, the logic is that everyone is a human being, regardless of their divergent attitudes, actions, and other characteristics associated with gender (Gender Agnostic). The insignificance of gender segregation and the importance of normalizing LGBT+ expressions correspond to the legitimacy of LGBT+ representations, particularly within education and religion (Righteousness). Education and religion have a significant impact on defining what is rightful and otherwise. They provide trustworthy information and wisdom, both of which are necessary for human development. Both in Thailand and the Philippines, LGBT+ legitimacy in education still lacks because of strong religious influences. Both nations' theological beliefs (Theravada Buddhism, Christianity, and Islam) do not clearly and wholeheartedly welcome the LGBT+ community (Debra, 2001; Garcia, 2008; P. Jackson, 2003; Manalastas & Torre, 2016). Thus, Acceptance occurred from respondents' self-awareness and self-driven enlightenment or impacted by those who understood LGBT+ critically, being naturally open-minded and armed

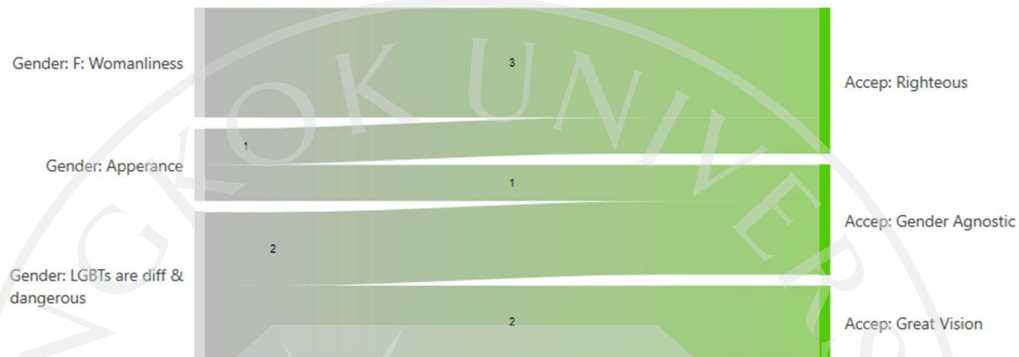
with essential information to handle the LGBT+. In this sense, the LGBT+ community will be free of anxiety and discomfort due to their ideas and activities and will not face judgment. They would be content and appreciated for who they indeed are. Acceptance consequences extend to their perceptions of themselves and the larger community in the future (Great Vision). With enhanced capacities and environmental benefits, individuals become more driven to establish their identity and more optimistic about creating a better and more favorable world for future generations. They have a greater sense of self-worth, enabling them to aspire boldly and boldly and dream of unprecedented heights. Despite objections, they prefer to devote their resources and efforts to foster a more favorable atmosphere for LGBT+ Acceptance, transforming their grand visions into an exciting reality. Notably, this level of enhanced emotions and convictions was seen following a critical and painful examination of their identities and lives. In other words, a defining traumatic incident convinced them that, after all, they could envision a very great future. As both respondents from the Philippines and Thailand stated:

"I climb it down from the bottom because I want to prove that I wanted to prove something because of correlation ship with my younger (prejudiced) years." – Perry, 47, Philippines

"I learned a lot to become a new person, full of new perspectives about life and also the new light of being a gay man." – Vitaya, 53, Thailand

4.5.2.1 Gender Inequalities: Righteousness, Gender Agnostic, Great Vision

Figure 4.16: Factors of Gender Inequalities Impacting Righteousness, Gender Agnostic, Great Vision Outcomes



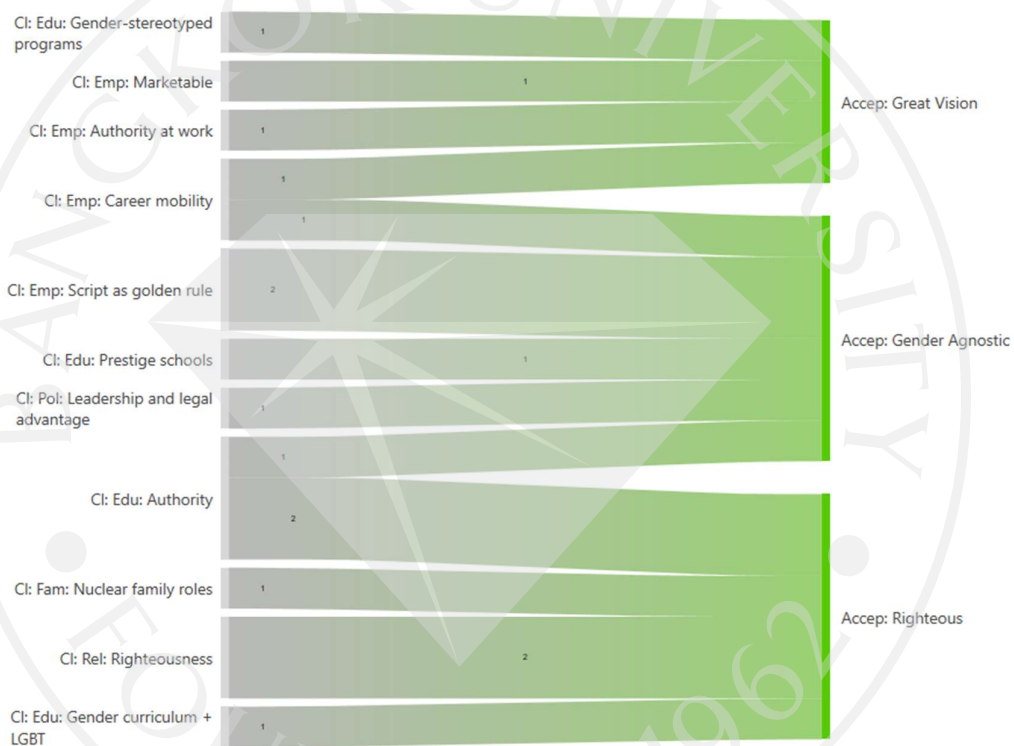
Gendering hierarchy had a little significant effect on righteousness, great vision, and gender agnostic results. Although, this area resonates with female LGBT+ individuals, notably bakla, kathoey, and trans women. Some trends indicated that women embrace their uniqueness by default compared to their heterosexual male counterparts, like in the preceding Acceptance themes. It is pronounced when one lives in an LGBT+ household or public settings such as school or work. Concurrently, such a component will be exploiting the concept of LGBT+ as different. As the LGBT+ concept is relatively new compared to heterosexual males and females, LGBT+ utilize this constantly developing concept to investigate themselves anytime they discover that initial concepts such as Lesbian, Gay, or Transgender do not quite match them. Gender fluidity works well in this situation because it makes gender a changeable rather than a fixed idea. Thus, the gender agnostic program creates an environment devoid of gender constraints and limitations, in which several manifestations are legitimate. As stated by the Thailand respondent:

"In terms of my gender and sexuality, I would like to be not specific about it right now. One gender can be transferred into another by all the time. It can be adaptable at all times, and we have many definitions of LGBT. I don't want to limit

myself to just one specific box of those things. I want people to recognize me as a normal human being." – Tannia, 47, Thailand

4.5.2.2 Inequalities of Class: Righteousness, Gender Agnostic, Great Vision

Figure 4.17: Factors of Class Inequalities Impacting Righteousness, Gender Agnostic, Great Vision Outcomes



Particularly in Thailand, the importance of content and script (see ‘Cl: Emp: Script as golden rule’ in the figure) on specific dramatic arts establishes character criteria: the requested gender in the story. In this sense, the performers were required to express, play, or emulate the character regardless of the role was associated with the actor's actual gender. Thus, it is irrelevant whether there is a gender disparity between the role and the actor; what matters is how the actor can internalize and function as a vehicle for bringing the character to life. From this idea, in which gender is less of a factor and acting ability is the primary criterion, performers will be free to explore and develop their art in different roles, allowing them to strive to accomplish

greater possibilities and chances. From LGBT+ righteousness outcomes, as per respondent, the media was utilized to raise awareness of LGBT+ being legitimate in religion, especially Theravada Buddhism (see 'Cl: Emp: Script as golden rule' in the figure). A religious authority with monastic obligations oversaw the media material. In this sense, it has been the interaction between religion and media that has shaped popular perception. In the Philippines, on the other hand, an LGBT+ follower self-discerns the faith to its supreme creator. As per respondent, adherence to religious morals is essential for branding as a public person in the media and entertainment industry. Acceptance, in this case, results from a painful examination of prejudiced assertions made about prevalent LGBT+ ideas, attitudes, and actions. Thus, in this case, Acceptance might arise only as a result of supposed LGBT+ communication with the ultimate creator they worship. As stated by the responder from the Philippines:

"I'm a married person. I was in a very bad situation of depression. I was introduced to praise and worship songs. I sing, I worship that time. Yes, Lord, You accepted before I really am. Even if people, human beings, will not accept you, but there's God. I'm just faithful. I'm just faithful. People may say, Well, are you sure? But yes, I'm gonna say yes. It's because of my faith. That I became courageous. I became strong enough to face every challenge."- Ursula, 30+, Philippines

4.5.2.3 Adoption Actors Characteristics: Righteousness, Gender Agnostic, Great Vision

Figure 4.18: LGBT+ Adoption Actors Impacting Righteousness, Gender Agnostic, Great Vision



The outcomes in Righteousness, Gender Agnostic, and Great Vision were impacted by LGBT+ innovators, early risers, and late risers. In the Philippines, the primary motivation for accepting the LGBT+ idea was a desire to break free from societal constructs regarding gender. They were affected by a few outward signs of LGBT+ Acceptance or by self-discovery and revelation. At first, there is apprehension since the shift will be non-conforming to the established climate. It was as though they were aware that a vast hurdle awaited them and that the outcome of the change was unclear. Though there was a sense of pleasure and gratification following the transition, they were nevertheless conscious of the externalities that some people may not appreciate as they are. In Thailand, the interaction between innovators, early risers, and the enabling environment affects the subsequent movement of late risers toward LGBT+ Acceptance. The enabling environment, i.e., an educational context, addressing and studying the LGBT+ idea in conjunction with an LGBT+ expert on the subject. It is necessary to keep in mind that views change gradually. That is, it must be taught in discrete portions over a certain period. Thus, an effective strategy for changing thoughts is to consistently and repeatedly feed people with LGBT+ notions in a way that creatively accounts for people's predicted response to the subject. At some point, innovators or early risers became late risers because they did not accept the LGBT+ until a previous innovator or early riser impacted the individual. In the

instance of Thailand, the influencer was effective because they were the subject of the individuals' romantic interest. A more intense and pleasant sense of love became a gateway to the unexplored realm of inner consciousness, which no one has ever confronted the respondent. As a result, the love interest was a pioneer in combating the negative connotation associated with a late riser. An expert in resolving LGBT+ issues then passed on those abilities to develop another individual becoming a subject matter expert, ultimately resulting in the new innovator. Apart from that, both Thailand and the Philippines had traits associated with enlightenment, defined as the consequence of critical self-processing and thinking about one's identity, gender, and sexuality. Religion was highlighted as being crucial in the Philippines case when it came to self-discernment. While self-discovery in Thailand was not heavily influenced by religion. After establishing a solid position and belief on LGBT+ Acceptance, they may proactively identify problem areas that may go unnoticed by those not critical of gender and sexuality issues. They express themselves and face the troublesome aspects with their highly developed persuasiveness and inner resolve, enthusiasm, and optimism. Additionally, they must possess a strong desire to see the future and mold externalities accordingly. The Philippines and Thailand cases are similar yet slightly different in terms of their manifestations. In the Philippines, LGBT+ acceptance management is restricted to themselves or a specific group of individuals. Thailand has a wealth of opportunities for more ambitious and far-reaching enterprises. Education, media, and politics were used to disseminate and influence to advance LGBT+ Acceptance in Thailand. As stated by the responder from Thailand:

"After we launched the campaign of marriage equality, I found out that a lot of kathoeyes who doesn't even dare to dream of fighting for their futures. They just want to have a civil partnership bill. That will cause more differences between genders. Some say kathoeyes have that civil partnership bill, and therefore they don't need to fight for anything more. I observe that they do not even strive for the basic rights of a normal human being. So I just wish to strive for the rights for everyone." – Tannia, 47, Thailand

4.6 Innovators and Early Risers LGBT+ Acceptance Sensemaking, Sensegiving, and Sensebreaking

4.6.1 Sensemaking

Figure 4.19: LGBT+ Acceptance Sensemaking



The Innovators and Early Risers of LGBT+ Acceptance made sense of non-LGBT+ prejudiced conceptions by recognizing social structure weaknesses (Givan et al., 2010); one way is through ex-post problematization of prejudicial and tolerance results from themselves, other actors, and media presentations (Kimmit & Muñoz, 2018). On self-acceptance, the self-reinterpretation of the LGBT+ idea to legitimize it drives the crystallization and clarity of the problem. The issues are mainly reflected in oneself as if building his or her self-realm of negotiation and oppositions due to ambiguity and thought's absence from the common recognized ground. As a result, there is an interest in labeling this as a matter of concern (Mannarini & Veltri, 2020). Once a sufficient degree of acceptance has been achieved for oneself, the problematization spreads to other persons and locations that are not visible to the mainstream. Shared links and associations are created as a result of similarity attribution. As the assessment expands, the gap between Full Acceptance and current prejudice and tolerance outcomes becomes clear (Jashapara, 2011), i.e., interpretation of LGBT+ Acceptance based on general common social knowledge derived from gender performativity, religion, family, business, and other cultural markers, as well as scientific knowledge derived from Education, Sciences, and Law to name a few.

After acquiring enhanced situational awareness via plausible narratives (Jashapara, 2011) due to problematization, the Innovators and Early Risers seek a variety of solutions. Solutions were fusions of self-driven realizations and external experience-based knowledge. Additional information is integrated, such as that derived from activities outside the present social framework. These activities include acquiring scientific information derived from solely limited institutions, such as education and legality, and collective knowledge derived from the masses, such as religion, politics, employment, business, cultural markers, and the media. The strategies were evaluated and critiqued in terms of their possible influence on Acceptance results (Mannarini & Veltri, 2020). Numerous metaphors were developed in conjunction with plausible context (Jashapara, 2011) to assert non-prejudicial outcomes ranging from personal to community levels that either fit LGBT+ Acceptance into the structure through the legitimization and delegitimization of selected knowledge that amplifies and hinders Acceptance outcomes, respectively. In other words, the reasons were structured and developed into unique interpretive schemata (Givan et al., 2010; Mannarini & Veltri, 2020), i.e., alternative justifications for LGBT+ in Religion, Politics, Employment, and Business, as well as other cultural markers. Discourses dominate individuals who share the same underlying aim of non-prejudicial results. They collaborate and agree on particular activities for advancing their aims. In this regard, the media has been highlighted as a critical platform for the problem's presence and a fruitful arena for non-prejudicial resolutions. As the Thailand respondent shared as example of sensemaking through problematization and solutioning:

“[Problem] Many negative feelings and attitudes were produced by the bad media. Media gave wrong portrayal of being gay and being different. I think about many people have different experience, but most of the experiences or negativities, about being gay, and then develop into many ideas and behavior that they cannot know and explain. [Solution] The media was key to change people’s attitude.” - Vitaya, 53, Thailand

4.6.2 Sensegiving and Sensebreaking

Figure 4.20: LGBT Acceptance Sensegiving and Sensebreaking



The LGBT+ Acceptance Innovators and Early Risers initially impacted the late risers and laggards of Acceptance by framing prejudicial and tolerance outcomes as problems to be remedied, which were previously overlooked by the mainstream. It means that prejudicial and tolerance outcomes were justified as abnormal and not entirely legitimate (Giuliani, 2016) by presenting them as problems anchoring with current mainstream interpretations, despite the approval of non-fully acceptance outcomes, such as sodomy texts as the basis for disapproval of LGBT+, which contradicts universal salvation texts that approves the LGBT+. Additionally, the Innovators and Early Risers validate the LGBT+ internal challenges and feelings through influence methods. As a result, the examples were proven as neither unique instances nor phenomena that defied explanation. Moreover, numerous concepts have been classified and transmitted throughout this stage, like the act of concealment, not genuine happiness, and true happiness, to mention a few. The presented problematization allows later adopters to comprehend its core better using existing explanations that connect with them. The presentation pivots from the problematization to the desirable visions, the underlying nature, and the intended actual outcomes as the solution, primarily Full Acceptance. Through personal and media communications, reasonable interpretations of targeted reality are conveyed. In personal communications, interpersonal ties and trust were used to facilitate information exchange (Givan et al., 2010), mainly when dealing with susceptible and taboo subjects. Thus, there is a homogenous transmission of ideas, causes, beliefs, or

relational diffusion, between agents who share a shared understanding space (Givan et al., 2010; Wagner et al., 1999). It is not limited to those individuals but also to the numerous organizations and networks they belong. The Innovators and Early Risers have served as conduits for information dissemination across organizational boundaries (Givan et al., 2010), i.e., connecting LGBT+ campaigners despite their varying backgrounds and affiliations in media, education, politics, and religion. Acceptance distribution resonated throughout the majority of media formats, including print, television, and the internet. The Innovators and Early Risers understand that media can successfully affect viewers due to their platform dependency. Thus, elements that initiate and stimulate non-prejudicial outcomes are used to influence viewers' sensemaking, whether it is the translation of scientific knowledge into common knowledge or re-interpretations of common knowledge to legitimize the LGBT+ so that it is easier for laypeople to consume (Mannarini & Veltri, 2020). The media approach for sensegiving was deemed to be targeted. They were initially niched to provide a vital advantage while ensuring marketability, i.e., Gays and Woman segments towards Gay Husband subject. Whether through personal or mass media communications, continuous expansion is evident, particularly when adopters remain consistent with the intended procedures and success milestones were ticked. There was a greater sense of confidence and determination to move ahead to influence more people and target hitherto untapped sectors, such as religion and politics, to mention a few. As Thailand respondent narrated his sensegiving expansion and untapped fields scenario examples:

“[Expansion] After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. But later we came up with the bigger idea – why not putting on the theatre so that people could enjoy getting together. [Religion as untapped field] I was really amazed by what he (Buddhist monk) explained about being gay and about not being sinful. The way he explained was very appealing to allow people to let go, feeling comfortable with themselves. His name was made famous when he wrote an article and it was sent over the Internet. It was like a breakthrough for gay men to feel about himself in the aspect of being in the religion.” - Vitaya, 53, Thailand

A sense-breaking situation was observed in the narrative of the Thai film release 'Insect in the Backyard,' which depicted a kathoey (transgender) existence from the director's perspective of reality in the Thai setting. Thus, the movie release served as a vehicle for the sensegiving of a societal problem (including sexually explicit tales) that remains taboo, undiscussed, and unsolved in the Thai context. Despite the producer's best efforts, the film was not allowed to be screened. It was the first Thai film prohibited under the 2008 Film Act to disrupt national order and public morality by the Culture Commission's Rating Committee. Hence, an institutional interruption of contradictory stance (Giuliani, 2016). It was appealed to the Administrative Court to reverse the prohibition, and the entire process lasted more than five years (UNDP, 2014). The clash has brought to light two distinct interpretations of media material (the presentation of an existing social problem that needs resolution and narration of behaviors against morality that can result in a problem). The dissection and examination of meanings were not confined to the film itself but also the interpretation of law and morality as the foundation for the film's prohibition. Following a series of hearings, it was determined which certain components were prohibited, but the filmmaker contended that the prohibition was too broad and that no specific scenes from the film were mentioned. Not until the court said that the "three-second sexual content" was the cause. From that point forward, the filmmaker is directed to admit that the picture was not entirely free of editing, and the censoring stakeholders are directed to develop a more explicit identification of the censorship. In summary, the Insect in the Backyard instance was a sense-giving vehicle that was disassembled (sensebreak) in order to reassemble it (problematize and solve) (Giuliani, 2016). In this setting, a prejudicial result toward LGBT+ outcomes is present to break meaning.

4.7 The Chapter Summary

This section summarizes the findings from the data collection process to shed light on and address the following research questions: a.) Reasons for Thailand's greater Acceptance of LGBT+ persons in terms of religion, politics, and socioeconomic status b.) Why are LGBT+ individuals afforded increased chances in

Thailand's media and entertainment? The study compares the Thailand and Philippines settings and deconstructs the causes and externalities that shape LGBT+ Acceptance in addressing the mentioned questions. These variables and externalities have hierarchical traits and idiosyncrasies due to the prevailing disparities in gender, class, and the characteristics of actors that adopted the LGBT+ concept. The levels of Acceptance for LGBT+ individuals were classified as Full Acceptance, Tolerance, and Prejudicial results. The co-occurrences of the elements above were collected, examined, evaluated, and compared to decipher the critical distinctions. Even though Thailand and the Philippines are distinct entities, they have many common causes and externalities that result in nearly identical outcomes. Despite displaying substantial differences, they emerged consistently and intriguingly when the two nations' circumstances were harmonized.

Table 4.2: Summary of Outcomes-based on Inequality and Adoption Actors Factors

	PHILIPPINES			THAILAND		
	● Acceptance	● Prejudice	● Tolerance	● Acceptance	● Prejudice	● Tolerance
○ Cl: Business	0	0	0	7	1	3
○ Cl: Education	5	12	3	4	6	9
○ Cl: Employment	2	7	13	8	9	8
○ Cl: Family	1	4	0	0	8	8
○ Cl: Politics	1	2	0	2	0	1
○ Cl: Religious	1	9	0	1	1	6
TOTAL	10	34	16	22	25	35
○ Gender: Appearance	0	0	0	2	3	3
○ Gender: F: Womanliness	2	4	0	3	0	0
○ Gender: Hetero relations only	0	4	0	0	5	1
○ Gender: LGBTs are diff & dangerous	1	5	6	5	4	5
○ Gender: M: Machismo	0	6	2	0	1	0
TOTAL	3	19	8	10	13	9
○ Ch: Innovators & Early risers	15	1	1	24	9	10
○ Ch: Laggard	0	13	1	1	7	2
○ Ch: Late risers	6	5	5	8	3	2
TOTAL	21	19	7	33	19	14

The following are why Thailand is more accepting than the Philippines, based on both qualitative and quantitative data (see Table 4.2) from the interview. Thailand was less prejudiced than the Philippines due to a less pervasive written and unwritten atmosphere of LGBT+ prohibitions in religion, education, and politics. Religious influence has a more significant impact on the Philippines' restrained inclinations than on Thailand's, i.e., Thailand's instances center around LGBT+ as a karmic

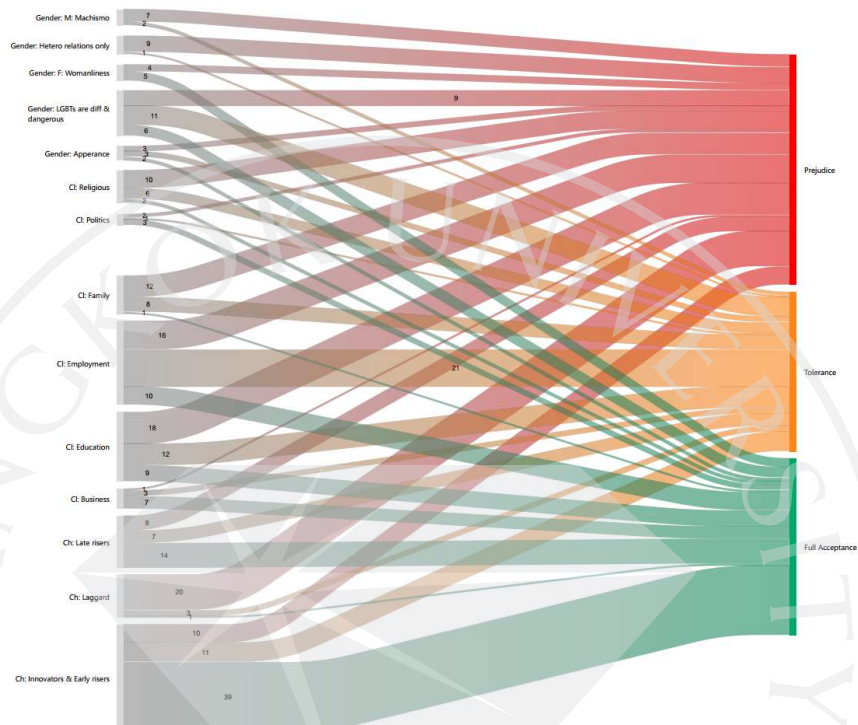
consequence from past lives sins, but it was both a sin and God's approbation in the Philippines' case. Roman Catholicism connected with all respondents in the Philippines on a personal, familial, and social level (i.e., education, job, to mention a few). It has been linked to strictness and rigidity, attributed to the atmosphere in which Spaniards administered the faith and exercised their colonial authority in the early centuries, hence from an influence of early politics. While there is a focus on criticizing the LGBT+ identity as a whole, there is now considerable hostility to non-heterosexual partnerships, particularly marriages. As a result of LGBT+ expressions, the idea of "hell" was enforced. Additionally, although Thailand and the Philippines had Roman Catholicism, the Catholic Philippines was more restricted than Thailand as Thailand's Catholicism can be attributed to modernization, hence an intersection of political angles. In education, both nations documented a trend of bullying at the student level, particularly during the early years of learning at exclusively gendered and Catholic-branded institutions. However, what stands out as more prejudiced in the Philippines setting is authorities' explicit but nonviolent instruction in schools about appropriate gender practices following students' sex given at birth, which effectively implies that LGBT+ is wrong. There were also symptoms of lesser laggardness in Thailand, which refers to opposing actors from the environment, including oneself. Apart from dissatisfaction over the inability to implement and lack knowledge of LGBT+-related laws in politics, the rural-urban split resonates in the Philippines, where the metropolis is elevated and favored above non-modernized rural areas. In terms of heteronormativity, there is a lower level of adherence than in the Philippines. There was no emphasis on the 'Womanliness' and 'Machismo' as sources of prejudice in Thailand than in the Philippines. It applies to possibilities in media and entertainment, particularly for celebrity positions, where limits are noticeable even in legal papers, and an emphasis on Lesbians are more prejudiced than gays, which Thailand's cases do not have. Furthermore, authorities' influence, particularly in school and the workplace, is significant as a biased view source. Additionally, the media's ability to persuade elements that contribute to prejudiced outcomes was identified. As a result, despite the overall lesser negative consequences, one LGBT+-related film was prohibited in Thailand and not visible in the Philippines. From the

adoption actors' characteristics, prejudicial outcomes were significantly driven by laggardness, which is less seen in Thailand than in the Philippines.

In terms of tolerance results, Thailand's degree of familial obligations from infancy to adulthood is significantly more than those of the Philippines. The Thai respondents resound with the concept of being a diligent and achiever student, an obedient kid, and a responsible provider to assist the family in the future. Thais are more tolerant than Filipinos due to the religious influence backed by their solid familial values. Being a pious youngster who is obedient and a role model is good in a religious context too. Additionally, actions that exemplify a respectable person with monastic obligations, such as chastity, generosity, and responsiveness to the needs and suffering of the wider public, will carry a more substantial weight of approval than a rejection of LGBT+ expressions. Additionally, a conservative religious and modernized division of space was observed in the Thai context. It is permissible to behave as LGBT+ outside religious places and settlements due to the modernized climate, and conservatism must be observed inside, particularly among devotees and older people. Thailand has a greater level of acceptable appearances for LGBT+. Typically, approval is based on physical appearance matching the sex assigned at birth if an LGBT+ identification is present. As a result, cross-dressing is not widely accepted. However, they must be a gorgeous lady once they cross clothed precisely for transwomen. While these circumstances were desirable once they were met, they are also possible causes of prejudicial outcomes. In the media and entertainment sector, particularly for celebrities, the actual gender and gender character representation are essential for marketability since they are ingrained in the Filipino viewer's perspective. Such a concept was not widely prevalent in Thailand. It was permitted to a certain extent in terms of the LGBT+ media material. The air time slot is critical for restricting content to adult viewers, as shown on Thai television. In this respect, the concept that media affects viewers' perceptions continues to hold for tolerance outcomes. Above all, the continual increase in innovators and early adopters has aided in negotiating the level of tolerable results, i.e., establishing a new arena of the market that benefits the progress of LGBT+ prejudicial reduction and business outcomes.

For complete acceptance outcomes, Thailand exhibited a higher level of LGBT+ Acceptance in the contexts of religion, education, and politics. The LGBT+ concept found a way to fit within the areas above but has not been widely adopted. In the context of media and entertainment industries, since it places a premium on decision-making and the marketability of projects. Some Thai female viewers embrace this content and provide producers with a sense of marketability. Unlike in the Philippines, where celebrities' actual gender and gender-related performance matter, actual gender has no bearing on reasonable possibilities where gender crosses in Thailand's media and entertainment. Rather than that, the performers' ability to embody the needed qualities of their characters, including gender, is given precedence over the actors' self-identified gender and sexuality. On the other hand, Thai inventors and early risers were more visible and prominent in the media and entertainment industry. Thai innovators and early adopters are confident that media is critical for spreading knowledge and changing attitudes toward complete Acceptance. Supplementing table 5.2 is a Sankey diagram below visually summarizing all the factorial inequality and adoption actor characteristics per LGBT+ Acceptance outcomes.

Figure 4.21: Conjunction or Intersectionality of Inequalities of Gender, Class, and Adoption Characteristics of Actors in Molding LGBT+ Acceptance



CHAPTER 5

CONCLUSION AND DISCUSSION

5.1 Introduction

The chapter examines the research questions' answers and conclusions in conjunction with examining academic publications in Chapter 2. The findings included a description of the conceptualization of a media and entertainment firm and the study implications for the current literature and the media and entertainment industry. Finally, the study's developmental areas and suggested research prospects were indicated.

5.2 Discussion and Conclusion of Research Questions

Table 5.1 presents the difference between Thailand and the Philippines cases based on preselected social markers, further explained in the following sections. Section 5.2.7 narrates the answers and conclusions to the research questions.

Table 5.1: Difference between the Philippines and Thailand in terms of Social Markers

Social Class Markers	Outcomes	Philippines	Thailand	Difference
Religion	Prejudice	Mainstream non approval implementation of LGBT+ non approval religious texts (Garcia, 2008; Roces & Roces, 2013; UNDP, 2014)	Mainstream non approval implementation of LGBT+ semi-non approval religious text interpretation (P. Jackson, 2003).	More LGBT+ non-approval religious implementation in Philippines and more approval religious implementation in Thailand
	Tolerance	LGBT+ semi-approval religious text and mainstream insignificant implementation or non-implementation (Debra, 2001).	Religious interpreted symbols as mainstream semi-approval override for LGBT+ non approval of religious texts (Busakorn Suriyasarn, 2015).	
	Full Acceptance	LGBT+ Religious Self interpreted Acceptance; Non-mainstream LGBT+ approval implementation of religious texts (Debra, 2001).	LGBT+ Religious Self interpreted Acceptance; Active Non-mainstream expansion LGBT+ approval implementation of religious texts (Motherhood.co.th, 2020).	
Politics and Legal	Prejudice	LGBT+ Decriminalization (UNDP, 2018) and Rural / Urban hierarchy	LGBT+ Decriminalization (UNDP & USAID, 2014) and Rural / Urban hierarchy	More advanced nationwide legal LGBT+ inclusion and LGBT+ politics participation in Thailand
	Tolerance	Localized SOGIE non discrimination (Zachary Frial, 2018) and Rural/ Urban hierarchy.	Gender Equality Act (Flores & Park, 2018) and Rural/ Urban hierarchy	
	Full Acceptance	Presence of LGBT+ politicians (UNDP, 2018).	More presence of LGBT+ politicians (Sanders, 2019)	
Education	Prejudice	LGBT+ concept silence on primary and secondary levels with intersection of religion (Welch & Mok, 2016); gendered courses: Prejudicing Authority (UNDP,	LGBT+ concept silence on primary and secondary levels with intersection of religion (P. Jackson, 2003); gendered courses: Prejudicing Authority (P. Jackson, 2002).	More conditional approvals intersecting family and politics symbols in Thailand
	Tolerance	LGBT+ as academic achiever; gendered courses	LGBT+ concept silence on primary and secondary levels with intersection of religion and modernization (P. Jackson, 2003); LGBT+ as academic achiever intersecting filial duties; gendered courses (P. Jackson, 2002).	
	Full Acceptance	LGBT+ discourse and space in tertiary levels (Tang & Poudel, 2018).	LGBT+ discourse and space in tertiary levels (Busakorn Suriyasarn, 2015, P. A. Jackson, 2011).	
Family	Prejudice	Patriarchy (Garcia, 2008) and filial obligations	Patriarchy (Sinnott, 2004; Jones 2014) and filial obligations (London, 2000).	More filial obligation as conditional approval and disapproval in Thailand than Philippines;
	Tolerance	Filial obligations	More Filial obligations (London, 2000) and indigenous Male & Female pattern for LGBT+ coupling (Sinnott, 2004).	
	Full Acceptance	Anecdotal	Anecdotal	
Employment and Business	Prejudice	Male and Female job segregation (C. David et al., 2018; Rodell, 2001) resulting to LGBT+ discrimination; Prejudicing Authority; LGBT+ talent absence and negative images in news media	Prejudicing Authority; LGBT+ workplace discrimination (Busakorn Suriyasarn, 2015; Cameron, 2006); LGBT+ talent absence and negative images in news media	More Gender Fluidity that supports Marketability in Thailand than Philippines
	Tolerance	Beauty and Entertainment sector as LGBT+ segregation space (Garcia, 2008); Authority; Marketability preferred over Gender fluidity roles	LGBT+ segregation spaces (Purple jobs and market) including entertainment sector (P. A. Jackson, 2011); Authority (Ojanen et al., 2019); Gender fluidity roles vs. Marketability	
	Full Acceptance	Anecdotal	Anecdotal	

5.2.1 Religion

The Philippines and Thailand Difference: More LGBT+ non-approval religious implementation in the Philippines and more approval religious implementation in Thailand. The implementation here means the devotees' and authorities' religious execution and behaviors, which do not necessarily mean aligning with religious texts.

Catholicism remained extremely important in all spheres of life in the Philippines, particularly in gender and sexuality. Regardless of their level of devotion, Catholics have primarily remained silent or condemned gender non-conformity as a sin (Debra, 2001; Manalastas & Torre, 2016). Though Roman Catholicism condemns sinful behaviors rather than sinful actors (Garcia, 2008), this position did not resonate with the respondents. Prejudiced results were most prevalent before the 1990s, when society, including individuals, saw gender non-conformity as wrong and deviant in the context of religion. As a result, they are the laggards or non-adopters of LGBT+ Acceptance (Givan et al., 2010). There were no tolerating attitudes discovered among the respondents that could be compared to the tolerating perspective of Roman Catholics to be chaste and free of same-sex activities under the notion of solely condemning sin (Garcia, 2008). Not from mainstream religious leaders and adherents, but from LGBT+ religious believers, there was complete Acceptance seen. Despite widespread opposition toward LGBT+ people, Acceptance was gained via self-discovery, critical examination, and inclusion of other elements. Acceptance was self-proclaimed due to subjective cognition, independent judgment, and significant personal experience in a religious setting (Debra, 2001). Thus, it is an example of social-religious enforcement disrupted by innovators or early adopters of LGBT+ (Beissinger, 2004).

In Thailand, the prejudicial results are affected by the Buddhist concept in karmic retribution for previous life's wrongdoings (Jackson & A, 1998). Although the LGBT+ community is not considered explicitly wrong, it may be argued that gender non-conformity results from karmic consequences (P. Jackson, 2003). The laggards who are directly opposed to the LGBT+ Acceptance (Givan et al., 2010) initiative depend on the narrative that gender non-conformity is synonymous with

unrighteousness. Religious influences were not as powerful as they were in the Philippines' examples of discrimination. Tolerating results were motivated by the characteristics, actions, and manifestations of a recognized and revered individual inside a religious system and can be traced back to Thailand's early years (Busakorn Suriyasarn, 2015), which resonated with an Islamist perspective in Thailand. The notion was comparable to the pre-colonial animistic belief system prevalent in the Philippines, which produced gender non-conformity Acceptance rather than Tolerance, which is no longer evident in the present day (Garcia, 2008). Acceptance results were determined by a few persons with monastic duties who believe that disparaging views about LGBT+ are contrary to Buddha's teachings and that it is society, not karmic penalties, that form the hostile environment toward LGBT+ (Motherhood.co.th, 2020). In some ways, this is a counter to conventional religious thought and the risky conduct of LGBT+ Acceptance assertions, highlighting innovators' and early risers' attitudes (Beissinger, 2004).

5.2.2 Politics and Law

The Philippines and Thailand Difference: More advanced nationwide legal LGBT+ inclusion and LGBT+ politics participation in Thailand

In the Philippines, the notion that urbanization possessed superior and advanced characteristics over ruralization impacted the prejudicial consequences produced by LGBT+ opponents and laggards to LGBT+ Acceptance. Tolerance of views was evident in the absence of a legislative prohibition on LGBT+ and legal protection and rights under the Philippine constitution. In comparison, the motion to recognize the "Sexual Orientation, Gender Identity, and Expression" bill (Mcginley & Horne, 2020) was used by innovators and early risers (i.e., LGBT legislators) to capitalize on the structural benefit of the notion as a result of a worldwide endeavor, Yogyakarta Principles (Beissinger, 2004) to push for Acceptance outcomes, an initiative not apparent from Philippines climate of non criminalizing but unprotecting since earlier years. While in Thailand, respondents said that no significant political factors influenced prejudicial outcomes. In terms of accepting views, Thailand is similar to the Philippines in that there is no legal basis for an LGBT+ ban, but Thailand is farther advanced in terms of legal efficacy with the 2015 Gender Equality

Act (Sanders, 2019), which is significantly different from early times of where sodomy was criminalized but later on reversed (P. Jackson, 2003). The presence of an LGBT+ legislator sparked accepting outcomes. They spearhead, with LGBT+ advocates, the drive for a marriage equality law (Chris & Phongpaichit, 2014), pointing out the Gender Equality Act's lack of coverage and the bill's weakness (Sanders, 2019). The group of individuals behind the movement was tenacious in carrying out the claims, exemplifying innovator and early riser tendencies (Givan et al., 2010).

5.2.3 Family

The Philippines and Thailand Difference: More filial obligation as conditional approval and disapproval in Thailand than the Philippines; Indigenous LGBT+ practice in Thailand

Both Thailand and the Philippines adhere to the conventional nuclear family structure (i.e., heterosexual married parents, sons, and daughters) and expect adults to create their own families (London, 2000; Rodell, 2001). However, homosexual partnerships have existed as an alternative to the traditional family structure for the last thirty (30) years. The prevalence of LGBT+ individuals who have succumbed to and submitted to the social climate of the traditional family structure remains high, resulting in concealed extramarital affairs, which are typically associated with male sex at birth in the presence of a patriarchal polygamous climate (Garcia, 2008; Sinnott, 2004), but was not in the case of the Philippines' respondent, who was female sex at birth. Thus, it was problematic on several fronts: a.) the LGBT+ identification as sin, b.) extramarital relationships as a violation of Christian monogamy. and c.) the extramarital relationships were carried out by a female, which the behavior is tolerated, if not acceptable, exclusively to heterosexual men in a patriarchal polygamous societal atmosphere. In this way, despite the prominence of gay partnerships, LGBT+ individuals' non-traditional family structures continue to face legal, religious, financial, and strict gendering demands, making the familial space a source of prejudicial outcomes. In this marital context, the testimonies of rural residents supporting or tolerating LGBT+ marriage (Tom and Dee) were not ascertained (Sinnott, 2004). However, it is possible to take this as notwithstanding the

family's and village's permission. It is possibly permitted because it carries the pattern of a male-female relationship, with Tom as the male and Dee as the female, demonstrating conditional Acceptance (Sumerau et al., 2018). As an LGBT+, the concept of being an obedient child has resonated as a source of both Prejudice and tolerance. Especially in the early years, a tight and conservative Filipino family has a "do not ask, do not say" attitude toward LGBT+, backed by its entwined immorality (Docena, 2013). This opinion is also expressed from Thailand's standpoint. For tolerance results, this means that LGBT+ individuals must excel academically and eventually contribute financially to their families when working, as is the case in Thailand. This children's filial responsibility to assist and alleviate the family's sufferings has been inextricably linked to the family's financial situation. The family with a lower socioeconomic position places a high premium on children being more aware and accountable for familial duties, and being LGBT+ may either help negotiate tolerance once attained or exacerbate Prejudice when not (Ocha, 2012; UNDP & USAID, 2014).

5.2.4 Education

The Philippines and Thailand Difference: More conditional approvals intersecting family and political symbols in Thailand

For both countries, educational institutions catering to the middle classes and above were either Catholic or one-gender schools created and molded by Western influences (Nicholls, 2016; Welch & Mok, 2016). It was a hotspot of LGBT+ bullying by students at the primary and secondary levels in the Philippines before the 1990s (Tang & Poudel, 2018). In this context, during the last 15 years, regulations safeguarding bullying and appearance have been enacted (UNDP & ILO, 2018). However, the interviews did not determine the extent of implementation or the consequences. There is an intersectionality of family financial position in Thailand, with male children receiving preferential treatment for college expenditures (Pattaravanich & Williams, 2005). Thus, a departure from the sex given at birth might result in conflict and dissatisfaction. Despite Thailand's and the Philippines' comparable Western roots, the combination of Americanized modernization and Catholicism permitted tolerable consequences in Thailand's situation. In terms of

LGBT+ expression, an atmosphere of Acceptance has been observed in university education (Tang & Poudel, 2018), where the rigidity of gender exclusivity and religion is minimal. As an academic achiever, an LGBT+ student negotiates their tolerant achievements inside the institution. Both countries have a predisposition for creative and extracurricular activities, particularly for feminine LGBT+ (P. Jackson, 2002). Such resonates more strongly in Thailand due to its intersection with familial duties (Ocha, 2012; UNDP & USAID, 2014). In the Philippines, authority figures in schools were a source of bias during the early years due to their dissemination of heterosexual practices, their silence about LGBT+ notions, and that an LGBT+ authority figure in school was inappropriate as a role model. However, Acceptance of LGBT+-related courses and associations inside educational institutions has increased in recent years (Tang & Poudel, 2018). While in Thailand, an LGBT+ inclusive curriculum and teachers who were themselves LGBT+ influenced acceptance results. On the division of university degrees, such as soft and hard programs, where soft is for the feminine LGBT+ community and hard is for the masculine, shades of outcomes were seen. It has been a cause of discrimination for individuals who do not wish to be labeled as LGBT+ yet, but a source of tolerance for the feminine LGBT+ community in particular.

5.2.5 Media and Entertainment: Employment and Business

The Philippines and Thailand Difference: More Gender Fluidity that supports Marketability in Thailand than the Philippines

On both nations' employment landscapes that were not very LGBT+ inclusive (Busakorn Suriyasarn, 2015; Cameron, 2006; Philippine LGBT Chamber of Commerce, 2018), the media and entertainment industries were viewed as the most fertile environment for LGBT+ to grow and reach prominence (Cameron, 2006; E. David, 2015; Diaz, 2015; Garcia, 2008). However, the research found that this is not an absolute statement, particularly in the news and current affairs sector, where an intense atmosphere of ethics, trustworthiness, and respect has persisted throughout the years. As a result, Prejudice and (in)tolerance are prevalent for LGBT+ talents. Furthermore, Authorities' attitudes about employment interact in various outcomes (Hutchings, 2000; Ojanen et al., 2019), emphasizing Thai examples. Both nations

have observed non-gender disruptive career mobility in non-celebrity occupations, although this is not true for celebrity situations. In collaboration with their employers (producers, advertisers, and talent managers), the celebrity submits to the project's marketability and economic consequences, incorporating the employers' preferences, too, i.e., religious belief. In this line, LGBT+ performers are predominantly barred from starring roles in dramatic arts or films that include their lifestyle as a central topic, as self-identified heterosexual actors were granted such roles during the early years of the concept (Garcia, 2008; P. Jackson, 2002). Thus, the study discovered that concealing one's actual LGBT+ status, particularly in the Philippines, assures ease of entry and longevity in the show industry. The concealing may take the form of "contracts." Though pictures of LGBT+ individuals are not wholly prohibited, exposure has increased significantly over the last three decades. Previously, LGBT+ roles could only be represented by heterosexual performers, but LGBT+ actors can now achieve social prominence and advancement under the condition that they limit themselves to LGBT+ comedy relief roles (Diaz, 2015; Garcia, 2008; P. A. Jackson, 2011). In the Philippines, literature and interviews support this concept, emphasizing the importance of a viewer's common knowledge "recall" of a celebrity in satisfying the audience (Reyes, 2007). On the other hand, Thailand mentioned it in the literature but did not mention it in interviews. Nonetheless, Thailand's media genre "lakhorn nok and nai" stands apart from the Philippines, where it is an early type of dramatic arts with either all male or all female performers performing characters that are not their own. It has developed into an LGBT+ hotspot, particularly for kathoey, favored above genuine ladies (Intamool, 2005). The genre is underpinned by classical literature highly regarded in society and can interact with the tolerance outcomes. In any case, the study did not establish the impact of these early dramatic arts on the tolerance results in Thailand's modern media and entertainment. Several points of Acceptance also show that in Thailand, the storyline or actual content adherence is valued over marketing, which means that the performers' actual gender and sexual orientation are not required to represent roles but instead their ability to act is obliged. Thus, media and entertainment have historically been a fertile ground for segregating LGBT+ employment (Busakorn Suriyasarn, 2015; E. David, 2015; Garcia, 2008; Ojanen et al., 2019) while preserving borders constraints (Sumerau et al., 2018).

The study concurred on the capacity of media forms to shape and affect public perceptions and society in general (Hauer, 2017), supported up by sources of concepts such as nationalist movements and reforms (Rosario-Braid & Tuazon, 1999) and even LGBT+ favorable representations, as well as the reality of denying them (Baytan, 2008; Diaz, 2015; Garcia, 2008; Intamool, 2005; P. Jackson, 2003; P. A. Jackson, 2009, 2011; Remoto & Garcia, 1994; Singhakowinta, 2016; UNDP, 2014). Thus, the media acts as an indirect diffusion method, boosting individuals' parallelism of Prejudice, tolerance, and Acceptance on particular subjects despite their lack of connection to one another (Givan et al., 2010). Although the study also demonstrated the social effect on media shaping from both social perception and economic perspectives, i.e., demand-pull (Mackenzie et al., 1985). Additionally, in the context of LGBT+ issues, as the study concurs, it was the concept that media affects society' (Media determinism) drives all outcomes, whereas society molds media' (Social determinism) drives all outcomes but Full Acceptance (see Figure 6.1). In this way, the LGBT+ Acceptance 'Innovators & Early Risers' are cognizant of the interplay between molding society from a media viewpoint and molding media from a societal perspective to achieve various Prejudice levels, Tolerance, and Full Acceptance. Whereas the 'Late risers' admit just the impact of the media, the "Laggards" believe only based on social influence. However, only through the lens of "media impacts society" (Media determinism) are LGBT+ Full Acceptance efforts detected. Thailand's instances were more media determinist, but the Philippines' examples were more social determinist (see Figure 6.2), which may be attributed to Thailand cases' prevalence of innovative and early riser behaviors, which are addressed briefly in the next section.

5.2.6 Sensemaking, Sensegiving, Sensebreaking, and Innovators & Early Risers Adoption Characteristics

The processes of sensemaking, sensegiving, and sensebreaking occurred mainly in a sequential, reciprocal, and iterative fashion, encompassing progressively larger audiences in the strategic change effort (Glola, 1991) - the advocacy for LGBT+ outcomes that are non-prejudicial (Tolerance and Full Acceptance). The campaign is mainly led by innovators and early adopters of LGBT+ acceptance.

Existing prejudice and tolerance outcomes resulting from the confinement of inequality symbols and boundaries served as catalysts for problematization, solutions, solution evoking, and challenging the solution content and communication strategies. The cycle then repeats itself, with problematization leading to solutions and solution evoking. The following are the primary distinctions between Thailand and the Philippines regarding sensemaking, sensegiving, and sensebreaking processes in Table 5.2.

Sensemaking Difference between Thailand and the Philippines: The greater legitimization of LGBT+ in Thailand, based on standard and scientific knowledge.

Both countries submitted statistics based on scientific knowledge (i.e., non-pathologizing homosexuality and sexual orientation, gender identity, and expression is an integral part of human rights) to assert LGBT+ Full Acceptance. However, Thailand outperforms the Philippines in terms of common sense knowledge leverage. For instance, the Philippines' conception of religion is more resistant to inquiry and re-interpretation than Thailand's. Thus, legitimization is more limited in the Philippines, where it is often by oneself, compared to Thailand, where it is both by oneself and external inclusion. As a result, innovators and early adopters in the Philippines rely heavily on scientific knowledge, whereas those in Thailand rely heavily on scientific and shared knowledge as arguments for LGBT+.

Sensemaking Difference between Thailand and the Philippines: Higher levels of LGBT+ legitimization diffusion, expansion, and content knowledge types in Thailand

In Thailand's case, interpersonal, media, and mediation diffusion all had a role in LGBT+ legitimization, although to varying degrees, with interpersonal and media communications playing a more significant role. The restricted mediation spread was attributed to the exploitation of limited LGBT+ validations in politics, education, and other sectors, to name a few. As a result, and consistent with the Thailand sensemaking findings, the aforementioned sensegiving pathways incorporated common sense and scientific knowledge. Despite the difficulty of penetrating these fields, Thailand had a higher rate of mediation dissemination than

the Philippines (a notion applicable to both countries). Finally, sensegiving strategies were derived from good examples (which allowed for gradual expansion of the distribution field), which are more prevalent in Thailand than in the Philippines.

Sensemaking Difference between Thailand and the Philippines: None

Significant contradictions in attitudes toward sensemaking and sensegiving were essential in reinterpreting and re-framing the grounds for LGBT+ legitimization. The prejudicial (as well as some tolerance-related) outcomes were used to elicit another round of sensemaking and sensegiving. Even though countries have varying degrees of prejudicial and tolerant drivers of sensebreaking, no difference in sensebreaking was identified.

Additionally, both countries were shown to be unaware of the considerable impact on LGBT+ legitimization when it came to distinguishing common sense from scientific knowledge in their sensemaking techniques. Specifically, the relevance of common sense knowledge in reversing unfavorable LGBT+ interpretation was underestimated, which may be the fundamental reason why gaps such as LGBT+ prejudicial results persist despite scientific legitimization of LGBT+. For instance, despite Thailand being more indulgent than the Philippines (meaning the Philippines being more restrained than Thailand) (Hofstede, 2010), both of these cultural mindsets stem from the same underlying principle - they have a faulty rule of law (Flores & Park, 2018). As a result, their attitudes were socially and consensually motivated, with common sense knowledge influencing that region (Wagner et al., 1999).

Innovators and early risers are daring pioneers of their creations, always legitimizing their outputs via a deeper grasp of the subject, not restricted to currently connected notions but also adding previously unrelated components. As a result, they dismantle existing obstacles and provide an opportunity for structural advantage, enjoyed mainly by late risers who subsequently accepted the concept (Beissinger, 2004; Givan et al., 2010). All of them are present in managing Full Acceptance, Tolerance, and Prejudicial results in LGBT+ issues, in the sense that Late risers were originally laggards until Innovators and Early risers challenged and controlled

Prejudicial outcomes to be Tolerating and Fully Accepting. LGBT+ Acceptance influencing mechanisms were observed on both relational (direct links to support system, i.e., romantic entanglements and believers) and non-relational levels (media forms). Nonetheless, the study found that Thailand had more innovators and early adopters in the media and entertainment industries than the Philippines and has even expanded to include LGBT+ Acceptance in Religion, Education, and Politics.

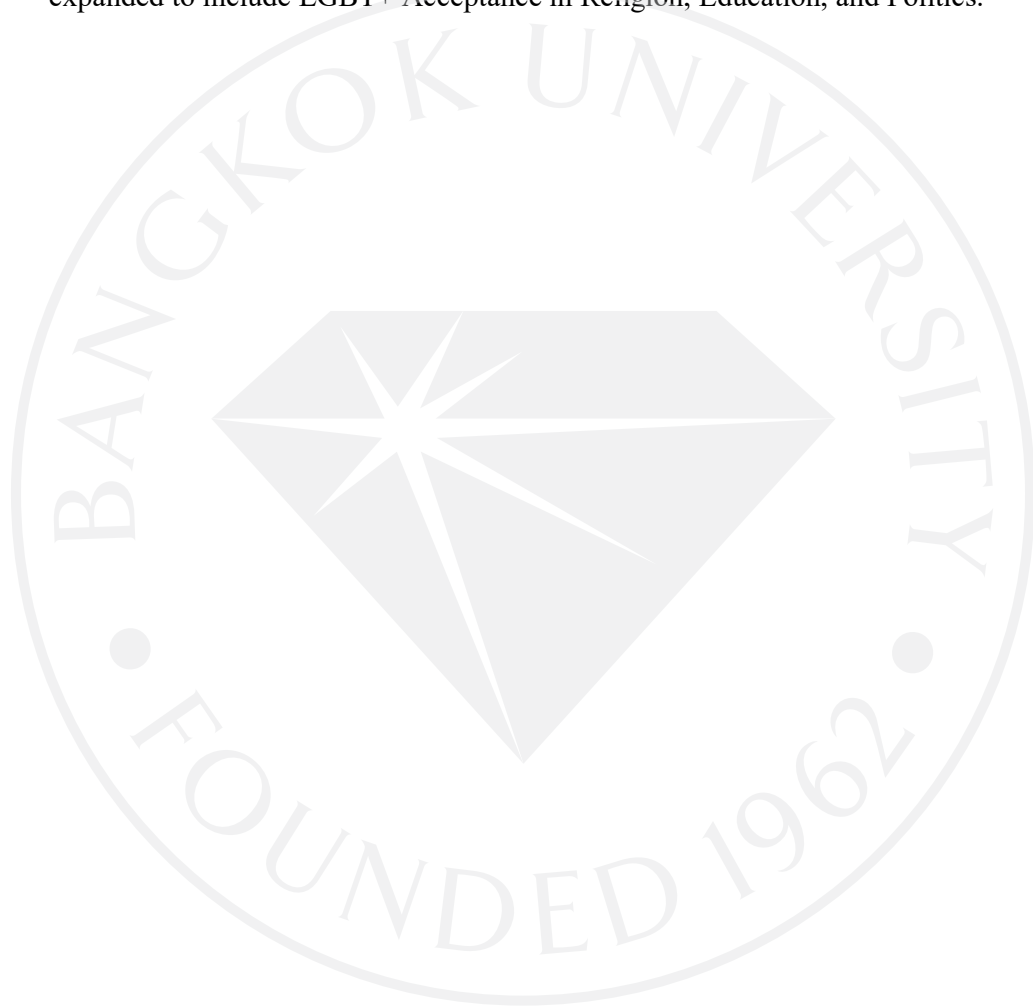


Table 5.2: Sensemaking, Sensegiving, and Sensebreaking of Innovators and Early Risers of LGBT+ Acceptance in Thailand and the Philippines

Innovators and Early Risers Mechanism	Philippines	Thailand	Difference
Sensemaking	Predominant self-legitimatization of LGBT+ by common sense (mostly) and scientific knowledge (occasionally).	Predominant self and external legitimatization of LGBT+ by common sense and scientific knowledge.	More expanded LGBT+ legitimization by common and scientific knowledge in Thailand.
	Limited actors diffusing LGBT+ legitimization mostly leveraging through scientific knowledge.	Limited actors diffusing LGBT+ legitimization leveraging through scientific knowledge and common sense.	
Sensegiving	LGBT+ legitimization diffusion mostly through media communications. Limited personal communication and very limited mediation diffusion i.e. Politics, Education	LGBT+ legitimization diffusion mostly through personal and media communications. Limited mediation diffusion i.e. Politics, Education	Higher levels of LGBT+ legitimization diffusion, expansion, and content knowledge types in Thailand.
	Content of diffusion were metaphors drawn more from scientific knowledge than common knowledge.	Content of diffusion were metaphors drawn from common and scientific knowledge.	
	Expansion of diffusion leveraging from market and economic factors.	More expansion of diffusion leveraging from market and economic factors.	
Sensebreaking	Mainstream LGBT+ oppositions to break prior sense. Iteration to make another reframed sense. Most of sense-breaking are from common knowledge.	Mainstream LGBT+ oppositions to break prior sense. Iteration to make another reframed sense. Most of sense-breaking are from common knowledge.	None

5.2.7 Overall

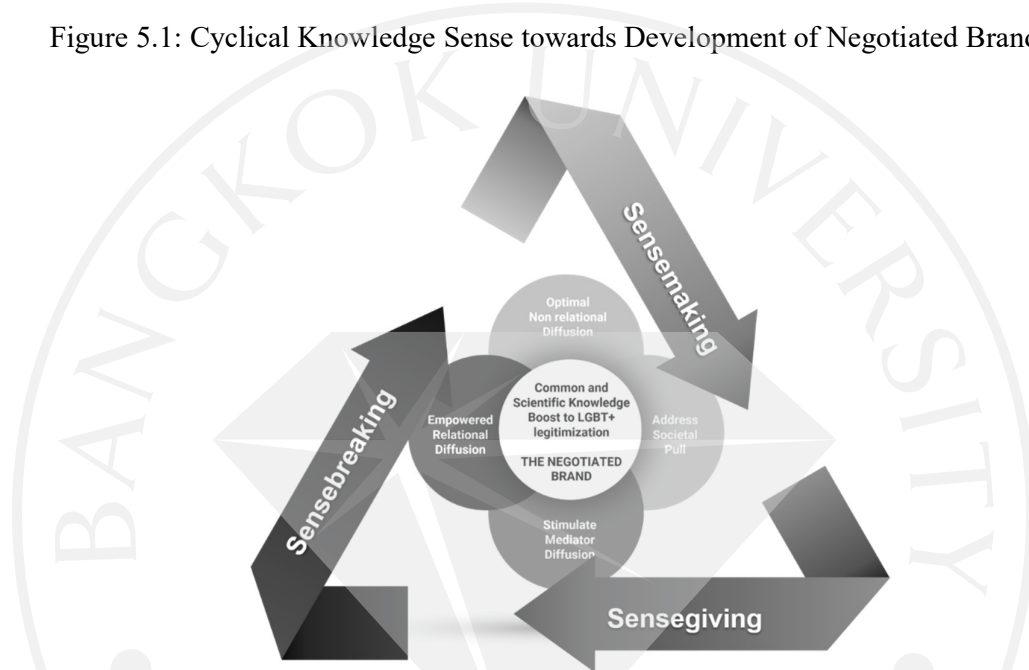
After three decades, the Philippines and Thailand remain largely tolerant but not accepting LGBT+ people (Garcia, 2008; P. Jackson, 2002). LGBT Tolerance (and even prejudicial) outcomes are primarily motivated by the preservation of confinement, conditions, and boundaries (E. David, 2015; P. Jackson, 2002; Leon & Jintalan, 2018; Sumerau et al., 2018; Tan, 2013), which are defined in this study as spatial, symbolic, and ideational concepts that perpetuate and can be traced back to ancient times – that serve as inputs to mainstream sensemaking outcomes. Thus, while Gender Inequality results in various LGBT+ Acceptance outcomes, the class (which includes factors other than socioeconomic statuses, such as religion and political control) is also at the confluence or intersection (Hutchings, 2000; Ojanen et al., 2019). The media and entertainment industries, in particular, are a hotbed for workplace segregation of LGBT+ individuals (Busakorn Suriyasarn, 2015; E. David, 2015; Garcia, 2008; Leon & Jintalan, 2018; Ojanen et al., 2019). LGBT+ Full Acceptance as the ideal and complete fulfillment of personhood toward equality (Arat & Nuñez, 2017; Oberdiek, 2001) must be facilitated by almost removing, if not eliminating, gender and class disparities. In this environment, innovators and early risers constantly oppose disparities by integrating the LGBT+ Acceptance idea into existing collective knowledge to address the reproduction of inequality. In this research, Thailand is more accepting (tolerating) than the Philippines due to greater integration of the LGBT+ idea into areas of inequalities and the players that perpetrate them, namely the Innovators and Early Risers, both in media and entertainment on a social level. The innovators and early risers' LGBT+ integration were done through making sense of scientific and common knowledge justifications to legitimize the LGBT+ and accordingly communicate them (sensegiving) through interpersonal, indirect, and mediation channels.

5.3 Proposition for the Media and Entertainment Company

The research will include recommendations for the future direction, approach, and strategy of the reimagined media and entertainment firm. The following are also presented as tables in Tables 5.3 (presenting both countries'

juxtapositions in terms of diffusion mechanisms with corresponding suggested propositions) and 5.4. (displaying the bespoke communication strategies for segmented stakeholders based on their level of interest in cultivating a negotiated brand motivated from LGBT+ legitimization and level of their inherent power to influence such brand to the general public and critical sectors of the society).

Figure 5.1: Cyclical Knowledge Sense towards Development of Negotiated Brand



Sources: Givan, R. K., Roberts, K., & Soule, S. (2010). *The Diffusion of Social Movements: Actors, Mechanisms, and Political Effects*. Cambridge University Press.

Glola, D. A. (1991). Sensemaking and sensegiving in strategic change initiation. *Strategic Management Journal*, 12, 433–448.

Wagner, W., Duveen, G., Farr, R., Jovchelovitch, S., Lorenzi-Cioldi, F., Marková, I., & Rose, D. (1999). *Theory and method of social representations*. *Asian Journal of Social Psychology*, 2(1), 95–125.

5.3.1 Boost Common Sense and Scientific Knowledge towards LGBT+ Legitimization

While adhering to the adjacent concepts of sociogenesis of Social Representation (Wagner et al., 1999), iterative sensemaking, sensegiving, and

sensebreaking in the context of strategic changes (Glola, 1991; Kimmitt & Muñoz, 2018) and Different mechanisms of diffusion (Givan et al., 2010), the proposed M&E will employ an innovative approach to the brand building by establishing a "negotiated brand" in collaboration with various stakeholders (internal and external) and being responsive to their inputs. Over time, the brand develops through a process of communication and negotiation (Gregory, 2010). The conclusion of this ethnography, "LGBT+ Full Acceptance shall be achieved by blurring, if not eliminating, the reproduction of inequalities," will be used to develop an overarching vision of "Fostering Full Acceptance to resolve unjust societal structures," which is not exclusive to LGBT+ but rather universal, with which most stakeholders can identify. The brand representation shall serve as a symbolic knowledge source for stakeholders regarding LGBT+ legitimization (derived from common sense and scientific knowledge regarding LGBT+ legitimization) to aid in their sensemaking regarding LGBT+ Acceptance. "Fostering Full Acceptance to Resolve Injust Societal Structures" shall be the initial overarching value, and it will continuously develop and expand through iterative sensemaking, sensegiving, and sensebreaking actions during the negotiating brand process. Although subject to future revision by stakeholders with informed knowledge, the brand must remain consistent with the concept of "Full Acceptance." The negotiated brand shall communicate with stakeholders using various strategies while embracing inbound and outward (open) innovation strategies. The stakeholders were classified according to their level of interest and power (Gregory, 2010) to establish tailored communication strategies detailed in the following paragraphs.

5.3.2 Empowered Relational Diffusion

The section discusses the interpersonal relationship mechanism with Innovators and Early Adopters of LGBT+ Acceptance by accounting for their contributions to the brand's refinement through components referencing them. The Innovators and Early Risers stakeholders can also be classified as "lead users," as they face requirements that will become widespread in a marketplace considerably sooner than the majority of that marketplace does; and are well-positioned to benefit significantly from finding a solution for those needs (Piller et al., 2016). Hence, their

position to innovate independently before the organization captures them and releases them in mainstream markets allows them to be an essential knowledge source for co-creation. Due to their high level of interest, innovators and early adopters of LGBT+ acceptance are avid information seekers, although their effect is primarily limited at the moment. As a result, the Consult communication method is ideal for them, as they must be listened to and have their inquiries and recommendations actively answered (see Table 5.4). However, it is necessary to monitor the conscious likelihood that these highly interested organizations will become highly influential in the future, i.e., their relationships with significant sections of society (cases of Vitaya and Tanwarin of Thailand as drawn from the ethnography of this study). If this occurs, the communication method will be modified to a collaborative effort (Gregory, 2010), addressed in greater detail in the following sections. The methods for co-creation shall be accomplished through crowdsourcing methodologies to produce ideas and concepts or to enable cooperative design capabilities, particularly in establishing LGBT+ legitimization artifacts. Numerous technical platforms and human resources must be leveraged to enable convenient connection, simplify the exchange of enormous amounts of data, and share firm knowledge to develop artifacts and other related efforts. Contract agreements will be negotiated between the firm and the outside creator about economic details of intellectual property, but non-monetary benefits (i.e. reputational effect) will be available to creators who are not interested in monetization.

5.3.3 Optimal Non-Relational Diffusion

The section covers mass communication channels as an indirect and primarily one method of brand building influence. It will be accomplished by broadcasting images, audio, video, and text formats to pique the attention of mass consumers (most notably late risers and laggards) in LGBT+ legitimization. As a result, the educate communication strategy is suitable, as such stakeholders may be unwilling to engage in dialogue and passive in their brand-building efforts. Hence, an “inform” strategy is suitable. However, it is critical to monitor altering interest levels and take an active role in brand building (Gregory, 2010). As a result, feedback channels such as social media, viewing ratings, sales, and targeted questionnaires or

interviews will be implemented. The creation of artifacts to promote LGBT+ legitimization will be a collaborative effort between employees (internal customers) and stimulating activities (concurrent with crowdsourcing) to dissolve departmental boundaries, exhaust all conceivable ideas, and enable collaboration from many perspectives. As a result, they are consulting on communication strategy. Whether through joint ventures or strategic alliances, collaborations with peer media and entertainment companies will amplify the diffusion of artifacts (non-equity partnerships). This category of stakeholder is classified according to their financial and non-financial motivations. Those motivated by financial gain should pursue a "involve" communication approach that emphasizes economic and financial benefits rather than a strong interest in LGBT+ legitimization. The sharing of Intellectual Property and the financial benefits associated with it can drive two-way contact and relationships, which may eventually result in their increased interest. As a result, they transition to a "partner" model, in which Media and Entertainment peers are obliged to engage in total engagement, communication, and relationships founded on equality, in which they must work collaboratively to achieve the strategic aim.

5.3.4 Stimulate Mediator Diffusion

The section explains the mediating skills of recognized stakeholders who can add another dimension of connection (Givan et al., 2010) between the proposed Media and Entertainment corporation and mass customers. Given Religion, Government, and Education sectors capacities as sources of societal knowledge, they have significant influence (whether scientific or symbolic types) to brand building. However, they may be disinterested in the brand's primary cause. As a result, a "involve" communication approach will be implemented. The firm's functional capabilities, such as media solutions and leverage, will stimulate and establish brand-building relationships in this segment. For instance, the education sector seeks ways to monetize its research concepts and ideas. Contractual acquisition of intellectual property in conjunction with platforms for a real-world business environment will foster interactive modes of knowledge exchange. In Religion and Government, they assert their functional causes following their philosophies and societal obligations. As a result, they and the firm share a common interest in media solutions and services to

enhance their communication strategies. The provision of media skills and artifacts will work as a conduit for leveraging relationships and influencing the firm's brand building. The sectors mentioned above are crucial for brand growth strategically, and the primary objective is to transfer them later as "partners" with a high level of interest and power and complete involvement with the strategic brand. The stakeholders that can provide brokerage services and have a high level of interest and power are non-governmental organizations, certain government offices (e.g., the Human Rights Commission), and intermediaries or markets for sourcing multidisciplinary experts and crowdfunding to accomplish strategic goals. As partners, certain government agencies and non-governmental organizations can collaborate with the corporation to iron out scientific and symbolic knowledge while also developing relevant media artifacts for transmission. Meanwhile, intermediaries and markets for accessing creative specialists (e.g., Innocentive) or crowdfunding can provide access to untapped multidisciplinary innovators and early adopters who can assist with ideation, concept development, product design, testing, and funding. Hiring them as "partners" with monetary and non-monetary advantages enables access to co-creation.

5.3.5 Address Societal Pull

The section addresses the proposed Media and Entertainment firm's primary financial and economic aspects. The transactional money inflows represent the relationship between the firm and its targeted stakeholders. Companies and advertisers act as subsidizing forces for the mass public's dissemination of media artifacts (especially free ones). These stakeholders fall under the "involve" communication strategy umbrella through advertising sales or media producer responsibilities. These individuals are typically less emotionally invested in the brand's causes and are more interested in the economic rewards generated indirectly or directly through advertising and non-equity investment. Despite their lack of interest, they have significant financial resources to invest in operations and creative initiatives. Apart from advertising sales and business investments, crowdfunding can be used as a source of alternative finance. It is a word that refers to venture funding that is derived from relatively small donations from a large number of individuals via

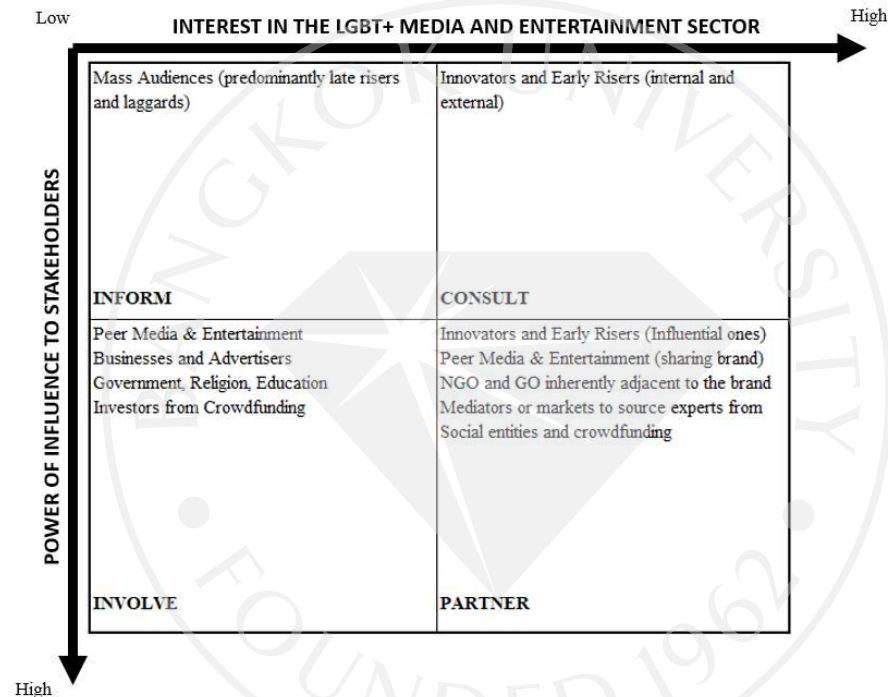
the internet, without the need of traditional financial middlemen (Mollick, 2014). Through an in-house to the company crowdfunding platform, funders might either receive a return or nothing at all (monetary and non-monetary, i.e., reputation effect). They are also "involved" in this sense, given their combined ability to influence brand growth through investment.



Table 5.3: Media Company Propositions as Response to the Countries' Gap

M&E Full Acceptance	Thailand	Philippines	Difference	Media Company Proposition	Stakeholders
Boost Common Sense and Scientific Knowledge towards LGBT+ legitimization	Leveraging common sense and scientific knowledge for LGBT+ legitimization but distinctions between knowledge types and their outcomes were predominantly unknown by all adoption actors.	More leverage from scientific knowledge than common sense knowledge for LGBT+ legitimization but distinctions between knowledge types and their outcomes were predominantly unknown by all adoption actors.	Exploitation of common sense and scientific knowledge as stimulators of LGBT+ legitimization.	-Fostering Full Acceptance to resolve unjust societal structures -Symbolic source (knowledge source)	All
Empowered Relational Diffusion	More presence of Innovators and Early Risers attempting to embrace LGBT+ resistance in variety of fields.	Presence of Innovators and Early Risers attempting to embrace LGBT+ resistance in limited fields.	Presence of Innovators and Early Risers from diverse disciplines.	-Co-creation with Innovators & Early Adopters (lead users) externally -Crowdsourcing (Ideation or Concept and Product Design or Testing contests) -Technology to support massive data for crowd sourcing (virtual and toolkits platforms for community building, ideation, solution, and prototyping)	Innovators and Early Risers
Optimal Non-Relational Diffusion	More Gender Fluidity on entertainment but LGBT+ negative images on news. Higher positive images on online, print, and theaters while limited on radio, films, and television.	Less Gender Fluidity on entertainment and LGBT+ negative images on news. Higher positive images on online while limited on print, theaters, radio, films, and television.	More Gender Fluidity on Entertainment which encompasses diverse media types.	-Co-creation Internal customer (Employees) parallel to crowdsourcing -Joint Ventures and Strategic Alliances with Peer Media & Entertainment -Images, Audio, Video, and Text types of LGBT+ legitimization to reach out mass consumers with feedback avenues	Employees, Peer Media & Entertainment, Mass consumers
Stimulate Mediator Diffusion	Limited LGBT+ advocacy presence to diverse critical social entities i.e. Religion, Politics, Education, Businesses, NGOs to name a few	Limited LGBT+ advocacy presence to limited critical social entities	LGBT+ advocacy presence to more diverse critical social entities.	-Media solutions and collaboration for critical social entities i.e. Religion, Politics, Education, NGO -Mediators or markets to source experts from Social entities and crowdfunding	Religion, Government, Education, NGOs, Source experts and crowdfunding mediators and markets
Address Societal Pull	More expanded marketability supporting Gender Fluidity and more appetite to explore novel LGBT+ elements to products and services.	Marketability supporting Gender Fluidity on certain degrees and apparent hesitations if not disapproval to explore LGBT+ elements to products and services.	More LGBT+ cases supported by some consumer segments and more openness to novel LGBT+ themes.	-Recruit business advertisers and producers to support LGBT+ causes -Crowdfunding	Business, Advertisers, Funders from crowdfunding

Table 5.4: Bespoke Brand-building Communication Strategies for Stakeholders Segments



Sources: Adopted from Gregory, A. (2010). Involving Stakeholders in Developing Corporate Brands : the Communication Dimension Involving Stakeholders in Developing Corporate. *Journal of Marketing Management*, 37–41. Retrieved September 27, 2021, from <https://doi.org/10.1362/026725707X178558>

5.4 Business Implications

The research provides a future path for media and entertainment organizations regarding financial and economic consequences and social outcomes in prioritizing long-standing and profoundly ingrained gender and class inequality issues. The historicization of disparities, which focused on LGBT+ and everything else in the periphery, demonstrated that the degrees of various outcomes and forms of behavior have changed in unison with the growth of media forms. Thus, the media and entertainment industries have played a crucial role in societal formation throughout history, and their awareness that their products reverberate on several levels is vital for resolving critical social issues such as inequality. Additionally, the research gave more specific explanations to how LGBT+ and non-LGBT+ individuals display shifting and persistent behavior patterns in response to the prevailing social phenomena.

5.5 Academic Implications

The study contributes to reviewing the conceptual definitions of Prejudice, Tolerance, and Full Acceptance, which continue to be ambiguous and naturally overlap in the literature. From previously scholarly publications that focus exclusively on one or two notions, the research generates a polarizing and middle ground measurement to illuminate the distinction and identify gray regions that require more explanation. Additionally, the research introduces Media, Social Determinism, and Diffusion as broad ideas that might be supplemented. Sustainability discourses are also tapped in this research, which contributes to several Sustainable Development Goals, including Gender Equality (SDG 5) and Reduced Inequality (SDG 10), by illuminating the intersections or confluences of Gender and Class inequalities in driving Prejudice and Conditional Acceptance (Tolerance) outcomes. Finally, the inquiry established that Thailand and the Philippines are LGBT+ tolerant, contrary to specific study findings of high Acceptance. Additionally, the study demonstrated that LGBT+ problems should not be compartmentalized and addressed concurrently with broader gender and class inequities.

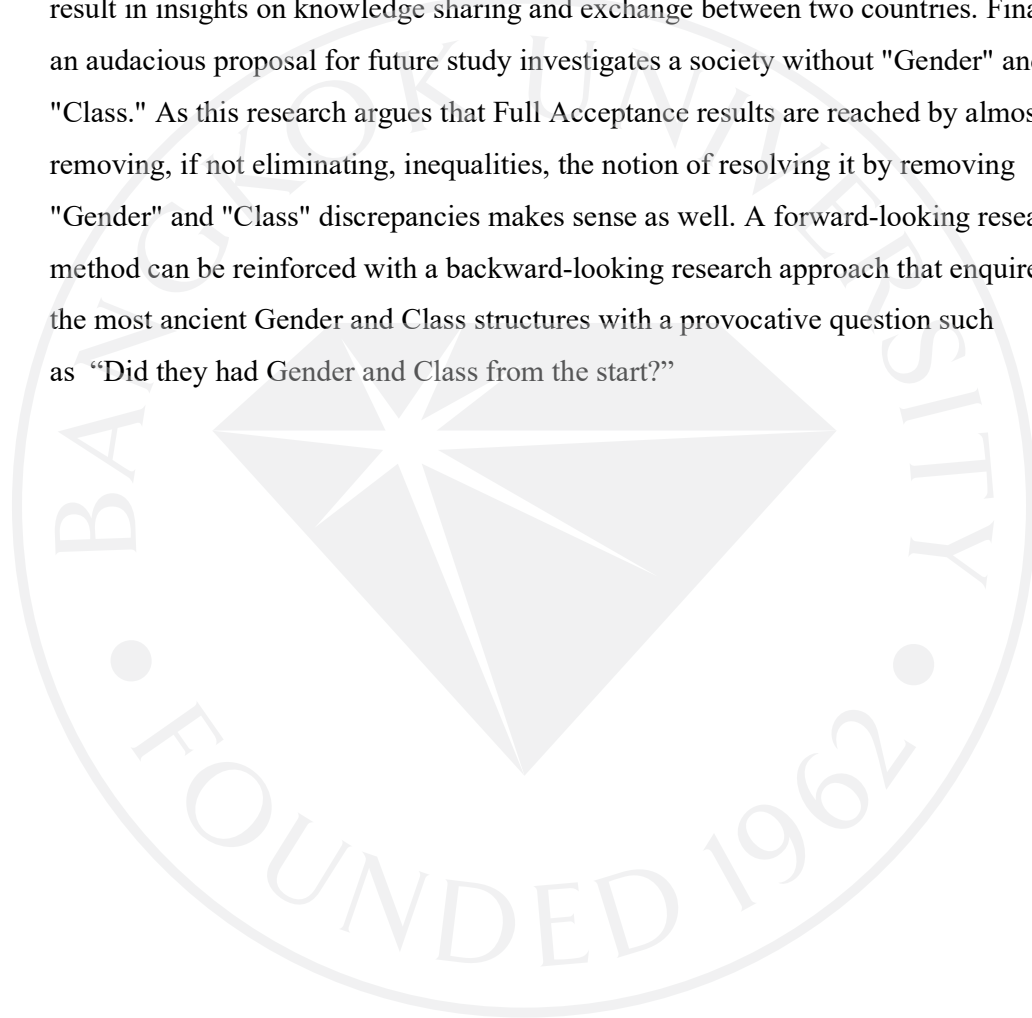
5.6 Research Limitations

The study's limitations include the inability to extrapolate these findings to a national scale, accounting for appropriate and relevant official national indicators, and encouraging comprehensive cross-national research. Because the research aims to highlight inevitable consequences through the intersectionality or conjuncture of inequality and adoption features, the use of national quantitative data will bolster research conclusions. Additionally, despite the study's efforts to recruit diverse respondents for more robust representations and to tap into complicated stories (such as closeted or married LGBT+ in the media and entertainment), the study struggled to recruit profiles that are bisexual, intersex, asexual, as well as other segments of Catholicism (i.e., Protestants, Methodists), Islam (i.e., Shia, Sunni), Buddhism (Mahayana), and Folk or Animist religions. However, it is logical that they would not be fertile in the chosen instance of the media and entertainment sector. Segmentation may result in more diverse outcomes since it creates a religious-political divide. In terms of interviewing respondents, one-on-one interviews resulted in more in-depth conversations than interviews with more than two participants, which require English interpreters in certain circumstances. Personal meetups may have compensated for it, but that was not possible during the COVID epidemic. Also, While the research placed a premium on diverse media and entertainment, it paid less attention to new media formats such as Gaming. Finally, a prototyping exercise rendered by several Media and Entertainment, Social, and Technology experts was not executed as it was concurred solely by the researcher. Collective thinking will be more effective in prototyping exercises.

5.7 Future Research

Apart from addressing the study's limitations on national indicators, profiles, and media types, the study recommends that the Media and Entertainment sector, whether at the company or sector level, conduct a road-mapping analysis outlining the requirements and capabilities necessary to achieve Full Acceptance in an uncertain and dynamic environment over a specified span of period. Feasibility studies for projects as subcomponents of the Full Acceptance vision can be complemented by

road-mapping analysis since feasibility will be more helpful in analyzing the financial elements (i.e., upfront cost or investment, projected revenue, and profit). Additionally, future research should highlight Diffusion as a cultural exchange between two nations, as the study placed a greater emphasis on linear and historical narratives. Through this, another perspective from a cross-cultural or national perspective may result in insights on knowledge sharing and exchange between two countries. Finally, an audacious proposal for future study investigates a society without "Gender" and "Class." As this research argues that Full Acceptance results are reached by almost removing, if not eliminating, inequalities, the notion of resolving it by removing "Gender" and "Class" discrepancies makes sense as well. A forward-looking research method can be reinforced with a backward-looking research approach that enquires of the most ancient Gender and Class structures with a provocative question such as "Did they had Gender and Class from the start?"



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APPENDICES



Appendix A:

Interview Guide Questions

Sources: Adopted from (Docena, 2013; Mc Adams, 2012; Ojanen et al., 2019)

LIFE STORY INTERVIEW

- Researchers introduction. I was thanking the respondent for the time.
- Explain the background of the study
- Highlight that this is not an exercise to determine if the interviewer's answers are right or wrong. And not a therapy session.
- Assure confidentiality: a.) Written consent form (before the interview begins) b.) Right not to answer if feeling uncomfortable with some questions c.) End-of-an interview form – to identify the level of information to be shared
- The exercise will be a recorded zoom conversation. A transcription in verbatim shall be given back to you for verification encrypted with a password. The video and audio recording shall be destroyed after transcripts were finalized.
- Ask the respondent if there is any question on this point.

1. How do you identify your gender and sexuality currently?
คุณระบุเพศและเพศวิถีในปัจจุบันได้อย่างไร?
2. Let's imagine we were to write a book, novel, or lakhorn with your life as the story and with you as the main character.

สมมติว่าเราเขียนหนังสือนวนิยายหรือละคร โดยมีชีวิตของคุณเป็นเรื่องราวและมีคุณเป็นตัวละครหลัก

CHILDHOOD AND ADOLESCENCE

3. As an (Answer to Question #1), how would you describe your early memories as a child in your family?

ในฐานะ (คำตอบสำหรับคำถาม # 1) คุณจะอธิบายความทรงจำในวัยเด็กของคุณในวัยเด็กในครอบครัวของคุณได้อย่างไร?

4. Have you always known your gender and sexuality from the start?

คุณรู้เพศและเพศวิถีตั้งแต่เริ่มต้นหรือไม่?

- What does it to be (Answer to Question #1) mean to you?

สิ่งที่เป็นอย่างนี้ (คำตอบสำหรับคำถาม # 1) มีความหมายกับคุณอย่างไร?

- Did you go through a period of questioning or crisis?

คุณผ่านช่วงเวลาแห่งการตั้งคำถามหรือวิกฤตหรือไม่?

5. How about your friends; was there ever a time when you had to disclose your gender and sexuality to them? How can you explain your relationship with them?

แล้วเพื่อนของคุณล่ะ เคยมีบ้างไหมที่คุณต้องเปิดเผยเพศสภาพและเพศของคุณกับพวกเขา? คุณจะอธิบายความสัมพันธ์ของคุณกับพวกเขาได้อย่างไร?

6. How did your gender and sexuality affect your school choice and your studies? How did you responded?

เพศและเพศวิถีของคุณมีผลต่อการเลือกโรงเรียนและการเรียนของคุณอย่างไร? คุณตอบสนองอย่างไร?

7. In terms of your gender and sexuality, how did the community surrounding you responded?

ในแง่ของเพศสภาพและเพศวิถีชุมชนรอบตัวคุณตอบสนองอย่างไร

ADULTHOOD

8. How did you end up having a job in the media and entertainment industry?

คุณมีงานในวงการสื่อและบันเทิงได้อย่างไร?

- Would you share with me the most positive and negative experiences you have encountered in your career that you think are related to you being an (Answer Question #1)?

คุณช่วยเล่าประสบการณ์เชิงบวกและเชิงลบส่วนใหญ่ที่คุณเคยพบในอาชีพการงานที่คุณคิดว่าเกี่ยวข้องกับการเป็น (ตอบคำถาม #

- 1) ให้ฉันฟังหรือไม่?

3. As a director you are casting actors right? How do you consider gender and sexuality in casting the actors?

4. How do you consider gender and sexuality in motivating your actors?
5. Do you know lakhorn nok and nai? Did those early dramatic arts have in any way influence in your films or lakhorn in terms of gender and sexuality?
6. It is observed that kathoey lead characters are not usually preferred and even banned. Then, you have this lakhorn nok produced by the Dept of Fine Arts and aired in Channel 11, the national television channel of Thailand. Isn't contrasting? What are your thoughts?
7. Have you been into a romantic relationship before? How did it affect your career, family, friends, and community relations?

คุณเคยมีความสัมพันธ์ที่โรแมนติกมาก่อนหรือไม่? ส่งผลกระทบทต่ออาชีพครอบครัวเพื่อนและความสัมพันธ์ในชุมชนของคุณอย่างไร?

8. Throughout your life as an (Answer Question #1), what would you consider your life's lowest point?

ตลอดชีวิตของคุณในฐานะ (คำตอบคำถาม # 1) คุณคิดว่าจุดต่ำสุดในชีวิตของคุณคืออะไร?

9. Throughout your life as an (Answer Question #1), what would you consider your life's highest point?

ตลอดชีวิตของคุณในฐานะ (คำตอบคำถาม # 1) คุณคิดว่าอะไรคือจุดสูงสุดในชีวิตของคุณ?

10. Would you share with me a critical turning point in your life as an (Answer Question #1)? A significant change in your life.

คุณช่วยเล่าให้ฉันฟังถึงจุดเปลี่ยนที่สำคัญในชีวิตของคุณในฐานะ (คำตอบคำถาม # 1) ได้ไหม การเปลี่ยนแปลงครั้งสำคัญในชีวิตของคุณ

11. What is your biggest regret as an (Answer Question #1)? How did you manage it?

อะไรคือความเสียใจที่ยิ่งใหญ่ที่สุดของคุณในฐานะ (คำตอบคำถาม # 1)? คุณจัดการมันอย่างไร?

12. Was there an episode in your life where you felt spiritually or religiously touched related to your gender and sexuality? How was it?

มีตอนหนึ่งในชีวิตของคุณที่คุณรู้สึกสัมผัสทางวิญญาณและทางศาสนาที่เกี่ยวข้องกับเพศและเพศวิถีของคุณหรือไม่? เป็นยังไงบ้าง?

FUTURE

15. As an (Answer Question #1), what are your dreams, aspirations and hopes in the future?

ในฐานะ (คำตอบคำถาม # 1) ความฝันแรงบันดาลใจและความหวังในอนาคตของคุณคืออะไร?

Thank You and Good-Bye

Since it is not usual to share someone's life stories, what are your thoughts and feelings during the interview?

เนื่องจากเป็นเรื่องปกติที่จะแบ่งปันเรื่องราวชีวิตของใครบางคนคุณมีความคิดและความรู้สึกอย่างไรในระหว่างการสัมภาษณ์

Appendix B:

Consent Forms Sample (English – ภาษาไทย)

Participant Consent Form

Project: Innovative Media and Entertainment Brand for LGBT+ Acceptance
Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines

Name: Harloi Tungao (harloi.tung@bumail.net), Filipino, 30 years old

Advisor: Dr. Chulatep Senivongse (chulatep.s@bu.ac.th)

Requirement for: Master in Business Innovation, Graduate School of Bangkok University

You are welcome to participate in this research project on Innovative Media and Entertainment Brand for LGBT+ Acceptance Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines . This research aims to collect data from you as a self-identified LGBT+ person living in your respective countries. I define the word LGBT+ as the whole gender and sexuality categorizations outside of heterosexuality. The data gathered will be analyzed to juxtapose the LGBT+ acceptance between the two countries in the light of enmeshed prevailing inequalities gender, gaps in social classes, and LGBT+ acceptance adoption characteristics.

ขอเชิญเข้าร่วมในงานวิจัยเกี่ยวกับการทำความเข้าใจการยอมรับ LGBT+ ในประเทศเชิงลบ LGBT+ น้อยที่สุดในเอเชียตะวันออกเฉียงใต้ ไทยและฟิลิปปินส์ งานวิจัยนี้มีวัตถุประสงค์เพื่อรวบรวมข้อมูลจากคุณในฐานะบุคคล LGBT+ ที่อาศัยอยู่ในประเทศดังกล่าว ฉันให้ความหมายของคำ LGBT+ โดยรวมทุกกลุ่มเพศนอกเหนือจากกลุ่มที่ชอบเพศตรงข้าม ข้อมูลที่ได้รวบรวมจะนำไปวิเคราะห์เพื่อเทียบเคียงการยอมรับ LGBT+ ระหว่างสองประเทศในแง่ของความไม่เท่าเทียมทางเพศ การแบ่งแยกของชนชั้นทางสังคม และลักษณะการยอมรับ LGBT+

Please keep in mind that this is a voluntary study and that you can withdraw at any time. You may wish to conceal your personal information and other identity

descriptions in the project summary if you find it appropriate, or you may want to reveal your information without covering it at your convenience. The interview will occur via Zoom meetings. I shall solely do the interview process, but if you are a Thai-speaking participant, the researcher will be joined by a Thai-English-speaking translator. The researcher has briefed the translator to observe the highest confidentiality standards as required. The researcher requests no more than an hour and a half of your time to record the conversation for an encrypted audio file as a result. Following that, an end-of-interview confidentiality form will be completed in which you can specify the preferred level of data sharing for this report. The interview will be verbatim transcribed and returned to you as an encrypted file for your authentication. The feedback obtained from you will be inserted into the transcription appropriately. Once the recording is complete, the encrypted audio files must be securely deleted. The details would be used only for scholarly purposes.

โปรดทราบว่านี่เป็นการศึกษาโดยสมัครใจและคุณสามารถถอนออกได้ทุกเมื่อ
 คุณสามารถปิดปิดข้อมูลส่วนตัวหากคุณเห็นว่าเหมาะสมหรือจะเปิดเผยข้อมูลโดยไม่ปกปิดตามความสะดวกของคุณ
 การสัมภาษณ์จะเกิดขึ้นผ่าน Zoom ฉันจะดำเนินการสัมภาษณ์ แต่หากคุณเป็นผู้เข้าร่วมที่พูดภาษาไทย จะมีนักแปล ไทย-
 อังกฤษเข้าร่วมการสัมภาษณ์ด้วย โดยนักแปลปฏิบัติตามมาตรฐานการรักษาความลับตามที่กำหนด
 นักวิจัยขอเวลาของคุณไม่เกินหนึ่งชั่วโมงครึ่งในการบันทึกการสนทนาในไฟล์เสียงเข้ารหัส หลังจากนั้น
 คุณสามารถระบุระดับการเปิดเผยของข้อมูลในแบบฟอร์มการรักษาความลับหลังการสัมภาษณ์ในรายงานนี้
 การสัมภาษณ์จะถูกถอดเสียงแบบคำต่อคำและส่งคืนให้คุณในรูปแบบไฟล์เข้ารหัสสำหรับการตรวจสอบ
 คำติชมที่ได้รับจากคุณจะถูกแทรกลงในการถอดเสียงอย่างเหมาะสม เมื่อการบันทึกเสร็จสิ้นไฟล์เสียงจะถูกลบ
 รายละเอียดจะถูกนำไปใช้เพื่อวัตถุประสงค์ทางวิชาการเท่านั้น

Please sign this contract if you want to consent to an interview under the standard terms outlined above.

โปรดลงนามในสัญญานี้หากคุณต้องการยินยอมให้สัมภาษณ์ได้เงื่อนไขที่ระบุไว้ข้างต้น

Kindly let me know your availability between May 18 to May 22, 2021, to conduct this interview. Feel free to advise other dates if you are not available on those days.

โปรดแจ้งให้เราทราบว่าคุณว่างเมื่อไหร่ระหว่างวันที่ 18 พฤษภาคม ถึง 22 พฤษภาคม 2021 เพื่อทำการสัมภาษณ์นี้
คุณสามารถแจ้งวันอื่นได้หากคุณไม่ว่างในช่วงเวลานี้

I _____ give Harloi Tungao my permission to conduct an interview and to
use the data in the manner described above.

(ดิฉัน _____ อนุญาตให้คุณ Harloi Tungao ทำการสัมภาษณ์และใช้ข้อมูลในลักษณะที่อธิบายไว้ข้างต้น)

Participants Signature

Date (วันที่):

(ลายเซ็นผู้เข้าร่วม)

Researchers Signature

Date (วันที่):

(ลายเซ็นนักวิจัย)

Appendix C:

Invitation Letters

Letter to Marut Sarawat:



17 พฤษภาคม 2564

เรื่อง ขออนุญาตดำเนินการสัมภาษณ์เพื่อการศึกษาตามหัวข้อการวิจัย

เรียน คุณ มารุต สาโรวาท

เนื่องด้วย Mr. Harloi Tungao นักศึกษาปริญญาโท ชาวฟิลิปปินส์ สาขาวิชานวัตกรรมทางธุรกิจ (Master in Business Innovation) วิทยาลัยนานาชาติ มหาวิทยาลัยกรุงเทพ ซึ่งอยู่ระหว่างการศึกษานิติวิชา Individual Study และดำเนินการเก็บข้อมูลในเชิงคุณภาพด้วยการสัมภาษณ์เพื่อทำการวิจัยในหัวข้อเรื่อง “Innovative Media and Entertainment Brand for LGBT+ Acceptance Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines .” ทางมหาวิทยาลัยสังเกตเห็นถึงคุณค่าจากประสบการณ์ของท่านที่จะเป็นประโยชน์ต่อการศึกษาในหัวข้อดังกล่าวอย่างยิ่ง จึงใคร่ขอความอนุเคราะห์ให้ Mr. Harloi ได้ดำเนินการสัมภาษณ์ตามหัวข้อดังกล่าวข้างต้น จักเป็นพระคุณอย่างสูง

ทั้งนี้เนื่องด้วยสถานการณ์ในปัจจุบันที่เกิดการระบาดของเชื้อไวรัสโควิด19 ซึ่งทำให้เป็นอุปสรรคในการเข้าพบเพื่อสัมภาษณ์ จึงอยากจะขอใช้การสัมภาษณ์ในช่องทาง online แทนอีกทั้งทางนักศึกษาเกรงว่าอาจจะมีปัญหาในการสื่อสารระหว่างการสัมภาษณ์ซึ่งจะเป็นภาษาอังกฤษ ทาง Mr. Harloi จึงจะขอนำเพื่อนนักศึกษ่อีกท่านหนึ่งเพื่อมาเป็นล่ามในการอำนวยความสะดวกระหว่างดำเนินการสัมภาษณ์ด้วย หวังว่าท่านคงจะไม่มีข้อขัดข้องอันใด

ทั้งนี้การพิจารณาให้ข้อมูลและอนุเคราะห์ทั้งหมดขึ้นอยู่กับดุลยพินิจของท่าน ทางภาควิชาและมหาวิทยาลัยกรุงเทพ ใคร่ขอขอบคุณท่านที่กรุณาใช้เวลาพิจารณาในคำขอความอนุเคราะห์ในครั้งนี้

ขอแสดงความนับถือ

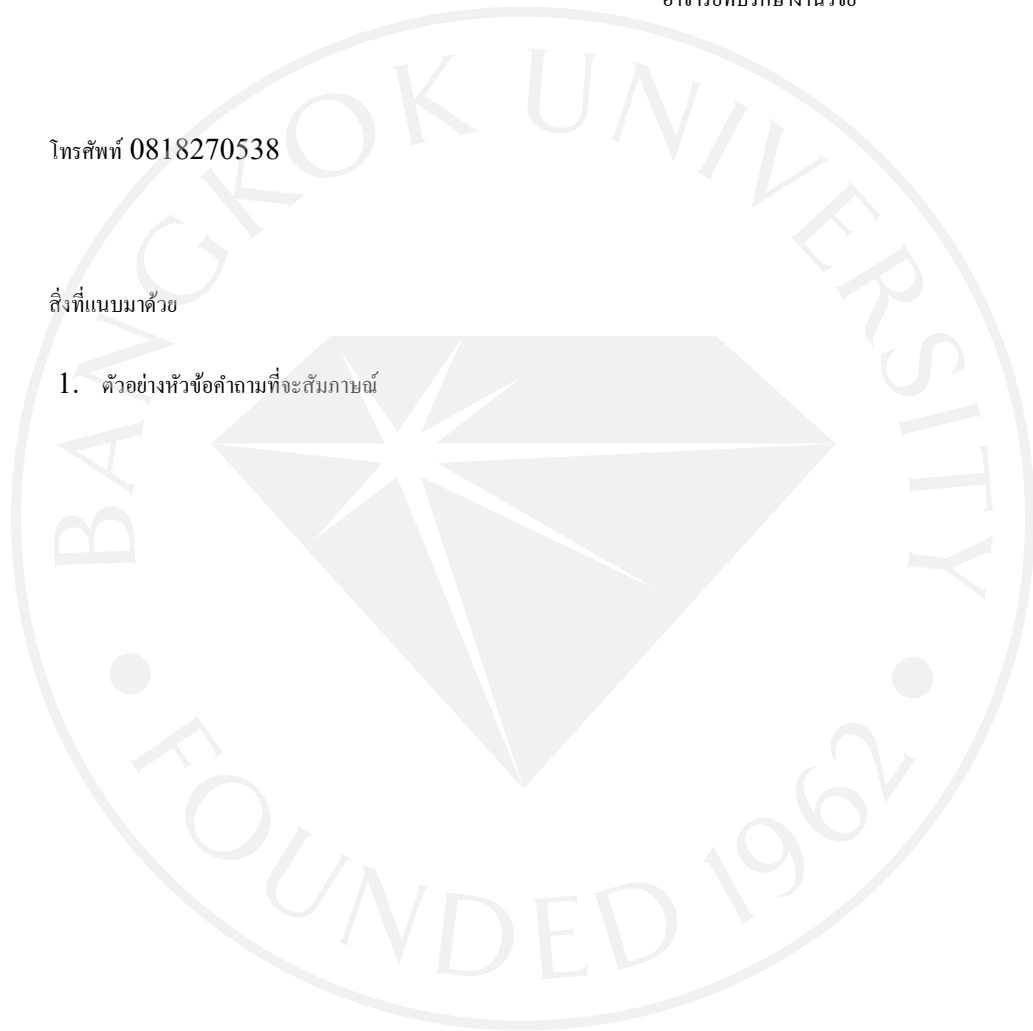
ดร. จุลเทพ เสนีวงศ์ ณ อยุธยา

อาจารย์ที่ปรึกษางานวิจัย

โทรศัพท์ 0818270538

สิ่งที่แนบมาด้วย

1. ตัวอย่างหัวข้อคำถามที่จะสัมภาษณ์



Letter to Tannia Tanwarin Sukkhapsit:



18 May 2021

Subject: Permission to interview for an academic research project

Dear Tannia Tanwarin Sukkhapsit,

I am Harloi, a graduate student at Bangkok University pursuing a Master's degree in Business Innovation. I want to ask you for an interview to collect qualitative data for my study topic, "Innovative Media and Entertainment Brand for LGBT+ Acceptance Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines ." I'm looking for LGBT+ individuals with significant expertise and contributions to the media and entertainment industries.

With that, may I respectfully request an hour-long interview with you? Due to the researcher's present location in Bangkok, the discussion will take place online.

Respondents have complete control over the data they disclose. All information and participation are deemed voluntary - I have included the interview consent forms for your convenience.

I'd want to express my gratitude in advance for considering this interview request.

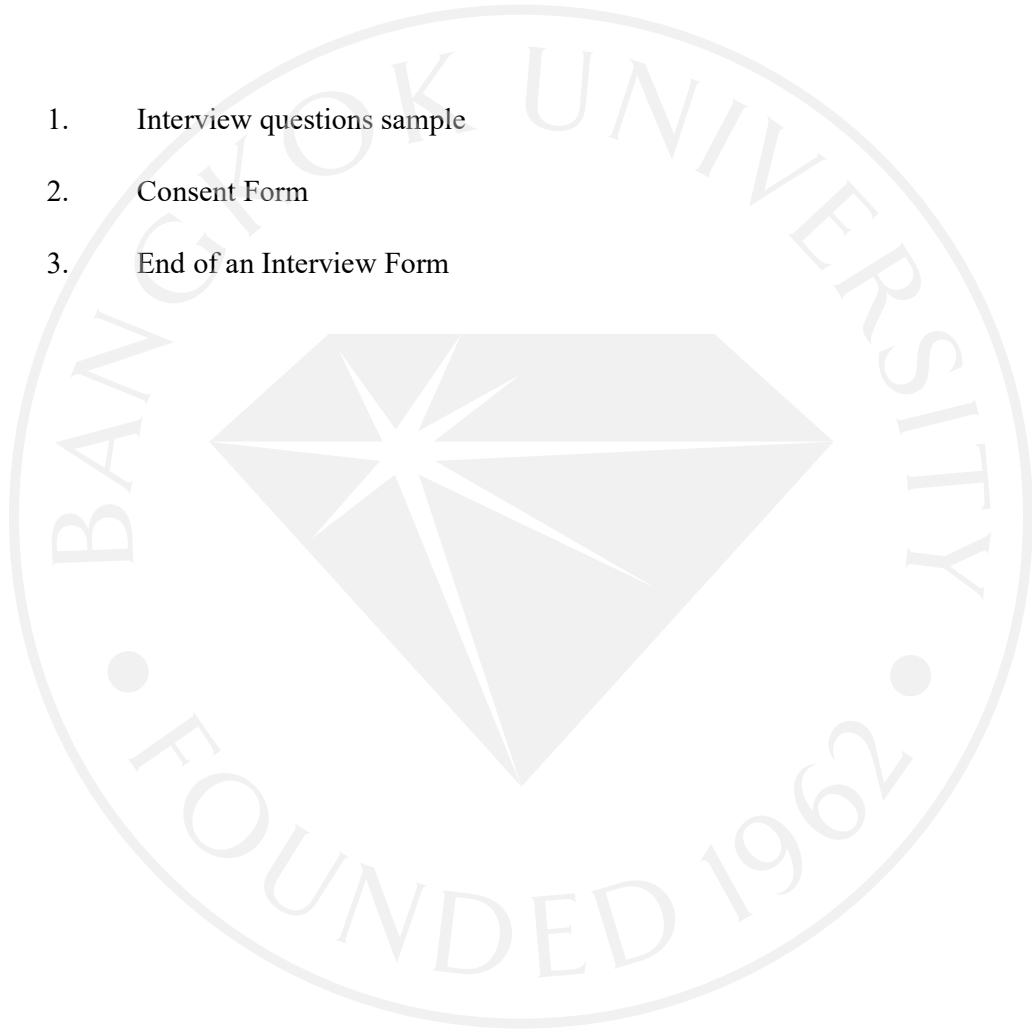
Best Regards,

Harloi F. Tungao

Master in Business Innovation Candidate

Attachments:

1. Interview questions sample
2. Consent Form
3. End of an Interview Form



Letter to Vitaya Saeng Aroon:



16 May 2021

Subject: Permission to interview for an academic research project

Dear Vitaya Saeng Aroon,

I am Harloi, a graduate student at Bangkok University pursuing a Master's degree in Business Innovation. I want to ask you for an interview to collect qualitative data for my study topic, "Innovative Media and Entertainment Brand for LGBT+ Acceptance Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines ." I'm looking for LGBT+ individuals with significant expertise and contributions to the media and entertainment industries.

With that, may I respectfully request an hour-long interview with you? Due to the researcher's present location in Bangkok, the discussion will take place online. Respondents have complete control over the data they disclose. All information and participation are deemed voluntary - I have included the interview consent forms for your convenience.

I'd want to express my gratitude in advance for considering this interview request.

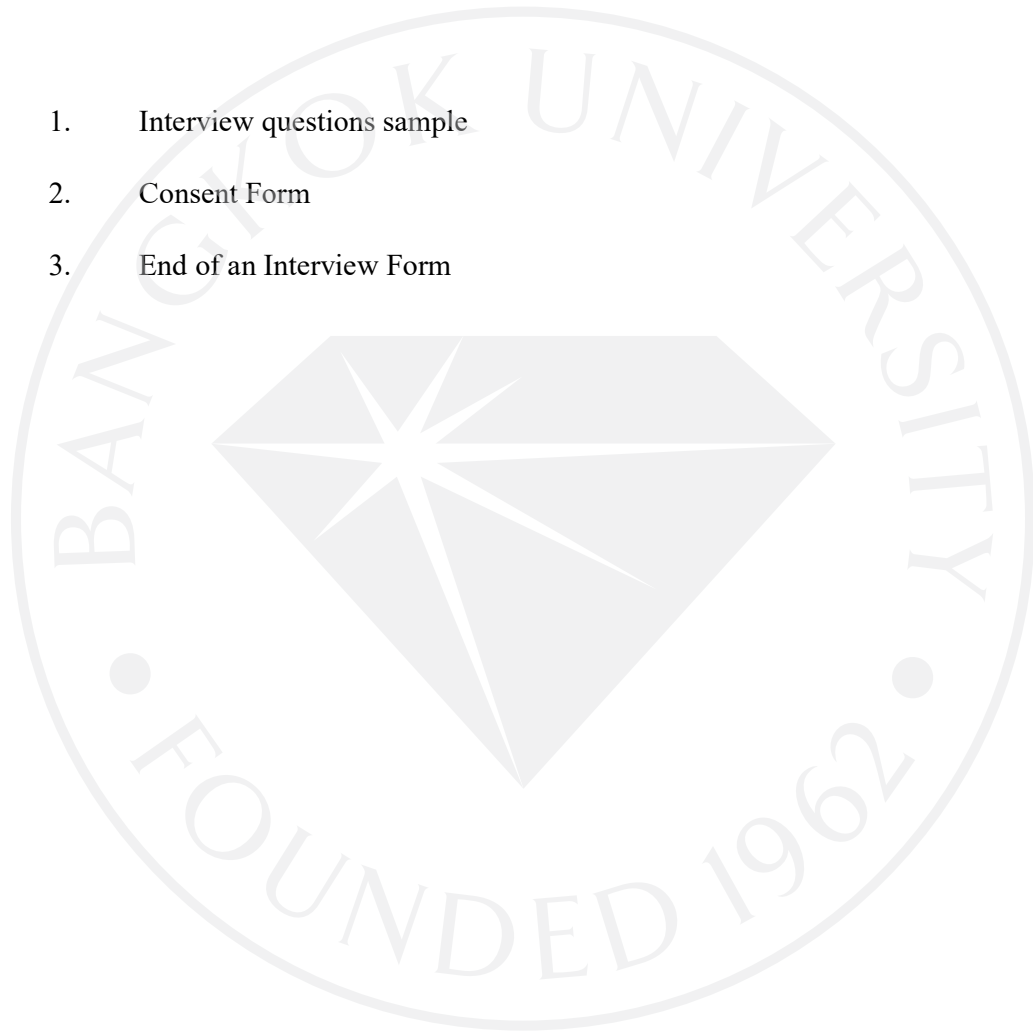
Best Regards,

Harloi F. Tungao

Master in Business Innovation Candidate

Attachments:

1. Interview questions sample
2. Consent Form
3. End of an Interview Form



Letter to Perry Lansigan:



25 May 2021

Subject: Permission to interview for an academic research project

Dear Perry Lansigan,

I am Harloi, a graduate student at Bangkok University pursuing a Master's degree in Business Innovation. I want to ask you for an interview to collect qualitative data for my study topic, "Innovative Media and Entertainment Brand for LGBT+ Acceptance Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines ." I'm looking for LGBT+ individuals with significant expertise and contributions to the media and entertainment industries.

With that, may I respectfully request an hour-long interview with you? Due to the researcher's present location in Bangkok, the discussion will take place online. Respondents have complete control over the data they disclose. All information and participation are deemed voluntary - I have included the interview consent forms for your convenience.

I'd want to express my gratitude in advance for considering this interview request.

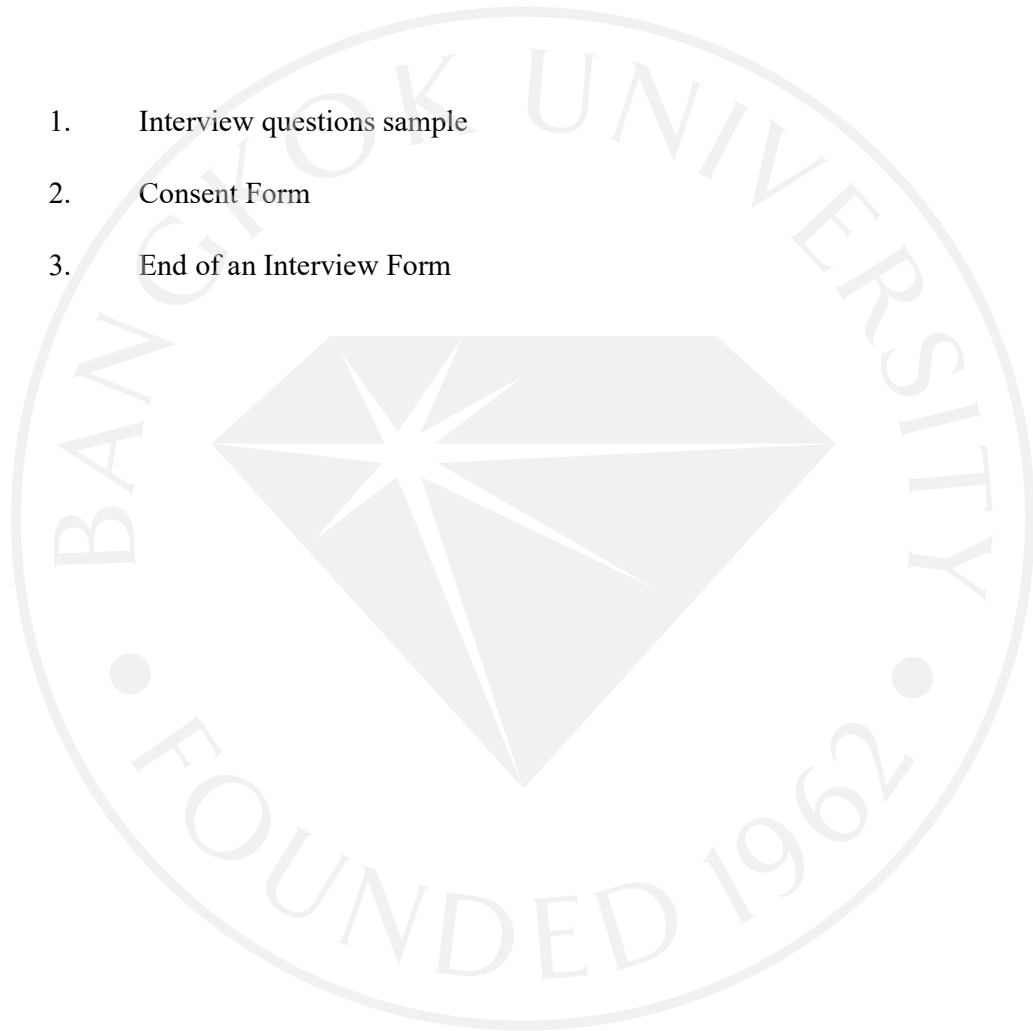
Best Regards,

Harloi F. Tungao

Master in Business Innovation Candidate

Attachments:

1. Interview questions sample
2. Consent Form
3. End of an Interview Form



Letter to Jervi Lisaba:



25 May 2021

Subject: Permission to interview for an academic research project

Dear Jervi Lisaba,

I am Harloi, a graduate student at Bangkok University pursuing a Master's degree in Business Innovation. I want to ask you for an interview to collect qualitative data for my study topic, "Innovative Media and Entertainment Brand for LGBT+ Acceptance Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines ." I'm looking for LGBT+ individuals with significant expertise and contributions to the media and entertainment industries.

With that, may I respectfully request an hour-long interview with you? Due to the researcher's present location in Bangkok, the discussion will take place online. Respondents have complete control over the data they disclose. All information and participation are deemed voluntary - I have included the interview consent forms for your convenience.

I'd want to express my gratitude in advance for considering this interview request.

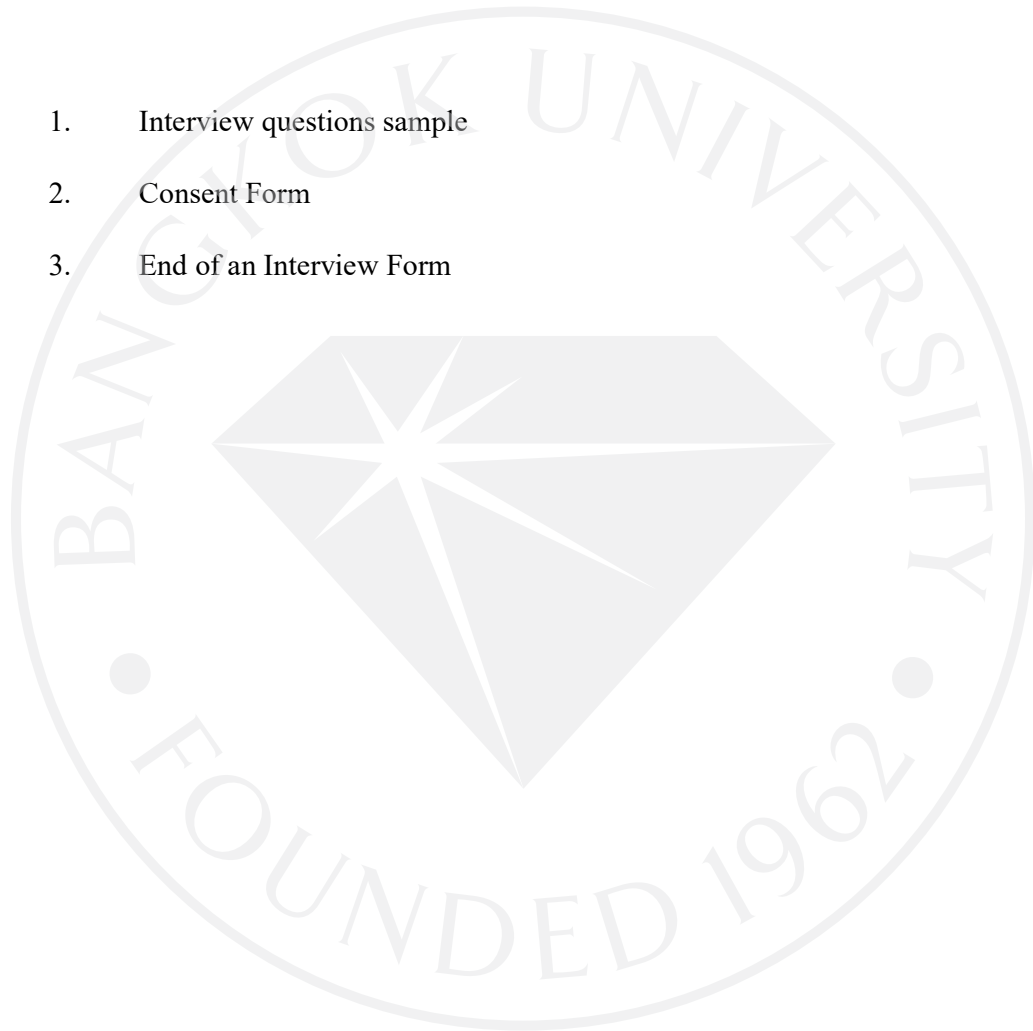
Best Regards,

Harloi F. Tungao

Master in Business Innovation Candidate

Attachments:

1. Interview questions sample
2. Consent Form
3. End of an Interview Form



Letter to Ursula (pseudonym):



25 May 2021

Subject: Permission to interview for an academic research project

Dear Ursula,

I am Harloi, a graduate student at Bangkok University pursuing a Master's degree in Business Innovation. I want to ask you for an interview to collect qualitative data for my study topic, "Innovative Media and Entertainment Brand for LGBT+ Acceptance Sensemaking: A Longitudinal Comparative Ethnography between Thailand and the Philippines ." I'm looking for LGBT+ individuals with significant expertise and contributions to the media and entertainment industries.

With that, may I respectfully request an hour-long interview with you? Due to the researcher's present location in Bangkok, the discussion will take place online.

Respondents have complete control over the data they disclose. All information and participation are deemed voluntary - I have included the interview consent forms for your convenience.

I'd want to express my gratitude in advance for considering this interview request.

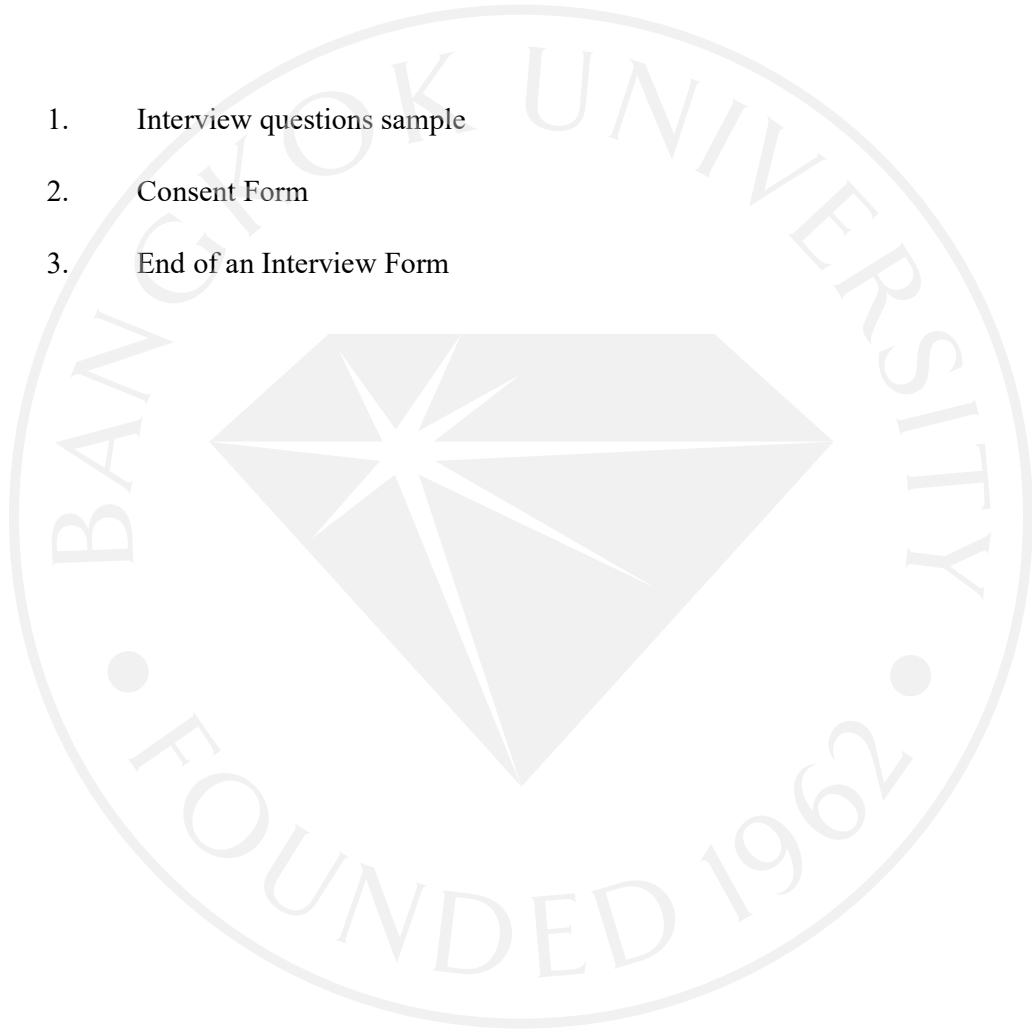
Best Regards,

Harloi F. Tungao

Master in Business Innovation Candidate

Attachments:

1. Interview questions sample
2. Consent Form
3. End of an Interview Form



Appendix D:

End-of-an interview confidentiality form sample (English – ภาษาไทย)

ตัวอย่างแบบฟอร์ม การรักษาความลับคอนทักซ์ของการสัมภาษณ์

(adopted from Kaizer cited at Johnson & Rowlands, 2012)

เรามีเป้าหมายและความรับผิดชอบในการใช้ข้อมูลที่คุณแบ่งปันอย่างมีความรับผิดชอบ ตอนนี้คุณสามารถสัมภาษณ์เสร็จเรียบร้อยแล้ว เราขออนุญาตให้คุณแสดงความคิดเห็นเพิ่มเติมเกี่ยวกับวิธีการจัดการข้อมูลของคุณ

Please check one of the following statements:

โปรดเลือกหนึ่งข้อความต่อไปนี้

You may share the information just as I provided it. No details need to be changed, and you may use my real name when using my data in publications or presentations.

คุณสามารถแบ่งปันข้อมูลเช่นเดียวกับที่ฉันให้ไว้ ไม่จำเป็นต้องเปลี่ยนแปลงรายละเอียดและสามารถใช้ชื่อจริงของฉันเมื่อใช้ข้อมูลของฉันในสิ่งพิมพ์หรืองานนำเสนอ

You may share the information just as I provided it; however, please do not use my real name. I realize that others might identify me based on the data, even though my name will not be used.

คุณสามารถแบ่งปันข้อมูลเช่นเดียวกับที่ฉันให้ไว้ อย่างไรก็ตามโปรดอย่าใช้ชื่อจริงของฉัน ฉันทราบว่าคนอื่นอาจจะนำตัวฉันตามข้อมูลแม้ว่าชื่อของฉันจะไม่ถูกใช้ก็ตาม

You may share the information I provided; however, please do not use my real name and please change details that might make me identifiable to others. In particular, it is my wish that the following specific pieces of my data not be shared without first altering the data to make me unidentifiable (describe this data in the space below):

คุณสามารถแบ่งปันข้อมูลที่ฉันให้ไว้ อย่างไรก็ตาม โปรดอย่าใช้ชื่อจริงของฉันและโปรดเปลี่ยนแปลงรายละเอียดที่อาจทำให้ผู้อื่นสามารถระบุตัวตนของคุณได้ โดยเฉพาะอย่างยิ่ง เป็นความปรารถนาของฉันที่จะไม่แบ่งปันข้อมูลเฉพาะต่อไปนี้ โดยไม่ได้รับการแก้ไขข้อมูลก่อนเพื่อให้ฉันไม่สามารถระบุตัวตนได้ (อธิบายข้อมูลนี้ในช่องว่างด้านล่าง)

You may contact me if you have any questions about sharing my data with others.

The best way to reach me is (provide phone number or email):

คุณสามารถติดต่อฉันได้หากคุณมีคำถามเกี่ยวกับการแบ่งปันข้อมูลของฉันกับผู้อื่น วิธีที่ดีที่สุดในการติดต่อฉันคือ (ระบุหมายเลขโทรศัพท์หรืออีเมล)

Participants Signature (ลายเซ็นผู้เข้าร่วม)

Date(วันที่):

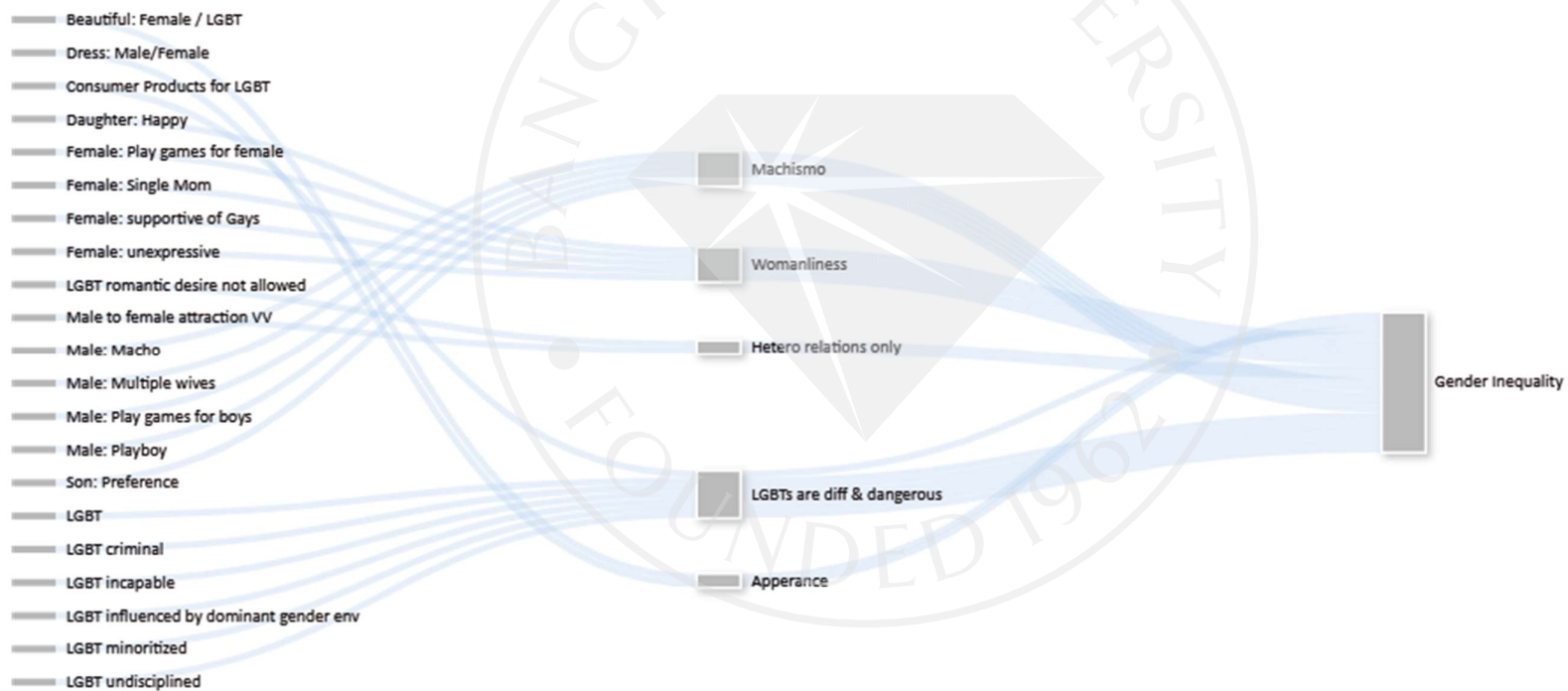
Researchers Signature (ลายเซ็นนักวิจัย)

Date(วันที่):

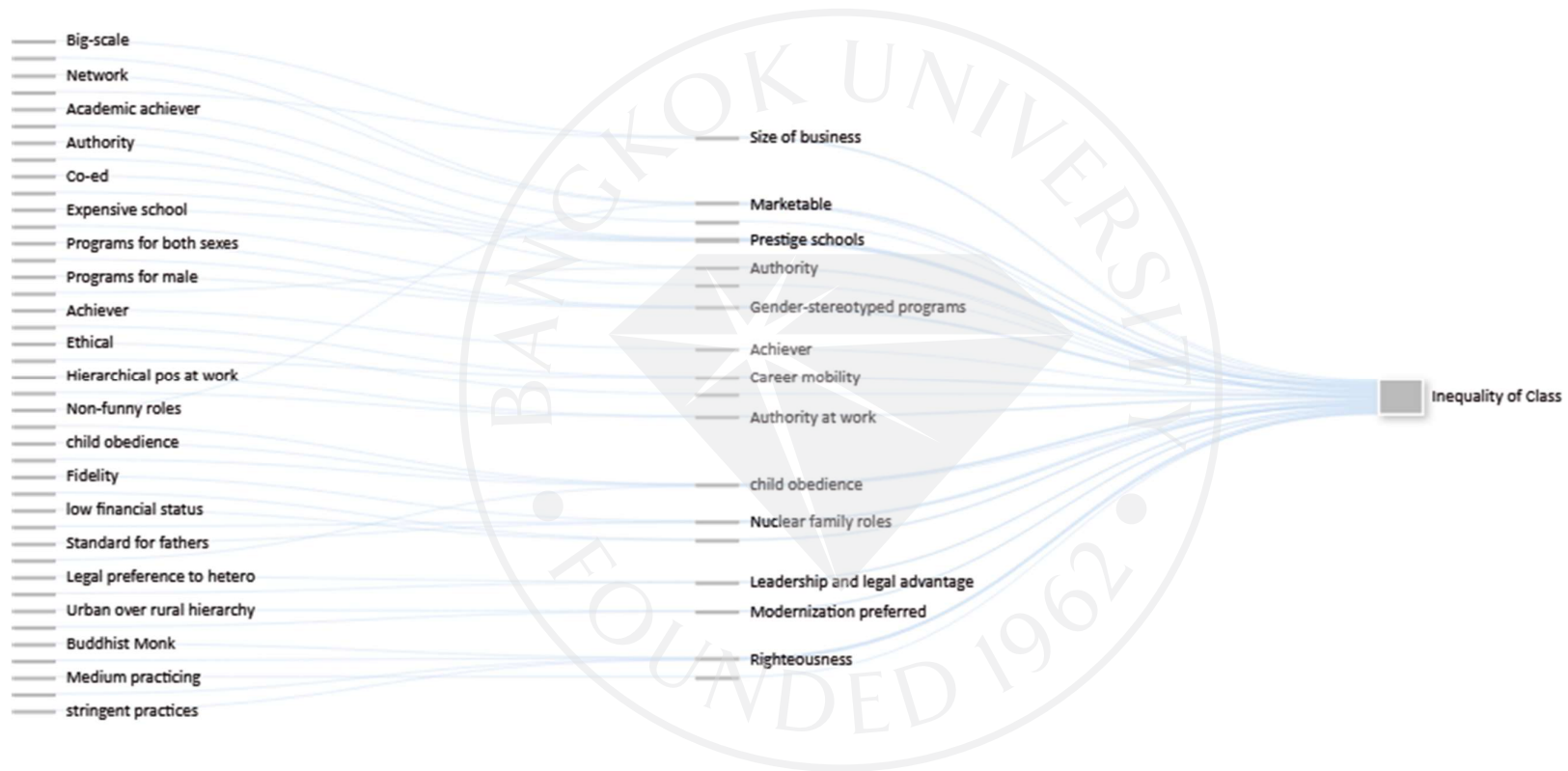
Appendix E:

Coding Hierarchies

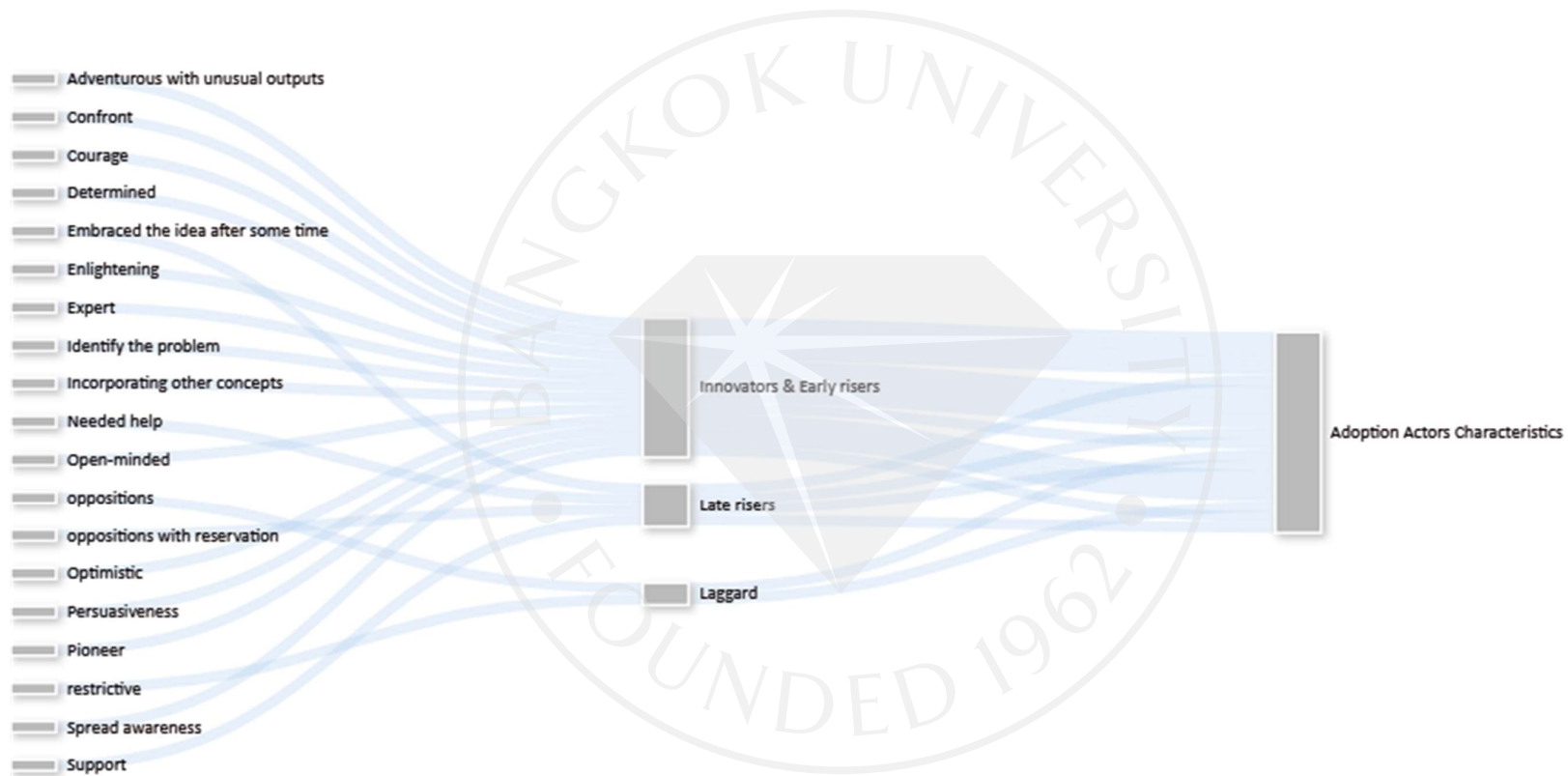
1. Gender Inequality



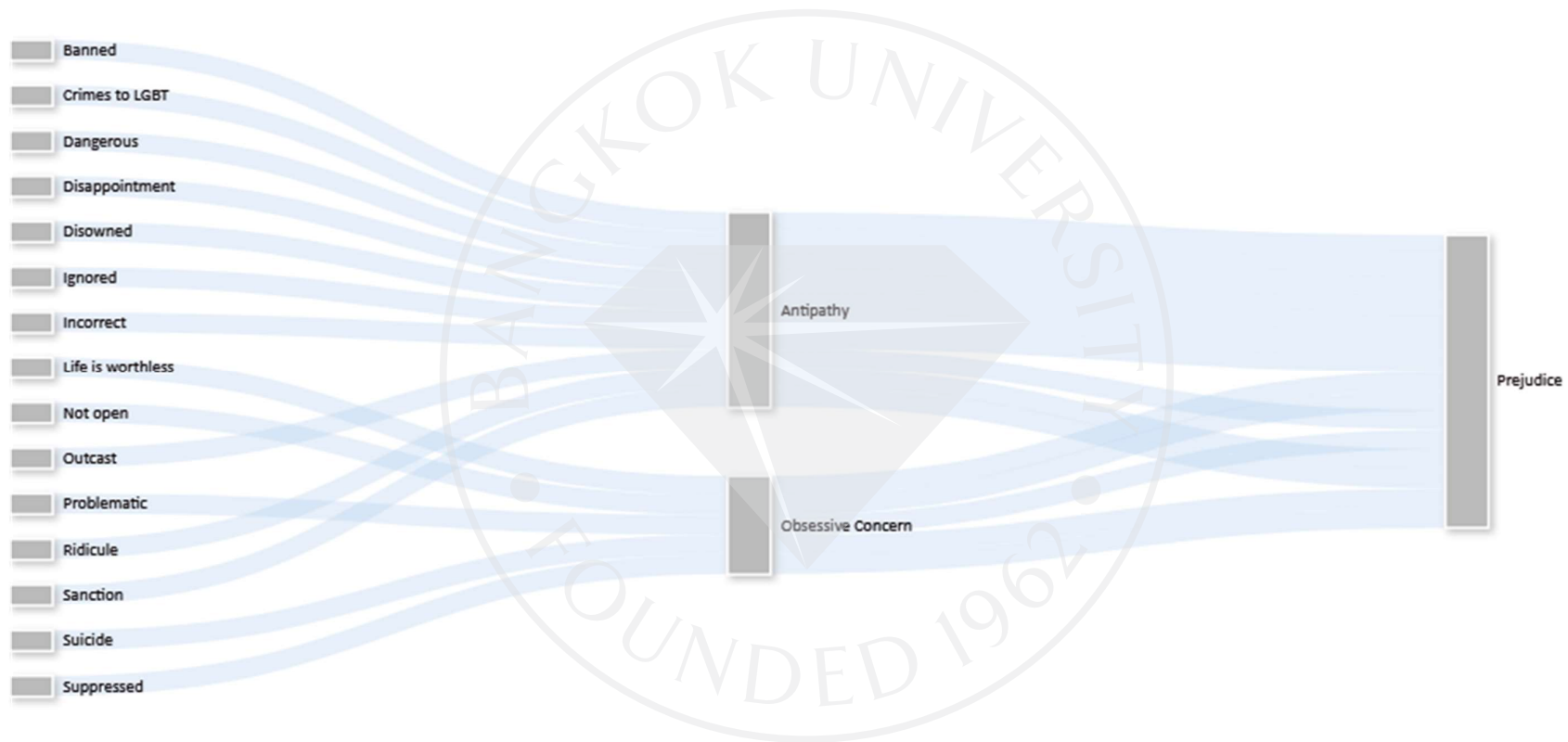
2. Inequality of Class



3. Adoption Actors Characteristics



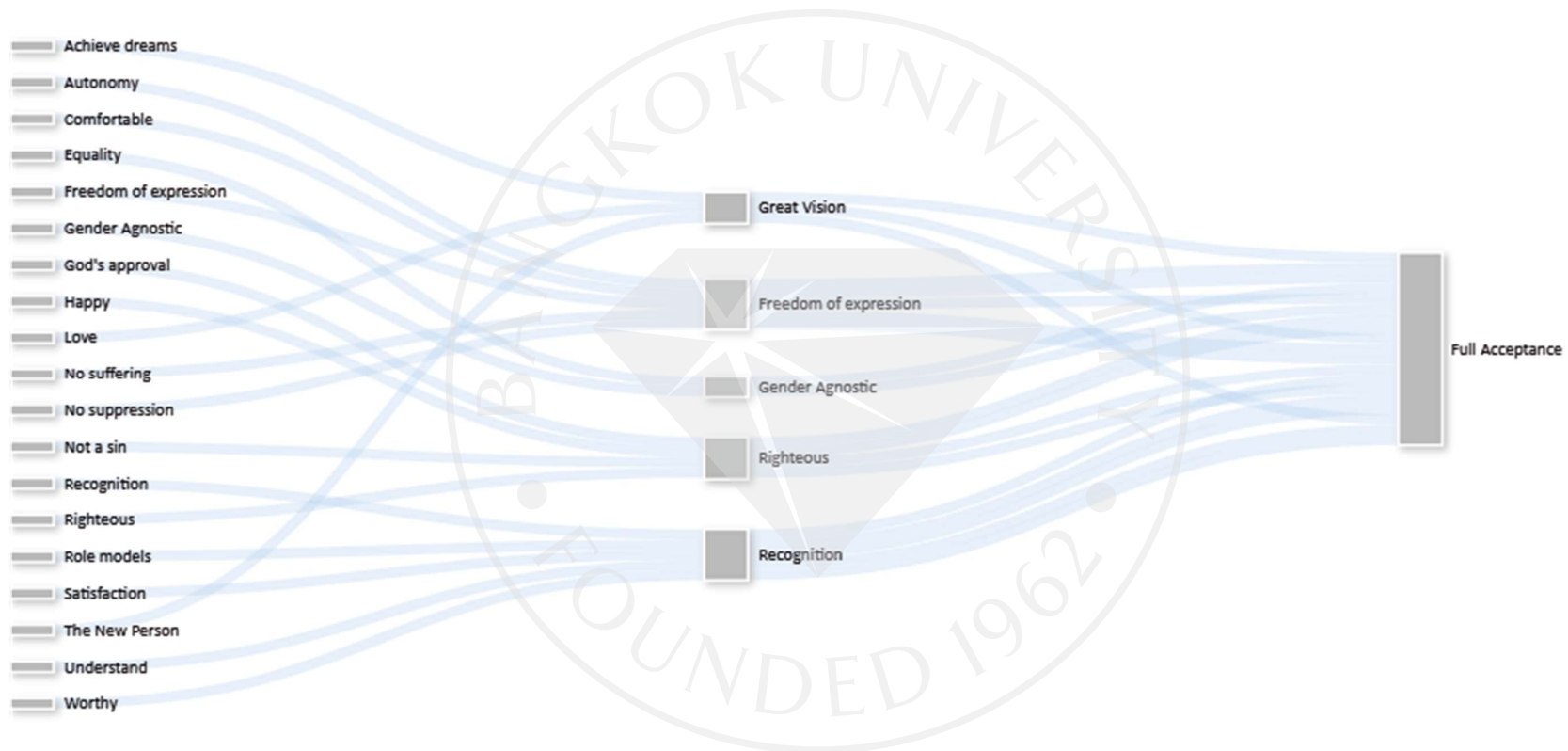
4. Prejudice



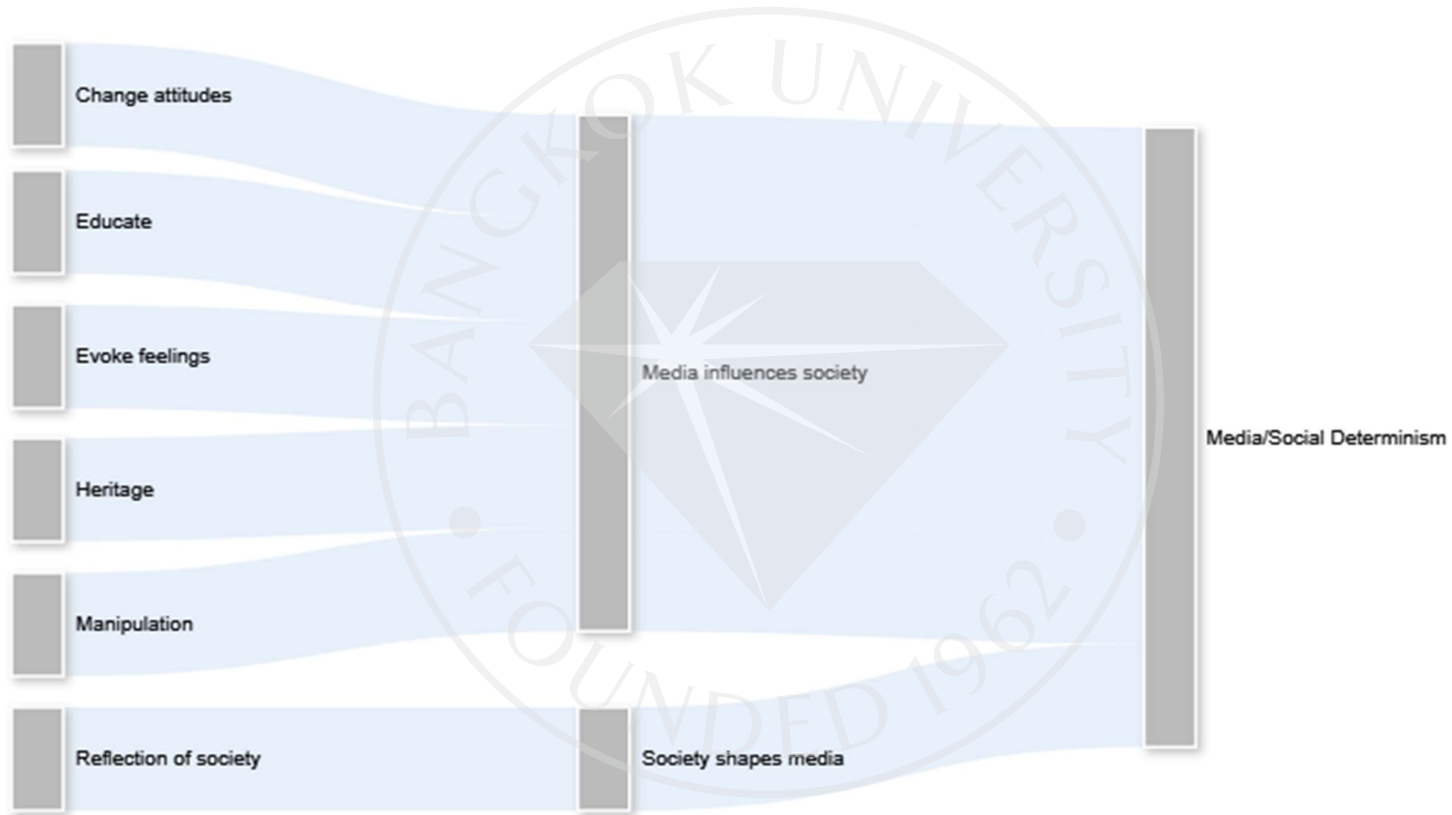
5. Tolerance



6. Full Acceptance

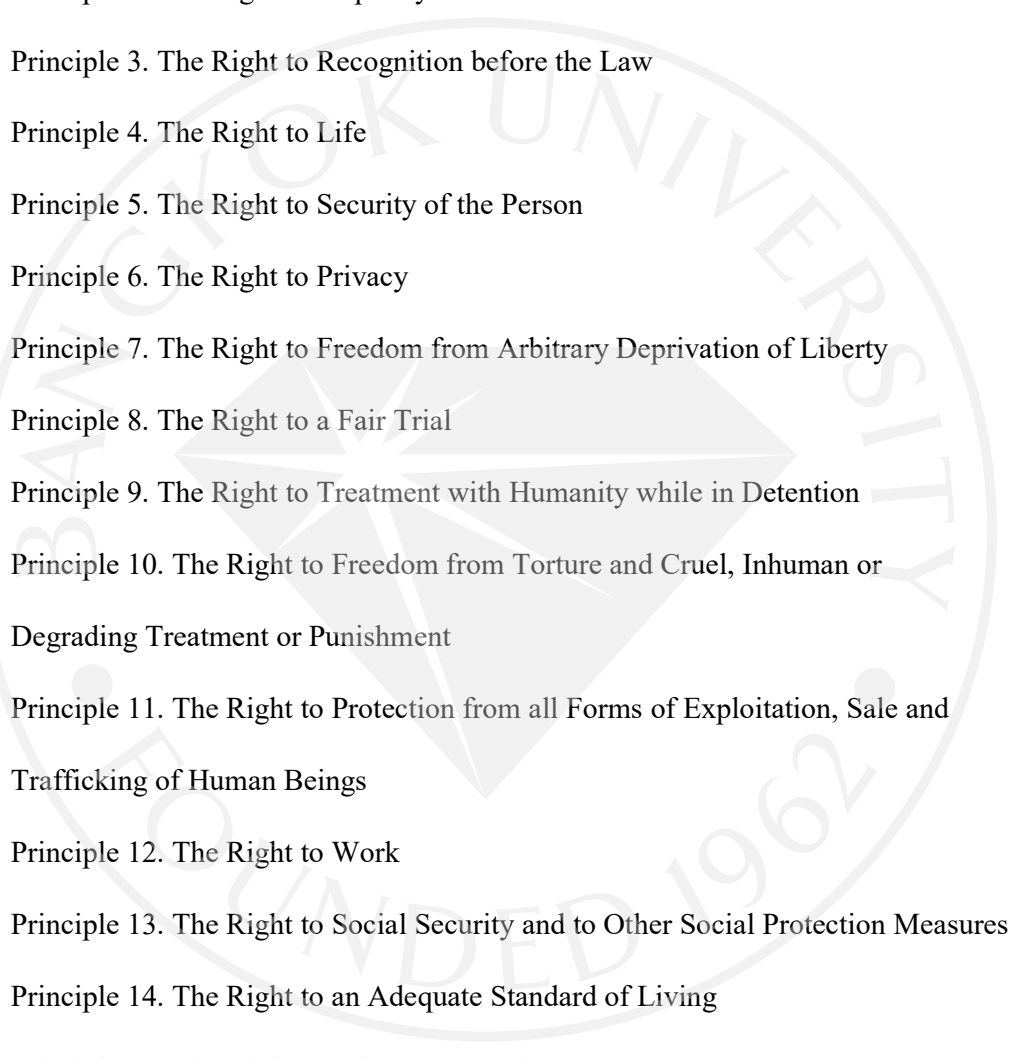


7. Media and Social Determinism



Appendix F:

Yogyakarta Principles

- 
- Principle 1. The Right to the Universal Enjoyment of Human Rights
- Principle 2. The Rights to Equality and Non-Discrimination
- Principle 3. The Right to Recognition before the Law
- Principle 4. The Right to Life
- Principle 5. The Right to Security of the Person
- Principle 6. The Right to Privacy
- Principle 7. The Right to Freedom from Arbitrary Deprivation of Liberty
- Principle 8. The Right to a Fair Trial
- Principle 9. The Right to Treatment with Humanity while in Detention
- Principle 10. The Right to Freedom from Torture and Cruel, Inhuman or Degrading Treatment or Punishment
- Principle 11. The Right to Protection from all Forms of Exploitation, Sale and Trafficking of Human Beings
- Principle 12. The Right to Work
- Principle 13. The Right to Social Security and to Other Social Protection Measures
- Principle 14. The Right to an Adequate Standard of Living
- Principle 15. The Right to Adequate Housing
- Principle 16. The Right to Education
- Principle 17. The Right to the Highest Attainable Standard of Health
- Principle 18. Protection from Medical Abuses
- Principle 19. The Right to Freedom of Opinion and Expression

Principle 20. The Right to Freedom of Peaceful Assembly and Association

Principle 21. The Right to Freedom of Thought, Conscience and Religion

Principle 22. The Right to Freedom of Movement

Principle 23. The Right to Seek Asylum

Principle 24. The Right to Found a Family

Principle 25. The Right to Participate in Public Life

Principle 26. The Right to Participate in Cultural Life

Principle 27. The Right to Promote Human Rights

Principle 28. The Right to Effective Remedies and Redress

Principle 29. Accountability

Principle 30. The Right to State Protection

Principle 31. The Right to Legal Recognition

Principle 32. The Right to Bodily and Mental Integrity

Principle 33. The Right to Freedom from Criminalisation and Sanction

on the Basis of Sexual Orientation, Gender Identity,

Gender Expression or Sex Characteristics

Principle 34. The Right to Protection from Poverty

Principle 35. The Right to Sanitation

Principle 36. The Right to the Enjoyment of Human Rights in Relation

to Information and Communication Technologies

Principle 37. The Right to Truth

Principle 38. The Right to Practise, Protect, Preserve and Revive Cultural Diversity

Appendix G:

Life story interview transcripts on codes

Code Report

All (55) codes

Accep: Freedom of expression

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/10/2021

Comment: by Harloi Tungao

6/10/2021 5:57:06 PM, merged with Accep: Autonomy 6/10/2021 5:57:06 PM, merged with Accep: Comfortable 6/10/2021 6:27:51 PM, merged with Accep: No suppression 6/10/2021 6:19:13 PM, merged with Accep: No suffering

1 Groups:

Full Acceptance

21 Quotations:

1:5 67 in TH2: Non-binary

Okay, so overall P Golf shared that she got no suppression from her family in overall. Her dad was passed away when she was 16 and her mother is with her she's quite protective. her sexual identity from her relative and her mommy just was happy that she got another daughter and if she was happy so why don't my my daughter just be happy too? And then her relative they were questionings about her sexuals identities or she will say she's quite lucky enough to raise and bond in her family.

1:13 118 in TH2: Non-binary

So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of

enlightening and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing is to be beautiful from inside from rather than just focusing on the appearance.

1:16 157 in TH2: Non-binary

she was lucky enough to have got no effect on her jobs in the entertainment industry. She got no bias from her colleagues. And she got also the award of short film directors. She said that in her career path, she like gradually climbing the ladder of her job like one by one from the costume into acting coach into the assistant director to became a film director eventually and when her style of working is to not have an ego like she just across the people by saying that she is not the best industry like she just want to learn and she know herself that she she was she want to became and she know herself what to do. And that's that's I she thinks that that's the point that no one against her are take any bias.

1:42 460 in TH2: Non-binary

So in the law is a is indicated by marriage between men and women. But if instead of men and women, we draw the law by individual and individual. So it will never be a gender related into this topic. And they will no more suffer of life of kathoey to have a stigma or backfilling in their mind to not became a female.

1:66 493 in TH2: Non-binary

P Golf is really clear and very expressive of her gender identity.

2:5 97 – 100 in PH1: Gay

So with that, one or two friends, How did you decide to open up with them?
What do they have?

PPL 10:58

They are open-minded persons. Whenever I tell them the story, they understand me. Actually, they are not my age. They are younger than me. That's why I prefer younger fellows. Even if I am older, I am always fond of mingling with the young ones. I learn from them as well as they learn from me. I don't know, but whenever I talk to them – the topic went free-flowing. I reveal who I really am.

2:9 180 in PH1: Gay

None. The university is open on that aspect because it came from all walks of life. The university is a "co-ed," meaning it was mixed with boys, girls, and everybody else, unlike from my all-boys high school before. Actually, there are more gays too. I felt at home as the dynamics are half percentages between boys and girls

3:37 159 in TH1: Gay

We finally talked in person and got a dinner as co-workers. Over the dining table, he started to talk about himself, his life stories, and finally the word: his boyfriend! I think he knew my case: a closet case. He was very smart. When he talked about his father did not like, I knew it. He was talking about being in the closet.

3:38 170 in TH1: Gay

He was the first person in the world that I came out. In the moment that I came to realize that it's time to break my vow, the secret. I didn't say: I'm gay. It's the moment that I felt like I was about to get fainted. He told me later when we were boyfriends that that day my face was pale. It's like I was getting to collapse. Talking to him more and more, he convinced me that I would never be happy if I still lived in the closet. He told me that I had to change my environment to the place that was very supportive to be gay.

3:39 175 in TH1: Gay

Because he made me comfortable when talking to him. He got all the words that comforted my spirit. It's like you saw some lights. It's like you would never get stuck in this repeating thoughts that you were not worth for anything. You were sinful. You were inferior. You were not a good person

3:40 187 in TH1: Gay

He was more than 10 years older than me. He got a lot of experiences. He used to work he on a gay hotline for helping people to prevent suicide. That kind of stuff. He was equipped with knowledge and communication skills.

3:41 187 in TH1: Gay

Finally, he told me he could not be in a relationship with someone who was still hiding in the closet because he was really out and open and he knew that closeted cases were difficult to survive in a relationship

3:44 187 in TH1: Gay

Later, we found Cyberfish Media Co., Ltd when we got back to Thailand. We came up with the idea that there must be a lot of people that need help. But we don't have the resources. So we thought about doing a publishing business from English books into Thai. That would help people. We didn't think about profits, first thinking about how to help people and also got jobs for us to do.

3:50 201 in TH1: Gay

After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. We are the very first company that produced a "Yaoi", boy love book, translated from English from an American author. We came up with the idea that maybe it's time for young adults who were gay should feel comfortable with themselves.

3:70 272 in TH1: Gay

I was really amazed by what he explained about being gay and about not being sinful. The way he explained was very appealing to allow people to let

go, feeling comfortable with themselves. His name was made famous when he wrote an article and it was sent over the Internet. It was like a breakthrough for gay men to feel about himself in the aspect of being in the religion.

3:78 307 in TH1: Gay

So I use it as my communication tools that I'm gay and friendly and not hiding. And it turned out to be really empowering. Everywhere I go, I am not hiding anymore. So it is a feel of freedom and power I think it is the level that you are comfortable about your own skin, you can use it to teach people to think about sexuality in a more open way. Now, like, somebody asked me that, we should come out at any situations?. So I told him that you consider about your situation first, is it going to turn out to be a negative effect to you or not?

5:9 169 in PH2: L. Lesbian

But then that time, were in education. So there's a lot of gay people, I enjoyed it a lot in the university. It's not Catholic school anymore. Because it's, you know, it's just a government University. So there's a lot of gay people that they can just express themselves, but some of them cannot. You know, but I understand that I kind of like, understood the time that people can just say something about their gender, because they're scared like me.

5:32 487 in PH2: L. Lesbian

To tell all the women or some who are suffering from, from this thing called closet. The closet necessary closetness or like, you know, for the women who are just hiding themselves hiding, hiding their their feelings. I want to be I want to be someone who can motivate them to be themselves to accept themselves. Someone who can talk about the truth like telling the truth can can set you free.

6:23 159 – 163 in PH3: Transwoman

Harloi Tungao 16:36

Any negative experience that you could remember?

Jervi 16:42

None because in my university they're very open. We weren't told how to dress appropriately. Just come as you are.

6:27 217 in PH3: Transwoman

In terms of positive aspects, the fact I am a personality. I have my platform. I have my following. I use that to push specific causes. You know, like the SOGIE equality bill I talked about, I talk about discrimination against trans women because I've experienced that personally. I'm pro LGBT of course. I'm a proud member of the LGBT, and I'm a very proactive community member. So as one of their, you know, let's say front liners, I do my best to use my voice and help the community as much as possible.

7:11 174 – 177 in TH3: Gay

Around that period 1980s. So, he had more friends, and he had more freedom at that time. So, he started to realize his freedom. And then, he started acting more of expressing his LGBT where he can convey his true self.

K.Marut 23:32

I feel free when I studied at University. I have many friends who are kind of the people LGBTQ during my university life. And at that time, social media and television have a role of gay, queer, and any kind of character where the Thai society is expanding and accepting all those groups

0 Memos

0 Codes

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/10/2021

Comment: by Harloi Tungao

5/31/2021 11:18:36 PM, merged with Wish to recog as normal 6/10/2021 5:57:35

PM, merged with Accep: Equality

1 Groups:

Full Acceptance

13 Quotations:

1:2 34 in TH2: Non-binary

And he just put like, other people to recognize him as a normal human beings.

1:3 43 in TH2: Non-binary

Like he also said that he doesn't dress like a woman like every day someday he just feels like to dress like a man. So he just doesn't want to just describe himself in one way or another.

1:4 55 in TH2: Non-binary

She's used to like to be a female rather than a male. And then she transformed herself into a transgender. And then at the end, she just said she just want to understand herself more and being recognized by other people's just a normal human being.

1:42 460 in TH2: Non-binary

So in the law is a is indicated by marriage between men and women. But if instead of men and women, we draw the law by individual and individual. So it will never be a gender related into this topic. And they will no more suffer of life of kathoey to have a stigma or backfilling in their mind to not became a female.

1:49 277 in TH2: Non-binary

Okay, interesting. P Golf shared that to select the character is is is doesn't matter about the gender or sexuality but it's depends on the job as well like basic when like you create the movies like Insect in the backyard the character is quite clear that that has to be kathoey isn't like a woman and his son and his daughter has to be kids like female kids and male kids. So it's already there

1:67 493 in TH2: Non-binary

So it's she just would like to say that gender diversity doesn't define our our human being identity.

2:13 216 in PH1: Gay

Of course, the others like the executives and the people from the production saying, no, that's possible. He has a point because that is possible. Especially in brainstorming, people really debate. Some people side with me and also with that masculine director.

2:20 247 – 253 in PH1: Gay

Sometimes I say, ok, you want that? But, I'll be honest with you. Ideally, you want them to believe that you can do male roles okay that's ideal. That's actually correct because you might be someone who can really deliver the part. But realistically, you know it's hard for us to go through with that because realistically, the viewing public knew that you are like that, but I will try. Because you want that, I will try. I will bring it up to them. Then let's see, and I'll get back to you. I'll be frank with you. Whatever the answer is.

Harloi Tungao 36:54

Okay. It's interesting. How can you table on that kind of unconventional stance? How did you come up with that rationale?

PPL 37:11

I really don't know how maybe I am careful on feelings and sensitivity of people maybe because that's one thing I wanted where I hope going back if you will bring me back to my high school or elementary days I wish people had been sensitive of my feelings. The way I am doing it right now to other people when I tell that to my artist. I am super, super suave on that aspect, especially with regards to gender.

2:30 374 in PH1: Gay

I want people will learn to accept, and people will go by equality amongst humanity. I hope equality will be very evident, especially in this industry, in this lifetime. That's my dream and my wish for everybody.

5:33 493 in PH2: L. Lesbian

I'm very comfortable because being a lipstick lesbian is just normal and not different at all. That's what I learned. We're not different. I am not different. I'm normal. doesn't make me less of a human being when I'm like this

6:22 157 in PH3: Transwoman

One of the highlights that I would like to share is that I joined an organization in our college. It is a university-wide organization. There were a lot of gays and comedians. It was a happy environment! I wanted to be part of it. It was so fun. You want to be part of something cheerful. You want to feel that you belong. I know in my college for sure that I am gay. They wear fabulous clothes. They wear makeup. They do theater plays, variety shows, etc. It was both gender and interest that made me decide to enter that organization. They are very open, and there are many lesbians, transgender, gays, etc. It's a very colorful organization, and I would say very welcoming as well.

6:40 319 in PH3: Transwoman

When my fiance proposed to me, we have been together for eight years before he proposed to me, and I would say that's one of the most significant turning points. They say it is inspirational because not all trans women in the

Philippines are married or married or proposed to get married. So it doesn't happen to everybody, but as I said, we are also human beings. It is not about incidents where some are killed because of hate crimes. And, those are usually in the news. But, those are not the lives of the transgender alone. There were still other aspects. There are still more stories that they need to know. One of them is transgender women in the Philippines who also fall in love, also experience real love. These women are, you know, rightfully to get married and rightfully to be wives. I think because I have friends too, it is not only me. I have so many friends here in the United Kingdom who are married and happily married to their partners. You know, they have their own families. Transgender women deserve to be loved for whoever they are.

7:15 236 – 255 in TH3: Gay

Harloi Tungao 31:30

But in terms of genders and sexuality, let's say for gay men in Thailand, can gay men portray a straight man? And vice versa? Or can straight men portray gay men, and it goes with a straight woman to a lesbian or, you know, a lesbian to a female? Is that even possible?

K.Marut 31:55

[SPEAKING THAI]

Translator 32:22

All right. For the actress, no matter what the actual sexuality it is. They have to act to what roles they are playing. So it regardless of...

K.Marut 32:47

....even though it's not....

Translator 32:54

So regardless of what gender is, they have to act according to the script according to the rule that they had received.

Harloi Tungao 33:12

Okay, so am I correct to interpret that you are casting actors, regardless of how they identify their gender and sexuality? Right?

K.Marut 33:21

Yes.

0 Memos

0 Codes

Accep: Great Vision

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/10/2021

Comment: by Harloi Tungao

6/10/2021 6:13:17 PM, merged with Accep: Love 6/10/2021 6:13:17 PM, merged with Accep: The New Person

1 Groups:

Full Acceptance

11 Quotations:

1:45 484 in TH2: Non-binary

So she would like to drive and encourage more role models to encourage their dream.

1:59 472 in TH2: Non-binary

launched the campaign of marriage equality

2:10 198 in PH1: Gay

When I accepted the work with the network, I exemplified the power and echoed my desire to climb that ladder. I started from the bottom of being

OJT, then to a production assistant, segment producer, floor director, talent coordinator, associate producer, blocking director, and executive producer. I really climb it down from the bottom because I want to prove that I wanted to prove something because of correlation with my younger years—this time when I went to this network. I told myself I have to do this.

2:40 132 in PH1: Gay

Because I want to prove something. Because back then, I wanna prove that I can manage all of this. I can crawl without the help of anyone, even my family or my mother. I want it to be done on my own.

2:42 144 in PH1: Gay

I have the drive to prove that I am a normal person who can overcome this. I shall prove that to everyone, and I will get back to all of them. “You will all be sorry for this!”

3:43 187 in TH1: Gay

I studied in the US for 2 years and I learned a lot to become a new person, full of new perspectives about life and also the new light of being a gay man

3:68 260 in TH1: Gay

Yes, he's a straight guy. He was one of the management. He's the top senior of television there. He's the one who founded the television department. And then I got this protection. So we produced gay contents for many years and got a lot of connections. We got a huge fan base mixed with what my readers that became my followers for our radio show and the TV show. We helped so many people to improve about their attitudes to love themselves. I told my friends that we should help people to love themselves, uplift their self-esteem, which was very important for gay men and also my television show apart from being very entertaining, we have a monk. A monk was in my show, a Buddhist monk.

3:102 272 in TH1: Gay

I said to him that the media was key to change people's attitude,

5:20 289 in PH2: L. Lesbian

I love the person I am with. That's why I'm ready to explore ... the world even if people would speculate if they asked me personally like you. I'm going to tell you. And I love myself now. Because I accept myself accept everything about me.

6:43 337 in PH3: Transwoman

Of course, my dream is to have our own family still, you know, we're going to start our family very soon. And maybe in the future, I could also be a mother to my children. We still don't know how we will do it, but you know, there are ways, and if I am given that chance, of course, I will be the best mother that I could be. And in terms of transgender in the Philippines, I hope we can have laws to protect the community, not only the transgender community but the whole LGBTQIA+ community.

7:24 516 in TH3: Gay

He has his dream of being a sharer. Now, he wants to teach. He wants to be an instructor, contributing his knowledge of being a stage play instructor, director or film director to the younger generations, especially the LGBT groups. He wants to confirm that there is still the future for LGBT in this industry. But the younger generation has to have a determination to do things seriously, especially in this industry. So he wishes to transfer his expertise, his experience, to the younger generations, to continue the opportunity, to foresee what he had been, and at least to take all his knowledge and his experience into value. He wants to lead the life he had before and use his experience in this industry and continue what he's doing.

0 Memos

0 Codes

Accep: Recognition

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/10/2021

Comment: by Harloi Tungao

6/10/2021 6:04:29 PM, merged with Accep: Role models 6/10/2021 6:04:29 PM,

merged with Accep: Worthy

1 Groups:

Full Acceptance

19 Quotations:

1:16 157 in TH2: Non-binary

she was lucky enough to have got no effect on her jobs in the entertainment industry. She got no bias from her colleagues. And she got also the award of short film directors. She said that in her career path, she like gradually climbing the ladder of her job like one by one from the costume into acting coach into the assistant director to became a film director eventually and when her style of working is to not have an ego like she just across the people by saying that she is not the best industry like she just want to learn and she know herself that she she was she want to became and she know herself what to do. And that's that's I she thinks that that's the point that no one against her are take any bias.

1:36 376 in TH2: Non-binary

P Golf shared his happiest moment in life as an LGBTQ is that she's with the first kathoeys dressing like females to be seated as a member of parliament in Thailand and she's so proud of that. That is the first door to open to the openness of LGBTQ community in Thailand and she happy that she's the one who unlocked that door.

1:37 394 in TH2: Non-binary

when she was a members of the parliament there has two points that she would like to drive first, obviously, is the marriage equality in Thailand. And the second point is the entertainment industry. And what she willing to do is just like the example like Korean that she wants to drive Thai entertainment industry to drive business in Thailand, like what Korean do and to do to do that. So the vision of the government or the Prime Minister has to be totally change. And one of the things that you would like to wish for is to became the minister of the culture who can drive that things.

1:38 442 in TH2: Non-binary

So it's about to be advantageous rather be a disadvantage because previously there is no one responsible or they have a deep knowledge about Thai entertainment industry before and she was a former president of Thai movies Association as well. So it mean that when she became the Member of Parliament, she she stood in two position first as an LGBT for the first of LGBT Members of Parliament. And seconds are the expert expertise in the film industry in Thailand. Okay,

1:45 484 in TH2: Non-binary

So she would like to drive and encourage more role models to encourage their dream.

1:47 175 in TH2: Non-binary

she launched her first long movie is named "Insect in the backyard." And then it's quite successful that the film was nominated into Vancouver Film Festival.

2:10 198 in PH1: Gay

When I accepted the work with the network, I exemplified the power and echoed my desire to climb that ladder. I started from the bottom of being OJT, then to a production assistant, segment producer, floor director, talent coordinator, associate producer, blocking director, and executive producer. I

really climb it down from the bottom because I want to prove that I wanted to prove something because of correlation with my younger years—this time when I went to this network. I told myself I have to do this.

3:39 175 in TH1: Gay

Because he made me comfortable when talking to him. He got all the words that comforted my spirit. It's like you saw some lights. It's like you would never get stuck in this repeating thoughts that you were not worth for anything. You were sinful. You were inferior. You were not a good person

3:51 201 in TH1: Gay

we got our Rainbow Boys as our first fiction book. It became a big hit.. Rainbow Boys by Alex Sanchez. I was really grateful to him to let us do the translation- three books in the series. Such a fiction for young adults did not happen in book stores in Thailand before. Rainbow Boys got a lot of female followers. So we thought about making a movie. It's the idea of Joey.

3:53 207 in TH1: Gay

It was like we gain confidence from the non-fiction and fiction books. They assured us of there got the demand out there that you could produce new media to support being gay was all right

3:54 207 in TH1: Gay

It's also like taking a change to prove that we were right and we loved to be veteran to do things nobody else did. In that time of the exposure, the market for VCD and DVD was thriving. At first, we thought of producing Rainbow Boys into VCD/DVD. But later we came up with the bigger idea – why not putting on the theatre so that people could enjoy getting together. You know we were a low-budet film. But there was an indie theatre called House RCA. I talked to the manager and showed them our film. They agreed to run it on DVD on the big screen! Usually, House RCA would not run Thai films. Rainbow Boys was their first. I was very grateful for the manager and the

management of House RCA, which was under the family that ran one of the biggest production and distribution companies in Thailand – Sahamongkol Film

3:56 229 in TH1: Gay

One of the executives there wanted to set up another TV Channel to get into entertainment area. So they looked for content and he contacted me. He was the one who got me the radio show program. I did the gay radio show first and now moving to TV. When I was getting the radio show, he told me that the station needed something new. This station needed somebody, like a new face to a new kind of show. So I suggested him that I could do a gay radio show.

3:57 230 in TH1: Gay

I told her that I loved to write stuff in Thai, having my own column. We agreed on a weekly column about being gay in the city. The weekend magazine was about living in cities. That's the start of people getting to know me from my column. The column was called: Hidding No More. I wrote about how to be gay and open and happy. People kind of liking the idea. The column was running for about five years and that's why I gained a lot of followers. Later some publishing houses put the column together to become pocket books.

3:61 243 in TH1: Gay

But the executive who got me this show up and running said: it's okay, just do it.

3:64 248 in TH1: Gay

I had guys talking openly about being gay. I had gay couples on the show. I had guys in swimming wear on the show. Not Not Not in the show. But the way that we talked openly about being gay might not be comfortable for

some people back then. Since we appealed to the gay audience, I thought if you came to see the show and you did not like it, just don't watch it.

6:39 313 in PH3: Transwoman

My highest point is to be recognized as one of the champions LGBTQIA+ community that didn't come from me. Still, I always read it in the newspaper, like I just googled myself last night, because I got curious. They said she has since taken advantage of her fame to call for a law protecting the rights of the LGBTQ community in the country. So it means that, you know, my gender has found its purpose, aside from, you know, my talent in the industry. My gender served as an instrument to hear our voices, push for our causes, and fight for the movement we're fighting for.

7:1 51 in TH3: Gay

Okay, back in the last 30 years, when he was in college, he met one professor in Thailand. He is the first pioneer who dares to open his gender identity, Dr. Seri Wongmontha. He becomes the adviser to the Prime Minister. He opened for LGBT to become the leader in Thai society. This professor is his idol. He was his thesis advisor. He showed that he could contribute a lot to Thailand society for charity to help to raise Thailand Quality and Innovation. He was impressed. Dr. Seri Wongmontha becomes his idol. So he focused more and more on using his outstanding skill to improve Thai society and social contribution. And Thai society accepts if you are LGBT with a high contribution to the nation. Yeah, and open well, so we have another status, LGBT plus social contribution is the NGO for the Thai society.

7:13 219 in TH3: Gay

He said an advantage because everybody knows him. Everybody likes his work, not as he is but his works. So it made all the LGBT to inspire improving their works. It is not about accepting works because they are LGBT but because of the quality of the work that they are doing. So this is the way to improve the quality of the work.

7:23 483 in TH3: Gay

Being gay and doing an excellent job is a compliment. So, he has to prove that he can do it and he can do it better. No matter what, if he is a straight man or straight woman. Suppose he can produce things that are good quality work. And he also has to create it even better, to make it at a level better than par so that he can uplift the quality of the LGBT to a better level, not just the notion that straight is perceived to deliver consistently.

0 Memos

0 Codes

Accep: Righteous

Created by Harloi Tungao on 6/2/2021, modified by Harloi Tungao on 6/10/2021

Comment: by Harloi Tungao

6/10/2021 6:21:54 PM, merged with Accep: Not a sin 6/10/2021 6:23:31 PM, merged with Accep: God's approval 6/10/2021 6:26:02 PM, merged with Accep: Happy 6/10/2021 6:27:16 PM, merged with Accep: Satisfaction 6/10/2021 6:27:16 PM, merged with Accep: Understand

1 Groups:

Full Acceptance

18 Quotations:

1:5 67 in TH2: Non-binary

Okay, so overall P Golf shared that she got no suppression from her family in overall. Her dad was passed away when she was 16 and her mother is with her she's quite protective. her sexual identity from her relative and her mommy just was happy that she got another daughter and if she was happy so why don't my my daughter just be happy too? And then her relative they were

questionings about her sexuals identities or she will say she's quite lucky enough to raise and bond in her family.

1:13 118 in TH2: Non-binary

So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of enlighting and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing is to be beautiful from inside from rather than just focusing on the appearance.

1:23 181 in TH2: Non-binary

And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be.

2:29 368 in PH1: Gay

I don't know about my suicide attempts, but I had a dream with the Lord, and I talked to him. Then, he was hugging me, and we are walking along together. I can't understand what we are talking about, but it is vivid in my mind. From then on, I had this strong discernment that God made me this way because I have a purpose. And I should love this, and I should accept the entire me because it was given to me. Every time I talk to people, I always say you have to accept yourself and everything because everything follows after acceptance. From then on, the flow continues. My belief is so strong even there were unfortunate events like fell from this or I have not paid something. I am just praying and never lost hope and faith.

3:34 154 in TH1: Gay

In the journalist career, I got many good friends. When I decided to come out, I came out to journalist friends first in emails. I sent many emails to talk

about myself. I think I sent out around 6 or 7 to close friends. Most of them were female.

3:38 170 in TH1: Gay

He was the first person in the world that I came out. In the moment that I came to realize that it's time to break my vow, the secret. I didn't say: I'm gay. It's the moment that I felt like I was about to get fainted. He told me later when we were boyfriends that that day my face was pale. It's like I was getting to collapse. Talking to him more and more, he convinced me that I would never be happy if I still lived in the closet. He told me that I had to change my environment to the place that was very supportive to be gay.

3:39 175 in TH1: Gay

Because he made me comfortable when talking to him. He got all the words that comforted my spirit. It's like you saw some lights. It's like you would never get stuck in this repeating thoughts that you were not worth for anything. You were sinful. You were inferior. You were not a good person

3:70 272 in TH1: Gay

I was really amazed by what he explained about being gay and about not being sinful. The way he explained was very appealing to allow people to let go, feeling comfortable with themselves. His name was made famous when he wrote an article and it was sent over the Internet. It was like a breakthrough for gay men to feel about himself in the aspect of being in the religion.

3:71 272 in TH1: Gay

I happened to get to know him, and then we talked about, we should do something new, we should stop relying on resources or information that were all negative. And then when we had time we held a seminar, a workshop together in many years back then. So I asked him to my TV show and let him explain that being gay was not about being sinful.

3:79 337 in TH1: Gay

The past 3-4 years Thailand has been opened up more about LGBT. Plus at Thammasat, they are very open. So it's not difficult to put some teachings in the curriculum. The curriculum itself does not talk about gender only but deal with teaching skills for students.

3:81 348 in TH1: Gay

And then I found one student, he is straight, and he said, after he learned about gender issues in the class, he got a new attitude, because he got negative about gay people, but he did not know who to ask or talk about this. So he kept the negative attitude, but with a class so he can talk to more about the issue with his gay friend, he has a gay friend, but he doesn't know how to handle it.

5:14 223 in PH2: L. Lesbian

But but there are people who know us who know me being someone like they don't care. I mean, I met a lot of people know about me. And then now I realize, Oh, they accepted me for who I really am. They didn't judge me. They didn't say, Oh, you sang bad because you said you're a lesbian. You're You're crazy. Because you're a lesbian. Nobody told me that. from you. You as someone. Are you judging me right now? Because I'm telling you. It doesn't make it less of a person. It doesn't make me less of a singer.

5:27 421 in PH2: L. Lesbian

Well, I help myself. I prayed. It's a this thing for me it's not just a choice. This is not a choice because this is who I really am. This is innate. And then you being you is your price. You being open to yourself, and there's acceptance in yourself. That's a price for you. You can be who you are when you accept who you are

5:28 463 – 472 in PH2: L. Lesbian

Its the courage... the challenges are like, you know, there are unexpected things that happen to me that are issues that like what happened, what, there's an issue Why? What happened? Wait, wait, wait, this become an issue like this. being someone who is part of this big issue, which is like a nasty issue about me. This is not the truth. Or how come? It came out? It's not the truth. You know, it's not the truth. The truth is just, yes, I'm a lesbian, but I am not. I was not into that nasty relationship. No, there's no relationship. You know, there was before. But there's the truth about is I'm a lesbian, but I didn't have a nasty relationship. I didn't have any because you because, you know, like, that's the turning point that God Like I said, God, if just give me Just give me the courage to accept myself. Courage to open up things to you because even even to God, I was so hesitant to tell him. What? who I really am?

Harloi Tungao 45:20

Why are you hesitant back then to tell God?

Lipstick Lesbian 45:23

Because for me, I felt like a sinner.

Harloi Tungao 45:27

What sins? Why are you a sinner?

5:30 475 in PH2: L. Lesbian

I'm a married person. Okay. That's the thing., you know what I mean? So that's the turning point. Or like, I, like I was in a situation, very bad situation in the depression. And I know, I found out that oh, I was introduced to praise and worship songs. I sing, I worship that time. Yes, Lord, You accepted before I really am. So that's that.... I was I was strong enough to face everything. Because I know, even if people, human beings will not accept you, even if they will not accept you, but there's god. I'm just faithful. I'm just faithful. People may say, Well, are you sure? But yes, I'm gonna say yes. It's

about it's because of my faith. That I became courageous. I became strong enough to face every challenge.

5:31 481 in PH2: L. Lesbian

I should have told I should have told someone or my family about it. Or earlier. That's the biggest regret because maybe I could have been happy earlier and longer... I could have avoided depression because I have opened it up. Because I stopped to show business because I didn't know I got I got because you know one thing Harloi. When you're not happy with your life and you're working, you don't have the motivation to do things. So I stopped... I stopped and and you know, I, I don't understand myself. Like, why I got tired.... that's the time that I needed to do something else. Reflect, explore, learn and face the challenges.

6:11 55 – 61 in PH3: Transwoman

When I was young, I already knew that I was different from other kids because I want to play different kinds of stuff. I would always like to be with the girls. I want to be with them so I can borrow comb, powder, etc. I know the concept of gay during that time. And, I know I am gay.

Harloi Tungao 06:45

What was the concept of gay that you have back then?

Jervi 06:50

Of course, I get attracted to boys. I felt my classmates were cute. I don't like to play with them because I am shy and I want to be with the girls

6:44 343 in PH3: Transwoman

I'm very happy to share it with you. You know, I believe in studies. Academe is very powerful. And when you study things, we give light to, you know, a lot of stuff, to misinformation. We provide light to different stories, you know. You know, when people read your work, many will be informed and

enlightened about our lives; that's why I also want to participate. Because it's not just about you accomplishing an academic paper, but it's about people reading it and spreading the word and sharing our stories.

0 Memos

0 Codes

Ch: Innovators & Early risers

Created by Harloi Tungao on 6/2/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 6:47:39 PM, merged with Char: Spread awareness 6/12/2021 9:43:17 PM, merged with Char: Expert 6/10/2021 6:45:15 PM, merged with Char: Enlightening 6/10/2021 6:45:15 PM, merged with Char: Identify the problem 6/12/2021 9:43:17 PM, merged with Char: Optimistic 6/10/2021 6:38:10 PM, merged with Char: Adventurous with unusual outputs 6/10/2021 6:38:10 PM, merged with Char: Confront 6/10/2021 6:38:10 PM, merged with Char: Courage 6/10/2021 6:38:10 PM, merged with Char: Determined 6/10/2021 6:38:10 PM, merged with Char: Open-minded 6/10/2021 6:38:10 PM, merged with Char: Pioneer 6/10/2021 6:46:46 PM, merged with Char: Incorporating other concepts

1 Groups:

Characteristics of Adoption Actors

55 Quotations:

1:13 118 in TH2: Non-binary

So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of enlightening and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing

is to be beautiful from inside from rather than just focusing on the appearance.

1:17 175 – 181 in TH2: Non-binary

another negative experience about is that when she launched her first long movie is named "Insect in the backyard." And then it's quite successful that the film was nominated into Vancouver Film Festival. And then after she got back film was quite famous. And then when she submit this movie for the rating committee, the film was banned. So it was like after we got the committee for ratings is the became the first Thai movie that got banned from this.....

Tannia 31:49

[SPEAKING IN THAI]

Translator 33:04

Okay, so P Golf shared, one of the objective of making this film "Insect in the backyard" is just to educate people about the normal LGBT family. So in the storyline, the dad he is kathoey who's dressing like females. And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life. And then one one day they became young prostitutes. And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be. And then he said that is just reflect the Thai community as well. That we just put LGBT community under under the carpet and not to be more expressive. But eventually the movie was banned.

1:18 181 in TH2: Non-binary

one of the objective of making this film "Insect in the backyard" is just to educate people about the normal LGBT family

1:19 181 in TH2: Non-binary

And then he said that is just reflect the Thai community as well. That we just put LGBT community under under the carpet and not to be more expressive.

1:24 187 in TH2: Non-binary

Okay. And P Golf also fought in the court for around five years. And then like by taking your time until the movie was launched in the theater is take her like seven or eight years.

1:26 196 in TH2: Non-binary

inspire her not to just be an ignorant or not to do something for for for the community because he doesn't blame her nephew but at the same time is may be came from the society that not educate people in further understanding of LGBTQ

1:27 196 in TH2: Non-binary

And then at the same time she was starting her Master's degree at a University Faculty of Communication Arts since of the acting so she's starting about queer theory, gender diversity, so she's just want to bring her knowledge into her own experience and then creating this movies

1:28 241 in TH2: Non-binary

But the question is that we still have no basic human rights for LGBTQ for Yeah. For example, the marriage equality for LGBTQ.

1:37 394 in TH2: Non-binary

when she was a members of the parliament there has two points that she would like to drive first, obviously, is the marriage equality in Thailand. And the second point is the entertainment industry. And what she willing to do is just like the example like Korean that she wants to drive Thai entertainment industry to drive business in Thailand, like what Korean do and to do to do that. So the vision of the government or the Prime Minister has to be totally

change. And one of the things that you would like to wish for is to become the minister of the culture who can drive that things.

1:38 442 in TH2: Non-binary

So it's about to be advantageous rather be a disadvantage because previously there is no one responsible or they have a deep knowledge about Thai entertainment industry before and she was a former president of Thai movies Association as well. So it mean that when she became the Member of Parliament, she she stood in two position first as an LGBT for the first of LGBT Members of Parliament. And seconds are the expert expertise in the film industry in Thailand. Okay,

1:39 460 in TH2: Non-binary

she said that in especially a romantic relationship. She like in the past when she was little she is feel that is became a sin or a stigma of his life to not became like a female. And it's just the bad feeling in her heart by all the time there has two point that that's feeling could remove away first, we can we can remove those kind of stigma out of the life by maybe understanding of the social norm to understand more about LGBTQ and to refrain, or change the law especially the marriage equality. So in the law is a is indicated by marriage between men and women. But if instead of men and women, we draw the law by individual and individual. So it will never be a gender related into this topic. And they will no more suffer of life of kathoey to have a stigma or backfilling in their mind to not became a female.

1:43 472 in TH2: Non-binary

Okay, so after, after we launched the campaign of marriage equality, he got found out that we have a lot of kathoey who doesn't even dare to dream to fight for their futures. Like some some they just they just want to have partnership bill civil partnership bill, right ... with the civil partnership bill. And that cause more differences between our genders. Because we require a difference law between if we using that civil partnership bills. And some of

them they said they have a goal line to say that kathoey don't have to like to Dream High, you have to be satisfied with your life not to be so demanding. You have those civil partnership bill, and you you don't need to fight for anything more. And P Golf just found out that if if most of the kathoey thinks like that in Thailand, we don't even strive for the basic rights for a normal human being. So she just wish to strive for the rights for everyone.

1:45 484 in TH2: Non-binary

So she would like to drive and encourage more role models to encourage their dream.

1:46 493 in TH2: Non-binary

Because she shared that we don't have to hide our identity. Because that's gonna limit ourselves by expressing what we are. And even LGBT community they sometimes they suppress themselves. They have to by the social norm like the female, straight straight females and males. So it's she just would like to say that gender diversity doesn't define our our human being identity.

2:5 97 – 100 in PH1: Gay

So with that, one or two friends, How did you decide to open up with them? What do they have?

PPL 10:58

They are open-minded persons. Whenever I tell them the story, they understand me. Actually, they are not my age. They are younger than me. That's why I prefer younger fellows. Even if I am older, I am always fond of mingling with the young ones. I learn from them as well as they learn from me. I don't know, but whenever I talk to them – the topic went free-flowing. I reveal who I really am.

2:7 132 – 144 in PH1: Gay

Because I want to prove something. Because back then, I wanna prove that I can manage all of this. I can crawl without the help of anyone, even my family or my mother. I want it to be done on my own.

Harloi Tungao 15:19

Why you have that kind of drive? Where are you coming from? Why you want to prove to be someone who is really independent at the early stage in time? Do you have hard feelings? Did something happen?

PPL 15:32

None, but maybe because if I am going to recollect it, the driving factor is the rejections I've encountered before.

Harloi Tungao 15:48

From the family?

PPL 15:49

From the school, they felt me outcasted. I told myself, "all of you should watch out; I'll prove you wrong." I felt like an outcast in my high school days, and they thought I'm different because I am soft. I said, "this is unacceptable." I have the drive to prove that I am a normal person who can overcome this. I shall prove that to everyone, and I will get back to all of them. "You will all be sorry for this!"

2:10 198 in PH1: Gay

When I accepted the work with the network, I exemplified the power and echoed my desire to climb that ladder. I started from the bottom of being OJT, then to a production assistant, segment producer, floor director, talent coordinator, associate producer, blocking director, and executive producer. I really climb it down from the bottom because I want to prove that I wanted to prove something because of correlation with my younger years—this time when I went to this network. I told myself I have to do this.

2:26 326 – 332 in PH1: Gay

Every time I close a deal or I get a show done. I'm so proud of it, and I even say, look, it is an LGBT who delivered this. Like see, I am running a show like this, and I am an LGBT. Or I close this deal with my artist's, look even I'm gay.

Harloi Tungao 47:55

Why you have that, but I'm gay?

PPL 47:59

I want to show people that gays are multi-talented. We need to belong in this society. We need to be recognized. I'm sorry for saying this, but some gays are undisciplined—That's why gays are often judged. I wanted to prove that not all gays are like that.

2:29 368 in PH1: Gay

I don't know about my suicide attempts, but I had a dream with the Lord, and I talked to him. Then, he was hugging me, and we are walking along together. I can't understand what we are talking about, but it is vivid in my mind. From then on, I had this strong discernment that God made me this way because I have a purpose. And I should love this, and I should accept the entire me because it was given to me. Every time I talk to people, I always say you have to accept yourself and everything because everything follows after acceptance. From then on, the flow continues. My belief is so strong even there were unfortunate events like fell from this or I have not paid something. I am just praying and never lost hope and faith.

2:30 374 in PH1: Gay

I want people will learn to accept, and people will go by equality amongst humanity. I hope equality will be very evident, especially in this industry, in this lifetime. That's my dream and my wish for everybody.

3:1 18 in TH1: Gay

In everyone's life, we got manipulated by media. We are shaped. And media affects our attitudes. It results in our behavior with or without knowing ourselves. So when I saw your questions, they were something that I hadn't answered before. When I looked back and thought about these in certain aspects, I thought more deeply about what had happened in my life through the media. We've been shaped and influenced by technology and this combination of attitude stuff through media. Since I study media and teach about it at school, I do understand your questions. Okay, so let's start with your questions

3:37 159 in TH1: Gay

We finally talked in person and got a dinner as co-workers. Over the dining table, he started to talk about himself, his life stories, and finally the word: his boyfriend! I think he knew my case: a closet case. He was very smart. When he talked about his father did not like, I knew it. He was talking about being in the closet.

3:38 170 in TH1: Gay

He was the first person in the world that I came out. In the moment that I came to realize that it's time to break my vow, the secret. I didn't say: I'm gay. It's the moment that I felt like I was about to get fainted. He told me later when we were boyfriends that that day my face was pale. It's like I was getting to collapse. Talking to him more and more, he convinced me that I would never be happy if I still lived in the closet. He told me that I had to change my environment to the place that was very supportive to be gay.

3:39 175 in TH1: Gay

Because he made me comfortable when talking to him. He got all the words that comforted my spirit. It's like you saw some lights. It's like you would never get stuck in this repeating thoughts that you were not worth for anything. You were sinful. You were inferior. You were not a good person

3:40 187 in TH1: Gay

He was more than 10 years older than me. He got a lot of experiences. He used to work he on a gay hotline for helping people to prevent suicide. That kind of stuff. He was equipped with knowledge and communication skills.

3:41 187 in TH1: Gay

Finally, he told me he could not be in a relationship with someone who was still hiding in the closet because he was really out and open and he knew that closeted cases were difficult to survive in a relationship

3:44 187 in TH1: Gay

Later, we found Cyberfish Media Co., Ltd when we got back to Thailand. We came up with the idea that there must be a lot of people that need help. But we don't have the resources. So we thought about doing a publishing business from English books into Thai. That would help people. We didn't think about profits, first thinking about how to help people and also got jobs for us to do.

3:46 187 in TH1: Gay

We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: My Husband Is Gay, written by a businesswoman who found her husband was gay after getting married for 30 years.

3:47 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the book and do the book promotion with us. Her book was about the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves. To get things done, I hired a friend of mine to translate the book and also presented it to the distribution company, which happened to be a subsidiary of the publication I worked for. What's a coincidence. The building of the distribution company was in the

same vicinity of the building I worked. We got signed up and that's the first book from Cyberfish Media and we were quite successful with the author coming to Thailand – her first time to Thailand – and she was very happy. Our book got good reviews.

3:48 191 in TH1: Gay

Because I studied coming out processes in the US from many books and activities, I was very confident to tell my mother. Surely, I was nervous but it's the time to open up yourself to the world. You got to tell your mother. Based on a coming-out book I read. I found the time that was best to come out. It was when after my mother finished praying. So I told her on the stairs to the second floor of the house after she came out from the small room with praying. So I told her that so far I had not done anything to trouble you at all. L didn't say the word gay. I don't like women. I like guys. Now I have a boyfriend. I told her just like that. And she looked like having some questions in her face, but somehow she said to me: Don't tell daddy

3:50 201 in TH1: Gay

After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. We are the very first company that produced a "Yaoi", boy love book, translated from English from an American author. We came up with the idea that maybe it's time for young adults who were gay should feel comfortable with themselves.

3:51 201 in TH1: Gay

we got our Rainbow Boys as our first fiction book. It became a big hit.. Rainbow Boys by Alex Sanchez. I was really grateful to him to let us do the translation- three books in the series. Such a fiction for young adults did not happen in book stores in Thailand before. Rainbow Boys got a lot of female followers. So we thought about making a movie. It's the idea of Joey.

3:54 207 in TH1: Gay

It's also like taking a chance to prove that we were right and we loved to be veteran to do things nobody else did. In that time of the exposure, the market for VCD and DVD was thriving. At first, we thought of producing Rainbow Boys into VCD/DVD. But later we came up with the bigger idea – why not putting on the theatre so that people could enjoy getting together. You know we were a low-budet film. But there was an indie theatre called House RCA. I talked to the manager and showed them our film. They agreed to run it on DVD on the big screen! Usually, House RCA would not run Thai films. Rainbow Boys was their first. I was very grateful for the manager and the management of House RCA, which was under the family that ran one of the biggest production and distribution companies in Thailand – Sahamongkol Film

3:56 229 in TH1: Gay

One of the executives there wanted to set up another TV Channel to get into entertainment area. So they looked for content and he contacted me. He was the one who got me the radio show program. I did the gay radio show first and now moving to TV. When I was getting the radaio show, he told me that the station needed something new. This station needed somebody, like a new face to a new kind of show. So I suggested him that I could do a gay radio show.

3:57 230 in TH1: Gay

I told her that I loved to write stuff in Thai, having my own column. We agreed on a weekly column about being gay in the city. The weekend magazine was about living in cities. That's the start of people getting to know me from my column. The column was called: Hidding No More. I wrote about how to be gay and open and happy. People kind of liking the idea. T'he column was running for about five years and that's why I gained a lot of followers. Later some publishing houses put the column together to become pocket books.

3:58 230 in TH1: Gay

Funny that the executive who got me the radio show did not know that I wrote the column in that publication. He read it and he kind of liked it. He is straight and very open-minded. So I hosted a radio show, starting from a community radio, and later went on the mainstream radio channel: FM. 102 It was also the first gay radio show on the mainstream frequency. I was really that time of my life as we helped a lot people. I got two friends to help me as co-hosts. We read news around the world and gave comments and do Q&A about health, HIV, love, relationship. When we did the radio show, I used the name: Bangkok Radio For Men. I used the term Men because I did not want to get negative feedback.

3:71 272 in TH1: Gay

I happened to get to know him, and then we talked about, we should do something new, we should stop relying on resources or information that were all negative. And then when we had time we held a seminar, a workshop together in many years back then. So I asked him to my TV show and let him explain that being gay was not about being sinful.

3:72 272 in TH1: Gay

we came up with an idea to hold daytime activities that people could enjoy. He shared the same vision. So we set up "Bangkok Rainbow Organization" (BRO) together. And I let him be Chairman and lead the group because I had Cyberfish to run. We got so many activities for many years without any people's money. Mostly out of own pocket. And later we got some financial support from international organizations, sometimes from government agencies. Because we worked on media, it happened that he liked the same idea, just like I did. I said to him that the media was key to change people's attitude, When we found bad media, about being gay or showing kathoey's being mad fun of on television. Nobody cared. Nobody told them that this was wrong.

3:75 274 in TH1: Gay

For me dealing with the media, say, an advertising agency, was not difficult. Just make a phone call and told them that's all wrong. You had to stop or pull it out. Back then, HIV prevention, health care, were main issues, not bad media. But many negative feelings and attitudes were produced by the bad media. Media gave wrong portrayal of being gay and being different. Khun O and I got many media contacts. When we came across like bad ads or TVC, we would contact the media agency and talked to them nicely why their works were hurting people like us. We talked to media outlets and sometimes we did press release to protest against the bad media.

3:78 307 in TH1: Gay

So I use it as my communication tools that I'm gay and friendly and not hiding. And it turned out to be really empowering. Everywhere I go, I am not hiding anymore. So it is a feel of freedom and power I think it is the level that you are comfortable about your own skin, you can use it to teach people to think about sexuality in a more open way. Now, like, somebody asked me that, we should come out at any situations?. So I told him that you consider about your situation first, is it going to turn out to be a negative effect to you or not?

3:85 353 in TH1: Gay

And now, I think about many people have different experience, but most of the experiences or negativities, about being gay, and then develop into many ideas and behavior that they cannot know and explain. So one thing that I think Thai people should have, they should learn more about being gay and themselves. We have we don't have we don't have the concept of coming out like in the West. They don't even know coming out is a process that necessarily to be openly gay and be happy they don't have that in Thailand. So it is the notion of being live and let live that happened to gay men or LGBT people live and let live..... we don't have any pressure like other country fine you don't have the murderer like crime in USA for you just

live your you're lucky enough to live that but they don't find out or learn more about themselves. So when they have these carry on into their adulthood when they have the relationship so they don't know how to handle so I think we should go back and and, you know, because what we feel, and then you explain with gender and sexuality issues, and also your belief and then change it, so you got to be a more happier person. So I think this is very, very important that you formulate to be someone. Every gay man in relationship carry these things negative inside, but they don't know how to explain also to being being a man you've not talked much, you know, is meant to. So I think this is something that we, we should look more into. So I'm planning to write a new book now after after..

3:87 379 in TH1: Gay

I think we should do something that younger people can use it as a platform or channels for greater opportunities. They don't have problems like us older people. So what I really focus is how to change perception of LGBT through, for example, helping transgenders to get a job. Once you get transgenders get a job and work in the corporate world, not in media, not in beauty, not in entertainment. These three areas, transgenders already excel and they know their faces there. But in the corporate world, like finance, banking, engineering, whatever transgenders should be supported to get jobs there

5:14 223 in PH2: L. Lesbian

But but there are people who know us who know me being someone like they don't care. I mean, I met a lot of people know about me. And then now I realize, Oh, they accepted me for who I really am. They didn't judge me. They didn't say, Oh, you sang bad because you said you're a lesbian. You're You're crazy. Because you're a lesbian. Nobody told me that. from you. You as someone. Are you judging me right now? Because I'm telling you. It doesn't make it less of a person. It doesn't make me less of a singer.

5:27 421 in PH2: L. Lesbian

Well, I help myself. I prayed. It's a this thing for me it's not just a choice. This is not a choice because this is who I really am. This is innate. And then you being you is your price. You being open to yourself, and there's acceptance in yourself. That's a price for you. You can be who you are when you accept who you are

5:28 463 – 472 in PH2: L. Lesbian

Its the courage... the challenges are like, you know, there are unexpected things that happen to me that are issues that like what happened, what, there's an issue Why? What happened? Wait, wait, wait, this become an issue like this. being someone who is part of this big issue, which is like a nasty issue about me. This is not the truth. Or how come? It came out? It's not the truth. You know, it's not the truth. The truth is just, yes, I'm a lesbian, but I am not. I was not into that nasty relationship. No, there's no relationship. You know, there was before. But there's the truth about is I'm a lesbian, but I didn't have a nasty relationship. I didn't have any because you because, you know, like, that's the turning point that God Like I said, God, if just give me Just give me the courage to accept myself. Courage to open up things to you because even even to God, I was so hesitant to tell him. What? who I really am?

Harloi Tungao 45:20

Why are you hesitant back then to tell God?

Lipstick Lesbian 45:23

Because for me, I felt like a sinner.

Harloi Tungao 45:27

What sins? Why are you a sinner?

5:31 481 in PH2: L. Lesbian

I should have told I should have told someone or my family about it. Or earlier. That's the biggest regret because maybe I could have been happy earlier and longer... I could have avoided depression because I have opened it

up. Because I stopped to show business because I didn't know I got I got because you know one thing Harloi. When you're not happy with your life and you're working, you don't have the motivation to do things. So I stopped... I stopped and and you know, I, I don't understand myself. Like, why I got tired.... that's the time that I needed to do something else. Reflect, explore, learn and face the challenges.

5:32 487 in PH2: L. Lesbian

To tell all the women or some who are suffering from, from this thing called closet. The closet necessary closetness or like, you know, for the women who are just hiding themselves hiding, hiding their their feelings. I want to be I want to be someone who can motivate them to be themselves to accept themselves. Someone who can talk about the truth like telling the truth can can set you free.

5:33 493 in PH2: L. Lesbian

I'm very comfortable because being a lipstick lesbian is just normal and not different at all. That's what I learned. We're not different. I am not different. I'm normal. doesn't make me less of a human being when I'm like this

6:27 217 in PH3: Transwoman

In terms of positive aspects, the fact I am a personality. I have my platform. I have my following. I use that to push specific causes. You know, like the SOGIE equality bill I talked about, I talk about discrimination against trans women because I've experienced that personally. I'm pro LGBT of course. I'm a proud member of the LGBT, and I'm a very proactive community member. So as one of their, you know, let's say front liners, I do my best to use my voice and help the community as much as possible.

6:28 223 in PH3: Transwoman

What drives me is because there is a lot of improvement necessary in the Philippines. A lot of people are still misinformed. They don't know precisely

what LGBT+ means. They don't know exactly what the SOGIE equality bill means. Having this platform will be a miss if I will not leverage from this. I believe in the cause; I believe in the movement, so why not use it? Because at the end of the day, it will not be only me who shall benefit but the whole community. I shall help together with my friends, loved ones who are also a member of the community.

6:39 313 in PH3: Transwoman

My highest point is to be recognized as one of the champions LGBTQIA+ community that didn't come from me. Still, I always read it in the newspaper, like I just googled myself last night, because I got curious. They said she has since taken advantage of her fame to call for a law protecting the rights of the LGBTQ community in the country. So it means that, you know, my gender has found its purpose, aside from, you know, my talent in the industry. My gender served as an instrument to hear our voices, push for our causes, and fight for the movement we're fighting for.

6:43 337 in PH3: Transwoman

Of course, my dream is to have our own family still, you know, we're going to start our family very soon. And maybe in the future, I could also be a mother to my children. We still don't know how we will do it, but you know, there are ways, and if I am given that chance, of course, I will be the best mother that I could be. And in terms of transgender in the Philippines, I hope we can have laws to protect the community, not only the transgender community but the whole LGBTQIA+ community.

6:44 343 in PH3: Transwoman

I'm very happy to share it with you. You know, I believe in studies. Academe is very powerful. And when you study things, we give light to, you know, a lot of stuff, to misinformation. We provide light to different stories, you know. You know, when people read your work, many will be informed and enlightened about our lives; that's why I also want to participate. Because it's

not just about you accomplishing an academic paper, but it's about people reading it and spreading the word and sharing our stories.

7:2 51 in TH3: Gay

He is the first pioneer who dares to open his gender identity, Dr. Seri Wongmontha. He becomes the adviser to the Prime Minister. He opened for LGBT to become the leader in Thai society. This professor is his idol.

7:24 516 in TH3: Gay

He has his dream of being a sharer. Now, he wants to teach. He wants to be an instructor, contributing his knowledge of being a stage play instructor, director or film director to the younger generations, especially the LGBT groups. He wants to confirm that there is still the future for LGBT in this industry. But the younger generation has to have a determination to do things seriously, especially in this industry. So he wishes to transfer his expertise, his experience, to the younger generations, to continue the opportunity, to foresee what he had been, and at least to take all his knowledge and his experience into value. He wants to lead the life he had before and use his experience in this industry and continue what he's doing.

0 Memos

0 Codes

Ch: Laggard

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 6:47:08 PM, merged with Char: restrictive

1 Groups:

Characteristics of Adoption Actors

20 Quotations:

1:20 181 in TH2: Non-binary

the dad he is kathoey who's dressing like females. And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life. And then one one day they became young prostitutes. And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be.

1:24 187 in TH2: Non-binary

Okay. And P Golf also fought in the court for around five years. And then like by taking your time until the movie was launched in the theater is take her like seven or eight years.

1:34 319 in TH2: Non-binary

when the movies show in a way too realistic of our LGBT family, so that's why the movie got banned.

1:48 175 in TH2: Non-binary

And then when she submit this movie for the rating committee, the film was banned. So it was like after we got the committee for ratings is the became the first Thai movie that got banned from this....

2:32 39 in PH1: Gay

Strict, meaning strict upbringing. When it comes to time, studying, and playing, we need to always be on the dot. In eating, for example, even in simple meals, there should be no leftovers

3:26 85 in TH1: Gay

In a meeting, they got a news to discuss. It's about a gay guy or kathoey I did not remember well. And then in the discussion, some guys, who were seniors, made fun of about it. The whole room burst into laughs.

3:59 243 in TH1: Gay

In one episode, I heard that a sale executive who sold ads on the channel gave comments that our TV show was too much exposed

3:63 243 in TH1: Gay

But the station happened to get it a re-run in the afternoon. Then that's was the time that the head of the sales people happened to see the show and told the executive that my show was exposing too much (body).

3:65 248 in TH1: Gay

And then the head of the sales said that should give them a warning or something

5:3 55 in PH2: L. Lesbian

I was in a Catholic school that time when I realized that I felt something so but for me probably in our family because I was not aware if they really were into that thing. They support that thing is it's it's not even thought it's not not everybody's aware. People felt it disgusting before, it's like "Iwww ano ba yan bayot, tomboy" you know, that's the time before that was in

5:4 67 in PH2: L. Lesbian

That's the word there "tomboy", something like gay. And then nobody taught me about it. Even Catholics, I was in the Catholic school. So for sure. They're so not into it. We don't talk about it. We don't even have that kind of like sex education or what we didn't even have that. So what I felt was, for me, a very abnormal thing. So I just ignored it. I felt something for this girl before or a teacher or someone. But for me, it's like Whoa, what's wrong with me? Am I weird so I tend not to talk to people

5:12 205 in PH2: L. Lesbian

For me, it didn't stop me because I don't say anything to people about my gender about my identity. So for for them, I'm normal for them. I'm someone had no issues. You know, I have no issues because she's married because you know, I've shown people I am married I've shown people that have a kid. So now, They think I am normal but for me, I was in agony because I couldn't say anything about myself.

5:13 211 in PH2: L. Lesbian

Being a lesbian or somebody who's part of the LGBT here in the Philippines, it's not easy because you know why? Because of the religious practice, tradition, culture. Not everybody accepts you being someone who's part of the LGBT, especially when you're in showbusiness, I know. There's a lot of people in showbusiness, who cannot say anything about their gender identity, because people judge people will tell you go to hell. What happened to you? What's next? And then are you sure you're like that? So you, you go to hell? You're so bad. You're nasty.

5:23 331 in PH2: L. Lesbian

it's in the contract not to tell people about you and being gay. You know, I've known a lot of people from the advertising company, and then you know, they're like some.... Okay... you cannot avoid saying "Oh, but the person is gay."

5:24 340 – 358 in PH2: L. Lesbian

Oh, yeah. Yeah, they're very accepting their brands, but their brands are like, Oh, they can't.

Manager 33:16

Companies like Yes, but why? Because especially Christian Christian leaders.

Harloi Tungao 33:26

.....Could you describe to me this kind of brands? I mean, are these all Filipino?

Lipstick Lesbian 33:38

This is what we call the Filipino brands who are like, coming from Christian homes or, or they're not into their.....

Harloi Tungao 33:52

.....DELETED....

Lipstick Lesbian 33:56

Is it like Christian brand?

Manager 33:58

The owner of that company... super. Gays are banned there.

5:25 391 in PH2: L. Lesbian

Yes, there's a lot. I have a lot of like, I've known people in showbusiness died, you know, there's people speculated already about them, but then they tend they tried or they chose not to tell people because for them, it can ruin their life. Their showbiz life. And you know, what? One experience I've known this person, okay, well, that was like, the, like, first three years of my life, I've known this person and he says, like, I'm so into telling people about my gender, because he came, he was from a reality show. And I have to tell people, like, because he looks good. Many admire him. He is so cute as a guy, you know, people crush on him. But then when he told people that he's gay, oh, he was done. He was done. So no more, no more from him. He was still so young in the business. You know, he just started and then he told people about his identity. He was so proud. And it's like, I'm gay. But then what happened to him? No one? No. No one hired him anymore in the business. When they found out that he's gay.

5:34 517 – 535 in PH2: L. Lesbian

I have told a senior celebrity but he advised me. No... Don't tell anyone.
People are so judgemental here.

Manager 53:13

To us it is a management decision. People will focus more on your gender
rather than your projects...

Lipstick Lesbian 53:26

.....

Manager 54:12

In the Philippines, gay is for comedy.

Lipstick Lesbian 54:23

The lesbian on the other hand is nasty.

Manager 54:30

The lesbians are even less accepted in showbusiness.

Lipstick Lesbian 54:38

The gays are more accepted.

6:25 205 in PH3: Transwoman

During my time, there is a stigma about being effeminate. If you are not a
masculine gay, you will not have a lover. You are not welcome.

6:37 295 in PH3: Transwoman

. I don't remember that I was ridiculed that "she is a transgender and a host,
therefore we don't like her." The ridicule is more on the same-sex marriage
context which should not be supported

6:38 307 in PH3: Transwoman

I get upset whenever people misunderstand us. Because you're a public figure, you know, you get comments from the public. At times, you wanted to correct those comments. It is hard to be a public figure because all eyes on you, whatever you post, whatever videos you make, whatever statements you say. They can be magnified. Sometimes, it's being misunderstood by a lot of people that's difficult.

0 Memos

0 Codes

Ch: Late risers

Created by Harloi Tungao on 6/9/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/12/2021 9:44:26 PM, merged with Char: Embraced the idea after some time

6/12/2021 9:44:26 PM, merged with Char: Support 6/10/2021 6:46:28 PM, merged with Char: Needed help

1 Groups:

Characteristics of Adoption Actors

27 Quotations:

1:23 181 in TH2: Non-binary

And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse than what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be.

2:13 216 in PH1: Gay

Of course, the others like the executives and the people from the production saying, no, that's possible. He has a point because that is possible. Especially

in brainstorming, people really debate. Some people side with me and also with that masculine director.

2:15 222 in PH1: Gay

He told me I can also play a guy role. But, I said who will believe? In our industry, the straight guy actor can portray "bading," but if the "bading" performed, a straight guy role is considered comedy

2:20 247 – 253 in PH1: Gay

Sometimes I say, ok, you want that? But, I'll be honest with you. Ideally, you want them to believe that you can do male roles okay that's ideal. That's actually correct because you might be someone who can really deliver the part. But realistically, you know it's hard for us to go through with that because realistically, the viewing public knew that you are like that, but I will try. Because you want that, I will try. I will bring it up to them. Then let's see, and I'll get back to you. I'll be frank with you. Whatever the answer is.

Harloi Tungao 36:54

Okay. It's interesting. How can you table on that kind of unconventional stance? How did you come up with that rationale?

PPL 37:11

I really don't know how maybe I am careful on feelings and sensitivity of people maybe because that's one thing I wanted where I hope going back if you will bring me back to my high school or elementary days I wish people had been sensitive of my feelings. The way I am doing it right now to other people when I tell that to my artist. I am super, super suave on that aspect, especially with regards to gender.

2:22 259 in PH1: Gay

When the artist has successfully entered, I can unfold and undress them gradually.

2:25 308 in PH1: Gay

Sometimes, even the straight guys, although they might have genuine feelings towards a gay partner, can't come out and be proud. Because at the end of the day, he will be targeted. That's why he is requesting can we make this private?

3:34 154 in TH1: Gay

In the journalist career, I got many good friends. When I decided to come out, I came out to journalist friends first in emails. I sent many emails to talk about myself. I think I sent out around 6 or 7 to close friends. Most of them were female.

3:38 170 in TH1: Gay

He was the first person in the world that I came out. In the moment that I came to realize that it's time to break my vow, the secret. I didn't say: I'm gay. It's the moment that I felt like I was about to get fainted. He told me later when we were boyfriends that that day my face was pale. It's like I was getting to collapse. Talking to him more and more, he convinced me that I would never be happy if I still lived in the closet. He told me that I had to change my environment to the place that was very supportive to be gay.

3:43 187 in TH1: Gay

I studied in the US for 2 years and I learned a lot to become a new person, full of new perspectives about life and also the new light of being a gay man

3:48 191 in TH1: Gay

Because I studied coming out processes in the US from many books and activities, I was very confident to tell my mother. Surely, I was nervous but it's the time to open up yourself to the world. You got to tell your mother. Based on a coming-out book I read. I found the time that was best to come out. It was when after my mother finished praying. So I told her on the stairs to the second floor of the house after she came out from the small room with

praying. So I told her that so far I had not done anything to trouble you at all. L didn't say the word gay. I don't like women. I like guys. Now I have a boyfriend. I told her just like that. And she looked like having some questions in her face, but somehow she said to me: Don't tell daddy

3:50 201 in TH1: Gay

After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. We are the very first company that produced a "Yaoi", boy love book, translated from English from an American author. We came up with the idea that maybe it's time for young adults who were gay should feel comfortable with themselves.

3:58 230 in TH1: Gay

Funny that the executive who got me the radio show did not know that I wrote the column in that publication. He read it and he kind of liked it. He is straight and very open-minded. So I hosted a radio show, starting from a community radio, and later went on the mainstream radio channel: FM. 102 It was also the first gay radio show on the mainstream frequency. I was really that time of my life as we helped a lot of people. I got two friends to help me as co-hosts. We read news around the world and gave comments and do Q&A about health, HIV, love, relationship. When we did the radio show, I used the name: Bangkok Radio For Men. I used the term Men because I did not want to get negative feedback.

3:60 243 in TH1: Gay

I heard that a sales executive who sold ads on the channel gave comments that our TV show was too much exposed.

3:66 248 in TH1: Gay

But the executive (the supervisor) who knew me since I did the radio show said to me that he got zero problems from the audience

3:68 260 in TH1: Gay

Yes, he's a straight guy. He was one of the management. He's the top senior of television there. He's the one who founded the television department. And then I got this protection. So we produced gay contents for many years and got a lot of connections. We got a huge fan base mixed with what my readers that became my followers for our radio show and the TV show. We helped so many people to improve about their attitudes to love themselves. I told my friends that we should help people to love themselves, uplift their self-esteem, which was very important for gay men and also my television show apart from being very entertaining, we have a monk. A monk was in my show, a Buddhist monk.

3:72 272 in TH1: Gay

we came up with an idea to hold daytime activities that people could enjoy. He shared the same vision. So we set up "Bangkok Rainbow Organization" (BRO) together. And I let him be Chairman and lead the group because I had Cyberfish to run. We got so many activities for many years without any people's money. Mostly out of own pocket. And later we got some financial support from international organizations, sometimes from government agencies. Because we worked on media, it happened that he liked the same idea, just like I did. I said to him that the media was key to change people's attitude, When we found bad media, about being gay or showing kathoey's being mad fun of on television. Nobody cared. Nobody told them that this was wrong.

3:81 348 in TH1: Gay

And then i found one student, he is straight, and he said, after he learned about gender issues in the class, he got a new attitude, because he got negative about gay people, but he did not know who to ask or talk about this. So he keep the negative attitude, but with a class so he can talk to more about the issue with his gay friend, he has a gay friend, but he don't know how to handle it.

3:82 348 in TH1: Gay

he got negative about gay people, but he did not know who to ask or talk about this. So he keep the negative attitude, but with a class so he can talk to more about the issue with his gay friend, he has a gay friend, but he don't know how to handle it.

5:17 229 in PH2: L. Lesbian

I only have one close friend. So I told her about everything that I am, really, and she didn't judge me at al

5:19 253 in PH2: L. Lesbian

And I understand that. I cannot just like, live like this, I cannot live a lie. I want to be I want to be me, too. You know, like, I don't want to die lonely. I don't want to die sad because I didn't express myself. I didn't accept myself.

5:20 289 in PH2: L. Lesbian

I love the person I am with. That's why I'm ready to explore ... the world even if people would speculate if they asked me personally like you. I'm going to tell you. And I love myself now. Because I accept myself accept everything about me.

5:30 475 in PH2: L. Lesbian

I'm a married person. Okay. That's the thing., you know what I mean? So that's the turning point. Or like, I, like I was in a situation, very bad situation in the depression. And I know, I found out that oh, I was introduced to praise and worship songs. I sing, I worship that time. Yes, Lord, You accepted before I really am. So that's that.... I was I was strong enough to face everything. Because I know, even if people, human beings will not accept you, even if they will not accept you, but there's god. I'm just faithful. I'm just faithful. People may say, Well, are you sure? But yes, I'm gonna say yes. It's about it's because of my faith. That I became courageous. I became strong enough to face every challenge.

5:31 481 in PH2: L. Lesbian

I should have told I should have told someone or my family about it. Or earlier. That's the biggest regret because maybe I could have been happy earlier and longer... I could have avoided depression because I have opened it up. Because I stopped to show business because I didn't know I got I got because you know one thing Harloi. When you're not happy with your life and you're working, you don't have the motivation to do things. So I stopped... I stopped and and you know, I, I don't understand myself. Like, why I got tired.... that's the time that I needed to do something else. Reflect, explore, learn and face the challenges.

6:10 31 in PH3: Transwoman

He is a troublemaker in our place. Furthermore, he was known to be a playboy too.

6:26 205 in PH3: Transwoman

But there was a point in the Philippines; if I remember correctly, there was this called the trans revolution. Where transgenderism is being normalized, you can see several trans icons on television. A popular hyper-feminine gay actor also entered show business. The actors' entry has been a massive factor in terms of the imagery of, let's say transvestites or, you know, cross-dressing in television. I thought the climate was welcoming, so I decided to transition.

6:35 283 in PH3: Transwoman

No reservations; it's more like being practical because I know that opportunity wouldn't be given to me. So why focus on that? I know they will not make me a broadcaster. I don't think any network will make me a straight news anchor or a bonafide broadcaster because it is not happening in the Philippines, so why to push myself to that. But like I said, if they would give me the opportunity, I will do it. I don't think the reservations come from my fear. The reservations come from reality. Okay. No, it's not going to happen. It is not happening, and it will not happen. So what should I do? Therefore, I

should focus on being an entertainer. But if they will do it, why not? I will do it for them. I will do it for myself, and I will do it for the community

6:40 319 in PH3: Transwoman

When my fiance proposed to me, we have been together for eight years before he proposed to me, and I would say that's one of the most significant turning points. They say it is inspirational because not all trans women in the Philippines are married or married or proposed to get married. So it doesn't happen to everybody, but as I said, we are also human beings. It is not about incidents where some are killed because of hate crimes. And, those are usually in the news. But, those are not the lives of the transgender alone. There were still other aspects. There are still more stories that they need to know. One of them is transgender women in the Philippines who also fall in love, also experience real love. These women are, you know, rightfully to get married and rightfully to be wives. I think because I have friends too, it is not only me. I have so many friends here in the United Kingdom who are married and happily married to their partners. You know, they have their own families. Transgender women deserve to be loved for whoever they are.

0 Memos

0 Codes

Cl: Bus: Marketable

Created by Harloi Tungao on 6/1/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/12/2021 9:47:02 PM, merged with Business: Network

1 Groups:

Inequality in Class

8 Quotations:

1:30 283 in TH2: Non-binary

okay and one of the factor is about the investor itself because entertainment industry or making a film they require a lot of money. So, it depends on the investor if sometimes they just require to have a famous star in instead of the real characters or to attract more audience or something commercial so it's some something about the limitation of selecting the character as well.

3:46 187 in TH1: Gay

We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: My Husband Is Gay, written by a businesswoman who found her husband was gay after getting married for 30 years.

3:51 201 in TH1: Gay

we got our Rainbow Boys as our first fiction book. It became a big hit.. Rainbow Boys by Alex Sanchez. I was really grateful to him to let us do the translation- three books in the series. Such a fiction for young adults did not happen in book stores in Thailand before. Rainbow Boys got a lot of female followers. So we thought about making a movie. It's the idea of Joey.

3:53 207 in TH1: Gay

It was like we gain confidence from the non-fiction and fiction books. They assured us of there got the demand out there that you could produce new media to support being gay was all right

3:56 229 in TH1: Gay

One of the executives there wanted to set up another TV Channel to get into entertainment area. So they looked for content and he contacted me. He was the one who got me the radio show program. I did the gay radio show first and now moving to TV. When I was getting the radaio show, he told me that the station needed something new. This station needed somebody, like a new

face to a new kind of show. So I suggested him that I could do a gay radio show.

3:57 230 in TH1: Gay

I told her that I loved to write stuff in Thai, having my own column. We agreed on a weekly column about being gay in the city. The weekend magazine was about living in cities. That's the start of people getting to know me from my column. The column was called: Hidding No More. I wrote about how to be gay and open and happy. People kind of liking the idea. T'he column was running for about five years and that's why I gained a lot of followers. Later some publishing houses put the column together to become pocket books.

3:62 243 in TH1: Gay

Pink Mango was a live show in the night, I wanted parents to sleep and the kids could watch it without worries. Like my radio show, it's the same concept and the same handle. You goto to make sure things would be run without being attacked. I learned from radio show that you had to put your show about 11 o'clock or 1130 at night

3:77 274 in TH1: Gay

Khun O and I got many media contacts

0 Memos

0 Codes

Cl: Bus: Size of business

Created by Harloi Tungao on 6/2/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 6:31:02 PM, merged with Business: Big-scale

1 Groups:

Inequality in Class

4 Quotations:

3:28 102 – 108 in TH1: Gay

A female reporter, from a very small publication, found something in me. I really hated her, you know. We were walking in a pathway. Three of us, friends. I was in the middle. On left and right were two female co-reporters from other publications. That woman was standing there in our way. Then while we were walking passing her. She called us “Girls”. So I knew right away she must have noticed something in me. Sometimes you acted out without knowing. I did not look feminine or something. But I was very skinny then. I didn't know. Maybe I saw a good looking guy and she might have seen me seeing the guy?

Harloi Tungao 38:21

How did you responded to her when she said girls?

Vitaya 39:49

I just looked at her. I was feeling like I wanted to squeeze her neck to shut her mouth. But you got nothing to do because you were still hiding in the closet. You had to be quiet. Another was that she was from a smaller publication. Plus, she was younger than me, a junior reporter. So I just felt like so what... she was just a kid. So I felt like I was above her anyway. I used that to cover my bad feelings. Oh, should I bother with that small publication is just no name.

3:44 187 in TH1: Gay

Later, we found Cyberfish Media Co., Ltd when we got back to Thailand. We came up with the idea that there must be a lot of people that need help. But we don't have the resources. So we thought about doing a publishing business

from English books into Thai. That would help people. We didn't think about profits, first thinking about how to help people and also got jobs for us to do.

3:54 207 in TH1: Gay

It's also like taking a chance to prove that we were right and we loved to be veteran to do things nobody else did. In that time of the exposure, the market for VCD and DVD was thriving. At first, we thought of producing Rainbow Boys into VCD/DVD. But later we came up with the bigger idea – why not putting on the theatre so that people could enjoy getting together. You know we were a low-budet film. But there was an indie theatre called House RCA. I talked to the manager and showed them our film. They agreed to run it on DVD on the big screen! Usually, House RCA would not run Thai films. Rainbow Boys was their first. I was very grateful for the manager and the management of House RCA, which was under the family that ran one of the biggest production and distribution companies in Thailand – Sahamongkol Film

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0 Memos

0 Codes

Cl: Business

Created by Harloi Tungao on 7/18/2021

0 Groups

12 Quotations:

1:30 283 in TH2: Non-binary

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3:77 274 in TH1: Gay

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0 Memos

0 Codes

CI: Edu: Academic achiever

Created by Harloi Tungao on 5/30/2021, modified by Harloi Tungao on 6/12/2021

1 Groups:

Inequality in Class

7 Quotations:

1:9 79 in TH2: Non-binary

she's one of the good students one of the best students that bring the fame to the school.

1:11 91 in TH2: Non-binary

And then when she grew up, she has her friends that kind of really successful some of them is a professor graduated from France, some of them can get PhDs.

3:8 47 in TH1: Gay

You have to survive as a good student at school. You have to study hard.

3:18 52 in TH1: Gay

My brother had been a good student. He studied very hard. He was like a nerd but he doesn't look feminine. When he was saying all about this to my father. My father accepted him anyway. He did not tell him to act manly or anything.

3:21 58 in TH1: Gay

So I kept telling myself that I had to get good education. I got to go to a famous school. I got to be a good student. I had to show her that she didn't need to be worried about me. Because another thing was my second brother was a bad boy then. He was just that. You know, having troubles with friends and stuff. So that shaped my thought. I got to be excellent in everything. So I was classroom leaders. I represented school to do activities. I got good grades, things like that. I went to government school to save her money because my second brother went to a private school. That's very expensive. My sister went to a private school. I got myself in a public school.

6:12 73 – 79 in PH3: Transwoman

Young gays are known to be active in all curricular activities. So for me, I join declamation contests and oratorical competitions. Whenever there was a cheerleading or field demo, I was handpicked by the teacher to be the leader.

Harloi Tungao 08:19

Okay, is that imposed or forced?

Jervi 08:21

No, I loved it too because I want to be active.

7:22 465 in TH3: Gay

Then after a while and after the show, his classmate accepted his portrayal. And then, it was a winning turning point for him. And, he realized that it was a good play and everybody regarded his good acting.

0 Memos

0 Codes

Cl: Edu: Authority

Created by Harloi Tungao on 6/7/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 11:04:52 PM, merged with Education: Student organization

1 Groups:

Inequality in Class

8 Quotations:

3:80 348 in TH1: Gay

Oh, no, no, no, they don't do that, the thai student just like that, you know, they they keep quiet. So its good somehow that you put ideas examples and telling them before they feel bad about that

3:81 348 in TH1: Gay

And then i found one student, he is straight, and he said, after he learned about gender issues in the class, he got a new attitude, because he got negative about gay people, but he did not know who to ask or talk about this. So he keep the negative attitude, but with a class so he can talk to more about the issue with his gay friend, he has a gay friend, but he don't know how to handle it.

5:6 121 in PH2: L. Lesbian

that um, I thought it's just like, it will just pass. I thought that maybe this is just weird. Maybe I'm just weird. So I felt I felt that time that was weird. So I tend not to talk to people. I was we because I was shy that probably if I open that up to teachers or whatever they say What happened to you? What happened to you? Because probably because I didn't know. I didn't have any guidance at all

5:11 187 in PH2: L. Lesbian

Especially I'm in school. You know, I'm a teacher. I'm an educator. So I shouldn't be a role model. In a school. I am a teacher, something like that

6:16 109 – 121 in PH3: Transwoman

I remember I'll be frank with you. There was this guidance counselor. They see I am expressing myself as feminine, and I have several gay friends when I was in elementary. They made a group in the guidance office; it's not something negative. It's something positive. I can't remember if that's a seminar or counseling or whatever. It was a Catholic school. The gays were summoned. Then, we have a sort of activity or workshop on how to react to certain situations. It's more like being masculine and feminine. It's more of like, you know, adhering to the norms of a boy or standards of being a girl. Per my understanding, they want to instill that if you are a boy should act and react in specific ways.

Harloi Tungao 12:17

One example that could you remember?

Jervi 12:19

For example, if someone toppled, how should someone react? Will he scream and cry or act tough and masculine?

Harloi Tungao 12:39

What do they instill in that kind of instance?

Jervi 12:42

They teach that we should be masculine.

6:19 127 in PH3: Transwoman

I thought during that time - they are teaching the right ways because the guidance counselor thought it. It was instilled that it should be like that, and being flamboyant is wrong.

6:22 157 in PH3: Transwoman

One of the highlights that I would like to share is that I joined an organization in our college. It is a university-wide organization. There were a lot of gays and comedians. It was a happy environment! I wanted to be part of it. It was so fun. You want to be part of something cheerful. You want to feel that you belong. I know in my college for sure that I am gay. They wear fabulous clothes. They wear makeup. They do theater plays, variety shows, etc. It was both gender and interest that made me decide to enter that organization. They are very open, and there are many lesbians, transgender, gays, etc. It's a very colorful organization, and I would say very welcoming as well.

6:44 343 in PH3: Transwoman

I'm very happy to share it with you. You know, I believe in studies. Academe is very powerful. And when you study things, we give light to, you know, a lot of stuff, to misinformation. We provide light to different stories, you know. You know, when people read your work, many will be informed and enlightened about our lives; that's why I also want to participate. Because it's not just about you accomplishing an academic paper, but it's about people reading it and spreading the word and sharing our stories.

0 Memos

0 Codes

Cl: Edu: Gender curriculum + LGBT

Created by Harloi Tungao on 6/7/2021, modified by Harloi Tungao on 6/12/2021

1 Groups:

Inequality in Class

1 Quotations:

3:79 337 in TH1: Gay

The past 3-4 years Thailand has been opened up more about LGBT. Plus at Thammasat, they are very open. So it's not difficult to put some teachings in the curriculum. The curriculum itself does not talk about gender only but deal with teaching skills for students.

0 Memos

0 Codes

Cl: Edu: Gender-stereotyped programs

Created by Harloi Tungao on 6/2/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 10:56:08 PM, merged with Education: Programs for females 6/10/2021

10:56:08 PM, merged with Education: Programs for male

1 Groups:

Inequality in Class

6 Quotations:

3:23 74 in TH1: Gay

Actually, I tried to avoid getting enrolled into liberal arts program at the college level. Because I got good grades in high school, I could choose Mass Comm from a university. I did not want to choose liberal arts at all. If you got to a liberal arts faculty, you would probably be thought you were a gay man anyway because few guys studied there. Some 80 percent were women. I was so stressful then. In the back of my mind, I didn't want to go to the liberal arts. So I tried very hard to get into Mass Comm because Mass Comm is a mixture between boys and girls, so you would not be identified. But it happened that my scores did not hit Mass Comm, which was the highest scores for students from liberal arts program to get into back then. So finally, I got liberal arts. I was not really happy then.

3:24 74 in TH1: Gay

So I tried very hard to get into Mass Comm because Mass Comm is a mixture between boys and girls, so you would not be identified.

3:43 187 in TH1: Gay

I studied in the US for 2 years and I learned a lot to become a new person, full of new perspectives about life and also the new light of being a gay man

5:9 169 in PH2: L. Lesbian

But then that time, were in education. So there's a lot of gay people, I enjoyed it a lot in the university. It's not Catholic school anymore. Because it's, you know, it's just a government University. So there's a lot of gay people that they can just express themselves, but some of them cannot. You know, but I understand that I kind of like, understood the time that people can just say something about their gender, because they're scared like me.

6:20 145 – 151 in PH3: Transwoman

But in the context of gayness, it just so happened that gays enrolled in mass communication, but not all of them are gays. I had straight classmates and

block mates during that time. Maybe, it was a stereotype that when you are a guy, and you attend to mass communications. It means you are gay.

Harloi Tungao 14:28

Can I confirm that there is a stereotype that it's more feminine, a feminine skill? Why do you think so?

Jervi 14:46

It is because they see you as creative. They expect if you are a guy, you will pursue engineering or science courses or whatever. In Mass Comm, you would need to face the camera and write scripts, and it's always been deemed feminine and for gays.

6:21 151 in PH3: Transwoman

They expect if you are a guy, you will pursue engineering or science courses or whatever

0 Memos

0 Codes

Cl: Edu: Prestige schools

Created by Harloi Tungao on 6/1/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 11:00:11 PM, merged with Education: All-boys school 6/10/2021

11:00:11 PM, merged with Education: Catholic school 6/10/2021 11:00:11 PM,

merged with Education: Co-ed 6/10/2021 11:03:50 PM, merged with Education:

Dress: Male/Female

1 Groups:

Inequality in Class

15 Quotations:

1:14 145 in TH2: Non-binary

Okay, so the period of questioning is actually after when when she left her job as a Teacher. So when when, when when when she when she was a teacher, she's like dressed like a normal male like in a very conventional way. But at night when she left when she when she's starting her doing her job she's like, just go into Night Life with a female dressing with her friends. And then after she left her career to finding a job in Bangkok that's where she's starting questioning herself because she's dressing like a woman but she's still struggling questioning about her identity. At that time. There's no stable status about the job, her sexual identity or even the relationship that she gets confused that the guys love her because she is not a female or because of her identity

2:8 150 – 162 in PH1: Gay

In my high school, I kept it myself because it was an all-boys school. Though we still have female students, they are very few as they are financially assisted scholars. The rest of the population are male students. Indeed, I have become more open and out with my gender and sexuality in my university years.

Harloi Tungao 18:13

I'll just go back to the all-boys school; what was the most negative experience you've encountered?

PPL 18:23

They made you feel you're different. And then, number one, you don't belong there because it is an all-boys because you are gay.

Harloi Tungao 18:35

Be specific; for example, what were the actual events you've felt like that in the classroom?

PPL 18:43

For example, they don't like me to be groupmates for the reason that I am gay. Plus, the fact too that I came from a province. My dad's from Laguna province, while my mom's from the Nueva Viscaya. In my younger years, I was constantly juggling what area I should settle. There became a time that my dad needs to work in Manila with my mom. So I transferred to that all-boys school in the city. When I was on board, I felt that the school was different aside from the fact that in the province – it was a different setup and community. I was totally shocked given how it was fast-paced, plus it was an all-boys school.

2:9 180 in PH1: Gay

None. The university is open on that aspect because it came from all walks of life. The university is a “co-ed,” meaning it was mixed with boys, girls, and everybody else, unlike from my all-boys high school before. Actually, there are more gays too. I felt at home as the dynamics are half percentages between boys and girls

2:12 210 in PH1: Gay

But, these are several few cases, unlike my bullying days from my high school. When someone initiates the bullying in my younger years, it will be like a bandwagon as if they will create troupes to solely bully you.

3:16 47 in TH1: Gay

That school is an all-boy school. And in all-boy schools

3:17 47 in TH1: Gay

The family sent him to a very famous and expensive private school.

5:3 55 in PH2: L. Lesbian

I was in a Catholic school that time when I realized that I felt something so but for me probably in our family because I was not aware if they really were

into that thing. They support that thing is it's it's not even thought it's not not not everybody's aware. People felt it disgusting before, it's like "Iwww ano bayan bayot, tomboy" you know, that's the time before that was in

5:4 67 in PH2: L. Lesbian

That's the word there "tomboy", something like gay. And then nobody taught me about it. Even Catholics, I was in the Catholic school. So for sure. They're so not into it. We don't talk about it. We don't even have that kind of like sex education or what we didn't even have that. So what I felt was, for me, a very abnormal thing. So I just ignored it. I felt something for this girl before or a teacher or someone. But for me, it's like Whoa, what's wrong with me? Am I weird so I tend not to talk to people

5:5 73 – 85 in PH2: L. Lesbian

How old.... that was when I started my high school that is like I was 12 at the time that was like the stage of like, questioning myself who I really am.

Harloi Tungao 10:00

Okay... on this processing, you are processing this alone. You have not involved anybody?

Lipstick Lesbian 10:08

No. Yeah. Im just alone when I was a kid. I know nothing.

Harloi Tungao 10:15

No one in the family?

Lipstick Lesbian 10:16

No one in the family. I didn't have any friends. I didn't have the barkada. The barkada thing I didn't have that. So I was alone, right? Talking about it, like talking to myself, like what happened to you? So what is what is this feeling? So, for me, it's like I ignored it because it's not it's not the norm for me.

6:17 109 in PH3: Transwoman

It was a Catholic school.

6:22 157 in PH3: Transwoman

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6:23 159 – 163 in PH3: Transwoman

Harloi Tungao 16:36

Any negative experience that you could remember?

Jervi 16:42

None because in my university they're very open. We weren't told how to dress appropriately. Just come as you are.

7:8 105 – 111 in TH3: Gay

His family is a modern Muslim who studies in a Catholic school. His father enrolled in Catholic school, but he is Muslim. Because of his father and grandfather's education in the modern American school, that's why he turned to be more open about his son. Maybe, the classmate of his father also has LGBT that why he got familiar with that. [SPEAKING THAI]

K.Marut 15:38

[SPEAKING THAI]

Translator 2 15:49

But his father's siblings and relatives are conservative Muslim families. It is only his father whose working with a British gas company. They have Western influence in his family but still conservative.

7:11 174 – 177 in TH3: Gay

Around that period 1980s. So, he had more friends, and he had more freedom at that time. So, he started to realize his freedom. And then, he started acting more of expressing his LGBT where he can convey his true self.

K.Marut 23:32

I feel free when I studied at University. I have many friends who are kind of the people LGBTQ during my university life. And at that time, social media and television have a role of gay, queer, and any kind of character where the Thai society is expanding and accepting all those groups

7:20 407 – 414 in TH3: Gay

Translator 1:02:14

In the 70s, when he was in high school. He went to an all Boys High School at that time. The third gender is not acceptable in Thai society.

K.Marut 1:02:33

[SPEAKING THAI]

Translator 1:02:57

So exposing his identity at that time is a risky thing to do.

0 Memos

0 Codes

Created by Harloi Tungao on 7/18/2021

0 Groups

36 Quotations:

1:9 79 in TH2: Non-binary

she's one of the good students one of the best students that bring the fame to the school.

1:11 91 in TH2: Non-binary

And then when she grew up, she has her friends that kind of really successful some of them is a professor graduated from France, some of them can get PhDs.

1:14 145 in TH2: Non-binary

Okay, so the period of questioning is actually after when when she left her job as a Teacher. So when when, when when when she when she was a teacher, she's like dressed like a normal male like in a very conventional way. But at night when she left when she when she's starving her doing her job she's like, just go into Night Life with a female dressing with her friends. And then after she left her career to finding a job in Bangkok that's where she's starting questioning herself because she's dressing like a woman but she's still struggling questioning about her identity. At that time. There's no stable status about the job, her sexual identity or even the relationship that she gets confused that the guys love her because she is not a female or because of her identity

2:8 150 – 162 in PH1: Gay

In my high school, I kept it myself because it was an all-boys school. Though we still have female students, they are very few as they are financially assisted scholars. The rest of the population are male students. Indeed, I have

become more open and out with my gender and sexuality in my university years.

Harloi Tungao 18:13

I'll just go back to the all-boys school; what was the most negative experience you've encountered?

PPL 18:23

They made you feel you're different. And then, number one, you don't belong there because it is an all-boys because you are gay.

Harloi Tungao 18:35

Be specific; for example, what were the actual events you've felt like that in the classroom?

PPL 18:43

For example, they don't like me to be groupmates for the reason that I am gay. Plus, the fact too that I came from a province. My dad's from Laguna province, while my mom's from the Nueva Viscaya. In my younger years, I was constantly juggling what area I should settle. There became a time that my dad needs to work in Manila with my mom. So I transferred to that all-boys school in the city. When I was on board, I felt that the school was different aside from the fact that in the province – it was a different setup and community. I was totally shocked given how it was fast-paced, plus it was an all-boys school.

2:9 180 in PH1: Gay

None. The university is open on that aspect because it came from all walks of life. The university is a "co-ed," meaning it was mixed with boys, girls, and everybody else, unlike from my all-boys high school before. Actually, there are more gays too. I felt at home as the dynamics are half percentages between boys and girls

2:12 210 in PH1: Gay

But, these are several few cases, unlike my bullying days from my high school. When someone initiates the bullying in my younger years, it will be like a bandwagon as if they will create troupes to solely bully you.

3:8 47 in TH1: Gay

You have to survive as a good student at school. You have to study hard.

3:16 47 in TH1: Gay

That school is an all-boy school. And in all-boy schools

3:17 47 in TH1: Gay

The family sent him to a very famous and expensive private school.

3:18 52 in TH1: Gay

My brother had been a good student. He studied very hard. He was like a nerd but he doesn't look feminine. When he was saying all about this to my father. My father accepted him anyway. He did not tell him to act manly or anything.

3:21 58 in TH1: Gay

So I kept telling myself that I had to get good education. I got to go to a famous school. I got to be a good student. I had to show her that she didn't need to be worried about me. Because another thing was my second brother was a bad boy then. He was just that. You know, having troubles with friends and stuff. So that shaped my thought. I got to be excellent in everything. So I was classroom leaders. I represented school to do activities. I got good grades, things like that. I went to government school to save her money because my second brother went to a private school. That's very expensive. My sister went to a private school. I got myself in a public school.

3:23 74 in TH1: Gay

Actually, I tried to avoid getting enrolled into liberal arts program at the college level. Because I got good grades in high school, I could choose Mass Comm from a university. I did not want to choose liberal arts at all. If you got to a liberal arts faculty, you would probably be thought you were a gay man anyway because few guys studied there. Some 80 percent were women. I was so stressful then. In the back of my mind, I didn't want to go to the liberal arts. So I tried very hard to get into Mass Comm because Mass Comm is a mixture between boys and girls, so you would not be identified. But it happened that my scores did not hit Mass Comm, which was the highest scores for students from liberal arts program to get into back then. So finally, I got liberal arts. I was not really happy then.

3:24 74 in TH1: Gay

So I tried very hard to get into Mass Comm because Mass Comm is a mixture between boys and girls, so you would not be identified.

3:43 187 in TH1: Gay

I studied in the US for 2 years and I learned a lot to become a new person, full of new perspectives about life and also the new light of being a gay man

3:79 337 in TH1: Gay

The past 3-4 years Thailand has been opened up more about LGBT. Plus at Thammasat, they are very open. So it's not difficult to put some teachings in the curriculum. The curriculum itself does not talk about gender only but deal with teaching skills for students.

3:80 348 in TH1: Gay

Oh, no, no, no, they don't do that, the thai student just like that, you know, they they keep quiet. So its good somehow that you put ideas examples and telling them before they feel bad about that

3:81 348 in TH1: Gay

And then i found one student, he is straight, and he said, after he learned about gender issues in the class, he got a new attitude, because he got negative about gay people, but he did not know who to ask or talk about this. So he keep the negative attitude, but with a class so he can talk to more about the issue with his gay friend, he has a gay friend, but he don't know how to handle it.

5:3 55 in PH2: L. Lesbian

I was in a Catholic school that time when I realized that I felt something so but for me probably in our family because I was not aware if they really were into that thing. They support that thing is it's it's not even thought it's not not everybody's aware. People felt it disgusting before, it's like "Iwww ano bayan bayot, tomboy" you know, that's the time before that was in

5:4 67 in PH2: L. Lesbian

That's the word there "tomboy", something like gay. And then nobody taught me about it. Even Catholics, I was in the Catholic school. So for sure. They're so not into it. We don't talk about it. We don't even have that kind of like sex education or what we didn't even have that. So what I felt was, for me, a very abnormal thing. So I just ignored it. I felt something for this girl before or a teacher or someone. But for me, it's like Whoa, what's wrong with me? Am I weird so I tend not to talk to people

5:5 73 – 85 in PH2: L. Lesbian

How old.... that was when I started my high school that is like I was 12 at the time that was like the stage of like, questioning myself who I really am.

Harloi Tungao 10:00

Okay... on this processing, you are processing this alone. You have not involved anybody?

Lipstick Lesbian 10:08

No. Yeah. Im just alone when I was a kid. I know nothing.

Harloi Tungao 10:15

No one in the family?

Lipstick Lesbian 10:16

No one in the family. I didn't have any friends. I didn't have the barkada. The barkada thing I didn't have that. So I was alone, right? Talking about it, like talking to myself, like what happened to you? So what is what is this feeling? So, for me, it's like I ignored it because it's not it's not the norm for me.

5:6 121 in PH2: L. Lesbian

that um, I thought it's just like, it will just pass. I thought that maybe this is just weird. Maybe I'm just weird. So I felt I felt that time that was weird. So I tend not to talk to people. I was we because I was shy that probably if I open that up to teachers or whatever they say What happened to you? What happened to you? Because probably because I didn't know. I didn't have any guidance at all

5:9 169 in PH2: L. Lesbian

But then that time, were in education. So there's a lot of gay people, I enjoyed it a lot in the university. It's not Catholic school anymore. Because it's, you know, it's just a government University. So there's a lot of gay people that they can just express themselves, but some of them cannot. You know, but I understand that I kind of like, understood the time that people can just say something about their gender, because they're scared like me.

5:11 187 in PH2: L. Lesbian

Especially I'm in school. You know, I'm a teacher. I'm an educator. So I shouldn't be a role model. In a school. I am a teacher, something like that

6:12 73 – 79 in PH3: Transwoman

Young gays are known to be active in all curricular activities. So for me, I join declamation contests and oratorical competitions. Whenever there was a cheerleading or field demo, I was handpicked by the teacher to be the leader.

Harloi Tungao 08:19

Okay, is that imposed or forced?

Jervi 08:21

No, I loved it too because I want to be active.

6:16 109 – 121 in PH3: Transwoman

I remember I'll be frank with you. There was this guidance counselor. They see I am expressing myself as feminine, and I have several gay friends when I was in elementary. They made a group in the guidance office; it's not something negative. It's something positive. I can't remember if that's a seminar or counseling or whatever. It was a Catholic school. The gays were summoned. Then, we have a sort of activity or workshop on how to react to certain situations. It's more like being masculine and feminine. It's more of like, you know, adhering to the norms of a boy or standards of being a girl. Per my understanding, they want to instill that if you are a boy should act and react in specific ways.

Harloi Tungao 12:17

One example that could you remember?

Jervi 12:19

For example, if someone toppled, how should someone react? Will he scream and cry or act tough and masculine?

Harloi Tungao 12:39

What do they instill in that kind of instance?

Jervi 12:42

They teach that we should be masculine.

6:17 109 in PH3: Transwoman

It was a Catholic school.

6:19 127 in PH3: Transwoman

I thought during that time - they are teaching the right ways because the guidance counselor thought it. It was instilled that it should be like that, and being flamboyant is wrong.

6:20 145 – 151 in PH3: Transwoman

But in the context of gayness, it just so happened that gays enrolled in mass communication, but not all of them are gays. I had straight classmates and block mates during that time. Maybe, it was a stereotype that when you are a guy, and you attend to mass communications. It means you are gay.

Harloi Tungao 14:28

Can I confirm that there is a stereotype that it's more feminine, a feminine skill? Why do you think so?

Jervi 14:46

It is because they see you as creative. They expect if you are a guy, you will pursue engineering or science courses or whatever. In Mass Comm, you would need to face the camera and write scripts, and it's always been deemed feminine and for gays.

6:21 151 in PH3: Transwoman

They expect if you are a guy, you will pursue engineering or science courses or whatever

6:22 157 in PH3: Transwoman

One of the highlights that I would like to share is that I joined an organization in our college. It is a university-wide organization. There were a lot of gays

and comedians. It was a happy environment! I wanted to be part of it. It was so fun. You want to be part of something cheerful. You want to feel that you belong. I know in my college for sure that I am gay. They wear fabulous clothes. They wear makeup. They do theater plays, variety shows, etc. It was both gender and interest that made me decide to enter that organization. They are very open, and there are many lesbians, transgender, gays, etc. It's a very colorful organization, and I would say very welcoming as well.

6:23 159 – 163 in PH3: Transwoman

Harloi Tungao 16:36

Any negative experience that you could remember?

Jervi 16:42

None because in my university they're very open. We weren't told how to dress appropriately. Just come as you are.

6:44 343 in PH3: Transwoman

I'm very happy to share it with you. You know, I believe in studies. Academe is very powerful. And when you study things, we give light to, you know, a lot of stuff, to misinformation. We provide light to different stories, you know. You know, when people read your work, many will be informed and enlightened about our lives; that's why I also want to participate. Because it's not just about you accomplishing an academic paper, but it's about people reading it and spreading the word and sharing our stories.

7:8 105 – 111 in TH3: Gay

His family is a modern Muslim who studies in a Catholic school. His father enrolled in Catholic school, but he is Muslim. Because of his father and grandfather's education in the modern American school, that's why he turned to be more open about his son. Maybe, the classmate of his father also has LGBT that why he got familiar with that. [SPEAKING THAI]

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I feel free when I studied at University. I have many friends who are kind of the people LGBTQ during my university life. And at that time, social media and television have a role of gay, queer, and any kind of character where the Thai society is expanding and accepting all those groups

7:20 407 – 414 in TH3: Gay

Translator 1:02:14

In the 70s, when he was in high school. He went to an all Boys High School at that time. The third gender is not acceptable in Thai society.

K.Marut 1:02:33

[SPEAKING THAI]

Translator 1:02:57

So exposing his identity at that time is a risky thing to do.

7:22 465 in TH3: Gay

Then after a while and after the show, his classmate accepted his portrayal. And then, it was a winning turning point for him. And, he realized that it was a good play and everybody regarded his good acting.

0 Memos

0 Codes

Cl: Emp: Achiever

Created by Harloi Tungao on 6/9/2021, modified by Harloi Tungao on 6/12/2021

1 Groups:

Inequality in Class

4 Quotations:

7:13 219 in TH3: Gay

He said an advantage because everybody knows him. Everybody likes his work, not as he is but his works. So it made all the LGBT to inspire improving their works. It is not about accepting works because they are LGBT but because of the quality of the work that they are doing. So this is the way to improve the quality of the work.

7:14 228 in TH3: Gay

It is the only way that they have to improve the work so that everybody will realize that LGBT can produce good work. That is the only way for LGBT to survive in this industry.

7:19 399 in TH3: Gay

He realized that he has to be successful in his job and what he was doing. So he focused on that, and then he has to prove himself that he could do a good job. That is the only way that everyone can accept him; that's the only way

because it's part of that. His message to everyone to do good quality of the job and do it seriously will be the only way right.

7:23 483 in TH3: Gay

Being gay and doing an excellent job is a compliment. So, he has to prove that he can do it and he can do it better. No matter what, if he is a straight man or straight woman. Suppose he can produce things that are good quality work. And he also has to create it even better, to make it at a level better than par so that he can uplift the quality of the LGBT to a better level, not just the notion that straight is perceived to deliver consistently.

0 Memos

0 Codes

Cl: Emp: Authority at work

Created by Harloi Tungao on 6/2/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 11:27:58 PM, merged with Employment: Male dominated

1 Groups:

Inequality in Class

6 Quotations:

3:25 85 – 91 in TH1: Gay

Well, they are not challenging. A friend of mine happened to get a job at an English language newspaper. And she called and then she said they opened for newcomers to work for the business section. Because I always wanted to be in the mass comm. So as a journalist, you got to learn everything like from the start. The newspaper was like a big media school for young graduates. So I started my first career as a business reporter. They taught us how to

interview. How to write stuff. But in one episode. In the newsroom we got meetings many times per day, morning, afternoon evening, at least three. You know such workplace was male-dominated. In a meeting, they got a news to discuss. It's about a gay guy or kathoey I did not remember well. And then in the discussion, some guys, who were seniors, made fun of about it. The whole room burst into laughs.

Harloi Tungao 34:51

How did you feel about that?

Vitaya 36:53

I felt like an ant, very belittled. I felt angry. I felt upset. But you could not speak about it. It's just like something burning inside of me. I told myself I was one of them, the gay stuff. I wanted to shout out: Stop laughing. But because you were hiding in the closet, you got to shut up.

3:27 98 in TH1: Gay

I was not saying anything. Because if I said some things, I would be revealed. And because I was not a senior reporter, I got to hold your tongue. That way you survived. And that the news was not on my newsdesk anyway. I did not have to work on the story anyway. I didn't have to help them cover or check facts or anything about this story anyway. So I got to let it go and would forget about it. But one thought came to me. This place might not be for me to belong to after all though I liked the job and I like the professionalism here.

3:28 102 – 108 in TH1: Gay

A female reporter, from a very small publication, found something in me. I really hated her, you know. We were walking in a pathway. Three of us, friends. I was in the middle. On left and right were two female co-reporters from other publications. That woman was standing there in our way. Then while we were walking passing her. She called us “Girls”. So I knew right away she must have noticed something in me. Sometimes you acted out

without knowing. I did not look feminine or something. But I was very skinny then. I didn't know. Maybe I saw a good looking guy and she might have seen me seeing the guy?

Harloi Tungao 38:21

How did you responded to her when she said girls?

Vitaya 39:49

I just looked at her. I was feeling like I wanted to squeeze her neck to shut her mouth. But you got nothing to do because you were still hiding in the closet. You had to be quiet. Another was that she was from a smaller publication. Plus, she was younger than me, a junior reporter. So I just felt like so what... she was just a kid. So I felt like I was above her anyway. I used that to cover my bad feelings. Oh, should I bother with that small publication is just no name.

3:61 243 in TH1: Gay

But the executive who got me this show up and running said: it's okay, just do it.

3:67 248 in TH1: Gay

And then the head of the sales said that should give them a warning or something. But the executive (the supervisor) who knew me since I did the radio show sad to me that he got zero problems from the audience.

3:69 260 in TH1: Gay

he's a straight guy. He was one of the management. He's the top senior of television there. He's the one who founded the television department.

0 Memos

0 Codes

Cl: Emp: Career mobility

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 11:34:02 PM, merged with Employment: Gays for creative arts

1 Groups:

Inequality in Class

4 Quotations:

1:16 157 in TH2: Non-binary

she was lucky enough to have got no effect on her jobs in the entertainment industry. She got no bias from her colleagues. And she got also the award of short film directors. She said that in her career path, she like gradually climbing the ladder of her job like one by one from the costume into acting coach into the assistant director to became a film director eventually and when her style of working is to not have an ego like she just across the people by saying that she is not the best industry like she just want to learn and she know herself that she she was she want to became and she know herself what to do. And that's that's I she thinks that that's the point that no one against her are take any bias.

2:10 198 in PH1: Gay

When I accepted the work with the network, I exemplified the power and echoed my desire to climb that ladder. I started from the bottom of being OJT, then to a production assistant, segment producer, floor director, talent coordinator, associate producer, blocking director, and executive producer. I really climb it down from the bottom because I want to prove that I wanted to prove something because of correlation with my younger years—this time when I went to this network. I told myself I have to do this.

2:20 247 – 253 in PH1: Gay

Sometimes I say, ok, you want that? But, I'll be honest with you. Ideally, you want them to believe that you can do male roles okay that's ideal. That's actually correct because you might be someone who can really deliver the part. But realistically, you know it's hard for us to go through with that because realistically, the viewing public knew that you are like that, but I will try. Because you want that, I will try. I will bring it up to them. Then let's see, and I'll get back to you. I'll be frank with you. Whatever the answer is.

Harloi Tungao 36:54

Okay. It's interesting. How can you table on that kind of unconventional stance? How did you come up with that rationale?

PPL 37:11

I really don't know how maybe I am careful on feelings and sensitivity of people maybe because that's one thing I wanted where I hope going back if you will bring me back to my high school or elementary days I wish people had been sensitive of my feelings. The way I am doing it right now to other people when I tell that to my artist. I am super, super suave on that aspect, especially with regards to gender.

6:24 193 in PH3: Transwoman

In this sense, maybe the dance segments are assigned to me because I am on the creative side. They made me an assistant director because I can communicate well. I have a jolly approach in dealing with the artists, audience, contestants, etc.

0 Memos

0 Codes

Cl: Emp: Ethical

Created by Harloi Tungao on 6/2/2021, modified by Harloi Tungao on 6/12/2021

1 Groups:

Inequality in Class

5 Quotations:

3:29 108 – 115 in TH1: Gay

Another episode in my life. As a journalist from that publication, you got to be very ethical. You got very high standard for being ethical. And people respected that. But a guy from a company I was reporting in the news was hitting on me. He's a senior executive.

Harloi Tungao 42:11

How did you deal with that?

Vitaya 42:15

He was good looking, in 35s. I was 20 something. I felt like wow, I was attracted to him. But no, you could not say things obviously about your feelings. You just acted like oh, I was very a special one. When getting close to him, sometimes our arms rubbing, you know?

3:32 133 in TH1: Gay

I was hiding all myself, even though that guy was hitting on me. I knew we had feelings for each other. In one trip out of Bangkok, there were about six or seven reporters. We finished our news functions and relaxed. His friend and him liked to stay on for one night. He asked us if we wanted to stay on. Why not. After work, we could be friends. Because I was the only guy in the group. The female reporters got one room. I didn't get any room for myself. That the executive guy told me I could stay over with his friend and him in their room. He also whispered to me: his room was not locked. I was excited he said so, honestly. But I was hesitating to share the bed with him, you know? I thought it would not appropriate to share the bed with your “news

sources”, so to speak in the journalist’s language. I would give troubles to me for sure. So that night I decided to sleep on the couch.

3:33 139 in TH1: Gay

Well, I was about to close the door and he held it. He asked me quietly: why didn't you come to my room last night? And I think a reporter friend in the van overheard it because she was sitting nearby. I could not say anything, just see you in Bangkok or something. I think back then I was so fortunate that I did not go to his room; otherwise it would become a headline news among friends and my secret would no longer a secret. Not that I did not like him, but I was so afraid of my privacy and my professionalism as a reporter. You would never do that, sharing the bed with your new sources or a business executive

6:33 253 in PH3: Transwoman

broadcasting is very straightforward in the Philippines. You can't be a TV Host and newscaster at the same time. It's very rigid. In terms of our culture, a newscaster should have credibility, respectable, etc.

6:36 283 in PH3: Transwoman

I don't think any network will make me a straight news anchor or a bonafide broadcaster because it is not happening in the Philippines, so why to push myself to that.

0 Memos

0 Codes

Cl: Emp: Marketable

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 11:22:41 PM, merged with Employment: Non-funny roles

1 Groups:

Inequality in Class

19 Quotations:

1:29 277 in TH2: Non-binary

The lead character is to be a kathoey dressing like a woman, but to cast a character like that. It's there has no super shining star who can acting like that. So eventually he has to find the real female characters who is which is like a professional actress

1:31 295 – 319 in TH2: Non-binary

Okay, so yes P Golf says is one of the main problems in Thai entertainment industry. She gave an example like a channel like one of the main character is kathoey but the board of the channel they just they just don't don't want to accept and they send the real male to act like that so the some of the channel in Thailand is still conservative though.

Harloi Tungao 53:08

Why are they conservative on that the way P Golf? What do you think? Do you have any idea?

Translator 53:18

[SPEAKING IN THAI]

Tannia 53:32

[SPEAKING IN THAI]

Translator 53:51

okay so he said that is something like very conservative about people is something about social norms or she believe that katheoy is something really

bad is something infectious. And if we bring them into the channel it will be a bad example for the society.

Tannia 54:30

[SPEAKING IN THAI]

Translator 54:44

and one of the main stereotype of kathoey is to be funny or making a parody of something. So it's not really open 100% for space for kathoey to, to drive the other roles.

Tannia 55:01

Okay [SPEAKING IN THAI]

Translator 55:29

and he got in her opinion she said that one of the main reason that her movie got banned is is is kind of those reason as well. Because of that time the Minister of Culture in Thailand they still think that our kathoey character of kathoey is always funny, and when the movies show in a way too realistic of our LGBT family, so that's why the movie got banned.

1:34 319 in TH2: Non-binary

when the movies show in a way too realistic of our LGBT family, so that's why the movie got banned.

1:44 472 in TH2: Non-binary

he got found out that we have a lot of kathoey who doesn't even dare to dream to fight for their futures. Like some some they just they just want to have partnership bill civil partnership bill, right ... with the civil partnership bill. And that cause more differences between our genders. Because we require a difference law between if we using that civil partnership bills. And some of them they said they have a goal line to say that kathoey don't have to

like to Dream High, you have to be satisfied with your life not to be so demanding

2:14 222 in PH1: Gay

The believability. For example, I had a self-identified gay talent before. People knew he is gay and out in the open and everything. Everybody knows in public. Sometimes, we struggle to get projects for him because the "bading" is typically cast as the best friend of the lead character or the girl. He told me I can also play a guy role. But, I said who will believe? In our industry, the straight guy actor can portray "bading," but if the "bading" performed, a straight guy role is considered comedy.

2:17 235 in PH1: Gay

If the discussion is between the managers, the network, or the producers, that concept was bluntly said. Like, no one will believe in that and so on. But for the artist, they will not bluntly oppose, of course. We have to explain to the artist that we will be looking for something else for a more fitted character to lead towards this and that direction.

2:18 235 in PH1: Gay

For casting, for example, it is to us manager that some stakeholders present that the talents are not okay in this part because of the "bading" perception. Somehow, I cannot blame the producers. Because even myself, it is hard for me to believe. For example, I will cast a popular actor as a father, but he favored executing gay roles. It's hard to retract that part because the viewing public believed in you on that. The same thing for a straight-identified actor; he had a hard time doing "bakla" roles. The shift to portraying guy roles was a challenge to that actor. It's even more complicated if he was so good at exemplifying the gay character. Another example is that one of my male actors was cast as "Dading," which means "Bading na Daddy," a gay father. After that, his roles had been like that because his portrayal of being gay was convincing. On the flip side, when he was cast on a guy role, the people

couldn't be convinced easily. They relate to you as your previous character. For example, the viewers will say, he's gay... he's gay.. like that. That's why the perception of the viewers is so hard. For example, my openly gay talent will say to me he can do male roles. It's so hard for the public's perception because you are so great in the gay character. Actually, the Filipino audience is so hard to please in this industry, unlike in America or other countries. Filipinos are different as they are conservative.

2:19 241 in PH1: Gay

No, it also affects. I'll give you an example. Let us say this openly gay comedian, then I will turn him into a straight guy who will be a brother of someone. People will not believe him even if he can portray the character well. Even he has an outstanding performance as a brother of this family that he is representing. But, it's common knowledge, and everybody knows that he is gay. It's like the audio and videos that can't be matched—they off sync.

2:21 258 – 265 in PH1: Gay

PPL 38:27

I have not heard about it. But, as a manager, if I have a talent in the LGBT community and he or she wants to enter the industry. I will tell him or her if you have this kind of preference. And you are still entering the industry. Can you please keep quiet about this until I positioned you out there? I will be the one personally telling that person. When the artist has successfully entered, I can unfold and undress them gradually.

Harloi Tungao 39:13

Why you have that kind of strategy?

PPL 39:16

Because it's in this industry. Actually, I really don't know, maybe because it was passed on from one generation to another. However, compared before, it is more open now. The Philippine audience is still conservative. In fact, there

are a lot of celebrities who can't reveal themselves. Because once they go out, they know their career will be ruined.

2:23 271 in PH1: Gay

No blocking was executed, from what I remember. It is more of the new entrants' awareness where they have to deny it first. It is seldom, and you can count on your five fingers on those aspirants saying I'm gay blah blah blah. Even this specific actor did not enter the showbusiness as gay until it unfolded in our eyes. The Philippine audience accepted that he is gay eventually

5:10 187 in PH2: L. Lesbian

For me before... Tomboy can't have a chance. Like, I cannot kind of be on stage because I know I'll be bullied. I'll be bullied. I'll be like, I'll be the talk of the town. Especially I'm in school. You know, I'm a teacher. I'm an educator. So I shouldn't be a role model. In a school. I am a teacher, something like that. That's what I that's my perception before. I first like, you know, gay men can do that. But how about a lesbian?

5:21 301 in PH2: L. Lesbian

But you know, sometimes I just feel that people in the media will judge you, people talk about you, people might not get you or like, hire you for this event, because you are like this. For example, there's a brand that promote promoting a family but the lesbian, but then, you know, because you're part of the LGBT you'll be discriminated.

5:22 325 in PH2: L. Lesbian

Well, if you're in a brand, okay, like, there's a brand being you being like a macho guy, something like that, if people will know that you are gay. And then you you're, you're, you're portraying a role of a macho guy. So people like uhm... "he's actually gay", "Why is he portraying a macho guy?" So, you know, it's just like that.

5:23 331 in PH2: L. Lesbian

it's in the contract not to tell people about you and being gay. You know, I've known a lot of people from the advertising company, and then you know, they're like some.... Okay... you cannot avoid saying "Oh, but the person is gay."

5:25 391 in PH2: L. Lesbian

Yes, there's a lot. I have a lot of like, I've known people in showbusiness died, you know, there's people speculated already about them, but then they tend they tried or they chose not to tell people because for them, it can ruin their life. Their showbiz life. And you know, what? One experience I've known this person, okay, well, that was like, the, like, first three years of my life, I've known this person and he says, like, I'm so into telling people about my gender, because he came, he was from a reality show. And I have to tell people, like, because he looks good. Many admire him. He is so cute as a guy, you know, people crush on him. But then when he told people that he's gay, oh, he was done. He was done. So no more, no more from him. He was still so young in the business. You know, he just started and then he told people about his identity. He was so proud. And it's like, I'm gay. But then what happened to him? No one? No. No one hired him anymore in the business. When they found out that he's gay.

5:26 409 in PH2: L. Lesbian

But if you still want to longevity in the business here in the Philippines, you have to hide or not say anything.

5:34 517 – 535 in PH2: L. Lesbian

I have told a senior celebrity but he advised me. No... Don't tell anyone. People are so judgemental here.

Manager 53:13

To us it is a management decision. People will focus more on your gender rather than your projects...

Lipstick Lesbian 53:26

.....

Manager 54:12

In the Philippines, gay is for comedy.

Lipstick Lesbian 54:23

The lesbian on the other hand is nasty.

Manager 54:30

The lesbians are even less accepted in showbusiness.

Lipstick Lesbian 54:38

The gays are more accepted.

6:32 253 in PH3: Transwoman

I did, of course, and until now, I believe that I have the skills to do that. I am a broadcast communication major. I was a television writer I know that I can do what journalists do. I wasn't just given the opportunity. Because it's also a dilemma, will you be an entertainer or be a broadcaster because broadcasting is very straightforward in the Philippines. You can't be a TV Host and newscaster at the same time. It's very rigid. In terms of our culture, a newscaster should have credibility, respectable, etc. In my case, I'm also a comedian; I think so I do stuff comical. I don't believe, so newscasters do that. But given the opportunities, I can veer away from that and focus on broadcasting. Still, as I said, there was no transgender broadcaster in the Philippines. I did the morning show, but I'm more of the infotainment but not news. I deliver feature stories

7:16 309 in TH3: Gay

It is about the story that they play. Lakhorn nok and nai play about the classical literature like Ramakkien and Inao,

0 Memos

0 Codes

Cl: Emp: Script as golden rule

Created by Harloi Tungao on 6/9/2021, modified by Harloi Tungao on 6/12/2021

1 Groups:

Inequality in Class

2 Quotations:

1:49 277 in TH2: Non-binary

Okay, interesting. P Golf shared that to select the character is is is doesn't matter about the gender or sexuality but it's depends on the job as well like basic when like you create the movies like Insect in the backyard the character is quite clear that that has to be kathoey isn't like a woman and his son and his daughter has to be kids like female kids and male kids. So it's already there

7:15 236 – 255 in TH3: Gay

Harloi Tungao 31:30

But in terms of genders and sexuality, let's say for gay men in Thailand, can gay men portray a straight man? And vice versa? Or can straight men portray gay men, and it goes with a straight woman to a lesbian or, you know, a lesbian to a female? Is that even possible?

K.Marut 31:55

[SPEAKING THAI]

Translator 32:22

All right. For the actress, no matter what the actual sexuality it is. They have to act to what roles they are playing. So it regardless of...

K.Marut 32:47

....even though it's not....

Translator 32:54

So regardless of what gender is, they have to act according to the script according to the rule that they had received.

Harloi Tungao 33:12

Okay, so am I correct to interpret that you are casting actors, regardless of how they identify their gender and sexuality? Right?

K.Marut 33:21

Yes.

0 Memos

0 Codes

Cl: Employment

Created by Harloi Tungao on 7/18/2021

0 Groups

40 Quotations:

1:16 157 in TH2: Non-binary

she was lucky enough to have got no effect on her jobs in the entertainment industry. She got no bias from her colleagues. And she got also the award of short film directors. She said that in her career path, she like gradually

climbing the ladder of her job like one by one from the costume into acting coach into the assistant director to become a film director eventually and when her style of working is to not have an ego like she just across the people by saying that she is not the best industry like she just want to learn and she know herself that she she was she want to become and she know herself what to do. And that's that's I she thinks that that's the point that no one against her are take any bias.

1:29 277 in TH2: Non-binary

The lead character is to be a kathoey dressing like a woman, but to cast a character like that. It's there has no super shining star who can acting like that. So eventually he has to find the real female characters who is which is like a professional actress

1:31 295 – 319 in TH2: Non-binary

Okay, so yes P Golf says is one of the main problems in Thai entertainment industry. She gave an example like a channel like one of the main character is kathoey but the board of the channel they just they just don't don't want to accept and they send the real male to act like that so the some of the channel in Thailand is still conservative though.

Harloi Tungao 53:08

Why are they conservative on that the way P Golf? What do you think? Do you have any idea?

Translator 53:18

[SPEAKING IN THAI]

Tannia 53:32

[SPEAKING IN THAI]

Translator 53:51

okay so he said that is something like very conservative about people is something about social norms or she believe that kathyey is something really bad is something infectious. And if we bring them into the channel it will be a bad example for the society.

Tannia 54:30

[SPEAKING IN THAI]

Translator 54:44

and one of the main stereotype of kathyey is to be funny or making a parody of something. So it's not really open 100% for space for kathyey to, to drive the other roles.

Tannia 55:01

Okay [SPEAKING IN THAI]

Translator 55:29

and he got in her opinion she said that one of the main reason that her movie got banned is is is kind of those reason as well. Because of that time the Minister of Culture in Thailand they still think that our kathyey character of kathyey is always funny, and when the movies show in a way too realistic of our LGBT family, so that's why the movie got banned.

1:34 319 in TH2: Non-binary

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1:44 472 in TH2: Non-binary

he got found out that we have a lot of kathyey who doesn't even dare to dream to fight for their futures. Like some some they just they just want to have partnership bill civil partnership bill, right ... with the civil partnership bill. And that cause more differences between our genders. Because we require a difference law between if we using that civil partnership bills. And

some of them they said they have a goal line to say that kathoey don't have to like to Dream High, you have to be satisfied with your life not to be so demanding

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Okay, interesting. P Golf shared that to select the character is is is doesn't matter about the gender or sexuality but it's depends on the job as well like basic when like you create the movies like Insect in the backyard the character is quite clear that that has to be kathoey isn't like a woman and his son and his daughter has to be kids like female kids and male kids. So it's already there

2:10 198 in PH1: Gay

When I accepted the work with the network, I exemplified the power and echoed my desire to climb that ladder. I started from the bottom of being OJT, then to a production assistant, segment producer, floor director, talent coordinator, associate producer, blocking director, and executive producer. I really climb it down from the bottom because I want to prove that I wanted to prove something because of correlation with my younger years—this time when I went to this network. I told myself I have to do this.

2:14 222 in PH1: Gay

The believability. For example, I had a self-identified gay talent before. People knew he is gay and out in the open and everything. Everybody knows in public. Sometimes, we struggle to get projects for him because the "bading" is typically cast as the best friend of the lead character or the girl. He told me I can also play a guy role. But, I said who will believe? In our industry, the straight guy actor can portray "bading," but if the "bading" performed, a straight guy role is considered comedy.

2:17 235 in PH1: Gay

If the discussion is between the managers, the network, or the producers, that concept was bluntly said. Like, no one will believe in that and so on. But for the artist, they will not bluntly oppose, of course. We have to explain to the artist that we will be looking for something else for a more fitted character to lead towards this and that direction.

2:18 235 in PH1: Gay

For casting, for example, it is to us manager that some stakeholders present that the talents are not okay in this part because of the "bading" perception. Somehow, I cannot blame the producers. Because even myself, it is hard for me to believe. For example, I will cast a popular actor as a father, but he favored executing gay roles. It's hard to retract that part because the viewing public believed in you on that. The same thing for a straight-identified actor; he had a hard time doing "bakla" roles. The shift to portraying guy roles was a challenge to that actor. It's even more complicated if he was so good at exemplifying the gay character. Another example is that one of my male actors was cast as "Dading," which means "Bading na Daddy," a gay father. After that, his roles had been like that because his portrayal of being gay was convincing. On the flip side, when he was cast on a guy role, the people couldn't be convinced easily. They relate to you as your previous character. For example, the viewers will say, he's gay... he's gay.. like that. That's why the perception of the viewers is so hard. For example, my openly gay talent will say to me he can do male roles. It's so hard for the public's perception because you are so great in the gay character. Actually, the Filipino audience is so hard to please in this industry, unlike in America or other countries. Filipinos are different as they are conservative.

2:19 241 in PH1: Gay

No, it also affects. I'll give you an example. Let us say this openly gay comedian, then I will turn him into a straight guy who will be a brother of someone. People will not believe him even if he can portray the character well. Even he has an outstanding performance as a brother of this family that

he is representing. But, it's common knowledge, and everybody knows that he is gay. It's like the audio and videos that can't be matched—they off sync.

2:20 247 – 253 in PH1: Gay

Sometimes I say, ok, you want that? But, I'll be honest with you. Ideally, you want them to believe that you can do male roles okay that's ideal. That's actually correct because you might be someone who can really deliver the part. But realistically, you know it's hard for us to go through with that because realistically, the viewing public knew that you are like that, but I will try. Because you want that, I will try. I will bring it up to them. Then let's see, and I'll get back to you. I'll be frank with you. Whatever the answer is.

Harloi Tungao 36:54

Okay. It's interesting. How can you table on that kind of unconventional stance? How did you come up with that rationale?

PPL 37:11

I really don't know how maybe I am careful on feelings and sensitivity of people maybe because that's one thing I wanted where I hope going back if you will bring me back to my high school or elementary days I wish people had been sensitive of my feelings. The way I am doing it right now to other people when I tell that to my artist. I am super, super suave on that aspect, especially with regards to gender.

2:21 258 – 265 in PH1: Gay

PPL 38:27

I have not heard about it. But, as a manager, if I have a talent in the LGBT community and he or she wants to enter the industry. I will tell him or her if you have this kind of preference. And you are still entering the industry. Can you please keep quiet about this until I positioned you out there? I will be the one personally telling that person. When the artist has successfully entered, I can unfold and undress them gradually.

Harloi Tungao 39:13

Why you have that kind of strategy?

PPL 39:16

Because it's in this industry. Actually, I really don't know, maybe because it was passed on from one generation to another. However, compared before, it is more open now. The Philippine audience is still conservative. In fact, there are a lot of celebrities who can't reveal themselves. Because once they go out, they know their career will be ruined.

2:23 271 in PH1: Gay

No blocking was executed, from what I remember. It is more of the new entrants' awareness where they have to deny it first. It is seldom, and you can count on your five fingers on those aspirants saying I'm gay blah blah blah. Even this specific actor did not enter the showbusiness as gay until it unfolded in our eyes. The Philippine audience accepted that he is gay eventually

3:25 85 – 91 in TH1: Gay

Well, they are not challenging. A friend of mine happened to get a job at an English language newspaper. And she called and then she said they opened for newcomers to work for the business section. Because I always wanted to be in the mass comm. So as a journalist, you got to learn everything like from the start. The newspaper was like a big media school for young graduates. So I started my first career as a business reporter. They taught us how to interview. How to write stuff. But in one episode. In the newsroom we got meetings many times per day, morning, afternoon evening, at least three. You know such workplace was male-dominated. In a meeting, they got a news to discuss. It's about a gay guy or kathoeay I did not remember well. And then in the discussion, some guys, who were seniors, made fun of about it. The whole room burst into laughs.

Harloi Tungao 34:51

How did you feel about that?

Vitaya 36:53

I felt like an ant, very belittled. I felt angry. I felt upset. But you could not speak about it. It's just like something burning inside of me. I told myself I was one of them, the gay stuff. I wanted to shout out: Stop laughing. But because you were hiding in the closet, you got to shut up.

3:27 98 in TH1: Gay

I was not saying anything. Because if I said some things, I would be revealed. And because I was not a senior reporter, I got to hold your tongue. That way you survived. And that the news was not on my newsdesk anyway. I did not have to work on the story anyway. I didn't have to help them cover or check facts or anything about this story anyway. So I got to let it go and would forget about it. But one thought came to me. This place might not be for me to belong to after all though I liked the job and I like the professionalism here.

3:28 102 – 108 in TH1: Gay

A female reporter, from a very small publication, found something in me. I really hated her, you know. We were walking in a pathway. Three of us, friends. I was in the middle. On left and right were two female co-reporters from other publications. That woman was standing there in our way. Then while we were walking passing her. She called us “Girls”. So I knew right away she must have noticed something in me. Sometimes you acted out without knowing. I did not look feminine or something. But I was very skinny then. I didn't know. Maybe I saw a good looking guy and she might have seen me seeing the guy?

Harloi Tungao 38:21

How did you responded to her when she said girls?

Vitaya 39:49

I just looked at her. I was feeling like I wanted to squeeze her neck to shut her mouth. But you got nothing to do because you were still hiding in the closet. You had to be quiet. Another was that she was from a smaller publication. Plus, she was younger than me, a junior reporter. So I just felt like so what... she was just a kid. So I felt like I was above her anyway. I used that to cover my bad feelings. Oh, should I bother with that small publication is just no name.

3:29 108 – 115 in TH1: Gay

Another episode in my life. As a journalist from that publication, you got to be very ethical. You got very high standard for being ethical. And people respected that. But a guy from a company I was reporting in the news was hitting on me. He's a senior executive.

Harloi Tungao 42:11

How did you deal with that?

Vitaya 42:15

He was good looking, in 35s. I was 20 something. I felt like wow, I was attracted to him. But no, you could not say things obviously about your feelings. You just acted like oh, I was very a special one. When getting close to him, sometimes our arms rubbing, you know?

3:32 133 in TH1: Gay

I was hiding all myself, even though that guy was hitting on me. I knew we had feelings for each other. In one trip out of Bangkok, there were about six or seven reporters. We finished our news functions and relaxed. His friend and him liked to stay on for one night. He asked us if we wanted to stay on. Why not. After work, we could be friends. Because I was the only guy in the group. The female reporters got one room. I didn't get any room for myself. That the executive guy told me I could stay over with his friend and him in their room. He also whispered to me: his room was not locked. I was excited

he said so, honestly. But I was hesitating to share the bed with him, you know? I thought it would not appropriate to share the bed with your “news sources”, so to speak in the journalist’s language. I would give troubles to me for sure. So that night I decided to sleep on the couch.

3:33 139 in TH1: Gay

Well, I was about to close the door and he held it. He asked me quietly: why didn't you come to my room last night? And I think a reporter friend in the van overheard it because she was sitting nearby. I could not say anything, just see you in Bangkok or something. I think back then I was so fortunate that I did not go to his room; otherwise it would become a headline news among friends and my secret would no longer a secret. Not that I did not like him, but I was so afraid of my privacy and my professionalism as a reporter. You would never do that, sharing the bed with your new sources or a business executive

3:61 243 in TH1: Gay

But the executive who got me this show up and running said: it’s okay, just do it.

3:67 248 in TH1: Gay

And then the head of the sales said that should give them a warning or something. But the executive (the supervisor) who knew me since I did the radio show sad to me that he got zero problems from the audience.

3:69 260 in TH1: Gay

he's a straight guy. He was one of the management. He's the top senior of television there. He's the one who founded the television department.

5:10 187 in PH2: L. Lesbian

For me before... Tomboy can't have a chance. Like, I cannot kind of be on stage because I know I'll be bullied. I'll be bullied. I'll be like, I'll be the talk

of the town. Especially I'm in school. You know, I'm a teacher. I'm an educator. So I shouldn't be a role model. In a school. I am a teacher, something like that. That's what I that's my perception before. I first like, you know, gay men can do that. But how about a lesbian?

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But you know, sometimes I just feel that people in the media will judge you, people talk about you, people might not get you or like, hire you for this event, because you are like this. For example, there's a brand that promote promoting a family but the lesbian, but then, you know, because you're part of the LGBT you'll be discriminated.

5:22 325 in PH2: L. Lesbian

Well, if you're in a brand, okay, like, there's a brand being you being like a macho guy, something like that, if people will know that you are gay. And then you you're, you're, you're portraying a role of a macho guy. So people like uhm... "he's actually gay", "Why is he portraying a macho guy?" So, you know, it's just like that.

5:23 331 in PH2: L. Lesbian

it's in the contract not to tell people about you and being gay. You know, I've known a lot of people from the advertising company, and then you know, they're like some.... Okay... you cannot avoid saying "Oh, but the person is gay."

5:25 391 in PH2: L. Lesbian

Yes, there's a lot. I have a lot of like, I've known people in showbusiness died, you know, there's people speculated already about them, but then they tend they tried or they chose not to tell people because for them, it can ruin their life. Their showbiz life. And you know, what? One experience I've known this person, okay, well, that was like, the, like, first three years of my life, I've known this person and he says, like, I'm so into telling people about my

gender, because he came, he was from a reality show. And I have to tell people, like, because he looks good. Many admire him. He is so cute as a guy, you know, people crush on him. But then when he told people that he's gay, oh, he was done. He was done. So no more, no more from him. He was still so young in the business. You know, he just started and then he told people about his identity. He was so proud. And it's like, I'm gay. But then what happened to him? No one? No. No one hired him anymore in the business. When they found out that he's gay.

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Manager 54:30

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Lipstick Lesbian 54:38

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6:24 193 in PH3: Transwoman

In this sense, maybe the dance segments are assigned to me because I am on the creative side. They made me an assistant director because I can communicate well. I have a jolly approach in dealing with the artists, audience, contestants, etc.

6:32 253 in PH3: Transwoman

I did, of course, and until now, I believe that I have the skills to do that. I am a broadcast communication major. I was a television writer I know that I can do what journalists do. I wasn't just given the opportunity. Because it's also a dilemma, will you be an entertainer or be a broadcaster because broadcasting is very straightforward in the Philippines. You can't be a TV Host and newscaster at the same time. It's very rigid. In terms of our culture, a newscaster should have credibility, respectable, etc. In my case, I'm also a comedian; I think so I do stuff comical. I don't believe, so newscasters do that. But given the opportunities, I can veer away from that and focus on broadcasting. Still, as I said, there was no transgender broadcaster in the Philippines. I did the morning show, but I'm more of the infotainment but not news. I deliver feature stories

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6:36 283 in PH3: Transwoman

I don't think any network will make me a straight news anchor or a bonafide broadcaster because it is not happening in the Philippines, so why to push myself to that.

7:13 219 in TH3: Gay

He said an advantage because everybody knows him. Everybody likes his work, not as he is but his works. So it made all the LGBT to inspire improving their works. It is not about accepting works because they are LGBT but because of the quality of the work that they are doing. So this is the way to improve the quality of the work.

7:14 228 in TH3: Gay

It is the only way that they have to improve the work so that everybody will realize that LGBT can produce good work. That is the only way for LGBT to survive in this industry.

7:15 236 – 255 in TH3: Gay

Harloi Tungao 31:30

But in terms of genders and sexuality, let's say for gay men in Thailand, can gay men portray a straight man? And vice versa? Or can straight men portray gay men, and it goes with a straight woman to a lesbian or, you know, a lesbian to a female? Is that even possible?

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Yes.

7:16 309 in TH3: Gay

It is about the story that they play. Lakhorn nok and nai play about the classical literature like Ramakkien and Inao,

7:19 399 in TH3: Gay

He realized that he has to be successful in his job and what he was doing. So he focused on that, and then he has to prove himself that he could do a good job. That is the only way that everyone can accept him; that's the only way because it's part of that. His message to everyone to do good quality of the job and do it seriously will be the only way right.

7:23 483 in TH3: Gay

Being gay and doing an excellent job is a compliment. So, he has to prove that he can do it and he can do it better. No matter what, if he is a straight man or straight woman. Suppose he can produce things that are good quality work. And he also has to create it even better, to make it at a level better than par so that he can uplift the quality of the LGBT to a better level, not just the notion that straight is perceived to deliver consistently.

0 Memos

0 Codes

Cl: Fam: child obedience

Created by Harloi Tungao on 5/30/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 11:36:55 PM, merged with Family: child carrying father's name

6/10/2021 11:36:55 PM, merged with Family: child trustworthiness 6/10/2021

11:38:12 PM, merged with Family: Support to parents as adults

1 Groups:

Inequality in Class

10 Quotations:

1:8 79 in TH2: Non-binary

Like she gives an example like when when, when when when when people are asking her not to take a ride on a bike or motorbike.

1:10 85 – 91 in TH2: Non-binary

She's so kind. Okay, so Khun Golf also shared that that there's been a moment that she's hanging around with friends drinking alcohol, but her mom's still be open minded to to trust her like she knows like she has a limit on doing kind of those things. So she also shared that if you chose to live your life like that, I'm happy for you too.

Tannia 14:53

[SPEAKING IN THAI]

Translator 15:07

Khun Golf share that when when he was little he's always bring his kathoey friends like trans LGBT friends at homes and kind of celebrate like half a little party to dress like a woman. And her mom's she's always seen like was what was going on with her life. So she's because of the most open minded parents among her friends. And then when she grew up, she has her friends that kind of really successful some of them is a professor graduated from France, some of them can get PhDs.... So yeah, those kinds of things bring mom into a trust.

2:1 33 – 39 in PH1: Gay

Actually, we are six in the family. I grew up in a broken family. My mom and dad separated when I was around in fifth grade or fourth grade in elementary. And I have five siblings. I'm the fifth among the sixth. And then, I grew up in a rigorous environment in a very strict and conservative climate in the province. Therefore, when it comes to my sexuality, I am not that open to my family because of our strict upbringing, especially with my dad because I am a junior I'm carrying my father's name. So, I am cautious. We have not grown as close as the other families are. We are not closely knit, but we talk and converse—normal, shall I say.

Harloi Tungao 02:59

Okay, can you elaborate or describe further? What do you mean by a strict and conservative family? What are their behaviors? What are their beliefs?

PPL 03:10

Strict, meaning strict upbringing. When it comes to time, studying, and playing, we need to always be on the dot. In eating, for example, even in simple meals, there should be no leftovers. The plates should be as clean as before using it or as if you can bring them back to the drawer again. At 5:00pm, we should be at home already—those tones of strictness.

3:9 47 in TH1: Gay

So you have to survive as a good boy in the house. You have to survive as a good student at school. You have to study hard. You have to make your mother and father proud.

3:19 52 in TH1: Gay

In my family, I am the third one. I have an unidentical twin brother. And I have one younger sister. The second brother, you know, he was just like a gangster boy. He was wild. My twin brother. So what should I do? If I told my father or my mother. I am gay? You got to see this family must be

strange. My mother should be very sorry. Am I going to be sad? Regret?, you know. But actually, my father, he's really a cool guy. He was very sophisticated. He didn't care. But I cared about my mother. So I told myself that I should not tell anything about this feeling inside of me to anyone, anyway.

3:21 58 in TH1: Gay

So I kept telling myself that I had to get good education. I got to go to a famous school. I got to be a good student. I had to show her that she didn't need to be worried about me. Because another thing was my second brother was a bad boy then. He was just that. You know, having troubles with friends and stuff. So that shaped my thought. I got to be excellent in everything. So I was classroom leaders. I represented school to do activities. I got good grades, things like that. I went to government school to save her money because my second brother went to a private school. That's very expensive. My sister went to a private school. I got myself in a public school.

3:22 63 in TH1: Gay

To get into government schools, you got to pass exams. I passed the exam and got to a high school that was quite famous in our neighborhood. It's also under the Royal patronage. But my school was not a city school. It's located in suburb but it was famous for interschool activities. I went to that school. And So I just felt like oh, I had helped my mother to save money by going to a public school and after the government school, I went to a public university. The tuition fees were low.

3:49 195 in TH1: Gay

Yeah, so I got the salary (50%) for two years. I gave an ATM for my mother to take the money

5:8 139 – 145 in PH2: L. Lesbian

One of our friends, the choir member died because because his two brothers found out that he was gay. So he committed suicide.

Harloi Tungao 14:31

Okay, and how did you perceive that as someone also on the LGBT? How did you receive that on the time?

Lipstick Lesbian 14:40

I was sad. Because like.... I could not even I was speechless because also, when I don't say anything, I'll die or that person if the person will say about his his identity will die because he'll be sad because he was beaten up by two brothers because his two brothers cannot could not accept the fact that he's gay. The more I was scared to tell my family about me being someone who's different from them.

7:7 86 – 87 in TH3: Gay

Translator 2 12:36

He got pampered by his mother in his childhood, supporting him a lot for what he is. And, she is not shaming him to be others. But, he behaves properly because he wants to pay respect to his father. He is a very Muslim devotee. So, in this case, you have to balance if you are an LGBT; you have to think of others and harming your father.

0 Memos

0 Codes

Cl: Fam: Financial status

Created by Harloi Tungao on 6/1/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 11:37:20 PM, merged with Family: low financial status

1 Groups:

Inequality in Class

4 Quotations:

3:13 47 in TH1: Gay

Because our family was not a well-to-do family. My father had to give up my big brother to his sister to raise because his sister was with her rich husband. You know, in the old days, things liked that happened. My father's younger sister adopted my oldest brother as a family boy.

3:14 47 in TH1: Gay

My father had to give up my big brother to his sister to raise because his sister was with her rich husband.

3:20 58 in TH1: Gay

t five children in the in the family and my big brother just like their big brother of that family. But my mother got upset with this. She knew that my big brother was not manly and he acted feminine. My mother put the blame to my father for sending him to that family because that family was all girls there. So my mother believed that it was the environment that raised him as feminine. But actually he might be feminine since birth? My mother had this negative reaction that affected me. This confirmed that I shouldn't open because she would be more upset.

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a public school and after the government school, I went to a public university.
The tuition fees were low.

0 Memos

0 Codes

CI: Fam: Nuclear family roles

Created by Harloi Tungao on 6/8/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/10/2021 11:39:44 PM, merged with Family: Fidelity 6/10/2021 11:39:44 PM,
merged with Family: Standard for fathers

1 Groups:

Inequality in Class

6 Quotations:

1:22 181 in TH2: Non-binary

And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life.

3:46 187 in TH1: Gay

We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: My Husband Is Gay, written by a businesswoman who found her husband was gay after getting married for 30 years.

3:47 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the

book and do the book promotion with us. Her book was about the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves. To get things done, I hired a friend of mine to translate the book and also presented it to the distribution company, which happened to be a subsidiary of the publication I worked for. What's a coincidence. The building of the distribution company was in the same vicinity of the building I worked. We got signed up and that's the first book from Cyberfish Media and we were quite successful with the author coming to Thailand – her first time to Thailand – and she was very happy. Our book got good reviews.

5:12 205 in PH2: L. Lesbian

For me, it didn't stop me because I don't say anything to people about my gender about my identity. So for for them, I'm normal for them. I'm someone had no issues. You know, I have no issues because she's married because you know, I've shown people I am married I've shown people that have a kid. So now, They think I am normal but for me, I was in agony because I couldn't say anything about myself.

5:16 229 in PH2: L. Lesbian

I'm a married person

5:30 475 in PH2: L. Lesbian

I'm a married person. Okay. That's the thing., you know what I mean? So that's the turning point. Or like, I, like I was in a situation, very bad situation in the depression. And I know, I found out that oh, I was introduced to praise and worship songs. I sing, I worship that time. Yes, Lord, You accepted before I really am. So that's that.... I was I was strong enough to face everything. Because I know, even if people, human beings will not accept you, even if they will not accept you, but there's god. I'm just faithful. I'm just faithful. People may say, Well, are you sure? But yes, I'm gonna say yes. It's

about it's because of my faith. That I became courageous. I became strong enough to face every challenge.

0 Memos

0 Codes

Cl: Family

Created by Harloi Tungao on 7/18/2021

0 Groups

19 Quotations:

1:8 79 in TH2: Non-binary

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Translator 2 12:36

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0 Codes

Cl: Pol: Leadership and legal advantage

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/12/2021 4:12:01 PM, merged with Politics: Legal preference to hetero

1 Groups:

Inequality in Class

4 Quotations:

1:36 376 in TH2: Non-binary

P Golf shared his happiest moment in life as an LGBTQ is that she's with the first kathoey dressing like females to be seated as a member of parliament in Thailand and she's so proud of that. That is the first door to open to the openness of LGBTQ community in Thailand and she happy that she's the one who unlocked that door.

1:41 460 in TH2: Non-binary

the law is a is indicated by marriage between men and women.

6:27 217 in PH3: Transwoman

In terms of positive aspects, the fact I am a personality. I have my platform. I have my following. I use that to push specific causes. You know, like the SOGIE equality bill I talked about, I talk about discrimination against trans women because I've experienced that personally. I'm pro LGBT of course. I'm a proud member of the LGBT, and I'm a very proactive community member. So as one of their, you know, let's say front liners, I do my best to use my voice and help the community as much as possible.

6:28 223 in PH3: Transwoman

What drives me is because there is a lot of improvement necessary in the Philippines. A lot of people are still misinformed. They don't know precisely what LGBT+ means. They don't know exactly what the SOGIE equality bill means. Having this platform will be a miss if I will not leverage from this. I believe in the cause; I believe in the movement, so why not use it? Because at the end of the day, it will not be only me who shall benefit but the whole community. I shall help together with my friends, loved ones who are also a member of the community.

0 Memos

0 Codes

Cl: Pol: Modernization preferred

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/11/2021 7:23:42 PM, merged with Politics: Western influence

1 Groups:

Inequality in Class

2 Quotations:

2:8 150 – 162 in PH1: Gay

In my high school, I kept it myself because it was an all-boys school. Though we still have female students, they are very few as they are financially assisted scholars. The rest of the population are male students. Indeed, I have become more open and out with my gender and sexuality in my university years.

Harloi Tungao 18:13

I'll just go back to the all-boys school; what was the most negative experience you've encountered?

PPL 18:23

They made you feel you're different. And then, number one, you don't belong there because it is an all-boys because you are gay.

Harloi Tungao 18:35

Be specific; for example, what were the actual events you've felt like that in the classroom?

PPL 18:43

For example, they don't like me to be groupmates for the reason that I am gay. Plus, the fact too that I came from a province. My dad's from Laguna province, while my mom's from the Nueva Viscaya. In my younger years, I was constantly juggling what area I should settle. There became a time that my dad needs to work in Manila with my mom. So I transferred to that all-boys school in the city. When I was on board, I felt that the school was different aside from the fact that in the province – it was a different setup and community. I was totally shocked given how it was fast-paced, plus it was an all-boys school.

7:8 105 – 111 in TH3: Gay

His family is a modern Muslim who studies in a Catholic school. His father enrolled in Catholic school, but he is Muslim. Because of his father and grandfather's education in the modern American school, that's why he turned to be more open about his son. Maybe, the classmate of his father also has LGBT that why he got familiar with that. [SPEAKING THAI]

K.Marut 15:38

[SPEAKING THAI]

Translator 2 15:49

But his father's siblings and relatives are conservative Muslim families. It is only his father whose working with a British gas company. They have Western influence in his family but still conservative.

0 Memos

0 Codes

Cl: Politics

Created by Harloi Tungao on 7/18/2021

0 Groups

6 Quotations:

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0 Memos

0 Codes

Cl: Rel: Medium practicing

Created by Harloi Tungao on 6/8/2021, modified by Harloi Tungao on 6/12/2021

1 Groups:

Inequality in Class

2 Quotations:

5:2 55 in PH2: L. Lesbian

medium religious, religious family medium as I say medium because not we're not too Christian or too religious

5:5 73 – 85 in PH2: L. Lesbian

How old.... that was when I started my high school that is like I was 12 at the time that was like the stage of like, questioning myself who I really am.

Harloi Tungao 10:00

Okay... on this processing, you are processing this alone. You have not involved anybody?

Lipstick Lesbian 10:08

No. Yeah. Im just alone when I was a kid. I know nothing.

Harloi Tungao 10:15

No one in the family?

Lipstick Lesbian 10:16

No one in the family. I didn't have any friends. I didn't have the barkada. The barkada thing I didn't have that. So I was alone, right? Talking about it, like talking to myself, like what happened to you? So what is what is this feeling?

So, for me, it's like I ignored it because it's not it's not the norm for me.

0 Memos

0 Codes

Cl: Rel: Righteousness

Created by Harloi Tungao on 6/7/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/12/2021 2:33:09 PM, merged with Religion: Marriage for hetero 6/12/2021

2:33:09 PM, merged with Religion: Neg perception to kathoey 6/12/2021 2:33:09

PM, merged with Religion: Sin 6/12/2021 2:33:09 PM, merged with Religion:

stringent practices

1 Groups:

Inequality in Class

16 Quotations:

1:32 307 in TH2: Non-binary

something like very conservative about people is something about social norms or she believe that katheoy is something really bad is something infectious. And if we bring them into the channel it will be a bad example for the society

2:2 45 – 63 in PH1: Gay

My mom's from the tourism industry while my dad's from the retail sector before.

Harloi Tungao 04:13

Okay, okay. Why do you think they are this strict and conservative? Where do you think this is coming from?

PPL 04:19

Because we have a half Filipino and Spanish lineage in the family. I have a feeling that it was passed on from one generation to another. You know, the old norms that dictate required behaviors like going home on this time and things like that. Playing is not allowed – those kinds of standards they religiously follow.

Harloi Tungao 04:49

Okay, when we say Spanish line, is it more of Christianity related or just that the...

PPL 04:59

Christianity related.

Harloi Tungao 05:01

Okay, can you give me examples of the norms inside your house on your early stage as a child related to religion... to Christianity... if you could give me just one or two...

PPL 05:35

We pray at certain times at certain hours. We have religious artifacts such as Mama Mary and the cross. In our house, these are very evident as when you enter the house – there is an altar. We perform worship songs, and our prayer times are defined every morning and evening. It is a very traditional Catholic family.

3:70 272 in TH1: Gay

I was really amazed by what he explained about being gay and about not being sinful. The way he explained was very appealing to allow people to let go, feeling comfortable with themselves. His name was made famous when he wrote an article and it was sent over the Internet. It was like a breakthrough for gay men to feel about himself in the aspect of being in the religion.

3:84 353 in TH1: Gay

Buddhism not really against being gay, but I must do something wrong in the past life,

5:13 211 in PH2: L. Lesbian

Being a lesbian or somebody who's part of the LGBT here in the Philippines, it's not easy because you know why? Because of the religious practice, tradition, culture. Not everybody accepts you being someone who's part of the LGBT, especially when you're in showbusiness, I know. There's a lot of people in showbusiness, who cannot say anything about their gender identity, because people judge people will tell you go to hell. What happened to you? What's next? And then are you sure you're like that? So you, you go to hell? You're so bad. You're nasty.

5:24 340 – 358 in PH2: L. Lesbian

Oh, yeah. Yeah, they're very accepting their brands, but their brands are like, Oh, they can't.

Manager 33:16

Companies like Yes, but why? Because especially Christian Christian leaders.

Harloi Tungao 33:26

.....Could you describe to me this kind of brands? I mean, are these all Filipino?

Lipstick Lesbian 33:38

This is what we call the Filipino brands who are like, coming from Christian homes or, or they're not into their.....

Harloi Tungao 33:52

.....DELETED....

Lipstick Lesbian 33:56

Is it like Christian brand?

Manager 33:58

The owner of that company... super. Gays are banned there.

5:29 463 – 469 in PH2: L. Lesbian

God, if just give me Just give me the courage to accept myself. Courage to open up things to you because even even to God, I was so hesitant to tell him.

What? who I really am?

Harloi Tungao 45:20

Why are you hesitant back then to tell God?

Lipstick Lesbian 45:23

Because for me, I felt like a sinner.

6:30 247 in PH3: Transwoman

They say that the marriage should not be with both boys

6:31 247 in PH3: Transwoman

They say it is a sin and against God, and we should repent and do God's will instead

6:37 295 in PH3: Transwoman

. I don't remember that I was ridiculed that "she is a transgender and a host, therefore we don't like her." The ridicule is more on the same-sex marriage context which should not be supported

6:42 331 in PH3: Transwoman

I think sometimes you think of gay or part of the LGBT community. Am I a sinner? Do I deserve to go to church and hear mass? Will people ridiculed me or judged me when I enter? You know, the house of God, as they say. But I continue. I am nonpracticing, actually, but I have my faith in God. I pray at night. I lift all my worries to him. But in terms of religion, I don't think I'm a devoted Catholic.

7:3 66 in TH3: Gay

In Muslim families, as you know, that they are Thai LGBT people, right. Also, he is the son, so he had to be a good role model in behaving in a good way as per Muslim cultures. And become the good people that means making donations, helping the poor people daily

7:4 66 in TH3: Gay

Also, like a hermit or the priest people, we will accept in the Muslim family. Also, we recognize that he is considered a priest in Christianity when he becomes like a single.

7:5 72 in TH3: Gay

In Muslim culture, they are single right. They treat him like that. So the key is even he is born into a Muslim family. If you use this methodology, people will feel you are like an angel. And, so the critical point to be a success is how you behave and express yourself in Thai society properly. You become friends with male, female, and all kinds of religious practices. You can stay here well.

7:6 78 in TH3: Gay

In general, after he came out from the family or Muslim society. He will come to a normal lifestyle, you know, with friends. Still, he turned back to private; for example, he reserves his costume to be conservative. But at nighttime, he goes to a nightclub and meets LGBT friends. For example, expressing jolly feminine expressions such as "Ayyyyy." A lot of the LGBT is hard to show off like these "jolly feminine expressions" to the Muslim and senior people, so they cannot adjust in that situation. So you have to segment yourself like maybe 10 or 12 styles. And when you can reach friends, you can become girly or anything.

7:10 138 – 150 in TH3: Gay

P Tor said that where he grew up, his village was right in Bangkok - in the Sathorn area. There is a small Muslim group. It's called the Java mosque in the Sathorn area. It is a conservative area of Muslim settlement.

K.Marut 19:01

[SPEAKING THAI]

Translator 2 19:27

So even nowadays, they are still conservative during maybe generation B and generation Z...

K.Marut 19:37

When all the members in this village come on Friday to pray. [SPEAKING THAI]

Translator 2 20:06

It was attended by traditional Muslims every Friday. But teenagers can have a modern lifestyle. But once you come to territory or the village, you have to turn to be conservative again.

0 Memos

0 Codes

Cl: Religious

Created by Harloi Tungao on 7/18/2021

0 Groups

18 Quotations:

1:32 307 in TH2: Non-binary

something like very conservative about people is something about social norms or she believe that katheoy is something really bad is something

infectious. And if we bring them into the channel it will be a bad example for the society

2:2 45 – 63 in PH1: Gay

My mom's from the tourism industry while my dad's from the retail sector before.

Harloi Tungao 04:13

Okay, okay. Why do you think they are this strict and conservative? Where do you think this is coming from?

PPL 04:19

Because we have a half Filipino and Spanish lineage in the family. I have a feeling that it was passed on from one generation to another. You know, the old norms that dictate required behaviors like going home on this time and things like that. Playing is not allowed – those kinds of standards they religiously follow.

Harloi Tungao 04:49

Okay, when we say Spanish line, is it more of Christianity related or just that the...

PPL 04:59

Christianity related.

Harloi Tungao 05:01

Okay, can you give me examples of the norms inside your house on your early stage as a child related to religion... to Christianity... if you could give me just one or two...

PPL 05:35

We pray at certain times at certain hours. We have religious artifacts such as Mama Mary and the cross. In our house, these are very evident as when you enter the house – there is an altar. We perform worship songs, and our prayer times are defined every morning and evening. It is a very traditional Catholic family.

3:70 272 in TH1: Gay

I was really amazed by what he explained about being gay and about not being sinful. The way he explained was very appealing to allow people to let go, feeling comfortable with themselves. His name was made famous when he wrote an article and it was sent over the Internet. It was like a breakthrough for gay men to feel about himself in the aspect of being in the religion.

3:84 353 in TH1: Gay

Buddhism not really against being gay, but I must do something wrong in the past life,

5:2 55 in PH2: L. Lesbian

medium religious, religious family medium as I say medium because not we're not too Christian or too religious

5:5 73 – 85 in PH2: L. Lesbian

How old.... that was when I started my high school that is like I was 12 at the time that was like the stage of like, questioning myself who I really am.

Harloi Tungao 10:00

Okay... on this processing, you are processing this alone. You have not involved anybody?

Lipstick Lesbian 10:08

No. Yeah. Im just alone when I was a kid. I know nothing.

Harloi Tungao 10:15

No one in the family?

Lipstick Lesbian 10:16

No one in the family. I didn't have any friends. I didn't have the barkada. The barkada thing I didn't have that. So I was alone, right? Talking about it, like talking to myself, like what happened to you? So what is what is this feeling? So, for me, it's like I ignored it because it's not it's not the norm for me.

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0 Codes

Evoking

Created by Harloi Tungao on 9/2/2021

0 Groups

20 Quotations:

1:52 181 in TH2: Non-binary

one of the objective of making this film "Insect in the backyard" is just to educate people about the normal LGBT family. So in the storyline, the dad he is kathoey who's dressing like females. And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life. And then one one day they became young prostitutes. And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be. And then he said that is just reflect the Thai community as well. That we just put LGBT community under under the carpet and not to be more expressive.

1:59 472 in TH2: Non-binary

launched the campaign of marriage equality

2:35 326 in PH1: Gay

Every time I close a deal or I get a show done. I'm so proud of it, and I even say, look, it is an LGBT who delivered this. Like see, I am running a show like this, and I am an LGBT. Or I close this deal with my artist's, look even I'm gay

2:39 368 in PH1: Gay

Every time I talk to people, I always say you have to accept yourself and everything because everything follows after acceptance. From then on, the flow continues

3:41 187 in TH1: Gay

Finally, he told me he could not be in a relationship with someone who was still hiding in the closet because he was really out and open and he knew that closeted cases were difficult to survive in a relationship

3:44 187 in TH1: Gay

Later, we found Cyberfish Media Co., Ltd when we got back to Thailand. We came up with the idea that there must be a lot of people that need help. But we don't have the resources. So we thought about doing a publishing business from English books into Thai. That would help people. We didn't think about profits, first thinking about how to help people and also got jobs for us to do.

3:46 187 in TH1: Gay

We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: My Husband Is Gay, written by a businesswoman who found her husband was gay after getting married for 30 years.

3:57 230 in TH1: Gay

I told her that I loved to write stuff in Thai, having my own column. We agreed on a weekly column about being gay in the city. The weekend magazine was about living in cities. That's the start of people getting to know me from my column. The column was called: Hidding No More. I wrote about how to be gay and open and happy. People kind of liking the idea. T'he column was running for about five years and that's why I gained a lot of followers. Later some publishing houses put the column together to become pocket books.

3:70 272 in TH1: Gay

I was really amazed by what he explained about being gay and about not being sinful. The way he explained was very appealing to allow people to let go, feeling comfortable with themselves. His name was made famous when he wrote an article and it was sent over the Internet. It was like a breakthrough for gay men to feel about himself in the aspect of being in the religion.

3:89 159 in TH1: Gay

Over the dining table, he started to talk about himself, his life stories, and finally the word: his boyfriend! I think he knew my case: a closet case. He was very smart. When he talked about his father did not like, I knew it. He was talking about being in the closet.

3:91 170 in TH1: Gay

Talking to him more and more, he convinced me that I would never be happy if I still lived in the closet. He told me that I had to change my environment to the place that was very supportive to be gay.

3:92 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the book and do the book promotion with us. Her book was about the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves

3:94 191 in TH1: Gay

So I told her on the stairs to the second floor of the house after she came out from the small room with praying. So I told her that so far I had not done anything to trouble you at all. I didn't say the word gay. I don't like women. I like guys. Now I have a boyfriend. I told her just like that

3:95 201 in TH1: Gay

After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. We are the very first company that produced a "Yaoi", boy love book, translated from English from an American author

3:98 207 in TH1: Gay

But later we came up with the bigger idea – why not putting on the theatre so that people could enjoy getting together. You know we were a low-budget film. But there was an indie theatre called House RCA. I talked to the manager and showed them our film.

3:99 229 in TH1: Gay

So I suggested him that I could do a gay radio show.

3:104 274 in TH1: Gay

Khun O and I got many media contacts. When we came across like bad ads or TVC, we would contact the media agency and talked to them nicely why their works were hurting people like us. We talked to media outlets and sometimes we did press release to protest against the bad media

3:105 286 in TH1: Gay

BRO has been known about their work as an advocacy group dealing with media. We got very good respect about what we did. And it was just last year that Khun O decided to register it officially as an organization after many years of working as a volunteer group

3:106 307 in TH1: Gay

I think because I have been open for many years. So I use it as my communication tools that I'm gay and friendly and not hiding. And it turned out to be really empowering. Everywhere I go, I am not hiding anymore. So it is a feel of freedom and power I think it is the level that you are comfortable about your own skin, you can use it to teach people to think about sexuality in

a more open way. Now, like, somebody asked me that, we should come out at any situations?. So I told him that you consider about your situation first, is it going to turn out to be a negative effect to you or not?

7:24 516 in TH3: Gay

He has his dream of being a sharer. Now, he wants to teach. He wants to be an instructor, contributing his knowledge of being a stage play instructor, director or film director to the younger generations, especially the LGBT groups. He wants to confirm that there is still the future for LGBT in this industry. But the younger generation has to have a determination to do things seriously, especially in this industry. So he wishes to transfer his expertise, his experience, to the younger generations, to continue the opportunity, to foresee what he had been, and at least to take all his knowledge and his experience into value. He wants to lead the life he had before and use his experience in this industry and continue what he's doing.

0 Memos

0 Codes

Full Acceptance

Created by Harloi Tungao on 7/18/2021, modified by Harloi Tungao on 7/19/2021

0 Groups

72 Quotations:

1:2 34 in TH2: Non-binary

And he just put like, other people to recognize him as a normal human beings.

1:3 43 in TH2: Non-binary

Like he also said that he doesn't dress like a woman like every day someday he just feels like to dress like a man. So he just doesn't want to just describe himself in one way or another.

1:4 55 in TH2: Non-binary

She's used to like to be a female rather than a male. And then she transformed herself into a transgender. And then at the end, she just said she just want to understand herself more and being recognized by other people's just a normal human being.

1:5 67 in TH2: Non-binary

Okay, so overall P Golf shared that she got no suppression from her family in overall. Her dad was passed away when she was 16 and her mother is with her she's quite protective. her sexual identity from her relative and her mommy just was happy that she got another daughter and if she was happy so why don't my my daughter just be happy too? And then her relative they were questionings about her sexuals identities or she will say she's quite lucky enough to raise and bond in her family.

1:13 118 in TH2: Non-binary

So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of enlightening and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing is to be beautiful from inside from rather than just focusing on the appearance.

1:16 157 in TH2: Non-binary

she was lucky enough to have got no effect on her jobs in the entertainment industry. She got no bias from her colleagues. And she got also the award of short film directors. She said that in her career path, she like gradually climbing the ladder of her job like one by one from the costume into acting

coach into the assistant director to become a film director eventually and when her style of working is to not have an ego like she just across the people by saying that she is not the best industry like she just want to learn and she know herself that she she was she want to became and she know herself what to do. And that's that's I she thinks that that's the point that no one against her are take any bias.

1:23 181 in TH2: Non-binary

And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be.

1:36 376 in TH2: Non-binary

P Golf shared his happiest moment in life as an LGBTQ is that she's with the first kathoey dressing like females to be seated as a member of parliament in Thailand and she's so proud of that. That is the first door to open to the openness of LGBTQ community in Thailand and she happy that she's the one who unlocked that door.

1:37 394 in TH2: Non-binary

when she was a members of the parliament there has two points that she would like to drive first, obviously, is the marriage equality in Thailand. And the second point is the entertainment industry. And what she willing to do is just like the example like Korean that she wants to drive Thai entertainment industry to drive business in Thailand, like what Korean do and to do to do that. So the vision of the government or the Prime Minister has to be totally change. And one of the things that you would like to wish for is to become the minister of the culture who can drive that things.

1:38 442 in TH2: Non-binary

So it's about to be advantageous rather be a disadvantage because previously there is no one responsible or they have a deep knowledge about Thai entertainment industry before and she was a former president of Thai movies Association as well. So it mean that when she became the Member of Parliament, she she stood in two position first as an LGBT for the first of LGBT Members of Parliament. And seconds are the expert expertise in the film industry in Thailand. Okay,

1:42 460 in TH2: Non-binary

So in the law is a is indicated by marriage between men and women. But if instead of men and women, we draw the law by individual and individual. So it will never be a gender related into this topic. And they will no more suffer of life of kathoey to have a stigma or backfilling in their mind to not became a female.

1:45 484 in TH2: Non-binary

So she would like to drive and encourage more role models to encourage their dream.

1:47 175 in TH2: Non-binary

she launched her first long movie is named "Insect in the backyard." And then it's quite successful that the film was nominated into Vancouver Film Festival.

1:49 277 in TH2: Non-binary

Okay, interesting. P Golf shared that to select the character is is is doesn't matter about the gender or sexuality but it's depends on the job as well like basic when like you create the movies like Insect in the backyard the character is quite clear that that has to be kathoey isn't like a woman and his son and his daughter has to be kids like female kids and male kids. So it's already there

1:59 472 in TH2: Non-binary

launched the campaign of marriage equality

1:66 493 in TH2: Non-binary

P Golf is really clear and very expressive of her gender identity.

1:67 493 in TH2: Non-binary

So it's she just would like to say that gender diversity doesn't define our our human being identity.

2:5 97 – 100 in PH1: Gay

So with that, one or two friends, How did you decide to open up with them? What do they have?

PPL 10:58

They are open-minded persons. Whenever I tell them the story, they understand me. Actually, they are not my age. They are younger than me. That's why I prefer younger fellows. Even if I am older, I am always fond of mingling with the young ones. I learn from them as well as they learn from me. I don't know, but whenever I talk to them – the topic went free-flowing. I reveal who I really am.

2:9 180 in PH1: Gay

None. The university is open on that aspect because it came from all walks of life. The university is a “co-ed,” meaning it was mixed with boys, girls, and everybody else, unlike from my all-boys high school before. Actually, there are more gays too. I felt at home as the dynamics are half percentages between boys and girls

2:10 198 in PH1: Gay

When I accepted the work with the network, I exemplified the power and echoed my desire to climb that ladder. I started from the bottom of being OJT, then to a production assistant, segment producer, floor director, talent

coordinator, associate producer, blocking director, and executive producer. I really climb it down from the bottom because I want to prove that I wanted to prove something because of correlation with my younger years—this time when I went to this network. I told myself I have to do this.

2:13 216 in PH1: Gay

Of course, the others like the executives and the people from the production saying, no, that's possible. He has a point because that is possible. Especially in brainstorming, people really debate. Some people side with me and also with that masculine director.

2:20 247 – 253 in PH1: Gay

Sometimes I say, ok, you want that? But, I'll be honest with you. Ideally, you want them to believe that you can do male roles okay that's ideal. That's actually correct because you might be someone who can really deliver the part. But realistically, you know it's hard for us to go through with that because realistically, the viewing public knew that you are like that, but I will try. Because you want that, I will try. I will bring it up to them. Then let's see, and I'll get back to you. I'll be frank with you. Whatever the answer is.

Harloi Tungao 36:54

Okay. It's interesting. How can you table on that kind of unconventional stance? How did you come up with that rationale?

PPL 37:11

I really don't know how maybe I am careful on feelings and sensitivity of people maybe because that's one thing I wanted where I hope going back if you will bring me back to my high school or elementary days I wish people had been sensitive of my feelings. The way I am doing it right now to other people when I tell that to my artist. I am super, super suave on that aspect, especially with regards to gender.

2:29 368 in PH1: Gay

I don't know about my suicide attempts, but I had a dream with the Lord, and I talked to him. Then, he was hugging me, and we are walking along together. I can't understand what we are talking about, but it is vivid in my mind. From then on, I had this strong discernment that God made me this way because I have a purpose. And I should love this, and I should accept the entire me because it was given to me. Every time I talk to people, I always say you have to accept yourself and everything because everything follows after acceptance. From then on, the flow continues. My belief is so strong even there were unfortunate events like fell from this or I have not paid something. I am just praying and never lost hope and faith.

2:30 374 in PH1: Gay

I want people will learn to accept, and people will go by equality amongst humanity. I hope equality will be very evident, especially in this industry, in this lifetime. That's my dream and my wish for everybody.

2:40 132 in PH1: Gay

Because I want to prove something. Because back then, I wanna prove that I can manage all of this. I can crawl without the help of anyone, even my family or my mother. I want it to be done on my own.

2:42 144 in PH1: Gay

I have the drive to prove that I am a normal person who can overcome this. I shall prove that to everyone, and I will get back to all of them. "You will all be sorry for this!"

3:34 154 in TH1: Gay

In the journalist career, I got many good friends. When I decided to come out, I came out to journalist friends first in emails. I sent many emails to talk about myself. I think I sent out around 6 or 7 to close friends. Most of them were female.

3:37 159 in TH1: Gay

We finally talked in person and got a dinner as co-workers. Over the dining table, he started to talk about himself, his life stories, and finally the word: his boyfriend! I think he knew my case: a closet case. He was very smart. When he talked about his father did not like, I knew it. He was talking about being in the closet.

3:38 170 in TH1: Gay

He was the first person in the world that I came out. In the moment that I came to realize that it's time to break my vow, the secret. I didn't say: I'm gay. It's the moment that I felt like I was about to get fainted. He told me later when we were boyfriends that that day my face was pale. It's like I was getting to collapse. Talking to him more and more, he convinced me that I would never be happy if I still lived in the closet. He told me that I had to change my environment to the place that was very supportive to be gay.

3:39 175 in TH1: Gay

Because he made me comfortable when talking to him. He got all the words that comforted my spirit. It's like you saw some lights. It's like you would never get stuck in this repeating thoughts that you were not worth for anything. You were sinful. You were inferior. You were not a good person

3:40 187 in TH1: Gay

He was more than 10 years older than me. He got a lot of experiences. He used to work he on a gay hotline for helping people to prevent suicide. That kind of stuff. He was equipped with knowledge and communication skills.

3:41 187 in TH1: Gay

Finally, he told me he could not be in a relationship with someone who was still hiding in the closet because he was really out and open and he knew that closeted cases were difficult to survive in a relationship

3:43 187 in TH1: Gay

I studied in the US for 2 years and I learned a lot to become a new person, full of new perspectives about life and also the new light of being a gay man

3:44 187 in TH1: Gay

Later, we found Cyberfish Media Co., Ltd when we got back to Thailand. We came up with the idea that there must be a lot of people that need help. But we don't have the resources. So we thought about doing a publishing business from English books into Thai. That would help people. We didn't think about profits, first thinking about how to help people and also got jobs for us to do.

3:50 201 in TH1: Gay

After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. We are the very first company that produced a "Yaoi", boy love book, translated from English from an American author. We came up with the idea that maybe it's time for young adults who were gay should feel comfortable with themselves.

3:51 201 in TH1: Gay

we got our Rainbow Boys as our first fiction book. It became a big hit.. Rainbow Boys by Alex Sanchez. I was really grateful to him to let us do the translation- three books in the series. Such a fiction for young adults did not happen in book stores in Thailand before. Rainbow Boys got a lot of female followers. So we thought about making a movie. It's the idea of Joey.

3:53 207 in TH1: Gay

It was like we gain confidence from the non-fiction and fiction books. They assured us of there got the demand out there that you could produce new media to support being gay was all right

3:54 207 in TH1: Gay

It's also like taking a change to prove that we were right and we loved to be veteran to do things nobody else did. In that time of the exposure, the market

for VCD and DVD was thriving. At first, we thought of producing Rainbow Boys into VCD/DVD. But later we came up with the bigger idea – why not putting on the theatre so that people could enjoy getting together. You know we were a low-budet film. But there was an indie theatre called House RCA. I talked to the manager and showed them our film. They agreed to run it on DVD on the big screen! Usually, House RCA would not run Thai films. Rainbow Boys was their first. I was very grateful for the manager and the management of House RCA, which was under the family that ran one of the biggest production and distribution companies in Thailand – Sahamongkol Film

3:56 229 in TH1: Gay

One of the executives there wanted to set up another TV Channel to get into entertainment area. So they looked for content and he contacted me. He was the one who got me the radio show program. I did the gay radio show first and now moving to TV. When I was getting the radaio show, he told me that the station needed something new. This station needed somebody, like a new face to a new kind of show. So I suggested him that I could do a gay radio show.

3:57 230 in TH1: Gay

I told her that I loved to write stuff in Thai, having my own column. We agreed on a weekly column about being gay in the city. The weekend magazine was about living in cities. That's the start of people getting to know me from my column. The column was called: Hidding No More. I wrote about how to be gay and open and happy. People kind of liking the idea. T'he column was running for about five years and that's why I gained a lot of followers. Later some publishing houses put the column together to become pocket books.

3:61 243 in TH1: Gay

But the executive who got me this show up and running said: it's okay, just do it.

3:64 248 in TH1: Gay

I had guys talking openly about being gay. I had gay couples on the show. I had guys in swimming wear on the show. Not Not Not in the show. But the way that we talked openly about being gay might not be comfortable for some people back then. Since we appealed to the gay audience, I thought if you came to see the show and you did not like it, just don't watch it.

3:68 260 in TH1: Gay

Yes, he's a straight guy. He was one of the management. He's the top senior of television there. He's the one who founded the television department. And then I got this protection. So we produced gay contents for many years and got a lot of connections. We got a huge fan base mixed with what my readers that became my followers for our radio show and the TV show. We helped so many people to improve about their attitudes to love themselves. I told my friends that we should help people to love themselves, uplift their self-esteem, which was very important for gay men and also my television show apart from being very entertaining, we have a monk. A monk was in my show, a Buddhist monk.

3:70 272 in TH1: Gay

I was really amazed by what he explained about being gay and about not being sinful. The way he explained was very appealing to allow people to let go, feeling comfortable with themselves. His name was made famous when he wrote an article and it was sent over the Internet. It was like a breakthrough for gay men to feel about himself in the aspect of being in the religion.

3:71 272 in TH1: Gay

I happened to get to know him, and then we talked about, we should do something new, we should stop relying on resources or information that were all negative. And then when we had time we held a seminar, a workshop together in many years back then. So I asked him to my TV show and let him explain that being gay was not about being sinful.

3:78 307 in TH1: Gay

So I use it as my communication tools that I'm gay and friendly and not hiding. And it turned out to be really empowering. Everywhere I go, I am not hiding anymore. So it is a feel of freedom and power I think it is the level that you are comfortable about your own skin, you can use it to teach people to think about sexuality in a more open way. Now, like, somebody asked me that, we should come out at any situations?. So I told him that you consider about your situation first, is it going to turn out to be a negative effect to you or not?

3:79 337 in TH1: Gay

The past 3-4 years Thailand has been opened up more about LGBT. Plus at Thammasat, they are very open. So it's not difficult to put some teachings in the curriculum. The curriculum itself does not talk about gender only but deal with teaching skills for students.

3:81 348 in TH1: Gay

And then I found one student, he is straight, and he said, after he learned about gender issues in the class, he got a new attitude, because he got negative about gay people, but he did not know who to ask or talk about this. So he keep the negative attitude, but with a class so he can talk to more about the issue with his gay friend, he has a gay friend, but he don't know how to handle it.

3:102 272 in TH1: Gay

I said to him that the media was key to change people's attitude,

5:9 169 in PH2: L. Lesbian

But then that time, were in education. So there's a lot of gay people, I enjoyed it a lot in the university. It's not Catholic school anymore. Because it's, you know, it's just a government University. So there's a lot of gay people that they can just express themselves, but some of them cannot. You know, but I understand that I kind of like, understood the time that people can just say something about their gender, because they're scared like me.

5:14 223 in PH2: L. Lesbian

But but there are people who know us who know me being someone like they don't care. I mean, I met a lot of people know about me. And then now I realize, Oh, they accepted me for who I really am. They didn't judge me. They didn't say, Oh, you sang bad because you said you're a lesbian. You're You're crazy. Because you're a lesbian. Nobody told me that. from you. You as someone. Are you judging me right now? Because I'm telling you. It doesn't make it less of a person. It doesn't make me less of a singer.

5:20 289 in PH2: L. Lesbian

I love the person I am with. That's why I'm ready to explore ... the world even if people would speculate if they asked me personally like you. I'm going to tell you. And I love myself now. Because I accept myself accept everything about me.

5:27 421 in PH2: L. Lesbian

Well, I help myself. I prayed. It's a this thing for me it's not just a choice. This is not a choice because this is who I really am. This is innate. And then you being you is your price. You being open to yourself, and there's acceptance in yourself. That's a price for you. You can be who you are when you accept who you are

5:28 463 – 472 in PH2: L. Lesbian

Its the courage... the challenges are like, you know, there are unexpected things that happen to me that are issues that like what happened, what, there's an issue Why? What happened? Wait, wait, wait, this become an issue like this. being someone who is part of this big issue, which is like a nasty issue about me. This is not the truth. Or how come? It came out? It's not the truth. You know, it's not the truth. The truth is just, yes, I'm a lesbian, but I am not. I was not into that nasty relationship. No, there's no relationship. You know, there was before. But there's the truth about is I'm a lesbian, but I didn't have a nasty relationship. I didn't have any because you because, you know, like, that's the turning point that God Like I said, God, if just give me Just give me the courage to accept myself. Courage to open up things to you because even even to God, I was so hesitant to tell him. What? who I really am?

Harloi Tungao 45:20

Why are you hesitant back then to tell God?

Lipstick Lesbian 45:23

Because for me, I felt like a sinner.

Harloi Tungao 45:27

What sins? Why are you a sinner?

5:30 475 in PH2: L. Lesbian

I'm a married person. Okay. That's the thing., you know what I mean? So that's the turning point. Or like, I, like I was in a situation, very bad situation in the depression. And I know, I found out that oh, I was introduced to praise and worship songs. I sing, I worship that time. Yes, Lord, You accepted before I really am. So that's that.... I was I was strong enough to face everything. Because I know, even if people, human beings will not accept you, even if they will not accept you, but there's god. I'm just faithful. I'm just faithful. People may say, Well, are you sure? But yes, I'm gonna say yes. It's

about it's because of my faith. That I became courageous. I became strong enough to face every challenge.

5:31 481 in PH2: L. Lesbian

I should have told I should have told someone or my family about it. Or earlier. That's the biggest regret because maybe I could have been happy earlier and longer... I could have avoided depression because I have opened it up. Because I stopped to show business because I didn't know I got I got because you know one thing Harloi. When you're not happy with your life and you're working, you don't have the motivation to do things. So I stopped... I stopped and and you know, I, I don't understand myself. Like, why I got tired.... that's the time that I needed to do something else. Reflect, explore, learn and face the challenges.

5:32 487 in PH2: L. Lesbian

To tell all the women or some who are suffering from, from this thing called closet. The closet necessary closetness or like, you know, for the women who are just hiding themselves hiding, hiding their their feelings. I want to be I want to be someone who can motivate them to be themselves to accept themselves. Someone who can talk about the truth like telling the truth can can set you free.

5:33 493 in PH2: L. Lesbian

I'm very comfortable because being a lipstick lesbian is just normal and not different at all. That's what I learned. We're not different. I am not different. I'm normal. doesn't make me less of a human being when I'm like this

6:11 55 – 61 in PH3: Transwoman

When I was young, I already knew that I was different from other kids because I want to play different kinds of stuff. I would always like to be with the girls. I want to be with them so I can borrow comb, powder, etc. I know the concept of gay during that time. And, I know I am gay.

Harloi Tungao 06:45

What was the concept of gay that you have back then?

Jervi 06:50

Of course, I get attracted to boys. I felt my classmates were cute. I don't like to play with them because I am shy and I want to be with the girls

6:22 157 in PH3: Transwoman

One of the highlights that I would like to share is that I joined an organization in our college. It is a university-wide organization. There were a lot of gays and comedians. It was a happy environment! I wanted to be part of it. It was so fun. You want to be part of something cheerful. You want to feel that you belong. I know in my college for sure that I am gay. They wear fabulous clothes. They wear makeup. They do theater plays, variety shows, etc. It was both gender and interest that made me decide to enter that organization. They are very open, and there are many lesbians, transgender, gays, etc. It's a very colorful organization, and I would say very welcoming as well.

6:23 159 – 163 in PH3: Transwoman

Harloi Tungao 16:36

Any negative experience that you could remember?

Jervi 16:42

None because in my university they're very open. We weren't told how to dress appropriately. Just come as you are.

6:27 217 in PH3: Transwoman

In terms of positive aspects, the fact I am a personality. I have my platform. I have my following. I use that to push specific causes. You know, like the SOGIE equality bill I talked about, I talk about discrimination against trans women because I've experienced that personally. I'm pro LGBT of course. I'm a proud member of the LGBT, and I'm a very proactive community

member. So as one of their, you know, let's say front liners, I do my best to use my voice and help the community as much as possible.

6:39 313 in PH3: Transwoman

My highest point is to be recognized as one of the champions LGBTQIA+ community that didn't come from me. Still, I always read it in the newspaper, like I just googled myself last night, because I got curious. They said she has since taken advantage of her fame to call for a law protecting the rights of the LGBTQ community in the country. So it means that, you know, my gender has found its purpose, aside from, you know, my talent in the industry. My gender served as an instrument to hear our voices, push for our causes, and fight for the movement we're fighting for.

6:40 319 in PH3: Transwoman

When my fiance proposed to me, we have been together for eight years before he proposed to me, and I would say that's one of the most significant turning points. They say it is inspirational because not all trans women in the Philippines are married or married or proposed to get married. So it doesn't happen to everybody, but as I said, we are also human beings. It is not about incidents where some are killed because of hate crimes. And, those are usually in the news. But, those are not the lives of the transgender alone. There were still other aspects. There are still more stories that they need to know. One of them is transgender women in the Philippines who also fall in love, also experience real love. These women are, you know, rightfully to get married and rightfully to be wives. I think because I have friends too, it is not only me. I have so many friends here in the United Kingdom who are married and happily married to their partners. You know, they have their own families. Transgender women deserve to be loved for whoever they are.

6:43 337 in PH3: Transwoman

Of course, my dream is to have our own family still, you know, we're going to start our family very soon. And maybe in the future, I could also be a

mother to my children. We still don't know how we will do it, but you know, there are ways, and if I am given that chance, of course, I will be the best mother that I could be. And in terms of transgender in the Philippines, I hope we can have laws to protect the community, not only the transgender community but the whole LGBTQIA+ community.

6:44 343 in PH3: Transwoman

I'm very happy to share it with you. You know, I believe in studies. Academic is very powerful. And when you study things, we give light to, you know, a lot of stuff, to misinformation. We provide light to different stories, you know. You know, when people read your work, many will be informed and enlightened about our lives; that's why I also want to participate. Because it's not just about you accomplishing an academic paper, but it's about people reading it and spreading the word and sharing our stories.

7:1 51 in TH3: Gay

Okay, back in the last 30 years, when he was in college, he met one professor in Thailand. He is the first pioneer who dares to open his gender identity, Dr. Seri Wongmontha. He becomes the adviser to the Prime Minister. He opened for LGBT to become the leader in Thai society. This professor is his idol. He was his thesis advisor. He showed that he could contribute a lot to Thailand society for charity to help to raise Thailand Quality and Innovation. He was impressed. Dr. Seri Wongmontha becomes his idol. So he focused more and more on using his outstanding skill to improve Thai society and social contribution. And Thai society accepts if you are LGBT with a high contribution to the nation. Yeah, and open well, so we have another status, LGBT plus social contribution is the NGO for the Thai society.

7:11 174 – 177 in TH3: Gay

Around that period 1980s. So, he had more friends, and he had more freedom at that time. So, he started to realize his freedom. And then, he started acting more of expressing his LGBT where he can convey his true self.

K.Marut 23:32

I feel free when I studied at University. I have many friends who are kind of the people LGBTQ during my university life. And at that time, social media and television have a role of gay, queer, and any kind of character where the Thai society is expanding and accepting all those groups

7:13 219 in TH3: Gay

He said an advantage because everybody knows him. Everybody likes his work, not as he is but his works. So it made all the LGBT to inspire improving their works. It is not about accepting works because they are LGBT but because of the quality of the work that they are doing. So this is the way to improve the quality of the work.

7:15 236–255 in TH3: Gay

Harloi Tungao 31:30

But in terms of genders and sexuality, let's say for gay men in Thailand, can gay men portray a straight man? And vice versa? Or can straight men portray gay men, and it goes with a straight woman to a lesbian or, you know, a lesbian to a female? Is that even possible?

K.Marut 31:55

[SPEAKING THAI]

Translator 32:22

All right. For the actress, no matter what the actual sexuality it is. They have to act to what roles they are playing. So it regardless of...

K.Marut 32:47

....even though it's not....

Translator 32:54

So regardless of what gender is, they have to act according to the script according to the rule that they had received.

Harloi Tungao 33:12

Okay, so am I correct to interpret that you are casting actors, regardless of how they identify their gender and sexuality? Right?

K.Marut 33:21

Yes.

7:23 483 in TH3: Gay

Being gay and doing an excellent job is a compliment. So, he has to prove that he can do it and he can do it better. No matter what, if he is a straight man or straight woman. Suppose he can produce things that are good quality work. And he also has to create it even better, to make it at a level better than par so that he can uplift the quality of the LGBT to a better level, not just the notion that straight is perceived to deliver consistently.

7:24 516 in TH3: Gay

He has his dream of being a sharer. Now, he wants to teach. He wants to be an instructor, contributing his knowledge of being a stage play instructor, director or film director to the younger generations, especially the LGBT groups. He wants to confirm that there is still the future for LGBT in this industry. But the younger generation has to have a determination to do things seriously, especially in this industry. So he wishes to transfer his expertise, his experience, to the younger generations, to continue the opportunity, to foresee what he had been, and at least to take all his knowledge and his experience into value. He wants to lead the life he had before and use his experience in this industry and continue what he's doing.

0 Memos

0 Codes

Gender: Apperance

Created by Harloi Tungao on 5/30/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/11/2021 4:24:00 PM, merged with Gender: Appearance: Dress: Male/Female

1 Groups:

Inequality in Gender

6 Quotations:

1:3 43 in TH2: Non-binary

Like he also said that he doesn't dress like a woman like every day someday he just feels like to dress like a man. So he just doesn't want to just describe himself in one way or another.

1:12 118 in TH2: Non-binary

Okay, so P Golf do have a period of questioning herself when the time that she find a job in Bangkok at that time she she feel like she really liked to became a female with a good body with long hair like beautiful hair and she had to take care of herself a lot like going on a diet or shave her legs something like that. And she just feels so tired to be a woman like she feel that to became a woman for her is so exhausting. So then after that she she like locked herself in a room for one week and she cut her hair like in a into a short hair and leave like a man and then she's starting questioning herself that if her external as parents will still like this? Will she still be an LGBT or not? So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of enlighting and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing is to be beautiful from inside from rather than just focusing on the appearance.

1:14 145 in TH2: Non-binary

Okay, so the period of questioning is actually after when when she left her job as a Teacher. So when when, when when when she when she was a teacher, she's like dressed like a normal male like in a very conventional way. But at night when she left when she when she's starting her doing her job she's like, just go into Night Life with a female dressing with her friends. And then after she left her career to finding a job in Bangkok that's where she's starting questioning herself because she's dressing like a woman but she's still struggling questioning about her identity. At that time. There's no stable status about the job, her sexual identity or even the relationship that she gets confused that the guys love her because she is not a female or because of her identity

1:21 181 in TH2: Non-binary

the dad he is kathoey who's dressing like females

3:6 41 in TH1: Gay

I told myself that if I liked a man, if I liked the guy, the actor, in the movie, I must be a murderer like this? You know what I meant? And because the movie was about crime, many people died. And that thing hanging on the wall showed a person who dressed as a woman. He was the murderer. I told myself I didn't want to dress like that. I didn't want to dress as a woman at all. So what should I be, you know, it's confusing. If you liked the guy, you must be a woman, or you got to dress as a woman. Then I could not identify myself. If I liked this guy, what should I be, you know, I don't want to be a murderer. I also I didn't want to be a man dressed as a woman. I didn't have any terms to explain myself. These stuff And had been imprinted in my mind right away, and that you should not tell this to anyone.

7:9 116 – 132 in TH3: Gay

Translator 2 16:30

But he had a negotiation that his father

Harloi Tungao 16:52

Dr. Varalee, I think you're breaking. Your line is breaking.

Translator 2 16:57

His siblings say he must have short hair. He can control himself not to make out.

Harloi Tungao 17:13

Thank you so much Dr. Varalee, for that interpretation.

K.Marut 17:21

[SPEAKING THAI]

Translator 2 17:56

His family, father, and himself have like regulation that he could be LGBT as long as he is on an agreed outfit.

0 Memos

0 Codes

Gender: F: Womanliness

Created by Harloi Tungao on 6/8/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/11/2021 4:35:48 PM, merged with Gender: Female: Play games for female

6/11/2021 4:35:48 PM, merged with Gender: Female: Single Mom 6/11/2021

4:35:48 PM, merged with Gender: Female: supportive of Gays 6/11/2021 4:36:16

PM, merged with Gender: Daughter: Happy

1 Groups:

Inequality in Gender

9 Quotations:

1:6 67 in TH2: Non-binary

her mommy just was happy that she got another daughter and if she was happy so why don't my my daughter just be happy too?

2:1 33 – 39 in PH1: Gay

Actually, we are six in the family. I grew up in a broken family. My mom and dad separated when I was around in fifth grade or fourth grade in elementary. And I have five siblings. I'm the fifth among the sixth. And then, I grew up in a rigorous environment in a very strict and conservative climate in the province. Therefore, when it comes to my sexuality, I am not that open to my family because of our strict upbringing, especially with my dad because I am a junior I'm carrying my father's name. So, I am cautious. We have not grown as close as the other families are. We are not closely knit, but we talk and converse—normal, shall I say.

● Harloi Tungao 02:59

Okay, can you elaborate or describe further? What do you mean by a strict and conservative family? What are their behaviors? What are their beliefs?

PPL 03:10

Strict, meaning strict upbringing. When it comes to time, studying, and playing, we need to always be on the dot. In eating, for example, even in simple meals, there should be no leftovers. The plates should be as clean as before using it or as if you can bring them back to the drawer again. At 5:00pm, we should be at home already—those tones of strictness.

3:34 154 in TH1: Gay

In the journalist career, I got many good friends. When I decided to come out, I came out to journalist friends first in emails. I sent many emails to talk

about myself. I think I sent out around 6 or 7 to close friends. Most of them were female.

3:52 201 in TH1: Gay

Rainbow Boys got a lot of female followers.

5:32 487 in PH2: L. Lesbian

To tell all the women or some who are suffering from, from this thing called closet. The closet necessary closetness or like, you know, for the women who are just hiding themselves hiding, hiding their their feelings. I want to be I want to be someone who can motivate them to be themselves to accept themselves. Someone who can talk about the truth like telling the truth can can set you free.

6:5 19 in PH3: Transwoman

I often dance "pearly shells," which is akin to femininity. Also, I used to wear her high heels, and I want to play with the toys of my elder sister, i.e., her cooking set and dollhouse

6:7 19 in PH3: Transwoman

But I still play with the paper dolls of my siste

6:11 55 – 61 in PH3: Transwoman

When I was young, I already knew that I was different from other kids because I want to play different kinds of stuff. I would always like to be with the girls. I want to be with them so I can borrow comb, powder, etc. I know the concept of gay during that time. And, I know I am gay.

Harloi Tungao 06:45

What was the concept of gay that you have back then?

Jervi 06:50

Of course, I get attracted to boys. I felt my classmates were cute. I don't like to play with them because I am shy and I want to be with the girls

6:15 85 in PH3: Transwoman

I end up with girls as they were always welcoming. Almost all of the girls want a gay friend because they are happy to be with them.

0 Memos

0 Codes

Gender: Hetero relations only

Created by Harloi Tungao on 6/1/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/11/2021 4:37:00 PM, merged with Gender: LGBT romantic desire not allowed

1 Groups:

Inequality in Gender

10 Quotations:

2:4 87 – 94 in PH1: Gay

I felt that I was ultimately suppressed. Every time I feel down, bullied, or empty, I just cry it out. Consequently, I had suicidal tendencies because of that in high school. Though, after high school, I had another episode because I always suppress my feelings. I did not say anything to anyone. I don't tell my family. But, I tell it to my super closest friends - around just two of them.

Harloi Tungao 09:35

Okay, on that. On suicidal tendencies, let's go back there. How did you end up to suicide? What triggered you like what it is like to proceed on that suicide attempt?

PPL 10:02

I felt that was the easiest access and outlet to my suffering. For example, I like somebody, a boy, or this classmate of mine. He ignored me all of a sudden as if I was an outcast and everything else. I discern back then that suicide will end my suffering. At least if I end my life, all are done.

2:6 112 in PH1: Gay

Well, I kept quiet. I swallowed everything. I did not open it to my family. We did not talk about it. Life just went on and on again. Then, after that, another thing happened. Another love story, and this is the same thing again. Because I still can't decipher. My feeling was why my best friend was like that? At that time, I call him my best friend. All along, it is not the best friend that I wish and wanted. Why my best friend is like this? Why is he leaving me? – those trail of thoughts.

2:24 289 – 302 in PH1: Gay

I can't say it as romantic because it takes two to tango if that's a relationship. That's a platonic relationship; I wouldn't say it's romantic. How did it affect my career? At times, I intend to hide it. I hide it, especially as I got to be attracted to straight men. Straight men are really my reference way back then. As I like straight men, I need to hide it as the other party wants privacy on this matter. I hide from my friends to my family, to my industry.

Harloi Tungao 44:21

Why are you hiding it?

PPL 44:24

Because my so-called partner or that person I fell in love with wanted privacy. I will respect that. Because of the industry and also because of the society as well.

Harloi Tungao 45:07

okay

PPL 45:08

He knew that if he revealed our relationship to the public, he would be judged by the public. The Christian influence is engraved on Filipinos. I think it was passed on from generation to generation.

3:5 41 in TH1: Gay

I asked myself why I kept watching the actor. Oh, it's because he's a muscle guy. He was very handsome. I didn't watch the wife at all. I realized something must be wrong. And it's not good.

3:29 108 – 115 in TH1: Gay

Another episode in my life. As a journalist from that publication, you got to be very ethical. You got very high standard for being ethical. And people respected that. But a guy from a company I was reporting in the news was hitting on me. He's a senior executive.

Harloi Tungao 42:11

How did you deal with that?

Vitaya 42:15

He was good looking, in 35s. I was 20 something. I felt like wow, I was attracted to him. But no, you could not say things obviously about your feelings. You just acted like oh, I was very a special one. When getting close to him, sometimes our arms rubbing, you know?

3:32 133 in TH1: Gay

I was hiding all myself, even though that guy was hitting on me. I knew we had feelings for each other. In one trip out of Bangkok, there were about six or seven reporters. We finished our news functions and relaxed. His friend and him liked to stay on for one night. He asked us if we wanted to stay on. Why not. After work, we could be friends. Because I was the only guy in the

group. The female reporters got one room. I didn't get any room for myself. That the executive guy told me I could stay over with his friend and him in their room. He also whispered to me: his room was not locked. I was excited he said so, honestly. But I was hesitating to share the bed with him, you know? I thought it would not appropriate to share the bed with your "news sources", so to speak in the journalist's language. I would give troubles to me for sure. So that night I decided to sleep on the couch.

3:33 139 in TH1: Gay

Well, I was about to close the door and he held it. He asked me quietly: why didn't you come to my room last night? And I think a reporter friend in the van overheard it because she was sitting nearby. I could not say anything, just see you in Bangkok or something. I think back then I was so fortunate that I did not go to his room; otherwise it would become a headline news among friends and my secret would no longer a secret. Not that I did not like him, but I was so afraid of my privacy and my professionalism as a reporter. You would never do that, sharing the bed with your new sources or a business executive

3:36 159 in TH1: Gay

I always worked late at the office. So I sent him a text message from the computer in the newsroom. The computer system got private message to each workstation. So I started hitting on him by sending text messages. That's like a secret admirer.

3:46 187 in TH1: Gay

We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: *My Husband Is Gay*, written by a businesswoman who found her husband was gay after getting married for 30 years.

5:12 205 in PH2: L. Lesbian

For me, it didn't stop me because I don't say anything to people about my gender about my identity. So for for them, I'm normal for them. I'm someone had no issues. You know, I have no issues because she's married because you know, I've shown people I am married I've shown people that have a kid. So now, They think I am normal but for me, I was in agony because I couldn't say anything about myself.

0 Memos

0 Codes

Gender: LGBTs are diff & dangerous

Created by Harloi Tungao on 5/30/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/11/2021 4:49:28 PM, merged with Gender: Stereotype: LGBT criminal 6/11/2021

4:49:28 PM, merged with Gender: Stereotype: LGBT incapable 6/11/2021 4:49:28

PM, merged with Gender: Stereotype: LGBT influenced by dominant gender env

6/11/2021 4:49:28 PM, merged with Gender: Stereotype: LGBT minoritized

6/11/2021 4:49:28 PM, merged with Gender: Stereotype: LGBT undisciplined

6/11/2021 4:50:38 PM, merged with Gender: Consumer Products for LGBT

1 Groups:

Inequality in Gender

25 Quotations:

1:1 34 in TH2: Non-binary

But his sexuality is he he doesn't would like to be specific about what he is right now. Because he do believe that one genders can be transferred into another by all the time it can be adaptable at all time. And we have so many definition of LGBT he'll like he doesn't want to limit himself in just one

specific box of those things. And he just put like, other people to recognize him as a normal human beings

1:4 55 in TH2: Non-binary

She's used to like to be a female rather than a male. And then she transformed herself into a transgender. And then at the end, she just said she just want to understand herself more and being recognized by other people's just a normal human being.

1:32 307 in TH2: Non-binary

something like very conservative about people is something about social norms or she believe that kathyoy is something really bad is something infectious. And if we bring them into the channel it will be a bad example for the society

1:40 460 in TH2: Non-binary

She like in the past when she was little she is feel that is became a sin or a stigma of his life to not became like a female

1:44 472 in TH2: Non-binary

he got found out that we have a lot of kathyoy who doesn't even dare to dream to fight for their futures. Like some some they just they just want to have partnership bill civil partnership bill, right ... with the civil partnership bill. And that cause more differences between our genders. Because we require a difference law between if we using that civil partnership bills. And some of them they said they have a goal line to say that kathyoy don't have to like to Dream High, you have to be satisfied with your life not to be so demanding

2:3 65 – 75 in PH1: Gay

Harloi Tungao 06:23

This time, have you always known the gender and sexuality that you had just said to me a while ago?

PPL 06:33

No, not yet. I feel that it was mixed. Actually, not mixed; I was confused until after college. I consider myself a late bloomer. I realized it after college, maybe around my first or second years in the university. From elementary to high school, I would say maybe I knew it back then, but I don't know what it is called. Is it normal? Is it okay to be like this? Maybe, I saw how society treats and accepts the gay community. Hence, what I do is to always keep it myself.

Harloi Tungao 07:21

What are the specific experiences or happenings that you see how the people back then accepts LGBT? Could you give me an example?

PPL 07:31

For example, at school, it was horrendous if you are a “bading.” If you are gay, they bully and look down at you. They think that you can not do things men can do. You cannot be with them. You cannot sit with them for the whole reason that you are gay. When you sat with them, they felt that you will rub off your gayness to them. Therefore, what I do back then is to be friends with female and some gay schoolmates. Sometimes, I sat on the bench alone – there were such times before.

2:7 132 – 144 in PH1: Gay

Because I want to prove something. Because back then, I wanna prove that I can manage all of this. I can crawl without the help of anyone, even my family or my mother. I want it to be done on my own.

Harloi Tungao 15:19

Why you have that kind of drive? Where are you coming from? Why you want to prove to be someone who is really independent at the early stage in time? Do you have hard feelings? Did something happen?

PPL 15:32

None, but maybe because if I am going to recollect it, the driving factor is the rejections I've encountered before.

Harloi Tungao 15:48

From the family?

PPL 15:49

From the school, they felt me outcasted. I told myself, "all of you should watch out; I'll prove you wrong." I felt like an outcast in my high school days, and they thought I'm different because I am soft. I said, "this is unacceptable." I have the drive to prove that I am a normal person who can overcome this. I shall prove that to everyone, and I will get back to all of them. "You will all be sorry for this!"

2:11 210 in PH1: Gay

For example, this director is a masculine one. He will argue with me on a discussion building up a male character that I don't know. My suggestions were not considered as he counters it from the stance that how do you know its maleness if you are gay? I rebutted no – I should know as I relate to both male and female emotions

2:19 241 in PH1: Gay

No, it also affects. I'll give you an example. Let us say this openly gay comedian, then I will turn him into a straight guy who will be a brother of someone. People will not believe him even if he can portray the character well. Even he has an outstanding performance as a brother of this family that he is representing. But, it's common knowledge, and everybody knows that he is gay. It's like the audio and videos that can't be matched—they off sync.

2:27 332 in PH1: Gay

ome gays are undisciplined—Thats why gays are often judged.

2:28 356 – 362 in PH1: Gay

Every time people ask me if I want to have a child. I always say yes, and I hope he is a male. If he is gay, I will say don't be because it's hard to be gay in this world.

Harloi Tungao 51:58

Okay.

PPL 52:00

I do not want you to suffer or to go through the same path that I went. If I am going to have a child, I wish for a male or female because this world is so judgemental.

2:31 374 in PH1: Gay

As an LGBT, my dream I hope I can help more by touching their lives. I aspire to enable more people to succeed within their minds that, look that's Sir Perry. He's gay, but he was able to deliver them successfully. He's different from those gays. That's my dream. Every day I pray for that

3:2 35 in TH1: Gay

But in terms of being colloquial, like in speaking, gay men also use the term kathoey to mock themselves. You can see this in a group chat. Though they are gay men, not feeling inside as a woman, they can call themselves like this, you know, for being fun

3:4 41 in TH1: Gay

Because a lot of people died in that house. So the police came to investigate and then police went all over the place. Then it was revealed on the wall. They found a big painting picture. There's in the picture was a portrait of a

woman. Think about Mona Lisa. The same look, you know in that way. Yeah. And that's a man dressed as a woman. And that's the murder.

3:20 58 in TH1: Gay

t five children in the in the family and my big brother just like their big brother of that family. But my mother got upset with this. She knew that my big brother was not manly and he acted feminine. My mother put the blame to my father for sending him to that family because that family was all girls there. So my mother believed that it was the environment that raised him as feminine. But actually he might be feminine since birth? My mother had this negative reaction that affected me. This confirmed that I shouldn't open because she would be more upset.

3:31 127 in TH1: Gay

I went there and I went into a bookstore and I saw a magazine. I bought it. It's a gay magazine, not nude one, just like a general gay magazine.

3:42 187 in TH1: Gay

I got to adjust myself. In the days that you did not have anyone to talk to, you didn't have resources that you could rely on, like a bookstore. I was still thinking being gay was a sin, like being crazy, having troubles in the mind. So it's only him that I could rely on. When it came to the point that I could not stand living in the closet and it happened that my job was getting boring.

3:50 201 in TH1: Gay

After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. We are the very first company that produced a "Yaoi", boy love book, translated from English from an American author. We came up with the idea that maybe it's time for young adults who were gay should feel comfortable with themselves.

3:53 207 in TH1: Gay

It was like we gain confidence from the non-fiction and fiction books. They assured us of there got the demand out there that you could produce new media to support being gay was all right

5:7 133 in PH2: L. Lesbian

You know "bayot ka", you know, you know, "bayot ka", "bading ka" something like "jokla", so, they bully and then you know, they find those gay men or gay boys very weak, very dumb. And I realized, like, I really don't want to be part of it to be like someone who will be bullied. I'd rather I'd rather be bullied because of like being small or what, but not being gay.

5:34 517 – 535 in PH2: L. Lesbian

I have told a senior celebrity but he advised me. No... Don't tell anyone. People are so judgemental here.

Manager 53:13

To us it is a management decision. People will focus more on your gender rather than your projects...

Lipstick Lesbian 53:26

.....

Manager 54:12

In the Philippines, gay is for comedy.

Lipstick Lesbian 54:23

The lesbian on the other hand is nasty.

Manager 54:30

The lesbians are even less accepted in showbusiness.

Lipstick Lesbian 54:38

The gays are more accepted.

5:35 540 – 544 in PH2: L. Lesbian

Manager 54:54

Because in the Philippines, there perception of tomboy is butch. And for gays is like Vice Ganda.

Lipstick Lesbian 55:00

They though lesbian should look and act like male. How about me as lipstick lesbian? I just want to be beautiful.

6:25 205 in PH3: Transwoman

During my time, there is a stigma about being effeminate. If you are not a masculine gay, you will not have a lover. You are not welcome.

7:17 333 in TH3: Gay

A few years before this, only the stage play allows for the demonstration of lakhorn nok. It is applicable both on stage and TV. So, the male-to-male characters, kathoey is allowed to perform both on stage and TV. But, on film or anything, they are prohibited until the broadcasting of digital TV.

7:18 338 – 351 in TH3: Gay

Translator 47:05

Series Y and gay series broadcasting are allowed after the late night program - around nine or ten at night. But before that, it is prohibited.

Harloi Tungao 47:32

Right.

K.Marut 47:34

Six years ago, the first series Y in Thailand was Love Sick The Series.

Harloi Tungao 47:54

What do you think are the reasons for putting up that timeslot?

K.Marut 47:59

I think it's going to be good to place on that time for the children under 15. It's not a good program for them to see. I think it's appropriately after primetime, 10 PM. It's going to be good. I heard that in Europe, in some countries in Europe. This program or sex program can be played after midnight.

0 Memos

0 Codes

Gender: M: Machismo

Created by Harloi Tungao on 6/9/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/11/2021 4:29:30 PM, merged with Gender: Male: Multiple wives 6/11/2021

4:29:30 PM, merged with Gender: Male: Play games for boys 6/11/2021 4:29:30

PM, merged with Gender: Male: Playboy 6/11/2021 4:29:30 PM, merged with

Gender: Son: Preference

1 Groups:

Inequality in Gender

9 Quotations:

2:1 33 – 39 in PH1: Gay

Actually, we are six in the family. I grew up in a broken family. My mom and dad separated when I was around in fifth grade or fourth grade in elementary. And I have five siblings. I'm the fifth among the sixth. And then, I grew up in a rigorous environment in a very strict and conservative climate in the province. Therefore, when it comes to my sexuality, I am not that open to my family because of our strict upbringing, especially with my dad because I am

a junior I'm carrying my father's name. So, I am cautious. We have not grown as close as the other families are. We are not closely knit, but we talk and converse—normal, shall I say.

Harloi Tungao 02:59

Okay, can you elaborate or describe further? What do you mean by a strict and conservative family? What are their behaviors? What are their beliefs?

PPL 03:10

Strict, meaning strict upbringing. When it comes to time, studying, and playing, we need to always be on the dot. In eating, for example, even in simple meals, there should be no leftovers. The plates should be as clean as before using it or as if you can bring them back to the drawer again. At 5:00pm, we should be at home already—those tones of strictness.

3:15 47 in TH1: Gay

My father's younger sister adopted my oldest brother as a family boy.

6:2 19 in PH3: Transwoman

I have a very strong father figure. My dad is known to be a rough masculine guy in the town.

6:3 19 in PH3: Transwoman

I thought it was right to be macho, play basketball, play other games, and mingle with specific groups of people.

6:6 19 in PH3: Transwoman

Therefore, he would buy me things for basketball, jersey, robots, cars, etc.

6:9 19 in PH3: Transwoman

Although they give guidance where they say if you are a boy, you should be like this, and you play this stuff

6:10 31 in PH3: Transwoman

He is a troublemaker in our place. Furthermore, he was known to be a playboy too.

6:14 85 in PH3: Transwoman

The boys usually won't allow you to join them because they will say I am gay.

6:18 115 – 121 in PH3: Transwoman

For example, if someone toppled, how should someone react? Will he scream and cry or act tough and masculine?

Harloi Tungao 12:39

What do they instill in that kind of instance?

Jervi 12:42

They teach that we should be masculine

0 Memos

0 Codes

o Media: Media influences society

Created by Harloi Tungao on 6/7/2021, modified by Harloi Tungao on 6/13/2021

Comment: by Harloi Tungao

6/11/2021 7:07:29 PM, merged with Media: Educate 6/11/2021 7:07:29 PM, merged with Media: Heritage 6/11/2021 7:07:29 PM, merged with Media: Manipulation 6/13/2021 12:38:17 AM, merged with Media: Change attitudes

0 Groups

17 Quotations:

1:18 181 in TH2: Non-binary

one of the objective of making this film "Insect in the backyard" is just to educate people about the normal LGBT family

1:35 337 in TH2: Non-binary

Okay, so P Golf shared that lakhorn nok and nai is more about the history. So because we don't have it at the present like for example, is developed from lakhorn nok and nai but we didn't use male to act like a female or female act like a male like what we did in lakhorn nok and nai so it's more about history

3:1 18 in TH1: Gay

In everyone's life, we got manipulated by media. We are shaped. And media affects our attitudes. It results in our behavior with or without knowing ourselves. So when I saw your questions, they were something that I hadn't answered before. When I looked back and thought about these in certain aspects, I thought more deeply about what had happened in my life through the media. We've been shaped and influenced by technology and this combination of attitude stuff through media. Since I study media and teach about it at school, I do understand your questions. Okay, so let's start with your questions

3:3 41 in TH1: Gay

There was a movie. I am typing it for you in the chat. In Thai, the title is Khon Kin Mia. In English, it's "A Man Who Eats His Wives. It's released around 1974. This was my early memory of myself being different. It's how I found out why I was attracted to men. In the movie, he doesn't eat his wife, you know. In the old days, a big-screen movie, after being released in the theater first, would go to TV. I remember it would usually take one or two years before coming to TV to watch. It's a kind of window of media period back then. So if this movie started on the big screen in 1974, I should have watched it around 1975 or 1976 on television. I watched it on television. Let

me tell you about this movie. Sombat Metanee. He was a big start then. He must be, now, say, in the 70s. He's very famous and big, like, "The Rock". He got big muscles. In the movie, I remember his wife died after getting married. It's just a brief marriage, and then second and third wife also died. He kept marrying a new wife. Thai wife. Indian wife. Chinese wife. Whatever wife, they were all dead. Many scenes in the movie were still vivid in my memory. I remember one woman that played his wife. She was in bikini. She was on a jet scooter or something, in the sea. She was also on the beach. But I didn't watch her at all, even though she was in bikini. I asked myself why I kept watching the actor. Oh, it's because he's a muscle guy. He was very handsome. I didn't watch the wife at all. I realized something must be wrong. And it's not good. Another thing. In the movie, who killed the wives? The murderer must be in the house. In one scene, I still remember until today. Because a lot of people died in that house. So the police came to investigate and then police went all over the place. Then it was revealed on the wall. They found a big painting picture. There's in the picture was a portrait of a woman. Think about Mona Lisa. The same look, you know in that way. Yeah. And that's a man dressed as a woman. And that's the murder. I stared at that picture. And I told myself that if I liked a man, if I liked the guy, the actor, in the movie, I must be a murderer like this? You know what I meant? And because the movie was about crime, many people died. And that thing hanging on the wall showed a person who dressed as a woman. He was the murderer. I told myself I didn't want to dress like that. I didn't want to dress as a woman at all. So what should I be, you know, it's confusing. If you liked the guy, you must be a woman, or you got to dress as a woman. Then I could not identify myself. If I liked this guy, what should I be, you know, I don't want to be a murderer. I also I didn't want to be a man dressed as a woman. I didn't have any terms to explain myself. These stuff And had been imprinted in my mind right away, and that you should not tell this to anyone.

So we thought about doing a publishing business from English books into Thai. That would help people

3:47 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the book and do the book promotion with us. Her book was about the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves. To get things done, I hired a friend of mine to translate the book and also presented it to the distribution company, which happened to be a subsidiary of the publication I worked for. What's a coincidence. The building of the distribution company was in the same vicinity of the building I worked. We got signed up and that's the first book from Cyberfish Media and we were quite successful with the author coming to Thailand – her first time to Thailand – and she was very happy. Our book got good reviews.

3:50 201 in TH1: Gay

After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. We are the very first company that produced a "Yaoi", boy love book, translated from English from an American author. We came up with the idea that maybe it's time for young adults who were gay should feel comfortable with themselves.

3:58 230 in TH1: Gay

Funny that the executive who got me the radio show did not know that I wrote the column in that publication. He read it and he kind of liked it. He is straight and very open-minded. So I hosted a radio show, starting from a community radio, and later went on the mainstream radio channel: FM. 102 It was also the first gay radio show on the mainstream frequency. I was really that time of my life as we helped a lot people. I got two friends to help me as co-hosts. We read news around the world and gave comments and do Q&A

about health, HIV, love, relationship. When we did the radio show, I used the name: Bangkok Radio For Men. I used the term Men because I did not want to get negative feedback.

3:68 260 in TH1: Gay

Yes, he's a straight guy. He was one of the management. He's the top senior of television there. He's the one who founded the television department. And then I got this protection. So we produced gay contents for many years and got a lot of connections. We got a huge fan base mixed with what my readers that became my followers for our radio show and the TV show. We helped so many people to improve about their attitudes to love themselves. I told my friends that we should help people to love themselves, uplift their self-esteem, which was very important for gay men and also my television show apart from being very entertaining, we have a monk. A monk was in my show, a Buddhist monk.

3:74 272 in TH1: Gay

I said to him that the media was key to change people's attitude

3:83 353 in TH1: Gay

Before I learn more about being gay and lesbian, I still believe back then that Buddhism, Buddhism not really against being gay, but I must do something wrong in the past life, you always have been taught like that from the books and television. So I have negative image about myself all the time, when I was very young, that came to my decision that I should not live long in this world, I want to die very fast. That, that that the portion of thinking back then, and then, you know, its paranoid thing that you said, when you got tired and they got something like hurt in my heart here. It's just like pumping and like, piercing into this, this muscle. So I assume I having heart disease. That I'm glad to have that heart disease, because I will not live long.

3:85 353 in TH1: Gay

And now, I think about many people have different experience, but most of the experiences or negativities, about being gay, and then develop into many ideas and behavior that they cannot know and explain. So one thing that I think Thai people should have, they should learn more about being gay and themselves. We have we don't have we don't have the concept of coming out like in the West. They don't even know coming out is a process that necessarily to be openly gay and be happy they don't have that in Thailand. So it is the notion of being live and let live that happened to gay men or LGBT people live and let live..... we don't have any pressure like other country fine you don't have the murderer like crime in USA for you just live your you're lucky enough to live that but they don't find out or learn more about themselves. So when they have these carry on into their adulthood when they have the relationship so they don't know how to handle so I think we should go back and and, you know, because what we feel, and then you explain with gender and sexuality issues, and also your belief and then change it, so you got to be a more happier person. So I think this is very, very important that you formulate to be someone. Every gay man in relationship carry these things negative inside, but they don't know how to explain also to being being a man you've not talked much, you know, is meant to. So I think this is something that we, we should look more into. So I'm planning to write a new book now after after..

6:26 205 in PH3: Transwoman

But there was a point in the Philippines; if I remember correctly, there was this called the trans revolution. Where transgenderism is being normalized, you can see several trans icons on television. A popular hyper-feminine gay actor also entered show business. The actors' entry has been a massive factor in terms of the imagery of, let's say transvestites or, you know, cross-dressing in television. I thought the climate was welcoming, so I decided to transition.

6:27 217 in PH3: Transwoman

In terms of positive aspects, the fact I am a personality. I have my platform. I have my following. I use that to push specific causes. You know, like the SOGIE equality bill I talked about, I talk about discrimination against trans women because I've experienced that personally. I'm pro LGBT of course. I'm a proud member of the LGBT, and I'm a very proactive community member. So as one of their, you know, let's say front liners, I do my best to use my voice and help the community as much as possible.

6:28 223 in PH3: Transwoman

What drives me is because there is a lot of improvement necessary in the Philippines. A lot of people are still misinformed. They don't know precisely what LGBT+ means. They don't know exactly what the SOGIE equality bill means. Having this platform will be a miss if I will not leverage from this. I believe in the cause; I believe in the movement, so why not use it? Because at the end of the day, it will not be only me who shall benefit but the whole community. I shall help together with my friends, loved ones who are also a member of the community.

6:39 313 in PH3: Transwoman

My highest point is to be recognized as one of the champions LGBTQIA+ community that didn't come from me. Still, I always read it in the newspaper, like I just googled myself last night, because I got curious. They said she has since taken advantage of her fame to call for a law protecting the rights of the LGBTQ community in the country. So it means that, you know, my gender has found its purpose, aside from, you know, my talent in the industry. My gender served as an instrument to hear our voices, push for our causes, and fight for the movement we're fighting for.

7:16 309 in TH3: Gay

It is about the story that they play. Lakhorn nok and nai play about the classical literature like Ramakkien and Inao,

0 Memos

0 Codes

Media: Society shapes media

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/11/2021

0 Groups

8 Quotations:

1:19 181 in TH2: Non-binary

And then he said that is just reflect the Thai community as well. That we just put LGBT community under under the carpet and not to be more expressive.

2:16 229 in PH1: Gay

It is from the people and from the audience. I would say it will not actually coming from the network or producers. It is the audience. When it was done, the product's end result won't be credible, or they will laugh at it once a "bading" actor portrayed a guy role.

2:18 235 in PH1: Gay

For casting, for example, it is to us manager that some stakeholders present that the talents are not okay in this part because of the "bading" perception. Somehow, I cannot blame the producers. Because even myself, it is hard for me to believe. For example, I will cast a popular actor as a father, but he favored executing gay roles. It's hard to retract that part because the viewing public believed in you on that. The same thing for a straight-identified actor; he had a hard time doing "bakla" roles. The shift to portraying guy roles was a challenge to that actor. It's even more complicated if he was so good at exemplifying the gay character. Another example is that one of my male actors was cast as "Dading," which means "Bading na Daddy," a gay father.

After that, his roles had been like that because his portrayal of being gay was convincing. On the flip side, when he was cast on a guy role, the people couldn't be convinced easily. They relate to you as your previous character. For example, the viewers will say, he's gay... he's gay.. like that. That's why the perception of the viewers is so hard. For example, my openly gay talent will say to me he can do male roles. It's so hard for the public's perception because you are so great in the gay character. Actually, the Filipino audience is so hard to please in this industry, unlike in America or other countries. Filipinos are different as they are conservative.

2:19 241 in PH1: Gay

No, it also affects. I'll give you an example. Let us say this openly gay comedian, then I will turn him into a straight guy who will be a brother of someone. People will not believe him even if he can portray the character well. Even he has an outstanding performance as a brother of this family that he is representing. But, it's common knowledge, and everybody knows that he is gay. It's like the audio and videos that can't be matched—they off sync.

5:12 205 in PH2: L. Lesbian

For me, it didn't stop me because I don't say anything to people about my gender about my identity. So for for them, I'm normal for them. I'm someone had no issues. You know, I have no issues because she's married because you know, I've shown people I am married I've shown people that have a kid. So now, They think I am normal but for me, I was in agony because I couldn't say anything about myself.

5:13 211 in PH2: L. Lesbian

Being a lesbian or somebody who's part of the LGBT here in the Philippines, it's not easy because you know why? Because of the religious practice, tradition, culture. Not everybody accepts you being someone who's part of the LGBT, especially when you're in showbusiness, I know. There's a lot of people in showbusiness, who cannot say anything about their gender identity,

because people judge people will tell you go to hell. What happened to you?
 What's next? And then are you sure you're like that? So you, you go to hell?
 You're so bad. You're nasty.

5:21 301 in PH2: L. Lesbian

But you know, sometimes I just feel that people in the media will judge you, people talk about you, people might not get you or like, hire you for this event, because you are like this. For example, there's a brand that promote promoting a family but the lesbian, but then, you know, because you're part of the LGBT you'll be discriminated.

5:22 325 in PH2: L. Lesbian

Well, if you're in a brand, okay, like, there's a brand being you being like a macho guy, something like that, if people will know that you are gay. And then you you're, you're, you're portraying a role of a macho guy. So people like uhm... "he's actually gay", "Why is he portraying a macho guy?" So, you know, it's just like that.

0 Memos

0 Codes

Prejudice

Created by Harloi Tungao on 7/18/2021

0 Groups

75 Quotations:

1:17 175 – 181 in TH2: Non-binary

another negative experience about is that when she launched her first long movie is named "Insect in the backyard." And then it's quite successful that the film was nominated into Vancouver Film Festival. And then after she got

back film was quite famous. And then when she submit this movie for the rating committee, the film was banned. So it was like after we got the committee for ratings is the became the first Thai movie that got banned from this.....

Tannia 31:49

[SPEAKING IN THAI]

Translator 33:04

Okay, so P Golf shared, one of the objective of making this film "Insect in the backyard" is just to educate people about the normal LGBT family. So in the storyline, the dad he is kathoey who's dressing like females. And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life. And then one one day they became young prostitutes. And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be. And then he said that is just reflect the Thai community as well. That we just put LGBT community under under the carpet and not to be more expressive. But eventually the movie was banned.

1:20 181 in TH2: Non-binary

the dad he is kathoey who's dressing like females. And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life. And then one one day they became young prostitutes. And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be.

1:24 187 in TH2: Non-binary

Okay. And P Golf also fought in the court for around five years. And then like by taking your time until the movie was launched in the theater is take her like seven or eight years.

1:34 319 in TH2: Non-binary

when the movies show in a way too realistic of our LGBT family, so that's why the movie got banned.

1:64 493 in TH2: Non-binary

we don't have to hide our identity. Because that's gonna limit ourselves by expressing what we are. And even LGBT community they sometimes they suppress themselves. They have to by the social norm like the female, straight straight females and males.

2:1 33 – 39 in PH1: Gay

Actually, we are six in the family. I grew up in a broken family. My mom and dad separated when I was around in fifth grade or fourth grade in elementary. And I have five siblings. I'm the fifth among the sixth. And then, I grew up in a rigorous environment in a very strict and conservative climate in the province. Therefore, when it comes to my sexuality, I am not that open to my family because of our strict upbringing, especially with my dad because I am a junior I'm carrying my father's name. So, I am cautious. We have not grown as close as the other families are. We are not closely knit, but we talk and converse—normal, shall I say.

Harloi Tungao 02:59

Okay, can you elaborate or describe further? What do you mean by a strict and conservative family? What are their behaviors? What are their beliefs?

PPL 03:10

Strict, meaning strict upbringing. When it comes to time, studying, and playing, we need to always be on the dot. In eating, for example, even in

simple meals, there should be no leftovers. The plates should be as clean as before using it or as if you can bring them back to the drawer again. At 5:00pm, we should be at home already—those tones of strictness.

2:2 45 – 63 in PH1: Gay

My mom's from the tourism industry while my dad's from the retail sector before.

Harloi Tungao 04:13

Okay, okay. Why do you think they are this strict and conservative? Where do you think this is coming from?

PPL 04:19

Because we have a half Filipino and Spanish lineage in the family. I have a feeling that it was passed on from one generation to another. You know, the old norms that dictate required behaviors like going home on this time and things like that. Playing is not allowed – those kinds of standards they religiously follow.

Harloi Tungao 04:49

Okay, when we say Spanish line, is it more of Christianity related or just that the...

PPL 04:59

Christianity related.

Harloi Tungao 05:01

Okay, can you give me examples of the norms inside your house on your early stage as a child related to religion... to Christianity... if you could give me just one or two...

PPL 05:35

We pray at certain times at certain hours. We have religious artifacts such as Mama Mary and the cross. In our house, these are very evident as when you enter the house – there is an altar. We perform worship songs, and our prayer times are defined every morning and evening. It is a very traditional Catholic family.

2:3 65 – 75 in PH1: Gay

Harloi Tungao 06:23

This time, have you always known the gender and sexuality that you had just said to me a while ago?

PPL 06:33

No, not yet. I feel that it was mixed. Actually, not mixed; I was confused until after college. I consider myself a late bloomer. I realized it after college, maybe around my first or second years in the university. From elementary to high school, I would say maybe I knew it back then, but I don't know what it is called. Is it normal? Is it okay to be like this? Maybe, I saw how society treats and accepts the gay community. Hence, what I do is to always keep it myself.

Harloi Tungao 07:21

What are the specific experiences or happenings that you see how the people back then accepts LGBT? Could you give me an example?

PPL 07:31

For example, at school, it was horrendous if you are a “bading.” If you are gay, they bully and look down at you. They think that you can not do things men can do. You cannot be with them. You cannot sit with them for the whole reason that you are gay. When you sat with them, they felt that you will rub off your gayness to them. Therefore, what I do back then is to be friends with female and some gay schoolmates. Sometimes, I sat on the bench alone – there were such times before.

2:4 87 – 94 in PH1: Gay

I felt that I was ultimately suppressed. Every time I feel down, bullied, or empty, I just cry it out. Consequently, I had suicidal tendencies because of that in high school. Though, after high school, I had another episode because I always suppress my feelings. I did not say anything to anyone. I don't tell my family. But, I tell it to my super closest friends - around just two of them.

Harloi Tungao 09:35

Okay, on that. On suicidal tendencies, let's go back there. How did you end up to suicide? What triggered you like what it is like to proceed on that suicide attempt?

PPL 10:02

I felt that was the easiest access and outlet to my suffering. For example, I like somebody, a boy, or this classmate of mine. He ignored me all of a sudden as if I was an outcast and everything else. I discern back then that suicide will end my suffering. At least if I end my life, all are done.

2:6 112 in PH1: Gay

Well, I kept quiet. I swallowed everything. I did not open it to my family. We did not talk about it. Life just went on and on again. Then, after that, another thing happened. Another love story, and this is the same thing again. Because I still can't decipher. My feeling was why my best friend was like that? At that time, I call him my best friend. All along, it is not the best friend that I wish and wanted. Why my best friend is like this? Why is he leaving me? – those trail of thoughts.

2:8 150 – 162 in PH1: Gay

In my high school, I kept it myself because it was an all-boys school. Though we still have female students, they are very few as they are financially assisted scholars. The rest of the population are male students. Indeed, I have

become more open and out with my gender and sexuality in my university years.

Harloi Tungao 18:13

I'll just go back to the all-boys school; what was the most negative experience you've encountered?

PPL 18:23

They made you feel you're different. And then, number one, you don't belong there because it is an all-boys because you are gay.

Harloi Tungao 18:35

Be specific; for example, what were the actual events you've felt like that in the classroom?

PPL 18:43

For example, they don't like me to be groupmates for the reason that I am gay. Plus, the fact too that I came from a province. My dad's from Laguna province, while my mom's from the Nueva Viscaya. In my younger years, I was constantly juggling what area I should settle. There became a time that my dad needs to work in Manila with my mom. So I transferred to that all-boys school in the city. When I was on board, I felt that the school was different aside from the fact that in the province – it was a different setup and community. I was totally shocked given how it was fast-paced, plus it was an all-boys school.

2:12 210 in PH1: Gay

But, these are several few cases, unlike my bullying days from my high school. When someone initiates the bullying in my younger years, it will be like a bandwagon as if they will create troupes to solely bully you.

2:21 258 – 265 in PH1: Gay

PPL 38:27

I have not heard about it. But, as a manager, if I have a talent in the LGBT community and he or she wants to enter the industry. I will tell him or her if you have this kind of preference. And you are still entering the industry. Can you please keep quiet about this until I positioned you out there? I will be the one personally telling that person. When the artist has successfully entered, I can unfold and undress them gradually.

Harloi Tungao 39:13

Why you have that kind of strategy?

PPL 39:16

Because it's in this industry. Actually, I really don't know, maybe because it was passed on from one generation to another. However, compared before, it is more open now. The Philippine audience is still conservative. In fact, there are a lot of celebrities who can't reveal themselves. Because once they go out, they know their career will be ruined.

2:24 289 – 302 in PH1: Gay

I can't say it as romantic because it takes two to tango if that's a relationship. That's a platonic relationship; I wouldn't say it's romantic. How did it affect my career? At times, I intend to hide it. I hide it, especially as I got to be attracted to straight men. Straight men are really my reference way back then. As I like straight men, I need to hide it as the other party wants privacy on this matter. I hide from my friends to my family, to my industry.

Harloi Tungao 44:21

Why are you hiding it?

PPL 44:24

Because my so-called partner or that person I fell in love with wanted privacy. I will respect that. Because of the industry and also because of the society as well.

Harloi Tungao 45:07

okay

PPL 45:08

He knew that if he revealed our relationship to the public, he would be judged by the public. The Christian influence is engraved on Filipinos. I think it was passed on from generation to generation.

2:25 308 in PH1: Gay

Sometimes, even the straight guys, although they might have genuine feelings towards a gay partner, can't come out and be proud. Because at the end of the day, he will be targeted. That's why he is requesting can we make this private?

2:28 356 – 362 in PH1: Gay

Every time people ask me if I want to have a child. I always say yes, and I hope he is a male. If he is gay, I will say don't be because it's hard to be gay in this world.

Harloi Tungao 51:58

Okay.

PPL 52:00

I do not want you to suffer or to go through the same path that I went. If I am going to have a child, I wish for a male or female because this world is so judgemental.

2:41 144 in PH1: Gay

From the school, they felt me outcasted. I told myself, “all of you should watch out; I’ll prove you wrong.” I felt like an outcast in my high school days, and they thought I’m different because I am soft. I said, “this is unacceptable.”

3:4 41 in TH1: Gay

Because a lot of people died in that house. So the police came to investigate and then police went all over the place. Then it was revealed on the wall. They found a big painting picture. There's in the picture was a portrait of a woman. Think about Mona Lisa. The same look, you know in that way. Yeah. And that's a man dressed as a woman. And that's the murder.

3:5 41 in TH1: Gay

I asked myself why I kept watching the actor. Oh, it's because he's a muscle guy. He was very handsome. I didn't watch the wife at all. I realized something must be wrong. And it's not good.

3:6 41 in TH1: Gay

I told myself that if I liked a man, if I liked the guy, the actor, in the movie, I must be a murderer like this? You know what I meant? And because the movie was about crime, many people died. And that thing hanging on the wall showed a person who dressed as a woman. He was the murderer. I told myself I didn't want to dress like that. I didn't want to dress as a woman at all. So what should I be, you know, it's confusing. If you liked the guy, you must be a woman, or you got to dress as a woman. Then I could not identify myself. If I liked this guy, what should I be, you know, I don't want to be a murderer. I also I didn't want to be a man dressed as a woman. I didn't have any terms to explain myself. These stuff And had been imprinted in my mind right away, and that you should not tell this to anyone.

3:7 44 – 47 in TH1: Gay

So you have not asked any advice from anyone?

Vitaya 16:55

No one. I was eight or nine years old then. It's 1974. So, you did know who to talk to. I cannot talk to my father or my mother because I could not even understand myself. I couldn't explain it, you know. So you kept it as a secret

when you could not explain things like this feeling. When I grew up, I found out that oh, I still kept watching my friends who were male. Those athletes. Footballers. Many cute boys during the high school and then I saw some feminine students got mocked up and hit in the head. So you should not tell anyone. The message to me was that you must not tell your feelings to anyone in the world. I told myself that if you wanted to keep it as a secret, it meant that only you knew it, not anyone else. Once anyone knows, it's no longer a secret. And you're going to be in danger. Or well, having troubles something like that. So I promised to myself that I never let the word kathoeoy or the secret that I liked guys out of my mouth at all. To survive, keep it as a secret forever. So you have to survive as a good boy in the house. You have to survive as a good student at school. You have to study hard. You have to make your mother and father proud.

3:10 47 in TH1: Gay

The message to me was that you must not tell your feelings to anyone in the world. I told myself that if you wanted to keep it as a secret, it meant that only you knew it, not anyone else

3:11 47 in TH1: Gay

I saw some feminine students got mocked up and hit in the head.

3:12 47 in TH1: Gay

I had another issue in my family too. The media, in other interviews, didn't ask me anything about this. Because our family was not a well-to-do family. My father had to give up my big brother to his sister to raise because his sister was with her rich husband. You know, in the old days, things liked that happened. My father's younger sister adopted my oldest brother as a family boy. And I did not have ideas. My big brother. He acted very feminine. The family sent him to a very famous and expensive private school. He rarely came to our house, except like, a school break. We were not very close. He was just like a boy of that family. One day he got some troubles at school and

I remember, I overheard he was talking to my father. He told him that he got mocked. People called him names, like "soft crab" because of the way he walked. But because I was not close to him. People bullied him at school. I still remember he said a group of feminine students tried to recruit him to be a member. That school is an all-boy school. And in all-boy schools, usually got a group of Kathoey students. They might or might not be Kathoeyes but act like those feminine students. That group tried to recruit him, but he did not like it. So that group attacked him too because he was not joining the group.

3:19 52 in TH1: Gay

In my family, I am the third one. I have an unidentical twin brother. And I have one younger sister. The second brother, you know, he was just like a gangster boy. He was wild. My twin brother. So what should I do? If I told my father or my mother. I am gay? You got to see this family must be strange. My mother should be very sorry. Am I going to be sad? Regret?, you know. But actually, my father, he's really a cool guy. He was very sophisticated. He didn't care. But I cared about my mother. So I told myself that I should not tell anything about this feeling inside of me to anyone, anyway.

3:20 58 in TH1: Gay

t five children in the in the family and my big brother just like their big brother of that family. But my mother got upset with this. She knew that my big brother was not manly and he acted feminine. My mother put the blame to my father for sending him to that family because that family was all girls there. So my mother believed that it was the environment that raised him as feminine. But actually he might be feminine since birth? My mother had this negative reaction that affected me. This confirmed that I shouldn't open because she would be more upset.

3:23 74 in TH1: Gay

Actually, I tried to avoid getting enrolled into liberal arts program at the college level. Because I got good grades in high school, I could choose Mass Comm from a university. I did not want to choose liberal arts at all. If you got to a liberal arts faculty, you would probably be thought you were a gay man anyway because few guys studied there. Some 80 percent were women. I was so stressful then. In the back of my mind, I didn't want to go to the liberal arts. So I tried very hard to get into Mass Comm because Mass Comm is a mixture between boys and girls, so you would not be identified. But it happened that my scores did not hit Mass Comm, which was the highest scores for students from liberal arts program to get into back then. So finally, I got liberal arts. I was not really happy then.

3:25 85 – 91 in TH1: Gay

Well, they are not challenging. A friend of mine happened to get a job at an English language newspaper. And she called and then she said they opened for newcomers to work for the business section. Because I always wanted to be in the mass comm. So as a journalist, you got to learn everything like from the start. The newspaper was like a big media school for young graduates. So I started my first career as a business reporter. They taught us how to interview. How to write stuff. But in one episode. In the newsroom we got meetings many times per day, morning, afternoon evening, at least three. You know such workplace was male-dominated. In a meeting, they got a news to discuss. It's about a gay guy or kathoey I did not remember well. And then in the discussion, some guys, who were seniors, made fun of about it. The whole room burst into laughs.

Harloi Tungao 34:51

How did you feel about that?

Vitaya 36:53

I felt like an ant, very belittled. I felt angry. I felt upset. But you could not speak about it. It's just like something burning inside of me. I told myself I

was one of them, the gay stuff. I wanted to shout out: Stop laughing. But because you were hiding in the closet, you got to shut up.

3:27 98 in TH1: Gay

I was not saying anything. Because if I said some things, I would be revealed. And because I was not a senior reporter, I got to hold your tongue. That way you survived. And that the news was not on my newsdesk anyway. I did not have to work on the story anyway. I didn't have to help them cover or check facts or anything about this story anyway. So I got to let it go and would forget about it. But one thought came to me. This place might not be for me to belong to after all though I liked the job and I like the professionalism here.

3:28 102 – 108 in TH1: Gay

A female reporter, from a very small publication, found something in me. I really hated her, you know. We were walking in a pathway. Three of us, friends. I was in the middle. On left and right were two female co-reporters from other publications. That woman was standing there in our way. Then while we were walking passing her. She called us “Girls”. So I knew right away she must have noticed something in me. Sometimes you acted out without knowing. I did not look feminine or something. But I was very skinny then. I didn't know. Maybe I saw a good looking guy and she might have seen me seeing the guy?

Harloi Tungao 38:21

How did you responded to her when she said girls?

Vitaya 39:49

I just looked at her. I was feeling like I wanted to squeeze her neck to shut her mouth. But you got nothing to do because you were still hiding in the closet. You had to be quiet. Another was that she was from a smaller publication. Plus, she was younger than me, a junior reporter. So I just felt like so what... she was just a kid. So I felt like I was above her anyway. I used that to cover

my bad feelings. Oh, should I bother with that small publication is just no name.

3:29 108 – 115 in TH1: Gay

Another episode in my life. As a journalist from that publication, you got to be very ethical. You got very high standard for being ethical. And people respected that. But a guy from a company I was reporting in the news was hitting on me. He's a senior executive.

Harloi Tungao 42:11

How did you deal with that?

Vitaya 42:15

He was good looking, in 35s. I was 20 something. I felt like wow, I was attracted to him. But no, you could not say things obviously about your feelings. You just acted like oh, I was very a special one. When getting close to him, sometimes our arms rubbing, you know?

3:30 127 – 133 in TH1: Gay

I was very highly secretive. I went to one trip on my own. It's a foreign government invitation. I went to Canada. If I was not wrong, that day was a St. Patrick's Day that people wore in green and celebrated it. No other reporters in the trip. It's only me. You could do things. Nobody knew. I went there and I went into a bookstore and I saw a magazine. I bought it. It's a gay magazine, not nude one, just like a general gay magazine. I put it in my bag carefully and then I rushed back to the hotel. Looked it up. Oh local good looking guys this and that. I read it all very fast and at the end, I tear it into pieces. I didn't throw it at the hotel. I walked many blocks to put it a garbage bin.

Harloi Tungao 45:10

You are that I'm sorry for the term, paranoid.

Vitaya 45:14

Yes. Extremely. Even though I was there away from Thailand, all alone by myself. Because you know what, I just thought that someone would somehow know it. The hotel might have caught it from the camera? I put the pieces of the magazine in a McDonalds bag. I walked many blocks away to throw it. So no evidence

3:32 133 in TH1: Gay

I was hiding all myself, even though that guy was hitting on me. I knew we had feelings for each other. In one trip out of Bangkok, there were about six or seven reporters. We finished our news functions and relaxed. His friend and him liked to stay on for one night. He asked us if we wanted to stay on. Why not. After work, we could be friends. Because I was the only guy in the group. The female reporters got one room. I didn't get any room for myself. That the executive guy told me I could stay over with his friend and him in their room. He also whispered to me: his room was not locked. I was excited he said so, honestly. But I was hesitating to share the bed with him, you know? I thought it would not appropriate to share the bed with your "news sources", so to speak in the journalist's language. I would give troubles to me for sure. So that night I decided to sleep on the couch.

3:33 139 in TH1: Gay

Well, I was about to close the door and he held it. He asked me quietly: why didn't you come to my room last night? And I think a reporter friend in the van overheard it because she was sitting nearby. I could not say anything, just see you in Bangkok or something. I think back then I was so fortunate that I did not go to his room; otherwise it would become a headline news among friends and my secret would no longer a secret. Not that I did not like him, but I was so afraid of my privacy and my professionalism as a reporter. You would never do that, sharing the bed with your new sources or a business executive

3:35 154 in TH1: Gay

Then, I came out to friends from the university. One of them did not response anything. I felt a bit upset, but I let that feeling go. When you come out, you will finally get true friends.

3:36 159 in TH1: Gay

I always worked late at the office. So I sent him a text message from the computer in the newsroom. The computer system got private message to each workstation. So I started hitting on him by sending text messages. That's like a secret admirer.

3:42 187 in TH1: Gay

I got to adjust myself. In the days that you did not have anyone to talk to, you didn't have resources that you could rely on, like a bookstore. I was still thinking being gay was a sin, like being crazy, having troubles in the mind. So it's only him that I could rely on. When it came to the point that I could not stand living in the closet and it happened that my job was getting boring.

3:47 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the book and do the book promotion with us. Her book was about the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves. To get things done, I hired a friend of mine to translate the book and also presented it to the distribution company, which happened to be a subsidiary of the publication I worked for. What's a coincidence. The building of the distribution company was in the same vicinity of the building I worked. We got signed up and that's the first book from Cyberfish Media and we were quite successful with the author coming to Thailand – her first time to Thailand – and she was very happy. Our book got good reviews.

3:65 248 in TH1: Gay

And then the head of the sales said that should give them a warning or something

3:73 272 in TH1: Gay

we found bad media, about being gay or showing kathoeyes being mad fun of on television. Nobody cared. Nobody told them that this was wrong.

3:76 274 in TH1: Gay

Back then, HIV prevention, health care, were main issues, not bad media. But many negative feelings and attitudes were produced by the bad media. Media gave wrong portrayal of being gay and being different.

3:83 353 in TH1: Gay

Before I learn more about being gay and lesbian, I still believe back then that Buddhism, Buddhism not really against being gay, but I must do something wrong in the past life, you always have been taught like that from the books and television. So I have negative image about myself all the time, when I was very young, that came to my decision that I should not live long in this world, I want to die very fast. That, that that the portion of thinking back then, and then, you know, its paranoid thing that you said, when you got tired and they got something like hurt in my heart here. It's just like pumping and like, piercing into this, this muscle. So I assume I having heart disease. That I'm glad to have that heart disease, because I will not live long.

3:86 353 in TH1: Gay

I think about many people have different experience, but most of the experiences or negativities, about being gay, and then develop into many ideas and behavior that they cannot know and explain.

5:1 55 in PH2: L. Lesbian

But when I was in high school, that's the time that I felt something that's not normal for me because I thought the normal thing is being a guy with a girl a guy with a girl all the time, then, but then I felt something weird for me because I didn't understand what I felt. I like girls more than boys. But then for me coming from you know, medium religious, religious family medium as I say medium because not we're not too Christian or too religious. We're so not into that the family you know, I was in a Catholic school that time when I realized that I felt something so but for me probably in our family because I was not aware if they really were into that thing.

5:3 55 in PH2: L. Lesbian

I was in a Catholic school that time when I realized that I felt something so but for me probably in our family because I was not aware if they really were into that thing. They support that thing is it's it's not even thought it's not not everybody's aware. People felt it disgusting before, it's like "Iwww ano ba yan bayot, tomboy" you know, that's the time before that was in

5:4 67 in PH2: L. Lesbian

That's the word there "tomboy", something like gay. And then nobody taught me about it. Even Catholics, I was in the Catholic school. So for sure. They're so not into it. We don't talk about it. We don't even have that kind of like sex education or what we didn't even have that. So what I felt was, for me, a very abnormal thing. So I just ignored it. I felt something for this girl before or a teacher or someone. But for me, it's like Whoa, what's wrong with me? Am I weird so I tend not to talk to people

5:5 73 – 85 in PH2: L. Lesbian

How old.... that was when I started my high school that is like I was 12 at the time that was like the stage of like, questioning myself who I really am.

Harloi Tungao 10:00

Okay... on this processing, you are processing this alone. You have not involved anybody?

Lipstick Lesbian 10:08

No. Yeah. Im just alone when I was a kid. I know nothing.

Harloi Tungao 10:15

No one in the family?

Lipstick Lesbian 10:16

No one in the family. I didn't have any friends. I didn't have the barkada. The barkada thing I didn't have that. So I was alone, right? Talking about it, like talking to myself, like what happened to you? So what is what is this feeling? So, for me, it's like I ignored it because it's not it's not the norm for me.

5:6 121 in PH2: L. Lesbian

that um, I thought it's just like, it will just pass. I thought that maybe this is just weird. Maybe I'm just weird. So I felt I felt that time that was weird. So I tend not to talk to people. I was we because I was shy that probably if I open that up to teachers or whatever they say What happened to you? What happened to you? Because probably because I didn't know. I didn't have any guidance at all

5:7 133 in PH2: L. Lesbian

You know "bayot ka", you know, you know, "bayot ka", "bading ka" something like "jokla", so, they bully and then you know, they find those gay men or gay boys very weak, very dumb. And I realized, like, I really don't want to be part of it to be like someone who will be bullied. I'd rather I'd rather be bullied because of like being small or what, but not being gay.

5:8 139 – 145 in PH2: L. Lesbian

One of our friends, the choir member died because because his two brothers found out that he was gay. So he committed suicide.

Harloi Tungao 14:31

Okay, and how did you perceive that as someone also on the LGBT? How did you receive that on the time?

Lipstick Lesbian 14:40

I was sad. Because like.... I could not even I was speechless because also, when I don't say anything, I'll die or that person if the person will say about his his identity will die because he'll be sad because he was beaten up by two brothers because his two brothers cannot could not accept the fact that he's gay. The more I was scared to tell my family about me being someone who's different from them.

5:9 169 in PH2: L. Lesbian

But then that time, were in education. So there's a lot of gay people, I enjoyed it a lot in the university. It's not Catholic school anymore. Because it's, you know, it's just a government University. So there's a lot of gay people that they can just express themselves, but some of them cannot. You know, but I understand that I kind of like, understood the time that people can just say something about their gender, because they're scared like me.

5:10 187 in PH2: L. Lesbian

For me before... Tomboy can't have a chance. Like, I cannot kind of be on stage because I know I'll be bullied. I'll be bullied. I'll be like, I'll be the talk of the town. Especially I'm in school. You know, I'm a teacher. I'm an educator. So I shouldn't be a role model. In a school. I am a teacher, something like that. That's what I that's my perception before. I first like, you know, gay men can do that. But how about a lesbian?

5:12 205 in PH2: L. Lesbian

For me, it didn't stop me because I don't say anything to people about my gender about my identity. So for for them, I'm normal for them. I'm someone had no issues. You know, I have no issues because she's married because you

know, I've shown people I am married I've shown people that have a kid. So now, They think I am normal but for me, I was in agony because I couldn't say anything about myself.

5:13 211 in PH2: L. Lesbian

Being a lesbian or somebody who's part of the LGBT here in the Philippines, it's not easy because you know why? Because of the religious practice, tradition, culture. Not everybody accepts you being someone who's part of the LGBT, especially when you're in showbusiness, I know. There's a lot of people in showbusiness, who cannot say anything about their gender identity, because people judge people will tell you go to hell. What happened to you? What's next? And then are you sure you're like that? So you, you go to hell? You're so bad. You're nasty.

5:15 229 in PH2: L. Lesbian

I only have one close friend. So I told her about everything that I am, really, and she didn't judge me at all. I had relationship before during my 20s probably people will judge me because I'm a married person. I said, I can tell people that I'm a lesbian, this one thing. There's the disadvantage because I'm married. I can tell people that I am also lesbian, because for them, I'll go to hell.

5:18 247 – 253 in PH2: L. Lesbian

It's hard. Man. It's just lately that I told my husband I've been into really into relationships, but not telling about my husband..... telling about it to my husband and my family.

Harloi Tungao 26:17

So what made you decide to tell your husband? What triggered you? What inspired you?

Lipstick Lesbian 26:25

Because I'm no longer a kid, I have my own decisions and I have my own life now. And I understand that. I cannot just like, live like this, I cannot live a lie. I want to be I want to be me, too. You know, like, I don't want to die lonely. I don't want to die sad because I didn't express myself. I didn't accept myself. So the time when I told them, they accepted me, it's hard. It's hard Harloi..... my husband to know about his lesbian wife. It's really hard Harloi for a guy to accept that fact. And it's for a kid,

5:21 301 in PH2: L. Lesbian

But you know, sometimes I just feel that people in the media will judge you, people talk about you, people might not get you or like, hire you for this event, because you are like this. For example, there's a brand that promote promoting a family but the lesbian, but then, you know, because you're part of the LGBT you'll be discriminated.

5:23 331 in PH2: L. Lesbian

it's in the contract not to tell people about you and being gay. You know, I've known a lot of people from the advertising company, and then you know, they're like some.... Okay... you cannot avoid saying "Oh, but the person is gay."

5:24 340 – 358 in PH2: L. Lesbian

Oh, yeah. Yeah, they're very accepting their brands, but their brands are like, Oh, they can't.

Manager 33:16

Companies like Yes, but why? Because especially Christian Christian leaders.

Harloi Tungao 33:26

.....Could you describe to me this kind of brands? I mean, are these all Filipino?

Lipstick Lesbian 33:38

This is what we call the Filipino brands who are like, coming from Christian homes or, or they're not into their.....

Harloi Tungao 33:52

.....DELETED....

Lipstick Lesbian 33:56

Is it like Christian brand?

Manager 33:58

The owner of that company... super. Gays are banned there.

5:25 391 in PH2: L. Lesbian

Yes, there's a lot. I have a lot of like, I've known people in showbusiness died, you know, there's people speculated already about them, but then they tend they tried or they chose not to tell people because for them, it can ruin their life. Their showbiz life. And you know, what? One experience I've known this person, okay, well, that was like, the, like, first three years of my life, I've known this person and he says, like, I'm so into telling people about my gender, because he came, he was from a reality show. And I have to tell people, like, because he looks good. Many admire him. He is so cute as a guy, you know, people crush on him. But then when he told people that he's gay, oh, he was done. He was done. So no more, no more from him. He was still so young in the business. You know, he just started and then he told people about his identity. He was so proud. And it's like, I'm gay. But then what happened to him? No one? No. No one hired him anymore in the business. When they found out that he's gay.

5:26 409 in PH2: L. Lesbian

But if you still want to longevity in the business here in the Philippines, you have to hide or not say anything.

5:34 517 – 535 in PH2: L. Lesbian

I have told a senior celebrity but he advised me. No... Don't tell anyone.
People are so judgemental here.

Manager 53:13

To us it is a management decision. People will focus more on your gender
rather than your projects...

Lipstick Lesbian 53:26

.....

Manager 54:12

In the Philippines, gay is for comedy.

Lipstick Lesbian 54:23

The lesbian on the other hand is nasty.

Manager 54:30

The lesbians are even less accepted in showbusiness.

Lipstick Lesbian 54:38

The gays are more accepted.

6:1 19 in PH3: Transwoman

When growing up, you still don't know what you want to be or who you are.
You are still confused about being born as a male; what should be the norms
that I should adhere to and express. What is right and wrong? You still don't
know, and by default – you follow what you see. I have a very strong father
figure. My dad is known to be a rough masculine guy in the town. Therefore,
back then, I should be like my dad because he is the male figure in the family.
I thought it was right to be macho, play basketball, play other games, and
mingle with specific groups of people.

6:4 19 in PH3: Transwoman

I was confused if I shall follow the norms or my heart when growing up. But, I remember my mom telling me when I was younger that I often dance "pearly shells," which is akin to femininity. Also, I used to wear her high heels, and I want to play with the toys of my elder sister, i.e., her cooking set and dollhouse. That makes my dad worried in the beginning as he wanted me to be macho. Therefore, he would buy me things for basketball, jersey, robots, cars, etc. But I still play with the paper dolls of my sister. But it was a beautiful childhood because I was able to be myself even when I am young

6:13 85 – 91 in PH3: Transwoman

Whenever your classmates bully you as "bakla." The boys usually won't allow you to join them because they will say I am gay. Therefore, I end up with girls as they were always welcoming. Almost all of the girls want a gay friend because they are happy to be with them.

Harloi Tungao 09:03

Going back on that incident with males, how did you feel that they outcast and bully you?

Jervi 09:09

I feel like I don't belong with them. As I said, I don't hang out with them. If they don't want it, then I am okay with it.

6:16 109 – 121 in PH3: Transwoman

I remember I'll be frank with you. There was this guidance counselor. They see I am expressing myself as feminine, and I have several gay friends when I was in elementary. They made a group in the guidance office; it's not something negative. It's something positive. I can't remember if that's a seminar or counseling or whatever. It was a Catholic school. The gays were summoned. Then, we have a sort of activity or workshop on how to react to certain situations. It's more like being masculine and feminine. It's more of

like, you know, adhering to the norms of a boy or standards of being a girl. Per my understanding, they want to instill that if you are a boy should act and react in specific ways.

Harloi Tungao 12:17

One example that could you remember?

Jervi 12:19

For example, if someone toppled, how should someone react? Will he scream and cry or act tough and masculine?

Harloi Tungao 12:39

What do they instill in that kind of instance?

Jervi 12:42

They teach that we should be masculine.

6:19 127 in PH3: Transwoman

I thought during that time - they are teaching the right ways because the guidance counselor thought it. It was instilled that it should be like that, and being flamboyant is wrong.

6:25 205 in PH3: Transwoman

During my time, there is a stigma about being effeminate. If you are not a masculine gay, you will not have a lover. You are not welcome.

6:28 223 in PH3: Transwoman

What drives me is because there is a lot of improvement necessary in the Philippines. A lot of people are still misinformed. They don't know precisely what LGBT+ means. They don't know exactly what the SOGIE equality bill means. Having this platform will be a miss if I will not leverage from this. I believe in the cause; I believe in the movement, so why not use it? Because at the end of the day, it will not be only me who shall benefit but the whole

community. I shall help together with my friends, loved ones who are also a member of the community.

6:29 235 – 247 in PH3: Transwoman

I think it is intertwined with the showbiz industry. I think it's a curse of LGBTQIA+ members of showbiz to be ridiculed by the public.

Harloi Tungao 26:49

Can you give me specific examples of being ridiculed by the public?

Jervi 26:57

I think I get ridiculed more with my relationship because I'm very open with my fiance.

Harloi Tungao 27:09

What do they say precisely to that?

Jervi 27:14

They say that the marriage should not be with both boys. I received those comments after I announced my engagement. They say it is a sin and against God, and we should repent and do God's will instead. But, the feeling you are crucified because you are gay? I don't think so. More of, the Filipino audience doesn't like seeing relationships and marriage with the same sex. There are many gays in the Philippines. I don't they being ridiculed because they are gay. For example, that popular hyper-feminine actor was ridiculed for someone who looks like a horse or has a relationship but is not gay.

6:37 295 in PH3: Transwoman

. I don't remember that I was ridiculed that "she is a transgender and a host, therefore we don't like her." The ridicule is more on the same-sex marriage context which should not be supported

6:38 307 in PH3: Transwoman

I get upset whenever people misunderstand us. Because you're a public figure, you know, you get comments from the public. At times, you wanted to correct those comments. It is hard to be a public figure because all eyes on you, whatever you post, whatever videos you make, whatever statements you say. They can be magnified. Sometimes, it's being misunderstood by a lot of people that's difficult.

6:41 319 in PH3: Transwoman

It is not about incidents where some are killed because of hate crimes. And, those are usually in the news. But, those are not the lives of the transgender alone. There were still other aspects. There are still more stories that they need to know.

6:42 331 in PH3: Transwoman

I think sometimes you think of gay or part of the LGBT community. Am I a sinner? Do I deserve to go to church and hear mass? Will people ridiculed me or judged me when I enter? You know, the house of God, as they say. But I continue. I am nonpracticing, actually, but I have my faith in God. I pray at night. I lift all my worries to him. But in terms of religion, I don't think I'm a devoted Catholic.

7:20 407 – 414 in TH3: Gay

Translator 1:02:14

In the 70s, when he was in high school. He went to an all Boys High School at that time. The third gender is not acceptable in Thai society.

K.Marut 1:02:33

[SPEAKING THAI]

Translator 1:02:57

So exposing his identity at that time is a risky thing to do.

0 Memos

0 Codes

Prejudice: Antipathy

Created by Harloi Tungao on 6/2/2021, modified by Harloi Tungao on 7/11/2021

Comment: by Harloi Tungao

6/12/2021 2:26:30 PM, merged with Prejudice: Banned 6/12/2021 2:26:30 PM, merged with Prejudice: Crimes to LGBT 6/12/2021 2:26:30 PM, merged with Prejudice: Dangerous 6/12/2021 2:26:30 PM, merged with Prejudice: Disappointment 6/12/2021 2:26:30 PM, merged with Prejudice: Disowned 6/12/2021 2:26:30 PM, merged with Prejudice: Incorrect 6/12/2021 2:26:30 PM, merged with Prejudice: Outcast 6/12/2021 2:26:30 PM, merged with Prejudice: Ridicule 6/12/2021 2:26:30 PM, merged with Prejudice: Sanction 6/12/2021 2:26:30 PM, merged with Prejudice: Suicide

1 Groups:

Prejudice

42 Quotations:

1:17 175 – 181 in TH2: Non-binary

another negative experience about is that when she launched her first long movie is named "Insect in the backyard." And then it's quite successful that the film was nominated into Vancouver Film Festival. And then after she got back film was quite famous. And then when she submit this movie for the rating committee, the film was banned. So it was like after we got the committee for ratings is the became the first Thai movie that got banned from this.....

Tannia 31:49

[SPEAKING IN THAI]

Translator 33:04

Okay, so P Golf shared, one of the objective of making this film "Insect in the backyard" is just to educate people about the normal LGBT family. So in the storyline, the dad he is kathoey who's dressing like females. And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life. And then one one day they became young prostitutes. And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be. And then he said that is just reflect the Thai community as well. That we just put LGBT community under under the carpet and not to be more expressive. But eventually the movie was banned.

1:20 181 in TH2: Non-binary

the dad he is kathoey who's dressing like females. And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life. And then one one day they became young prostitutes. And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be.

1:24 187 in TH2: Non-binary

Okay. And P Golf also fought in the court for around five years. And then like by taking your time until the movie was launched in the theater is take her like seven or eight years.

1:34 319 in TH2: Non-binary

when the movies show in a way too realistic of our LGBT family, so that's why the movie got banned.

1:64 493 in TH2: Non-binary

we don't have to hide our identity. Because that's gonna limit ourselves by expressing what we are. And even LGBT community they sometimes they suppress themselves. They have to by the social norm like the female, straight straight females and males.

2:3 65 – 75 in PH1: Gay

Harloi Tungao 06:23

This time, have you always known the gender and sexuality that you had just said to me a while ago?

PPL 06:33

No, not yet. I feel that it was mixed. Actually, not mixed; I was confused until after college. I consider myself a late bloomer. I realized it after college, maybe around my first or second years in the university. From elementary to high school, I would say maybe I knew it back then, but I don't know what it is called. Is it normal? Is it okay to be like this? Maybe, I saw how society treats and accepts the gay community. Hence, what I do is to always keep it myself.

Harloi Tungao 07:21

What are the specific experiences or happenings that you see how the people back then accepts LGBT? Could you give me an example?

PPL 07:31

For example, at school, it was horrendous if you are a “bading.” If you are gay, they bully and look down at you. They think that you can not do things men can do. You cannot be with them. You cannot sit with them for the whole reason that you are gay. When you sat with them, they felt that you will rub off your gayness to them. Therefore, what I do back then is to be friends with female and some gay schoolmates. Sometimes, I sat on the bench alone – there were such times before.

2:4 87 – 94 in PH1: Gay

I felt that I was ultimately suppressed. Every time I feel down, bullied, or empty, I just cry it out. Consequently, I had suicidal tendencies because of that in high school. Though, after high school, I had another episode because I always suppress my feelings. I did not say anything to anyone. I don't tell my family. But, I tell it to my super closest friends - around just two of them.

Harloi Tungao 09:35

Okay, on that. On suicidal tendencies, let's go back there. How did you end up to suicide? What triggered you like what it is like to proceed on that suicide attempt?

PPL 10:02

I felt that was the easiest access and outlet to my suffering. For example, I like somebody, a boy, or this classmate of mine. He ignored me all of a sudden as if I was an outcast and everything else. I discern back then that suicide will end my suffering. At least if I end my life, all are done.

2:8 150 – 162 in PH1: Gay

In my high school, I kept it myself because it was an all-boys school. Though we still have female students, they are very few as they are financially assisted scholars. The rest of the population are male students. Indeed, I have become more open and out with my gender and sexuality in my university years.

Harloi Tungao 18:13

I'll just go back to the all-boys school; what was the most negative experience you've encountered?

PPL 18:23

They made you feel you're different. And then, number one, you don't belong there because it is an all-boys because you are gay.

Harloi Tungao 18:35

Be specific; for example, what were the actual events you've felt like that in the classroom?

PPL 18:43

For example, they don't like me to be groupmates for the reason that I am gay. Plus, the fact too that I came from a province. My dad's from Laguna province, while my mom's from the Nueva Viscaya. In my younger years, I was constantly juggling what area I should settle. There became a time that my dad needs to work in Manila with my mom. So I transferred to that all-boys school in the city. When I was on board, I felt that the school was different aside from the fact that in the province – it was a different setup and community. I was totally shocked given how it was fast-paced, plus it was an all-boys school.

2:12 210 in PH1: Gay

But, these are several few cases, unlike my bullying days from my high school. When someone initiates the bullying in my younger years, it will be like a bandwagon as if they will create troupes to solely bully you.

2:41 144 in PH1: Gay

From the school, they felt me outcasted. I told myself, "all of you should watch out; I'll prove you wrong." I felt like an outcast in my high school days, and they thought I'm different because I am soft. I said, "this is unacceptable."

3:4 41 in TH1: Gay

Because a lot of people died in that house. So the police came to investigate and then police went all over the place. Then it was revealed on the wall. They found a big painting picture. There's in the picture was a portrait of a woman. Think about Mona Lisa. The same look, you know in that way. Yeah. And that's a man dressed as a woman. And that's the murder.

3:7 44 – 47 in TH1: Gay

So you have not asked any advice from anyone?

Vitaya 16:55

No one. I was eight or nine years old then. It's 1974. So, you did know who to talk to. I cannot talk to my father or my mother because I could not even understand myself. I couldn't explain it, you know. So you kept it as a secret when you could not explain things like this feeling. When I grew up, I found out that oh, I still kept watching my friends who were male. Those athletes. Footballers. Many cute boys during the high school and then I saw some feminine students got mocked up and hit in the head. So you should not tell anyone. The message to me was that you must not tell your feelings to anyone in the world. I told myself that if you wanted to keep it as a secret, it meant that only you knew it, not anyone else. Once anyone knows, it's no longer a secret. And you're going to be in danger. Or well, having troubles something like that. So I promised to myself that I never let the word kathoeay or the secret that I liked guys out of my mouth at all. To survive, keep it as a secret forever. So you have to survive as a good boy in the house. You have to survive as a good student at school. You have to study hard. You have to make your mother and father proud.

3:11 47 in TH1: Gay

I saw some feminine students got mocked up and hit in the head.

3:12 47 in TH1: Gay

I had another issue in my family too. The media, in other interviews, didn't ask me anything about this. Because our family was not a well-to-do family. My father had to give up my big brother to his sister to raise because his sister was with her rich husband. You know, in the old days, things liked that happened. My father's younger sister adopted my oldest brother as a family boy. And I did not have ideas. My big brother. He acted very feminine. The family sent him to a very famous and expensive private school. He rarely

came to our house, except like, a school break. We were not very close. He was just like a boy of that family. One day he got some troubles at school and I remember, I overheard he was talking to my father. He told him that he got mocked. People called him names, like "soft crab" because of the way he walked. But because I was not close to him. People bullied him at school. I still remember he said a group of feminine students tried to recruit him to be a member. That school is an all-boy school. And in all-boy schools, usually got a group of Kathoey students. They might or might not be Kathoeyes but act like those feminine students. That group tried to recruit him, but he did not like it. So that group attacked him too because he was not joining the group.

3:19 52 in TH1: Gay

In my family, I am the third one. I have an unidentical twin brother. And I have one younger sister. The second brother, you know, he was just like a gangster boy. He was wild. My twin brother. So what should I do? If I told my father or my mother. I am gay? You got to see this family must be strange. My mother should be very sorry. Am I going to be sad? Regret?, you know. But actually, my father, he's really a cool guy. He was very sophisticated. He didn't care. But I cared about my mother. So I told myself that I should not tell anything about this feeling inside of me to anyone, anyway.

3:20 58 in TH1: Gay

t five children in the in the family and my big brother just like their big brother of that family. But my mother got upset with this. She knew that my big brother was not manly and he acted feminine. My mother put the blame to my father for sending him to that family because that family was all girls there. So my mother believed that it was the environment that raised him as feminine. But actually he might be feminine since birth? My mother had this negative reaction that affected me. This confirmed that I shouldn't open because she would be more upset.

3:25 85 – 91 in TH1: Gay

Well, they are not challenging. A friend of mine happened to get a job at an English language newspaper. And she called and then she said they opened for newcomers to work for the business section. Because I always wanted to be in the mass comm. So as a journalist, you got to learn everything like from the start. The newspaper was like a big media school for young graduates. So I started my first career as a business reporter. They taught us how to interview. How to write stuff. But in one episode. In the newsroom we got meetings many times per day, morning, afternoon evening, at least three. You know such workplace was male-dominated. In a meeting, they got a news to discuss. It's about a gay guy or kathoey I did not remember well. And then in the discussion, some guys, who were seniors, made fun of about it. The whole room burst into laughs.

Harloi Tungao 34:51

How did you feel about that?

Vitaya 36:53

I felt like an ant, very belittled. I felt angry. I felt upset. But you could not speak about it. It's just like something burning inside of me. I told myself I was one of them, the gay stuff. I wanted to shout out: Stop laughing. But because you were hiding in the closet, you got to shut up.

3:28 102 – 108 in TH1: Gay

A female reporter, from a very small publication, found something in me. I really hated her, you know. We were walking in a pathway. Three of us, friends. I was in the middle. On left and right were two female co-reporters from other publications. That woman was standing there in our way. Then while we were walking passing her. She called us “Girls”. So I knew right away she must have noticed something in me. Sometimes you acted out without knowing. I did not look feminine or something. But I was very

skinny then. I didn't know. Maybe I saw a good looking guy and she might have seen me seeing the guy?

Harloi Tungao 38:21

How did you responded to her when she said girls?

Vitaya 39:49

I just looked at her. I was feeling like I wanted to squeeze her neck to shut her mouth. But you got nothing to do because you were still hiding in the closet. You had to be quiet. Another was that she was from a smaller publication. Plus, she was younger than me, a junior reporter. So I just felt like so what... she was just a kid. So I felt like I was above her anyway. I used that to cover my bad feelings. Oh, should I bother with that small publication is just no name.

3:30 127 – 133 in TH1: Gay

I was very highly secretive. I went to one trip on my own. It's a foreign government invitation. I went to Canada. If I was not wrong, that day was a St. Patrick's Day that people wore in green and celebrated it. No other reporters in the trip. It's only me. You could do things. Nobody knew. I went there and I went into a bookstore and I saw a magazine. I bought it. It's a gay magazine, not nude one, just like a general gay magazine. I put it in my bag carefully and then I rushed back to the hotel. Looked it up. Oh local good looking guys this and that. I read it all very fast and at the end, I tear it into pieces. I didn't throw it at the hotel. I walked many blocks to put it a garbage bin.

Harloi Tungao 45:10

You are that I'm sorry for the term, paranoid.

Vitaya 45:14

Yes. Extremely. Even though I was there away from Thailand, all alone by myself. Because you know what, I just thought that someone would somehow

know it. The hotel might have caught it from the camera? I put the pieces of the magazine in a McDonalds bag. I walked many blocks away to throw it. So no evidence

3:35 154 in TH1: Gay

Then, I came out to friends from the university. One of them did not response anything. I felt a bit upset, but I let that feeling go. When you come out, you will finally get true friends.

3:42 187 in TH1: Gay

I got to adjust myself. In the days that you did not have anyone to talk to, you didn't have resources that you could rely on, like a bookstore. I was still thinking being gay was a sin, like being crazy, having troubles in the mind. So it's only him that I could rely on. When it came to the point that I could not stand living in the closet and it happened that my job was getting boring.

3:47 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the book and do the book promotion with us. Her book was about the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves. To get things done, I hired a friend of mine to translate the book and also presented it to the distribution company, which happened to be a subsidiary of the publication I worked for. What's a coincidence. The building of the distribution company was in the same vicinity of the building I worked. We got signed up and that's the first book from Cyberfish Media and we were quite successful with the author coming to Thailand – her first time to Thailand – and she was very happy. Our book got good reviews.

3:65 248 in TH1: Gay

And then the head of the sales said that should give them a warning or something

3:73 272 in TH1: Gay

we found bad media, about being gay or showing kathoeyes being mad fun of on television. Nobody cared. Nobody told them that this was wrong.

3:76 274 in TH1: Gay

Back then, HIV prevention, health care, were main issues, not bad media. But many negative feelings and attitudes were produced by the bad media. Media gave wrong portrayal of being gay and being different.

5:3 55 in PH2: L. Lesbian

I was in a Catholic school that time when I realized that I felt something so but for me probably in our family because I was not aware if they really were into that thing. They support that thing is it's it's not even thought it's not not not everybody's aware. People felt it disgusting before, it's like "Iwww ano ba yan bayot, tomboy" you know, that's the time before that was in

5:7 133 in PH2: L. Lesbian

You know "bayot ka", you know, you know, "bayot ka", "bading ka" something like "jokla", so, they bully and then you know, they find those gay men or gay boys very weak, very dumb. And I realized, like, I really don't want to be part of it to be like someone who will be bullied. I'd rather I'd rather be bullied because of like being small or what, but not being gay.

5:8 139 – 145 in PH2: L. Lesbian

One of our friends, the choir member died because because his two brothers found out that he was gay. So he committed suicide.

Harloi Tungao 14:31

Okay, and how did you perceive that as someone also on the LGBT? How did you receive that on the time?

Lipstick Lesbian 14:40

I was sad. Because like.... I could not even I was speechless because also, when I don't say anything, I'll die or that person if the person will say about his his identity will die because he'll be sad because he was beaten up by two brothers because his two brothers cannot could not accept the fact that he's gay. The more I was scared to tell my family about me being someone who's different from them.

5:10 187 in PH2: L. Lesbian

For me before... Tomboy can't have a chance. Like, I cannot kind of be on stage because I know I'll be bullied. I'll be bullied. I'll be like, I'll be the talk of the town. Especially I'm in school. You know, I'm a teacher. I'm an educator. So I shouldn't be a role model. In a school. I am a teacher, something like that. That's what I that's my perception before. I first like, you know, gay men can do that. But how about a lesbian?

5:13 211 in PH2: L. Lesbian

Being a lesbian or somebody who's part of the LGBT here in the Philippines, it's not easy because you know why? Because of the religious practice, tradition, culture. Not everybody accepts you being someone who's part of the LGBT, especially when you're in showbusiness, I know. There's a lot of people in showbusiness, who cannot say anything about their gender identity, because people judge people will tell you go to hell. What happened to you? What's next? And then are you sure you're like that? So you, you go to hell? You're so bad. You're nasty.

5:15 229 in PH2: L. Lesbian

I only have one close friend. So I told her about everything that I am, really, and she didn't judge me at all. I had relationship before during my 20s

probably people will judge me because I'm a married person. I said, I can tell people that I'm a lesbian, this one thing. There's the disadvantage because I'm married. I can tell people that I am also lesbian, because for them, I'll go to hell.

5:21 301 in PH2: L. Lesbian

But you know, sometimes I just feel that people in the media will judge you, people talk about you, people might not get you or like, hire you for this event, because you are like this. For example, there's a brand that promote promoting a family but the lesbian, but then, you know, because you're part of the LGBT you'll be discriminated.

5:24 340 – 358 in PH2: L. Lesbian

Oh, yeah. Yeah, they're very accepting their brands, but their brands are like, Oh, they can't.

Manager 33:16

Companies like Yes, but why? Because especially Christian Christian leaders.

Harloi Tungao 33:26

.....Could you describe to me this kind of brands? I mean, are these all Filipino?

Lipstick Lesbian 33:38

This is what we call the Filipino brands who are like, coming from Christian homes or, or they're not into their.....

Harloi Tungao 33:52

.....DELETED....

Lipstick Lesbian 33:56

Is it like Christian brand?

Manager 33:58

The owner of that company... super. Gays are banned there.

5:25 391 in PH2: L. Lesbian

Yes, there's a lot. I have a lot of like, I've known people in showbusiness died, you know, there's people speculated already about them, but then they tend they tried or they chose not to tell people because for them, it can ruin their life. Their showbiz life. And you know, what? One experience I've known this person, okay, well, that was like, the, like, first three years of my life, I've known this person and he says, like, I'm so into telling people about my gender, because he came, he was from a reality show. And I have to tell people, like, because he looks good. Many admire him. He is so cute as a guy, you know, people crush on him. But then when he told people that he's gay, oh, he was done. He was done. So no more, no more from him. He was still so young in the business. You know, he just started and then he told people about his identity. He was so proud. And it's like, I'm gay. But then what happened to him? No one? No. No one hired him anymore in the business. When they found out that he's gay.

6:13 85 – 91 in PH3: Transwoman

Whenever your classmates bully you as "bakla." The boys usually won't allow you to join them because they will say I am gay. Therefore, I end up with girls as they were always welcoming. Almost all of the girls want a gay friend because they are happy to be with them.

Harloi Tungao 09:03

Going back on that incident with males, how did you feel that they outcast and bully you?

Jervi 09:09

I feel like I don't belong with them. As I said, I don't hang out with them. If they don't want it, then I am okay with it.

6:16 109 – 121 in PH3: Transwoman

I remember I'll be frank with you. There was this guidance counselor. They see I am expressing myself as feminine, and I have several gay friends when I was in elementary. They made a group in the guidance office; it's not something negative. It's something positive. I can't remember if that's a seminar or counseling or whatever. It was a Catholic school. The gays were summoned. Then, we have a sort of activity or workshop on how to react to certain situations. It's more like being masculine and feminine. It's more of like, you know, adhering to the norms of a boy or standards of being a girl. Per my understanding, they want to instill that if you are a boy should act and react in specific ways.

Harloi Tungao 12:17

One example that could you remember?

Jervi 12:19

For example, if someone toppled, how should someone react? Will he scream and cry or act tough and masculine?

Harloi Tungao 12:39

What do they instill in that kind of instance?

Jervi 12:42

They teach that we should be masculine.

6:19 127 in PH3: Transwoman

I thought during that time - they are teaching the right ways because the guidance counselor thought it. It was instilled that it should be like that, and being flamboyant is wrong.

6:25 205 in PH3: Transwoman

During my time, there is a stigma about being effeminate. If you are not a masculine gay, you will not have a lover. You are not welcome.

6:29 235 – 247 in PH3: Transwoman

I think it is intertwined with the showbiz industry. I think it's a curse of LGBTQIA+ members of showbiz to be ridiculed by the public.

Harloi Tungao 26:49

Can you give me specific examples of being ridiculed by the public?

Jervi 26:57

I think I get ridiculed more with my relationship because I'm very open with my fiance.

Harloi Tungao 27:09

What do they say precisely to that?

Jervi 27:14

They say that the marriage should not be with both boys. I received those comments after I announced my engagement. They say it is a sin and against God, and we should repent and do God's will instead. But, the feeling you are crucified because you are gay? I don't think so. More of, the Filipino audience doesn't like seeing relationships and marriage with the same sex. There are many gays in the Philippines. I don't they being ridiculed because they are gay. For example, that popular hyper-feminine actor was ridiculed for someone who looks like a horse or has a relationship but is not gay.

6:37 295 in PH3: Transwoman

. I don't remember that I was ridiculed that "she is a transgender and a host, therefore we don't like her." The ridicule is more on the same-sex marriage context which should not be supported

6:41 319 in PH3: Transwoman

It is not about incidents where some are killed because of hate crimes. And, those are usually in the news. But, those are not the lives of the transgender alone. There were still other aspects. There are still more stories that they need to know.

7:20 407 – 414 in TH3: Gay

Translator 1:02:14

In the 70s, when he was in high school. He went to an all Boys High School at that time. The third gender is not acceptable in Thai society.

K.Marut 1:02:33

[SPEAKING THAI]

Translator 1:02:57

So exposing his identity at that time is a risky thing to do.

0 Memos

0 Codes

Prejudice: Obsessive Concern

Created by Harloi Tungao on 6/7/2021, modified by Harloi Tungao on 7/11/2021

Comment: by Harloi Tungao

6/12/2021 2:31:14 PM, merged with Prejudice: Not open 6/12/2021 2:31:14 PM, merged with Prejudice: Problematic 6/12/2021 2:31:14 PM, merged with Prejudice: Suppressed

1 Groups:

Prejudice

40 Quotations:

2:1 33 – 39 in PH1: Gay

Actually, we are six in the family. I grew up in a broken family. My mom and dad separated when I was around in fifth grade or fourth grade in elementary. And I have five siblings. I'm the fifth among the sixth. And then, I grew up in a rigorous environment in a very strict and conservative climate in the province. Therefore, when it comes to my sexuality, I am not that open to my family because of our strict upbringing, especially with my dad because I am a junior I'm carrying my father's name. So, I am cautious. We have not grown as close as the other families are. We are not closely knit, but we talk and converse—normal, shall I say.

Harloi Tungao 02:59

Okay, can you elaborate or describe further? What do you mean by a strict and conservative family? What are their behaviors? What are their beliefs?

PPL 03:10

Strict, meaning strict upbringing. When it comes to time, studying, and playing, we need to always be on the dot. In eating, for example, even in simple meals, there should be no leftovers. The plates should be as clean as before using it or as if you can bring them back to the drawer again. At 5:00pm, we should be at home already—those tones of strictness.

2:2 45 – 63 in PH1: Gay

My mom's from the tourism industry while my dad's from the retail sector before.

Harloi Tungao 04:13

Okay, okay. Why do you think they are this strict and conservative? Where do you think this is coming from?

PPL 04:19

Because we have a half Filipino and Spanish lineage in the family. I have a feeling that it was passed on from one generation to another. You know, the old norms that dictate required behaviors like going home on this time and things like that. Playing is not allowed – those kinds of standards they religiously follow.

Harloi Tungao 04:49

Okay, when we say Spanish line, is it more of Christianity related or just that the...

PPL 04:59

Christianity related.

Harloi Tungao 05:01

Okay, can you give me examples of the norms inside your house on your early stage as a child related to religion... to Christianity... if you could give me just one or two...

PPL 05:35

We pray at certain times at certain hours. We have religious artifacts such as Mama Mary and the cross. In our house, these are very evident as when you enter the house – there is an altar. We perform worship songs, and our prayer times are defined every morning and evening. It is a very traditional Catholic family.

2:3 65 – 75 in PH1: Gay

Harloi Tungao 06:23

This time, have you always known the gender and sexuality that you had just said to me a while ago?

PPL 06:33

No, not yet. I feel that it was mixed. Actually, not mixed; I was confused until after college. I consider myself a late bloomer. I realized it after college, maybe around my first or second years in the university. From elementary to high school, I would say maybe I knew it back then, but I don't know what it is called. Is it normal? Is it okay to be like this? Maybe, I saw how society treats and accepts the gay community. Hence, what I do is to always keep it myself.

Harloi Tungao 07:21

What are the specific experiences or happenings that you see how the people back then accepts LGBT? Could you give me an example?

PPL 07:31

For example, at school, it was horrendous if you are a “bading.” If you are gay, they bully and look down at you. They think that you can not do things men can do. You cannot be with them. You cannot sit with them for the whole reason that you are gay. When you sat with them, they felt that you will rub off your gayness to them. Therefore, what I do back then is to be friends with female and some gay schoolmates. Sometimes, I sat on the bench alone – there were such times before.

2:4 87 – 94 in PH1: Gay

I felt that I was ultimately suppressed. Every time I feel down, bullied, or empty, I just cry it out. Consequently, I had suicidal tendencies because of that in high school. Though, after high school, I had another episode because I always suppress my feelings. I did not say anything to anyone. I don't tell my family. But, I tell it to my super closest friends - around just two of them.

Harloi Tungao 09:35

Okay, on that. On suicidal tendencies, let's go back there. How did you end up to suicide? What triggered you like what it is like to proceed on that suicide attempt?

PPL 10:02

I felt that was the easiest access and outlet to my suffering. For example, I like somebody, a boy, or this classmate of mine. He ignored me all of a sudden as if I was an outcast and everything else. I discern back then that suicide will end my suffering. At least if I end my life, all are done.

2:6 112 in PH1: Gay

Well, I kept quiet. I swallowed everything. I did not open it to my family. We did not talk about it. Life just went on and on again. Then, after that, another thing happened. Another love story, and this is the same thing again. Because I still can't decipher. My feeling was why my best friend was like that? At that time, I call him my best friend. All along, it is not the best friend that I wish and wanted. Why my best friend is like this? Why is he leaving me? – those trail of thoughts.

2:21 258 – 265 in PH1: Gay

PPL 38:27

I have not heard about it. But, as a manager, if I have a talent in the LGBT community and he or she wants to enter the industry. I will tell him or her if you have this kind of preference. And you are still entering the industry. Can you please keep quiet about this until I positioned you out there? I will be the one personally telling that person. When the artist has successfully entered, I can unfold and undress them gradually.

Harloi Tungao 39:13

Why you have that kind of strategy?

PPL 39:16

Because it's in this industry. Actually, I really don't know, maybe because it was passed on from one generation to another. However, compared before, it is more open now. The Philippine audience is still conservative. In fact, there

are a lot of celebrities who can't reveal themselves. Because once they go out, they know their career will be ruined.

2:24 289 – 302 in PH1: Gay

I can't say it as romantic because it takes two to tango if that's a relationship. That's a platonic relationship; I wouldn't say it's romantic. How did it affect my career? At times, I intend to hide it. I hide it, especially as I got to be attracted to straight men. Straight men are really my reference way back then. As I like straight men, I need to hide it as the other party wants privacy on this matter. I hide from my friends to my family, to my industry.

Harloi Tungao 44:21

Why are you hiding it?

PPL 44:24

Because my so-called partner or that person I fell in love with wanted privacy. I will respect that. Because of the industry and also because of the society as well.

Harloi Tungao 45:07

okay

PPL 45:08

He knew that if he revealed our relationship to the public, he would be judged by the public. The Christian influence is engraved on Filipinos. I think it was passed on from generation to generation.

2:25 308 in PH1: Gay

Sometimes, even the straight guys, although they might have genuine feelings towards a gay partner, can't come out and be proud. Because at the end of the day, he will be targeted. That's why he is requesting can we make this private?

2:28 356 – 362 in PH1: Gay

Every time people ask me if I want to have a child. I always say yes, and I hope he is a male. If he is gay, I will say don't be because it's hard to be gay in this world.

Harloi Tungao 51:58

Okay.

PPL 52:00

I do not want you to suffer or to go through the same path that I went. If I am going to have a child, I wish for a male or female because this world is so judgemental.

3:5 41 in TH1: Gay

I asked myself why I kept watching the actor. Oh, it's because he's a muscle guy. He was very handsome. I didn't watch the wife at all. I realized something must be wrong. And it's not good.

3:6 41 in TH1: Gay

I told myself that if I liked a man, if I liked the guy, the actor, in the movie, I must be a murderer like this? You know what I meant? And because the movie was about crime, many people died. And that thing hanging on the wall showed a person who dressed as a woman. He was the murderer. I told myself I didn't want to dress like that. I didn't want to dress as a woman at all. So what should I be, you know, it's confusing. If you liked the guy, you must be a woman, or you got to dress as a woman. Then I could not identify myself. If I liked this guy, what should I be, you know, I don't want to be a murderer. I also I didn't want to be a man dressed as a woman. I didn't have any terms to explain myself. These stuff And had been imprinted in my mind right away, and that you should not tell this to anyone.

3:7 44 – 47 in TH1: Gay

So you have not asked any advice from anyone?

Vitaya 16:55

No one. I was eight or nine years old then. It's 1974. So, you did know who to talk to. I cannot talk to my father or my mother because I could not even understand myself. I couldn't explain it, you know. So you kept it as a secret when you could not explain things like this feeling. When I grew up, I found out that oh, I still kept watching my friends who were male. Those athletes. Footballers. Many cute boys during the high school and then I saw some feminine students got mocked up and hit in the head. So you should not tell anyone. The message to me was that you must not tell your feelings to anyone in the world. I told myself that if you wanted to keep it as a secret, it meant that only you knew it, not anyone else. Once anyone knows, it's no longer a secret. And you're going to be in danger. Or well, having troubles something like that. So I promised to myself that I never let the word kathoeay or the secret that I liked guys out of my mouth at all. To survive, keep it as a secret forever. So you have to survive as a good boy in the house. You have to survive as a good student at school. You have to study hard. You have to make your mother and father proud.

3:10 47 in TH1: Gay

The message to me was that you must not tell your feelings to anyone in the world. I told myself that if you wanted to keep it as a secret, it meant that only you knew it, not anyone else

3:23 74 in TH1: Gay

Actually, I tried to avoid getting enrolled into liberal arts program at the college level. Because I got good grades in high school, I could choose Mass Comm from a university. I did not want to choose liberal arts at all. If you got to a liberal arts faculty, you would probably be thought you were a gay man anyway because few guys studied there. Some 80 percent were women. I was so stressful then. In the back of my mind, I didn't want to go to the liberal

arts. So I tried very hard to get into Mass Comm because Mass Comm is a mixture between boys and girls, so you would not be identified. But it happened that my scores did not hit Mass Comm, which was the highest scores for students from liberal arts program to get into back then. So finally, I got liberal arts. I was not really happy then.

3:25 85 – 91 in TH1: Gay

Well, they are not challenging. A friend of mine happened to get a job at an English language newspaper. And she called and then she said they opened for newcomers to work for the business section. Because I always wanted to be in the mass comm. So as a journalist, you got to learn everything like from the start. The newspaper was like a big media school for young graduates. So I started my first career as a business reporter. They taught us how to interview. How to write stuff. But in one episode. In the newsroom we got meetings many times per day, morning, afternoon evening, at least three. You know such workplace was male-dominated. In a meeting, they got a news to discuss. It's about a gay guy or kathoey I did not remember well. And then in the discussion, some guys, who were seniors, made fun of about it. The whole room burst into laughs.

Harloi Tungao 34:51

How did you feel about that?

Vitaya 36:53

I felt like an ant, very belittled. I felt angry. I felt upset. But you could not speak about it. It's just like something burning inside of me. I told myself I was one of them, the gay stuff. I wanted to shout out: Stop laughing. But because you were hiding in the closet, you got to shut up.

3:27 98 in TH1: Gay

I was not saying anything. Because if I said some things, I would be revealed. And because I was not a senior reporter, I got to hold your tongue. That way

you survived. And that the news was not on my newsdesk anyway. I did not have to work on the story anyway. I didn't have to help them cover or check facts or anything about this story anyway. So I got to let it go and would forget about it. But one thought came to me. This place might not be for me to belong to after all though I liked the job and I like the professionalism here.

3:28 102 – 108 in TH1: Gay

A female reporter, from a very small publication, found something in me. I really hated her, you know. We were walking in a pathway. Three of us, friends. I was in the middle. On left and right were two female co-reporters from other publications. That woman was standing there in our way. Then while we were walking passing her. She called us “Girls”. So I knew right away she must have noticed something in me. Sometimes you acted out without knowing. I did not look feminine or something. But I was very skinny then. I didn't know. Maybe I saw a good looking guy and she might have seen me seeing the guy?

Harloi Tungao 38:21

How did you responded to her when she said girls?

Vitaya 39:49

I just looked at her. I was feeling like I wanted to squeeze her neck to shut her mouth. But you got nothing to do because you were still hiding in the closet. You had to be quiet. Another was that she was from a smaller publication. Plus, she was younger than me, a junior reporter. So I just felt like so what... she was just a kid. So I felt like I was above her anyway. I used that to cover my bad feelings. Oh, should I bother with that small publication is just no name.

3:29 108 – 115 in TH1: Gay

Another episode in my life. As a journalist from that publication, you got to be very ethical. You got very high standard for being ethical. And people

respected that. But a guy from a company I was reporting in the news was hitting on me. He's a senior executive.

Harloi Tungao 42:11

How did you deal with that?

Vitaya 42:15

He was good looking, in 35s. I was 20 something. I felt like wow, I was attracted to him. But no, you could not say things obviously about your feelings. You just acted like oh, I was very a special one. When getting close to him, sometimes our arms rubbing, you know?

3:32 133 in TH1: Gay

I was hiding all myself, even though that guy was hitting on me. I knew we had feelings for each other. In one trip out of Bangkok, there were about six or seven reporters. We finished our news functions and relaxed. His friend and him liked to stay on for one night. He asked us if we wanted to stay on. Why not. After work, we could be friends. Because I was the only guy in the group. The female reporters got one room. I didn't get any room for myself. That the executive guy told me I could stay over with his friend and him in their room. He also whispered to me: his room was not locked. I was excited he said so, honestly. But I was hesitating to share the bed with him, you know? I thought it would not appropriate to share the bed with your "news sources", so to speak in the journalist's language. I would give troubles to me for sure. So that night I decided to sleep on the couch.

3:33 139 in TH1: Gay

Well, I was about to close the door and he held it. He asked me quietly: why didn't you come to my room last night? And I think a reporter friend in the van overheard it because she was sitting nearby. I could not say anything, just see you in Bangkok or something. I think back then I was so fortunate that I did not go to his room; otherwise it would become a headline news among

friends and my secret would no longer a secret. Not that I did not like him, but I was so afraid of my privacy and my professionalism as a reporter. You would never do that, sharing the bed with your new sources or a business executive

3:36 159 in TH1: Gay

I always worked late at the office. So I sent him a text message from the computer in the newsroom. The computer system got private message to each workstation. So I started hitting on him by sending text messages. That's like a secret admirer.

3:42 187 in TH1: Gay

I got to adjust myself. In the days that you did not have anyone to talk to, you didn't have resources that you could rely on, like a bookstore. I was still thinking being gay was a sin, like being crazy, having troubles in the mind. So it's only him that I could rely on. When it came to the point that I could not stand living in the closet and it happened that my job was getting boring.

3:83 353 in TH1: Gay

Before I learn more about being gay and lesbian, I still believe back then that Buddhism, Buddhism not really against being gay, but I must do something wrong in the past life, you always have been taught like that from the books and television. So I have negative image about myself all the time, when I was very young, that came to my decision that I should not live long in this world, I want to die very fast. That, that that the portion of thinking back then, and then, you know, its paranoid thing that you said, when you got tired and they got something like hurt in my heart here. It's just like pumping and like, piercing into this, this muscle. So I assume I having heart disease. That I'm glad to have that heart disease, because I will not live long.

3:86 353 in TH1: Gay

I think about many people have different experience, but most of the experiences or negativities, about being gay, and then develop into many ideas and behavior that they cannot know and explain.

5:1 55 in PH2: L. Lesbian

But when I was in high school, that's the time that I felt something that's not normal for me because I thought the normal thing is being a guy with a girl a guy with a girl all the time, then, but then I felt something weird for me because I didn't understand what I felt. I like girls more than boys. But then for me coming from you know, medium religious, religious family medium as I say medium because not we're not too Christian or too religious. We're so not into that the family you know, I was in a Catholic school that time when I realized that I felt something so but for me probably in our family because I was not aware if they really were into that thing.

5:4 67 in PH2: L. Lesbian

That's the word there "tomboy", something like gay. And then nobody taught me about it. Even Catholics, I was in the Catholic school. So for sure. They're so not into it. We don't talk about it. We don't even have that kind of like sex education or what we didn't even have that. So what I felt was, for me, a very abnormal thing. So I just ignored it. I felt something for this girl before or a teacher or someone. But for me, it's like Whoa, what's wrong with me? Am I weird so I tend not to talk to people

5:5 73 – 85 in PH2: L. Lesbian

How old.... that was when I started my high school that is like I was 12 at the time that was like the stage of like, questioning myself who I really am.

Harloi Tungao 10:00

Okay... on this processing, you are processing this alone. You have not involved anybody?

Lipstick Lesbian 10:08

No. Yeah. Im just alone when I was a kid. I know nothing.

Harloi Tungao 10:15

No one in the family?

Lipstick Lesbian 10:16

No one in the family. I didn't have any friends. I didn't have the barkada. The barkada thing I didn't have that. So I was alone, right? Talking about it, like talking to myself, like what happened to you? So what is what is this feeling? So, for me, it's like I ignored it because it's not it's not the norm for me.

5:6 121 in PH2: L. Lesbian

that um, I thought it's just like, it will just pass. I thought that maybe this is just weird. Maybe I'm just weird. So I felt I felt that time that was weird. So I tend not to talk to people. I was we because I was shy that probably if I open that up to teachers or whatever they say What happened to you? What happened to you? Because probably because I didn't know. I didn't have any guidance at all

5:9 169 in PH2: L. Lesbian

But then that time, were in education. So there's a lot of gay people, I enjoyed it a lot in the university. It's not Catholic school anymore. Because it's, you know, it's just a government University. So there's a lot of gay people that they can just express themselves, but some of them cannot. You know, but I understand that I kind of like, understood the time that people can just say something about their gender, because they're scared like me.

5:12 205 in PH2: L. Lesbian

For me, it didn't stop me because I don't say anything to people about my gender about my identity. So for for them, I'm normal for them. I'm someone had no issues. You know, I have no issues because she's married because you know, I've shown people I am married I've shown people that have a kid. So

now, They think I am normal but for me, I was in agony because I couldn't say anything about myself.

5:13 211 in PH2: L. Lesbian

Being a lesbian or somebody who's part of the LGBT here in the Philippines, it's not easy because you know why? Because of the religious practice, tradition, culture. Not everybody accepts you being someone who's part of the LGBT, especially when you're in showbusiness, I know. There's a lot of people in showbusiness, who cannot say anything about their gender identity, because people judge people will tell you go to hell. What happened to you? What's next? And then are you sure you're like that? So you, you go to hell? You're so bad. You're nasty.

5:18 247 – 253 in PH2: L. Lesbian

It's hard. Man. It's just lately that I told my husband I've been into really into relationships, but not telling about my husband..... telling about it to my husband and my family.

Harloi Tungao 26:17

So what made you decide to tell your husband? What triggered you? What inspired you?

Lipstick Lesbian 26:25

Because I'm no longer a kid, I have my own decisions and I have my own life now. And I understand that. I cannot just like, live like this, I cannot live a lie. I want to be I want to be me, too. You know, like, I don't want to die lonely. I don't want to die sad because I didn't express myself. I didn't accept myself. So the time when I told them, they accepted me, it's hard. It's hard Harloi..... my husband to know about his lesbian wife. It's really hard Harloi for a guy to accept that fact. And it's for a kid,

5:23 331 in PH2: L. Lesbian

it's in the contract not to tell people about you and being gay. You know, I've known a lot of people from the advertising company, and then you know, they're like some.... Okay... you cannot avoid saying "Oh, but the person is gay."

5:26 409 in PH2: L. Lesbian

But if you still want to longevity in the business here in the Philippines, you have to hide or not say anything.

5:34 517 – 535 in PH2: L. Lesbian

I have told a senior celebrity but he advised me. No... Don't tell anyone. People are so judgemental here.

Manager 53:13

To us it is a management decision. People will focus more on your gender rather than your projects...

Lipstick Lesbian 53:26

.....

Manager 54:12

In the Philippines, gay is for comedy.

Lipstick Lesbian 54:23

The lesbian on the other hand is nasty.

Manager 54:30

The lesbians are even less accepted in showbusiness.

Lipstick Lesbian 54:38

The gays are more accepted.

6:1 19 in PH3: Transwoman

When growing up, you still don't know what you want to be or who you are. You are still confused about being born as a male; what should be the norms that I should adhere to and express. What is right and wrong? You still don't know, and by default – you follow what you see. I have a very strong father figure. My dad is known to be a rough masculine guy in the town. Therefore, back then, I should be like my dad because he is the male figure in the family. I thought it was right to be macho, play basketball, play other games, and mingle with specific groups of people.

6:4 19 in PH3: Transwoman

I was confused if I shall follow the norms or my heart when growing up. But, I remember my mom telling me when I was younger that I often dance "pearly shells," which is akin to femininity. Also, I used to wear her high heels, and I want to play with the toys of my elder sister, i.e., her cooking set and dollhouse. That makes my dad worried in the beginning as he wanted me to be macho. Therefore, he would buy me things for basketball, jersey, robots, cars, etc. But I still play with the paper dolls of my sister. But it was a beautiful childhood because I was able to be myself even when I am young

6:28 223 in PH3: Transwoman

What drives me is because there is a lot of improvement necessary in the Philippines. A lot of people are still misinformed. They don't know precisely what LGBT+ means. They don't know exactly what the SOGIE equality bill means. Having this platform will be a miss if I will not leverage from this. I believe in the cause; I believe in the movement, so why not use it? Because at the end of the day, it will not be only me who shall benefit but the whole community. I shall help together with my friends, loved ones who are also a member of the community.

6:38 307 in PH3: Transwoman

I get upset whenever people misunderstand us. Because you're a public figure, you know, you get comments from the public. At times, you wanted to

correct those comments. It is hard to be a public figure because all eyes on you, whatever you post, whatever videos you make, whatever statements you say. They can be magnified. Sometimes, it's being misunderstood by a lot of people that's difficult.

6:42 331 in PH3: Transwoman

I think sometimes you think of gay or part of the LGBT community. Am I a sinner? Do I deserve to go to church and hear mass? Will people ridiculed me or judged me when I enter? You know, the house of God, as they say. But I continue. I am nonpracticing, actually, but I have my faith in God. I pray at night. I lift all my worries to him. But in terms of religion, I don't think I'm a devoted Catholic.

0 Memos

0 Codes

Problematization

Created by Harloi Tungao on 9/2/2021

0 Groups

17 Quotations:

1:50 118 in TH2: Non-binary

Okay, so P Golf do have a period of questioning herself when the time that she find a job in Bangkok at that time she she feel like she really liked to became a female with a good body with long hair like beautiful hair and she had to take care of herself a lot like going on a diet or shave her legs something like that. And she just feels so tired to be a woman like she feel that to became a woman for her is so exhausting. So then after that she she like locked herself in a room for one week and she cut her hair like in a into a

short hair and leave like a man and then she's starting questioning herself that if her external as parents will still like this? Will she still be an LGBT or not?

1:54 196 in TH2: Non-binary

her brothers has a son with a who is around six or seven years old. And she she... her brother just did get the and then she has to adopt her nephew by her own. And then she lived with her own nephew. And one day she give a T shirt to the nephew and her nephew just feel not to wear a T shirt from P Golf because then he said the excuse that he doesn't want to wear the T-shirt from kathoey something like that and so that inspire her not to just be an ignorant or not to do something for for for the community because he doesn't blame her nephew but at the same time is may be came from the society that not educate people in further understanding of LGBTQ.

1:56 241 in TH2: Non-binary

we have a kathoey in our Thai history, something like that. But the question is that we still have no basic human rights for LGBTQ for Yeah. For example, the marriage equality for LGBTQ.

1:57 460 in TH2: Non-binary

she said that in especially a romantic relationship. She like in the past when she was little she is feel that is became a sin or a stigma of his life to not became like a female. And it's just the bad feeling in her heart by all the time

1:60 472 in TH2: Non-binary

he got found out that we have a lot of kathoey who doesn't even dare to dream to fight for their futures. Like some some they just they just want to have partnership bill civil partnership bill, right ... with the civil partnership bill. And that cause more differences between our genders. Because we require a difference law between if we using that civil partnership bills. And some of them they said they have a goal line to say that kathoey don't have to like to Dream High, you have to be satisfied with your life not to be so

demanding. You have those civil partnership bill, and you you don't need to fight for anything more. And P Golf just found out that if if most of the kathoey thinks like that in Thailand, we don't even strive for the basic rights for a normal human being.

1:62 484 in TH2: Non-binary

Okay, so, P Golf said most most importantly is that most of the kathoey they get rid of their dream. And because we don't have any role models who will be successful enough like to dream for being prime minister or working as a successful businesswoman

1:64 493 in TH2: Non-binary

we don't have to hide our identity. Because that's gonna limit ourselves by expressing what we are. And even LGBT community they sometimes they suppress themselves. They have to by the social norm like the female, straight straight females and males.

2:33 144 in PH1: Gay

From the school, they felt me outcasted. I told myself, “all of you should watch out; I’ll prove you wrong.” I felt like an outcast in my high school days, and they thought I’m different because I am soft. I said, “this is unacceptable.”

2:37 332 in PH1: Gay

I'm sorry for saying this, but some gays are undisciplined—Thats why gays are often judged. I wanted to prove that not all gays are like that.

3:1 18 in TH1: Gay

In everyone's life, we got manipulated by media. We are shaped. And media affects our attitudes. It results in our behavior with or without knowing ourselves. So when I saw your questions, they were something that I hadn't answered before. When I looked back and thought about these in certain

aspects, I thought more deeply about what had happened in my life through the media. We've been shaped and influenced by technology and this combination of attitude stuff through media. Since I study media and teach about it at school, I do understand your questions. Okay, so let's start with your questions

3:97 201 in TH1: Gay

Back then we didn't have such an openly gay movie that spoke nice about being gay for young people

3:101 272 in TH1: Gay

. We met and then we talked about why didn't we had any good support here in Thailand, like in the US, to be able to live as an openly gay man and be happy to have activities that are not based on Silom 2 and Soi 4 at night.

3:103 274 in TH1: Gay

Back then, HIV prevention, health care, were main issues, not bad media. But many negative feelings and attitudes were produced by the bad media. Media gave wrong portrayal of being gay and being different.

3:107 353 in TH1: Gay

And now, I think about many people have different experience, but most of the experiences or negativities, about being gay, and then develop into many ideas and behavior that they cannot know and explain.

3:109 272 in TH1: Gay

When we found bad media, about being gay or showing kathoey's being mad fun of on television. Nobody cared. Nobody told them that this was wrong

5:36 487 in PH2: L. Lesbian

Even if you're married I know there's a lot of married people Harloi not expressed themselves because for them, it's not normal. There's just like what

I felt before. It's not normal because they're scared to tell people they scared to be judged.

6:45 223 in PH3: Transwoman

What drives me is because there is a lot of improvement necessary in the Philippines. A lot of people are still misinformed. They don't know precisely what LGBT+ means. They don't know exactly what the SOGIE equality bill means.

0 Memos

0 Codes

○ Questioning

Created by Harloi Tungao on 9/2/2021

0 Groups

1 Quotations:

1:53 187 in TH2: Non-binary

Golf also fought in the court for around five years. And then like by taking your time until the movie was launched in the theater is take her like seven or eight years

0 Memos

0 Codes

Sensebreaking

Created by Harloi Tungao on 9/3/2021

0 Groups

1 Quotations:

1:53 187 in TH2: Non-binary

Golf also fought in the court for around five years. And then like by taking your time until the movie was launched in the theater is take her like seven or eight years

0 Memos

0 Codes

Sensegiving

Created by Harloi Tungao on 9/3/2021

0 Groups

20 Quotations:

1:52 181 in TH2: Non-binary

one of the objective of making this film "Insect in the backyard" is just to educate people about the normal LGBT family. So in the storyline, the dad he is kathoey who's dressing like females. And then he has one son and one daughters who is quite not accepting by his dad identity. And then they shouldn't they just left the house, the family to live their own life. And then one one day they became young prostitutes. And then they became facing and experiencing a lot of kind of LGBT communities which is more diverse and more more diverse then what his dad be? So they they eventually they kind of understand what LGBT is like more than his dad would be. And then he said that is just reflect the Thai community as well. That we just put LGBT community under under the carpet and not to be more expressive.

1:59 472 in TH2: Non-binary

launched the campaign of marriage equality

2:35 326 in PH1: Gay

Every time I close a deal or I get a show done. I'm so proud of it, and I even say, look, it is an LGBT who delivered this. Like see, I am running a show like this, and I am an LGBT. Or I close this deal with my artist's, look even I'm gay

2:39 368 in PH1: Gay

Every time I talk to people, I always say you have to accept yourself and everything because everything follows after acceptance. From then on, the flow continues

3:41 187 in TH1: Gay

Finally, he told me he could not be in a relationship with someone who was still hiding in the closet because he was really out and open and he knew that closeted cases were difficult to survive in a relationship

3:44 187 in TH1: Gay

Later, we found Cyberfish Media Co., Ltd when we got back to Thailand. We came up with the idea that there must be a lot of people that need help. But we don't have the resources. So we thought about doing a publishing business from English books into Thai. That would help people. We didn't think about profits, first thinking about how to help people and also got jobs for us to do.

3:46 187 in TH1: Gay

We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: My Husband Is Gay, written by a businesswoman who found her husband was gay after getting married for 30 years.

3:57 230 in TH1: Gay

I told her that I loved to write stuff in Thai, having my own column. We agreed on a weekly column about being gay in the city. The weekend

magazine was about living in cities. That's the start of people getting to know me from my column. The column was called: Hidding No More. I wrote about how to be gay and open and happy. People kind of liking the idea. T'he column was running for about five years and that's why I gained a lot of followers. Later some publishing houses put the column together to become pocket books.

3:70 272 in TH1: Gay

I was really amazed by what he explained about being gay and about not being sinful. The way he explained was very appealing to allow people to let go, feeling comfortable with themselves. His name was made famous when he wrote an article and it was sent over the Internet. It was like a breakthrough for gay men to feel about himself in the aspect of being in the religion.

3:89 159 in TH1: Gay

Over the dining table, he started to talk about himself, his life stories, and finally the word: his boyfriend! I think he knew my case: a closet case. He was very smart. When he talked about his father did not like, I knew it. He was talking about being in the closet.

3:91 170 in TH1: Gay

Talking to him more and more, he convinced me that I would never be happy if I still lived in the closet. He told me that I had to change my environment to the place that was very supportive to be gay.

3:92 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the book and do the book promotion with us. Her book was abut the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves

3:94 191 in TH1: Gay

So I told her on the stairs to the second floor of the house after she came out from the small room with praying. So I told her that so far I had not done anything to trouble you at all. L didn't say the word gay. I don't like women. I like guys. Now I have a boyfriend. I told her just like that

3:95 201 in TH1: Gay

After the first book (non-fiction), we produced many other gay books and also a novel – all translated from English to Thai. We are the very first company that produced a "Yaoi", boy love book, translated from English from an American author

3:98 207 in TH1: Gay

But later we came up with the bigger idea – why not putting on the theatre so that people could enjoy getting together. You know we were a low-budget film. But there was an indie theatre called House RCA. I talked to the manager and showed them our film.

3:99 229 in TH1: Gay

So I suggested him that I could do a gay radio show.

3:104 274 in TH1: Gay

Khun O and I got many media contacts. When we came across like bad ads or TVC, we would contact the media agency and talked to them nicely why their works were hurting people like us. We talked to media outlets and sometimes we did press release to protest against the bad media

3:105 286 in TH1: Gay

BRO has been known about their work as an advocacy group dealing with media. We got very good respect about what we did. And it was just last year that Khun O decided to register it officially as an organization after many years of working as a volunteer group

3:106 307 in TH1: Gay

I think because I have been open for many years. So I use it as my communication tools that I'm gay and friendly and not hiding. And it turned out to be really empowering. Everywhere I go, I am not hiding anymore. So it is a feel of freedom and power I think it is the level that you are comfortable about your own skin, you can use it to teach people to think about sexuality in a more open way. Now, like, somebody asked me that, we should come out at any situations?. So I told him that you consider about your situation first, is it going to turn out to be a negative effect to you or not?

7:24 516 in TH3: Gay

He has his dream of being a sharer. Now, he wants to teach. He wants to be an instructor, contributing his knowledge of being a stage play instructor, director or film director to the younger generations, especially the LGBT groups. He wants to confirm that there is still the future for LGBT in this industry. But the younger generation has to have a determination to do things seriously, especially in this industry. So he wishes to transfer his expertise, his experience, to the younger generations, to continue the opportunity, to foresee what he had been, and at least to take all his knowledge and his experience into value. He wants to lead the life he had before and use his experience in this industry and continue what he's doing.

0 Memos

0 Codes

Sensemaking

Created by Harloi Tungao on 9/3/2021

0 Groups

44 Quotations:

1:37 394 in TH2: Non-binary

when she was a members of the parliament there has two points that she would like to drive first, obviously, is the marriage equality in Thailand. And the second point is the entertainment industry. And what she willing to do is just like the example like Korean that she wants to drive Thai entertainment industry to drive business in Thailand, like what Korean do and to do to do that. So the vision of the government or the Prime Minister has to be totally change. And one of the things that you would like to wish for is to became the minister of the culture who can drive that things.

1:50 118 in TH2: Non-binary

Okay, so P Golf do have a period of questioning herself when the time that she find a job in Bangkok at that time she she feel like she really liked to became a female with a good body with long hair like beautiful hair and she had to take care of herself a lot like going on a diet or shave her legs something like that. And she just feels so tired to be a woman like she feel that to became a woman for her is so exhausting. So then after that she she like locked herself in a room for one week and she cut her hair like in a into a short hair and leave like a man and then she's starting questioning herself that if her external as parents will still like this? Will she still be an LGBT or not?

1:51 118 in TH2: Non-binary

So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of enlighting and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing is to be beautiful from inside from rather than just focusing on the appearance

1:54 196 in TH2: Non-binary

her brothers has a son with a who is around six or seven years old. And she she... her brother just did get the and then she has to adopt her nephew by her own. And then she lived with her own nephew. And one day she give a T

shirt to the nephew and her nephew just feel not to wear a T shirt from P Golf because then he said the excuse that he doesn't want to wear the T-shirt from kathoey something like that and so that inspire her not to just be an ignorant or not to do something for for for the community because he doesn't blame her nephew but at the same time is may be came from the society that not educate people in further understanding of LGBTQ.

1:55 196 in TH2: Non-binary

she was starting her Master's degree at a University Faculty of Communication Arts since of the acting so she's starting about queer theory, gender diversity, so she's just want to bring her knowledge into her own experience and then creating this movies.

1:56 241 in TH2: Non-binary

we have a kathoey in our Thai history, something like that. But the question is that we still have no basic human rights for LGBTQ for Yeah. For example, the marriage equality for LGBTQ.

1:57 460 in TH2: Non-binary

she said that in especially a romantic relationship. She like in the past when she was little she is feel that is became a sin or a stigma of his life to not became like a female. And it's just the bad feeling in her heart by all the time

1:58 460 in TH2: Non-binary

there has two point that that's feeling could remove away first, we can we can remove those kind of stigma out of the life by maybe understanding of the social norm to understand more about LGBTQ and to refrain, or change the law especially the marriage equality. So in the law is a is indicated by marriage between men and women. But if instead of men and women, we draw the law by individual and individual. So it will never be a gender related into this topic. And they will no more suffer of life of kathoey to have a stigma or backfilling in their mind to not became a female.

1:60 472 in TH2: Non-binary

he got found out that we have a lot of kathoey who doesn't even dare to dream to fight for their futures. Like some some they just they just want to have partnership bill civil partnership bill, right ... with the civil partnership bill. And that cause more differences between our genders. Because we require a difference law between if we using that civil partnership bills. And some of them they said they have a goal line to say that kathoey don't have to like to Dream High, you have to be satisfied with your life not to be so demanding. You have those civil partnership bill, and you you don't need to fight for anything more. And P Golf just found out that if if most of the kathoey thinks like that in Thailand, we don't even strive for the basic rights for a normal human being.

1:61 472 in TH2: Non-binary

she just wish to strive for the rights for everyone.

1:62 484 in TH2: Non-binary

Okay, so, P Golf said most most importantly is that most of the kathoey they get rid of their dream. And because we don't have any role models who will be successful enough like to dream for being prime minister or working as a successful businesswoman

1:63 484 in TH2: Non-binary

she would like to drive and encourage more role models to encourage their dream.

1:64 493 in TH2: Non-binary

we don't have to hide our identity. Because that's gonna limit ourselves by expressing what we are. And even LGBT community they sometimes they suppress themselves. They have to by the social norm like the female, straight straight females and males.

1:65 493 in TH2: Non-binary

she just would like to say that gender diversity doesn't define our our human being identity.

2:10 198 in PH1: Gay

When I accepted the work with the network, I exemplified the power and echoed my desire to climb that ladder. I started from the bottom of being OJT, then to a production assistant, segment producer, floor director, talent coordinator, associate producer, blocking director, and executive producer. I really climb it down from the bottom because I want to prove that I wanted to prove something because of correlation with my younger years—this time when I went to this network. I told myself I have to do this.

2:30 374 in PH1: Gay

I want people will learn to accept, and people will go by equality amongst humanity. I hope equality will be very evident, especially in this industry, in this lifetime. That's my dream and my wish for everybody.

2:33 144 in PH1: Gay

From the school, they felt me outcasted. I told myself, “all of you should watch out; I’ll prove you wrong.” I felt like an outcast in my high school days, and they thought I’m different because I am soft. I said, “this is unacceptable.”

2:34 144 in PH1: Gay

I have the drive to prove that I am a normal person who can overcome this. I shall prove that to everyone, and I will get back to all of them. “You will all be sorry for this!”

2:36 332 in PH1: Gay

We need to belong in this society. We need to be recognized

2:37 332 in PH1: Gay

I'm sorry for saying this, but some gays are undisciplined—That's why gays are often judged. I wanted to prove that not all gays are like that.

2:38 368 in PH1: Gay

I had this strong discernment that God made me this way because I have a purpose. And I should love this, and I should accept the entire me because it was given to me

3:1 18 in TH1: Gay

In everyone's life, we got manipulated by media. We are shaped. And media affects our attitudes. It results in our behavior with or without knowing ourselves. So when I saw your questions, they were something that I hadn't answered before. When I looked back and thought about these in certain aspects, I thought more deeply about what had happened in my life through the media. We've been shaped and influenced by technology and this combination of attitude stuff through media. Since I study media and teach about it at school, I do understand your questions. Okay, so let's start with your questions

3:39 175 in TH1: Gay

Because he made me comfortable when talking to him. He got all the words that comforted my spirit. It's like you saw some lights. It's like you would never get stuck in this repeating thoughts that you were not worth for anything. You were sinful. You were inferior. You were not a good person

3:87 379 in TH1: Gay

I think we should do something that younger people can use it as a platform or channels for greater opportunities. They don't have problems like us older people. So what I really focus is how to change perception of LGBT through, for example, helping transgenders to get a job. Once you get transgenders get a job and work in the corporate world, not in media, not in beauty, not in

entertainment. These three areas, transgenders already excel and they know their faces there. But in the corporate world, like finance, banking, engineering, whatever transgenders should be supported to get jobs there

3:90 170 in TH1: Gay

He was the first person in the world that I came out. In the moment that I came to realize that it's time to break my vow, the secret. I didn't say: I'm gay. It's the moment that I felt like I was about to get fainted.

3:93 191 in TH1: Gay

Because I studied coming out processes in the US from many books and activities, I was very confident to tell my mother. Surely, I was nervous but it's the time to open up yourself to the world. You got to tell your mother. Based on a coming-out book I read. I found the time that was best to come out. It was when after my mother finished praying

3:96 201 in TH1: Gay

We came up with the idea that maybe it's time for young adults who were gay should feel comfortable with themselves

3:97 201 in TH1: Gay

Back then we didn't have such an openly gay movie that spoke nice about being gay for young people

3:100 272 in TH1: Gay

we should do something new, we should stop relying on resources or information that were all negative

3:101 272 in TH1: Gay

. We met and then we talked about why didn't we had any good support here in Thailand, like in the US, to be able to live as an openly gay man and be happy to have activities that are not based on Silom 2 and Soi 4 at night.

3:102 272 in TH1: Gay

I said to him that the media was key to change people's attitude,

3:103 274 in TH1: Gay

Back then, HIV prevention, health care, were main issues, not bad media. But many negative feelings and attitudes were produced by the bad media. Media gave wrong portrayal of being gay and being different.

3:107 353 in TH1: Gay

And now, I think about many people have different experience, but most of the experiences or negativities, about being gay, and then develop into many ideas and behavior that they cannot know and explain.

3:108 353 in TH1: Gay

So one thing that I think Thai people should have, they should learn more about being gay and themselves. We have we don't have we don't have the concept of coming out like in the West

3:109 272 in TH1: Gay

When we found bad media, about being gay or showing kathoey's being mad fun of on television. Nobody cared. Nobody told them that this was wrong

5:27 421 in PH2: L. Lesbian

Well, I help myself. I prayed. It's a this thing for me it's not just a choice. This is not a choice because this is who I really am. This is innate. And then you being you is your price. You being open to yourself, and there's acceptance in yourself. That's a price for you. You can be who you are when you accept who you are

5:31 481 in PH2: L. Lesbian

I should have told I should have told someone or my family about it. Or earlier. That's the biggest regret because maybe I could have been happy

earlier and longer... I could have avoided depression because I have opened it up. Because I stopped to show business because I didn't know I got I got because you know one thing Harloi. When you're not happy with your life and you're working, you don't have the motivation to do things. So I stopped... I stopped and and you know, I, I don't understand myself. Like, why I got tired.... that's the time that I needed to do something else. Reflect, explore, learn and face the challenges.

5:32 487 in PH2: L. Lesbian

To tell all the women or some who are suffering from, from this thing called closet. The closet necessary closetness or like, you know, for the women who are just hiding themselves hiding, hiding their their feelings. I want to be I want to be someone who can motivate them to be themselves to accept themselves. Someone who can talk about the truth like telling the truth can can set you free.

5:36 487 in PH2: L. Lesbian

Even if you're married I know there's a lot of married people Harloi not expressed themselves because for them, it's not normal. There's just like what I felt before. It's not normal because they're scared to tell people they scared to be judged.

5:37 493 in PH2: L. Lesbian

We're not different. I am not different. I'm normal. doesn't make me less of a human being when I'm like this.

6:39 313 in PH3: Transwoman

My highest point is to be recognized as one of the champions LGBTQIA+ community that didn't come from me. Still, I always read it in the newspaper, like I just googled myself last night, because I got curious. They said she has since taken advantage of her fame to call for a law protecting the rights of the LGBTQ community in the country. So it means that, you know, my gender

has found its purpose, aside from, you know, my talent in the industry. My gender served as an instrument to hear our voices, push for our causes, and fight for the movement we're fighting for.

6:45 223 in PH3: Transwoman

What drives me is because there is a lot of improvement necessary in the Philippines. A lot of people are still misinformed. They don't know precisely what LGBT+ means. They don't know exactly what the SOGIE equality bill means.

6:46 337 in PH3: Transwoman

And in terms of transgender in the Philippines, I hope we can have laws to protect the community, not only the transgender community but the whole LGBTQIA+ community.

6:47 343 in PH3: Transwoman

I believe in studies. Academe is very powerful. And when you study things, we give light to, you know, a lot of stuff, to misinformation. We provide light to different stories, you know. You know, when people read your work, many will be informed and enlightened about our lives; that's why I also want to participate. Because it's not just about you accomplishing an academic paper, but it's about people reading it and spreading the word and sharing our stories.

0 Memos

0 Codes

○ Solutioning

Created by Harloi Tungao on 9/2/2021

0 Groups

27 Quotations:

1:37 394 in TH2: Non-binary

when she was a members of the parliament there has two points that she would like to drive first, obviously, is the marriage equality in Thailand. And the second point is the entertainment industry. And what she willing to do is just like the example like Korean that she wants to drive Thai entertainment industry to drive business in Thailand, like what Korean do and to do to do that. So the vision of the government or the Prime Minister has to be totally change. And one of the things that you would like to wish for is to became the minister of the culture who can drive that things.

1:51 118 in TH2: Non-binary

So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of enlighting and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing is to be beautiful from inside from rather than just focusing on the appearance

1:55 196 in TH2: Non-binary

she was starting her Master's degree at a University Faculty of Communication Arts since of the acting so she's starting about queer theory, gender diversity, so she's just want to bring her knowledge into her own experience and then creating this movies.

1:58 460 in TH2: Non-binary

there has two point that that's feeling could remove away first, we can we can remove those kind of stigma out of the life by maybe understanding of the social norm to understand more about LGBTQ and to refrain, or change the law especially the marriage equality. So in the law is a is indicated by marriage between men and women. But if instead of men and women, we draw the law by individual and individual. So it will never be a gender related

into this topic. And they will no more suffer of life of kathoey to have a stigma or backfilling in their mind to not became a female.

1:61 472 in TH2: Non-binary

she just wish to strive for the rights for everyone.

1:63 484 in TH2: Non-binary

she would like to drive and encourage more role models to encourage their dream.

1:65 493 in TH2: Non-binary

she just would like to say that gender diversity doesn't define our our human being identity.

2:10 198 in PH1: Gay

When I accepted the work with the network, I exemplified the power and echoed my desire to climb that ladder. I started from the bottom of being OJT, then to a production assistant, segment producer, floor director, talent coordinator, associate producer, blocking director, and executive producer. I really climb it down from the bottom because I want to prove that I wanted to prove something because of correlationship with my younger years—this time when I went to this network. I told myself I have to do this.

2:30 374 in PH1: Gay

I want people will learn to accept, and people will go by equality amongst humanity. I hope equality will be very evident, especially in this industry, in this lifetime. That's my dream and my wish for everybody.

2:34 144 in PH1: Gay

I have the drive to prove that I am a normal person who can overcome this. I shall prove that to everyone, and I will get back to all of them. “You will all be sorry for this!”

2:36 332 in PH1: Gay

We need to belong in this society. We need to be recognized

2:38 368 in PH1: Gay

I had this strong discernment that God made me this way because I have a purpose. And I should love this, and I should accept the entire me because it was given to me

3:39 175 in TH1: Gay

Because he made me comfortable when talking to him. He got all the words that comforted my spirit. It's like you saw some lights. It's like you would never get stuck in this repeating thoughts that you were not worth for anything. You were sinful. You were inferior. You were not a good person

3:87 379 in TH1: Gay

I think we should do something that younger people can use it as a platform or channels for greater opportunities. They don't have problems like us older people. So what I really focus is how to change perception of LGBT through, for example, helping transgenders to get a job. Once you get transgenders get a job and work in the corporate world, not in media, not in beauty, not in entertainment. These three areas, transgenders already excel and they know their faces there. But in the corporate world, like finance, banking, engineering, whatever transgenders should be supported to get jobs there

3:90 170 in TH1: Gay

He was the first person in the world that I came out. In the moment that I came to realize that it's time to break my vow, the secret. I didn't say: I'm gay. It's the moment that I felt like I was about to get fainted.

3:93 191 in TH1: Gay

Because I studied coming out processes in the US from many books and activities, I was very confident to tell my mother. Surely, I was nervous but

it's the time to open up yourself to the world. You got to tell your mother. Based on a coming-out book I read. I found the time that was best to come out. It was when after my mother finished praying

3:96 201 in TH1: Gay

We came up with the idea that maybe it's time for young adults who were gay should feel comfortable with themselves

3:100 272 in TH1: Gay

we should do something new, we should stop relying on resources or information that were all negative

3:102 272 in TH1: Gay

I said to him that the media was key to change people's attitude,

3:108 353 in TH1: Gay

So one thing that I think Thai people should have, they should learn more about being gay and themselves. We have we don't have we don't have the concept of coming out like in the West

5:27 421 in PH2: L. Lesbian

Well, I help myself. I prayed. It's a this thing for me it's not just a choice. This is not a choice because this is who I really am. This is innate. And then you being you is your price. You being open to yourself, and there's acceptance in yourself. That's a price for you. You can be who you are when you accept who you are

5:31 481 in PH2: L. Lesbian

I should have told I should have told someone or my family about it. Or earlier. That's the biggest regret because maybe I could have been happy earlier and longer... I could have avoided depression because I have opened it up. Because I stopped to show business because I didn't know I got I got

because you know one thing Harloi. When you're not happy with your life and you're working, you don't have the motivation to do things. So I stopped... I stopped and and you know, I, I don't understand myself. Like, why I got tired.... that's the time that I needed to do something else. Reflect, explore, learn and face the challenges.

5:32 487 in PH2: L. Lesbian

To tell all the women or some who are suffering from, from this thing called closet. The closet necessary closetness or like, you know, for the women who are just hiding themselves hiding, hiding their their feelings. I want to be I want to be someone who can motivate them to be themselves to accept themselves. Someone who can talk about the truth like telling the truth can can set you free.

5:37 493 in PH2: L. Lesbian

We're not different. I am not different. I'm normal. doesn't make me less of a human being when I'm like this.

6:39 313 in PH3: Transwoman

My highest point is to be recognized as one of the champions LGBTQIA+ community that didn't come from me. Still, I always read it in the newspaper, like I just googled myself last night, because I got curious. They said she has since taken advantage of her fame to call for a law protecting the rights of the LGBTQ community in the country. So it means that, you know, my gender has found its purpose, aside from, you know, my talent in the industry. My gender served as an instrument to hear our voices, push for our causes, and fight for the movement we're fighting for.

6:46 337 in PH3: Transwoman

And in terms of transgender in the Philippines, I hope we can have laws to protect the community, not only the transgender community but the whole LGBTQIA+ community.

6:47 343 in PH3: Transwoman

I believe in studies. Academe is very powerful. And when you study things, we give light to, you know, a lot of stuff, to misinformation. We provide light to different stories, you know. You know, when people read your work, many will be informed and enlightened about our lives; that's why I also want to participate. Because it's not just about you accomplishing an academic paper, but it's about people reading it and spreading the word and sharing our stories.

0 Memos

0 Codes

Tol: LGBT limited opportunities

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/12/2021

Comment: by Harloi Tungao

6/12/2021 4:00:11 PM, merged with Tolerance: Female actress for LGBT lead role

6/12/2021 4:00:11 PM, merged with Tolerance: LGBT actors confined with LGBT

roles 6/12/2021 4:00:11 PM, merged with Tolerance: LGBT celebrity gradual

openness 6/12/2021 4:00:11 PM, merged with Tolerance: Male actor for LGBT lead

role 6/12/2021 4:00:11 PM, merged with Tolerance: niche market 6/12/2021

4:00:11 PM, merged with Tolerance: Preference to particular jobs 6/12/2021

4:01:57 PM, merged with Tolerance: LGBT not to dream high

1 Groups:

Tolerance

27 Quotations:

1:29 277 in TH2: Non-binary

The lead character is to be a kathoey dressing like a woman, but to cast a character like that. It's there has no super shining star who can acting like that. So eventually he has to find the real female characters who is which is like a professional actress

1:30 283 in TH2: Non-binary

okay and one of the factor is about the investor itself because entertainment industry or making a film they require a lot of money. So, it depends on the investor if sometimes they just require to have a famous star in instead of the real characters or to attract more audience or something commercial so it's some something about the limitation of selecting the character as well.

1:31 295 – 319 in TH2: Non-binary

Okay, so yes P Golf says is one of the main problems in Thai entertainment industry. She gave an example like a channel like one of the main character is kathoey but the board of the channel they just they just don't don't want to accept and they send the real male to act like that so the some of the channel in Thailand is still conservative though.

Harloi Tungao 53:08

Why are they conservative on that the way P Golf? What do you think? Do you have any idea?

Translator 53:18

[SPEAKING IN THAI]

Tannia 53:32

[SPEAKING IN THAI]

Translator 53:51

okay so he said that is something like very conservative about people is something about social norms or she believe that katheoy is something really

bad is something infectious. And if we bring them into the channel it will be a bad example for the society.

Tannia 54:30

[SPEAKING IN THAI]

Translator 54:44

and one of the main stereotype of kathoey is to be funny or making a parody of something. So it's not really open 100% for space for kathoey to, to drive the other roles.

Tannia 55:01

Okay [SPEAKING IN THAI]

Translator 55:29

and he got in her opinion she said that one of the main reason that her movie got banned is is is kind of those reason as well. Because of that time the Minister of Culture in Thailand they still think that our kathoey character of kathoey is always funny, and when the movies show in a way too realistic of our LGBT family, so that's why the movie got banned.

1:33 313 in TH2: Non-binary

one of the main stereotype of kathoey is to be funny or making a parody of something. So it's not really open 100% for space for kathoey to, to drive the other roles

1:35 337 in TH2: Non-binary

Okay, so P Golf shared that lakhorn nok and nai is more about the history. So because we don't have it at the present like for example, is developed from lakhorn nok and nai but we didn't use male to act like a female or female act like a male like what we did in lakhorn nok and nai so it's more about history

1:44 472 in TH2: Non-binary

he got found out that we have a lot of kathoey who doesn't even dare to dream to fight for their futures. Like some some they just they just want to have partnership bill civil partnership bill, right ... with the civil partnership bill. And that cause more differences between our genders. Because we require a difference law between if we using that civil partnership bills. And some of them they said they have a goal line to say that kathoey don't have to like to Dream High, you have to be satisfied with your life not to be so demanding

2:14 222 in PH1: Gay

The believability. For example, I had a self-identified gay talent before. People knew he is gay and out in the open and everything. Everybody knows in public. Sometimes, we struggle to get projects for him because the "bading" is typically cast as the best friend of the lead character or the girl. He told me I can also play a guy role. But, I said who will believe? In our industry, the straight guy actor can portray "bading," but if the "bading" performed, a straight guy role is considered comedy.

2:16 229 in PH1: Gay

It is from the people and from the audience. I would say it will not actually coming from the network or producers. It is the audience. When it was done, the product's end result won't be credible, or they will laugh at it once a "bading" actor portrayed a guy role.

2:17 235 in PH1: Gay

If the discussion is between the managers, the network, or the producers, that concept was bluntly said. Like, no one will believe in that and so on. But for the artist, they will not bluntly oppose, of course. We have to explain to the artist that we will be looking for something else for a more fitted character to lead towards this and that direction.

2:18 235 in PH1: Gay

For casting, for example, it is to us manager that some stakeholders present that the talents are not okay in this part because of the "bading" perception. Somehow, I cannot blame the producers. Because even myself, it is hard for me to believe. For example, I will cast a popular actor as a father, but he favored executing gay roles. It's hard to retract that part because the viewing public believed in you on that. The same thing for a straight-identified actor; he had a hard time doing "bakla" roles. The shift to portraying gay roles was a challenge to that actor. It's even more complicated if he was so good at exemplifying the gay character. Another example is that one of my male actors was cast as "Dading," which means "Bading na Daddy," a gay father. After that, his roles had been like that because his portrayal of being gay was convincing. On the flip side, when he was cast on a gay role, the people couldn't be convinced easily. They relate to you as your previous character. For example, the viewers will say, he's gay... he's gay.. like that. That's why the perception of the viewers is so hard. For example, my openly gay talent will say to me he can do male roles. It's so hard for the public's perception because you are so great in the gay character. Actually, the Filipino audience is so hard to please in this industry, unlike in America or other countries. Filipinos are different as they are conservative.

2:19 241 in PH1: Gay

No, it also affects. I'll give you an example. Let us say this openly gay comedian, then I will turn him into a straight guy who will be a brother of someone. People will not believe him even if he can portray the character well. Even he has an outstanding performance as a brother of this family that he is representing. But, it's common knowledge, and everybody knows that he is gay. It's like the audio and videos that can't be matched—they off sync.

2:22 259 in PH1: Gay

When the artist has successfully entered, I can unfold and undress them gradually.

2:23 271 in PH1: Gay

No blocking was executed, from what I remember. It is more of the new entrants' awareness where they have to deny it first. It is seldom, and you can count on your five fingers on those aspirants saying I'm gay blah blah blah. Even this specific actor did not enter the showbusiness as gay until it unfolded in our eyes. The Philippine audience accepted that he is gay eventually

3:2 35 in TH1: Gay

But in terms of being colloquial, like in speaking, gay men also use the term kathoe to mock themselves. You can see this in a group chat. Though they are gay men, not feeling inside as a woman, they can call themselves like this, you know, for being fun

3:46 187 in TH1: Gay

We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: My Husband Is Gay, written by a businesswoman who found her husband was gay after getting married for 30 years.

3:47 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the book and do the book promotion with us. Her book was about the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves. To get things done, I hired a friend of mine to translate the book and also presented it to the distribution company, which happened to be a subsidiary of the publication I worked for. What's a coincidence. The building of the distribution company was in the same vicinity of the building I worked. We got signed up and that's the first book from Cyberfish Media and we were quite successful with the author

coming to Thailand – her first time to Thailand – and she was very happy.
Our book got good reviews.

3:62 243 in TH1: Gay

Pink Mango was a live show in the night, I wanted parents to sleep and the kids could watch it without worries. Like my radio show, it's the same concept and the same handle. You got to make sure things would be run without being attacked. I learned from radio show that you had to put your show about 11 o'clock or 1130 at night

3:97 201 in TH1: Gay

Back then we didn't have such an openly gay movie that spoke nice about being gay for young people

5:22 325 in PH2: L. Lesbian

Well, if you're in a brand, okay, like, there's a brand being you being like a macho guy, something like that, if people will know that you are gay. And then you you're, you're, you're portraying a role of a macho guy. So people like uhm... "he's actually gay", "Why is he portraying a macho guy?" So, you know, it's just like that.

5:34 517 – 535 in PH2: L. Lesbian

I have told a senior celebrity but he advised me. No... Don't tell anyone.
People are so judgemental here.

Manager 53:13

To us it is a management decision. People will focus more on your gender rather than your projects...

Lipstick Lesbian 53:26

.....

Manager 54:12

In the Philippines, gay is for comedy.

Lipstick Lesbian 54:23

The lesbian on the other hand is nasty.

Manager 54:30

The lesbians are even less accepted in showbusiness.

Lipstick Lesbian 54:38

The gays are more accepted.

5:35 540 – 544 in PH2: L. Lesbian

Manager 54:54

Because in the Philippines, there perception of tomboy is butch. And for gays is like Vice Ganda.

Lipstick Lesbian 55:00

They though lesbian should look and act like male. How about me as lipstick lesbian? I just want to be beautiful.

6:24 193 in PH3: Transwoman

In this sense, maybe the dance segments are assigned to me because I am on the creative side. They made me an assistant director because I can communicate well. I have a jolly approach in dealing with the artists, audience, contestants, etc.

6:26 205 in PH3: Transwoman

But there was a point in the Philippines; if I remember correctly, there was this called the trans revolution. Where transgenderism is being normalized, you can see several trans icons on television. A popular hyper-feminine gay actor also entered show business. The actors' entry has been a massive factor in terms of the imagery of, let's say transvestites or, you know, cross-dressing in television. I thought the climate was welcoming, so I decided to transition.

6:32 253 in PH3: Transwoman

I did, of course, and until now, I believe that I have the skills to do that. I am a broadcast communication major. I was a television writer I know that I can do what journalists do. I wasn't just given the opportunity. Because it's also a dilemma, will you be an entertainer or be a broadcaster because broadcasting is very straightforward in the Philippines. You can't be a TV Host and newscaster at the same time. It's very rigid. In terms of our culture, a newscaster should have credibility, respectable, etc. In my case, I'm also a comedian; I think so I do stuff comical. I don't believe, so newscasters do that. But given the opportunities, I can veer away from that and focus on broadcasting. Still, as I said, there was no transgender broadcaster in the Philippines. I did the morning show, but I'm more of the infotainment but not news. I deliver feature stories

6:35 283 in PH3: Transwoman

No reservations; it's more like being practical because I know that opportunity wouldn't be given to me. So why focus on that? I know they will not make me a broadcaster. I don't think any network will make me a straight news anchor or a bonafide broadcaster because it is not happening in the Philippines, so why to push myself to that. But like I said, if they would give me the opportunity, I will do it. I don't think the reservations come from my fear. The reservations come from reality. Okay. No, it's not going to happen. It is not happening, and it will not happen. So what should I do? Therefore, I should focus on being an entertainer. But if they will do it, why not? I will do it for them. I will do it for myself, and I will do it for the community

7:12 177 in TH3: Gay

And at that time, social media and television have a role of gay, queer, and any kind of character where the Thai society is expanding and accepting all those groups.

7:21 453 – 465 in TH3: Gay

So he took the lead actress and his group like three of them, all leading ladies in that story. It was fun. All the class was clapping, laughing, and everyone enjoys the shows.

Harloi Tungao 1:07:13

About the laughing, is that the expected output of Inao for that specific scene? Or are you being laughed at? Or are you being mocked? What do you think about it?

Translator 1:07:31

[SPEAKING THAI]

K.Marut 1:08:29

[SPEAKING THAI]

Translator 1:09:38

So it was a laughing matter in the first place. Then after a while and after the show, his classmate accepted his portrayal. And then, it was a winning turning point for him. And, he realized that it was a good play and everybody regarded his good acting. And this was the turning point for him in the sense that no matter how funny it was, as long as he does it well and then be serious with the act, then the show's going to turn out good. Then the results of it would be an excellent performance at the end. No matter what roles he plays, a good show is still a good show.

0 Memos

0 Codes

Tol: Recognition with reservation

Created by Harloi Tungao on 5/31/2021, modified by Harloi Tungao on 6/19/2021

Comment: by Harloi Tungao

6/12/2021 2:53:22 PM, merged with Tolerance: Survive 6/12/2021 4:10:24 PM, merged with Tolerance: Absence of legal rights 6/12/2021 4:10:24 PM, merged with Tolerance: Appearance 6/12/2021 4:10:24 PM, merged with Tolerance: Beautiful 6/12/2021 4:10:24 PM, merged with Tolerance: comic relief 6/12/2021 4:10:24 PM, merged with Tolerance: Good child behaviors 6/12/2021 4:10:48 PM, merged with Tolerance: LGBT expression on non religious places 6/19/2021 4:34:03 PM, merged with Tol: LGBT opposition w/o violence 6/12/2021 2:51:15 PM, merged with Tolerance: Suggestions disagreed

1 Groups:

Tolerance

41 Quotations:

1:7 79 in TH2: Non-binary

Okay, Khun Golf said that wise her family like really accepting by her identity because when she was young, she she's behaved like really well, she does things like quiet. Most mostly is non challenging things against her family. Like she gives an example like when when when when when people are asking her not to take a ride on a bike or motorbike. So right now she still cannot do such things. And then she's one of the good students one of the best students that bring the fame to the school. Her family so her mom and family kind of trust her and every activities that she did. She's always bring her mom together with her so that she knows she can notice what was was going on with her life so that's not a problem.

1:10 85 – 91 in TH2: Non-binary

She's so kind. Okay, so Khun Golf also shared that that there's been a moment that she's hanging around with friends drinking alcohol, but her mom's still be open minded to to trust her like she knows like she has a limit on doing kind of those things. So she also shared that if you chose to live your life like that, I'm happy for you too.

Tannia 14:53

[SPEAKING IN THAI]

Translator 15:07

Khun Golf share that when when he was little he's always bring his kathoey friends like trans LGBT friends at homes and kind of celebrate like half a little party to dress like a woman. And her mom's she's always seen like was what was going on with her life. So she's because of the most open minded parents among her friends. And then when she grew up, she has her friends that kind of really successful some of them is a professor graduated from France, some of them can get PhDs.... So yeah, those kinds of things bring mom into a trust.

1:12 118 in TH2: Non-binary

Okay, so P Golf do have a period of questioning herself when the time that she find a job in Bangkok at that time she she feel like she really liked to became a female with a good body with long hair like beautiful hair and she had to take care of herself a lot like going on a diet or shave her legs something like that. And she just feels so tired to be a woman like she feel that to became a woman for her is so exhausting. So then after that she she like locked herself in a room for one week and she cut her hair like in a into a short hair and leave like a man and then she's starting questioning herself that if her external as parents will still like this? Will she still be an LGBT or not? So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of enlightening and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing is to be beautiful from inside from rather than just focusing on the appearance.

1:14 145 in TH2: Non-binary

Okay, so the period of questioning is actually after when when she left her job as a Teacher. So when when, when when when she when she was a teacher, she's like dressed like a normal male like in a very conventional way. But at night when she left when she when she's starting her doing her job she's like, just go into Night Life with a female dressing with her friends. And then after she left her career to finding a job in Bangkok that's where she's starting questioning herself because she's dressing like a woman but she's still struggling questioning about her identity. At that time. There's no stable status about the job, her sexual identity or even the relationship that she gets confused that the guys love her because she is not a female or because of her identity

1:25 196 in TH2: Non-binary

her brothers has a son with a who is around six or seven years old. And she she... her brother just did get the and then she has to adopt her nephew by her own. And then she lived with her own nephew. And one day she give a T shirt to the nephew and her nephew just feel not to wear a T shirt from P Golf because then he said the excuse that he doesn't want to wear the T-shirt from kathoey something like that and so that inspire her not to just be an ignorant or not to do something for for for the community because he doesn't blame her nephew but at the same time is may be came from the society that not educate people in further understanding of LGBTQ. And then at the same time she was starting her Master's degree at a University Faculty of Communication Arts since of the acting so she's starting about queer theory, gender diversity, so she's just want to bring her knowledge into her own experience and then creating this movies.

1:28 241 in TH2: Non-binary

But the question is that we still have no basic human rights for LGBTQ for Yeah. For example, the marriage equality for LGBTQ.

1:62 484 in TH2: Non-binary

Okay, so, P Golf said most most importantly is that most of the kathoey they get rid of their dream. And because we don't have any role models who will be successful enough like to dream for being prime minister or working as a successful businesswoman

2:11 210 in PH1: Gay

For example, this director is a masculine one. He will argue with me on a discussion building up a male character that I don't know. My suggestions were not considered as he counters it from the stance that how do you know its maleness if you are gay? I rebutted no – I should know as I relate to both male and female emotions

2:26 326 – 332 in PH1: Gay

Every time I close a deal or I get a show done. I'm so proud of it, and I even say, look, it is an LGBT who delivered this. Like see, I am running a show like this, and I am an LGBT. Or I close this deal with my artist's, look even I'm gay.

Harloi Tungao 47:55

Why you have that, but I'm gay?

PPL 47:59

I want to show people that gays are multi-talented. We need to belong in this society. We need to be recognized. I'm sorry for saying this, but some gays are undisciplined—That's why gays are often judged. I wanted to prove that not all gays are like that.

2:31 374 in PH1: Gay

As an LGBT, my dream I hope I can help more by touching their lives. I aspire to enable more people to succeed within their minds that, look that's Sir Perry. He's gay, but he was able to deliver them successfully. He's different from those gays. That's my dream. Every day I pray for that

3:18 52 in TH1: Gay

My brother had been a good student. He studied very hard. He was like a nerd but he doesn't look feminine. When he was saying all about this to my father. My father accepted him anyway. He did not tell him to act manly or anything.

3:21 58 in TH1: Gay

So I kept telling myself that I had to get good education. I got to go to a famous school. I got to be a good student. I had to show her that she didn't need to be worried about me. Because another thing was my second brother was a bad boy then. He was just that. You know, having troubles with friends and stuff. So that shaped my thought. I got to be excellent in everything. So I was classroom leaders. I represented school to do activities. I got good grades, things like that. I went to government school to save her money because my second brother went to a private school. That's very expensive. My sister went to a private school. I got myself in a public school.

3:22 63 in TH1: Gay

To get into government schools, you got to pass exams. I passed the exam and got to a high school that was quite famous in our neighborhood. It's also under the Royal patronage. But my school was not a city school. It's located in suburb but it was famous for interschool activities. I went to that school. And So I just felt like oh, I had helped my mother to save money by going to a public school and after the government school, I went to a public university. The tuition fees were low.

3:48 191 in TH1: Gay

Because I studied coming out processes in the US from many books and activities, I was very confident to tell my mother. Surely, I was nervous but it's the time to open up yourself to the world. You got to tell your mother. Based on a coming-out book I read. I found the time that was best to come out. It was when after my mother finished praying. So I told her on the stairs to the second floor of the house after she came out from the small room with

praying. So I told her that so far I had not done anything to trouble you at all. L didn't say the word gay. I don't like women. I like guys. Now I have a boyfriend. I told her just like that. And she looked like having some questions in her face, but somehow she said to me: Don't tell daddy

3:49 195 in TH1: Gay

Yeah, so I got the salary (50%) for two years. I gave an ATM for my mother to take the money

3:58 230 in TH1: Gay

Funny that the executive who got me the radio show did not know that I wrote the column in that publication. He read it and he kind of liked it. He is straight and very open-minded. So I hosted a radio show, starting from a community radio, and later went on the mainstream radio channel: FM. 102 It was also the first gay radio show on the mainstream frequency. I was really that time of my life as we helped a lot of people. I got two friends to help me as co-hosts. We read news around the world and gave comments and do Q&A about health, HIV, love, relationship. When we did the radio show, I used the name: Bangkok Radio For Men. I used the term Men because I did not want to get negative feedback.

3:62 243 in TH1: Gay

Pink Mango was a live show in the night, I wanted parents to sleep and the kids could watch it without worries. Like my radio show, it's the same concept and the same handle. You go to make sure things would be run without being attacked. I learned from radio show that you had to put your show about 11 o'clock or 1130 at night

3:63 243 in TH1: Gay

But the station happened to get it a re-run in the afternoon. Then that's was the time that the head of the sales people happened to see the show and told the executive that my show was exposing too much (body).

3:80 348 in TH1: Gay

Oh, no, no, no, they don't do that, the thai student just like that, you know, they they keep quiet. So its good somehow that you put ideas examples and telling them before they feel bad about that

3:88 379 in TH1: Gay

Once you get transgenders get a job and wok in the corporate world, not in media, not in beauty, not in entertainment. These three areas, transgenders already excel and they know their faces

3:101 272 in TH1: Gay

. We met and then we talked about why didn't we had any good support here in Thailand, like in the US, to be able to live as an openly gay man and be happy to have activities that are not based on Silom 2 and Soi 4 at night.

5:36 487 in PH2: L. Lesbian

Even if you're married I know there's a lot of married people Harloi not expressed themselves because for them, it's not normal. There's just like what I felt before. It's not normal because they're scared to tell people they scared to be judged.

6:8 19 in PH3: Transwoman

I never remember being penalized physically by my dad because I am flamboyant or my mom scolded me. Although they give guidance where they say if you are a boy, you should be like this, and you play this stuff. But I don't think they have forced me to do something that I don't like at the end of the day. So, it was a happy childhood. I can see it as very satisfactory on my part. It wasn't challenging for me too, you know to be gay.

6:10 31 in PH3: Transwoman

He is a troublemaker in our place. Furthermore, he was known to be a playboy too.

6:12 73 – 79 in PH3: Transwoman

Young gays are known to be active in all curricular activities. So for me, I join declamation contests and oratorical competitions. Whenever there was a cheerleading or field demo, I was handpicked by the teacher to be the leader.

Harloi Tungao 08:19

Okay, is that imposed or forced?

Jervi 08:21

No, I loved it too because I want to be active.

6:20 145 – 151 in PH3: Transwoman

But in the context of gayness, it just so happened that gays enrolled in mass communication, but not all of them are gays. I had straight classmates and block mates during that time. Maybe, it was a stereotype that when you are a guy, and you attend to mass communications. It means you are gay.

Harloi Tungao 14:28

Can I confirm that there is a stereotype that it's more feminine, a feminine skill? Why do you think so?

Jervi 14:46

It is because they see you as creative. They expect if you are a guy, you will pursue engineering or science courses or whatever. In Mass Comm, you would need to face the camera and write scripts, and it's always been deemed feminine and for gays.

6:34 253 in PH3: Transwoman

I'm also a comedian; I think so I do stuff comical. I don't believe, so newscasters do that.

7:3 66 in TH3: Gay

In Muslim families, as you know, that they are Thai LGBT people, right. Also, he is the son, so he had to be a good role model in behaving in a good way as per Muslim cultures. And become the good people that means making donations, helping the poor people daily

7:4 66 in TH3: Gay

Also, like a hermit or the priest people, we will accept in the Muslim family. Also, we recognize that he is considered a priest in Christianity when he becomes like a single.

7:5 72 in TH3: Gay

In Muslim culture, they are single right. They treat him like that. So the key is even he is born into a Muslim family. If you use this methodology, people will feel you are like an angel. And, so the critical point to be a success is how you behave and express yourself in Thai society properly. You become friends with male, female, and all kinds of religious practices. You can stay here well.

7:6 78 in TH3: Gay

In general, after he came out from the family or Muslim society. He will come to a normal lifestyle, you know, with friends. Still, he turned back to private; for example, he reserves his costume to be conservative. But at nighttime, he goes to a nightclub and meets LGBT friends. For example, expressing jolly feminine expressions such as "Ayyyyy." A lot of the LGBT is hard to show off like these "jolly feminine expressions" to the Muslim and senior people, so they cannot adjust in that situation. So you have to segment yourself like maybe 10 or 12 styles. And when you can reach friends, you can become girly or anything.

7:7 86 – 87 in TH3: Gay

Translator 2 12:36

He got pampered by his mother in his childhood, supporting him a lot for what he is. And, she is not shaming him to be others. But, he behaves properly because he wants to pay respect to his father. He is a very Muslim devotee. So, in this case, you have to balance if you are an LGBT; you have to think of others and harming your father.

7:8 105 – 111 in TH3: Gay

His family is a modern Muslim who studies in a Catholic school. His father enrolled in Catholic school, but he is Muslim. Because of his father and grandfather's education in the modern American school, that's why he turned to be more open about his son. Maybe, the classmate of his father also has LGBT that why he got familiar with that. [SPEAKING THAI]

K.Marut 15:38

[SPEAKING THAI]

Translator 2 15:49

But his father's siblings and relatives are conservative Muslim families. It is only his father whose working with a British gas company. They have Western influence in his family but still conservative.

7:9 116 – 132 in TH3: Gay

Translator 2 16:30

But he had a negotiation that his father

Harloi Tungao 16:52

Dr. Varalee, I think you're breaking. Your line is breaking.

Translator 2 16:57

His siblings say he must have short hair. He can control himself not to make out.

Harloi Tungao 17:13

Thank you so much Dr. Varalee, for that interpretation.

K.Marut 17:21

[SPEAKING THAI]

Translator 2 17:56

His family, father, and himself have like regulation that he could be LGBT as long as he is on an agreed outfit.

7:10 138 – 150 in TH3: Gay

P Tor said that where he grew up, his village was right in Bangkok - in the Sathorn area. There is a small Muslim group. It's called the Java mosque in the Sathorn area. It is a conservative area of Muslim settlement.

K.Marut 19:01

[SPEAKING THAI]

Translator 2 19:27

So even nowadays, they are still conservative during maybe generation B and generation Z...

K.Marut 19:37

When all the members in this village come on Friday to pray. [SPEAKING THAI]

Translator 2 20:06

It was attended by traditional Muslims every Friday. But teenagers can have a modern lifestyle. But once you come to territory or the village, you have to turn to be conservative again.

7:14 228 in TH3: Gay

It is the only way that they have to improve the work so that everybody will realize that LGBT can produce good work. That is the only way for LGBT to survive in this industry.

7:16 309 in TH3: Gay

It is about the story that they play. Lakhorn nok and nai play about the classical literature like Ramakkien and Inao,

7:17 333 in TH3: Gay

A few years before this, only the stage play allows for the demonstration of lakhorn nok. It is applicable both on stage and TV. So, the male-to-male characters, kathoey is allowed to perform both on stage and TV. But, on film or anything, they are prohibited until the broadcasting of digital TV.

7:18 338 – 351 in TH3: Gay

Translator 47:05

Series Y and gay series broadcasting are allowed after the late night program - around nine or ten at night. But before that, it is prohibited.

Harloi Tungao 47:32

Right.

K.Marut 47:34

Six years ago, the first series Y in Thailand was Love Sick The Series.

Harloi Tungao 47:54

What do you think are the reasons for putting up that timeslot?

K.Marut 47:59

I think it's going to be good to place on that time for the children under 15. It's not a good program for them to see. I think it's appropriately after primetime, 10 PM. It's going to be good. I heard that in Europe, in some

countries in Europe. This program or sex program can be played after midnight.

7:19 399 in TH3: Gay

He realized that he has to be successful in his job and what he was doing. So he focused on that, and then he has to prove himself that he could do a good job. That is the only way that everyone can accept him; that's the only way because it's part of that. His message to everyone to do good quality of the job and do it seriously will be the only way right.

7:21 453 – 465 in TH3: Gay

So he took the lead actress and his group like three of them, all leading ladies in that story. It was fun. All the class was clapping, laughing, and everyone enjoys the shows.

Harloi Tungao 1:07:13

About the laughing, is that the expected output of Inao for that specific scene? Or are you being laughed at? Or are you being mocked? What do you think about it?

Translator 1:07:31

[SPEAKING THAI]

K.Marut 1:08:29

[SPEAKING THAI]

Translator 1:09:38

So it was a laughing matter in the first place. Then after a while and after the show, his classmate accepted his portrayal. And then, it was a winning turning point for him. And, he realized that it was a good play and everybody regarded his good acting. And this was the turning point for him in the sense that no matter how funny it was, as long as he does it well and then be serious with the act, then the show's going to turn out good. Then the results of it

would be an excellent performance at the end. No matter what roles he plays, a good show is still a good show.

0 Memos

0 Codes

Tolerance

Created by Harloi Tungao on 7/18/2021

0 Groups

66 Quotations:

1:7 79 in TH2: Non-binary

Okay, Khun Golf said that wise her family like really accepting by her identity because when she was young, she she's behaved like really well, she does things like quiet. Most mostly is non challenging things against her family. Like she gives an example like when when, when when when when people are asking her not to take a ride on a bike or motorbike. So right now she still cannot do such things. And then she's one of the good students one of the best students that bring the fame to the school. Her family so her mom and family kind of trust her and every activities that she did. She's always bring her mom together with her so that she knows she can notice what was was going on with her life so that's not a problem.

1:10 85 – 91 in TH2: Non-binary

She's so kind. Okay, so Khun Golf also shared that that there's been a moment that she's hanging around with friends drinking alcohol, but her mom's still be open minded to to trust her like she knows like she has a limit on doing kind of those things. So she also shared that if you chose to live your life like that, I'm happy for you too.

Tannia 14:53

[SPEAKING IN THAI]

Translator 15:07

Khun Golf share that when when he was little he's always bring his kathoey friends like trans LGBT friends at homes and kind of celebrate like half a little party to dress like a woman. And her mom's she's always seen like was what was going on with her life. So she's because of the most open minded parents among her friends. And then when she grew up, she has her friends that kind of really successful some of them is a professor graduated from France, some of them can get PhDs.... So yeah, those kinds of things bring mom into a trust.

1:12 118 in TH2: Non-binary

Okay, so P Golf do have a period of questioning herself when the time that she find a job in Bangkok at that time she she feel like she really liked to became a female with a good body with long hair like beautiful hair and she had to take care of herself a lot like going on a diet or shave her legs something like that. And she just feels so tired to be a woman like she feel that to became a woman for her is so exhausting. So then after that she she like locked herself in a room for one week and she cut her hair like in a into a short hair and leave like a man and then she's starting questioning herself that if her external as parents will still like this? Will she still be an LGBT or not? So she's just found out that it doesn't matter what your act parent is, but you just don't have to force yourself to be something and that's the moment of enlightening and she she just feel that she's satisfied with her own body she's feel comfortable with herself. And then she's seen as the most important thing is to be beautiful from inside from rather than just focusing on the appearance.

1:14 145 in TH2: Non-binary

Okay, so the period of questioning is actually after when when she left her job as a Teacher. So when when, when when when she when she was a teacher, she's like dressed like a normal male like in a very conventional way. But at night when she left when she when she's starting her doing her job she's like, just go into Night Life with a female dressing with her friends. And then after she left her career to finding a job in Bangkok that's where she's starting questioning herself because she's dressing like a woman but she's still struggling questioning about her identity. At that time. There's no stable status about the job, her sexual identity or even the relationship that she gets confused that the guys love her because she is not a female or because of her identity

1:25 196 in TH2: Non-binary

her brothers has a son with a who is around six or seven years old. And she she... her brother just did get the and then she has to adopt her nephew by her own. And then she lived with her own nephew. And one day she give a T shirt to the nephew and her nephew just feel not to wear a T shirt from P Golf because then he said the excuse that he doesn't want to wear the T-shirt from kathoey something like that and so that inspire her not to just be an ignorant or not to do something for for for the community because he doesn't blame her nephew but at the same time is may be came from the society that not educate people in further understanding of LGBTQ. And then at the same time she was starting her Master's degree at a University Faculty of Communication Arts since of the acting so she's starting about queer theory, gender diversity, so she's just want to bring her knowledge into her own experience and then creating this movies.

1:28 241 in TH2: Non-binary

But the question is that we still have no basic human rights for LGBTQ for Yeah. For example, the marriage equality for LGBTQ.

1:29 277 in TH2: Non-binary

The lead character is to be a kathoey dressing like a woman, but to cast a character like that. It's there has no super shining star who can acting like that. So eventually he has to find the real female characters who is which is like a professional actress

1:30 283 in TH2: Non-binary

okay and one of the factor is about the investor itself because entertainment industry or making a film they require a lot of money. So, it depends on the investor if sometimes they just require to have a famous star in instead of the real characters or to attract more audience or something commercial so it's some something about the limitation of selecting the character as well.

1:31 295 – 319 in TH2: Non-binary

Okay, so yes P Golf says is one of the main problems in Thai entertainment industry. She gave an example like a channel like one of the main character is kathoey but the board of the channel they just they just don't don't want to accept and they send the real male to act like that so the some of the channel in Thailand is still conservative though.

Harloi Tungao 53:08

Why are they conservative on that the way P Golf? What do you think? Do you have any idea?

Translator 53:18

[SPEAKING IN THAI]

Tannia 53:32

[SPEAKING IN THAI]

Translator 53:51

okay so he said that is something like very conservative about people is something about social norms or she believe that katheoy is something really

bad is something infectious. And if we bring them into the channel it will be a bad example for the society.

Tannia 54:30

[SPEAKING IN THAI]

Translator 54:44

and one of the main stereotype of kathoey is to be funny or making a parody of something. So it's not really open 100% for space for kathoey to, to drive the other roles.

Tannia 55:01

Okay [SPEAKING IN THAI]

Translator 55:29

and he got in her opinion she said that one of the main reason that her movie got banned is is is kind of those reason as well. Because of that time the Minister of Culture in Thailand they still think that our kathoey character of kathoey is always funny, and when the movies show in a way too realistic of our LGBT family, so that's why the movie got banned.

1:33 313 in TH2: Non-binary

one of the main stereotype of kathoey is to be funny or making a parody of something. So it's not really open 100% for space for kathoey to, to drive the other roles

1:35 337 in TH2: Non-binary

Okay, so P Golf shared that lakhorn nok and nai is more about the history. So because we don't have it at the present like for example, is developed from lakhorn nok and nai but we didn't use male to act like a female or female act like a male like what we did in lakhorn nok and nai so it's more about history

1:44 472 in TH2: Non-binary

he got found out that we have a lot of kathoey who doesn't even dare to dream to fight for their futures. Like some some they just they just want to have partnership bill civil partnership bill, right ... with the civil partnership bill. And that cause more differences between our genders. Because we require a difference law between if we using that civil partnership bills. And some of them they said they have a goal line to say that kathoey don't have to like to Dream High, you have to be satisfied with your life not to be so demanding

1:62 484 in TH2: Non-binary

Okay, so, P Golf said most most importantly is that most of the kathoey they get rid of their dream. And because we don't have any role models who will be successful enough like to dream for being prime minister or working as a successful businesswoman

2:11 210 in PH1: Gay

For example, this director is a masculine one. He will argue with me on a discussion building up a male character that I don't know. My suggestions were not considered as he counters it from the stance that how do you know its maleness if you are gay? I rebutted no – I should know as I relate to both male and female emotions

2:14 222 in PH1: Gay

The believability. For example, I had a self-identified gay talent before. People knew he is gay and out in the open and everything. Everybody knows in public. Sometimes, we struggle to get projects for him because the "bading" is typically cast as the best friend of the lead character or the girl. He told me I can also play a guy role. But, I said who will believe? In our industry, the straight guy actor can portray "bading," but if the "bading" performed, a straight guy role is considered comedy.

2:16 229 in PH1: Gay

It is from the people and from the audience. I would say it will not actually coming from the network or producers. It is the audience. When it was done, the product's end result won't be credible, or they will laugh at it once a "bading" actor portrayed a guy role.

2:17 235 in PH1: Gay

If the discussion is between the managers, the network, or the producers, that concept was bluntly said. Like, no one will believe in that and so on. But for the artist, they will not bluntly oppose, of course. We have to explain to the artist that we will be looking for something else for a more fitted character to lead towards this and that direction.

2:18 235 in PH1: Gay

For casting, for example, it is to us manager that some stakeholders present that the talents are not okay in this part because of the "bading" perception. Somehow, I cannot blame the producers. Because even myself, it is hard for me to believe. For example, I will cast a popular actor as a father, but he favored executing gay roles. It's hard to retract that part because the viewing public believed in you on that. The same thing for a straight-identified actor; he had a hard time doing "bakla" roles. The shift to portraying guy roles was a challenge to that actor. It's even more complicated if he was so good at exemplifying the gay character. Another example is that one of my male actors was cast as "Dading," which means "Bading na Daddy," a gay father. After that, his roles had been like that because his portrayal of being gay was convincing. On the flip side, when he was cast on a guy role, the people couldn't be convinced easily. They relate to you as your previous character. For example, the viewers will say, he's gay... he's gay.. like that. That's why the perception of the viewers is so hard. For example, my openly gay talent will say to me he can do male roles. It's so hard for the public's perception because you are so great in the gay character. Actually, the Filipino audience

is so hard to please in this industry, unlike in America or other countries. Filipinos are different as they are conservative.

2:19 241 in PH1: Gay

No, it also affects. I'll give you an example. Let us say this openly gay comedian, then I will turn him into a straight guy who will be a brother of someone. People will not believe him even if he can portray the character well. Even he has an outstanding performance as a brother of this family that he is representing. But, it's common knowledge, and everybody knows that he is gay. It's like the audio and videos that can't be matched—they off sync.

2:22 259 in PH1: Gay

When the artist has successfully entered, I can unfold and undress them gradually.

2:23 271 in PH1: Gay

No blocking was executed, from what I remember. It is more of the new entrants' awareness where they have to deny it first. It is seldom, and you can count on your five fingers on those aspirants saying I'm gay blah blah blah. Even this specific actor did not enter the showbusiness as gay until it unfolded in our eyes. The Philippine audience accepted that he is gay eventually

2:26 326 – 332 in PH1: Gay

Every time I close a deal or I get a show done. I'm so proud of it, and I even say, look, it is an LGBT who delivered this. Like see, I am running a show like this, and I am an LGBT. Or I close this deal with my artist's, look even I'm gay.

Harloi Tungao 47:55

Why you have that, but I'm gay?

PPL 47:59

I want to show people that gays are multi-talented. We need to belong in this society. We need to be recognized. I'm sorry for saying this, but some gays are undisciplined—That's why gays are often judged. I wanted to prove that not all gays are like that.

2:31 374 in PH1: Gay

As an LGBT, my dream I hope I can help more by touching their lives. I aspire to enable more people to succeed within their minds that, look that's Sir Perry. He's gay, but he was able to deliver them successfully. He's different from those gays. That's my dream. Every day I pray for that

3:2 35 in TH1: Gay

But in terms of being colloquial, like in speaking, gay men also use the term kathoeys to mock themselves. You can see this in a group chat. Though they are gay men, not feeling inside as a woman, they can call themselves like this, you know, for being fun

3:18 52 in TH1: Gay

My brother had been a good student. He studied very hard. He was like a nerd but he doesn't look feminine. When he was saying all about this to my father. My father accepted him anyway. He did not tell him to act manly or anything.

3:21 58 in TH1: Gay

So I kept telling myself that I had to get good education. I got to go to a famous school. I got to be a good student. I had to show her that she didn't need to be worried about me. Because another thing was my second brother was a bad boy then. He was just that. You know, having troubles with friends and stuff. So that shaped my thought. I got to be excellent in everything. So I was classroom leaders. I represented school to do activities. I got good grades, things like that. I went to government school to save her money because my second brother went to a private school. That's very expensive. My sister went to a private school. I got myself in a public school.

3:22 63 in TH1: Gay

To get into government schools, you got to pass exams. I passed the exam and got to a high school that was quite famous in our neighborhood. It's also under the Royal patronage. But my school was not a city school. It's located in suburb but it was famous for interschool activities. I went to that school. And So I just felt like oh, I had helped my mother to save money by going to a public school and after the government school, I went to a public university. The tuition fees were low.

3:46 187 in TH1: Gay

We thought that the first book should not be directly talking about being gay since then it would be difficult to find a distributor. So we found this book: My Husband Is Gay, written by a businesswoman who found her husband was gay after getting married for 30 years.

3:47 187 in TH1: Gay

We needed a distribution company the book would help women in the same trouble. The author was nice. She flew from Colorado to the launch of the book and do the book promotion with us. Her book was about the real stories of 29 or 30 women who got married with gay men and found later. Some of them were thinking about killing themselves. To get things done, I hired a friend of mine to translate the book and also presented it to the distribution company, which happened to be a subsidiary of the publication I worked for. What's a coincidence. The building of the distribution company was in the same vicinity of the building I worked. We got signed up and that's the first book from Cyberfish Media and we were quite successful with the author coming to Thailand – her first time to Thailand – and she was very happy. Our book got good reviews.

3:48 191 in TH1: Gay

Because I studied coming out processes in the US from many books and activities, I was very confident to tell my mother. Surely, I was nervous but

it's the time to open up yourself to the world. You got to tell your mother. Based on a coming-out book I read. I found the time that was best to come out. It was when after my mother finished praying. So I told her on the stairs to the second floor of the house after she came out from the small room with praying. So I told her that so far I had not done anything to trouble you at all. L didn't say the word gay. I don't like women. I like guys. Now I have a boyfriend. I told her just like that. And she looked like having some questions in her face, but some how she said to me: Don't tell daddy

3:49 195 in TH1: Gay

Yeah, so I got the salary (50%) for two years. I gave an ATM for my mother to take the money

3:58 230 in TH1: Gay

Funny that the executive who got me the radio show did not know that I wrote the column in that publication. He read it and he kind of liked it. He is straight and very open-minded. So I hosted a radio show, starting from a community radio, and later went on the mainstream radio channel: FM. 102 It was also the first gay radio show on the mainstream frequency. I was really that time of my life as we helped a lot people. I got two friends to help me as co-hosts. We read news around the world and gave comments and do Q&A about health, HIV, love, relationship. When we did the radio show, I used the name: Bangkok Radio For Men. I used the term Men because I did not want to get negative feedback.

3:62 243 in TH1: Gay

Pink Mango was a live show in the night, I wanted parents to sleep and the kids could watch it without worries. Like my radio show, it's the same concept and the same handle. You got to make sure things would be run without being attacked. I learned from radio show that you had to put your show about 11 o'clock or 1130 at night

3:63 243 in TH1: Gay

But the station happened to get it a re-run in the afternoon. Then that's was the time that the head of the sales people happened to see the show and told the executive that my show was exposing too much (body).

3:80 348 in TH1: Gay

Oh, no, no, no, they don't do that, the thai student just like that, you know, they they keep quiet. So its good somehow that you put ideas examples and telling them before they feel bad about that

3:88 379 in TH1: Gay

Once you get transgenders get a job and wok in the corporate world, not in media, not in beauty, not in entertainment. These three areas, transgenders already excel and they know their faces

3:97 201 in TH1: Gay

Back then we didn't have such an openly gay movie that spoke nice about being gay for young people

3:101 272 in TH1: Gay

. We met and then we talked about why didn't we had any good support here in Thailand, like in the US, to be able to live as an openly gay man and be happy to have activities that are not based on Silom 2 and Soi 4 at night.

5:22 325 in PH2: L. Lesbian

Well, if you're in a brand, okay, like, there's a brand being you being like a macho guy, something like that, if people will know that you are gay. And then you you're, you're, you're portraying a role of a macho guy. So people like uhm... "he's actually gay", "Why is he portraying a macho guy?" So, you know, it's just like that.

5:34 517 – 535 in PH2: L. Lesbian

I have told a senior celebrity but he advised me. No... Don't tell anyone.
People are so judgemental here.

Manager 53:13

To us it is a management decision. People will focus more on your gender
rather than your projects...

Lipstick Lesbian 53:26

.....

Manager 54:12

In the Philippines, gay is for comedy.

Lipstick Lesbian 54:23

The lesbian on the other hand is nasty.

Manager 54:30

The lesbians are even less accepted in showbusiness.

Lipstick Lesbian 54:38

The gays are more accepted.

5:35 540 – 544 in PH2: L. Lesbian

Manager 54:54

Because in the Philippines, there perception of tomboy is butch. And for gays
is like Vice Ganda.

Lipstick Lesbian 55:00

They though lesbian should look and act like male. How about me as lipstick
lesbian? I just want to be beautiful.

5:36 487 in PH2: L. Lesbian

Even if you're married I know there's a lot of married people Harloi not expressed themselves because for them, it's not normal. There's just like what I felt before. It's not normal because they're scared to tell people they scared to be judged.

6:8 19 in PH3: Transwoman

I never remember being penalized physically by my dad because I am flamboyant or my mom scolded me. Although they give guidance where they say if you are a boy, you should be like this, and you play this stuff. But I don't think they have forced me to do something that I don't like at the end of the day. So, it was a happy childhood. I can see it as very satisfactory on my part. It wasn't challenging for me too, you know to be gay.

6:10 31 in PH3: Transwoman

He is a troublemaker in our place. Furthermore, he was known to be a playboy too.

6:12 73 – 79 in PH3: Transwoman

Young gays are known to be active in all curricular activities. So for me, I join declamation contests and oratorical competitions. Whenever there was a cheerleading or field demo, I was handpicked by the teacher to be the leader.

Harloi Tungao 08:19

Okay, is that imposed or forced?

Jervi 08:21

No, I loved it too because I want to be active.

6:20 145 – 151 in PH3: Transwoman

But in the context of gayness, it just so happened that gays enrolled in mass communication, but not all of them are gays. I had straight classmates and block mates during that time. Maybe, it was a stereotype that when you are a guy, and you attend to mass communications. It means you are gay.

Harloi Tungao 14:28

Can I confirm that there is a stereotype that it's more feminine, a feminine skill? Why do you think so?

Jervi 14:46

It is because they see you as creative. They expect if you are a guy, you will pursue engineering or science courses or whatever. In Mass Comm, you would need to face the camera and write scripts, and it's always been deemed feminine and for gays.

6:24 193 in PH3: Transwoman

In this sense, maybe the dance segments are assigned to me because I am on the creative side. They made me an assistant director because I can communicate well. I have a jolly approach in dealing with the artists, audience, contestants, etc.

6:26 205 in PH3: Transwoman

But there was a point in the Philippines; if I remember correctly, there was this called the trans revolution. Where transgenderism is being normalized, you can see several trans icons on television. A popular hyper-feminine gay actor also entered show business. The actors' entry has been a massive factor in terms of the imagery of, let's say transvestites or, you know, cross-dressing in television. I thought the climate was welcoming, so I decided to transition.

6:32 253 in PH3: Transwoman

I did, of course, and until now, I believe that I have the skills to do that. I am a broadcast communication major. I was a television writer I know that I can do what journalists do. I wasn't just given the opportunity. Because it's also a dilemma, will you be an entertainer or be a broadcaster because broadcasting is very straightforward in the Philippines. You can't be a TV Host and newscaster at the same time. It's very rigid. In terms of our culture, a newscaster should have credibility, respectable, etc. In my case, I'm also a

comedian; I think so I do stuff comical. I don't believe, so newscasters do that. But given the opportunities, I can veer away from that and focus on broadcasting. Still, as I said, there was no transgender broadcaster in the Philippines. I did the morning show, but I'm more of the infotainment but not news. I deliver feature stories

6:34 253 in PH3: Transwoman

I'm also a comedian; I think so I do stuff comical. I don't believe, so newscasters do that.

6:35 283 in PH3: Transwoman

No reservations; it's more like being practical because I know that opportunity wouldn't be given to me. So why focus on that? I know they will not make me a broadcaster. I don't think any network will make me a straight news anchor or a bonafide broadcaster because it is not happening in the Philippines, so why to push myself to that. But like I said, if they would give me the opportunity, I will do it. I don't think the reservations come from my fear. The reservations come from reality. Okay. No, it's not going to happen. It is not happening, and it will not happen. So what should I do? Therefore, I should focus on being an entertainer. But if they will do it, why not? I will do it for them. I will do it for myself, and I will do it for the community

7:3 66 in TH3: Gay

In Muslim families, as you know, that they are Thai LGBT people, right. Also, he is the son, so he had to be a good role model in behaving in a good way as per Muslim cultures. And become the good people that means making donations, helping the poor people daily

7:4 66 in TH3: Gay

Also, like a hermit or the priest people, we will accept in the Muslim family. Also, we recognize that he is considered a priest in Christianity when he becomes like a single.

7:5 72 in TH3: Gay

In Muslim culture, they are single right. They treat him like that. So the key is even he is born into a Muslim family. If you use this methodology, people will feel you are like an angel. And, so the critical point to be a success is how you behave and express yourself in Thai society properly. You become friends with male, female, and all kinds of religious practices. You can stay here well.

7:6 78 in TH3: Gay

In general, after he came out from the family or Muslim society. He will come to a normal lifestyle, you know, with friends. Still, he turned back to private; for example, he reserves his costume to be conservative. But at nighttime, he goes to a nightclub and meets LGBT friends. For example, expressing jolly feminine expressions such as "Ayyyyy." A lot of the LGBT is hard to show off like these "jolly feminine expressions" to the Muslim and senior people, so they cannot adjust in that situation. So you have to segment yourself like maybe 10 or 12 styles. And when you can reach friends, you can become girly or anything.

7:7 86 – 87 in TH3: Gay

Translator 2 12:36

He got pampered by his mother in his childhood, supporting him a lot for what he is. And, she is not shaming him to be others. But, he behaves properly because he wants to pay respect to his father. He is a very Muslim devotee. So, in this case, you have to balance if you are an LGBT; you have to think of others and harming your father.

7:8 105 – 111 in TH3: Gay

His family is a modern Muslim who studies in a Catholic school. His father enrolled in Catholic school, but he is Muslim. Because of his father and grandfather's education in the modern American school, that's why he turned

to be more open about his son. Maybe, the classmate of his father also has LGBT that why he got familiar with that. [SPEAKING THAI]

K.Marut 15:38

[SPEAKING THAI]

Translator 2 15:49

But his father's siblings and relatives are conservative Muslim families. It is only his father whose working with a British gas company. They have Western influence in his family but still conservative.

7:9 116 – 132 in TH3: Gay

Translator 2 16:30

But he had a negotiation that his father

Harloi Tungao 16:52

Dr. Varalee, I think you're breaking. Your line is breaking.

Translator 2 16:57

His siblings say he must have short hair. He can control himself not to make out.

Harloi Tungao 17:13

Thank you so much Dr. Varalee, for that interpretation.

K.Marut 17:21

[SPEAKING THAI]

Translator 2 17:56

His family, father, and himself have like regulation that he could be LGBT as long as he is on an agreed outfit.

7:10 138 – 150 in TH3: Gay

P Tor said that where he grew up, his village was right in Bangkok - in the Sathorn area. There is a small Muslim group. It's called the Java mosque in the Sathorn area. It is a conservative area of Muslim settlement.

K.Marut 19:01

[SPEAKING THAI]

Translator 2 19:27

So even nowadays, they are still conservative during maybe generation B and generation Z...

K.Marut 19:37

When all the members in this village come on Friday to pray. [SPEAKING THAI]

Translator 2 20:06

It was attended by traditional Muslims every Friday. But teenagers can have a modern lifestyle. But once you come to territory or the village, you have to turn to be conservative again.

7:12 177 in TH3: Gay

And at that time, social media and television have a role of gay, queer, and any kind of character where the Thai society is expanding and accepting all those groups.

7:14 228 in TH3: Gay

It is the only way that they have to improve the work so that everybody will realize that LGBT can produce good work. That is the only way for LGBT to survive in this industry.

7:16 309 in TH3: Gay

It is about the story that they play. Lakhorn nok and nai play about the classical literature like Ramakkien and Inao,

7:17 333 in TH3: Gay

A few years before this, only the stage play allows for the demonstration of lakhorn nok. It is applicable both on stage and TV. So, the male-to-male characters, kathoey is allowed to perform both on stage and TV. But, on film or anything, they are prohibited until the broadcasting of digital TV.

7:18 338 – 351 in TH3: Gay

Translator 47:05

Series Y and gay series broadcasting are allowed after the late night program - around nine or ten at night. But before that, it is prohibited.

Harloi Tungao 47:32

Right.

K.Marut 47:34

Six years ago, the first series Y in Thailand was Love Sick The Series.

Harloi Tungao 47:54

What do you think are the reasons for putting up that timeslot?

K.Marut 47:59

I think it's going to be good to place on that time for the children under 15. It's not a good program for them to see. I think it's appropriately after primetime, 10 PM. It's going to be good. I heard that in Europe, in some countries in Europe. This program or sex program can be played after midnight.

7:19 399 in TH3: Gay

He realized that he has to be successful in his job and what he was doing. So he focused on that, and then he has to prove himself that he could do a good job. That is the only way that everyone can accept him; that's the only way

because it's part of that. His message to everyone to do good quality of the job and do it seriously will be the only way right.

7:21 453 – 465 in TH3: Gay

So he took the lead actress and his group like three of them, all leading ladies in that story. It was fun. All the class was clapping, laughing, and everyone enjoys the shows.

Harloi Tungao 1:07:13

About the laughing, is that the expected output of Inao for that specific scene? Or are you being laughed at? Or are you being mocked? What do you think about it?

Translator 1:07:31

[SPEAKING THAI]

K.Marut 1:08:29

[SPEAKING THAI]

Translator 1:09:38

So it was a laughing matter in the first place. Then after a while and after the show, his classmate accepted his portrayal. And then, it was a winning turning point for him. And, he realized that it was a good play and everybody regarded his good acting. And this was the turning point for him in the sense that no matter how funny it was, as long as he does it well and then be serious with the act, then the show's going to turn out good. Then the results of it would be an excellent performance at the end. No matter what roles he plays, a good show is still a good show.

0 Memos

0 Codes

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