

Wittaya Pumyim 2007: Representation of Male Homosexuals in Thai Literary Works (2001-2005).
Master of Arts (Thai Literature), Major Field: Thai Literature, Department of Literature.
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The objectives of this research are to study the representations of male homosexuals in Thai Literature from 2000 to 2005 and to explore the attitude of male homosexuals toward their own identity, their homosexual community, and Thai society through literature. This is a qualitative research examining 25 Thai homosexual literary works from 2000 to 2005. The results are as follows:

Homosexual literature has long been considered a marginalized culture juxtaposed to male/female dichotomy and hegemonic heterosexuality. Homosexuality was once regarded as a symptom of mental disorders. However, such negative stereotype of homosexuality has recently been challenged and undermined as evidenced in the pervasion of coanonical-counter discourse written during 2000 to 2005. This transformation is inseparably connected with social norms of homosexuals which strive to create its own cultural milieu, either private or public.

Homosexual fictions and documentaries aim to construct an identity by knowingly concentrating on the justification of homosexuality in order to retaliate against condemnation of same-sex attraction as a psychological problem and by emphasizing that homosexuality is biologically driven and culturally constructed. In homosexual autobiographical and biographical writings, however, homosexual identity has been created by illustrating an origin of sexual epiphany, a quest to attain a sense of identity, a struggle for social acceptance and eventual happiness from self-realization. The process of self-creation in autobiography and biography is relatively associated to plots in fiction; namely, identity quest through life learning and cultural and social studies. The stories are frequently concluded with the acceptance of a newly-realized identity after coming out of the closet. Another process of thorough language. There are several groups of vocabulary used to identify male homosexuals depending upon their sexual orientation and their dubious sexual preference. This implies that the significance of sexual relationship is a pivotal message extensively found in fictions and documentaries which always portray a homosexual's multiple sexual and spiritual relationships with different people simultaneously. An obvious conflict found in these kinds of literature is the superficiality in sexual relationship and the desire of having enduring romantic love. While the documentaries about tourism put more emphasis on the homosexual promiscuity, autobiographical and biographical literature, in contrast, presents an ideal picture of homosexuality, that homosexuals are not lascivious or sexually loose. Homosexuals wholeheartedly realize the fact that love is transient; therefore they must effectively handle loneliness and heart brokenness. The ultimate goal of homosexual groups which is currently omnipresent and pervasive is to get acceptance from hegemonic heterosexuals and to live with them peacefully.

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29 / 10 / 2007