

Research Article

LGBTQ+ Fertility in Thailand: A Structural Relations Between Economic Elites, Government, and Civilians

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Abstract

This study analyzes the socio-political and economic frameworks that influence the visibility, advancement, and incorporation of LGBTQ+ communities in Thailand. The qualitative examination of secondary data indicates that Thailand's capitalist change over the last forty years, especially in Bangkok, has facilitated the selective visibility of LGBTQ+ individuals which predominantly rich, urban homosexual men, within consumer-centric paradigms. Institutional support, exemplified by policies such as the Gender Equality Act and the proposed Life Partnership Law, has afforded legal legitimacy; yet, it remains inconsistent and inadequate in practice. Thai government's involvement seems to be more influenced by elite interests and foreign factors than by grassroots lobbying within the country. Civilian actors such as activists, students, and NGOs, have emerged as crucial agents in advocating for reform and promoting inclusive discourse. Nonetheless, class gaps persist in influencing whose opinions are acknowledged and safeguarded. The report asserts that substantial LGBTQ+ inclusion in Thailand must address the intertwined economic and political obstacles, rather than solely commemorate symbolic advancements. This study underscores the pressing necessity for early social awareness in addressing LGBTQ+ that threaten fundamental national values. In the absence of such supervision, these dynamics may become structurally entrenched and affect political authority at the highest echelons.

Keywords: LGBTQ+, Economic Power, Socio-Political Power, Thailand.

INTRODUCTION

The transformation in the paradigm of LGBTQ+ community acceptance in Thailand has emerged as a critical problem. An association that was previously mired in problems and encountered significant rejection has successfully legalized its existence under the

constitution. This undoubtedly provokes interest regarding the transformation of that cultural paradigm.

The evolution of the LGBTQ+ community in Thailand exemplifies a distinctive intersection of indigenous customs, urban advancement, and global cultural exchanges. In contrast to other nations in Southeast Asia, Thailand has demonstrated a notably prominent and culturally integrated LGBTQ+ presence, especially during the post-war era (Duangwiset & Jackson, 2021). In the twenty-first century, Thailand's LGBTQ+ population has augmented its impact in culture and media, while also emerging as a significant political and economic constituency. This evolution indicates a transition from simple cultural visibility to organised campaigning, despite the fact that complete legal recognition and social equality remain aspirational (Jackson, 2011a, 2011b). The timeline of LGBTQ+ development in Thailand highlights a complex interaction of cultural continuity, global influences, and socio-political conflict.

The cultural transformations were profoundly impacted by several populations. Antonio Gramsci conceptualised this as “cultural hegemony”, elucidating how specific individuals or groups exert considerable influence over cultural transition (Gramsci, 1971). By looking on the Gramsci's, this study argued that the fertility landscape of LGBTQ+ individuals in Thailand is significantly shaped by the interaction of economic elites, governmental policies, and overarching socio-cultural factors. LGBTQ+ individuals from affluent socio-economic backgrounds are frequently insulated from the discrimination encountered by their lower-income peers, allowing them to obtain vital resources, such as healthcare, education, and stable housing, that are essential for making informed and secure family planning decisions (Ojanen et al., 2019). Economically inclusive policies that incorporate LGBTQ+ individuals into formal economic institutions foster increased personal and social stability, hence indirectly improving fertility intentions (My, Thach, Hue, & Van Diep, 2024). Despite Thailand's significant progress in advancing sexual and gender diversity via legislation such as the Gender Equality Act, the lack of comprehensive legal recognition for same-sex marriages and families engenders institutional ambiguity, discouraging long-term reproductive commitments (Newman, Reid, Tepjan, & Akkakanjanasupar, 2021; Sanders, 2019). Culturally, media representations and religious doctrines, especially in Buddhism, significantly influence popular perceptions. Favorable media representation diminishes stigma among adolescents (Sookpornasawan, Kiatrungrit, Seree, Korpaisarn, & Arunakul, 2024).

Thus, this research investigates the role of those structural support in the advancement of the LGBTQ+ community in Thailand. Thailand exhibits a multifaceted and dynamic environment for LGBTQ+ rights, influenced by the interplay of media coverage, healthcare accessibility, legal reform, cultural factors, and socio-economic disparities. An examination of the literature indicates the complex status of LGBTQ+ individuals in Thai society, which prominent yet precarious, acknowledged yet systematically marginalised.

Media representation is one of the most significant spheres impacting public perception. Exposure to gender and sexual diversity in Thai media correlates with increased acceptance among adolescents, especially when representations are positive or affirming (Sookpornasawan et al., 2024). Media literacy consequently serves a pivotal function in diminishing stigma and fostering inclusivity.

The discrimination in socio-economic frequently influences the degree of marginalisation, with persons from elevated SES backgrounds encountering less challenges (Ojanen et al., 2019). LGBTQ+ employees, especially transgender individuals, face systemic discrimination, reduced salaries, and restricted career advancement in the labour

market (Noknoi & Wutthirong, 2010; Suriyasarn, 2016). Stereotypes and customer prejudices adversely affect employment opportunities, particularly in the recruitment of transgender financial advisers (Thanaawathphuvaphan & Riampanich, 2025). Whether from a legal and policy standpoint, Thailand has achieved limited advancement. The Gender Equality Act (2015) provides certain safeguards but is deficient in full anti-discrimination enforcement and legal acknowledgement of same-sex marriage (Sanders, 2019, 2020). Although life partnership legislation is being deliberated, it remains inadequate. Organisations such as the National Human Rights Commission advocate for LGBTQ+ rights; nevertheless, execution is inconsistent (Newman et al., 2021; Reid, Newman, Lau, Tepjan, & Akkakanjanasupar, 2022)

The cultural dynamics of the country are similarly complex. Historically, Bangkok has served as a nexus for queer expression and community development, with its dynamic gay nightlife and media influencing contemporary LGBTQ+ identities (Duangwiset & Jackson, 2021; Jackson, 2011a). This visibility is commodified, with queer identities being shown through commercial and entertainment perspectives (Jackson, 2011b). This dichotomy illustrates overarching conflicts between representation and rights. Therefore, transgender sex workers, despite their visibility, continue to face significant legal, health, and social vulnerabilities (Ocha, 2015; Ocha & Earth, 2013; Walsh, Lasky, Chaiyakit, & Morrish, 2010).

Those literatures emphasized that no research has yet examined the structural support dimension, which significantly influences the community's fertility. Thus, this study aims to address the gap.

RESEARCH METHODS

This study employs a qualitative research methodology to investigate the structural dynamics influencing the lived experiences and reproductive outcomes of LGBTQ+ individuals in Thailand. Qualitative inquiry is well-suited for analysing intricate socio-cultural and institutional interactions, facilitating a profound understanding of power, identity, and inclusion in both national and global contexts.

This research's data collection was only based on secondary sources, specifically scholarly publications, policy reports, and empirical studies obtained from peer-reviewed journals indexed in Scopus.

This research is guided by the analytical framework of the interactive model of qualitative data analysis proposed by Miles and Huberman (1994). This model consists of three iterative and interconnected phases: data reduction, where pertinent themes are extracted from a wide range of literature; data display, which entails the systematic organisation of themes into visual or narrative formats to elucidate relationships; and conclusion drawing and verification, in which key patterns are interpreted and validated according to the research objectives (B. Miles, Huberman, & Saldaña, 2014).

RESULTS AND DISCUSSION

The Emergence of LGBTQ+ Community in Thailand and The Rising of Voice

The emergence of the LGBTQ+ community in Thailand illustrates a multifaceted interaction among cultural expression, economic change, religious customs, and political conflict. Post-World War II Bangkok facilitated the emergence of gay social spaces, which were essential in the evolution of LGBTQ+ identities in the nation. The establishment of gay clubs and publications like Mithuna Junior in the 1980s and 1990s provided secure environments for middle-class homosexual men and facilitated community development

and self-expression amid a time of extensive economic liberalisation (Duangwises & Jackson, 2021). These places served as centres for social interaction, sensual exploration, and identity formation, especially for individuals who could engage with the emerging urban economy (Duangwises & Jackson, 2021).

The swift economic expansion in the 1980s and 1990s significantly accelerated the evolution of LGBTQ+ culture in Thailand. The expansion of consumer capitalism facilitated the exposure and monetisation of queer identities across the media, entertainment, and tourism sectors. By the early 21st century, the LGBTQ+ representation in popular media had grown more normalised, but frequently through reductive or stereotyped depictions (Jackson, 2011a). The promotion of LGBTQ+ themes, especially those related to transgender women (kathoeys) and effeminate gay males, corresponds with the nation's image as a progressive tourism locale. Nonetheless, the inherent commodification implicit in these portrayals frequently diminishes queer identities of their political agency, relegating them to mere aesthetic or economic worth (Jackson, 2011b).

The emergence of LGBTQ+ iconography in media has yielded unclear outcomes. On one hand, it enhanced public knowledge and facilitated the normalisation of LGBT individuals' presence. Conversely, this prominence often perpetuated harmful prejudices. The news media and mainstream cinema frequently portray LGBTQ+ individuals as objects of derision, deviance, or hypersexualization, thereby spreading public misconceptions and supporting societal stigma (Fongkaew et al., 2019; Ünaldi, 2011). Such representations perpetuate discriminatory attitudes that hinder legal and institutional acknowledgement of LGBTQ+ rights.

Notwithstanding advancements in public awareness, LGBTQ+ folks in Thailand persistently encounter systemic obstacles across all facets of life. Discrimination in work, education, and healthcare persists extensively. The absence of extensive anti-discrimination laws renders LGBTQ+ individuals susceptible to capricious treatment, especially in rural regions and among economically disadvantaged populations (Newman et al., 2021; Noknoi & Wutthirong, 2010). The socio-economic status is a crucial factor influencing queer experiences in Thailand. Individuals with enhanced access to economic resources and urban networks are more adept at circumventing or evading prejudice, whereas those situated at the nexus of poverty and non-normative gender or sexual identities continue to be marginalised (Ojanen et al., 2019).

The claim of voice dominance by the LGBTQ+ community in Thailand is a phenomenon influenced by cultural evolution, technology mediation, and international interchange. In contrast to the juridical models of liberation prevalent in numerous Western contexts, Thailand's LGBTQ+ progression emphasises a distinctive interaction among visibility, media influence, and informal acceptance, all while contending with institutional silences and exclusions (Thongkrajai, 2014). The term "voice domination" pertains not just to visibility but also to the ability of LGBTQ+ persons and groups to form narratives, affect public views, and advocate for structural change in a manner that aligns with the Thai sociocultural context.

The media has been essential in establishing the circumstances for LGBTQ+ expression and visibility in Thailand. The incorporation of complex gender identities, such as phu-ying-kham-phet (transfemale), into mainstream television discourse in the early 2010s signified a paradigmatic change. It provided a vocabulary for the identification and acknowledgement of transgender individuals in public discourse, although frequently filtered through the perspectives of amusement or sensationalism (Thongkrajai, 2014). Concurrently, Thai cinema developed into a significant platform for counter-hegemonic

narratives, as independent filmmakers promoted more nuanced portrayals of LGBT existence. These representations departed from the previously prevalent comedic or tragic themes, depicting gay individuals as multifaceted and contextually situated (Ünaldi, 2011).

The digital shift has further democratised LGBTQ+ expression outside traditional media. Digital newspapers and online platforms have enabled the distribution of LGBT narratives and the critique of prevailing societal standards. A longitudinal study analysing English-language Thai newspaper content from 2011 to 2022 indicates a significant rise in positive LGBTQ+ representation, especially with rights discourse, mental health, and legal recognition (Trakulkasemsuk et al., 2025). This tendency indicates an increasing public knowledge and a gradual change in institutional openness to matters of sexual and gender diversity. The digital media ecosystem serves as a disputed arena in which LGBTQ+ voices negotiate legitimacy and amplify their power.

Bangkok serves as the cultural and political epicentre of LGBTQ+ expression in Thailand. The distinctive historical and economic development of the area has rendered it a conducive environment for the emergence of LGBT identities, community organisation, and resistance efforts. The emergence of gay bars, LGBTQ+-themed publications, and cruising venues in the 1980s and 1990s indicated the ascendance of a uniquely urban queer subculture predominantly serving the middle class (Duangwises & Jackson, 2021). These places offered sanctuary from heteronormative scrutiny while fostering collective identity and political awareness. In the next decades, Bangkok's gay culture has emerged as a reference point not only in Thailand but throughout Asia, fostering a regional network of "Asianized" queer modernities (Jackson, 2011a).

Nonetheless, Bangkok's status as a queer city is intricately linked to Thailand's role in worldwide sex tourism networks. The visibility of transgender and gender-nonconforming individuals has been both enhanced and limited by the business demands of this industry (Ocha, 2015).. The sex business has facilitated the normalisation of transgender identities in specific areas. Conversely, it has generated simplistic connections between queerness and commercialised sexuality, frequently eclipsing the political and emotional aspects of LGBTQ+ life (Ocha, 2015). The medicalisation of gender change in the business, along with the influence of aesthetic labour on body norms, reinforces regulatory expectations around the appearance and behaviour of queer bodies.

The LGBTQ+ population in Thailand has emerged as a recognised group, making substantial contributions to tourist, media, fashion, and nightlife sectors. Notwithstanding these advances, discrimination in the workplace based on sexual orientation and gender identity endures (Noknoi & Wutthirong, 2010). Although several enterprises have implemented diversity and inclusion policies, these initiatives are frequently limited to multinational companies and metropolitan areas. Systematic initiatives to integrate human resource management with anti-discrimination principles are inadequate, especially in smaller businesses and rural settings (Noknoi & Wutthirong, 2010).

The Legalization of Same Marriage as a Culmination Moment

The present legal framework in Thailand is characterised by incomplete protections that do not get full recognition. The Gender Equality Act of 2015 forbids discrimination based on gender identity or expression. Nonetheless, it does not ensure relationship rights or familial safeguards for same-sex couples. The proposed Civil Partnership Draft Bills signify a notable advancement in legal recognition; however, they remain distinct from marriage in both symbolic and substantive aspects, lacking assurances of complete parental rights, joint taxation, and access to social security benefits (Sanders, 2020;

Sinsomboonthong, 2021) As a result, same-sex couples continue to be legally unrecognised in essential areas such as inheritance, adoption, and healthcare decision-making.

The public opinion in Thailand is also paradoxical. Although LGBTQ+ individuals are frequently accepted and even honoured in cultural spheres such as entertainment and fashion, enduring stigma persists in household, educational, and official social environments (Ojanen & Sittichai, 2023).. A considerable number of non-LGBTQ+ Thais demonstrate support for LGBTQ+ visibility; however, this endorsement is frequently conditional and superficial. Persistent heteronormative family ideals continue to prevail, especially in multigenerational households and religious societies (Ojanen & Sittichai, 2023). Consequently, the disparity between cultural visibility and legal or familial acceptance persists significantly.

Legalising same-sex marriage may instigate transformations in both private and public spheres. It would provide LGBTQ+ individuals with not just equal legal status but also the symbolic validation of their freedom to establish recognised families. A major implication pertains to reproductive rights and family establishment. The Taiwanese experience provides a pertinent comparison context. Subsequent to the legalisation of same-sex marriage in 2019, Taiwan has intensified discourse on disparities in parental rights for same-sex couples (Lo, 2024). Legal frameworks sometimes neglect to acknowledge non-biological parents or to offer thorough adoption rights, indicating that marital equality, however essential, requires the enhancement of family law changes (Lo, 2024). Thailand is likely to encounter analogous issues unless proactive legal measures are implemented.

Furthermore, legal visibility may have unforeseen repercussions. Heightened public recognition may, ironically, lead to intensified surveillance and examination, particularly in companies, bureaucratic institutions, and conventional families. Research in Taiwan indicates that the legal recognition of same-sex marriage has, in certain instances, exacerbated discrimination, since individuals are compelled to reveal their marital status or sexual orientation in contexts where they previously had discretion (Au, 2022). This structural approach prompts essential enquiries regarding the design of documentation systems, data protection, and the implementation of anti-discrimination measures.

Social media in Thailand has played a crucial role in influencing public conversation regarding same-sex marriage. Digital initiatives like #LoveWins have successfully galvanised support, especially among younger demographics and urban electorates (Sinsomboonthong, 2021). These movements not only promote LGBTQ+ rights but also intentionally reshape political discourse. Political parties have progressively employed inclusive messaging in their branding to attract progressive constituencies in urban regions (Sinsomboonthong, 2021). This suggests that digital activism can effect significant changes in public opinion and electoral dynamics, however it is yet to be determined if such performative allyship leads to legislative action.

Education is a vital sector for promoting enduring transformation. Evidence from Taiwan highlights the efficacy of gender education in schools in fostering favourable views towards marriage equality. In areas where extensive gender curricula have been established, adolescents exhibit increased empathy and understanding towards LGBTQ+ individuals and familial configurations (Krumbein, 2022). Thailand, where school bullying and the marginalisation of LGBTQ+ adolescents persist as significant issues, would gain from such educational reforms (Ojanen & Sittichai, 2023). Incorporating LGBTQ+-inclusive content into the national curriculum may help to transform normative beliefs and diminish the intergenerational perpetuation of prejudice.

Marriage equality should be sought not only as a civil rights matter but also in the framework of local cultural adaptation. Strategies that have been effective in other nations may not be directly applicable to Thailand. In Taiwan, presenting marriage equality as an issue of mutual respect, familial stability, and public morality, rather than merely individual liberty, was helpful in convincing doubtful audiences (Krumbein, 2022). Implementing a comparable strategy in Thailand necessitates the integration of LGBTQ+ rights discourse with Buddhist principles, familial cohesion, and national identity, concepts that profoundly resonate within Thai public consciousness.

Practical obstacles to the realisation of marriage further complicate the situation, even in the presence of legal recognition. A study on same-sex couples in Asia revealed that structural challenges, such as financial limitations and apprehensions over discrimination, can hinder couples from formalising their relationships, notwithstanding favourable legislation (Wong, 2025). This finding is crucial for Thailand, where legislative reform must be complemented by supportive social policies, including affordable legal services, accessible counselling, and secure venues for communal celebration. In the absence of these, marital equality may persist as a mere symbolic commitment rather than an actual experience (Wong, 2025).

The legalisation of same-sex marriage would represent a historic milestone for the Thai LGBTQ+ community, indicating both legal acknowledgement and societal affirmation. It provides the opportunity to incorporate LGBTQ+ persons more comprehensively into the national narrative, not as peripheral figures but as equal contributors to family, community, and civic life. Utilising the insights gained from Taiwan, Thailand should navigate this juncture with both optimism and prudence. Marriage equality, though crucial, is not a final destination. It serves as a conduit for a more inclusive society that not only accepts diversity but also venerates it as a cornerstone of communal resilience.

The Power Relations of Economic Elites, Government, and Civilians

The historical development and current prominence of the LGBTQ+ community in Thailand cannot be fully comprehended without examining the interplay of power dynamics among economic elites, state institutions, and civic actors.

The economic development of Thailand during the last forty years has resulted in disparate outcomes regarding class, sectoral progress, and technological proficiency. The nation's economic growth was predominantly propelled by oligopolistic frameworks in industries like finance and manufacturing, where a limited number of conglomerates wielded excessive influence over capital allocation and industrial strategy (Kanchoochat, Aiyara, & Ngamarunchot, 2021). This method of exclusive growth intensified inequality and hindered innovation, although it also unintentionally fostered the emergence of a consumption-driven, urban middle class. Bangkok, as the epicentre of this economic shift, became a residence for an emerging bourgeoisie whose purchasing behaviours encompassed engagement in newly prominent queer recreational venues (Kanchoochat et al., 2021).

The endorsement of the LGBTQ community by Thailand's capitalist elite is intricately linked to shifts in public attitudes, the expansion of media, and economic liberalization. Commencing in the 1980s, the Thai market economy expanded, leading to the development of cities, particularly Bangkok (Duangwises & Jackson, 2021). This facilitated the emergence of a consumer class that was increasingly attuned to global norms and cultures. The economic shift facilitated the establishment of gay clubs and Thai-

language publications, resulting in middle-class homosexual social spaces where gay men could navigate their identities within a commercial urban environment (Duangwises & Jackson, 2021). The alterations were not merely cultural; they constituted a component of a broader context of capitalist expansion, wherein LGBTQ identities became both prominent and feasible within emerging market structures.

The media played a crucial role in enhancing the acceptance of LGBTQ individuals within the context of capitalist transformation. Thai media expanded the visibility of LGBTQ narratives by depicting gay identities in films, television programs, and digital platforms. This prominence facilitated the normalization of LGBTQ individuals in the national consciousness, a process that economic interests actively promoted to access a diverse customer base (Jackson, 2011a). With the expansion of the middle class and the evolution of consumer behaviors, LGBTQ representation transformed from a mere indicator of acceptability to a lucrative business, thereby reinforcing elite support. Despite these modifications, LGBTQ individuals in Thailand continue to encounter discrimination in the workplace (Jackson, 2011a). Nevertheless, companies who are proactive, particularly those affected by global diversity regulations, have begun to perceive inclusive policies as a means to surpass their competitors. The capitalist elite have progressively endorsed LGBTQ-friendly practices, recognizing their potential to enhance employee performance, increase brand attractiveness to investors, and fulfill ethical obligations (Noknoi & Wutthirong, 2010).

Endorsement from prominent corporate leaders aligns with the evolving legal landscape. The Gender Equality Act, designed to prohibit discrimination based on gender identity and expression, exemplifies institutional support for LGBTQ rights (Sanders, 2019). The presence of friends among influential state and non-state institutions, such as the National Human Rights Commission, indicates a growing acceptance in politics. Affluent individuals frequently assist this process, since they gain from liberal legislative frameworks that facilitate the entry of visitors and investors into the country (Sanders, 2019).

The Thai government's involvement in promoting the legality and acknowledgment of LGBTQ+ rights illustrates a multifaceted yet more supportive path. The essence of this governmental involvement is the lack of punitive legislative frameworks targeting LGBTQ+ identities. Thailand does not penalize same-sex partnerships or non-conforming gender expression, establishing a comparatively tolerant foundation for greater legal inclusion (Sanders, 2019). The Gender Equality Act serves as a pivotal policy, expressly forbidding discrimination based on gender expression and identity. Despite patchy enforcement, it represents the state's official recognition of LGBTQ+ rights and provides a basis for contesting discrimination in both public and private domains (Sanders, 2019).

Further indications of official support encompass the formulation of the Life Partnership Law, which was ratified by the cabinet in 2018. This legal effort, although not yet enacted, seeks to recognize same-sex couples and signifies institutional acceptance of non-traditional family arrangements (Sanders, 2019). The judiciary has contributed by issuing various verdicts that uphold the rights of LGBTQ+ individuals in employment and service access, thereby reinforcing the idea of non-discrimination. In addition to legislation, state-affiliated entities like the National Human Rights Commission have promoted inclusive policies, offering moral authority and policy suggestions that enhance LGBTQ+ visibility and equity (Sanders, 2019). The election of openly LGBTQ+ MPs to national office in 2019 represented a significant milestone for political representation, affirming that queerness and public leadership can coexist under Thai administration.

International cooperation has further enhanced governmental initiatives. Initiatives like the UN's "Being LGBT in Asia" have provided strategic alliances and platforms for regional LGBTQ+ campaigning. These interactions have fortified domestic NGOs, impacted legislation, and highlighted Thailand's reputation as a progressive entity in Southeast Asia (B. Radics, 2025; Sanders, 2021). Notwithstanding these advancements, opposition from conservative groups and nationalist discourse continues to provide a significant barrier. Certain political leaders have characterized LGBTQ+ rights as external impositions or challenges to cultural ethics, generating tension between progressive policies and societal opposition (B. Radics, 2025).

Civilian support has been a vital element in the ongoing fight for LGBTQ+ rights and legal acknowledgment in Thailand. Although the nation is frequently lauded for its prominent LGBT representation in urban culture and media, such exposure has not ensured systemic inclusion. The increasing participation of civilian actors such as activists, community organizations, students, and ordinary citizens which has profoundly influenced the fight for legal reform and wider acceptability.

A primary catalyst for this civilian involvement is the insufficiency of the state's legal safeguards. Despite the existence of Thailand's Gender Equality Act and planned life partnership legislation indicating some institutional initiative, these regulations frequently lack enforcement and are largely symbolic (Sanders, 2019, 2020). In reaction to parliamentary stagnation, civilians have intervened to promote more substantial reform. Their endeavors, particularly via grassroots and feminist groups, have redefined international dialogues on gender justice into culturally relevant appeals for LGBTQ+ rights in Thailand (Saejang, 2023).

Nonetheless, the potency and impact of this support are not evenly allocated. Socio-economic status persists as a mediating factor; LGBTQ+ individuals from elevated social strata are better capable of organizing, advocating, and being acknowledged, whereas those in rural or economically disadvantaged situations mainly stay unrecognized in public discourse (Ojanen et al., 2019). Moreover, prejudice in education and employment continues to exist, so constraining the possibility for extensive transformation. Transgender individuals, specifically, persistently encounter systemic employment discrimination and are frequently confined to informal labor sectors (Suriyasarn, 2016; Visessuvanapoom, Thummanond, Klaikeow, & Phattanaqumphol, 2022). Civil society actors have advocated for more inclusive educational settings and workplace safeguards, while progress is inconsistent and limited. Civilian-led research and activism have highlighted the pressing necessity for policy initiatives to tackle the connection between victimization, substance use, and violence in educational environments (Phetphum, Keeratisiroj, & Thawatchaijareonying, 2025).

CONCLUSION

The emergence and institutional integration of LGBTQ+ populations in Thailand are not linear nor universally liberating. They arise from intricate structural interconnections among corporate elites, state institutions, and civilian actors, each exerting differing levels of influence on the parameters of queer visibility and legitimacy. The study indicates that the "fertility" of LGBTQ+ life in Thailand which referring to its development, sustainability, and socio-political reproduction, is not solely a result of cultural openness or symbolic acceptance, but is intricately linked to larger systems of economic and political power.

The capitalist revolution in Bangkok over the last forty years has engendered a consumerist urban middle class, whose commercial practices have enhanced the visibility of specific LGBTQ+ identities, especially those that conform to market-friendly aesthetics. The monetization of queerness, although enhancing visibility, frequently favors affluent homosexual males, so marginalizing or rendering invisible other minorities, such as transgender individuals and rural queer populations. Media businesses, motivated by profit, have perpetuated these inequalities by exploiting LGBTQ+ storylines that conform to prevailing consumer norms.

State processes, via legislation such as the Gender Equality Act and the proposed Life Partnership Law, provide institutional acknowledgment of LGBTQ+ rights but are deficient in enforcement and inclusion. The Thai government's support has been gradual and frequently reactive to international pressures and elite interests, rather than grassroots demands. Civilian entities, particularly activists and community organizations, have intervened to address this deficiency. Their endeavors have stimulated legislative reform and broadened cultural dialogue, however systemic injustices and class-based obstacles persist in limiting their impact.

This matter necessitates increased vigilance from nations in acknowledging how structural domination can progressively alter national principles. LGBTQ+ acts, frequently perceived as biological and cultural deviations, especially in numerous ASEAN countries, sharply contradict established cultural norms and values. This study emphasizes the significance of early and collective social awareness in addressing cultural transformations, regardless of their subtlety. In the absence of critical engagement, these changes may lead to more structural entrenchment and, ultimately, exert influence at the highest echelons of political power.

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