

สิทธิของกลุ่มคนหลากหลายทางเพศในศตวรรษที่ 21: การศึกษา เปรียบเทียบความแตกต่างของสถานการณ์ในสังคมไทยและไต้หวัน

The 21st Century of LGBTQ+ Rights: A Comparative Study of Circumstances in Thailand and Taiwan

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บทคัดย่อ

บทความชี้นี้เปรียบเทียบสภาพสังคมของไต้หวันและไทยที่มีอิทธิพลต่อผลลัพธ์ของความเท่าเทียมหลากหลายทางเพศ นอกจากนี้ยังศึกษาปัจจัยที่มีส่วนส่งเสริมสิทธิของกลุ่ม LGBTQ+ ในทั้งสองสังคม ซึ่งส่งผลต่อการยอมรับทางสังคมและการรับรองกฎหมาย เช่น กฎหมายสมรสเท่าเทียม ในทั้งสองประเทศ ผู้วิจัยได้รวบรวมแหล่งข้อมูลขั้นต้นและขั้นรอง โดยเฉพาะบทความ หนังสือพิมพ์ และข่าวสื่อสังคมออนไลน์ที่ขยายเป็นภาษาอังกฤษและภาษาไทย โดยนำมาใช้ในการวิเคราะห์ภายใต้กรอบทฤษฎีการเคลื่อนไหวทางสังคมใหม่ (new social movement) และทฤษฎีควีรีย์ (queer theory) ผลการศึกษานี้ชี้ให้เห็นว่า ทั้งสังคมได้หัวเราะและไทยมีอิทธิพลที่คล้ายกันจากความเชื่อทางศาสนา และได้รับการยอมรับในระดับสากลว่าเป็นประเทศที่มีความเปิดกว้างต่อการสนับสนุนด้านนโยบายที่ส่งเสริมสิทธิของกลุ่มคนเพศหลากหลาย อย่างไรก็ตาม เรื่องราวทางประวัติศาสตร์และพัฒนาการทางประวัติศาสตร์ของทั้งสองประเทศมีความแตกต่างกัน ส่งผลให้เกิดปัจจัยทางสังคมและการเมืองที่แตกต่างกันในการส่งเสริมความเท่าเทียมทางเพศ งานวิจัยนี้ได้ค้นพบความเข้าใจที่กว้างขวางขึ้นเกี่ยวกับความเท่าเทียมทางเพศในสังคมที่สามารถเปรียบเทียบกันได้ นอกจากนี้ยังช่วยให้เข้าใจลึกซึ้งถึงปัจจัยทางสังคมและการเมืองภายในบริบททางสังคมต่าง ๆ ที่มีส่วนในการเปลี่ยนแปลงไปสู่การเข้าใจความหลากหลายทางเพศในวงกว้าง รวมถึงการเปลี่ยนแปลงในหลายด้านที่มุ่งเน้นการคุ้มครองสิทธิของกลุ่ม LGBTQ+ นอกจากนี้ ความเข้าใจที่ลึกซึ้งนี้ยังสามารถนำไปปรับใช้ในการศึกษาต่อในภูมิภาคอื่น ๆ ได้

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Abstract

This paper compares the circumstances in Taiwan and Thailand that shape the dynamics of gender equity, with particular attention to the factors influencing the promotion of LGBTQ+ rights and their effects on social acceptance and legal recognition. The study draws upon both primary and secondary sources, including academic articles, newspapers, and online materials written in English and Thai. These materials are analyzed through the lenses of queer theory and new social movement theory. The findings indicate that Taiwanese and Thai societies share similar influences rooted in religious beliefs and are both internationally recognized for their relative openness to gender-inclusive policies. However, their distinct historical trajectories have produced different social and political conditions that influence the advancement of gender equality. This comparative study broadens the understanding of gender equity in two culturally comparable contexts and elucidates the societal and political determinants that shape movements toward greater recognition of gender diversity. It further highlights the ways in which evolving social attitudes and policy reforms contribute to expanding the rights of LGBTQ+ communities. The insights gained from this analysis may also serve as a foundation for future comparative research in other regional contexts.

Keywords: *Gender equality, LGBTQ+ rights, Comparative studies*

Introduction

LGBTQ+ sexuality has historically existed in most societies. However, within the heteronormative social system, being LGBTQ+ was often regarded as “other.” Taiwan and Thailand are two societies that have historically embraced various social factors that reinforce heteronormativity as the foundational norm, such as the adoption of Confucianism and religious beliefs in each region. As a result, individuals who do not conform to the male-female binary have been marginalized from a social perspective.

In recent years, significant progress has been made in the recognition of LGBTQ+ rights in these two countries. The LGBTQ+ movement has successfully advocated for improved rights, and LGBTQ+ groups in both nations now seek equality in various aspects, including the right to marry, access healthcare and use titles aligned with their gender identity. The dynamics within the LGBTQ+ community have contributed to social integration. However, despite these advancements, there remain gaps in the ongoing development of LGBTQ+ rights, particularly at the practical level. Notably, while legal reforms in Taiwan and Thailand have advanced ahead of many other countries in the region, practical implementation still lags behind the legal level. This

article will examine the factors influencing the development of the LGBTQ+ community in these two societies, with a focus on a comparative study of the circumstances in Taiwan and Thailand. The analysis will be divided into two levels: legal and practical.

Thailand and Taiwan are both recognized as LGBTQ+-friendly destinations, largely due to their legal recognition of same-sex marriage. Thailand, which heavily depends on its tourism industry, has seen both government officials and private sectors focusing on promoting gay-friendly tourism as a marketing strategy. Taiwan, on the other hand, legalized same-sex marriage after passing the Equal Marriage Act, making it a significant milestone for LGBTQ+ rights in Asia (Matangka. 2020).

Thailand adopted the Victorian sexual structure from the West, whereas Taiwan has experienced several colonial regimes, which has shaped the country's social and political landscape. These historical differences and similarities make Thailand and Taiwan interesting subjects for comparison. Although located in different regions of Asia, both countries share a patriarchal tradition heavily influenced by Chinese cultural norms. Furthermore, Thailand and Taiwan are among the three countries in Asia to legalize same-sex marriage. Given these factors, the study of LGBTQ+ rights in Thailand and Taiwan presents an opportunity to explore the complexities and dynamics of LGBTQ+ issues in societies with distinct historical backgrounds yet similar legal advancements.

As it is presented in mentioned-above paragraph, it is clear that the LGBTQ+ circumstances in Taiwan and Thailand is worth studying. Especially, in terms of the legal frameworks that have enabled same-sex marriage, as well as the societal acceptance of LGBTQ+ individuals in practical level. Although Thailand has promoted its country as the LGBTQ+ heaven among foreigners, Taiwan is the first country in Asia that passed the equal marriage act. It both have common elements and differences in the social contexts which lead to different level of LGBTQ+ rights in two countries. Certainly, the study of the similarities and differences in legal frameworks and societal acceptance at the practical level is an initiative by a researcher who was born and raised in Thailand and has received graduate education at a university in Taiwan. This unique background has led the researcher to recognize that Taiwan and Thailand are often viewed by foreign media, particularly in the Western world, as progressive regarding sexual diversity. This perception is largely due to their legal reforms that promote the rights of LGBTQ+ individuals. However, when considering the lived experiences within these societies, it becomes clear that both Thai and Taiwanese societies continue to face tensions. These tensions arise between traditional attitudes and more contemporary views on sexual diversity in practice.

1. Historical Background of LGBTQ+ in Thailand and Taiwan

1.1 Thailand

Historically, homosexuality in Thailand was not considered wrong or harmful to society, and there were no legal punishments for it (Romjampa. 2003). Evidence of this can be seen in the first Thai law, which described the term “Krateoy” to refer to individuals who embodied both masculine and feminine expressions. This suggests that being neither fully male nor female was not viewed as abnormal in Thai society. However, the introduction of various religious influences, such as Christianity, Islam, Confucianism, and Western social orders, significantly shaped the gender structure in Thailand. As a multicultural society, Thailand experienced substantial impacts from these external influences, which led to the perception of homosexuality and other gender identities as abnormal. It is clear that social integrity played a major role in shaping public views, particularly in relation to gender norms.

Following World War II, Western civilization had a profound influence on Thai society. Western medical knowledge, in particular, contributed to the belief that homosexuality was a mental disorder and that HIV was associated with it (Courtenay-Quirk. 2006; Pongtriang *et al.* 2010). The attachment of homosexuality to mental illness and other disorders, as propagated by Western ideas, led to the development of gender bias among the Thai population. Apart from the disorder belief, religion is one of the main factor to discourse LGBTQ+ status in Thailand. Since the Buddhism is the religion that majority of population profess, it is showed the word “Bandho” which refer to “Krateoy”; transgender, in social context through religious scripture. It is also mentioned that the result of “bad karma” will cause people to reborn as “Krateoy” (Ibid). In the late 1980s, the strong prejudice about gay has been abated. However, the thought of gay peril to society still label and limit the appearance of gay including other gender identities in public sphere (Romjampa. 2003). Among of the gender prejudice and the social exclusion, gay people have made temporary public expression by forming the “Bangkok Gay Festival” with the intention to express themselves in public places even the society has not fully accepted (Ibid).

1.2 Taiwan

Taiwan has experienced several cultural shifts throughout its history, particularly under various colonial regimes. Interestingly, homosexuality has faced less discrimination in Taiwan compared to many other regions. However, while the status of LGBTQ+ individuals was not widely accepted, there was also no legal punishment for homosexuality during Taiwan’s colonial periods. Under Japanese colonial rule, Taiwan was largely removed from Chinese cultural influences, which led to a general disregard for homosexuality, both legally and religiously. Homosexuality was sometimes

viewed as a “male erotic activity” or “the action of youths” (Cheo. 2014). In the 1930s, Japan promoted the ideal of family and reproduction to ensure a stable state, which in turn impacted LGBTQ+ individuals, as the emphasis on family structure reinforced heteronormative values. The government’s control over gender and sexuality roles during this period was evident.

On the other hand, military activities during this time fostered both same-sex and different-sex relationships within the military, creating a homo-social brotherhood aimed at collective military exploits (Cheo. 2014). In contrast, Confucian social practices reinforced clearly defined gender roles for men and women, prioritizing them in society. According to a study by Cho, “homosexuality (buggery) is against Chinese tradition and is considered evil by Chinese” (Cheo. 2014).

Throughout subsequent regimes, particularly under the autocratic rule of the Kuomintang (KMT) from 1949 to Taiwan’s democratization in the late 1980s and early 1990s, homosexuality was largely viewed with intolerance. However, it should be noted that there was never systematic persecution of homosexuals. In essence, while Taiwan under colonial rule and later under the KMT may not have accepted homosexuality in a social, legal, or cultural context, legal punishment for LGBTQ+ individuals was not enforced.

2. Forming & development of LGBTQ+ movement in two countries

Historically, LGBTQ+ individuals were often viewed through the lens of societal norms as “evil” or deviant. However, over time, LGBTQ+ individuals have begun to assert their existence and demand recognition from society without anonymity. This shift became particularly apparent in the modern era when ideas about humanity evolved. As Michel Foucault observed, “The nineteenth-century homosexual became a personage, a past, a case history, and a childhood, in addition to being a type of life, a life form, and a morphology, with an indiscreet anatomy and possibly a mysterious physiology” (Michel Foucault, cited in Cheo. 2014). This quote underscores how the concept of LGBTQ+ identity in the modern age broke from the old norms that condemned homosexuality.

The LGBTQ+ rights movement emerged as part of a broader wave of civil rights, racial, and gender movements that gained momentum globally in the 1960s. The LGBTQ+ movement, often considered one of the modern social movements, was catalyzed by the Stonewall Riots in New York City in 1969, where the LGBTQ+ community resisted police raids at the Stonewall Inn. This event became a pivotal moment in the fight for LGBTQ+ rights and had a significant impact on similar movements in the East, inspiring individuals and groups to demand their rights and assert the legitimacy of

their identities. However, the global movement did not replicate every element from the West. Instead, each society adapted and applied the key issues in ways that were specific to their unique cultural, social, and political contexts.

2.1 Circumstances in Thailand.

Historically, the LGBTQ+ community in Thailand was not recognized and could not freely express themselves in the public sphere. Despite the passing of the Gender Equality Act in 2015, which legalized certain protections, there were still aspects of discrimination. As of 2024, the LGBTQ+ community in Thailand continues to lack legal rights, such as the right to marry. The LGBTQ+ community has played a significant role in correcting misconceptions and challenging societal norms. These efforts have contributed to the increasing organization and systematization of the LGBTQ+ movement in Thailand, leading to greater societal acceptance than in the past. For instance, the criminal code, specifically Section 276, was amended to include protections against violations affecting all genders, not just females (Vichitwatchararuk. 2019).

In the 21st century, Thai society began to provide more space for LGBTQ+ individuals, which improved their social standing. However, in terms of legal recognition, more work remains. The LGBTQ+ movement in Thailand began when a homosexual couple sought the right to marry but found they lacked the legal ability to do so. This led to demands for the equal marriage act. Several LGBTQ+ organizations have played a leading role in driving the social movement for gender equality in Thailand. For example, the Rainbow Sky Association of Thailand, founded in 1999, works to promote better treatment of LGBTQ+ individuals. Additionally, the Internet Law Reform Dialogue (iLaw), established in 2009, collaborates with civil society groups and the public to advocate for democracy, freedom of expression, and a more accountable justice system, including issues related to gender diversity (iLaw. 2014).

The Thai LGBTQ+ movement initially focused on securing the right to publicly express their identities and assert their existence. In subsequent years, the movement evolved to demand the legalization of same-sex marriage. In 2020, the LGBTQ+ social movement aligned with political movements advocating for democracy, with the statement “gender equality needs to be demanded together with democracy,” emphasizing that democracy allows for the visibility of diverse identities (Salva. 2020). By 2021, the movement broadened its demands, aiming for full equality in treatment, similar to that experienced by heterosexual individuals in Thai society. The movement also sought the legalization of same-sex marriage. Four drafts of a same-sex marriage bill, proposed by the Move Forward Party, the government, the Democrat Party, and civil society groups, were submitted for parliamentary deliberation in November 2020.

However, the bill was delayed due to other urgent political issues (Nakhata. 2021). Finally, after intense advocacy by social movements and political leaders amid the political uncertainty, the same-sex marriage bill was considered by the Thai parliament on June 15, 2022, and was eventually legalized in 2024.

2.2 Circumstances in Taiwan.

Historically, LGBTQ+ individuals, particularly homosexuals, have existed in Taiwan, though their existence was often overlooked by both society and the state. This marginalization was largely due to the dominant social norm of heteronormativity, which focused exclusively on male and female genders. At the time, the primary concern regarding homosexuality was that gay men would not contribute to the reproduction of the population, as dictated by Confucian family values. Consequently, LGBTQ+ individuals were often overlooked under the strong influence of Confucian traditions, which limited their ability to express themselves publicly. This exclusion also contributed to gender discrimination, as non-binary individuals, who did not conform to traditional gender norms, faced additional challenges.

However, when compared to other countries influenced by Confucian traditions, Taiwan stands out as the most LGBTQ+-friendly nation in East Asia. Taiwan has been a pioneer in protecting and legislating LGBTQ+ rights, particularly through public policies and laws aimed at eliminating discrimination against sexual minorities. These LGBTQ+ policies and legal frameworks both shape and reflect public tolerance of homosexuality within society (Zhou & Hu. 2020). While society in Taiwan has become more accepting of LGBTQ+ individuals, some still face challenges. In the 1990s, the LGBTQ+ movement began to flourish, as lesbians and gays established campus clubs, bookstores, churches, and support groups (Damm. 2011, cited in Ho. 2020).

The official registration of the Taiwan Tongzhi (LGBT) Hotline Association in 2000 marked a significant milestone in the sexual minority community's efforts to claim a public role (Ho. 2020). Additionally, in 2003, Taiwan held its first gay pride parade, and the left-wing party actively supported LGBTQ+ rights, advocating for the legalization of same-sex marriage and adoption rights. Unfortunately, these changes did not come to fruition at that time (Ho. 2020). However, the growing LGBTQ+ movement called for rights and equal treatment from society, which became increasingly visible and vocal.

It is clear that the support of the left-wing political party was essential in driving improvements in the status of LGBTQ+ individuals, working in tandem with the social movement efforts. The rise of the social movement in Taiwan can be traced back to the 1980s, coinciding with the growing influence of political parties. The movement

gained greater momentum after 1988, when Taiwan began to undergo significant political liberalization. This shift provided a public space for discourses on gender equality and sexual diversity, allowing the LGBTQ+ community to establish organizations and legally protest. Since the early 2000s, the Taiwanese government has introduced a comprehensive set of anti-discrimination policies aimed at improving the social, educational, and occupational environments for sexual minorities (Shih. 2007, cited in Zhou & Hu. 2020).

3. Major measurement for advanced LGBTQ+ community in Thailand and Taiwan

The two countries, Thailand and Taiwan, have each taken a strong stance on the LGBTQ+ community in the 21st century, resulting in significant advancements in both the legal and practical levels of LGBTQ+ rights. By adopting Teresa de Lauretis' queer theory, which emphasizes that being queer is not a form of heteronormativity, it is clear that both societies have developed new norms surrounding gender diversity. This shift has led to a transformation in the image of LGBTQ+ individuals, from being viewed negatively to being more widely accepted. These changes have been particularly evident at the legal level. However, changes in societal attitudes at the practical level are still ongoing, with room for further development. Queer theory asserts that being queer is different and does not conform to the binary gender norms historically upheld by Thai and Taiwanese societies. It also challenges the traditional gender norms that society holds (Illinois Library. 2022). The shift in social perspectives can be attributed to the persistence of social movements over the past 20 years.

To fully understand the LGBTQ+ situation in the 21st century, the new social movement theory is essential. This theory allows for an examination of the transformation in public awareness, which has evolved into a social movement advocating for LGBTQ+ rights. Unlike traditional social movement theory, which often focuses on civil rights and class-based actions in Western societies, New Social Movement Theory places greater emphasis on cultural aspects rather than political spheres. It suggests that group formation is rooted in social integration, and it highlights the importance of individual identity within institutions, making it more relevant to social and cultural contexts (Pongpajitr. 2000, cited in Pattanasrivichian. 2019). Notably, applying the New Social Movement framework allows us to see that the LGBTQ+ movement in Thailand between 2020 and 2022, as well as the decades-long pride parades in Taiwan, serve as two key indicators of the advancement of LGBTQ+ rights in both countries.

3.1 Similarity

Since the social movement has been a global influence in the 1960s onward, the movements have become success and expanded more to various movements like race movement and gender movement. Thailand and Taiwan LGBTQ+ movement has impact a lot to the increasing rights for non-binary people. There are several similarities between these two countries' movements. First, they demanded for only their gender public expression by joining the parade and show their gender identities which was out of the heterosexual norm. Second, when the movements have been developed and society could partly accept non-binary expressions, the movement addressed more to sex education and demand for equal treatment. Third, these two countries movement demanded the same-sex marriage bill.

The LGBTQ+ movements in Taiwan and Thailand with similar demanding over times as the collective action with the awareness of human rights and people who join the action mostly from middle class in urban areas. It is the form of new social movement theory that could describe detail of people who join in the movement such as their social class or the place they belong, to seek better LGBTQ+ 's situation together with queer theory. Queer theory is applied with this sort of movement to explain the content of movement that tries to depict the differences that heteronormative platform of sex being challenged by non-binary sphere. Thus, LGBTQ+ or non-binary construction will be the next norm that society should fully accept as the human beings.

3.2 Difference

Apart from the similarities between both countries' gender movements, there are different elements in LGBTQ+ circumstance too. With the external factors, firstly, Taiwan needs to raise the nation branding to be the self-rule democracy country which, gives the huge focus on human rights aims to be different from China (Krumbein. 2020). This is an intent political factor that has made Taiwan drove to the first Asian country that passed the same sex marriage act. While Thai nation branding mainly focuses on promoting tourism through LGBTQ+ marketing campaign as the “LGBTQ+ friendly destination or pink tour” among Western's perspectives (Puangniyom. 2017). Besides, Thailand has never been colonized by any colonial regimes, thus, it makes Thai parliament and policies could perceive the own traditions which mainly set under heteronormativity. The second point that makes Taiwan different from Thailand LGBTQ+ movement is the country's rule. Thai LGBTQ+ movement demand the equal treatments for non-binary people together with the democratic demanding especially when the Junta system led by Prayuth came into power since 2014. Taiwan is known as the democratic country where gender social movement can be established itself.

Lastly, Taiwan social movement organization has been supported from government and legislation as a part to the successful of LGBTQ+ equality demanding.

4. Reluctant between legal level and practice level about LGBTQ+

4.1 Taiwan

It is the fact that Taiwan has passed the equal marriage act in 2019 which marked as the first and only Asian country that legalized this act at the time. It seems the progressive of legal level that conformed better situation regarding LGBTQ+ people's rights. Taiwan has expanded the country's position from the small island to the self-rule democratic country that emphasized the importance of human rights. Conversely, in the practical level, Taiwan society still not fully accept the equal marriage act from several perspectives. Firstly, religious aspect that believe in the sin of being homosexuality. Ho states that Taiwan conservative movements who raise the countermovement against same sex marriage bill are from religious groups. Taiwan's religious leaders initiated a campaign to defend traditional family values and gender norms that were increasingly eroded by cultural modernization that brought about what they identified as the perverse tendency of sexual liberation (Ho. 2020). Although the conservative countermovement seemed not success to pull the liberal transition back, it has political and social impact to shape people's idea about restoring the good and conservative norms of society. Secondly, Confucianism order that old conservative generation still believes and gets in practice. Since the Confucianism emphasizes the family order which divided gender role into two sexes, male and female, thus, homosexuality is being rejected because it cannot fit into gender role under heterosexual norm.

Notably, both conservative and religious based countermovement are critical to people especially toward the pre-exist social movement. Gender movement to be clear, same sex marriage movement is the way beyond social tolerance in the perception of conservative countermovement. This is the reason why both countermovement need to show their attention to oppose it. In 2018 there were almost 500 LGBTQ+ people attempted suicide from the gender bully and discrimination (Wang *et al.* 2018). In fact, in the 21st century, the globalization makes people more connected and aware of the global citizen. Hence, global concern especially, gender discrimination came into focus of world population. But, the existence of countermovement has depicted that Taiwan's tolerance toward LGBTQ+ people in practical level are not as same as legal level. This is the reluctant circumstance about LGBTQ+ people in Taiwan because with the legal practice, LGBTQ+ could have their rights under the legal protection. On the other hand, with negative gender bias toward this group of people would cause social unfairness and discrimination.

4.2 Thailand

Thailand including Thai officials and private sectors have promoted LGBTQ+ as the marketing campaigns in order to reach more amount of tourism value which is considered as the main industry of Thailand. Thus, among western perspective, Thailand is the LGBTQ+ friendly destination. Moreover, Thailand eventually legalized the equal marriage act in 2024. On the other hand, LGBTQ+ civil rights situation is much concerned because being LGBTQ+ usually faced the discrimination. Also, the social movement pushes more effort to demand more by using civil society and social movement mechanism. Notably, the passing equal marriage act in 2024 has been focused on how society in practical level would be led to. Although Thai people gain much more understanding and focus on social tolerance toward LGBTQ+ community, legal aspect such as The Gender Recognition Act still needs to be passed to truly exercised the gender equality. Interestingly, this article proposes that the situation of gender equality in Thailand has undergone significant political and social transitions in the past five years. The middle stage between social tolerance and legal recognition can be seen as a reluctant situation, requiring both direct and indirect stakeholders to put in more effort. It is more obvious that social movement could shape better understanding by the collective action. Moreover, by increasing social understanding, it helps encourage state to understand and react to meet the population needs especially in order to achieve the human rights.

Conclusion

In conclusion, the status of LGBTQ+ individuals in Thailand and Taiwan plays a crucial role in representing the demand for human rights within these societies. Both countries share similarities and differences in their social movements, influenced by various internal and external factors that have shaped the way these movements have developed. Social movements, therefore, are central to reshaping public perceptions of the LGBTQ+ community and advocating for legal reforms. Currently, the legal status of LGBTQ+ individuals in Taiwan and Thailand is largely comparable. However, Taiwan's success in promoting LGBTQ+ rights, particularly its passage of the same-sex marriage law, can be attributed to its political identity as a self-rule democracy. As the first Asian country to legalize same-sex marriage, Taiwan has positioned itself as a leader in human rights, benefiting from international recognition. This distinction also serves to differentiate Taiwan from Mainland China amidst the complex political situation.

In contrast, Thailand, a country that was never colonized, requires more intense efforts from socio-political actors within social movements to address traditional and patriarchal practices in its parliamentary system. The support for LGBTQ+ rights among

Thai politicians are often seen as politically motivated, particularly in the context of the 2023 general election, where such support may be driven by a desire to attract voters. While legal progress has been made, full acceptance of LGBTQ+ individuals in both Taiwan and Thailand requires much more than just legal reforms. Although both countries still have areas for improvement in both legal and practical aspects, the progress made in LGBTQ+ rights in the 21st century marks a significant step forward. The growing global awareness of human rights issues, including gender discrimination, will continue to influence younger generations to focus on these matters. As time progresses, the situation of LGBTQ+ rights and status in both countries remains an important area for future study, as societal attitudes and legal frameworks continue to evolve.

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