Learning Management on Sexual Diversity in Social Studies through a Case Study on Identity Formation in LGBT Elderly

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Abstract

The purpose of this research is to study learning management on sexual diversity in social studies through a case study on identity formation in the LGBT elderly. The sample included 12 LGBT (Lesbian, Gay, Bisexual, and Transgender) elderly people determined by the concept of age ranges or generations. This study is in the form of a qualitative study by using the methodology, autobiography, and storytelling of life history.

The results of the study revealed that these LGBT elderly people developed or formed LGBT identity at their early age before entering to acceptance of LGBT. Most of them were aware that they had a sexual identity different from general people since they were young. Some of them accepted such identity and express it right away whereas some tried to hide it since it was unacceptable in their living societies. Then they sought knowledge by themselves through direct experience and from other people with the same sexuality. However, these LGBT people thought that education should take the role to educate about LGBT to understand LGBT people as well as others. Regarding learning management, the focus should be on the target group of teenage students by emphasizing understanding and awareness of right, liberty, and equality in genders and societies.

Keywords: learning management, sexual diversity, social studies, LGBT

1. Introduction

In every society, people usually have basic concepts to distinguish various things in dichotomy, mostly in the form of binary opposition, so they perceived natural human sexes as females and males (Rosenblum and Travis, 2000, p. 14). People who behave differently or oppositely to the mainstream sexes are regarded as peculiarity out of social standards which are unacceptable in societies, leading to denouncement as "third sex / third gender" (Martin, 2003, p.1) Calling them like this signifies them as outsiders and separates them from others. In such a concept, 'difference' raises the question of who is different from whom or what, and it also leads to a separation between 'they' and 'we'. Consequently, these people are perceived as a problematic group of societies.

Education is regarded as a part of the process to transfer social cultures. This cultural transfer is inherited with various concepts, values, beliefs, as well as ideologies that are perceived as good and appropriate by the majority in societies. This is reflected in the form of lesson contents which are screened and approved by experts in different fields of social studies. Such textbooks have been the means to determine a youth's mindset and social practice.

Meanwhile, education becomes an important mechanism for shaping the attitudes of people in certain societies to have similar opinions or characteristics. Educating people in the country is important for shaping their attitudes and characters. In an education system, the government controls and develops people through youth's thoughts, beliefs, and attitudes. For "learning socialization", the government repetitively integrates ideologies in lesson contents. Textbooks are used as a guide to cultivating particular attitudes and then to inherit or influence the next generation. Textbooks of social studies cover the contents about ways of life, attitudes, beliefs, values, and social behaviors. Social studies textbooks reflect well about social contexts and expectations in each period, as guided by the government (Djutangkour, 1986).

Presenting homosexuality with the negative perception of students in educational institutions is to foster their

negative attitudes and biases on homosexuality, leading to the problems of discrimination, exclusion, and hatred of homosexuality. Such problems may be caused by the presenter's lack of knowledge, misunderstanding, or biases on homosexuality.

As a result, homosexuality should be studied in all dimensions about their ways of life, and their positive and negative experiences. Social studies have an important role in the preparation and promotion of students' citizenship and awareness on rights, duties, and equality as well as in understanding various contexts about races, cultures, language, and sexual diversity. Accordingly, the researchers are interested in studying homosexual life, especially with LGBT elderly people who had direct experience through their life in societies and were able to persist in firmly maintaining their identity and individuality. The present study was aimed for a better understanding of homosexual life with the main target on "promotion of citizenship equality". The purposes were to enhance knowledge and understanding of sexual diversity in various contexts; to raise awareness on citizenship equality in right and liberty; to promote understanding for acceptance with less bias and denouncement from society, and to perceive humanity with equality. Everyone should have self-esteem and the right for expressing themselves freely.

2. Method

2.1 Objectives of the Study

To study the contexts of LGBT elderly people's ways of life

To propose guidelines for learning management on sexual diversity in social studies

2.2 Advantages of the Research

Provide guidelines for developing learning management on homosexuality in social studies.

Strengthen citizenship through stimulation from social studies to perceive the importance of equality; and raise awareness on right, liberty, and equality in societies. Due to the educational limitation, there is not sufficient enhancement on rights, duties, citizenship, and equality of all groups in societies, especially in sexual diversity groups.

2.3 Scope of the Study

The research area of the present study was in Chiang Mai Municipality, Chiang Mai Province. This area contained multi-cultures with a variety of cultures, ethnicities, and manifestations of sexual identity. Chiang Mai Municipality had high variety with a continuous flow of outsiders, reflecting its multi-cultural city with a diversity of cultures, ethnicities, religions, and sexuality. Therefore, it was selected for the study.

Content scope covered the main informants' life history on the relationship of their own families and that of their lovers' families and sexual relations.

The samples of the study were LGBT elderly people determined from age ranges, according to the concept of age range or generations. Zemke et al. (2000) define a generation as people born in the same period, passing through experience with similar historical backgrounds, and having similar attitudes and similar ways of the work operation. The selected age range was Baby Boom Generation born during 1946 – 1964 or after World War II, and at the time of this study, the baby boomers were at the age of retirement. The samples were divided equally. There were 12 people in total.

The limitation of the study was that it was a case study so the samples could not represent all LGBT groups.

2.4 Methodology of the Study

The study was in the form of qualitative research by using the methodology, autobiography, and storytelling of life history to study the LGBT life of elderly people. The data were collected by interviewing the main informants who were LGBT elderly people and were willing to reveal their data. The researchers talked with them to collect the data supplementary to the first part of the data to fulfill the research objectives. The research methods were detailed as follows.

Documentary research was implemented to study related concepts, theories, research, textbooks, and papers published in and out of the country.

In the fieldwork of the data collection, the in-depth interview was used together with participant observation by using the questions conforming to the study objectives. The storytelling of the main informants was conducted through the interview and was recorded in an audio form to screen their life history comprehensively without errors.

Regarding the instruments for the data collection, the researchers developed questions by basing on the study objectives, and related concepts and theories. The question contents were easy to understand in an open-ended form and were validated and edited by the research advisor. The data from the interviews were noted and recorded. The appointment for the interview was made in advance to determine the time, duration, and place for the interview.

In the data analysis, the collected data from related documents and the interview transcription were classified according to the studied issues in the timeline and systematic order. Then these data were analyzed according to the objectives, and the description was written and re-examined with discussion, conclusion, and suggestion.

The data were validated with triangulation: 1) data validation from the same age range or generation of the elderly people, 2) researchers' validation from data exchange among co-researchers in fieldwork, and 3) data collection validation from collecting data on the same issues in different sources together with observation, and asking questions or interview. The obtained data were examined whether they were consistent with the ways of life in contexts etc.

Regarding research ethics, the researchers were aware of the samples' right protection. Before the data collection was implemented, the thesis proposal was submitted to Ethics Committee on Human Research at Chiang Mai University and was approved on 17 August 2020 with reference No. CMU/REC 63/065. The informants' data were kept in confidence and used only for academic purposes without revealing their names and addresses.

4. Concepts and Theories

The concepts and theories were reviewed concerning learning management on sexual diversity in social studies through a case study on identity formation in elderly people, as detailed below;

National Human Rights Commission (2007) states that homosexual people such as a female-love-female (Lesbian), male-love-male (Gay), Bisexuality or Transgender are in a group of "sexual diversity".

According to K äng D.B. (2014) states that in Thai society, LGBT people are defined or visibly distinguishable by outward appearance:

Kathoey: a male-to-female transgender person, typically engaging in or desiring relationships with heterosexual men, irrespective of operative status

Gay: a male, masculine or feminine, who engages in or desires same-sex relationships with other males

Tom: a masculine woman who engages in or desires same-sex relationships with a woman

Dee: a feminine woman who engages in same-sex relationships with tom

Peter A. Jackson and Nerida M. Cook 1999, cited in Duangwiset (2013), Thai educators rely on western theories of genders and sexual orientation. These theories are divided into 2 phases. The first phases occurred during the 1940s – 1980s by psychiatrists and psychologists who took an important role in forming knowledge about homosexual behaviors. Such knowledge explains that gays, hermaphrodites, tomboys, and femme have sexual deviant behaviors and are social problems. It is believed that these behaviors are from western cultures, not existing behaviors as ever. This belief concerns the belief of sin in Buddhism that gay, hermaphrodite, tomboy, and femme are people with bad sin from their last life so they were born in this life with wrong sexes. Knowledge in psychiatry and Buddhism leads to the discourse of 'wrong sex' and 'unnatural' widely in family and educational institutions. This mainstream knowledge has created the illusion of gay, hermaphrodite, tomboy, and femme up to the present.

In addition, according to the research on "Tolerant but unaccepting: The myth of Thai 'gay paradise'" (Jackson, 1999; Ojanen, 2009), Thailand is perceived by foreigners and some Thai people as the country with much acceptance of sexual diversity. This is well-known until now so government agencies apply this perspective to promote tourism for foreign people with sexual diversity. However, Thai people in sexual diversity groups still face problems in daily life. Therefore, Jackson refers to Thai society's characteristics as 'tolerant but unaccepting' homosexuality. He concludes that Thailand as 'a paradise of homosexual people' is just an illusion, not real since heterosexuality has been the standard norm of the mainstream in Thailand. Therefore, people in sexual diversity groups are not accepted in Thai society (Mahidol University, 2014).

Concepts of sexual diversity on Thai textbooks

In the present study, the researchers collected and analyzed the issues on gender and sexual diversity from the textbooks of social studies. Accordingly, the contents in the textbooks emphasize or dominate beliefs in such attitudes and values which cause sexual inequality. Particularly, in patriarchal societies, males are perceived as

superior to females due to the successive values in societies. For example, the study of Chahongrum (2013, p. 11 – 27) states that 'patriarchy' is the repetitive ideology in family life and marriages. Females are expected to take roles of childhood, wifehood, and maternity. This emphasizes the sexual concept of Thai society on masculinity and femininity that males are more valued whereas females are less valued to be subordinate to males. This perception is linked to the concept of human reproduction (Raksasat, 2001) which is an important part to develop citizenship of the country. Although the contents of sex education are integrated into the course of health education, they emphasize sexual disorder (Phurisambun et al., 1993)

In other subjects especially in social studies, the contents of sexual diversity are not integrated although social studies are concerned with citizenship, respect to rights of oneself and others, respect to equality, especially on sexual equality. Sexual equality becomes a problem about gender, mainstream, and sexual diversity. Students should be supported to learn about rights and social systems as well as to solve problems when contacting or requesting service from government agencies according to their basic rights. These issues should be taught for students to understand their own us, rights, and equality to live a happy life in society in a different ara (Aiewsriwong, 2013).

Therefore, education is regarded as one factor to create the mindset as mentioned above. Although it is not clearly stated in the curriculum that homosexuality is unacceptable in society; not teaching it, teaching a little, or teaching it with negative attitudes can limit social perception as well. If people in society lack understanding or misunderstand about homosexuality; homosexual people will be perceived as people sexually deviant from general people (Phongsathornkunphanich, 1987), and they were perceived as nobody in such society. Moreover, misunderstanding can lead to hatred and discrimination to limit some of their rights which they deserve as other people.

5. Results

The results are presented in 2 dimensions as follows;

5.1 The Life Contexts of LGBT Elderly People

5.1.1 The Life Contexts of the Female-love-female Type (Lesbian)

According to the study on LGBT life in elderly people, the way of life in the female-love-female group was related to family strictness on supporting to study in girl schools and nurture in the feminine environment. Moreover, shortages of things in the poor family made them struggle for survival and adapt themselves for self-independence as males. These are important conditions to form a sexual identity as a female-love-female type. Regarding self-perception, elderly women began to love or be impressed in the same sex since they were young. Most of them began such feelings in their kindergarten or at the age of 4 – 6 years. They realized themselves to love people of the same sex again when they were teenagers.

The elderly women in the female-love-female type accepted social rules as females. Although some female-love-female elderly women are tomboys, they still ending their speech with 'kha' or 'khā' without expressing themselves too distinctively. However, some female-love-female elderly women behave themselves in society as normal women.

5.1.2 The Life Contexts of the Male-love-male Type (Gay)

In the male-love-male type, the childhood background of the male-love-male elderly men was found in relation to family members. Some were parented with sisters and most family members were females. On the other hand, some men grew up with the parenting of strict and forceful fathers. As a result, these men assimilated feminine or masculine characters from their family members and led to male-love-male. Although there are debates in several research about causes of homosexuality, childhood background and family parenting are factors to form homosexuality. These elderly men found themselves initially preferred to be close with boys while they were playing together in primary schools. Some boys were small so they were often bullied and wanted to play with girls rather than boys. In general, the development of male-love-male started in teenage. After having a homosexual experience, they began to accept themselves and finally made a living as a male-love-male. The elderly men in this type had different lifestyles from other people in that they had additional groups of friends who were male-love-male for chatting, consulting, or doing various activities together due to their better understanding among the same type. Apart from that, their normal life was not different from other men at all.

5.1.3 The Life Contexts of the Bisexual Type (Bisexual)

According to the study on bisexual elderly people, their childhood background was related to parents' divorce or separation, and insufficient time of parenting. This might influence their approach to bisexuality. Some bisexual

elderly men thought that lack of love or warmness from parents might stimulate the subconscious mind to fulfill themselves with love from both males and females. However, some of them thought that families have no or little influence on their bisexuality. It might be from their sexual orientation caused by their personal experience of bisexuality at a particular time. Such sexual orientation was continuously flowing and changeable according to the intention of each experience which mostly occurred from desires to learn or to try and from internal drives.

Regarding self-awareness, although most bisexual elderly men did not define themselves as sexual deviant people, their sexual orientation was due to their tastes and they perceived that their sexual orientation is changeable. Especially in bisexual females, it switched between femme and normal women since they perceived both weaknesses and strengths of tomboy and men so they did not necessarily have a relation with just only one gender. On the other hand, most bisexual males had a relation with females before they realized that they were more interested in the same gender and changed their identity later.

Most bisexual elderly people had not ever known or heard the word 'bi'. They understood this word as 'sūrabai' (in Thai) which referred to playboys or playgirls. Therefore, these bisexual elderly people did not define themselves particularly, they just perceived themselves as males or females who could love anyone freely. Although it was difficult for these bisexual elderly people to have perfect families because of their changeability, flow, and continuity; the study found that most of them had their own stable identity after passing through some bisexual experience. They maintained their relations with lovers and they later discovered that they belonged to the bisexual group.

5.1.4 The Life Contexts of the Transgender Type (Transgender)

According to the study on transgender elderly people, their sexual background was similar to that of the male-love-male group. Most of them had sisters or were nurtured by mothers while fathers earned income for families. Some grew up with sisters and most family members were females, so they assimilated feminine characteristics, leading to feminine identity formation. Consistently to self-concepts of transgender elderly females, their femininity inherited since they were young. Most of them recognized such identity since they could remember although they did not express it in their childhood. This was due to the societies at that time when hermaphrodites or ladyboys were denounced or perceived negatively as prostitutes, night-shift workers, or people with transmitted diseases.

Apart from the way of life mentioned above, the sexual values of most transgender females were on real men, real male sexuality, or mainstream sex. Since the self-concept of ladyboys was femininity so most transgender females desired similarly to normal females to have relations with normal men.

5.1.5 Group Discussion about Guidelines for Learning Management on Sexual Diversity

From having studied the context of LGBT older adults' lifestyles until ways and approaches in conducting life were known, the researcher organized a focus group discussion with people involving homosexual people in the educational system to seek an approach in creating learning and understanding about LGBT in Chiang Mai. Regarding organizing the mentioned focus group discussion, the attendees helped to brainstorm whereby they were divided into 3 main groups, namely

    1. Group of teachers and instructors

    2. Group of LGBT children and youth

    3 Friends of LGBT children

From the above-mentioned focus group discussion, it can be summarized as follows:

Teachers and instructors of LGBT students

Teachers and instructors are considered as an important part of building awareness and they are important people who can give information and knowledge, including advising children. In fact, respect and understanding regarding sexual diversities should start at schools. However, most of the teachers' problems are lack of knowledge regarding sexual diversities. That is the reason why they give advice to children or have prejudices against them in a wrong way, leading to bad results more than good results. Moreover, the research on the topic "Bullying of children in high schools and vocational schools in Bangkok and its outlying districts in 2018" shows empirical data that 91% of 1,606 samples used to be bullied in schools so much that they felt hurt or felt so bad.

Opinions of teachers for some parts

    "Regarding this matter, we as teachers have never studied it before because it is not in the curriculum." At

the same time, teachers have been taught differently. When they become teachers, regarding values and ways of thinking for the Thai people, teachers have power over children and they are always correct. Children cannot argue with them or express their opinions. However, the world has changed. We gain more knowledge and understanding. This makes us realize that teachers should not abuse power. They should listen to children understandably. Moreover, schools lack a policy promoting sexual diversities. Even in the curriculum of social studies, there is no talking about these."

"Our problem is that we as teachers do not know what to teach. I mean the content. For example, when students ask us if it is wrong to have sexual orientation for the same sex, the teacher comes up with the answer of the fact that in terms of mental illness this is not wrong. However, if we tell them that this is not wrong, then they can misunderstand by thinking that this is correct as well. Sometimes they are not homosexual, but when they see their friends who are homosexual, they want to be like them too, sort of imitating. In fact, they are not."

From the mentioned problems, we can see that some parts of teachers and instructors lack much knowledge and understandings of sexual diversities. Some teachers think that being LGBT is a contagious disease. Therefore, guidelines were proposed mutually from the focus group discussion as follows:

1. Teachers should accept sexual diversities existing in the Thai ety. Then, they can build understandings towards teachers, friends, and parents of children without having prejudices. At the same time, teachers must be able to advise the children as well;

2. Schools should accept sexual diversities and support attitude changes of personnel in schools. They should set up a project giving knowledge to personnel regarding sexual diversities and supporting the area for the mentioned groups of students to create a good environment and suitable areas for homosexual children and heterosexual children;

3. Schools should add lessons regarding sexual diversities and respecting other people's rights.

Groups of LGBT students

Children in the LGBT group in Thai society are viewed as problematic children who like to act out by calling attention. However, these children face a lot of problems such as trying to understand themselves, adapting themselves to society, not being accepted among friends, having no courage for self-disclosure, etc. These problems put pressure on them and stress them out. They do not have anyone to turn to for advice which can make them understand the problems clearly and understand themselves more.

The opinion of a 16-year-old LGBT boy

"Sometimes I just don't understand myself. I can't explain it. At other times, I am scared. I'm afraid that my parents do not understand me. If I tell my friends about this, I don't know if they will accept it or not. I feel so uncomfortable. That's why I keep it to myself all the time. Up to these days, I don't know what I am. I wish the school would teach a course about this matter because there are a lot of people out there who have the same feeling as me. Too bad, I have no idea of whom I can consult. I don't know how to behave."

The opinion of a 17-year-old LGBT student

"I accept myself admitting the fact that I am gay. Is being gay fun? Not at all! I am always made fun of by being called queer, gay, etc. Sometimes, I pretend that I do not pay attention to what they say but, in my mind, I think that although I am gay, I am also a human being. Therefore, if this matter is taught in the school, I will know and understand how I am. Sometimes regarding the things which we do not know about and we cannot ask anyone about, we must search for knowledge by ourselves. Until we know about it, it is too late."

The opinion of a 15-year-old LGBT student

"I think being a tomboy is quite good because I can make friends with both girls and boys. Sometimes guys play with me too roughly, so roughly that they forget that I'm still a girl. Sometimes they sexually fondle me asking me if I am a tomboy and if I want to be cured from what I am. The thing is that they don't understand me. If the school teaches students about this matter, it will be nice. As a result, I will understand myself and my friends will understand me too. "

From the focus group discussion of LGBT children and youth, they presented problems and demands of LGBT children as follows:

1. They feel frustrated regarding sexual orientation. They do not understand their own feelings for the fact

that why they are different from other friends;

    2 They have problems adapting themselves in the family;

    3. They are not accepted by society and understood by people surrounding them;

    4. They are made fun of and abused verbally, which hurts their feelings. For example, they are offered to be cured from being a homosexual person. Sometimes, they are abused verbally with words having strong meanings such as Kratoey (queer);

    5. They do not how to behave in situations. They are not sure if things that they do are suitable or not;

    6. They do not have any advisors available with knowledge and understandings both in the family and in the school.

    7. They would like to have a curriculum regarding homosexual people taught in the school so that they can learn how it is like for being a homosexual person and how to behave. Moreover, friends will understand homosexual people more.

    Friends of LGBT students

Friends of LGBT students are regarded as a group that is close to LGBT students intimately. Problems usually arise from relationships among friends, acceptance, and understanding among one another. LGBT children usually turn to their friends for advice first due to intimacy and having the same age. This facilitates having conversations, which is better than consulting their parents or teachers. However, LGBT children do not have the courage to self-disclosure with friends. Due to this, their friends cannot understand them.

The opinion of a friend of LGBT students for the first person:

> *"I have friends who are gay. Because they are my friends, so whatever they are, I can accept it. But sometimes being their friend, I feel that we are not together as friends trustfully."*

The opinion of a friend of LGBT students for the second person:

> *"I have a lot of gay friends. There are many types. Some are very nice, very talented I mean talented in every way. They are good friends but sometimes they don't have the courage for self-disclosure. The thing is they do not tell their friends that they are gay. Anyway, friends know that they are gay it is not difficult to notice that. I just want them to reveal themselves to friends. Because we are friends, we can trust each other and friends are ready to accept the way they are."*

The opinion of a friend of LGBT students for the third person:

> *"I do not think that LGBT friends are quite different from other friends. It's just that we cannot access their personal life. I'm not sure if they don't trust us or they are afraid that we don't understand them. If it's just the way like this, I'm afraid that we have to accept the fact that we don't understand them."*

For friends of LGBT, there are guidelines in building good relationships and friendship as follows:

    1. They should be open-minded towards, accept, listen to LGBT friends the same way they treat other friends;

    2. Firstly, they should focus on changing their attitudes so that this can lead to true acceptance;

    3. They should ingrain the idea of respecting human rights, honoring other people, not judging people from external appearances or the gender of the particular person into themselves. They should take into consideration good deeds and abilities more.

Therefore, from the result of the above-mentioned focus group discussion, it can be summarized that there are several people or groups of people involving with homosexual people. They all face a lot of problems especially for the problem of acceptance and the problem of living together, including the problem of advising LGBT groups. The mentioned problems originate basically from a lack of knowledge, understandings of the story of sexual diversities. To bring about knowledge and understandings regarding sexual diversities requires educating people at every level of the society starting from families, schools, and communities in order to lead to understandings, respecting rights, equality further.

5.2 Guidelines for Learning Management on Sexual Diversity in Social Studies

According to the results of the literature review, interview, participant-observers, focus groups, and focus group discussion; education at the time of these LGBT elderly people was managed with Curriculum B.E. 2503 (1960). The contents of this curriculum were classified into subject groups, and in the social studies group, the contents

were concerned with humans and the environment with 6 objectives. In this paper, only the 5th objective is dealt with i.e. "To be good citizenship with desirable attitudes, be able to work well in teams", (Ministry of Education, 1965). The citizenship subject was determined to study one hour a week, but it was noticed that the syllabus contents in 3 lower secondary levels were similar. This was different from other subjects in the social studies group such as moral education, geography, or history in which the contents were developed in a hierarchical order. The period of drafting this curriculum around 1959 – 1960 was consistent with the political contexts in Southeast Asia. The focus was particularly on national security which correlated in various dimensions in economy, politics, societies, and cultures.

For clarifying the systematic changes and the relation among the contents in educational levels, the changes of syllabus contents are presented, concerning the Citizenship subject of the social studies group at the lower and upper secondary levels. The analysis was in the following curriculums.

1) Lower Secondary School Curriculum B.E. 2503 (1960)

2) Upper Secondary School Curriculum B.E. 2503 (1960

These curriculums were used for learning management during the school-age of the informants in this study. Therefore, the description in Tables 1 and 2 about the syllabus contents in these curriculums will clearly illustrate the overall contents taught in social studies at that time.

Table 1. The syllabus contents of the Citizenship Subject in Lower Secondary School Curriculum B.E. 2503 (1960)

Content Topics in the 3-year curriculum		
Main Topics	**Supplementary Topics**	**Sub-Topics**
Etiquettes and courtesy in Thai society Being good citizenship Self-control of Teenagers The exploitation of leisure time		
Citizenship	Citizenship on:	- Family - Religion - Community - Thai country and kings
	Government regulations in central, regional, and local areas	- Parliament - Government - Justice court
	Election	
	National security	Threats in societies, economy, and politics; United Nation and specialized organizations; Southeast Asia Treaty Organization (SEATO)
	Thrift, saving, and Government Saving Bank Co-operatives and household industry Family income and expense in local and national areas Household laws Education and National plans Occupations and occupational promotion	

Source: Ministry of Education (1965). Lower Secondary School Curriculum B.E. 2503 (1960) (Grades 8 – 10). Bangkok: (n.p.)

Table 2. The syllabus contents of the Citizenship Subject in Upper Secondary School Curriculum B.E. 2503 (1960)

Content Topics in the 3-year curriculum		
Main Topics	**Supplementary Topics**	**Sub-Topics**
Structure of Thai society	Social units, cultures in Thai society, important institutions in Thai society, human relation	
Trends in current societies	Social changes, economic changes, influence of western civilization, and technology	
Social development	Development in education, public health, infrastructures, social welfares, internal peace, and threat prevention	
Economic development	Individual income and national income; promotion of productivity, investment, and marketing	
Constitutional government	Sovereignty King Legislative power Executive power Judicial power	
Moral principles	Biography of Lord Buddha Merit-making rituals Dharma	

Regarding Lower Secondary School Curriculum B.E. 2503 (1960), the same content topics were taught throughout 3 years. The contents were concerned with the enhancement of good social courtesy; good citizenship appropriate to ages; exploitation of leisure time; and awareness of one's duty as citizenship on family, religion, community, country, and the king. Notice that the government at that time was the constitutional government with the structure of 3 powers: parliament, government, and justice court. Due to the political situations in Southeast Asia, Thailand faced a threat from communism so the contents of the Southeast Asia Treaty Organization (SEATO) were integrated into the curriculum. Other topics were concerned with the daily life activities of people in terms of thrift, household income and expense, and occupations, etc.

According to Upper Secondary School Curriculum B.E. 2503 (1960), the Citizenship Subject was classified in the subject group of Social studies A which was a compulsory subject for all study programs both in general education and vocational education (Ministry of Education, 1965) in order for the same direction of implementation. The contents were unfamiliar for students from the contents in the lower secondary levels. They involved social changes, economic changes, the influence of western civilization, and individual income and national income. In addition, the contents focused on the development of societies and the economy as well as on additional details about sovereignty in constitutional government.

It is clear that the concept of sexual diversity in society was not integrated in National Curriculum B.E. 2503 (1960), and this concept was unknown and unacceptable by the government sector to raise awareness and understanding in rights of citizens because the focus was on developing people to be aware of state security and importance of the king. Although students were taught to respect other people's rights and opinions, they were not taught to respect the liberty of themselves and others.

6. Discussion and Conclusion

6.1 Discussion

6.1.1 The Life Contexts of LGBT Elderly People

According to the data from the informants, Thai society did not accept the existence of other genders outside the mainstream framework i.e. male and female. Moreover, these genders were denounced as a peculiarity. Such obstruction prevented them to freely express themselves or their identity and could not seek advice to solve their problems from different genders. This was consistent with the study on "Tolerant but unaccepting: The myth of Thai 'gay paradise'" (Jackson, 1999; Ojanen, 2009) that Thai society is characterized as "tolerant but unaccepting" for homosexuality. The metaphor of Thailand as 'a paradise of homosexuality' is only an illusion, not real since most people with third genders cannot express themselves freely and cannot seek advice to solve their sexual problems.

The informants thought that at present there is more acceptable than ever on daily life behaviors as

male-love-male, female-love-female, or other sexuality apart from the mainstream. Different sexuality, homosexuality, or transgender do not regard as peculiarity anymore if they behave appropriately in societies without disturbing other people. This is consistent with the concept of Sonya Andermarh (2000, cited in Ramingwong, 2007) that homosexuality becomes a public issue, not a personal issue anymore. However, the expressionless of each sexual identity should be in a good and appropriate manner in societies without damaging such societies.

6.1.2 Guidelines for Learning Management on Sexual Diversity in Social Studies

One finding from the study was that some LGBT elderly people lacked knowledge and understanding of their own identity, and lacked awareness of their rights, liberty, and equality in societies. The limitations of education lacked enhancement for citizen's rights and duties. It also lacked enhancement for equality of everyone in societies and awareness-raising of people with sexual diversity in various contexts. This is in line with the study of Brad M. Maguth & Nathan Taylor (**2014)** on Bringing LGBTQ Topics into the Social Studies Classroom, The Social Studies stating that social studies have an important role in building awareness and preparing the youth towards becoming citizens with diversities and having democratization.

This finding helps make understanding about important problems as well as for forming guidelines for educating the new generation of LGBT people to cope with problems and to fight for their rights and equality. This also includes the right to obtain sexual education to understand human sexual diversity. The approval of people's rights on sexual education is an important instrument for preventing discrimination because of their sexuality and sexual identity. The synthesize from the data of in-depth interview, participant observation, and focus group is useful as guidelines for designing the content integration of sexual diversity in learning management by focusing on learners' concept changes under educational conceptualization.

The results of the present study showed that there were no contents to enhance or educate on sexual diversity in various dimensions. The researchers propose guidelines for learning management for all students, not only for students with sexual diversity. Because this issue is concerned with human rights, self-respect, respect for other people in various contexts for reducing denouncement and hatred from people in societies. In this paper, the researchers suggest some issues of sexual diversity which has not appeared in learning lessons.

Table 3.Guidelines for the integration of sexual diversity in lessons

Examples of Possible Content Integration	Contents in Lesson Plan
Religious perspective on sexual diversity	1. Sexuality and universal religious perspective 2. Perspective on sexual diversity and Buddhism
Development of citizen equality	1. Individual identity 2. Movement for citizen rights and sexual diversity in Thai society 3. Laws about sexual diversity
Dynamics and transition of sexuality in historical dimensions	1. Sexual diversity in a global civilization 2. History of sexual diversity in Thailand 3. Important people with sexual diversity

The details in the above table are from the synthesis of literature review and identity formation in LGBT elderly people who suggested for sexual diversity education to make understanding about it in various contexts, to form strong citizenship of the country, to enhance students' awareness on equality and human dignity, and to reduce bullying, especially in schools. Based on the synthesis summary, some content topics are suggested as guidelines for learning management. Apart from these suggested topics, the researchers also synthesize learning components for enhancing learners in all dimensions according to the 21st-century skills as follows.

　　　1)　　Awareness: To be active on problems of equality, rights, liberty, and citizenship as well as to extend valuable vision on sexual diversity

　　　2)　　Knowledge: To understand the basis of the rational thinking process on the problems of inequality, denouncement, lack of understanding in sexual diversity, and one's own responsibility and roles

　　　3)　　Attitudes: To gain good attitudes and social values with care, empathy, understanding, and inspiration to prevent and improve the surrounding circumstances

　　　4)　　Skills: To be able to solve problems, adapt oneself, and get along well with sexual diversity

These suggestions for learning management help enhance students with sexual diversity to understand well in

their own sexual identity with dignity, value, and pride.

6.2 Conclusion

The results of the study can be the conclusion as follows;

6.2.1 The Life Contexts of LGBT Elderly People

According to the study on the life contexts of LGBT elderly people, it can be summarized that childhood experience is an important factor to form or develop the sexual identity of LGBT elderly people. With the childhood experience of the LGBT elderly people, most of their families were found with problems of divorce or limited time of parenting. For example, the male-love-male elderly people grew up with mothers' parenting, with the majority of female family members, or with fathers' limited time of parenting due to responsibility to earn income for the family. Most female-love-female elderly people grew up in families with the majority of male family members. They realized their own identity different from other people since they were young. Some of them accepted such identity and expressed it right away whereas some tried to hide it due to the unacceptance of their living societies.

Regarding definitions of identity in the LGBT elderly people, the sexual definitions for people with sexuality different from general people were not determined at that time as at present. Therefore, the definitions of the identity of the LTBT elderly people are narrowed, and they could not identify or define their own identity. For example, female-love-female people at that time were called with the northern dialect as 'pū' from local people in their societies to refer to females with masculine characters. In the case of male-love-male people, the concept was expressed with the word 'hermaphrodite' for male-love-male men or women, and transgender people were called hermaphrodites as well. Therefore, the LGBT elderly people in male-love-male and female-love-female groups were defined with the same definition of 'hermaphrodite'. However, bisexual elderly people were not defined clearly due to the flow of their dynamic gender. The word 'bi' occurred later to call this group but some of the bisexual elderly people did not define themselves accordingly.

In terms of their practice in societies, the informants made a living and practice as other general people without differences. From the external appearance, they looked like other people in societies. For example, some male-love-male, female-love-female, or bisexual elderly people remained their characters or got dressed similar to the mainstream in societies due to their adaptation to get along well with other people in societies. Most transgender elderly women had feminine characteristics and got dressed as female, and they behaved in a good manner in their living societies.

Most current problems and obstacles of the LGBT elderly people were mainly on economic and financial problems since they stayed alone without their own families. When they got older, they needed money for their living. The secondary problems were on their health as normally found in elderly people. Health problems mostly found in the LGBT elderly people were like other old people i.e. hypertension and diabetes etc.

6.2.2 Guidelines for Learning Management on Sexual Diversity in Social Studies

The aims of the guidelines for learning management on sexual diversity in social studies are for educating learners about sexual diversity in all dimensions of societies, cultures, and other related dimensions. The targeted groups are students in the primary and secondary levels. The purposes are for developing learners' good attitudes on citizenship and positive attitudes, and for adapting themselves to get along well with other people with acceptance and respect in diversity. The purposes are also to develop their empathy for other people's feelings, leading to form new visions of the citizen which change over time; and for encouraging students' interest and awareness. These are the main aims for developing citizens who are knowledgeable and able to keep with social changes as valuable world citizens.

The guidelines for sexual diversity content in the learning management of social studies include the following components.

    1) Religious perspective on sexual diversity

    2) Development of citizen equality

    3) Dynamics and transition of sexuality in historical dimensions

7. Suggestions

The curriculum in all Thai educational levels should be revised with up-to-date contents conforming to the contexts of sexual diversity at present, especially on equality and sexual diversity. The contents causing denouncement or discrimination should be removed. Equality should be enhanced for people in all occupations

and with whatever sexual identity or sexuality.

Government agencies should support and push legislation concerning people with sexual diversity, especially on their legal rights and social welfare. Such laws can enhance citizen equality consistently to international standards.

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