

Abstract

In western society during the course of 1970s, the major characteristic of lesbian autobiography was the writer's coming-out narrative examining lesbian identity, amidst the struggle against the influence of medical and psychiatric discourse. The discourse which succeeded Christian Church's sodomy law defined lesbian as a kind of mental disorder.

In Thai society, there has no any legal code or buddhist precepts which would punish anyone for being homosexual. This, therefore, allows homosexuals live their lives without restraint up to a certain extent. However, lesbians and gays in Thai society are perceived as psychoses or deviance from social norms. It is partially a consequence of adopting the medical and psychiatric discourse from the West. Subsequently, most lesbians in Thai society live their lives of hidden and covered identity. Besides, they are unable to communicate their views and identity to the public as equally as heterosexuals do.

This thesis initially studies a woman's identity, from the past to the present, who chose to be a lesbian. Nevertheless, it also finds that even though sexual identity is one of the most essential characteristic in defining homosexual's own identity but being oneself is comprised of a number of social dimension such as ethnic, caste, religion, education, and etc. Each of which is not able to be separated at all from the others.

Moreover, the thesis bears the fact that one's self in various aspects are unfixed, but fragmented and fluid depending upon time, circumstances, and the environment where the person interacts. Recognising only one identity or another such as sexual identity or gender identity as the solely self identity is simultaneously the course of power relation which excludes the different ones and alienates them as the Others or the inferiors. Though all the self is only a social constructed subject.