

Kyoto University Global COE
 “Reconstruction of the Intimate and Public Spheres in 21st Century Asia”
 Asian ERASMUS Pilot Program for Teaching Staff from Overseas Partner Institutions

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| Name (First, Middle, Last) | Thanes WONGYANNAVA | City/Country of the Home Organization Bangkok, Thailand |
| Home Organization (University/Institute, Dept./Faculty, Position/Title) | Associate Professor Faculty of Political Sciences, Thammasat University | |
| Invitation Period | From November 7, 2011 to December 12, 2011 | |
| Counterpart Graduate School/Center at Kyoto University | Counterpart Professor: Prof. OCHIAI Emiko Counterpart Graduate School/Center: Graduate School of Letters | |
| Title of Research | Family and Sexual Politic: The Aristocratization of the Thai Bourgeoisie | |
| <p>1) Title of the lecture(s) if you gave any:</p> <p style="text-align: center;">“Family and Sexual Politic: The Aristocratization of the Thai Bourgeoisie”</p> <p>2) Title of your presentation(s) if you gave any at seminars/symposium/conference; Date and Place; Number of participants (approx.); Organizer</p> | | |

Please attach a written report evaluating your results/achievements from our GCOE Asian Erasmus Pilot Program.

(1) Please submit two separate reports, of approx. 350 words each, written from the aspects of “Education” and “Research”. (2) Attach reference materials if any. (3) Please email this report with a digital photo showing your education or research activities if available. (Photos should not infringe privacy right or copyright.)

The submitted materials will be posted on the web page of this program.

Education

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When I was in Japan as a visiting scholar, I conducted the lectures on Thai sexuality for Kyoto students. It was a great opportunity for me to have a chance to exchange idea with many Kyoto professors, particularly Professor Emiko Ochiai, who also attended the lectures.

During the lecture on the development of Siamese sexuality to the advent of Thai nation-state in the mid of 1930, for the GCOE program in Kyoto, indicates the similar development in Japan and Thailand. As modernity expanded at the turn of the last century, sexuality had been Christianized or Victorianized through Western influence, as occurred to various countries in East Asia. Before the First World War I, King Rama VI, who was trained in elitist schools from England, implanted surname system that which male-blood line is the only legal choice. In addition, as Chinese immigrant who played an important role for the development of trade and capitalism, also mixing with the Thai aristocrat by means of marriage, made patriarchy and patrilineal become more forceful.

Generally, Thai peasant kinship system was bilateral system, but still matrilineal. The in-coming groom was in fact labour force for the woman. The Thai word groom is “chao-boaw”, the word ‘chao’ means the lord, the word ‘boaw’ means ‘servant’. In addition, man has to pay bride-money, apart from being a ‘servant’ to the woman household. Virginity of the woman was less vital for marriage life of peasant. Patriarchy, therefore, was less powerful. Relatively speaking, sexual freedom seemed to prevail among the younger generation. Climbing up to woman house to have sex in Thailand could be compared to yo-bai of the Japanese peasant culture. Nonetheless, having sex with woman in her premise was the general practice among people in Southeast Asia from archipelago to the mainland and all the way up the Southern part of Chian, Yunan region.

As Thai state becomes more centralized, particularly through educational system which is embodied with aristocratic and Bangkokian elitist value that combined the patriarchal value of Indian, Chinese, and the West, patriarchal value is dominant, though the new value of feminism and liberal democracy from the West has countered the elitist patriarchal value.

Research

As the one of the editors of the book project organized by GCOE, I have to edit one volume for family under the topic of “ideology and the state”. During my stay in Kyoto from November to December, 2011, apart from giving lecture and attending GCOE conference in Seoul National University, I also had a chance to write an introduction chapter for the volume that I am the editor.

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When I finished the rough draft in Kyoto, I revised it when I went back to Thailand. Eventually, I also had a chance to present my paper during the meeting on family in Kyoto on June 2012.

My basic argument in this paper is about the expansion of patriarchy through Western colonialism as well modernity. Although the patriarchal structure can be intact in various part of the world, for example in India, the matrilineality still plays an important role, for example, in Thailand where matrilineal is still strong, and Minagakabau society in Indonesia. To put it differently, as the advent of the modern state becomes stronger and stronger, the state as male seems to be dominant. State as an extension of familial and kin relation has been the foundation of traditional societies, and yet from the United States of America to many countries which was the product of twentieth-century modernity, particularly postcoloniality, George Washington (there are many for the United States) Mahatma Gandhi, Mao Zedung, Aung San, and etc., all of them are known as the founding father of the nation.

In addition, nation-state plays an important role in changing family relation by reducing family to become the smallest collective unit of survival tool-kit, basing on exclusiveness that draws the line between ‘we’ and ‘they’ or the ‘others’. As romantic love plays an important role in marriage, love as emotional state makes family more vulnerable. Emotion, which is basically fragile and vulnerable, particularly romantic love, has become one of the constituents of everyday life. In modernity, family that is based on fragility creating tension from its foundation, particularly nuclear family.

I still hope that I will have another chance to talk about it, so I will be able to revise it more. Unfortunately, during the conference in June 2012, I did not hear the comment properly due to technical problem from headphone.