In December 1996, the largest Thai government institute of higher learning, the Ratchaphat College, announced that they were banning homosexuals from their nationwide system of university courses. This led to an increase in more highbrow representations of sexual and gender nonconformity created by the boom enabled a number of gay and lesbian activists to publish their own ‘coming out’ narratives and thus kathoey became a new English loanword often repeated in the media. The early 1990s also saw the birth of the Men’s Movement in Japan and the inclusion of masculinity (there was already a traditionally defined women’s studies) as a topic for analysis in some university courses. This led to an increase in more highbrow treatments of gender and sexuality, with special journal editions being dedicated to specifically Japanese forms of sexual diversity.

Gay media, which had tended to be oriented towards erotic, representing homosexuality as a sexual practice as opposed to an ‘identity’ or a ‘lifestyle choice’, also began to diversify during this period. Along with the more mainstream gay-oriented gay magazines, newspapers, and movies began to move away from the stereotypical treatment of gay and transgendered people as providers of entertainment and focused instead upon real people and real lives. The widespread interest in gender and sexual nonconformity created by the boom enabled a number of gay and lesbian activists to publish their own ‘coming out’ narratives and thus kathoey became a new English loanword often repeated in the media. The early 1990s also saw the birth of the Men’s Movement in Japan and the inclusion of masculinity (there was already a traditionally defined women’s studies) as a topic for analysis in some university courses. This led to an increase in more highbrow treatments of gender and sexuality, with special journal editions being dedicated to specifically Japanese forms of sexual diversity.

Gay media, which had tended to be oriented towards erotic, representing homosexuality as a sexual practice as opposed to an ‘identity’ or a ‘lifestyle choice’, also began to diversify during this period. Along with the more mainstream gay-oriented gay magazines, newspapers, and movies began to move away from the stereotypical treatment of gay and transgendered people as providers of entertainment and focused instead upon real people and real lives. The widespread interest in gender and sexual nonconformity created by the boom enabled a number of gay and lesbian activists to publish their own ‘coming out’ narratives and thus kathoey became a new English loanword often repeated in the media. The early 1990s also saw the birth of the Men’s Movement in Japan and the inclusion of masculinity (there was already a traditionally defined women’s studies) as a topic for analysis in some university courses. This led to an increase in more highbrow treatments of gender and sexuality, with special journal editions being dedicated to specifically Japanese forms of sexual diversity.

Gay media, which had tended to be oriented towards erotic, representing homosexuality as a sexual practice as opposed to an ‘identity’ or a ‘lifestyle choice’, also began to diversify during this period. Along with the more mainstream gay-oriented gay magazines, newspapers, and movies began to move away from the stereotypical treatment of gay and transgendered people as providers of entertainment and focused instead upon real people and real lives. The widespread interest in gender and sexual nonconformity created by the boom enabled a number of gay and lesbian activists to publish their own ‘coming out’ narratives and thus kathoey became a new English loanword often repeated in the media. The early 1990s also saw the birth of the Men’s Movement in Japan and the inclusion of masculinity (there was already a traditionally defined women’s studies) as a topic for analysis in some university courses. This led to an increase in more highbrow treatments of gender and sexuality, with special journal editions being dedicated to specifically Japanese forms of sexual diversity.

Gay media, which had tended to be oriented towards erotic, representing homosexuality as a sexual practice as opposed to an ‘identity’ or a ‘lifestyle choice’, also began to diversify during this period. Along with the more mainstream gay-oriented gay magazines, newspapers, and movies began to move away from the stereotypical treatment of gay and transgendered people as providers of entertainment and focused instead upon real people and real lives. The widespread interest in gender and sexual nonconformity created by the boom enabled a number of gay and lesbian activists to publish their own ‘coming out’ narratives and thus kathoey became a new English loanword often repeated in the media. The early 1990s also saw the birth of the Men’s Movement in Japan and the inclusion of masculinity (there was already a traditionally defined women’s studies) as a topic for analysis in some university courses. This led to an increase in more highbrow treatments of gender and sexuality, with special journal editions being dedicated to specifically Japanese forms of sexual diversity.

Gay media, which had tended to be oriented towards erotic, representing homosexuality as a sexual practice as opposed to an ‘identity’ or a ‘lifestyle choice’, also began to diversify during this period. Along with the more mainstream gay-oriented gay magazines, newspapers, and movies began to move away from the stereotypical treatment of gay and transgendered people as providers of entertainment and focused instead upon real people and real lives. The widespread interest in gender and sexual nonconformity created by the boom enabled a number of gay and lesbian activists to publish their own ‘coming out’ narratives and thus kathoey became a new English loanword often repeated in the media. The early 1990s also saw the birth of the Men’s Movement in Japan and the inclusion of masculinity (there was already a traditionally defined women’s studies) as a topic for analysis in some university courses. This led to an increase in more highbrow treatments of gender and sexuality, with special journal editions being dedicated to specifically Japanese forms of sexual diversity.

Gay media, which had tended to be oriented towards erotic, representing homosexuality as a sexual practice as opposed to an ‘identity’ or a ‘lifestyle choice’, also began to diversify during this period. Along with the more mainstream gay-oriented gay magazines, newspapers, and movies began to move away from the stereotypical treatment of gay and transgendered people as providers of entertainment and focused instead upon real people and real lives. The widespread interest in gender and sexual nonconformity created by the boom enabled a number of gay and lesbian activists to publish their own ‘coming out’ narratives and thus kathoey became a new English loanword often repeated in the media. The early 1990s also saw the birth of the Men’s Movement in Japan and the inclusion of masculinity (there was already a traditionally defined women’s studies) as a topic for analysis in some university courses. This led to an increase in more highbrow treatments of gender and sexuality, with special journal editions being dedicated to specifically Japanese forms of sexual diversity.

Gay media, which had tended to be oriented towards erotic, representing homosexuality as a sexual practice as opposed to an ‘identity’ or a ‘lifestyle choice’, also began to diversify during this period. Along with the more mainstream gay-oriented gay magazines, newspapers, and movies began to move away from the stereotypical treatment of gay and transgendered people as providers of entertainment and focused instead upon real people and real lives. The widespread interest in gender and sexual nonconformity created by the boom enabled a number of gay and lesbian activists to publish their own ‘coming out’ narratives and thus kathoey became a new English loanword often repeated in the media. The early 1990s also saw the birth of the Men’s Movement in Japan and the inclusion of masculinity (there was already a traditionally defined women’s studies) as a topic for analysis in some university courses. This led to an increase in more highbrow treatments of gender and sexuality, with special journal editions being dedicated to specifically Japanese forms of sexual diversity.