

Redefining Sex Education in Thailand: Thai Perspectives on I Kan Teacha Talk Show in the Digital Age

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Abstract

This research study examines Thai individuals' attitudes toward the sex education talk show I Kan Teacha. A comprehensive analysis was conducted on 102 YouTube comments extracted from episodes 1 to 91 of the talk show from 2021 to 2024. Using critical discourse analysis approach, the comments were classified into three categories: positive, neutral, and negative. Positive attitudes predominated, accounting for 92.16% of the comments, characterized by expressions of enthusiasm, praise, amusement, and optimism. Negative attitudes, representing 7.84%, included sentiments of criticism, admonition, and pessimism. Notably, no neutral comments were identified in the dataset. The discussion explores the factors contributing to the overwhelming positive reception. Furthermore, the study highlights six key issues: attitudes toward explicit sex education content, the demographic characteristics of the show's supporters, the receptiveness of Thai audiences to sex education, the potential future of sex education in Thailand, and the rise of online platforms for sharing sexual experiences. These findings offer valuable insights into the cultural dynamics shaping sex education discourse in Thailand in the digital age.

Keywords: Attitudes, Sex education in Thailand, I Kan Teacha, Discourse, Youth culture

Introduction

In the digital world, people are widely using social media for edutainment, sharing such information as experiences, opinions, important life events, breaking news, and knowledge primarily through X (formerly known as "Twitter"), YouTube, TikTok, and Facebook (WebFX, 2023). When education and entertainment can happen anywhere and anytime, updated, creative and interesting contents are created every day and are freely circulated than ever. Specifically, YouTube, a worldwide video open access platform, with its utmost ability to provide unlimited amount of clip time, is the second largest search engine in the world with more than 2.85 billion users worldwide monthly (GMI, 2025). In terms of content production, according to USA Today (2022), an increasing number of influencers are using YouTube to present and discuss topics that once used to be obscene, for instance, to parody traditional sex without the kink or fetish. Although public shaming is

unacceptable and talking openly about sex has long been considered a taboo, that has dramatically changed now in the current digital landscape.

Recent research suggests that most Thai parents do not adequately and properly educate their children about sexual matters due to cultural norms and other limitations, resulting in Thai youth seeking information about sex from alternative sources such as schools, peers, or online platforms (Sridawruang et al., 2010). Jennie et al. (2021) also asserted that adolescents increasingly turn to online platforms for sexual health information, not only due to natural curiosity but also for educational purposes. Access to comprehensive sex education fosters responsible sexual attitudes and behaviors, contributing to informed decision-making and overall well-being, lessening risks of physical and mental health issues. Nevertheless, Thai society exhibits conflicting views on sex education, reflecting a mix of

conservative and progressive perspectives. This research study, thus, examines Thai people's perspectives toward online sex education by analyzing public discourse surrounding the I Kan Teacha YouTube channel Kanticha, 2024, which explicitly discusses sexual topics. YouTube, unlike other digitalized social media platforms such as Facebook, imposes fewer restrictions on explicit language and content, making it a valuable space for observing unfiltered public reactions. By applying discourse and thematic analysis to YouTube comments, this study aims to identify patterns in audience perception. Given Thailand's diverse cultural values, it is hypothesized that the program will receive both strong support and significant criticism, as YouTube allows users of all ages to express their opinions freely, regardless of personal beliefs or worldviews.

According to Planned Parenthood (2023), sex education is a high-quality teaching and learning process that encompasses a broad range of topics related to sex and sexuality, shaped by values and beliefs. It equips individuals with essential skills to navigate relationships with themselves, their partners, and their communities while promoting responsible sexual health management. This comprehensive approach underscores the significance of accessible and accurate sex education, in particular, in societies where traditional norms may hinder open discussions about sexual matters.

In a country where conservative values remain deeply ingrained like Thailand, sexual conservatism is still highly prevalent. Some Thais adhere to a traditional sexual code of conduct that promotes abstinence before marriage, a principle closely tied to religious beliefs that shape individuals' self-image and perceptions of sexuality (Smith, 2022). Similarly, Allo Health (2024) explains that cultures with conservative sexual norms uphold strict beliefs about sexual activity, gender roles, sexual orientation, and monogamy. In contrast, to Dreher (2024) and SciSpace (2023), liberal cultures advocate for personal freedom of expression, and they recognize the coexistence of diverse ethnic, linguistic, and religious communities within liberal institutions. In post-2020s Thailand, where people of mixed nationalities, ideas, and values interact within a vast digital community, there is an ongoing negotiation—and sometimes conflict—between conservative and

liberal ideologies regarding sexuality (Boonmongkon and Jackson, 2012).

From a psychological perspective, individuals naturally develop attitudes when exposed to or engaged with specific stimuli. Cherry and Susman (2024) explains that attitudes are shaped by experiences, social influences, education, conditioning, and observation. These attitudes manifest through emotions, beliefs, and behaviors toward a particular object, person, or event. Haddock and Maio (2007) highlights that every attitude consists of three fundamental components: cognitive, emotional, and behavioral. In addition to such basic elements, Bizer et al. (2006) categorizes attitudes into three broad distinct types: positive, negative, and neutral. Applying this theoretical framework, this research explores how Thai audiences perceive I Kan Teacha, generally identifying patterns of approval, rejection, and ambivalence within public digital discourse.

By situating this research within the broader context of sex education, cultural ideology, and psychological attitudes, this study will offer insights into how contemporary Thai society engages with explicit discussions about sexuality in digital spaces. The findings can contribute to understanding how cultural values shape responses to sex education, thereby informing future initiatives aimed at fostering more open and inclusive discussions on sexual health in Thailand.

I Kan Teacha sex talk program

I Kan Teacha is a talk show that openly discusses topics related to sex, featuring guest speakers who share their personal experiences. The program aims to provide both entertainment and educational value by addressing various aspects of sexual health, including personal experiences, effective contraceptive methods, and information on sexually transmitted diseases. First launched in November 2021, it is officially available on YouTube under the channel name Thicha Kanticha. It is produced by Doublewood Pictures, created by SUNDANCE, and hosted by Thicha Kanticha with an average runtime of approximately 20 minutes per episode. As of the latest report, the program has garnered a substantial following, with over 800,000 subscribers on YouTube. While the show attracts a

diverse audience, the majority of its viewers are adults (MGR, 2022).

*** Please note that the host's name and her YouTube channel is officially spelled Thicha Kanticha,

while her sex education talk show is titled *I Kan Teacha*—a wordplay mimicking the colloquial pronunciation of “I can teach you.”



Figure 1 Sex Education with Ticha [right] and Aoy [left], a special guest

Source: Kanticha (2024)

Sex education in western and eastern cultures

Undoubtedly, sex education remains a sensitive subject globally, with notable differences between Eastern and Western approaches. Zhou (2023) highlights that Eastern countries, despite implementing policies to support sex education, face challenges such as social norm constraints, teacher preparedness, and the incorporation of student feedback. In contrast, Western nations generally adopt a more open stance, dedicating resources and implementing policies that encourage student and teacher engagement (Permpoon & Kaewkwan, 2022). Unexpectedly, Li (2023) states that media plays a distinct role in shaping sex education in China and the West, with differences in content and pedagogical methods influenced by cultural backgrounds and the evolution of sex education policies. This emphasizes the complexities and nuances of sex education across cultures in a globalized world.

History and support for sex education in Thailand

Thailand introduced its first national policy on sexuality education in 1938, though it was not formally integrated into the curriculum until 1978. Initially

optional, comprehensive sexuality education (CSE) was limited to schools that could blend it into other subjects. In 2001, Thailand launched Family Life Education as part of the health and physical education curriculum (UNESCO, 2023). The Thai Ministry of Education defines sex education as the process of learning about physical and mental development, anatomy, hygiene, sexual attitudes, relationships, and the sociocultural factors influencing sexuality (UNICEF, 2016). A study by UNICEF found that common topics in Thai sex education include gender roles, physical and emotional development, and basic health education (Mahavongtrakul, 2019).

However, despite the formal and official support from different Thai government organizations, discussing sexuality in Thailand remains a cultural taboo. Mahavongtrakul (2019) notes that sex is rarely discussed openly, as it is often met with discomfort and embarrassment. Thai PBS World (2021) supports this view, stating that educators and administrators may hesitate to engage in sex education due to concerns that it could encourage early sexual activity. Likewise, some parents prefer to shield their children from such discussions. Waratworawan et al. (2021) highlight the

societal stigma surrounding sexually expressive young women, who are often labeled *dekkaedaed* (kids pretending to be grown-ups), reinforcing negative perceptions and shame around female sexuality. Therefore, several important issues remain overlooked and unaddressed, urging a systematic and policy-oriented investigation.

Research on sex education

Extensive research has explored various aspects of sex education, with several studies highlighting its lack of comprehensiveness and diversity. Boonmongkon et al. (2019) found that while most Thai schools offer sexuality education, its implementation remains inconsistent, focusing predominantly on biological aspects and the prevention of teenage pregnancy. Critical topics such as human rights, gender equality, and sexual diversity are often inadequately addressed. Similarly, Thianthai (2018) argued that cultural constraints limit sex education's effectiveness, restricting open discussion and fostering misinformation.

Regarding online sex education, numerous studies also align with this research and provide valuable insights. Döring (2021) emphasized that social media-based sex education covers topics often neglected in traditional curricula, making it widely accessible and allowing anonymous engagement without fear of stigma. Olamijuwon and Odimegwu (2021) further reported that 84% of young people in their study viewed social media as an appropriate platform for sexual health communication. Johnston (2016) observed that youth increasingly rely on YouTube for sex-related information, engaging with content from well-known online educators. Additionally, Manduley et al. (2018) noted that social media plays a crucial role in providing inclusive sex education, particularly for gender-diverse and marginalized communities. Lyu et al. (2020) also found that 72.5% of Chinese students preferred online sources for sex education, underscoring the need for age-appropriate, widely available digital materials. These findings basically highlight the growing global acceptance of online sex education as a valuable and accessible resource, particularly among younger audiences. Obviously, as digital platforms continue to evolve, they have the potential to bridge critical gaps in

traditional sex education, fostering more inclusive and comprehensive learning experiences.

Conversely, some studies caution against online sex education in Thai society. Honnakatti (2020) warned that modern media normalizes sexual content, potentially leading to premature sexual activity, increased teenage pregnancies, and a rise in sexually transmitted diseases. Ofcom (2023) clarified that parents often struggle to monitor their children's online content consumption, raising concerns about exposure to inappropriate material.

These studies on sex education provide critical support for this research, offering both validating and contrasting perspectives. The methodologies and findings of prior research serve as valuable references, enhancing the reliability and depth of this study while informing future directions.

Methodology

Research design, data collection and analysis

This descriptive study examines Thai people's attitudes toward the I Kan Teacha talk show by analyzing YouTube comments on the Ticha Kanticha channel. Data were collected from user comments on I Kan Teacha, a talk show hosted by Ticha Kanticha and produced by Doublewood Pictures and SUNDANCE Creator. The show, launched in 2021, comprises 91 episodes, each approximately 20 minutes long. Relevant comments reflecting audience feedback and perspectives related to sex education were systematically selected for analysis. Thematic approach by means of critical discourse analysis (CDA) was then employed to categorize audience attitudes into three groups: positive, negative, and neutral. Comments were finally examined for recurring themes and classified accordingly. From the 91 available episodes, only those that featured substantial discussions on gender, sexuality, or educational reform were selected. Comments were included if they reflected audience sentiment toward the host, the show's message, or the broader socio-educational implications of the content. Finally, the researchers counted the frequencies of comments in each category, and calculated percentages to show the distribution for simple statistical analysis. Recurring thematic patterns were identified through iterative reading and coding of the comments. Each theme was counted every time it appeared, even if it

recurred across multiple comments, to accurately reflect its prevalence. This process ensured that the frequency count captured the intensity and commonality of specific audience perspectives. To ensure confidentiality, all comments were anonymized through coding procedures that concealed the identities of the commenters.

Translation and interpretation process

Given the multilingual context and the presence of Thai-language comments, all data were first translated from Thai to English. This process was conducted manually by the primary researchers, all of whom are fluent in both Thai and English. To ensure accuracy, clarity, and cultural sensitivity, two additional language experts—one with a background in applied linguistics and the other in translation studies—proofread and verified all translations. No automated and AI translation tools (e. g. , Google Translate, ChatGPT, Gemini, Claude) were used, as the tone and connotative meaning of many comments required nuanced interpretation.

Theoretical framework

This study adopts Rebecca’s (2023) Types of Attitude theory to analyze the linguistic tones in audience comments. The attitudes representing Thai

viewers’ perspectives were categorized into three types: 1) positive, including amused, effusive, empathetic, laudatory, ebullient, optimistic, 2) negative, covering accusatory, acerbic, admonishing, bitter, disparaging, pessimistic, and 3) neutral, ranging from pathetic, concerned, facetious, impartial to sarcastic. A conceptual framework was developed to facilitate the systematic classification of audience sentiments.

The classification was based on explicit affective language, tone, and contextual meaning. The categorization was conducted manually, with initial coding performed independently by two researchers. Discrepancies were resolved through collaborative discussion with a third researcher to ensure inter-coder reliability. No sentiment analysis software was used, as the project prioritized a contextual and discourse-sensitive approach.

Each major category was then subcategorized into specific types, as shown in the word cloud in Figure 3. For instance, comments labeled “positive” were further classified into subtypes such as optimistic, effusive, and empathetic, while “negative” comments included admonishing, disparaging, and pessimistic attitudes. These subtypes were derived from Rebecca’s framework and were coded based on recurring lexical and pragmatic features observed in the data.



Figure 2 Conceptual framework flow chart
Source: Authors

Thematic analysis and critical discourse approach

After subcategorization, the researchers employed a thematic analysis strategy, using a critical discourse analysis (CDA) lens to explore broader sociocultural meanings embedded in the comments. This involved identifying how audience attitudes reflected dominant ideologies, values, and power dynamics surrounding sex education discourse in Thailand. Three researchers collaboratively examined the coded data to extract

emerging themes, ensuring triangulation and analytic validity. No automated qualitative analysis software (e. g. , NVivo) was used; instead, all coding was performed manually using spreadsheets and codebooks to maintain transparency and consistency.

Thematic patterns were counted each time they appeared, even across multiple comments, to reflect both frequency and emphasis. Basic descriptive statistics (i.e., percentages) were calculated to show the proportion of comments falling into each attitudinal

category. Comments were anonymized using randomly generated codes to ensure ethical compliance.

Figure 3, representing the word cloud of attitude subtypes, visualizes the range of positive, negative, and

neutral sentiments found in the comments. However, it is important to note that no neutral comments were ultimately identified during the coding process as presented in the Findings and explained in discussion.



Figure 3 Word clouds representing attitude taxonomy
Source: Adapted from Rebecca (2023)

Findings

A total of 102 comments from Thai viewers on I Kan Teacha, a YouTube talk show hosted on the Ticha Kanticha channel, were analyzed. These comments were collected from 91 episodes aired between November 25, 2021, and October 27, 2024. The most relevant comments from each episode were selected to assess Thai attitudes toward sex education talk shows.

Addressing the research question—What forms of attitudes do Thai viewers express in their comments on the YouTube channel Ticha Kanticha? —the findings indicate that audience responses fall into two distinct categories: positive and negative attitudes, as predicted,

with positive comments almost 12 times more frequent than negative comments. Notably, no comments were classified as neutral, nor did any maintain an equal balance of both positive and negative tones. Interestingly, some comments exhibited multiple subtypes of attitudes, demonstrating a nuanced spectrum of viewer reactions. (See Table 1 for the overall categorization and Tables 2–3 for detailed subtypes of each attitude).

*** Please note that italicized phrases and sentences are the comments excerpted and translated into English from the real original Thai comments.

Table 1 Thai’s attitudes toward I Kan Teacha on YouTube

Types of attitudes	Number of comments with percentage (%)
Positive	94 (92.16 %)
Negative	8 (7.84 %)
Neutral	0 (0 %)
Total	102 (100 %)

As illustrated in Table 1, the majority of comments (92.16%) expressed positive attitudes toward the I Kan Teacha talk show. Examples include *Ticha’s program is very useful. and I like it. It is useful for children and teenagers, and it makes teaching about sex not embarrassing.* Conversely, a smaller proportion of comments (7.84%) conveyed negative attitudes.

Examples include *“the program is ugly”* , and *“disgusting”*. Notably, no comments were classified as neutral (0.00%).

Further analysis revealed distinct subtypes within both positive and negative attitudes, which are detailed in Tables 2-3, respectively.

Positive attitude subtypes

Table 2 Positive attitude subtypes with frequency in percentage toward *I Kan Teacha*

Positive attitudes	Number of occurrences (%)
Effusive	52 (40.94 %)
Laudatory	40 (31.50 %)
Amused	25 (19.69 %)
Optimistic	10 (7.87%)
Empathetic	0 (0 %)
Ebullient	0 (0 %)
Total	127 (100 %)

As presented in Table 2, positive attitudes toward the *I Kan Teacha* program can be categorized into four subtypes. The most prevalent was effusive (40.94%), where commenters expressed strong enthusiasm, such as *I really like it. I learned a lot of new things*. The second most common was laudatory (31.50%), exemplified by *This program is really good. I gained both knowledge about sex and new vocabulary. Keep going!*.

The amused attitude accounted for 19.69%, reflecting enjoyment, as in *This episode is really fun*.

The least common subtype was optimistic (7.87%), emphasizing the program's positive impact, such as *Children should watch this. Sex is not wrong, and they can also learn how to protect themselves. It was a great experience. Good job, Ticha! Every episode is great*.

Additionally, some comments displayed a combination of positive attitude subtypes, such as amused with effusive, for instance, *Seriously, it is fun. This is a program that should have existed long ago in today's society*.

Negative attitude subtypes

Table 3 Negative attitude subtypes with frequency in percentage toward *I Kan Teacha* program

Negative attitudes	Number of occurrences (%)
Disparaging	6 (60 %)
Admonishing	2 (20 %)
Pessimistic	2 (20 %)
Accusatory	0 (0 %)
Acerbic	0 (0 %)
Bitter	0 (0 %)
Total	10 (100 %)

As illustrated in Table 3, negative attitudes toward *I Kan Teacha* can be categorized into three subtypes. The most prevalent was disparaging (60%), where commenters expressed outright disapproval, such as *This is eccentric*. The second most common subtype was admonishing (20%), reflecting concern over the program's potential influence. For instance, one commenter critically stated, *Ticha makes a channel like*

this? The content is good, but it is not suitable for young people. There should be an age restriction, with a disclaimer that adults should provide guidance. You should not focus only on monetization without considering the unintended consequences. Just a small critique. The final subtype was pessimistic (20%), which conveyed a sense of societal decline, as seen in

What will happen if children see this? Don't make this clip—it causes society to deteriorate.

In conclusion, the findings indicate that Thai audiences exhibit only two types of attitudes toward *I Kan Teacha*: positive and negative, with no neutral or irrelevant comments observed. The majority of comments (92.16%) express positive attitudes, primarily categorized as effusive, laudatory, and amused, with a smaller portion reflecting optimistic views. Meanwhile, negative attitudes (7.84%) are significantly less frequent and mainly fall into the disparaging, admonishing, and pessimistic subtypes. Indeed, some comments contained overlapping subtypes, where expressions of amusement coexisted with effusive praise. The complete absence of neutral attitudes suggests that discussions surrounding sex education in Thailand tend to evoke strong opinions rather than ambivalence, highlighting both enthusiasm for open dialogue and lingering societal reservations, rather than indifference. This suggests that sex education remains a polarizing subject in Thai society, where individuals are either highly supportive of open discussions or critical of their perceived impact. The lack of neutral responses further underscores the emotional weight and cultural sensitivity surrounding sex education, reinforcing the idea that such conversations continue to provoke meaningful engagement rather than passive observation in the digital age.

Gender, age, and educational backgrounds of *I Kan Teacha* supporters

A notable aspect of the program's audience is its diversity, with both teenagers and adults expressing interest and support for *I Kan Teacha*, a program focused on sex education. Teenage viewers have shown enthusiasm for the show, as evidenced by a comment stating, *The program is very good. I am only 15 years old, and it is very useful to watch programs like this.* This finding is consistent with Selkie et al. (2013), who discovered that teenagers actively use digital platforms to seek sexual health education. Plus, Beecham (2024) found that most parents recognize the value of comprehensive sex education for their children's well-being.

Interestingly, support for the program is not limited to younger audiences. An adult viewer

commented, it is so much fun. I'm about to turn 40 years old. I live abroad and have a foreign husband, but I still enjoy watching the program. Good job, girls! This suggests that people of all ages and genders perceive sex education as valuable and are willing to engage in discussions surrounding it. Surprisingly, the widespread acceptance of the show indicates its success in promoting sexual health education in an accessible, engaging, and inclusive manner.

Moreover, the educational backgrounds of commenters appear to influence their perspectives and language use. For instance, one commenter wrote, *I want Thai people to see these topics as essential knowledge. Sextoys and dolls, which are now beautifully made, should be more widely accepted. Sex is not something to be ashamed of; it is as important as eating.* The integration of English terminology within the comment suggests that the commenter may have a modern, progressive outlook and a solid educational background, reflecting a growing acceptance of sex education in Thai society.

Conversely, some comments reflect traditional perspectives, such as, *What will you do if your children see this? Do not make this clip. Society is degenerating.* This viewpoint may stem from a more conservative upbringing or limited exposure to modern sex education. The contrast between these perspectives highlights the role of educational background and societal norms in shaping attitudes toward discussions about sex and sexual health.

Overall, the engagement of a diverse audience, spanning different ages and educational backgrounds, stresses the significance of digital platforms in facilitating open and informed discussions about sexual health in contemporary Thai society.

Discussion

Thai people's attitudes toward the online sex education program

By applying Rebecca's (2023) theory on attitudes to examine how Thai audiences perceive the *I Kan Teacha* talk show on YouTube, a key finding of the present study is that the majority of Thai viewers expressed positive attitudes toward *I Kan Teacha*. Many commenters praised the program for being informative, beneficial, and entertaining. The open discussion of sexual experiences in a relaxed and engaging manner,

coupled with the inclusion of useful knowledge, contributed to this positive reception. The hosts and guests maintained a casual and humorous tone, making the content more accessible and enjoyable. This aligns with Reis et al. (2016), who found that fun and humor are associated with higher levels of positive emotions, which in turn enhance engagement with educational content. Consequently, these results suggest that sex education programs should incorporate entertainment elements to make learning less stressful and more appealing. Moreover, *I Kan Teacha* features both Thai and English subtitles, which likely increases its accessibility. Thus, this feature broadens the program's reach, making it more inclusive for non-Thai speakers and individuals who are deaf or hard of hearing. By offering multilingual accessibility, the show fosters a more inclusive learning environment, contributing to its widespread popularity.

Beyond education, promoting well-informed discussions about sex can have tangible economic benefits. For instance, an increase in sex education awareness could contribute to the safe sex tourism industry, ensuring that tourists are better informed about sexual health, consent, and local regulations. A well-educated population fosters an environment where discussions about sexual well-being are destigmatized, potentially leading to improved public health policies and safer tourism experiences, in general. In turn, this could enhance Thailand's appeal as a responsible and informed travel destination, reinforcing its already strong tourism industry.

The success of *I Kan Teacha* amplifies the potential for sex education programs to serve as a form of soft power for Thailand. By openly discussing sexual health topics in a casual and engaging manner, Thailand positions itself as a progressive leader in the region, breaking traditional taboos surrounding sex education in the past conservative era. This approach not only enhances the country's global reputation for open-mindedness but also attracts international attention from educators, policymakers, and social media influencers who recognize the value of innovative educational content. By normalizing discussions around sex, Thailand can establish itself as a hub for responsible sex education in Southeast Asia, potentially influencing other countries to adopt similar approaches.

Additionally, a growing acceptance of sex education can encourage the expansion of the sexual wellness industry, including the production and sale of sexual health products such as contraceptives, sexual health check-up programs or kits, lubricants, and sex toys. If properly regulated and marketed, this industry could generate significant revenue while promoting safe and healthy sexual practices (Senawong, 2019). Countries like Japan and the Netherlands have successfully integrated sex education with commercial opportunities, creating industries that contribute to both public health and economic growth (Huiyan, 2011). Thailand, with its increasing openness to sex education, could follow a similar approach, fostering a market that prioritizes both education and consumer well-being.

In promoting sex education, Thailand could also draw upon its own cultural values and artifacts to make learning more engaging and locally relevant. Traditional symbols such as *palad khik*, a small wooden phallic amulet believed to bring protection and fertility, demonstrate that Thai culture has long acknowledged sexuality in various forms. These artifacts, which are often blessed by monks and carried for good luck, highlight an intersection between spirituality and sexual symbolism. Notably, incorporating such cultural elements into sex education programs—by discussing their historical significance and their role in Thai beliefs—could help normalize conversations around sexuality while making sex education more accessible and culturally resonant. By blending modern sex education with Thailand's unique heritage, policymakers and educators could create an approach that is both progressive and respectful of traditional values.

Ultimately, casual discussions about sex for teenagers can have far-reaching effects beyond individual awareness. By integrating engaging and informative content into public discourse, Thailand can shape a generation that is more knowledgeable about sexual health, relationships, and personal well-being. This, in turn, could lead to lower rates of unwanted pregnancies ending in abortion due to unintended and unplanned pregnancies (Leetrakool et al., 2025). Basically, it also leads to reduced sexually transmitted infections, and more respectful attitudes toward gender and sexuality. As Thai society continues to evolve, embracing sex education in a way that is both

entertaining and educational could play a crucial role in shaping a healthier, more progressive future.

In conclusion, these insights directly address the research question by illustrating the predominant forms of attitudes Thai viewers express—overwhelmingly positive—toward sex education content on the Ticha Kanticha YouTube channel. They highlight how Thai audiences actively endorse, normalize, and even personally contribute to open discussions on sexual health in digital spaces.

Thai people's acceptance and readiness of sex education

Thai people across different genders and age groups are becoming more open-minded and accepting of online sex education. As shown in Table 2, the majority of comments reflect an effusive attitude, indicating strong approval and enthusiasm for *I Kan Teacha*. Many viewers perceive sex as a normal and crucial topic, and they appreciate public discussions that provide valuable knowledge applicable to their lives.

This finding was confirmed by Olamijuwon and Odimegwu (2021), who suggest that young people view social media as a suitable platform for sexual health communication. They are more likely to engage with sex education content online if it enhances their awareness of sexual and reproductive health. Similarly, Lyu et al. (2020) found that despite the conservative sociopolitical climate in China, many students prefer receiving sex education through online sources, further reinforcing the growing global acceptance of digital sexual health discussions. However, these findings contrast with Ofcom (2023), which reports that some parents remain concerned about their children's exposure to online content, regarding even such sensitive topics as sex education. While parental apprehensions exist in many societies, our study suggests that Thai audiences, regardless of age or gender, are increasingly receptive to online sex education content, challenging traditional taboos and demonstrating a shift toward greater openness in discussing sexual health.

Increasing online sharing of sexual and personal health experiences

An intriguing finding of the present study is the willingness of Thai individuals to openly share personal

sexual experiences and health issues on social media without shame. Manduley et al. (2018) agree with the role of social media as a platform for sharing experiences, linked to sexuality. Similarly, Johnston (2016) notes that young people in the 21st century frequently turn to YouTube for answers to questions about sex.

In the case of the *I Kan Teacha* talk show, not only do the hosts and guests discuss their experiences, but viewers actively engage by sharing their own stories in the comments. For instance, one commenter stated, *Personally, I have a problem with Chocolate Cyst. I used to search for information in academic articles to explain it to my friends, but this clip made it much easier to understand.* Evidently, the commenter felt comfortable disclosing a personal health issue in a public forum, indicating a shift in attitudes toward discussing sexual health online.

A possible explanation for this phenomenon is the accessibility and anonymity that social media provides. Platforms like YouTube allow individuals to share information in a space where they are not required to reveal their identity or maintain direct eye contact, reducing potential embarrassment. The ability to connect with an audience willing to listen and engage further fosters an environment where discussions about sexual health are normalized and encouraged, creating a “safe zone” for youth.

Future of sex education in Thailand

The overwhelming acceptance and support for online sex education among Thai people indicate that such programs are likely to become even more popular and widespread in the future. Many commenters on *I Kan Teacha* expressed their desire for the show to continue and expand, as seen in comments like *Keep doing it, I will support you forever*, and *I want the show to launch many episodes*. These expressions of enthusiastic endorsement suggest a growing demand for accessible and engaging sex education content.

These findings correspond with research by Döring (2021) and Mahavongtrakul (2019), which highlight that sex education on social media has gained popularity because traditional Thai sex education often avoids in-depth discussions or presents sex as a taboo topic. Online platforms, however, offer a wider range of information and address topics often neglected in formal

education, making them appealing to a modern, digital-savvy audience.

Historically, Thai society has stigmatized open discussions about sex, often labeling those who speak explicitly about sexual topics as *inappropriate* or *bitchy*. However, the shift toward greater openness suggests that modern Thai audiences are more accepting of public discussions on sexual health and education. This evolving mindset presents an opportunity to integrate online sex education into formal school curricula, making lessons more engaging and less stressful for students.

Research implications

Thailand's national policies on sex education have historically been shaped by conservative cultural norms, but the increasing acceptance of programs like I Kan Teacha signals a shift toward a more progressive approach. Currently, Thailand's public health policies promote basic reproductive health education in schools, yet comprehensive sex education (CSE) remains limited in scope and depth. In contrast, countries like the Netherlands and Sweden have successfully implemented CSE from an early age, integrating discussions on gender identity, sexual consent, and relationships into the curriculum (Albert et al., 2024). By adopting a similar approach, Thailand could ensure that young people receive accurate and practical knowledge that empowers them to make informed decisions about their sexual health, if systematically and critically supported by the Ministry of Education, Ministry of Public Health, and independent LGBTQ organizations.

With Thailand recently legalizing same-sex marriage, the country now has an opportunity to expand its sex education policies to include more LGBTQ+ perspectives. Many traditional sex education programs focus primarily on heterosexual relationships, leaving LGBTQ+ individuals without guidance on safe sex practices or relationship dynamics. Canada offers an excellent example of inclusive sex education, incorporating diverse gender identities and sexual orientations into its national curriculum. If Thailand adopted a similar strategy, it could foster greater acceptance and awareness while reducing health risks associated with misinformation and stigma. Inclusive education would also align with Thailand's growing

reputation as an LGBTQ+ friendly destination, reinforcing its position as a leader in gender and sexual inclusivity in Asia.

Furthermore, Thailand could consider the potential benefits of legalizing and regulating prostitution as part of its public health strategy. Germany and New Zealand have successfully implemented laws that recognize sex work as a legal profession, ensuring the health and safety of workers through government oversight (Platt et al. 2018). If Thailand were to adopt a similar framework, it could reduce exploitation, improve working conditions, and enhance public health efforts related to sexually transmitted infections (STIs). Proper regulation would also contribute to the country's economy, as safe and legal sex work could generate tax revenue and reduce illegal activities associated with unregulated industries.

Encompassing modern, inclusive, and pragmatic approaches to sex education and public health policy would not only benefit Thai society but also strengthen its international reputation. By embracing progressive reforms—such as comprehensive sex education, LGBTQ+ inclusivity, and the potential legalization of sex work—Thailand could position itself as a model for sexual health and human rights in Southeast Asia. These policy advancements would ultimately contribute to a healthier, more informed, and more equitable society.

Conclusion

This study reveals that Thai audiences overwhelmingly express positive attitudes toward online sex education content, as exemplified by their engagement with the I Kan Teacha talk show, while negative sentiments remain comparatively scarce and neutral positions virtually absent. By applying Rebecca's (2023) attitude taxonomy alongside critical discourse analysis, the findings illuminate how digital platforms serve not only as vehicles for disseminating sexual health knowledge but also as spaces where cultural taboos are actively negotiated and reshaped. The prevalence of effusive, laudatory, and amused responses underscores a societal shift toward normalizing open discussions about sexuality, signaling Thailand's readiness to embrace more comprehensive, inclusive, and culturally resonant approaches to sex education. These insights highlight the potential for leveraging digital media to foster informed, less

stigmatized dialogues on sexual health, thereby contributing to broader efforts in advancing public health literacy, gender inclusivity, and progressive sociolinguistic practices in contemporary Thai society.

Limitations and suggestions

The sample of the research is restricted to public comments on a single YouTube channel, which may limit the generalizability of the findings to broader populations. The discussion now acknowledges that audience demographics are not verifiable, and thus the results primarily reflect the views of digitally engaged individuals who actively comment on sex education content. Therefore, future research should analyze discussions across multiple platforms for a more comprehensive understanding. YouTube comments offer authentic insights into Thai attitudes toward sex education, reflecting spontaneous reactions that may not surface in formal surveys. However, online discussions may be skewed by anonymity, leading to extreme views that do not always represent broader societal opinions. To address this, combining comment analysis with focus groups, interviews, or ethnographic research can provide a more nuanced, context-rich, and validated understanding of Thai perspectives on sex education.

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