

CUM AND MANAGEMENT IN DIMENSION OF INTERCONNECTION THROUGH GENDER

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ABSTRACT

Semen, eroticism, sex, and interactions are both interpersonal relationships which connects to politics, economy, society and culture and is a universal way of practice from past to present with the implications of management through the process of being "semen", sex, marriage, which is related to the gender of both men and women to be managed.

Keywords

Cum, Management, Sex, Gender Relations

I. INTRODUCTION

Cum in this concept wants to convey that the use of sex. Sexual behaviors, marriage and couples play an important part in management or use the natural way to manage both politics, economy, society and culture. It is a reflection of common characteristics and at the same time being Or the science of semen will become a condition of war, conflict, killing each other, there are no less. In this article, I would like to look through the dimensions of the arrangement as a gender. In gender differences are a sign of power. It is a mark of protection, a mark of mutual benefit management. Therefore, we see the condition of stagnation. Conditions of Conflict and management of mutual benefits as a joint nature.

II. THE CONCEPT OF SEMEN, SEX AND SEXUAL INTERACTION

In this context, I want to convey that sex sexual relationship. It is the relationship between states and countries through arrangement, placement and mutual recognition. It is a symbolic representation of one's identity, function, politics, economy, culture, etc. But the implications of writing this article are to convey gender intercourse positioning yourself as a consequence or is a joint arrangement between society and members of society in coexistence through the behavior of "sangvas" (sangwaso) and "sangwas" [1] in the first meaning, it is Pali, which means coexistence that promotes the implications of adaptation for coexistence Creating a culture of coexistence including creating rules determine the criteria for the coexistence of members in the organization as importantly and causing a drive towards the fulfillment of the obligations of the members of society.

The second sangvasana is a narrower Thai meaning. It is the behavior of expressing sexual behavior. By focusing on the matter of "Gethuna", which is about the matter of "couples" that should be expressed to each other until

reaching a state called "the most watery" [2] of the expression is simple marriage. Sexual intercourse has implications for that behavior and action in a variety of political, economic, social, and cultural contexts, looking at the management of what is happening by looking through the dimensions of a magnifying glass called drive towards stimuli or behavior towards that stimulus understandably and causing it to be an action, action and progress towards that action or not acting on it is the ultimate.

III. GENDER CONTEXT WITH THE ATTITUDE OF REALITY

Sexuality between women and men creates both positive and negative interactions. Positive means as a co-creator. Negative aspects may not contribute to the practice or inaction of members of society means woman or masculine gender. It is the creation that accompanies society, as conceptualized in the Agnostic Sutra [3] [4], a biblical concept [5] that reflects it as a creation in which human names are male and female and were given a succession of sexual interactions Connect human beings to inherit through time and condition and be stimuli within each other. As appeared in the Buddha's saying that "We do not see another form, another sound, another smell, another taste, another touch that dominates the mind of a man, equal to the form, sound, smell, taste, and touch of a woman." [6] We have often heard that "any other sound always with a female voice does not exist for a man" or on the contrary "We do not see other forms, other sounds, other smells, other tastes, and other touches that dominate the female mind, equal to form, sound, smell, taste, and touch of a man." [7] Any other sound is always with a male voice. For women, there is no "meaning the gender between women and men are the cause as a result of mutual support to the administration of the sexes in the performance of each other According to the obligations and

duties, gender is defined as having different behaviors and actions, such as the role of motherhood through femininity. the role of the wife as for masculinity, it will be the role of the husband through the role of being a woman.

IV. GENDER, POLITICS, GOVERNANCE AND INTERSTATE RELATONS

When cum, eroticism, marriage and the interaction between sexes conditional of the relationship between emergence of state to state or interactions between states occur under diversity. But one thing is clear: benefits go through various conditions, but one condition is kinship through marriage between the sexes, siblings, or fraternity related to each other under the predominant gender condition, as is the case. Nicknamed "Father-in-law of Europe", a term for King Christian IX of Denmark, (1863-1906), who had two daughters, Princess Alexandra of Denmark (1844-1925). Married to King Edward VII of England (1841-1910) and Princess Dagmar of Denmark/Empress Marie Feodorovna (1847-1928) and King Alexander III (1845-1894). The so-called and is the king who plays a role in guiding international politics through the marriage network of the two princesses and on the terms of father-in-law. With these countries, state-to-state relations. therefore arise and lead to creativity and positive behavior [8].

During the reigns of Tsar of Russia (Emperor Nicholas II / 1868 - 1918) and Kaiser of Germany (Emperor Wilhelm II/Wilhelm II, c. During the First World War, under tense conditions before a military confrontation The Tsar, in the next chapter to be a belligerent, on 29 July 1914 received a fax from his relatives from Berlin saying: "King Kaiser has commanded Russia to be a 'watcher' of the conflict because if Russia decides to get involved What happens in Europe will be The "worst war." And the relationship of the two dynasties led the Tsar to halt the mobilization, although ultimately "the theory of kinship as a determinant of war" did not come true [9].

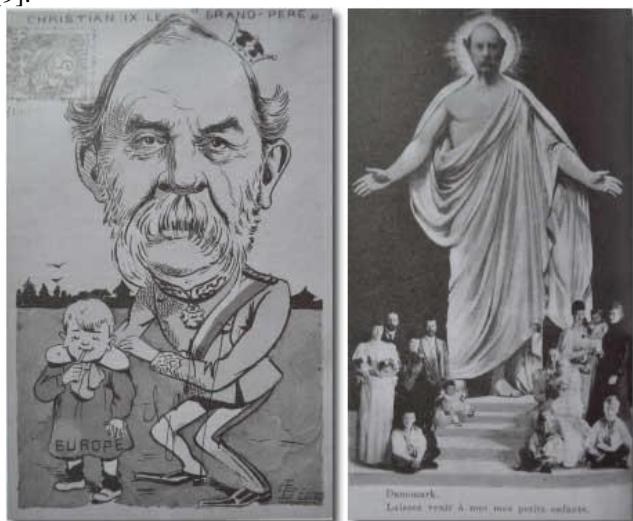


Figure 1 A caricature of Christian IX (left) depicts the above image. "Father-in-law of Europe" (right) is captioned under the picture, "Children, come and take my protection." (Photo from a rare postcard, Mr. Krairiksh Nana, bought from Paris).

The nobles and their daughters Granddaughter is a consort until becoming a concubine or consort, all related to government. In other words, the monarchy needed the support of the powerful aristocracy and the networks that emerged during service and power culture. As for the nobles themselves, they wanted power in protecting the interests of their group. As in the case of King Rama V, His Highness used tactics to manage the country, such as the gentle abolition of slavery laws, not a single design approach for reasons of economic benefit of the capital group, who were all great nobles at many slave houses including those persons. They are all related as father-in-law, sister-in-law, as in the case of Chao Phraya Srisuriyawong (Chuang Bunnag, 1851-1882), who was a regent during his 16th birthday. 1868-1873 is therefore a great nobleman and has power. As the opinion notes of Krom Phraya Damrong Rajanupap that "If His Majesty King Rama IV is like a general Her Royal Highness Princess Maha Chakri Sirindhorn was like a staff member working together throughout the reign of King Rama IV" [10] but another role was to be his father-in-law as well. between the nobility and the royal court assumed that both parties benefited support the throne and benefits of the capital group. The throne uses the mechanism of power that the nobles originally accumulated as a base to support the throne and the aristocracy also exploited power and usurped into the process of allocation of power which is a universal formula in a participative way until now.

Caroline Mathilde, (1794-1775), a 17-year-old royal family from the Tido Palace who was "forced" to marry King Christian VII of Denmark (1749-1808), history tells us that Mrs. "Crying from England to Denmark" Gender became an interaction between the powers of the two royals when she was at the royal court has used gender in the administration of the country instead of the deformed Christian VII and the insanity that stands "The dog was raised as a member of Parliament and to receive a reward from the royal treasury" by setting up the adultery, Dr. Johann Friedrich Struesee (1737-1772), who began with his physician. His Majesty's secretary and the Prime Minister until the cause of the dissatisfaction of the opponent leading to the seizure of power and exiled her to the Forbidden City in the middle of the island. He was "shrouded in mist and spirits" until his death, earning him the nickname "lifetime prisoner" and killing the prime minister's adultery by cutting off one hand. then cut the head of the plate. By this execution, the revolutionaries had Queen Caroride Matilda be seen[11] or another historical figure of Cíxi Tàihòu (1835-1908), the supreme mistress behind the power of more than five monarchs, or May be called the real king of the royal court in the dynasty era. Before a later republic[12] Her Majesty Sophie Auguste Friederike von Anhalt-Zerbst (1729-1796), female monarch with pride in the Golden Age of Russia. Surrounded by gentlemen of various positions[13] Wù Zétiān, (624-704 AD) warrior monarch. Of China in the dynasty [14] or Mrs. Phraya Mae Yuhua Sri Sudachan (AD?-2091), the left-wing consort. In the reign of King Rama 13 of the Ayutthaya Kingdom (1534-2089, 13 years), the Empress Dowager in Khun Worawongsathirat (2046-2091), who was entitled to the throne for only 42 days (2091), conspired with the mother of Sri Sudachan Women who used their gender in acquiring power in the Ayutthaya period snatched the throne from King

Yodfa (1578-2091, age approximately 13 years old / reign 2089-2091, 2 years) [15] [16] these individuals all use sexual interactions. of a woman to a man It is a negotiating strategy for implementing, obeying, and receiving orders as part of the management of power, governance and the prevention of male-female contention believed to have a mark symbol of strength as a protection Such forms are used as tools was carried out as a condition, balance and image to be accepted, or including the creation of bargaining conditions and acceptance of power as in the case of King Pasenadi Kosol with the city of Kapilavastu self-important hold one's own ethnicity has the status of an independent state come to ask a princess from Kapilavastu to marry to want to be relatives with religion [17] with the Buddha as both facts, pretexts, and administrative mergers between Bihar states bigger state with a border independent city like Kapilavastu or in the case of King Rama V with cities like "Lanna" and Princess "Dara Rasami" (1873-1933), who were both mergers and related to being a relative [18] or in the case of Phra Suphankalaya (1595-1692) Hongsaa hostage When Ayutthaya lost the city for the first time in 2112 B.E., it was both a consolidation of power and creating bargaining conditions in politics from a superior state Therefore, the concept of a superior state. It is true and is both the interaction and the orientation between the sexes, sexual manipulation as a tool leading to the acquisition of power management.

In the current context One aspect is strategic planning through father-son-in-law, sister-in-law, sister-in-law relationships, space spacing and the person-to-person attitude Power and power class including the relationship between states and territories clearly even political issues in Thailand So we heard the term "husband and wife council" that led to the legislation at Ron or has the intent to prevent the occurrence of such a council in Thai society But one implication reflects that gender, being a husband and wife. It can also manage resources, interests and power which is husband and wife not limited to Thailand but probably referring to the social context. Naturally, it means that sex and power management go hand in hand. We therefore see a political context in which the husband is the president, the wife is the wife, the children are the successors, it means that gender and sexuality are related and related according to the context that is conditional and not conditional in itself as well.

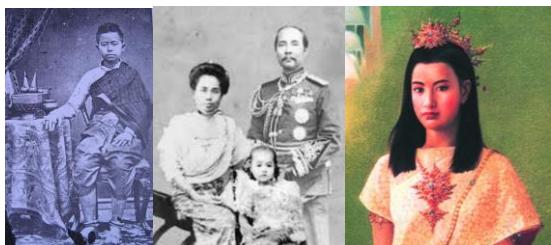


Figure 2 Her Royal Highness Princess Yingyao Lak Akkaratsuda [19] and Princess Dararasmi [20] Phra Supankalaya [21], women in the historical dimensions of the Thai royal court regarding femininity

V. SEX,CUM AND THE ECONOMY, ASSET MANAGEMENT

Semen business or the economic value of sex, so we see a variety of products for women that are primarily aimed at

managing gender. "Godfather Ang" in the sense of doing business about sex or in the historical evidence that appears in the Buddhist scriptures We will hear the word "Nakhon Prostitute" which should be translated as "woman" that keeps the metropolis from sleeping. Ask the mechanism of economic manipulation through gender, how do they do it? Thai words that we are familiar with Where will the umbrella boat in Nong Thong go? It is considered an approach to asset management through gender. until the marriage or use money for money See the suitability of the family. The concept is about asset management. conditionally "Money to money" might be a little closer, but in concept it is about the relationship between the sexes. It's a positive interaction with each other.

Marriage of King Pasenadi Kosol (Pasenadi) and Mrs. Vasbhakattiya nai for political and religious benefits (Phraphin Phutthisaro, 2011). The marriage to Queen Kosol Devi of Kosol [22] Network Marriage therefore aims to manage state-to-state interests. This may include common political, economic, social and cultural interest groups. Marriage of aristocrats to the ruling class one aspect is asset management of the aristocracy with the monarchy in order to maintain its power and approach its political and economic resources. As in the case of Somdej Chao Phraya Borom Maha Si Suriyawong (Chuang Bunnag, 1818-1883), who was a "regent", but in another position was the father-in-law of His Majesty King Rama V, the role of Chao Phraya Mahakasatsuek (Rama I), His Majesty King Buddha Yodfa Chulalok the Great, 1782-1859), with another position being the father-in-law of the Thonburi dynasty (King Taksin, 2310-232 BC) when the power was changed. The legitimacy of the establishment of kings is therefore correct and "righteous" to uphold the original creation. One aspect is the matter of managing mutual interests between state-to-state, state-to-person, or person-to-person. Thus, asset management through gender connections is born, so we see the marriage of the family with a lot of wealth. Married to a very wealthy person a famous family with a famous family, high society with Hozo or any social circle. It is related by that social circle, for example, is the placement of relationships between each other by being related through the kinship system by marriage between males and females.

VI. GENDER AND CULTURAL CREATION TRADITION AND SOCIETY

One of the important concepts of gender or the cultural way of marriage reflects the concept of cultural lifestyle So we see marriages in kinship groups. In the case of certain ethnic groups or some tribes that have appeared since the past. The case of Sakyawong who married in a group of siblings with the belief of racial purity, or not interbreeding with other races makes the race look intense. The Thai kings in the past had the idea of racial purity have been married in kinship Brothers and sisters who are intermixed with uniqueness and or culture including the marriage of Thai people of Chinese descent Popularly married in a group of relatives These are reflections of the worldview belief in dealing with belief With the belief that I understand that I think that is a sign of actual behavior and actions in this society.

Concept of race or belief in the purity of blood or Muslims use religious concepts to describe the marriage between "religious" must be one religion. Crossing religions would be a sin against beliefs. Both have the concept of gender that the Nagaland people who believe that women are the property of men, for example, when the father dies, the mother becomes the property of the eldest son. When the eldest brother dies, the eldest mother and sister-in-law will belong to the younger of the second person [23] from one perspective as a way of culture practiced among groups using the concept of gender and sexual interactions are conditioned. Therefore, it is considered as one of the methods of creating a "way" of a specific group.



Figure 3 (1) Empress Catherine II of Russia [24] (2) Shuqi Taihao [25] (3) Caroline Matilda of Great Britain [26] in the context of gender and political administration and management.

VII. GENDER AND CONFLICT AND VIOLENCE

Violence through sexuality on a personal level we may see the persecution of husbands, wives, violence, but the connotation of sexism has become a condition leading to violence to achieve. These are the traditional behaviors of animals that use violence to steal females during the mating season or to gain possession of a different gender when coming back to being human violent behaviors appear in the media, so we see violence through gender between a man and a woman whose goal is to obtain possession of a particular gender, same-sex, heterosexual, but the goal of obtaining, not losing, or when losing other people must not be until it becomes a normal social behavior and action that can be done and or will continue to act to express sexual signs or possession. If taking the idea of making war just because of sex may see the threat through being "Gender-Marriage" of King Pasenadi Kosol wishing to be a relative of the Buddha by going to ask a woman from Kapilavastu to become consort goals to be relatives or may include threats rule and control. Such behavior has become a mark on the other party as a threat. The forgery also happened to a woman who was not a princess as one party wished, but had "painted" or called a diamond request, but dyed gravel like diamonds later on. So there was revenge through sexual behavior from Widupha in the back of the bear until becoming the Sakyawong genocide as evidenced in the Buddhist scriptures [27].

The death of Lord Ruby Concubine of King Rama IV and Phra Khru Lad Daeng of Wat Ratchapradit before consecrated as a concubine both of them used to live together as husband and wife until the ruby was presented as a concubine in the palace. But Chao Chom Tubtim secretly escaped from the palace to live in Wat Ratchapradit. Made it break the rules of the court. Received the punishment of lashing and death in 1867, as evidenced by Anna Leonowens,

1831-1915, a foreign teacher in the royal court. During the reign of King Rama IV, in a book titled Romance of the Harem [28], there is currently a shrine of Chom Thaptup located at the Military Cartography Department. Kanlayanamaitri Road. The court faces south towards Wat Ratchapradit, which is assumed to be built to commemorate Chao Chom including the death of Titto and Mom Ying Her Royal Highness Prince Yingyao Lak (Mom Ying, 1852-1886), the granddaughter of King Mongkut. (1804-1868) with Chao Chom Mae Phae (Pae Thammasaroj, B.E.?-1861), who was later stripped of the rank of "Mom Ying" after a scandalous smuggling with the former "Titto" who had been Preached at Wat Phra Si Rattana Satsadaram, worn and smuggled into the palace until they became pregnant, they were sentenced to death, but King Rama IV had already made a fortune telling request to King Rama V when he was a "Krom Khun Phinit Prachanat" means "...if you become a leader in the land In the process, all brothers There will be a princess and another prince He committed a serious offense Let the lives of both of you, brothers and sisters, be spared." [29] Therefore, the death penalty was given. Only confiscated the throne, stripped of rank, was "convicted" (inside prison), died in 1886, while Titto broke the royal house rules in all respects [30] was sentenced to death by cutting off the head at the temple building It is also the origin of the royal rule issued in the reign of King Rama V that prohibits monks from preaching in the palace to be over 45 years old. Those who go to listen to sermons in the palace must be over 40 years old, a monk with a twentieth year. It is forbidden to enter the inner Grand Palace. On the part of women upasikas who follow the Dharma. If under 20 years of age, it is forbidden to come out to listen to sermons, hold the Ubosot, and hold the precepts at Wat Phra Si Satsadaram. Announced on Friday of the 3rd lunar month, the 11th lunar month, the Year of the Dog, A.D. 1248, which is the 6644th day of the present reign." [31] Including the death of "Boon Peng Akeek Lek" (1890-1919), a former prisoner who was executed with a sword, was the last person in Thai society during the reign of King Rama VI (1910-1925) at Wat Phasi Ekamai, along the Saen Saeb canal. In one sense, Boon Peng's behavior is love and marriage, but at the same time has become a continuous behavior that comes with sex and enjoyment through sexual behavior [32].

The death of "Rasputin" until the collapse of "Romanov-Romanovs" of Russia, one reason is "Conservative" sex that is different from the traditional. Under the domination of Grigori Yefimovich Rasputin (1869-1916) sexually interacted with many members of the royal family, thus leading to the deterioration of the monarchy system including the joint killing of "Rasputin", the beginning of the story and the overthrow of the royal family, which eventually led to the tragedy of the royal court. [33] From the events that took place, it was a life tragedy towards gender that was dictated by tradition or including sexual violence. These reflections are the truth of the past and history. These behaviors reflect the violence that comes with sex. Conflict that mixes both political, economic and socio-cultural blends in itself.

In one corner, we may see sexual violence, family problems or characteristics related to female, male, or gender other than those mentioned. On the one hand, sexual behavior has turned into violence in the media, husband killing wives, killing Toms, bisexuals, Dee, and more, but looking at it is a

phenomenon that must be accepted by society, or it can't be denied in itself as well only what can be done is to watch the phenomenon happen with care and be careful to prevent or prevent it from happening. Or let's just say that these are transitional phenomena. Do not cause violence or latent violence that has become a loss beyond repair or can be prevented.

CONCLUSION

This study aims to reflect on the reality of social history and its placement through the concept of "Relationships" between members of society through sexual relations in different dimensions which is both cultural, tradition, political, economic, and gender-based violence. In one dimension, those behaviors and actions are both constructive interactions under the traditions and traditions, but on the other hand, they are "introspection" until they become impacts on life and morality in society. In many contexts, success has become a social support in the case of inter-family marriages across the royal family as a driving force together. Many contexts become life-changing, status and even life but all are facts that occur in a historical context that are presented and reflected under the concept of interaction through sex as it appears.

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