



A DEPICTION ON THE UNTOLD STORIES OF DEMISEXUAL AND PLAYBOY--- ELDHOSE DAVID

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Abstract: This article throws light on a gay man from a remote village at Wayanad and what makes him special is the fact that he is a demisexual cum gay and another man who is a playboy cum gay person at Ottappalam village in Palakkad district using the narrative inquiry with the help of phenomenological approach. The main aim of this study is to reveal the life beyond the sex life of the gay community.

INTRODUCTION

The concept of 'sexuality' is an inextricable fragmentation of gender identity. But when considering from a realistic point of view, sexuality of a person is rather tricky to bridge; the femininity and masculinity of a gender character is difficult to fix with mathematical precision. So in essence, 'sexuality' is manifesting and is deviant in accordance with the inclination of different individuals. 'Sexuality' has become much more fluid and we no longer have to be locked up into a convenient compartment.

Sexuality is an important part of who we are, what we believe, what we feel, and how we respond to others. According to Taylor "Sexuality is prevalent in human activities, essentially producing a sexual culture." (Taylor, 1996, volume: Tooby and Cosmides, 1992). Taylor dogmatically ratified the importance of sexuality in everyday human activities and which fledged as a culture in the society. In western culture sexual behavior and sexuality are frequent topics of discourse that on any given day may include speculation about possible sexual activity, relationships, condoms, masturbation, orgasm, pregnancy, abortion, homosexuality and allied notions. Not only in the western society, but also in the Eastern society the discussion of sexuality has crept up and it continues to move as a grave matter of discourse in the other parts of the world as well.

Robert A Ney points out that "Sexuality has never been the monopoly of any single field. It has been subject matter for Ethicists, Philosophers, Theologians, Historians, Medical professionals, Anthropologists, creative artists, Psychologists and Psychoanalysts." (Robert A Ney's 'Sexuality' 1999). Each field approaches sexuality in different perspectives. There are different scholars like Michel Foucault, Sigmund Freud, Donald Brown so on were studied 'sexuality' in different aspects. Michel Foucault traced the history of sexuality through different periods. He gave vivid ideas about sexuality in Greece & Roman through his first and second volume of book 'History of Sexuality'. In this book he expressed very strange ideas about sex. The famous psychoanalyst, Sigmund Freud in 1923 published 'The Ego and the Id' where he stressed the importance of sexual drive, infantile sexuality, and sexual energy is known as libido. Sigmund Freud focuses on sexuality in a psychological viewpoint. Donald Brown (1991) is one of the notable Anthropologists who argued that human societies share similar ways of thinking, feeling and behaving which is likely a result of our evolutionary history as a species. These characteristics are regarding on the topics such as sexual attraction, classification of sex, sexual regulation and so on.

The work of Crooks and Bauer 'Our Sexuality' has made a major impact on the study of the history of sexuality. According to their work, during the middle-ages, sex and procreation was considered to be a sin. At that time missionary position was the only authorized position. But the period came from middle ages to the enlightenment era; in 1700's people started questions and strict ideas through scientific rationalization. They wanted to know why culture and society at the time was so strict with sexual behavior and gender roles (Crooks & Bauer, 2011). Yet, Crooks & Bauer again argued that during the Victorian era, in 1837, the roles of procreation and gender roles returned; women were restricted to only having the roles of servicing their husbands. But during the fifties sexual behavior was more prevalent in the media and shared that there were people that encouraged it. For instance, Hugh Hefner made his

mark by publishing the first issue of playboy in December of 1953. Later, there occurred a revolution called sexual revolution. This era marked the time and we saw people rejecting gender roles. Sexual behavior was acceptances outside of monogamous. The first playgirl magazine was published and new contraceptives were introduced (Crooks,2011)

The major sexual orientations are classified in the name of Heterosexuality, Homosexuality and Bisexuality. Except Heterosexuality others like Homosexuality and Bisexuality, Demisexuality, Pansexuality, Asexual, Intersex and Transgender so on are called sexual minorities and is labialized as 'LGBTQAPIA'. 'L' stands for Lesbian which means a woman who is primarily attracted to women; 'G' stands for Gay which implies a man who is primarily attracts to man. These two categories are commonly known as Homosexuals. 'B' stand for Bisexual which refers to an individual attracted to people of their own and also to opposite gender. 'T' stands for Transgender which implies that a person whose gender identity is different from their assigned sex at birth. The 'Q' stands for Question which refers to the process of exploring and discovering one's own sexual orientation of gender. 'A' denotes Asexual which means an individual who does not feel sexual desire or attraction to any group of people and it is also known as non sexuality. 'P' stands for Pansexual means a person who experiences sexual, romantic and spiritual attraction to member of all gender and it also known as omnisexuality. 'I' denotes Intersex and it refers that an individual whose sexual anatomy does not fix with the typical definition of male and female. And finally 'A' denotes Alley and it means a person who support and advocate for the LGBTQ + community.

Homosexuality or same-sex relationship has a long historical past and cultural background. Homosexuality is said to be a preference for affiliation and sexual activity with a person of the same sex, that is, a man towards another man and a woman towards another woman. Before the 13th century, the Roman Catholic Church was consecrated and celebrated same-sex marriage in Europe. Priests can marry a spouse of the same sex without creating a scandal. With the plague that scourged Europe throughout the 13th century, the Catholic Church and the merchant class advocated the repopulation of Europe. This event coincided with the birth of Protestantism, threatening the power of church, which resulted in a transformation of catholic doctrine with respect to sexuality. From that moment on, the Roman Catholic Church considered all sexual practices which do not lead to procreation or extra marital to be mortal sins. Contraception, masturbation and homosexuality are just a few of the practices which are still, to this day, considered to be mortal sin. (Ire 'ne Demczuk and GRIS – montral, Guide pedagogique: Demystifies, homosexualite, Ca, Commence a' I' ecole ; Mont 'real, 2003, p- 99).

It was during the 19th century that the Canadian government criminalizes sexual relationships between people of the same sex, even if they are consensual and occur in the privacy of a home. In 1841, the criminal code imposes the death penalty for this crime, which is followed by life imprisonment up until 1954. When Canada is founded in 1867, sodomy is against the law, and in 1890, influenced by British legislation, the Canadian criminal code prohibits acts, of (gross indecency) between male individual (it wasn't until 1953 that the same prohibition was extended to lesbians. (Edited by Didies Erison and Arnaud Lerch, Dictionaries des cultures gays et lesbians, Larousse, 2003, P. 95).

Until the last decades of the 19th century, long-standing consideration of same-sex affection was viewed as infractions under the heading of sin or crime. Such critical interpretations of homosexuality as a punishable transgression remain today, although usually alongside contemporary and historical understanding of homosexuality as pathology. While select cultures historically from the ancient Greeks to some indigenous communities in North America and the Indian subcontinents have founded permissible, particularly forms of same-sex affection and gender transgression, these tend to other strict hierarchies of social class, age and economics (Halpern 1989; weeks 1981).

'Homosexuality' also give rise to specific socially constituted forms of stigmatization as "an attribute that is significant discrediting an undesirable difference and that the person their stigmatized carrier a 'spoiled identity'." (Goffman 1963 , p.3). Richard Parker and Peter Aggleton (2003) have demonstrated how stigmatization of groups deemed to be 'sexually deviants' , such as homosexuals and other LGBT populations, have bioethical dilemmas in the context of the HIV /AIDS pandemics. They points out that stigma works systematically as part of culturally particular logics and society specific forms of social relations.

Nowadays the sexual orientation of 'homosexuality' has turned in to a public discourse in the society. The gestures and facial expression of a gay determines his character as a gay. In modern English the meaning of gay is jolly, happy so on and mentioned it as "he is a gay fellow" (Shaji Joseph (AD)- Moonamlinkam – Linganeethkayulla Nilavilikal , puram 74). 'Homosexuality' is linked and inter connected. Despite gay, demisexual, intersex, pansexual and so on can be connected as inherent part of homosexuality. The mentality towards 'homosexuality' has been developed much, that one man connected with another man does not mean they are gays only. One gay can be demisexual or pansexual or can be intersex.

When we look on historical aspects of homosexuality in India, Vatsayana's 'Kamasutra' (written between the first and the 4th century AD) refers to the practice of eunuchs and male servants giving oral sex to their male patrons (Nag M. Sexual behavior in India with risk of HIV /AIDS transmission. Health Trans Rev, 1995; 5: 293 – 305). Some erotic sculptures of medieval Hindu temple depict lesbian acts. The Muslims rulers in India are reported to have maintained harems of young boys. During the British rule, sodomy (anal intercourse) was made illegal under section

377 of the Indian penal code, enacted in 1861: This legislation is still in force, Indian homosexual activists think that because of this legal provision, male homosexuals are from subject to under harassment & blackmail [AID Bhedhav Virodhi Andolan (ABVA). Less than Gay: A citizens report on the status of homosexuals in India, New Delhi, 1991].

When we look at the current situation of homosexuals in India, we understand that there goes around much discussion on the topic; still at the end of each discussion, people are homophobic and stick to their same old conservative ideas. According to Ashok Row-Kavi (Row-Kavi A, HIV /AIDS awareness in the self – identified gay community and its implications, paper presented at workshop on sexual aspects of AIDS/STD prevention in India, Tata institute of Social sciences, Bombay, 23- 26 November, 1993) a self acclaimed homosexual activist, the number of exclusively or predominantly homosexual men in India may be over 50 million. His estimate is based on the idea that the matter of homosexual behavior is not less than what matter about heterosexuality; what Kinsey etl had hold. (Kinsey A. C, Pomeeoy WB, Martin CE, Sexual behavior in the human male. Philadelphia: W .B Saunders; 1948). According to him, a vast majority of them are married and living with their wives, reflecting the cultural situation in South Asian countries, which obliges all men and women to marry members of the opposite sex, whatever may be their sexual orientation (Nag M. Sexual behavior in India with risk of HIV /AIDS transmission. Health Trans Rev 1995; 5: 293 -305). Strong prejudices against homosexuality in India, enhanced by the popular misconception that is at least partially responsible for the spread of HIV /AIDS in India, and the awareness among some Indian homosexual activists that the government should not continue to ignore homosexual, need in its AIDS prevention program prompted them to organize homosexuals in formal group of social and political purpose (Nag M .Sexual behavior in India with risk of HIV/AIDS transmission. Health Trans Rev 1995; 5: 293 -305).

The people, especially from the places like Calicut, Ernakulam etc. call gays as “KUNDAN” (sodomite). They also consider them as people who are interested only in sex and in south Asian context a male homosexual who is feminized and take a passive / receptive role in sex is called “KOTHIS” . But there is a phenomenon involving emotional aspects like feeling, romance, anxiety and so on. ‘Phenomenological exploration of life between demisexual and playboy through narrative inquiry’ is an understanding the feeling, experience, beliefs of gay through story telling (live experience of gay) and narrated by the inquirer. Heterosexual people underyoke gays by seeing them merely as sexual object and one waving for sex. Society fails to understand apart from their various sexual orientations that they are people with feelings, emotions, and attachments. Gays and their lives are intervened with ambiguity and misconception regarding their sexuality and attitude. This dissertation throws light on a gay man from a remote village at Wayanad and what makes him special is the fact that he is a demisexual cum gay and another man who is a playboy cum gay person at Ottappalam village in Palakkad district using the narrative inquiry with the help of phenomenological approach. The main aim of this study is to reveal the life beyond the sex life of the gay community.

STATEMENT OF THE PROBLEM

Despite the decriminalization of Article 377, social institutions like family, religion etc. play a dominant role in deciding the morality of the society. As a result, people belonging to the gay community are under-yoked by the society and are caught in the web of psychological and social trouble. Gays are perceived by the society, solely as sex-seekers, and homosexual life is an abnormal life; more than that people believe they breach the social order. There has been lot of research on homosexuality particularly on gays. But no research has explored the ontological state of gay life beyond their sex life; especially in demisexual cum gay and playboy gay. This study has sought to fill that gap in the dissertation. This study here attempts to throw light on the life condition of a demisexual cum gay persons and playboy cum gay persons through a phenomenological approach.

JUSTIFICATION AND RELEVANCE

Any debate regarding sexuality and their identity in the society brings out list of questions. How to define and understand various sexual minorities especially in demisexual, pansexual and so on as well as to identify their social status?

The major issues dealing as inherent and inalienable part of this dissertation is about anti-gays controversial in today’s world. Heterosexuals claim that they are the only normal sexual creatures and they are socializing it through different social institutions such as marriage, family, religion, educational institutions and so on. Therefore through this exploration on life beyond the sex life of gays, the researcher tries to reveal the entire hidden aspects of gays and clarifies the ambiguities and misconception of their real life.

According to Justice Indu Malhotra, she has created a statement through the verdict of IPC 377 which is a hopeful declaration for homosexuals living in India. “History owes an apology to the members of this community and their families, for the delay in providing redressal for the ignominy and ostracism that they have suffered through the centuries. The members of this community were compelled to live a life full of fear of reprisal and persecution. This was on account of the ignorance of the majority to recognize that homosexuality is a completely natural condition, part of a range of human sexuality. The misapplication of this provision denied them the Fundamental Right equality guaranteed by Article 14. It infringed the fundamental Right to non-discrimination under Article 15, and the

fundamental Right to live a life of dignity and privacy guaranteed by Article 21. The LGBT persons deserve to live a life unshackled from the shadow of being ‘un-apprehended felons’.” (Justice Indu Malhotra)

NARRATION

For a close analysis of the study, the researcher used the life story of two people who have suffered much because of their sexuality. I have tried to analyze them with much care and caution to bring sincerity to my observations. These two are the people who belong to the same sexual minority category but have different tastes due to the sub-category of sexuality they belong to. The first person is a demisexual cum gay person who always strives to get love and care from a partner. The second case I have studied is a playboy cum gay who have interest only on sexual gratification. I have used fictitious names in order to keep the identity of these participants a secret. The observable difference of the interest in these two persons brings out how sexuality influences a person and how his life has to face different challenges to cope with the days. The mental trauma they have to deal with for being born thus is a matter for discussion.

NARRATION-1 DEMISEXUAL CUM GAY

Amarjith (fictitious name) is a 21 years old rustic man. He is about 5 feet 5 inches with medium complexion. His smile is very attractive, because of his lips with rounded cupid’s bow. Amarjith is born in the historically famous region of northern Kerala at Wayanad. He is a lower class fellow in which conservative ideas were deeply rooted in his entire family. Although, they were not people having highly orthodox ideas.

The protagonist’s father is a coolie and mother is an Asha worker. She is an epitome of an ideal Malayali woman. Amarjith secured graduation in history from a reputed college in Calicut. He was born to his parents after a long time, by the intense prayer and offerings made by them to deity at “Valliyoorkkavu” temple. He is a single child in the family and a strong Hindu devotee and possesses an intense knowledge about religious affair.

Amarjith always holds his own stand point regarding the current social issues and discourses where he expresses his opinion through social media without any hesitation. He is identified as gay during his high school period. The protagonist has strong historical wisdom especially in ancient history. The hero’s degree life plays a vital role at pinnacle about the consciousness of sexuality and allied ideas. In other words during this time, his gayness was reason which led to high psychological & physiological stress at its paramount. He first revealed his sexuality to his mother who is his best friend. At that time her response was suddenly changed, but she gave a strong support and mental strength to overcome his stress & pain and consoled him about the immature characteristics of age. Yet, he never revealed his sexuality to his father, because he was conservative and short-tempered person who couldn’t digest this kind of matters.

Amarjith revealed his experience to his favorite girl friend. He remarked it as a funny moments as well as a paradoxical one. Because he had pre-determined notions regarding how the girl friend will react. But she had nothing more even a basic idea about sexuality particularly on homosexuality. She too manifested a typical curiosity regarding that. Then gradually everybody in the college came to know about his own life. He has strong mind & structured habits that how a person behave in a particular social life on the basis of commonsense knowledge. But another paradoxical thing was that other homosexuals in his college & batch (peer group) kept distance from him. It made some anxiety and distress in his entire daily mundane during the degree life. The protagonist explained the fact is that those people become more anxious that their hidden sexuality may be revealed, if they continuously interact with him. In a nutshell he faced an isolated life during his college life. He tried to hide his identity from other colleagues because of his pre-determined bias about how the responses will be.

He had a smart phone only after his school life He explained that it was an awesome life. Actually smart phone offers a new life connected with social media. He spends a lot of time in virtual media; social media as a way of tool to secure for suitable gay partner. Therefore he created a Facebook profile and later used popular gay friendly applications such as Grinder, LGBTQUtie, Scruff, Tindr, Chappy, Scissr, Blued, Growler and so on. He explains these as “fake world as well as imaginary life under the context of mental sexual pleasure”.

Through social media he met many interested persons. But these people were bisexuals. This was quiet hurtful to him. He has intertwined sexuality of demisexual with gayness. Because Amarjith gave more priority for romance, feelings, emotions of love in everyday life rather than coitus. His WhatsApp and Facebook status are giving more rigidity of this statement. Most of his status and posts reveal a typical kind of romantic narration and it depicts someone waiting for another one in a queer context. Amarjith always puts romantic love songs in different languages like Malayalam, Tamil, Hindi, Telugu, English etc. each video songs are offering queer scenario.

Some of the notable WhatsApp status of Amarjith, are given below:

“Oro rathimoorchakku seshavum
Avanil ninum ooriyirangunna indreeyam
Varandunangiya nte atharangale
Mridhuthamullathakkikondirikkunnu....
Thalarnnuveezhunna avanu vendi
Ente roam koopangal methayorukki.”

The above status is a transcription of his original Malayalam WhatsApp status. It expresses his envisage on love and emotions at its zenith. Amarjith sometimes updates a video song status. The video song from popular gay Malayalam movie *My life partner*. He also sang the lyrics of that song:

“ Nee Akalayanoooo ..
Nee Arikilanoooo
Neelakadal poleyo santhamaayi.....”

Amarjith said, What to say.....No words to explain love between two.... Lovely feeling.. Love to again. Love can happen in between two people of the same gender also. But Kerala society is not accepting that.... Being a gay it is very hard to live in Kerala.”

Amarjith always emphasizes on having sexual intercourse, after he gets an ideal partner. So he would like to create a strong bond of strong love between himself and his partner and he gave only secondary priority to sex. He had biased idea and his own ideal concepts about his future gay partner. He said that he likes the ‘ pure sweat smell of man and thick beard’. At the same time he envisages a handsome muscle body especially in chest, thighs and hairy body. But through this enquiry, he could meet only people who were only sex provokers. He expressed it as “Poor supply of pure demisexual cum gay person in a gay love market”. But he always hide his romantic emotions, feelings so on and led a fabricated joy throughout his life. Actually his life was full of feelings and emotions regarding anxiety on partnership. Recently, he made a coming out experience through Facebook that made some changes. Some of his friends unfriended and some remain giving him strong support, when they realized the fact. The major incident he mentioned was that a religious head created a strong relationship between him misbehaved erotically at night . He expressed it as “Velithanne vilavu thinnuka”. But actually he made an official coming out only for expanding their personal liberty and space in the field of gayness. But majority have considered it as a trap to catch partners for sex. Amarjith said, It is a weeping of pre – marital homosexuals only and I don’t care any useless commentaries.” He has studied on men and his psychological behavior in a dogmatic manner. When he became more stressful and strainful he express it through Facebook and WhatsApp .

After the declaration of sexual orientation as a gay, Amarjith got different types of responses from society. Educated and socially committed persons were well accepted him and they have shown their open-mindedness, even though a part of other kind of people so called educated society with a cold look at him.

“This coming out experience is just a drama as a way to welcome others for unnatural sex”. After getting all these responses the hero got frustrated and mentally disappointed and completely felt mad because of not getting an ideal partner for him, he had thought about to end his life himself. At last he decided to consult one psychotherapist and who explained him with a simple but thoughtful example. The Dr, asked him you have one option to take apple or grapes from one plate, how could be the selection of that, Amarjith said: It depends on my likes.” So the doctor told him that sexual choice should also will be as simple; that is, it depends on an individuals choice.

When his friends watched hetero or lesbian porn videos for masturbation our Amarjith watched gay movie to get sexual pleasure and for masturbation. After his graduation he joined in Supermarket as a retail officer. With his daily commutation in bus he used to visualize background romantic songs with his gay partner, the kisses, funny romantic actions, partner sleeps on his laps and so on. The hero easily manipulates Malayalam literature for expressing his idea in virtual media; each and every word, highlighting the intensity of isolation and depression of a person in a particular moment. His teenage was very complicated particularly in the case of homosexuals . Amarjith always likes to become in a state of loneliness. But he argued that this type of particular loneliness is a form of serious mental condition, which may evoke to chronic depression forever and difficult to overcome it.

He loved so many men, but they were only interested in sexual intercourse that led him to the peak of anxiety and depression. One of the core of his anxieties was how long he should wait for an ideal partner. And suppose if he gets a partner will it be accepted by his religion and family; these were his thoughts. This condition led to him to an internalized homophobia because within this certain time he has started to hate his own life, particularly his sexuality. Amarjith said that gay and its ideas are unstable especially among ordinary gays. He marked the fact that a man having a relationship with one, have a greater chance to switch to another person having better physical appearance and mental qualities.

Amarjith argued that according to him and other gays, if they have poor financial background, they must find a good job after entering into a relationship. The narration reflects the painful life of Amarjith who strived to come to terms with his sexuality. There were always loneliness and isolation throughout his life.

PHENOMENOLOGICAL APPROACH OF DEMISEXUAL CUM GAY-ON GAYNESS.

(The below depiction is an English translation of his true Facebook post in his mother tongue) .

“After my declaration that I am a homosexual, I had to face too much questions from public some of them are:

Do you play?

Do you have experience?

How do you become a gay?

Actually I am fed up with all these questions and as an answer I do compel to write a public post like this. Once again I declare that I am a homosexual, more precisely I am a gay . I believe these kinds of public announcements are mandatory to make understand the public; this sexual attraction is just a mental state. Okay, now we can get into the subject as above mentioned; all these questions from the public is the reflection of who and how public is. Then we come to the subject, actually the above mentioned some standard questions, all the question reflect on how the people see the homosexual people. These questions are the true reflection of misconceptions and ambiguities about homosexuals.

They are usually asking, did I have sex with same gender. Do you have experience in sex. I used to reply them I don't have any experience, never had sex. Then immediately public will ask how you come to know you are a gay or how you understand yourself as a gay. Most of the misconception or question arise by society is to find out our any sexual intercourse experience; they are even wondering when asking how did you identify you were a gay. For such society or such public or such people, I used to ask one question as reply, did you have sex with opposite gender since you could understand that you are a heterosexual. I asked men, did you have sex with a girl. Simultaneously asking to a girl did you have a sex with a man. Then I will ask without having a sex with your opposite gender, how do you know that you are a heterosexual? It was actually those who have a little brain are those who loved to ask these kinds of questions out of an interest to tease me. But I think all of them were satisfied regarding my reply.”

NARRATION -2 PLAYBOY CUM GAY

Shyam Madhav (Fictitious name) is a 26 years old extrovert bumpkin. He is about 5 feet 4 inches with fair complexion. His snub nose and eye contacts are unique among crowd. Shyam Madhav is born at Ottappalam village in Palakkad district. Ottappalam is a small silent village with tall palm trees and green silver lands. He is a middle class fellow and his father is a Timber Merchant and mother is a canteen staff at Nehru College. The protagonist works as a chemical analyst at a jewelry in Thrissur. He got M.Sc. degree from Sree Sankara College Kalady and he secured Bachelor degree in B.Sc. Chemistry from Govt. Victoria college Palakkad. The protagonist has an elder sister and she is a married woman .The hero's life is a journey to ultimately satisfy and attain bodily pleasure. Shyam Madhav gives more emphasize on sexual pleasure rather than any other kind of emotional aspects. Shyam could easily meet with similar interested persons. His choice depends up on the criteria such as glamour, financial set up, and feeling of sexual capacity etc.

Shyam is a playboy in every sense of that word and he is a eager searcher for sexual pleasure. He gets to meet people through different methods and most of the time his clients are from the bisexual category. He searches for his suitable pair from Facebook by continuous chatting even without sleep. He will initiate the chat as if it is a friendly chat but soon will revert to sexual tone to get the word out of his receiver. Even before meeting the person straight away, he would ask for their full picture and would satisfy his sexual passion when he grows honey. After the chat and agreement, he would meet them straight away as early as he could in different landscapes. He has no problem even to tak long distances to reach his partners place for the act. To get satisfied sexually is his only intent and this drives him to take any risk in the process. He said, he gets more clients from districts like Calicut, Wayanad, Malappuram, Ernakulam and Kannur. All through the journey to his appointed spot, he would be thinking of the moments that he was going to enjoy. It will drive him to joy and he would please himself with the thought. But the most important fact after the gratification of his sexual passion is the kind of detest he feels at the one he has shared his bed with. He would feel a sort of aversion and hatred at the person he had sex with and so to come out of his hatred, he would swiftly move to the next one. He would avoid meeting the same persons again and if in any way they tried to reach him, he would stop the attempt as good as he could; he would block their number from his phone and even from Facebook and will go to the extent of warning them as if they have done something wrong at him. But he would maintain a list of good friends and would enjoy the friendship with them; most of them would be of the same taste as his. Often he gets warnings from his own minds when he thinks of the risk of HIV/AIDS and such sexually inflicted diseases. Yet when he searches for his clients, he would forget all these and will only enjoy the moment maximum.

The one force that drives him to such an action is his interest towards a wealthy lifestyle. He loves to celebrate life with money and he also considers money and pleasure as most important aspects in life than any other sincere love connections.

Shyam is a pleasure seeker in life and he gives importance only to sexual pleasure and bodily pleasures that he can buy with the money that his clients give him. Recently, he has got a new idea from one of his Facebook friends; to donate sperm for the sperm-banks. He has a deep passion for sperm and this is what he enjoys the most about his partner. He said, I love the smell of sperm that I get into my hands. That very smell will make me mad. Yes, a drop of sperm is enough to make me mad. I am really mad for it. Shyam, during the sexual actions tries to please his partner the maximum he could and forces him for ejaculation more than once. He says, I want their sperm, full. I should get the juice full out of them and they should feel the emptiness after the act, as I myself feel, empty, loneliness, depression and all those bloody feelings that kill me. Shyam, in a way, has gone reckless with the thought of sexual passion and has developed a taste to hurt his partners after the act. He avoids them as good as he could and even scolds them on the phone to make them hate him. He sometimes understands that it is a hatred he feels at his own persona; but he has no other way except to continue doing this and go in search of the next person as fast as he could. When asked about scruples, he said None, I have no regrets in doing anything like this. I enjoy it maximum and this thirst for sex is the only thing that drives me to my days. I expect to wake up every morning because I will have my pleasure on the bed of some fellows. I can embrace them, smell their sweat, bite their tongue playfully. When asked of HIV/AIDS and such possible threats, his face changed and he was bothered of it; but soon he made up his mind again and talked as if he were not bothered at all. When asked about a partner in life, he said, Partner? That's not my idea. I don't want only one person as my own throughout my life. I want different me because I love different tastes. Each man behaves in different ways on his bed. When someone loves to have deep sex, someone stays as if they love only foreplay. I love those who will make me mourn aloud when he makes me reach at the high point of ejaculation. If I choose to select to live with only one man, I will have none of these pleasures. And what's life without pleasure? For me, life is for pleasure or else we should die than to live like an idiot. I am not an idiot. When he finished saying this, his phone rang and his face shined like a sun. Without picking the call, he cut it and sent a message instead. Then he continued to speak jovially as if he has got a new man for the next day.

The hero had sexual intercourse with nearly '50' people but the sad fact is that he didn't get any pleasure from these people. For him sex is only a thing for pleasure and the protagonist doesn't have any other feelings other than pleasure. Shyam usually don't care about others who had sex with him. He only cares about his pleasure. These people whom he had sexual relations, tell him that Shyam only cares about his feelings and not others. After having relationship, he usually avoids the contact with all those people he had relationship. The protagonist strives very well to avoid their messages and phone calls. For him sex is only for pleasure and he doesn't have any other commitments with those people he had relationship. Even though the protagonist had physical relation with around 50 people, and he says he hasn't experienced any satisfaction out of any of those relations. He said he will continue doing sex still he gets satisfied. To quote him, I make my partners lie on the bed in different positions and I will suck them like a mad dog. I will make them hurt me while having anal sex and I want them ride on me like a mad horse-rider. The music in their action is enough to make me feel thrilled the whole day. But I will try to forget their faces; don't know why but I hate to remember their faces; I will rather try to remember their private parts than remembering them as people who have individual faces. Saying this, he laughed aloud on that thought.

Shyam remembers his two funny sexual experiences in his sexual life one is having sexual intercourse with younger and elder brother from same family at the same day in different times. The next was a groom who was going to be married on the very next day. As a playboy, the protagonist finds ultimate joy and pleasure only during sexual intercourse. He gets more pleasure when his co-partner shouts with immense pleasure at the apex of the sexual gratification. This type of crying by pleasure gives him immense pleasure to do sex. Oral sex and Anal sex were the major sexual positions followed by him. "The immense smell of the sperm of my co-partner after the ejaculation makes my sexual emotion at the pinnacle."

The hero is actually a versatile gay. But in the case of sex with an elder person, he turns out to be a bottom gay and on the other hand when he does sex with a guy younger than him, he turns to be a top. So in short age determines the sexual role of Shyam. Hotels, sex partner's home, car parked at the lonely places are the major platform for this kind of practices. He says, The people I associate myself with, have connections all over such places, whether it is five star hotels or a well lit bungalow. So I never felt anxiety about visiting a hotel or lodge. I don't want to take the responsibility of anything. Only once I get agree this from my clients, I will choose to visit them. The man goes to the extent of doing all these only for sexual pleasure is something that one cannot easily believe, but he does it all for that. He feels no anguish, no scruples and nothing regarding his actions and the life he has led so far.

So the analysis of these two peoples lives show us the different tastes of the sexual minority community. They have their own concern in the matters of sex, life, and pleasure, money and so on and so forth. When the first narrator is ready to wait and analyze people to find out a good partner for him, the other is ready to go to any risk to get a person only for sexual play, that too is only once a time. The second one has no mental agony in doing any such actions and his sole concern is pleasure, money and the luxury that money can buy that he achieves through selling his own body

to his clients. Both the narrators have their own personal tastes and they truly believe very firmly in their identities. The first person has mental agony about his sexuality and his life but the latter is free to experience life more and more. So in short, the first one appears to have born with a heart while the second one appears to have born with a body that needs nothing but pleasure.

ANALYSIS AND INTREPERTATION NARRATIVE ANALYSIS

Narratives are transcribed experiences. Every interview/observation has narrative aspect. The researcher has to sort out and reflect up on them, enhance them and present that in a revised shape to the reader. The core activity in narrative analysis is to reformulate stories presented by people in different context and based on their different experiences (<http://faculty.chasi.ncsu.edu/garson/PA765/narrative.htm>).

The phenomenological exploration of life between demisexual and playboy through narrative inquiry is an understanding the feelings, experiences, beliefs, and emotions of gays through story telling (lived experience of gay) narrated by inquirer. Here it is two kind of gays ;one is playboy cum gay person and another is demisexual cum gay person. Heterosexuals underyoke gays by seeing them merely as sexual object or sexual toy and the ones waving for sex. Society to apprehend that apart from their various sexual orientations, that they are people with feelings, emotions, attachment. Gays and their lives intertwined with ambiguities and misconceptions regarding their sexuality and attitude.

According to Michel Foucault (1976) in his work “History of Sexuality” emphasizes only sex and sexual intercourses as well as strange idea of sexuality in different epoch. He consciously or unconsciously forgot the life beyond the sex of people.viz, in this dissertation focus on the life of gays beyond their sex; particularly in the case of playboy cum gay person and demisexual cum gay person. People also fail to realize that the psychological aspect of sexuality. Yet, they were considered as heterosexuality is natural and biological while homosexuality is considered as criminal offence. But in the present scenario article 377 is decriminalized and homosexuals got more right in the social life.

Justice Rohinton Nariman places extensive reliance on foreign Juries prudence including recent judgment from Trinidad and Tobago. Justice says one feature of his judgment is reliance on mental Health care Act as per which parliament has recognized that homosexuality is not a mental disorder. LGBT community possesses equal rights under the constitution. The supreme court made by verdict of Aricle-377 on the basis of Doctrine of progressive Realization of Rights. Which means this verdict is rigid declaration.

This study reveals various social and psychological issues faced by demisexual & playboy through his entire life. And reflects how gays life suffer stress and strain in their mundane social life. Society also fails to realize the actual problems of gays and his behind life. The researcher has done interviews successfully five times during different months. The researcher took 1hour to 2 hour per day and offered accountability for the attainment of saturation level for researcher. Personal diary and mobile phone record were the helpful aids for the collection of data in each interview. Both inductive and recursive method were used for data analysis. The researcher also keep the neutral ethical approach during the time of emotional conversation between participants that can easily helped to absorb the facial expression, gestures, erotic expression, emotional variations and so on. There are enough notable examples are supporting this argument.

For instances, the demisexual cum gay person made a coming out experience through Facebook that made some changes some of his friend unfriended and some remain giving him strong support. The major incident he mentioned was that a college professor who create a strong relationship between him and misbehaved erotically at night. He expressed it as “ Velithanne vilavu thinnuka”. The Malayalam proverb Velithanne vilavu thinnuka refers to a typical kind of exploitation from protectors. While he said this his face was filled with despair and helplessness. He was too emotional at that time which reflected in his face. Another notable instances of Amarjith’s life was he always put WhatsApp status:

“Oro rathimoorchakku seshavum
Avanil ninnum ooriyirangunna indreeyam
Varandunangiya Ente atharangale mridhuthamullathakki-
Kondirikkunu..... Thalarnnu veezhunna avanu vendi
Ente roma koopangal methayorukki

The above WhatsApp status is reflecting the carnal desire of a gay. But he also mentioned it happened only after made a strong bond between the mind of his partner. As a researcher could understand the emotional inclination of Amarjith which was reflected in his facial expression.

There are two core attributes are used in this dissertation that is love and sex. Love is the central characteristics of demisexual cum gay person and sex is the central feature of playboy cum gay person. In the case of play who emphasizes sexual activities such as kissing, hugging, masturbation, intercourse and so on. Such erotic notions are satisfying his bodily pleasure as well his mental desire, emotions and feelings. On the other hand the demisexual cum gay person who emphasize the pure romance and love which is like an emotional state of mind between two hearts.

The playboy cum gay person (Shyam Madhav) said:

"I believe, sex is an anatomical process which evoking our souls from real position to the world of bodily pleasure at its zenith. And this feeling is very much from person to person which depends up on the individual inclination". It is a phenomenological approach of playboy towards sex. And who also mentioned that during the time of anal sex (fuck) I enjoying the painful sound of my partner (client). For Shyam Madhav this is synonymous with someone tasting opium."Fucking and sucking is my interesting act during sexual intercourse. Therefore my penis will active when I see a good looking handsome.

FINDINGS, SUGGESTIONS AND CONCLUSION

FINDINGS

1. Most of gays are highly educated and they have different kind of artistic skills as well as writing skills.
2. Demisexual cum gay persons suffer too complicated psychological distress and emotional conditions such as loneliness, isolation, mood swings, anxiety, depression and so on in their everyday life.
3. The most of the clients of playboy are belonging to bisexual category through virtual media.
4. Demisexual cum gays are reflecting some kind of girlishness in their entire life; especially being bottom character.
5. Age is the most important variable which determining the gays sex role during carnal intercourse such as Top, Bottom, Versatile.
6. Gays of this study revealed that coming out experiences and identity crisis are the major two painful factors of their life.
7. The factors such as socialization, Hormone & Neuron (biological) are reason for gayness.
8. Demisexual cum gay person and playboy cum gay person are trapped in the vicious circle of internalized homophobia when they think on their marriage.
9. Gays are always following disciplined and systematic way of life through their entire life and what they need more is a little bit of human consideration that anyone naturally deserves.

SUGGESTIONS

The researcher could come up with some suggestions that are worthwhile for everyone. This study suggests a possible solution for the problems faced by gays especially demisexual cum gay person and playboy cum gay person is this, that the heterosexuals should never underyoke gays by seeing them merely as sexual objects and the ones waving for sex. Society should try to realize it as a natural and biological phenomenon. As a researcher through my study I found that most of gays are bearing or are labialized as playboy not only for bodily pleasure but also to satisfy their basic needs (poor family background). It is high time we must realize that they are people with feelings, emotions, and attachments and we must look on life beyond the concept of the sex of gays. A sociological imagination is essential at the time of mingling to them. We shouldn't exclude or marginalize the gays from mainstream.

First of all social institutions such as family, kinship, religion and educational institutions should accept their actual sexual identity and help to overcome the identity crisis. Demisexual cum gay persons are very few in gay category because most of the gays follow a temporary relationship with their partners. In short, gayness is a dynamic phenomenon with in the case of relationship.

Government machineries have to flexible the law and order in the case of homosexual marriage in all over the country. Sexual minorities such as Transgender etc. are enjoying some kind of social reservation in different field. Therefore as a researcher in my opinion if someone will publically conduct coming out experience with high socio-economic backwardness government should try to solve it and help the upliftment for the gays. Another notable suggestion is that wiped out the misconception and ambiguities of homoparenting. We must realize that the parents of gays are not homosexuals they are belonging to heterosexuals. So how we can fix homoparenting is breaching the entire social structure.

According to HRC SECRETARIAT @ UN HRC -16h #HRC32 Scope of newly created # SOGI Independent Expert Mandate #UN # Human Rights, we should decide to appoint, for a period of three years, an 'Independent Expert' on protection against violence and discrimination based on sexual orientation and gender identity, with the following mandate.

(A) – To assess the implementation of existing international human rights instruments with regard to ways to overcome violence and discrimination against persons on the basis of their sexual orientation or gender identity, while identifying both best practices and gaps.

(B) – To raise awareness of violence and discrimination against persons on the basis of their sexual orientation or gender identity, and to identify and address the root causes of violence and discrimination.

© - To engage in dialogue and to consult with states and other relevant stakeholders, including United Nations agencies, programs and funds, regional human rights mechanisms, national human rights institutions, civil society organizations and academic institutions.

(D) – To work in cooperation with states in order to foster the implementation of measures that contribute to the protection of all persons against violence and discrimination based on sexual orientation and gender identity.

€ - To address the multiple, intersecting and aggravated forms of violence and discrimination faced by persons on the basis of their sexual orientation and gender identity.

(F) – To conduct, facilitate and support the provision of advisory services, technical assistance, capacity – building and international cooperation in support of national efforts to combat violence and discrimination against persons on the basis of their sexual orientation or gender identity

Based on all these studies, we can do the possible remedies that will bring cure to the neglected lives of thousands of people who live in the shade of darkness. We should create awareness among the people about the gay community and that they too deserve to be treated like normal people who are born with the same rights than any other man is. Only a good education can hope to bring change to those minds who chose to live in the obscurity. Education only can bring change and if at all we cant change the hearts of those who have already made up their minds to hate gays, we can bring the light of change in the minds of the new generation people. Our curriculum needs an immediate change to discuss these matters in the open atmosphere of the classrooms. Gender studies and sexuality should be included within the academic syllabus particularly in B.Ed students; because they are the major actors for socialization in future generation as a mentor. Hope for the better drives every man to the better thoughts of tomorrow.

CONCLUSION

This study has provided insight in to personal view points, subjective understanding, consciousness, knowledge and experiences of two gays particularly in their everyday life. One is demisexual cum gay person and another is playboy cum gay person. The researcher has narrated as well as unraveled the life beyond the sex of gays in a psychological aspect with phenomenological approach and in a symbolic interaction perspective. This study was analyzed in narrative analysis method and interpretation with recursive manner. There are two main variables used with in this study such as Love & Sex. Love which is inalienable and inherent from the part of demisexual cum gay person (Amarjith) and sex is from the part of playboy cum gay person (Shyam Madhav). The sexual orientations such as feelings, emotion, romances and so on vary from demisexual to playboy that depends in the lifestyle and attitudes of them in everyday life.

This qualitative study used two major theories such as History of Sexuality (1976) by Michel Foucault and another theory is Dramaturgy -presentation of self in everyday life (1959) by Ervin Goffman. Both theories helped for the structure and collaboration of data in an ideal manner. The researcher has used the theory of History of Sexuality (1976) for absorbing the actual essence of idea about sexuality and particularly in different epoch. As well as the theory of dramaturgy (1959) used for the understanding of repressive and pretending life of gays in everyday.

The demisexual cum gay person (Amarjith) who gave more priority for romance, emotions, feelings and commitment and he will only entering in to sexual intercourse after the creation of strong bond of mind between Amarjith and his co partner. But in the case of playboy cum gay person (Shyam Madhav) who gave more priority for sex and he had no anxious and conscious about feelings, emptions, and commitments. In short, Shyam Madhav is a typical sex seeker only for bodily pleasure with expecting some financial attainments also.

To conclude, homosexuality is not unnatural. It is as natural as heterosexuality. Homosexuality has been certified as a natural condition by the WHO, Indian psychiatric society and many other health organizations in the world. 'Rig Veda' says "Vikruthi evam prakruthi", which means, "what seems unnatural is also natural". Khajuraho and many Hindu mythologies are examples of the fact that, ancient India accepted all kinds of sexualities. And one more thing, spewing hate speech against the LGBT community is a serious offense as per the Supreme Court order dated 6th September 2018. We have to understand only this that a gay person is born with all the rights and privileges that any other human being is. God spreads not the message of hatred and violence; his message is of love and understanding; this only we can do with our lives because ultimately we all go to the same place where there will be no discrimination on any ground, sex, race, caste or color. It is well said by Martin Luther King:

Darkness cannot drive out darkness; only light can do that.

Hate cannot drive out hate; only love can do that.

So in life, what we need is not darkness and hate, we need only love and light to live this life to the fullest

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